



Digitalization of Islamic Philanthropy: Development of a Philanthropic Da'wah Model rumahzakat.org

Amin Hamdani^{1*} & Malik Akbar Abdul Aziz²

¹UIN Sunan Gunung Djati, Bandung, Indonesia

²Sekolah Tinggi Ilmu Ekonomi dan Bisnis Syariah (STIEBS-NU) Garut, Indonesia

*aminhamdani@uinsgd.ac.id

ABSTRACT

This research investigates the development of the rumahzakat.org philanthropic da'wah model and developing activities in the digital world. This study aims to explore, study and discover the philanthropic da'wah model developed by rumahzakat.org. This research was conducted using a qualitative approach and a case study. His research processes include observations, in-depth interviews, examination of digital and manual documents, and data analysis. This research found that the rumahzakat.org institution uses the da'wah bil hal or da'wah amali model to encourage people to carry out various charitable activities. This institution manages zakat, infaq, shadaqah, and other social funds to promote community empowerment activities based on love for others. Apart from that, the results show that philanthropic da'wah activities using new media are da'wah activities that build relationships with the media in the form of consolidation, namely mutual benefit for each other's goals. Finally, the results show that rumahzakat.org can carry out digital-based philanthropic da'wah activities to adapt da'wah activities to current developments, make program services more accessible, and make services available transparently to everyone. To develop a transformative da'wah model, da'wah based on digital philanthropy must be improved.

Keywords : *Digitalization of philanthropy; philanthropic da'wah model; rumahzakat.org.*

INTRODUCTION

Islam is a universal religion, where Islam is not only limited to discussing the principal matters of worship but also pays great attention to justice in all aspects of human life, including social aspects. Islamic universalism shows the most important manifestations in the religion of Allah, which includes the fields of fiqh, monotheism, morals and attitudes in living life.

Muslim humans must be able to emphasize the nature of caring for others or, in other terms, known as *al-insaniyah* (Switri, Rusli, & Mardiah, 2023).

Apart from vertical worship, which is individual between *abd* and *rabb*, such as prayer, Islam also has horizontal worship, which is social, such as *Zakat*, *infaq* and *sadaqah*. Even in the Qur'an, the terms prayer and Zakat are often mentioned side by side. If prayer is the primary means of communication between a servant and his God, then Zakat is a communication between fellow humans (Anshari, 2018; Mujiati & Yunus, 2022). Prayer and Zakat are used as symbols of the entire teachings of Islam; where prayer can build individual piety, then Zakat will build piety social (Bafadhal, 2021).

Zakat worship has an essential function in the social life of Muslims. When viewed from the perspective of welfare development, zakat is an instrument for income distribution. If zakat can be managed well in a society or country, then a nation will be prosperous in building economic growth as well as equal distribution of income (Bafadhal, 2021). Zakat will prevent wealth accumulation in the upper classes because wealth constantly circulates from the upper to lower classes.

Economic disparities will always exist in any country, and the problem of poverty in Indonesia is one problem that never escapes the news. The statistical data presented by Diki in his research states that the poor population in Indonesia as of March 2022 reached 26.16 million people. However, according to the data, this number is lower than in 2021; the number of poor people is much higher than before the COVID-19 pandemic (Wibowo, 2023).

The problem of poverty and the number of unemployed still high is a challenge for zakat institutions. This shows that the task of *da'wah*, in reality, has a vast scope, the application of which is that *da'wah* continues to develop by the challenges of the times, especially in the era of digitalization that is being faced today. Research on the study of *da'wah* about the media has been carried out by various academic circles, one of which is research conducted by Hamdani (2019, 123-144), which discusses *da'wah* strategies via mobile media carried out by SMS *Tauhid Daarut Tauhid Bandung*. In this study, the author continues his survey of *da'wah* and the use of digital media in the philanthropy digitalization program at rumahzakat.org (Hamdani, 2019 p 123-144). *Da'wah* activities are activities of transmitting and transforming religious values carried out by *da'wah* towards *mad'u* using various media and methods to achieve the goal of

da'wah, namely the change of mad'u by Islamic teachings (defence).

