

THE ROLE OF PHILANTHROPIC COMMUNICATION IN TRANSFORMATIVE DA'WAH

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Abstract

This study examines the role of Islamic philanthropic institutions in promoting transformative da'wah, which integrates spiritual teachings with socio-economic empowerment. Using a mixed-methods approach, it combines qualitative case studies and quantitative data to strengthen analysis and validity. Data were collected through participant observation, in-depth and structured interviews, and document analysis. The research focuses on two West Java-based organizations: Baitulmaal Muamalat (BMM) and Inisiatif Zakat Indonesia (IZI), exploring how they manage ZISWAF (Zakat, Infaq, Sadaqah, and Waqf) to enhance community welfare. Findings show that IZI's programs achieve high impact, with an average score of 4.32 out of 5, demonstrating alignment with transformative da'wah principles. BMM effectively leverages corporate social responsibility (CSR) partnerships to support initiatives such as Rumah Quran, integrated farming, and healthcare for marginalized groups, earning a solid score of 3.90. The study concludes that Islamic philanthropic organizations serve as key agents of structural change, translating Islamic values into sustainable, faith-based development models that promote social justice and community resilience.

Keywords: *Transformative Da'wah; Islamic Philanthropy; Socio-Economic Empowerment.*

INTRODUCTION

Da'wah, as a religious obligation in Islam, plays a central role in promoting Islamic values to prevent moral decline and foster a harmonious society. When conducted systematically, da'wah addresses rapid social changes by engaging dynamic socio-cultural contexts, strengthening community religious life. Da'wah extends beyond religious teachings, encompassing life values aligned with Islamic principles, influencing constructive relationships in politics, economics, social life, culture, and the environment to achieve justice and harmony (Muhyiddin, 2019).

Transformative da'wah is reflected in more inclusive content, moving beyond ritualistic worship (*'ubūdiyyah*) to address social issues such as advocacy and justice. Delivery methods have also evolved, transcending traditional sermons to include teaching, mass media, social media, and community-based activities like philanthropy, ensuring da'wah's relevance in meeting modern societal needs and supporting sustainable social change (Baidawi, 2022).

The phenomenon of Islamic philanthropy and transformative da'wah communication is increasingly prominent in Indonesia, particularly in West Java, where institutions like Baitul Maal Muamalat (BMM) and Inisiatif Zakat Indonesia (IZI) actively manage *zakat*, *infaq*, and *sadaqah*. This phenomenon reflects growing awareness of philanthropy as a practical da'wah tool to address social challenges like poverty and inequality. However, the low zakat collection ratio indicates barriers such as limited public awareness, outreach, distrust in zakat organizations, and a preference for direct giving (Haffizha & Laksamana, 2023). Digital media and community-based activities serve as new channels to expand da'wah's impact, enabling Islamic messages to be conveyed through empowerment programs. This phenomenon underscores the need for effective communication strategies to enhance transparency, accountability, and public engagement, reinforcing philanthropy's role in supporting social, economic, and spiritual transformation.

Islamic philanthropy, including *zakat*, *infaq*, and *sadaqah*, serves as a mechanism for wealth redistribution and an effective da'wah medium. Supported by extensive networks and resources, philanthropic institutions operate as social movements to enhance public welfare (Fahrurrozi, 2015). Zakat, the third pillar of Islam, is mandatory, while *infaq* and *sadaqah* are voluntary, offering flexibility in aid distribution. Philanthropic communication, rooted in sincerity and humility, shapes public perception, builds trust, and mobilizes resources for social change (Zulkarnain, 2024). Institutions like BMM and IZI manage funds to address poverty, support education, and promote healthcare, contributing to sustainable development and social justice (Effendi & Khomairoh, 2024). Challenges such as low public awareness and trust necessitate transparent communication strategies to encourage greater participation in zakat and other forms of Islamic philanthropy, ensuring effective program implementation and broader societal impact.

