

PHILANTHROPIC DA'WAH ON SOCIAL MEDIA: INFLUENCE ON CHARITABLE ATTITUDES OF URBAN MUSLIMS IN BANDAR LAMPUNG

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Abstract

Digital philanthropic da'wah on social media has emerged as a significant force shaping charitable engagement among urban Muslim communities; yet, the psychological mechanisms through which media exposure translates into attitudinal change remain underexplored in the Indonesian context. Grounded in the Stimulus-Organism-Response (S-O-R) theoretical framework, this study examines how exposure to digital philanthropic da'wah influences the charitable attitudes of urban Muslims in Bandar Lampung. Employing a convergent mixed-methods design, the study integrates a quantitative survey of 100 respondents drawn from the BAZNAS Bandar Lampung donor database with in-depth interviews of 15 purposively selected participants. Regression analysis reveals a significant positive effect of digital da'wah exposure on charitable attitudes ($\beta = 0.581$, $R^2 = 0.338$, $F = 49.982$, $p < 0.001$), with the strongest influence found in the cognitive dimension ($R^2 = 32.4\%$), followed by affective ($R^2 = 28.0\%$) and conative aspects ($R^2 = 22.7\%$). Qualitative findings uncover five key themes: emotional resonance with content, credibility concerns, motivation for social engagement, heightened awareness, and perceived ease of donating. This study contributes a dual-perspective S-O-R analysis of Islamic digital philanthropy in a mid-sized Indonesian city, demonstrating that cognitive awareness is the primary mechanism of attitude formation while conative conversion remains constrained by institutional trust deficits. These findings offer strategic guidance for Islamic philanthropic organizations and digital da'wah seeking to design credible, informationally rich, and behaviorally effective campaigns.

Keywords: Islamic philanthropy; digital da'wah; charitable attitudes; Stimulus-Organism-Response; urban Muslims

A. Introduction

Islam is often characterized as a religion of prayer. The words “establish prayer and pay zakat” are repeated numerous times in the Quran as direct commands from Allah. For Muslims, this manifests human gratitude to Allah SWT and infinite submission and praise (Ni'mah et al., 2022). This is one of the driving factors for philanthropic activities in Indonesia. In fact, Indonesia was ranked first out of 119 most generous countries with an index score of 68 percent according to the 2022 World Giving Index. This is detailed as follows: 59 percent helping strangers, 84 percent donations, and 63 percent volunteering (Nurhadi, 2022).

This generosity is grounded in the Islamic imperative of *da'wah*—understood as the actualization of faith in human social life through regular activities that influence feeling, thought, and behaviour toward Islamic values (Aziz, 2024; Ghozali & Jamil, 2019). Those who spend their wealth night and day, secretly or openly, are promised reward and freedom from fear (QS. al-Baqarah: 274). *Da'wah* and philanthropy together constitute a social engineering process accompanied by concrete assistance that helps communities overcome social problems (Napisah, 2018), making *da'wah* not merely a communicative act but a welfare mechanism embedded in the Islamic concept of *khaira ummah*—the best community enjoining good and forbidding wrong (QS. Ali-Imran [3]: 110). This relationship between philanthropy and *da'wah* is not unique to Indonesia; In Western Europe, Brodard (2023), demonstrates through empirical case studies conducted in France, Switzerland, and the United Kingdom that *da'wah* frequently remains central in the motivations of both Muslim charity leaders and volunteers. These actors jointly consider that their engagement in society contributes, at least indirectly, to promoting a more positive image of Islam within society. A similar tendency can be observed in Latin America, where several Islamic centers more openly acknowledge using welfare-service activities to attract local populations to Islam, as was the case in Medellín, Colombia, among others (Brodard, 2023). In recent years, it has become increasingly common for Islamic centers to systematically integrate welfare services—such as food distribution and direct assistance—with *da'wah* objectives, revealing that charitable practices simultaneously function as humanitarian action and as an invitation to Islam across diverse cultural and geographic contexts.

Simultaneously the rapid development of digital media technology has fundamentally transformed the landscape *within* which this *da'wah*-philanthropy nexus operates. Almost all human life has shifted to virtual space (Mishra et al., 2020), religious activities have migrated massively to the internet (Molteni et al., 2021). Four bodies of scholarship are directly relevant to situating this transformation academically.