Many Islamic philanthropic institutions in Indonesia carry out charitable activities, which is a method of da'wah. This habit continues to be carried out and has become a culture from generation to generation. Culture, according to Ralph Linton in Keesing, can be defined as any attitude, action or knowledge that is owned by a group and passed down from generation to generation (Keesing, 1999 p. 62). Because Indonesia is a developing country, the tradition of generosity has never disappeared and still exists. According to the World Giving Index released by the Charity Aid Foundation (CAF) in 2022, Indonesia is ranked first as the most generous country globally. This list can be accessed on 21 October 2022. The three approaches to creating prosperity are social work, social services, and philanthropy (Midgley, 2000).

Social generosity, the desire to share and give to needy people, is known as philanthropy. According to Chairer and Abubakar, philanthropy is doing something to help others, giving and sharing. This activity is carried out voluntarily and unconsciously to show your love to those in need. According to this definition, philanthropy can be defined as humanitarian activities such as soliciting, collecting and distributing property to people in need based on love for others. People who carry out these activities are called philanthropists. Apart from that, research on philanthropy must be connected to the religious spirit. Park states that philanthropy is critical to solving the problem of poverty, which is a worldly problem, and this is also part of religious teachings about humanity and compassion (Tamin, 2011 p. 36).

Da'wah activities in the form of philanthropy in religious teachings are highly recommended; even in Islam, sharing activities are not just humanitarian activities but embody the monotheism concept, which is integrated into social life. The Islamic building consists of the creed (*tauhid*), enforcing prayer, paying zakat, fasting during Ramadan, and performing the Hajj. Zakat or alms in Islamic teachings is an obligation that must be fulfilled by every Muslim, which is then regulated in the fiqh book regarding zakat. The zakat or charity activity is then managed by an institution called '*amil*'. This Amil was later transformed into a zakat and alms institution in Indonesia, and the name Badan Amil Zakat, Infaq and Shadaqah was abbreviated as BAZIS. This institution is managed from the national level to the village or sub-district level. Under the auspices of BAZIS, many social and private institutions manage zakat, infaq and alms,

with the term LAZ standing for Amil Zakat Institution.

One of the LAZs that has gained the government's and some communities' trust is the Zakat house domiciled in Bandung. Rumah Zakat is an institution that manages zakat, shadaqah, infaq, waqaf, and other social funds. It continues to transform from a traditional institution into a modern philanthropic institution. This study of digital philanthropy-based da'wah is essential to research because we can see and find out what the current relationship between religion and media is, the adaptation process and its benefits for future da'wah development.

Studies on digital-based philanthropy have been widely researched by other people, one of which is an article written by [Rahmat \(2021\)](#) with the title Digital Da'wah: Exploration of the Muhammadiyah Philanthropic Movement During Covid 19 on Social Media Twitter @muhammadiyah. This study uses the NVivo 12 plus analysis tool to identify the intensity of "tweets" and explore philanthropic movement-based da'wah tweets. The results show that Muhammadiyah, a moderate Islamic group, supports social movements. His involvement in fighting COVID-19 is reflected in spreading philanthropic da'wah practices within the movement ([Rahmat, 2021](#)).

The article [Abrori & Kharis \(2022\)](#) highlights the facts of poverty and injustice in society. The results of this research conclude that da'wah activities through philanthropic activities are based on the use of zakat, infaq, and alms, which have contributed to the welfare of society. [Puspasari's research \(2020\)](#) titled "From Charity to Healthcare Services: Transforming Islamic Philanthropy in Rumah Zakat Indonesia". This research aims to determine community participation in health services at the Pratama Cita Sehat clinic, East Jakarta. The research results show that community participation is relatively high. This is proven by community involvement during the licensing process for establishing the clinic, building renovations, and cleaning the clinic location. This participation creates a clinic belonging to Rumah Zakat, a philanthropic institution that houses it and belongs to the local community ([Puspasari, 2020](#)).