Previous studies highlight the synergy between philanthropy and transformative da'wah. Hamdani and Aziz (2024) in their study *Digitalization of Islamic Philanthropy: Development of a Philanthropic Da'wah Model on rumahzakat.org* found that digital platforms like rumahzakat.org expand philanthropy's reach through a da'wah *bil hal* (preaching through actions) approach, enhancing public access to services and program outreach. Similarly, Abrori and Kharis (2022) in *Transformative Da'wah through Philanthropy: Islamic Philanthropy in Combating Poverty and Injustice* demonstrated that Islamic philanthropy addresses structural issues like poverty and

social inequality, supporting transformative da'wah as a solution to societal challenges. Baidawi (2022) in *Transformative Da'wah by Syubbanil Muslimin in Instilling Spirituality in the Younger Generation* revealed that transformative da'wah through cultural activities like *tadabbur alam*, *fiqh tasawuf*, and YouTube engages younger audiences effectively. However, research on philanthropic communication in regional zakat institutions, particularly in West Java, remains limited, especially regarding its impact on transformative da'wah.

This study focuses on the role of philanthropic communication by zakat institutions like BMM and IZI in West Java in supporting transformative da'wah, exploring communication processes, beneficiary (mustahik) perceptions, and impacts on social, economic, and spiritual dimensions. Its objectives are: (1) to identify the communication strategies used by BMM and IZI in ZISWAF-based programs; (2) to analyze *mustahiq* perceptions of the programs' impact on their social, economic, and spiritual lives; and (3) to evaluate the contribution of philanthropic communication to transformative da'wah. Using a qualitative case study approach supplemented by quantitative data, this research aims to provide theoretical insights into da'wah communication, development communication, and Islamic philanthropy management, as well as practical recommendations for more effective communication strategies to support da'wah focused on community empowerment and sustainable social transformation.

METHOD

This study employs a qualitative research method with a case study approach, as the object of study exhibits unique characteristics that require an in-depth understanding of the philanthropic communication process within the context of transformative da'wah. A qualitative approach was chosen for its ability to uncover meanings, motivations, and processes behind communication strategies developed by individuals or groups experiencing a particular phenomenon (Cresswell, 2018) in this case, philanthropic institutions engaged in transformative da'wah. The case study approach was selected to allow a deep exploration of philanthropic communication practices within two specific organizations Baitulmaal Muamalat (BMM) and Inisiatif Zakat Indonesia (IZI) while maintaining the integrity of West Java's social context as the study location. This method enables the researcher to answer "how" and "why" questions about philanthropic communication by collecting rich and holistic data (Yin, 2014).

Data collection was conducted through observation, interviews, and document analysis. Observations were used to identify aspects that may not be revealed through interviews (Patton, 2015). These observations focused on the activities of philanthropic institutions in delivering their communication and da'wah initiatives. The observations were carried out using a hybrid approach (both in-person and online) from April to August 2024, covering field activities and social media content, guided

by a structured framework that included communication aspects, beneficiary responses, and program mechanisms. In-person participatory observations took place at program locations across the Greater Bandung area (Bandung City, Cimahi City, Bandung Regency, and West Bandung Regency), with each visit lasting 2–4 hours.

Semi-structured interviews were conducted with 15 informants, including organizational administrators and beneficiaries (*mustahik*). The interviews were based on the assumption that people's perspectives are meaningful and can be articulated, allowing the researcher to explore what is in the informants' minds (Patton, 2015). A purposive sampling technique was applied, selecting participants based on their minimum six-month involvement in the programs. Each interview session lasted between 45 and 60 minutes and was audio-recorded. Transcriptions were produced from the recordings to ensure data accuracy.

Document analysis was also carried out, focusing on institutional documents such as annual reports (2021–2023), program booklets, and quarterly financial reports. The validity of these documents was ensured through source triangulation by comparing information across documents and verifying them with the respective institutions. The documents were analyzed to assess policy consistency, fund allocation, and the longitudinal impact of the programs. This study used a data analysis approach that integrates qualitative and quantitative methods through a convergent triangulation strategy. Qualitative data—gathered from interviews, participant observations, and document reviews—were analyzed using thematic analysis, involving steps such as data transcription, keyword selection, coding, theme development, conceptualization, and the construction of a conceptual model (Naeem et al., 2023). Quantitative data, obtained through Likert scale assessments, were analyzed descriptively to strengthen the validity of the findings.