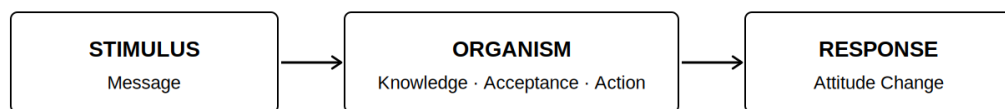
The shift from institutional and mass-media-based *da'wah* toward platform-based religious communication has been extensively documented. Social media enables visually engaging and emotionally resonant preaching that reaches audiences previously inaccessible to traditional religious authority (Millie et al., 2023). Particularly significant is the democratisation of the *da'i* role: Fuadi identifies how not only traditional ulama but also celebrities and urban Muslim entrepreneurs now function as effective philanthropic communicators in Indonesia's digital era, constituting a paradigm shift from centralised religious authority to distributed digital religious leadership (FUADI, 2023). Van den Bulck further demonstrates that celebrity figures in philanthropic campaigns function as “moral entrepreneurs” whose personal branding strengthens the legitimacy of philanthropic values and builds public trust (Van den Bulck, 2018). In the Indonesian context, Rahmat shows how Muhammadiyah

maximized Twitter during COVID-19 to disseminate philanthropic information and mobilise public generosity, illustrating the practical effectiveness of organisational digital *da'wah* (Rahmat, 2021).

Islamic philanthropy –encompassing *zakat*, *infaq*, *shadaqah*, and *waqf*–operates within a complex ecosystem of religious obligation, social capital, and institutional trust (Fauzia, 2017). Abrori and Kharis demonstrate that transformative *da'wah* addressing poverty and injustice requires a systemic approach integrating the appropriate selection of communication channels, accurate targeting of *da'wah* recipients, and comprehensive institutional support (Abrori, A., & Kharis, 2022). The growing body of digital philanthropy research in Indonesia confirms that platforms such as Kitabisa.com and BAZNAS's digital channels have broadened philanthropic participation well beyond urban elites (Haq & Rodiah, 2023). Marpuah, studying BAZNAS West Sumatra, further shows that adapting local wisdom to Islamic philanthropic programs significantly increases public participation –a finding relevant to the culturally distinct context of Bandar Lampung (Marpuah, 2016).

Trust and Credibility in Digital Giving. A critical and unresolved tension in digital Islamic philanthropy concerns institutional trust. (Hamdani et al., 2024), in a Scopus-indexed study of Indonesian muzakki, demonstrate that firm-generated information and institutional trust are the strongest determinants of zakat payment intention through digital channels. The credibility crisis triggered by the misuse of donor funds at ACT in 2022 illustrates how a single high-profile scandal can erode broad public confidence across the entire philanthropic sector (Chapman et al., 2023). This trust deficit is especially pronounced in the behavioural dimension of attitude: even when donors are cognitively and emotionally engaged by digital content, the conversion of intention into actual giving behaviour is significantly constrained by doubts about fund accountability (Kasri & Yuniar, 2021). In the local Bandar Lampung context specifically, Mubasit demonstrate that urban Muslim public opinion toward digital Islamic philanthropy is significantly shaped by trust in institutional management, with transparency and accountability emerging as the primary determinants of philanthropic engagement –a finding that directly contextualises the present study's focus on charitable attitudes among BAZNAS donors (Mubasit & Nasution, 2025)

The SOR theory is tabled as follows:



Picture 1. SOR Theory

The Stimulus-Organism-Response (S-O-R) framework, originally developed by Mehrabian and Russell (1974) and widely applied in digital media and social commerce research (Kexin & Teo, 2023), provides a theoretically robust structure for analysing how media stimuli activate internal cognitive and affective states that translate into attitudinal responses. As applied to this study, digital philanthropic *da'wah* content functions as the stimulus; the cognitive, affective, and motivational processing of urban Muslims constitutes the organism; and changes in charitable attitudes form the response (McQuail, 2011). Prior S-O-R applications in philanthropic and religious communication contexts confirm the model's suitability for capturing

multi-dimensional attitudinal effects of media content (Husein & Slama, 2018; Saxton & Wang, 2014). However, most existing applications focus on commercial crowdfunding or general online giving rather than distinctly Islamic philanthropic communication in non-metropolitan Indonesian settings.

Based on this four-cluster review, three gaps warrant attention. First, prior studies have examined digital da'wah or Islamic philanthropy from either the communicator or the recipient perspective independently, but not through an integrated dual-perspective analysis that simultaneously captures both. Second, existing research predominantly employs single-method designs that cannot capture both the statistical magnitude of attitudinal influence and the experiential texture of audience processing. Third, mid-sized Indonesian cities such as Bandar Lampung—where 93.5% of 1.18 million residents identify as Muslim (BPS Kota Bandarlampung, 2022) and BAZNAS manages an active donor base of nearly 10,000—remain underrepresented in the literature despite constituting a demographically significant segment of Indonesia's urban Muslim population.