Article written by [Selasi \(2022\)](#) about The Digitization of Islamic Philanthropy In the Islamic Capital Market in Indonesia. Photographing Islamic Philanthropy is an effort to eradicate poverty. Digitalization has been applied to Islamic philanthropy in the Indonesian Sharia capital market through the Sharia Online Trading System (SOTS). The method used in the research is virtual ethnography, which relies on data from the

internet. The results of this research describe the SOTS mechanism for securities that have SOTS facilities; that is, the development of Islamic philanthropy, namely share zakat and share waqf, which is distributed through professional amil zakat institution and *nadzir* for the welfare of society (Selasi, 2022).

Finally, Nasution's (2022) article on Digital Zakat Fundraising Strategy in Indonesia concludes that the certainty of collecting zakat is because zakat fundraising strategies have changed in the digital era. The author of this article conducted an in-depth analysis of the digital strategy for collecting zakat funds at LAZ Dompot Dhuafa. They focus on digital marketing strategies (Nasution, 2022). His study found that Dompot Dhuafa had created a digital fundraising platform for zakat fundraising and had succeeded in helping institutions during the pandemic by increasing fundraising. To support the development of digital fundraising, Dompot Dhuafa has used various digital marketing strategies, including search engine optimization (SEO), content marketing, marketing automation, pay-per-click (PPC), native advertising, affiliate advertising, and social media marketing. As a *muzakki* target, this strategy has succeeded in increasing the volume and reach of viewers. However, zakat institutions still need to combine digital and non-digital strategies (Nasution, 2022).

In several articles that have been examined above, there are differences in the research studied in this article, namely the use of the theoretical base used in this research using a religious and media theory approach, new media theory and domestication theory, which focuses on discussing the relationship between religion and media and use of domestication theory to see a process of adapting philanthropic da'wah activities to the media space. The other articles need to discuss this aspect.

This research aims to find out, study, analyze, and understand the relationship between philanthropic da'wah activities and digital media and the process of adapting philanthropic da'wah activities to digital media. With the hope of establishing mutualism between religion and the press with the benefits of each, philanthropic da'wah activities have their way in the media. So that its activities align with the vision of its use, it is also hoped that this research can reveal a process of adapting philanthropic da'wah activities in digital media so that the stages can be used as a model for digitalizing religious philanthropy in the media space.

This research uses a qualitative approach based on two reasons: First, the problem studied in the research on the Digitalization of Philanthropic

Da'wah at rumahzakat.org requires several qualitative data in the field that are textual and contextual based on several strong assumptions. Second, this method was chosen because the problem studied and the research subjects' primary data are connected naturally, without engineering or external influence (Quinn, 1980; Nasution, 2003). This aligns with the idea that qualitative research requires written and verbal facts from the people involved in the study. (Moleong, 2006: 3).

The method used in this research is the case study method, simplifying the broad object of study regarding Islamic philanthropy in Indonesia into one case that occurred at Rumah Zakat. With this method, the character and other social aspects of Rumah Zakat can be explored. The case study method was determined in this research for the reason that the deepening of the action system that occurs at Rumah Zakat is related to the statement since 2020 that Rumah Zakat has transformed into an International Digital Philanthropy Institution, which is the focus of the case which will be explored more deeply, plus other aspects that related to the use of new media at Rumah Zakat. Is the action system just a brand and hope, or is the reality fulfilling it as a professional digital philanthropic institution (Tellis, 1997: 269).

The considerations taken in the policy of the Rumahzakat.org philanthropic da'wah institution are also research instruments that will be explored, and what impact they have both on the internal of the Institution and on the external of the Institution, especially on the output of the community using the rumahzakat.org service.

The research steps will be carried out in several stages: analysis, document study, observation and data. The data from the case study will primarily be obtained from interviews with several people involved in the digitalization process. Primary sources are the chairman/deputy chairman of the Institute, the head of the department in charge of digital development rumahzakat.org, and IT specialists at the Institute. Also, the Institute's appointed employees can explain the required data.