RESULTS AND DISCUSSION

Profile of Beneficiaries

The beneficiaries in this study encompass aspects such as gender, age, income, type of assistance program, and duration of benefit receipt. At the Indonesia Zakat Initiative (IZI), the majority of respondents were female (74%), with the dominant age group being 46–55 years (25%). The vast majority of IZI beneficiaries (84.21%) had a monthly income below IDR 1.5 million, indicating that IZI's health and business capital assistance programs target low-income communities. Meanwhile, at the Baitulmaal Muamalat (BMM) institution, the majority of respondents were also female (82%), with the largest age group being under 20 years (62.5%), primarily due to their participation in the tahfidz scholarship program for female adolescents. In terms of income, 90.63% of BMM beneficiaries had incomes ranging from IDR 1.5 million to IDR 3 million, which is still below the national per capita poverty line for 2024 (IDR 595,242 per month). Regarding the duration of assistance, the majority of beneficiaries

at both institutions had received aid for more than one year, with 69.2% at IZI and 81.2% at BMM. This reflects the continuity of the programs and the long-term commitment of both institutions to serving mustahik (beneficiaries).

Expectations and Norms

Expectations and norms are critical aspects in assessing the quality of interactions between philanthropic institutions and their beneficiaries (mustahik). Within the framework of role theory, as described by Biddle (1979), social expectations regarding the role of institutions influence the actions and satisfaction of beneficiaries. The findings of this study indicate that both IZI and BMM have fulfilled their social roles within the framework of Islamic philanthropy, although there are variations in the level of responsiveness and effectiveness of institutional communication.

At both IZI and BMM, indicators of expectations and norms are derived from the implementation as perceived by the beneficiaries or mustahik. The institutions' ability to meet the needs and expectations of beneficiaries is crucial. This involves their capacity to provide services in accordance with expected procedures, standards, and quality. Institutional culture also contributes to the quality of service delivery.

Table 1. IZI Expectation and Norm Results

No	Indicator	Avarage
1	The ability of institutional staff to provide socialization and guidance regarding ongoing assistance programs	4,33
2	The clarity of procedures for submitting assistance applications	4,25
3	The procedures for receiving zakat, infaq, and sadaqah (ziswaf) funds	4.33

Description: 1.00–1.79 = Strongly Disagree, 1.80–2.59 = Disagree, 2.60–3.39 = Somewhat Disagree, 3.40–4.19 = Agree, 4.20–5.00 = Strongly Agree

At IZI (Inisiatif Zakat Indonesia), the average scores from respondents indicated a “strongly agree” response level across three main indicators: the ability of staff to provide outreach and information (4.33), the clarity of aid application procedures (4.25), and the procedures for receiving ZISWAF (Zakat, Infaq, Sadaqah, and Waqf) funds (4.33). These findings suggest that the expectations of mustahik (beneficiaries) regarding service and information provision were well met by the institution. This aligns with the study by Sargeant & Shang (2016), which emphasizes that clear communication and procedural transparency are key factors in building trust and loyalty among aid recipients in the non-profit sector. In addition, regular and continuous monitoring by field officers has strengthened mustahik perceptions of the institution's professionalism. As expressed by Dini Mutaharoh, a beneficiary of IZI's patient shelter program (Rumah Singgah Pasien), the prompt service and convenient access to healthcare had a direct positive impact on patient recovery and comfort.

"I was able to recover more quickly after staying at IZI's Patient Shelter (Rumah Singgah Pasien) because it was close to Hasan Sadikin Hospital in Bandung. With IZI's support, I received proper medical treatment without having to worry about the costs I would have otherwise had to bear" (Interview, July 3, 2024)

Beneficiary satisfaction with aid programs is essential for evaluating the effectiveness and impact of ongoing initiatives. Involving beneficiaries in the planning and implementation phases can enhance their sense of ownership and responsibility toward the program. Theoretically, these findings also reinforce the concept of service-dominant logic (Lusch & Vargo, 2004), in which beneficiaries are not viewed merely as passive recipients but as active participants in the value co-creation process. IZI's ability to design open and responsive communication allows *mustahik* to feel valued and engaged in both the da'wah and empowerment processes.