This study addresses these gaps through two explicit research questions: (1) How much influence does philanthropic da'wah in digital media have on the charitable attitudes of urban Muslims in Bandar Lampung? and (2) What are the qualitative mechanisms through which digital da'wah shapes the cognitive, affective, and conative dimensions of those attitudes? The study's novelty operates on three levels: conceptually, it applies the S-O-R framework to Islamic philanthropic da'wah as a distinct communication genre, extending the model beyond commercial contexts into religious persuasion; methodologically, it employs a convergent mixed-methods design integrating quantitative regression analysis with thematic analysis of in-depth interviews; and contextually, it provides empirical evidence from a mid-sized Indonesian city that can serve as a transferable reference for comparable urban Muslim communities currently undergoing digital transformation in their philanthropic practices

B. Methods

This study employs a convergent mixed-methods design (Creswell & Clark, 2017) in which quantitative and qualitative data are collected concurrently, analysed separately, and integrated at the interpretation stage. The S-O-R framework provides the integrating theoretical structure: the quantitative strand measures the relationship between stimulus (digital da'wah exposure) and response (charitable attitudes), while the qualitative strand explores the organism processes—cognitive appraisal, affective response, and motivational state—that mediate that relationship. The study was conducted in Bandar Lampung City, Lampung Province, between April and July 2023. Bandar Lampung was selected for three reasons: (1) its characteristics as a mid-sized metropolitan city with high internet penetration; (2) the demographic heterogeneity of its urban Muslim communities, with 93.5% of 1.18 million residents identifying as Muslim (BPS Kota Bandarlampung, 2022); and (3) the presence of an active BAZNAS branch with 9,902 registered donors.

The quantitative phase used a sample of 100 respondents drawn from the population of 9,902 BAZNAS Bandar Lampung donors, determined using the Slovin formula ($e = 0.1$) and selected through simple random sampling. The final sample comprised 48% male and 52% female respondents, with the majority (39%) in the 27–36 age group and 62% holding a bachelor's degree. Data were collected via a structured questionnaire of 19 items total: 12 items measuring the digital philanthropic da'wah

exposure variable (X) and 7 items measuring the charitable attitude variable (Y) across three sub-dimensions (cognitive, affective, conative), using a five-point Likert scale. Instrument validity was assessed through Pearson product-moment correlation ($r > 0.30$), and reliability was confirmed via Cronbach's Alpha, both exceeding the accepted threshold of 0.70.

Quantitative analysis proceeded through: (1) descriptive statistics; (2) validity and reliability testing; and (3) simple linear regression to test the general hypothesis ($X \rightarrow Y$) and three specific hypotheses ($X \rightarrow Y$ cognitive; $X \rightarrow Y$ affective; $X \rightarrow Y$ conative), processed using SPSS 25 for Mac. Note: path analysis was not employed in this study. The qualitative phase involved semi-structured in-depth interviews with 15 participants purposively selected from survey respondents to achieve maximum variation in digital *da'wah* exposure levels and attitude scores, with variation in: (a) frequency of social media engagement with religious philanthropic content; (b) age and gender; and (c) donation history with BAZNAS.

Qualitative data were analysed using reflexive thematic analysis (Braun & Clarke, 2006) through six stages: (1) data familiarisation; (2) initial code generation; (3) construction of candidate themes; (4) review and refinement of themes; (5) definition and naming of final themes; and (6) interpretive write-up situating themes within the S-O-R framework.

Quantitative and qualitative findings were integrated using a convergence coding matrix (Creswell & Creswell, 2017), in which qualitative themes were mapped onto quantitative sub-dimensions. Validity was strengthened through method triangulation, statistical reliability testing, and member checking with interview participants.

C. Findings and Discussion

1. Findings

a. Respondent Profile

The study involved 100 respondents drawn from the BAZNAS Bandar Lampung donor database through simple random sampling. The majority of respondents were female (52%), with the largest age group being 27–36 years (39%), reflecting the demographic most actively engaged with digital media in Indonesia (Katadata, 2020). In terms of education, 62% held a bachelor's degree and 30% a master's degree, indicating a highly educated sample with generally high digital literacy. Regarding *da'wah* consumption patterns, 79% preferred digital media over attending physical religious gatherings, with 60% spending less than one hour daily accessing *da'wah* content and 31% following five to six *da'wah* accounts. Notably, 30% reported preferring public figures and celebrities as their primary philanthropic *da'wah* content creators, particularly during the Palestinian conflict crisis and the political year cycle. Table 1 summarizes the full respondent profile.