Document study of the websites and the official social media they use to socialize products and strengthen programs, including the Rumah Zakat's YouTube, the Rumah Zakat's Twitter, the Rumah Zakat's Instagram, and WhatsApp, which the institution uses. Researchers also conducted direct observations at Rumah Zakat institutions to obtain additional information and direct observations in the field. They start from preliminary observations to subsequent observations to explore the validity

of the data in the field.

The final stage carried out was an analysis of the data obtained. By stages: collect data, organize the data obtained, carefully examine the data obtained as a cleaning step, code the data so that there is no overlap, analyze the data with thematic analysis, content analysis or statistical analysis, carry out interpretation with coded data analysis to gain insight and concluding, validating findings with cross references. Finally, conclude.

RESULTS AND DISCUSSION

Consolidation as rumahzakat.org's Philanthropic Da'wah Relations with the Media

A comprehensive understanding of da'wah requires a broad review of its linguistic aspects, phenomena, approaches, and philosophy. So, we can understand the term da'wah entirely and comprehensively. In this short article, the author will explain the broad term da'wah within the limitations of simple space, hopefully not losing the meaning of da'wah in question.

Da'wah comes from Arabic, which means call, invitation, or exclamation. The word "da'wah" comes from the *fi'il* (verb) "*da'a-yad'u*", which means to call, invite, or encourage, and is defined in Arabic grammar as "*isim Masdar*" (Syukir, 1982 p. 12). According to Muhyiddin (2002: 20), in the Qur'an, the word da'wah and its derivatives are mentioned 321 times, the word *tabligh* and its derivatives are mentioned 76 times, the word *amar ma'ruf* is mentioned 9 times, the word *tabsyir* is mentioned 86 times, the word *tanzir* is mentioned 130 times, the word *tadzkirah* is mentioned 293 times, the word *tausiyah* is mentioned 32 times, and the word advice is mentioned 13 times. This shows that the word da'wah is used in various contexts (Muhyiddin, 2002 p. 20).

Mulkhan describes da'wah as an effort to improve a person's or society's condition by practising Islam as a way of life and teachings so that their lives improve. According to him, these changes show an effort to change the object of da'wah so that it becomes more self-aware and has power. Changes in the object of da'wah indicate solving problems in the life of the object of da'wah and meeting their needs (Mulkhan, 1996).

Hasjmy (1994: 17) defines da'wah as inviting other people to believe in and practice Islamic *aqidah* and sharia, which the preacher previously believed and practised (Hasjmy, 1994). The definition of da'wah explained here emphasizes the quality of the subject of da'wah, who must first understand the message to be conveyed. This is not just conveying based

on knowledge, but there must be inspiration from the results of the practice of the subject of da'wah so that the message conveyed to other people is more meaningful. Meanwhile, Ahmad defines da'wah as a system of joint efforts by believers to realize Islamic teachings in all aspects of life. Namely, we aim to create a just and prosperous society, materially and spiritually, approved by Allah SWT to bring peace and happiness in this world and the hereafter (Ahmad, 1985 p.18).

Halim Mahmud (1992: 30) provides an understanding of da'wah from the aspect of a *fardiyah* or personal approach, namely an effort by a da'i who tries to get to know mad'u more closely to be guided to the path of Allah. And Sambas (1994: 38), da'wah is a process of transmission, transformation and internalization of Islam using specific methods, certain media, to achieve certain goals. In this definition, the process of delivering da'wah emphasizes the use of techniques, media, and messages adapted to the situation and conditions of Mad'u (Sambas, 1994 p. 38).

Aziz defines da'wah as a process of increasing faith in humans according to Islamic law. Increased faith is manifested in increased understanding, awareness and actions (Aziz, 2009). To differentiate the meaning of da'wah in general, Islamic law is the benchmark for Islamic da'wah. With Islamic law as a basis, matters related to da'wah must not conflict with the Qur'an and Hadith (Aziz, 2009).

