

**Integration of New Media and Prophetic Communication
Enhanced for *Zakah, Infāq, Ṣadaqah*, and *Waqf* Fundraising:
A Case Study of Baitulmaal Munzalan Indonesia**

**Integrasi Media Baru dan Komunikasi Profetik dalam
Peningkatan Pengumpulan Dana Zakat, Infak, Sedekah, dan
Wakaf: Studi Kasus pada Baitulmaal Munzalan Indonesia**

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Abstract: Recent developments in Islamic philanthropic practices have shifted from traditional to modern ways through the use of information technology. This article seeks to analyze how prophetic communication is integrated by Baitulmaal Munzalan Indonesia (BMI) in its use of new media to enhance *Zakah, Infāq, Ṣadaqah*, and *Waqf* (Ziswaf) fundraising. This research uses a qualitative method by conducting field work through primary and secondary data collection. Primary data were collected through observation and interviews with members of the executive board and managers of this institution, while secondary data were obtained by exploring its website and social media. We found that the BMI has been using a number of new media, both online media and social media, to build the trust of the Muslim community in charity. Millennials are recruited as agents to carry out all of the BMI's carefully planned programs. Through its social media, the BMI uses prophetic communication by involving several well-known *ustadz* (preachers) on social media as ambassadors for Ziswaf fundraising. We argue that the

transformation of new media that communicate religious messages and are supported by the millennial movement has become an ecosystem for collecting, managing and distributing Ziswaf funds in its latest practice.

Keywords: Baitulmaal Munzalan Indonesia, Prophetic Communication, New Media, Fundraising, Zakah, Infāq, Ṣadaqah, and Waqf.

Abstrak: Perkembangan terbaru praktik filantropi Islam telah bergeser dari tradisional ke modern dengan memanfaatkan perkembangan teknologi informasi. Artikel ini menganalisis bagaimana komunikasi profetik yang digunakan Baitulmaal Munzalan Indonesia (BMI) dalam memanfaatkan media baru untuk meningkatkan pengumpulan dana Zakat, Infak, Sedekah, dan Wakaf (Ziswaf). Penelitian ini menggunakan metode kualitatif dengan melakukan kerja lapangan melalui pengumpulan data sekunder dan primer. Data primer dikumpulkan melalui observasi dan wawancara dengan pengurus dan pengelola lembaga ini, sedangkan data sekunder diperoleh dengan mengeksplorasi *website* dan sejumlah media sosialnya. Para penulis menemukan bahwa BMI telah menggunakan sejumlah media baru, baik media *online* dan media sosial, untuk meningkatkan kepercayaan masyarakat muslim dalam beramal. Kalangan milenial direkrut sebagai agen dalam melaksanakan semua program yang telah dikonsepsi secara matang oleh BMI. Dalam memanfaatkan media sosial, BMI menggunakan komunikasi profetik dengan melibatkan sejumlah ustadz yang viral di media sosial sebagai ambasadur untuk meningkatkan pengumpulan dana Ziswafnya. Para penulis berargumentasi bahwa transformasi media baru yang dibingkai dengan bahasa agama dan didukung dengan gerakan kaum milenial telah menjadi ekosistem dalam penghimpunan, pengelolaan dan pendistribusian dana Ziswaf pada praktik terkini.

Kata Kunci: Baitulmaal Munzalan Indonesia, Komunikasi Profetik, Media Baru, Fundraising, Zakat, Infak, Sedekah, dan Waqf.

A. Introduction

Using information technology has improved the practice of Islamic charity, especially in collecting, managing and distributing it from Islamic philanthropic institutions at the end of this decade.¹ They have made the best use of a number of new media, digital platforms and social media to increase the literacy, build trust and religiosity of the Muslim community in charity through *zakah*, *infāq*, *ṣadaqah*, and *waqf* (hereafter referred to as Ziswaf).² In addition, they have also established

¹ Najib Kailani and Martin Slama, "Accelerating Islamic Charities in Indonesia: *Zakat*, *Sedekah* and the Immediacy of Social Media," *South East Asia Research* 28, no. 1 (January 2, 2020): 70–86.