Table 1. Respondent Profile Summary

| Characteristic | Category | n | % |
|----------------|------------------------|----|-----|
| Gender | Male | 48 | 48% |
| | Female | 52 | 52% |
| Age | 17–26 years | 19 | 19% |
| | 27–36 years (dominant) | 39 | 39% |
| | 37–46 years | 19 | 19% |
| | 47–56 years | 8 | 8% |
| | ≥ 57 years | 15 | 15% |

| Characteristic | Category | n | % |
|-------------------------|--------------------------|----|-----|
| Education | Senior High School (SMA) | 4 | 4% |
| | Bachelor's Degree (S1) | 62 | 62% |
| | Master's Degree (S2) | 30 | 30% |
| | Doctoral Degree (S3) | 4 | 4% |
| Da'wah Media Preference | Digital media | 79 | 79% |
| | Physical majelis | 21 | 21% |
| Daily Access Duration | < 1 hour | 60 | 60% |
| | 1-3 hours | 28 | 28% |
| | 3-6 hours | 12 | 12% |
| Accounts Followed | 1-2 accounts | 17 | 17% |
| | 3-4 accounts | 27 | 27% |
| | 5-6 accounts (dominant) | 31 | 31% |
| | 7-8 accounts | 15 | 15% |
| | > 9 accounts | 10 | 10% |

Source: Primary Data Processing, 2023

b. Quantitative Findings

Instrument validity was confirmed through Pearson product-moment correlation, with all item correlation values for Variable X ranging from 0.447 to 0.702 ($r > 0.30$) and Variable Y from 0.690 to 0.916, indicating all 19 items are valid. Reliability was assessed using Cronbach's Alpha: Variable X (Digital Philanthropic *Da'wah*) yielded $\alpha = 0.831$ and Variable Y (Charitable Attitudes) yielded $\alpha = 0.922$, both classified as Very Reliable (George & Mallery, 2003) These values confirm that both instruments are internally consistent and suitable for regression analysis.

Descriptive analysis shows a mean score of 3.67 for Variable X (Agree on a five-point Likert scale) and 3.21 for Variable Y (Neutral). This gap between exposure (Agree) and attitudinal response (Neutral) signals the complexity of converting philanthropic media engagement into behavioural readiness—a pattern confirmed in the dimensional analysis. Simple linear regression was conducted using SPSS 25 to test the general hypothesis ($X \rightarrow Y$) and three specific hypotheses for the cognitive, affective, and conative sub-dimensions of charitable attitudes. Table 2 presents all model results.

Table 2. Reliability Statistics and Regression Model Summary

| Variable / Hypothesis | Cronbach's α / R | R ² | Contribution | F | Sig. |
|--|-------------------------|----------------|---------------|--------|------|
| Reliability: Da'wah Digital (X) | $\alpha = 0.831$ | — | Very Reliable | — | — |
| Reliability: Charitable Attitude (Y) | $\alpha = 0.922$ | — | Very Reliable | — | — |
| X \rightarrow Charitable Attitude (Overall) | R = 0.581 | 0.338 | 33.8% | 49.982 | .000 |
| X \rightarrow Cognitive Attitude (strongest) | R = 0.569 | 0.324 | 32.4% | 46.978 | .000 |
| X \rightarrow Affective Attitude | R = 0.529 | 0.280 | 28.0% | 38.144 | .000 |
| X \rightarrow Conative Attitude (weakest) | R = 0.477 | 0.227 | 22.7% | 28.839 | .000 |

Source: Primary Data, SPSS 25, 2023; (George & Mallery, 2003) reliability criteria

All regression models are statistically significant ($p < .001$), with F values

substantially exceeding the F table value of 3.936 ($df_1 = 1, df_2 = 98, \alpha = 0.05$). The overall regression equation is $Y = 28.136 + 0.775X$, with standardized coefficient $\beta = 0.581$ ($t = 7.070 > t_{table} = 1.965, p < .001$), confirming H_1 : digital philanthropic *da'wah* exposure significantly influences the charitable attitudes of urban Muslims in Bandar Lampung. The coefficient of determination ($R^2 = 0.338$) indicates that 33.8% of variation in charitable attitudes is explained by digital *da'wah* exposure, while the remaining 66.2% is attributable to other factors such as personal religiosity, peer influence, and prior donation experience.