Based on several definitions of da'wah expressed by several da'wah experts above, a conclusion can be drawn that in da'wah activities, several keywords become the basis for an activity called preaching, namely first, the word "process". Da'wah activities are not accidental but continuous, continuous and gradual activities. This means that the activities require careful, complete and comprehensive conceptual preparation. This is done repeatedly until changes are seen, both in terms of understanding and behaviour.

Meanwhile, philanthropy comes from the Greek *philos*, which means love and *Anthropos*, which means human (Latief, 2010). Philanthropy is the action of someone who loves fellow humans and human values, so there is a desire to donate money, time and energy to help others (Bawaqi, 2019). So it can be concluded that philanthropy is an awareness of giving, assisting or assisting in overcoming crisis or urgent needs, as well as improving the welfare of society.

Understanding the concept and practice of Islamic philanthropy in Indonesia involves the management of funds sourced from teachings that

include zakat, infaq, and shadaqah. The institution that manages ZIS in Indonesian terms is called LAZ. In world terms, it is called philanthropy because its role is almost the same, namely managing funds from the community to be distributed to the community's interests as a form of love for others. Islamic philanthropy in Indonesia includes several main concepts, including zakat, infaq, sadaqah, and other social and religious activities.

Philanthropic Da'wah means da'wah activities described in the form of giving to fellow humans as a form of love in the form of utilizing Islamic financial resources in the form of zakat, infaq, alms and endowments (Abrori & Kharis, 2022: 102). In the context of da'wah, this activity is included in the *da'wah amali* or *da'wah bil hal*. What in this study is called philanthropic da'wah.

Philanthropic da'wah activities are charitable or various activities, including fundraising activities and distribution of funds, which require a touch of media to run effectively and efficiently. Philanthropy-based da'wah activities are religious activities that use media. Religion and the media sometimes conflict or take advantage of each other. In this case, there is a theory of religion and media that was developed by Bias to describe the relationship between the two in life so far. Stewart M. Hoover, Chris Arthur, David Morgan and other figures initiated the relationship between religion and the media (Morgan, 2008; Arthur, 2023). Hoover (2006) explores how modern media, such as television and the internet, impacts religious beliefs and practices. He examines how the media can shape religious messages and influence society's views and interactions with religion. He recognized that traditional and new media play different roles in communicating and understanding religion in contemporary society (Hoover, 2006).

Hoover categorized the relationship between religion and media into four types. These categories help understand how religion and media interact: (a) Conflict: This type involves situations where religion and media conflict or compete. (b) Colonization: Here, media may dominate and influence religious practices and beliefs. (c) Consolidation: In this category, religion and media strengthen each other's messages and goals. (d) Coexistence: This type indicates a peaceful and harmonious relationship between religion and the media, where both coexist without significant conflict (Hoover, 2006).

Based on this theory and the results of field observations, the

relationship between rumahzakat.org's philanthropic da'wah and the media is consolidated; rumahzakat.org and digital media work together to strengthen each other's messages and goals. The following aspects of digitalization in the context of philanthropic da'wah relate to consolidation: *First*, Digital Fund Collection: Digitalization allows the collection of philanthropic da'wah funds to be carried out online through unique platforms and applications. Donors can make zakat, infaq and shadaqah payments via electronic transfer, credit card or digital wallet.

Second, Reporting and Transparency: Digitalization allows philanthropic missionary institutions to present transparent information about using philanthropic funds to the public. Through digital reports, donors can see how their funds are being used, what projects are being funded, and the impact that has been achieved. *Third*, Data Management and Analysis: Digitalization allows the rumahzakat.org philanthropic mission to manage and analyze donor data, use of funds and philanthropic activities more efficiently. Data can be used to identify trends, donation patterns, and donor preferences, thereby aiding in better planning and decision-making.