Table 2. BMM Expectation and Norm Results

No	Indicator	Avarage
1	The ability of institutional staff to provide socialization and guidance regarding ongoing assistance programs	3,96
2	The clarity of procedures for submitting assistance applications	3.87
3	The procedures for receiving zakat, infaq, and sadaqah (ziswaf) funds	3.97

Description: 1.00–1.79 = Strongly Disagree, 1.80–2.59 = Disagree, 2.60–3.39 = Somewhat Disagree, 3.40–4.19 = Agree, 4.20–5.00 = Strongly Agree

Unlike IZI, the results for BMM (Baitulmaal Muamalat) showed slightly lower scores, although still within the "agree" category. These included socialization (3.96), clarity of procedures (3.87), and disbursement of ZISWAF funds (3.97). This decline may be attributed to less direct communication processes caused by layered coordination structures, such as through community partners or affiliated foundations, which can sometimes delay information dissemination. This phenomenon is consistent with findings by Saxton & Guo (2014), who argue that overly complex communication structures in philanthropic institutions can hinder the speed and effectiveness of message delivery to beneficiaries (Guo & Saxton, 2014).

Aligned with role theory, expectations about behavior can be general, group-specific, or even limited to certain individuals. In this sense, expectations influence a person's attitudes or actions (Sim & Biddle, 1982). The testimony of Mrs. Sri Astuti from the Daarul Huffadz Quran House confirms that the endowment house and monthly operational support from BMM had a significant impact in supporting da'wah and Qur'anic education in their community.

"BMM helped us get a waqf house from a donor. It's a productive endowment house from a muhsini (benefactor). Alhamdulillah, it's very comfortable, the environment is great, and we've received a lot of support from the community. BMM also provides us

with monthly operational funds, so our students can focus on memorizing the Qur'an without having to worry about daily food needs."(Interview, July 20, 2024)

Overall, when viewed through the lens of internal institutional norms, both IZI and BMM demonstrate that the expectations of mustahik serve as a reference point in program implementation. Both institutions reflect the principles of accountability and responsiveness in Islamic philanthropy. However, direct, adaptive, and systematically integrated communication effectiveness is a differentiating factor that enhances mustahik perception and satisfaction, as demonstrated by IZI in this study.

By comparing the two institutions and connecting the findings with relevant theories and international literature, it can be concluded that success in meeting mustahik expectations and norms largely depends on communication structure, transparency of information, and the continuity of social interaction between institutions and beneficiaries. In a global context, this supports the narrative that transformative da'wah through philanthropy depends not only on the amount of funds disbursed but also on the quality of communication that accompanies the distribution process.

Reliability (Institutional Performance)

The performance of philanthropic institutions is a critical indicator for evaluating the effectiveness of ZISWAF (Zakat, Infaq, Sadaqah, and Waqf) program implementation, particularly in supporting transformative da'wah. In this study, performance is measured using three key indicators: speed in resolving issues, adherence to zakat utilization procedures, and the quality of service delivered by staff to *mustahik*.

Table 3. IZI Performance

No	Indicator	Avarage
1	The speed in resolving issues	4,31
2	The procedures for utilizing zakat at IZI comply with applicable regulations	4,31
3	The efforts of institutional staff to provide the best service	4,25

Description: 1.00–1.79 = Strongly Disagree, 1.80–2.59 = Disagree, 2.60–3.39 = Somewhat Disagree, 3.40–4.19 = Agree, 4.20–5.00 = Strongly Agree

The results indicate that IZI achieved very high scores on the indicators of speed in resolving issues and compliance with zakat procedures, each with a score of 4.31, as well as a score of 4.25 for the quality of staff services. This achievement is closely tied to the presence of a dedicated field team that routinely conducts monitoring and program assistance. Continuous oversight accelerates the emergency response process to meet the needs of mustahik and ensures the utilization of zakat in accordance with regulations.

In contrast, BMM recorded slightly lower scores, with the highest score on the indicator of staff service quality (3.94), followed by zakat utilization procedures (3.90)

and speed in resolving issues (3.87). Although still considered high, this difference suggests that program implementation strategies based on community networks and external coordination can lead to more complex communication and execution processes.

Table 4. BMM Performance Results

No	Indicator	Avarage
1	The speed in resolving issues	3.87
2	The procedures for utilizing zakat at BMM comply with applicable regulations	3,90
3	The efforts of institutional staff to provide the best service	3,94

Description: 1.00–1.79 = Strongly Disagree, 1.80–2.59 = Disagree, 2.60–3.39 = Somewhat Disagree, 3.40–4.19 = Agree, 4.20–5.00 = Strongly Agree