Dimensional analysis reveals a cognitive-to-affective-to-conative pattern. The strongest influence is on cognitive attitudes ($R^2 = 32.4\%$, $\beta = 0.569$), followed by affective ($R^2 = 28.0\%$, $\beta = 0.529$), and weakest on conative attitudes ($R^2 = 22.7\%$, $\beta = 0.477$). This pattern indicates that digital philanthropic *da'wah* is most effective at building knowledge and religious awareness, substantial in evoking emotional engagement, but comparatively limited in generating behavioural readiness to donate—a distinction explored in the qualitative findings and discussion below.

c. **Qualitative Findings**

As part of the convergent mixed-methods design, in-depth interviews were conducted with 15 purposively selected participants to explore the mechanisms through which digital philanthropic *da'wah* shapes charitable attitudes. Participants were selected to achieve maximum variation in digital *da'wah* exposure levels, age, gender, and donation history. Thematic analysis (Braun & Clarke, 2006) identified five key themes, each substantiated by two participant quotations to strengthen evidential trustworthiness.

1) **Theme 1: Emotional Resonance of Content**

The most consistently reported mechanism of engagement was the emotional power of visual philanthropic content. Respondents described how specific content types—particularly visual narratives depicting human suffering and humanitarian crisis—generated immediate empathic responses that preceded deliberate cognitive evaluation of the campaign. Emotional resonance was not limited to content depicting hardship; inspiring stories about the positive impact of donations on beneficiaries also moved respondents significantly, indicating that digital *da'wah* operates across both negative (suffering) and positive (impact) emotional registers.

"When I saw videos about people, especially children, suffering from starvation, it broke my heart. I immediately wanted to help in any way I could." (R7, Female, 32 years)

"The posts about Gaza on my Instagram feed hit me differently. It was not just sad – it made me feel responsible, like I personally had to do something about it." (R4, Male, 29 years)

These findings are consistent with Paulin et al (2014), who demonstrate the decisive role of emotion in social media philanthropic campaigns, and with Saxton & Wang (2014), who identify emotional resonance as a defining characteristic of effective digital philanthropy. The specific reference to Gaza content in R4's testimony also reflects the role of real-time crisis events in amplifying the emotional effectiveness of *da'wah* content—a temporal contextual factor that interacted with the 2023 data collection period to intensify empathic responses. Within the S-O-R framework, this theme illustrates the affective dimension of organism-level processing: how external media stimuli activate internal emotional states that predispose individuals toward philanthropic response.

2) **Theme 2: Credibility Concerns**

A significant number of respondents expressed critical and skeptical attitudes toward digital philanthropic campaigns, specifically regarding the transparency of fund management and the legitimacy of campaign organizers. These concerns were not abstract—they were consistently anchored in concrete institutional reference points, most prominently the 2022 ACT (Aksi Cepat Tanggap) scandal, in which a major Indonesian humanitarian organization was found to have misused donor funds. This event functioned as a sector-wide trust-damaging reference point that respondents spontaneously invoked when discussing hesitancy to donate online, even when emotionally and cognitively engaged by the content.

"I am often skeptical about online campaigns. How do we know our money is actually reaching those in need, especially since the ACT case that shocked Indonesia?" (R12, Male, 45 years)

"I would donate more if I could see exactly where the money goes. Sometimes I click on a campaign and there is no update, no report – nothing. That makes me hesitant." (R6, Female, 38 years)

These concerns reflect the structural challenge of trust in digital philanthropy, where direct interaction between donors and beneficiaries is severely limited and physical distance removes the relational basis for trust that characterizes traditional face-to-face giving. This aligns with Chapman et al., (2023), who demonstrate that nonprofit scandals produce spillover distrust extending beyond the implicated organization to the philanthropic sector as a whole—directly applicable to the post-ACT Indonesian philanthropic landscape. This theme provides the primary qualitative explanation for the weakest quantitative result: the conative dimension ($R^2 = 22.7\%$), where 77.3% of variance in behavioural giving intention remained unexplained by da'wah exposure alone. Trust deficit, not content quality, is the primary structural constraint on the attitude-to-behaviour conversion.