Fourth, Community Empowerment: Digitalization can empower communities by providing more accessible and faster access to participate in religious and philanthropic activities. The public can access information, make donations, and interact with religious and philanthropic institutions through digital platforms, including social media. *Fifth*, Increasing Efficiency and Scalability: Using digital technology, the philanthropic da'wah institution rumahzakat.org can increase philanthropic activities' operational efficiency and scalability. Collecting funds, managing data and distributing aid can be done more quickly, accurately and measurably. Moreover, *sixth*, Communication and Awareness: Digitalization allows the philanthropic da'wah institution rumahzakat.org to carry out campaigns, education, and disseminate information about religious philanthropy more widely and effectively through digital media, such as websites, blogs, social media and other digital campaigns. The following is a table related to the consolidation of philanthropic da'wah rumahzakat.org.

Table 1.

The content of Yuk Ngaji TV's Da'wah material

| No | Aspects of Digitalization of Da'wah rumahzakat.org | Forms of Digitalization |
|----|--|--|
| 1 | Collecting Funds Via Digital | rumahzakat.org collects philanthropic da'wah funds online through unique platforms and applications. Donors can make zakat, infaq and sadaqah payments via electronic transfer, credit card or digital wallet. |
| 2 | Reporting and Transparency | rumahzakat.org provides transparent information about the use of philanthropic funds to the public through digital reports. |
| 3 | Data Management and Analysis | rumahzakat.org manages and analyzes donor data, use of funds and philanthropic activities more efficiently. Data is used to identify trends, donation patterns, and donor preferences, helping with better planning and decision-making. |
| 4 | Community empowerment | The public accesses information makes donations and interacts with religious and philanthropic institutions through digital platforms, including social media. |
| 5. | Increased Efficiency and Scalability | rumahzakat.org improves operational efficiency and scalability of philanthropic activities such as collecting funds, managing data, and distributing aid more quickly, accurately, and measurably |
| 6 | Communication and Awareness | rumahzakat.org carries out campaigns, education and dissemination of information about religious philanthropy through digital media. |

Source: Author's Observation, 2024

Transformation of the rumahzakat.org Philanthropic Institution as a Form of Adaptation to Digital Media

Mass media has become a popular channel for conveying information in society and is constantly experiencing development; this cannot be separated from its role in successfully giving an attractive impression to the public because it presents much content that is easily accessible, one of the contents presented in the media is religious content with a religiosity pattern. (Mujiati & Yunus, 2020).

Media is not just a tool and forum used by religions to convey their teaching messages but has also influenced religious messages. Even constructing religious messages according to media logic, especially in the current development of information technology, the media has become a subject that plays a role, including religion. The term for the recent development of various media is new media.

Based on data from Zahrotul in his journal, the use of new media (internet) in Indonesia continues to increase yearly. In 2021, internet users will reach 202.6 million people out of a total of 274.9 million people in Indonesia, where this number has increased by 15.5 per cent or 27 million people compared to the number of internet users at the beginning of 2020 (Diana, 2022). This data shows that many Indonesians access information through digital media, so much information will quickly spread on social media platforms.

The theory used to explain and analyze the research is the new media theory by David Geer and Nicholas Gane (Geer, 2013). Gane (2008) explores the transformative impact of digital media on society. He discusses various aspects of new media, including global communications and internet culture (Gane, 2008). He highlights how technological advances have changed our world, influencing everything from communication to culture. In short, Nicholas Gane's "New Media: Key Concepts" provides valuable insight into the transformative power of digital media, making it an essential resource for understanding the scope of contemporary media on people's lives, including religious communities.