In this section, the BMM institution received an approval rating at the “Agree” level, indicating that it has binding standard operational procedures for the utilization of zakat, infaq, and sadaqah (ziswaf) funds, in accordance with agreements between the institution and mustahik. Mustahik have access to discussion forums for consultation. Each philanthropic institution has regulations governing the distribution and utilization of ziswaf funds, which not only align with agreements between mustahik and the institution but are also regulated by the National Zakat Agency (Baznas) Regulation No. 3 of 2018, Article 1, Paragraph 13, which specifies eight asnaf eligible to receive zakat funds, and Article 2, Paragraph 2, which states that the distribution and utilization of zakat are provided to mustahik, including the poor (fakir), needy (miskin), zakat administrators (amil), converts (mualaf), slaves seeking freedom (riqab), debtors (gharimin), those in the cause of Allah (sabilillah), and wayfarers (ibnu sabil) (Peraturan Badan Amil Zakan Nasional RI, 2018).

In practice, philanthropic institutions face not only internal conflicts but also the impact of external cases that affect other philanthropic organizations, such as cases of aid fund embezzlement, which can lead to distrust among donors and beneficiaries in the distribution of assistance. In this regard, BMM has established a coordination group that serves as a facility for discussing ongoing assistance programs. Beneficiaries are selected based on specific criteria tailored to their respective needs. Interviews with Kang Reza revealed that the procedures for receiving zakat assistance are determined based on the conditions of the program and the environment of each program. In the Quran House assistance program, two Quran Houses receive full subsidies covering operational costs and teacher stipends (kafalah), while one of the three shelters is not fully covered because it has a primary individual donor who regularly provides zakat funds sufficient to cover the operational costs of the Quran House.

Both institutions, IZI and BMM, implement a variety of programs, both ongoing and non-ongoing. The implementation of a program requires support from

various parties; however, the involvement of multiple stakeholders does not cause these institutions to deviate from their planned or ongoing programs. The strong performance of IZI and BMM lies in their consistent alignment of each program with sustainable development goals. Transparency and accountability in managing assistance programs help ensure the speed and accuracy of benefit distribution. This can be achieved by providing clear and accessible information about assistance programs and involving relevant stakeholders in decision-making processes.

Monitoring and Evaluation

Monitoring and evaluation are critical components in assessing the effectiveness of Islamic philanthropy programs oriented toward transformative da'wah. Community involvement can help ensure the speed and accuracy of benefit distribution. There are various ways to participate in the community, such as surveys, group discussions, or participatory forums, resulting in monitoring and evaluation that align with the institution's objectives.

Table 5. IZI Monitoring and Evaluation

No	Indicator	Avarage
1	Continuous oversight by the institution	4,38
2	The speed and accuracy of benefit distribution to beneficiaries	4,41
3	Evaluation of assistance programs to enhance the targeting of aid programs	4,25
4	The facilities provided by the institution have sustainable utility value	4,38

Description: 1.00–1.79 = Strongly Disagree, 1.80–2.59 = Disagree, 2.60–3.39 = Somewhat Disagree, 3.40–4.19 = Agree, 4.20–5.00 = Strongly Agree

At the IZI institution, direct distribution conducted by institutional staff ensures that the distribution of zakat, infaq, and sadaqah (ziswaf) funds is more accurate in targeting mustahik, allowing beneficiaries to experience effective and efficient aid delivery. As a result, IZI received a “Strongly Agree” rating. This high score indicates that IZI has implemented a systematic monitoring system based on field data and responsive to the needs of mustahik. During the Baznas West Java Award, IZI received two awards: Best Empowerment Program Innovation and Most Empowered Mustahik Champion (Tegar, 2022).

Wise resource management, including funds, personnel, and logistics, is crucial. Staff must ensure that resources are used efficiently to achieve optimal outcomes. Providing ongoing training and development to staff helps enhance their skills and knowledge, enabling them to deliver the best services in line with the latest developments in the humanitarian field. Conducting periodic program evaluations is key to understanding what works and what needs improvement. Staff must analyze data, identify opportunities for improvement, and implement changes based on evaluation findings.

By combining commitment, knowledge, and skills, humanitarian institution staff can significantly contribute to delivering the best services and enhancing the effectiveness of humanitarian programs. The speed of donation distribution enables institutions to plan and implement activities more quickly, increasing the flexibility of institutional staff in responding to changing situations. Based on interview results, Nia, a member of IZI's program team, stated that aid distribution is carried out by one to three staff members (Interview, July 8, 2024).