3) Theme 3: Motivation for Social Engagement

Digital philanthropic da'wah fundamentally transformed respondents' sense of agency and personal capacity in relation to social problems. Prior to sustained exposure, many respondents experienced social issues as overwhelming and beyond their individual capacity to address—a condition Moeller (2002) identifies as compassion fatigue, where the scale and complexity of social problems leave individuals feeling helpless and disengaged. Regular exposure to philanthropic content demonstrating the tangible impact of small-scale donations successfully disrupted this learned helplessness, replacing it with a sense of accessible and meaningful participation.

"Previously, I felt like social issues were beyond my control and I could not do anything about them. But after seeing posts about how a small donation can make a difference, I became more confident about getting involved." (R3, Female, 28 years)

"When I see my friends sharing donation posts and actually donating, I feel like – if they can do it, so can I. It becomes a kind of shared responsibility among us." (R11, Male, 33 years)

This theme reflects the concept of 'bite-sized philanthropy' proposed by (Saxton & Wang, 2014), where small but regular acts of giving are positioned as achievable and cumulatively impactful, lowering the psychological barrier to philanthropic participation. R11's testimony additionally surfaces the role of peer influence and social norm formation: witnessing friends donate transformed individual hesitation into a sense of collective obligation. This aligns with media cultivation theory (Gerbner et al., 2002), which explains how repeated media exposure cumulatively reshapes audience

perceptions of what is normal and expected—here normalizing philanthropic action as a socially expected response to digital *da'wah*.

4) Theme 4: Increased Awareness

Sustained exposure to digital philanthropic *da'wah* increased respondents' awareness across two interconnected dimensions: awareness of social issues affecting communities in need, and awareness of Islamic philanthropic obligations such as *zakat*, *infaq*, and *shadaqah*. The first reflects the agenda-setting and framing functions of digital media, where algorithmic content curation directs audience attention toward specific humanitarian issues. The second—doctrinal awareness—is particularly significant as it provides direct qualitative corroboration for the quantitative finding that the cognitive dimension registers the strongest effect ($R^2 = 32.4\%$).

"I do not really care about social issues, but because I often see posts on my Instagram feed about the suffering of children in conflict zones, I have become more aware of their situation." (R15, Male, 37 years)

*"Honestly, before I did not really understand the difference between *zakat*, *infaq*, and *sedekah*. But from the content I regularly see on social media, I now understand which one I am obligated to pay and how to do it."* (R8, Female, 34 years)

R8's testimony is analytically significant in that it directly illustrates the knowledge-building function that positions the cognitive dimension as the strongest attitudinal pathway in this study. Understanding the distinction between *zakat* (obligatory), *infaq* (voluntary regular giving), and *shadaqah* (voluntary general charity) is not merely informational—it is doctrinally orienting, establishing the religious framework within which emotional content subsequently acquires meaning and motivational force. This aligns with Millie, Syarif, and Fakhruroji (2023), who position *da'wah* as fundamentally a disciplining and educational practice, and with Slama (2018), who demonstrates the important role of social media in disseminating Islamic knowledge in Indonesia. The framing effects visible in R15's account are consistent with Entman's (1993) framing theory, which holds that how issues are presented shapes how audiences understand and respond to them.

5) Theme 5: Ease of Donating

Respondents consistently identified the reduction of transactional friction offered by digital donation platforms as a meaningful facilitator of philanthropic action. The integration of direct donation links within social media content—particularly on Instagram and WhatsApp, the most frequently cited platforms—eliminated the multi-step process that previously characterized charitable giving. Respondents described being able to move from encountering a campaign to completing a donation within seconds, without leaving the social media environment. This convenience factor was widely appreciated and identified as having lowered the practical threshold for philanthropic participation.

"I used to find it complicated to donate, but now with the donation link on social media, I can transfer money directly in a matter of seconds, and the amount varies—so I think anyone can donate." (R9, Female, 30 years)

"When I see a campaign I trust, I can share it immediately and also donate from the same post. It takes less than a minute. That kind of accessibility really changes things." (R2, Female, 26 years)

The phrase 'a campaign I trust' in R2's testimony is analytically crucial: it reveals that ease of donating does not operate independently of credibility, but is conditional

upon it. Platform accessibility reduces friction only when institutional trust is already present; in its absence—as documented in Theme 2—convenience alone is insufficient to convert attitude into action. This convergence between Theme 2 and Theme 5 provides an integrated explanation for the conative gap: the attitude-to-behaviour shortfall identified quantitatively ($R^2 = 22.7\%$) results from a dual constraint comprising both institutional trust deficit and (historically) high transactional friction. Digital platforms have substantially resolved the second constraint; the trust deficit remains the primary structural impediment to conative conversion. This is consistent with Kasri and Yuniar (2021), who identify institutional trust as a decisive determinant of digital zakat payment intention in Indonesia. This pattern is further corroborated at the local level by (Mubasit & Nasution, 2025), whose analysis of urban Muslim public opinion in Bandar Lampung identifies institutional management trust as the primary mediator between philanthropic media exposure and actual giving engagement.