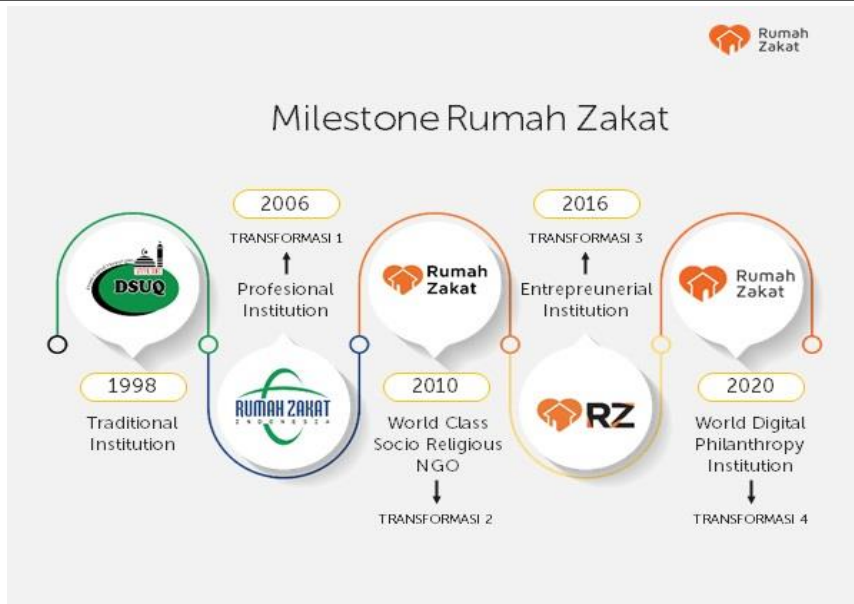
Religious activities cannot be separated from the role of the Internet as a new medium, so it is necessary to carry out a process of adaptation and domestication of media for religious purposes. Islamic philanthropic activities are closely related to religious teachings, society and new media. This research on the digitalization of Islamic philanthropy requires an operational theory to explain the actualizing of Islamic philanthropy through digital media. The correct theory is the domestication theory. This theory was initially put forward by Roger Silverstone (1994) and his colleagues in the 1990s to examine the integration of media and technology into everyday life (Silverstone, 1994).

The following are the essential points: (a) This theory aims to provide insight into how individuals and families incorporate media technology into their daily routines; (b) Domestication theory considers that media and technology have become part of everyday life, similar to the domestication

of animals or plants. It explores how individuals assimilate these technologies into their personal lives while maintaining common values and morals; (c) Domestication theory shows that a community's response to new media has a significant impact on the sustainability and survival of that media technology; (d) This theory has evolved to encompass various forms of media and communication technologies, reflecting the dynamic nature of media in society.

This theory is basically about providing space for technology in everyday human life. The concept captures practical, temporal, and spatial places and, most importantly, underlines how technology merges with culture to express lifestyle and values (Diana, 2022). In short, domestication theory in media, as proposed by Silverstone, focuses on how societies incorporate media technologies into their daily lives and how this integration impacts individuals and society. This emphasizes the assimilation and evolution of media technologies in the domestic context (Silverstone, 1994).

Rumah Zakat, a philanthropic institution operating in religious da'wah (*da'wah bil hal*), has adapted to the times. Since its founding as a traditional institution, it has carried out its fourth transformation to adapt to changing times. Rumah Zakat has adapted to changing times, including adapting to digital media. Initially, Rumah Zakat was only a traditional DSUQ (Dana Sosial Ummul Qura) institution 1998, then transformed for the first time in 2006 into Rumah Zakat Indonesia as a Professional Institution. In 2010, it made its second transformation into the World Class Socio Religion NGO Rumah Zakat. In 2016, it underwent another third transformation to become the Entrepreneurial Institution Rumah Zakat. Moreover, it is now carrying out its fourth transformation to become the World Digital Philanthropy Institution Rumah Zakat since 2020 (accessed October 1 2023, on the official website, <http://www.rumahzakat.org>, #rumahzakat history)



Source: rumazakat.org, 2024

Figure 1.