² Rahmatina Awaliah Kasri and Syafira Rizma Chaerunnisa, "The Role of Knowledge, Trust, and Religiosity in Explaining the Online Cash Waqf Amongst Muslim Millennials," *Journal of Islamic Marketing* 13, no. 6 (April 22, 2022): 1334–50.

partnership and campaigns on Islamic philanthropy with various parties, such as e-commerce companies and online social enterprises.³ The use of this technology not only builds trust in Islamic philanthropic institutions, but also reduces the economic crisis of people affected by the global pandemic (Covid-19).⁴

This digital technology has become an important part of Islamic philanthropic practices in Indonesia,⁵ including for Baitulmaal Munzalan Indonesia (BMI). It all began in a mosque located in a narrow and quiet alley in Pontianak City, BMI has succeeded in becoming an Islamic philanthropic institution that is most trusted by Muslim communities spread across several provinces in Indonesia. The high level of trust among the Muslim community in the BMI can be proven by the results of the highest collection of social funds compared to other Islamic philanthropic institutions in West Kalimantan. In only two years after its founding, BMI had been able to collect Ziswaf funds amounting to IDR 2,993,050.64.⁶ In its 2021 Annual Report, BMI collected Ziswaf funds totaling IDR 6,168,799,965.⁷ The amount of this fund was the result of the information technology and social media used by the BMI as well as its partnership with several online e-commerce and social enterprise companies in Indonesia. Interestingly, the BMI uses religious messages effectively by involving a number of *ustadz* (preachers) who are well-known on social media as ambassadors in raising Ziswaf funds. Therefore, the phenomenon in this article is interesting to examine, especially how prophetic communication is used by the BMI to gain the trust of the Muslim community in charity.

As far as this research is concerned, there has been no previous research that focused on analyzing prophetic communication in raising Ziswaf funds in Islamic philanthropic institutions. Several studies have examined the level of trust in Islamic

³ Dony Arung Triantoro, Tri Wahyuni, and Fitra Prasapawidya Purna, "Digital Philanthropy: The Practice of Giving Among Middle to Upper-Class Muslim in Indonesia and Soft Capitalism," *QIJS (Qudus International Journal of Islamic Studies)* 9, no. 2 (December 26, 2021): 315.

⁴ Indah Piliyanti, Hilman Latief, and Syamsul Anwar, "Technologizing Islamic Philanthropy During the Covid-19 Pandemic in Indonesia," *Journal of Muslim Philanthropy & Civil Society* 6, no. 2 (December 1, 2022): 120–41.

⁵ Martin Slama, "A Subtle Economy of Rime: Social Media and the Transformation of Indonesia's Islamic Preacher Economy," *Economic Anthropology* 4, no. 1 (January 2017): 94–106.

⁶ Bustami Bustami and Muhammad Lutfi Hakim, "Strategy of Cash Waqf Development on Gerakan Wakaf Produktif at Baitulmaal Munzalan Indonesia Foundations in Digital Era," *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 1 (May 13, 2020): 97–119.

⁷ Baitulmaal Munzalan Indonesia, "Annual Public Report 2021," December 31, 2021.

philanthropic institutions⁸ and that trust has a moderating effect on the correlation between governance and compliance in doing charity.⁹ Several other studies examined marketing strategies,¹⁰ the use of digital platform,¹¹ and digital campaign used by Islamic philanthropic institutions in Ziswaf fundraising.¹² Several other studies also analyzed the influence of Ziswaf on the strength of social capital in society¹³ and on the increase of the *mustahiq* welfare index.¹⁴ Several scholars conducted research on the BMI, but they only focused on its development strategies¹⁵ and collection of cash *waqf*,¹⁶ role of public relations,¹⁷ and the effects of accountability and transparency on donor satisfaction.¹⁸ Unlike the previous studies, this research focuses on the prophetic communication used by the Baitulmaal Munzalan Indonesia (BMI) in raising Ziswaf funds. This prophetic

⁸ Mahadi Ahmad, "An Empirical Study of the Challenges Facing Zakat and Waqf Institutions in Northern Nigeria," *ISRA International Journal of Islamic Finance* 11, no. 2 (December 9, 2019): 338–56.