2. Discussion

a. Critical Discussion: The Relationship Between *Da'wah* and Philanthropy

The empirical findings of this study invite a deeper conceptual reflection on the relationship between *da'wah* and philanthropy as practised in the Indonesian digital context. To the extent that Islam, understood here conceptually as a “discursive tradition” (Asad, 2009), encompasses and articulates principles and norms within a systematic and holistic framework (Auda, 2008) it remains difficult and somewhat hazardous to isolate its components or to distinguish its concepts in overly rigid terms. Nevertheless, it is still possible to introduce analytical nuances regarding the understanding of charity and philanthropy — particularly in relation to service and social action — and the concept of *da'wah*, understood as the invitation to Islam.

A common misunderstanding consists in assuming either that charitable action merely serves the interests of *da'wah*, or conversely that *da'wah* necessarily prevails over philanthropy and social service. Without entering into theological debates — although there is broad consensus that charitable action is not meant to serve *da'wah* or other strategic interests, but rather constitutes an end in itself and should be conceived unconditionally — the empirical reality of contemporary Muslim practices reveals a wide diversity of sensitivities and interpretations regarding these issues.

Schematically speaking, and for the sake of analytical simplification, three major configurations can be identified. First, some Muslim organizations primarily focus on charitable, social, and humanitarian activities without explicitly engaging in *da'wah* or seeking to invite beneficiaries to Islam. In such cases, *da'wah* may still be understood as an indirect or secondary effect of charitable engagement — insofar as ethical conduct and solidarity may contribute to improving perceptions of Islam — but it is not considered the primary motivation behind the action itself.

A second configuration, largely antagonistic to the first, characterizes organizations whose primary objective is *da'wah* and for which philanthropy, humanitarian aid, and social welfare activities function principally as instruments to attract people to Islam. In this perspective, assistance is provided not only, or not primarily, for the sake of helping others as such, but rather in the hope of inspiring beneficiaries to embrace Islam and eventually become Muslims. Social action thereby becomes subordinated to a broader religious mission considered more central and significant.

A third configuration appears more balanced and arguably remains predominant among many contemporary Muslim charitable initiatives worldwide. In this case,

philanthropy and *da'wah* are combined without being hierarchically ordered or perceived as contradictory. Rather, they are understood as complementary dimensions of Islam that should not be opposed to one another. On the one hand, helping people in need – regardless of their religious affiliation – is viewed as a religious and ethical obligation rooted in Qur'anic teachings and the prophetic example, and is therefore conceived unconditionally. On the other hand, many actors simultaneously hope that beneficiaries may develop an interest in Islam, insofar as Islam is understood as a path to spiritual salvation. This dual vision, combining philanthropy and *da'wah* without reducing one to the other or perceiving any contradiction between these parallel missions, continues to shape the orientations and practices of numerous Muslim charitable organizations today (Brodard, 2023).

This third configuration is most consistent with the philanthropic *da'wah* practices documented in the present study, where digital content simultaneously functions as welfare mobilization and religious exhortation – and where respondents engage not because *da'wah* invites conversion, but because it activates their existing religious identity and charitable obligation together.