Rumah Zakat Milestones 1998-2020

Impact of Rumahzakat.org Digitalization Transformation on Various Programs

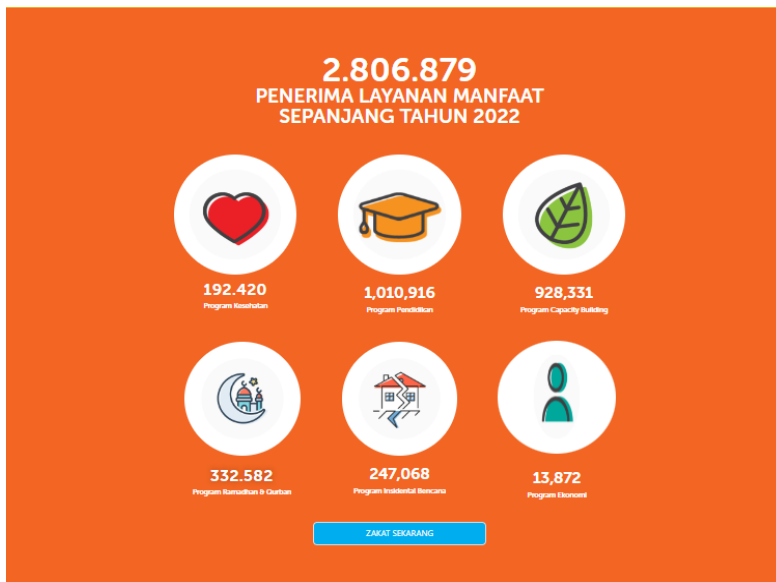
Internally, the transformation towards digitalization experienced by the rumahzakat.org philanthropic institution is quite significant, including *firstly*, Achievement in several social media services. Rumah Zakat has also been named "The Best Social Media Performance" at the Indonesia Brand Guardianship Forum 2022 event. This award is related to activities in the social media space, where Rumah Zakat is recorded as being the most active in communicating via social media compared to similar organizations.

On the Facebook platform, the Rumah Zakat account has 904 thousand followers; in a day, the official Rumah Zakat account can post content up to 7 times; the content that Rumah Zakat presents is awe-inspiring. Rumah Zakat has a unique team of creators organized in content and media, so the content produced by Rumah Zakat's social media is very contemporary, creative, and fresh.

Rumah Zakat also has an account on a YouTube channel with 114

thousand subscribers and more than 13 million views. Meanwhile, their Instagram account has 367 thousand followers, and most recently, on the TikTok application, Rumah Zakat has 64.7 thousand followers. This data shows that Rumah Zakat is a zakat institution known to most Indonesians. Besides social media, which is used as a promotional tool, Rumah Zakat has a website that also functions as an online alms channel that is easily accessed by the audience. This achievement is one of the reasons this research was conducted at the Rumah Zakat Institute.

Secondly, transparency in services to the community. Where service program data can be accessed at any time for 24 hours. As in the following image, which is proof of service transparency:



Source: rumazakat.org, 2024

Figure 2.

Benefit Service Recipients throughout 2022 (accessed 9 October 2023)

Thirdly, Digitalization, according to Radifan (interview respondent/one of the administrators of rumahzakat.org), has a positive impact on society, especially in terms of (1) Community Empowerment, both in economic, health, education and environmental programs that support economic growth and prosperity public. (2) Digital literacy from an early age to children. This is important to prepare the younger generation

to face the era of digitalization. (3) Increasing Accessibility, helping to increase the accessibility of Rumah Zakat programs, including Desa Berdaya Kembang, which attracts local and foreign tourists. (4) Post-Pandemic Economic Recovery, assisting in post-pandemic economic recovery. (5) Developing several digital application tools. (6) Providing transparency in numbers, data and facts to the public (Interview, 5 October 2023).

CONCLUSION

rumahzakat.org's philanthropic da'wah has provided a new model for preaching based on the digitalization of philanthropy. Development of a da'wah model with the concept of providing mutual benefits between an affluent Muslim community and Muslims in need with the philanthropic activities of rumahzakat.org. This institution facilitates the community with various convenient digital-based services. Many have benefited from services through this philanthropic missionary institution.

Da'wah has a consolidated relationship as a religious activity, namely, working together to strengthen each other with the goals of religious activities and the media. The adaptation process to digital media has been carried out gradually, adapting and utilizing media for the benefit of society. The impact felt by society with the digitalization agenda has been fully optimized by the philanthropic institution rumahzakat.org. This research implies that da'wah based on digital philanthropy should continue to be improved to develop a transformative da'wah model.

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