Table 6. Monitoring and Evaluation

No	Indicator	Avarage
1	Continuous oversight by the institution	3.75
2	The speed and accuracy of benefit distribution to beneficiaries	3,94
3	Evaluation of assistance programs to enhance the targeting of aid programs	3,87
4	The facilities provided by the institution have sustainable utility value	3,90

Description: 1.00–1.79 = Strongly Disagree, 1.80–2.59 = Disagree, 2.60–3.39 = Somewhat Disagree, 3.40–4.19 = Agree, 4.20–5.00 = Strongly Agree

Baitulmaal Muamalat (BMM) obtained slightly lower but still high scores (average of 3.87–3.94). Evaluations are conducted regularly, but the approach based on external partnerships, such as with communities, foundations, or agricultural equipment vendors, results in more complex coordination and evaluation processes. Nevertheless, interview results highlight significant successes, such as the smart farming program in Lembang, which increased farmers' income by up to 33% per month. These findings reinforce the study by (Annaza et al., 2025) which indicates that the success of zakat institutions is heavily influenced by the quality of program management and innovation in empowerment approaches.

Comparatively, these findings align with international literature. Research conducted in three countries shows that the success of zakat program monitoring is closely correlated with procedural transparency and mustahik involvement (Hadijah et al., 2024). IZI has implemented a similar approach, while BMM demonstrates strengths in multisectoral partnerships, though it requires improvement in the consistency of reporting. Both IZI and BMM excel in community-based oversight, but they still face challenges in real-time digital reporting to the public. Theoretically, these findings can be explained through role theory (Biddle, 1986) which views philanthropic institutions as social actors fulfilling functions in accordance with societal expectations and norms (Patton et al., 2015). In this context, society, particularly mustahik, expects aid-providing institutions to act quickly, accurately, and sustainably in delivering benefits. IZI demonstrates a high capacity to fulfill this role through direct communication, field-based monitoring systems, and consistent reporting. This indicates that the institution not only performs administrative roles but also fosters social roles that build trust and public legitimacy.

CONCLUSION

This study highlights the critical role of philanthropic communication in advancing transformative da'wah through ZISWAF-based programs by Inisiatif Zakat Indonesia (IZI) and Baitulmaal Muamalat (BMM) in West Java. IZI's strategies, characterized by direct beneficiary engagement, transparent procedures, and consistent monitoring, achieve high satisfaction, with an average performance score of 4.25 on a 5-point scale. Programs such as patient shelters, microbusiness support, and health assistance significantly enhance mustahik's spiritual resilience, economic empowerment, and social inclusion. Conversely, BMM's community partnerships and CSR-funded initiatives, including Quran Houses and Smart Farming, yield a performance score of 3.87, reflecting positive impact but indicating a need for improved procedural clarity and information delivery. These findings demonstrate that effective communication is pivotal in translating Islamic philanthropy into tangible outcomes that align with the goals of transformative da'wah, fostering structural societal change.

This research contributes to the literature on da'wah communication, development communication, and Islamic philanthropy by elucidating how strategic communication enhances transformative da'wah's social, economic, and spiritual impacts. Practically, it offers insights for zakat institutions to develop transparent and responsive communication strategies, as exemplified by IZI and BMM, to strengthen public trust and program efficacy. The study underscores the potential of philanthropy as a catalyst for sustainable development and social justice within Islamic frameworks. Future research should explore scalable communication models to optimize the impact of regional zakat institutions, particularly in diverse socio-cultural contexts. Additionally, investigating digital platforms' role in amplifying outreach and engagement could further advance transformative da'wah. These findings encourage zakat organizations to prioritize clarity and accountability in communication to maximize their contribution to community empowerment and societal transformation.

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AUTHORS' CONTRIBUTION

The authors of this article consist of two researchers, each with distinct roles. The two authors reside in different locations, with the first author, Vellyana Paraswati, being a Communication lecturer based in Bandar Lampung. The second author, Siti Ulya Faza Adilah, is a practitioner at a philanthropic institution in Bandung, West Java. Vellyana Paraswati was responsible for the overall research process, including formulating the research problem, developing the theoretical framework, designing the research methodology, and ensuring the validity and reliability of the collected data. Siti Ulya Faza Adilah, as the second author, contributed to data collection. We collaborated in developing various research instruments, collecting data, analyzing data, and conducting final edits to agree on the final manuscript.

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