b. S-O-R Synthesis

Taken together, the quantitative and qualitative findings can be synthesized within the S-O-R framework as follows. The stimulus in this study is operationalized as digital philanthropic *da'wah* exposure—the frequency, intensity, and content characteristics of Islamic philanthropic content encountered by urban Muslims on social media platforms. The organism encompasses the internal processing mechanisms activated by that stimulus: cognitively, respondents reported increased awareness of Islamic philanthropic obligations and social issues (Theme 4); affectively, emotionally resonant visual narratives—particularly humanitarian crisis content—generated empathic responses that predisposed individuals toward charitable engagement (Theme 1); and motivationally, repeated exposure disrupted perceived helplessness and normalized philanthropic participation as a socially shared act (Theme 3). The response is measured as charitable attitude change across three sub-dimensions, with the quantitative regression confirming that this S-O-R pathway operates most strongly at the cognitive level ($R^2 = 32.4\%$), substantially at the affective level ($R^2 = 28.0\%$), and most weakly at the conative level ($R^2 = 22.7\%$). Critically, the qualitative evidence reveals that this attenuation at the conative stage is not attributable to stimulus weakness or insufficient organism engagement, but to a structural moderating variable—institutional trust deficit—that disrupts the organism-to-response conversion even when cognitive and affective processing are fully activated (Themes 2 and 5). This integrated S-O-R reading advances prior applications of the model in digital philanthropy research by demonstrating that the organism stage is not a unitary processing mechanism but a tripartite sequence in which cognitive and affective activations are necessary but insufficient conditions for conative response, with institutional trust functioning as the decisive threshold variable governing attitude-to-behaviour conversion in Islamic digital philanthropy (Li et al., 2024; Zhang et al., 2022).

D. Conclusion

This study concludes that digital philanthropic *da'wah* on social media exerts a significant and measurable influence on the charitable attitudes of urban Muslim communities in Bandar Lampung, most powerfully through the cognitive dimension of

attitude formation. Grounded in the Stimulus-Organism-Response (S-O-R) framework and employing a convergent mixed-methods design, the study demonstrates that sustained media exposure to philanthropic religious content builds Islamic philanthropic knowledge and awareness (cognitive), primes emotional resonance with campaign content (affective), and generates—though more weakly—behavioural readiness to donate (conative). Quantitative regression analysis confirms a significant positive effect ($\beta = 0.581$, $R^2 = 0.338$, $F = 49.982$, $p < 0.001$), and qualitative thematic analysis identifies five reinforcing mechanisms: emotional resonance with content, credibility concerns, motivation for social engagement, heightened awareness, and perceived ease of donating.

Although a unified S-O-R framework guided the analysis, the three attitudinal dimensions revealed distinct response profiles. The cognitive dimension registered the strongest effect ($R^2 = 32.4\%$), indicating that digital da'wah primarily functions as a knowledge-building medium. The affective dimension demonstrated a substantial effect ($R^2 = 28.0\%$), reflecting the role of emotionally resonant visual content—particularly humanitarian crisis narratives—in sustaining philanthropic motivation. The conative dimension registered the weakest effect ($R^2 = 22.7\%$), revealing that the conversion of attitude into behavioural intention is significantly constrained by institutional trust deficits within the Islamic philanthropic sector, exacerbated by high-profile donation misappropriation cases. These variations indicate a cognitive-to-affective-to-conative processing sequence that departs from purely affective-led models of charitable communication.

The implications extend across policy, institutional, and communicative dimensions. At the policy level, regulatory frameworks for Islamic philanthropic organisations should integrate content standards with mandatory accountability mechanisms—public financial reporting and third-party auditing—so that informational campaigns are supported by verifiable institutional integrity. At the institutional level, da'wah organisations and BAZNAS units should invest not only in content production but in trust infrastructure, treating transparency and beneficiary reporting as strategic components of philanthropic communication. At the communicative level, digital da'i and campaign designers should prioritise informationally rich content as the foundation of cognitive engagement, anchor emotional appeals in credible factual evidence, and design clear behavioural pathways—embedded giving options, verified impact metrics—that reduce the friction between attitude and action.

This study is limited by its focus on a single city and a single institutional donor database (BAZNAS Bandar Lampung), which restricts statistical generalisation to other urban Muslim communities. The self-report design may be subject to social desirability bias in a religious context where generosity carries normative weight. The cross-sectional design precludes causal inference about the exposure-attitude relationship. Future studies should examine the attitude-to-behaviour conversion directly through tracked donation transactions, employ longitudinal designs to assess durability of attitude change, conduct comparative studies across multiple Indonesian cities, and integrate institutional trust as an explicit moderating variable within the S-O-R model.

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F. Author Contributions Statement

This research was conceptualized and supervised by Fariza Makmun, who provided the overarching theoretical direction and was responsible for the final review and approval of the manuscript. Nadya Amalia Nasution made substantial contributions across all stages of the research process, including instrument development, data collection, quantitative and qualitative analysis, literature review, and manuscript preparation. Baptiste Brodard contributed primarily to the theoretical reflection and analytical framing of the study, particularly regarding the conceptual relationship between philanthropic da'wah and charitable behavior, and participated in the critical revision of the manuscript. All authors reviewed and approved the final version of the article.

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