⁹ Abdulsalam Ahmed Sawmar and Mustafa Omar Mohammed, "Enhancing Zakat Compliance Through Good Governance: A Conceptual Framework," *ISRA International Journal of Islamic Finance* 13, no. 1 (July 6, 2021): 136–54.

¹⁰ Effrosyni Georgiadou and Catherine Nickerson, "Marketing Strategies in Communicating CSR in the Muslim Market of the United Arab Emirates: Insights from the Banking Sector," *Journal of Islamic Marketing* 13, no. 7 (May 23, 2022): 1417–35.

¹¹ Rahmatina Awaliah Kasri and Adela Miranti Yuniar, "Determinants of Digital Zakat Payments: Lessons from Indonesian Experience," *Journal of Islamic Accounting and Business Research* 12, no. 3 (June 21, 2021): 362–79.

¹² Fahmi Ali Hudaefi and Irfan Syauqi Beik, "Digital *Zakāh* Campaign in Time of Covid-19 Pandemic in Indonesia: A Netnographic Study," *Journal of Islamic Marketing* 12, no. 3 (May 13, 2021): 498–517.

¹³ Irhamsyah Putra, Deni Nugraha, and Muhammad Abdul Ghani Fakhri, "The Effect of Zakat on Indonesia's Social Capital," *Enrichment: Journal of Management* 12, no. 3 (August 30, 2022): 2376–85.

¹⁴ Irfan Syauqi Beik and Laily Dwi Arsyianti, "Measuring Zakat Impact on Poverty and Welfare Using Cibest Model," *Journal of Islamic Monetary Economics and Finance* 1, no. 2 (February 29, 2016): 141–60.

¹⁵ Bustami and Hakim, "Strategy of Cash Waqf Development on Gerakan Wakaf Produktif at Baitulmaal Munzalan Indonesia Foundations in Digital Era."

¹⁶ Bustami Bustami, Rio Laksamana, and Zuliana Rofiqoh, "Waqf Fundraising Through Money in the Industrial Revolution 4.0 Era: A Case Study on Baitulmaal Munzalan Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 20, no. 1 (June 10, 2020): 23–40.

¹⁷ Mareta Puri Rahastine, "Analisa Peranan dan Fungsi Public Relation Baitulmaal Munzalan Indonesia dalam Publikasi Gerakan Infaq Beras Jakarta," *Komunikasi: Jurnal Komunikasi* 12, no. 1 (March 29, 2021): 85–90.

¹⁸ Nispi Nurhamidah, "Pengaruh Akuntabilitas, Transparansi, Kepuasan Muzakki dan Program Pemberdayaan terhadap Loyalitas Muzakki pada Lembaga Amil Zakat Baitulmaal Munzalan Indonesia (BMI)," *Jurnal Kajian Ilmiah Akuntansi* 11, no. 3 (March 10, 2022).

communication is important in raising Ziswaf funds, because religion is one of the main motivating factors in philanthropy.¹⁹

This study is field research with a descriptive method. The object of research in this article is the BMI, which was conducted from January 2022 to January 2023. Primary data were collected from direct observation and interviews. We observed the practice of raising Ziswaf funds at the BMI whose address is on Jalan Sungai Raya Dalam, Pontianak City, Kubu Raya Regency, West Kalimantan Province, Indonesia. While the informants in this research were members of executive board, the information technology team and millennial BMI youth. Secondary data were collected from several websites and social media used by the BMI in raising Ziswaf funds. To support the validity of the data, we used data triangulation by confirming a number of data sources taken from interviews and observations. After the data were collected, we then analyzed it using prophetic communication theory qualitatively.

B. Prophetic Communication in Islamic Philanthropic Fundraising

Islamic philanthropic institutions conduct prophetic communication in order to raise Islamic social funds. Theoretically, prophetic communication is one of the theories contained in the communication science which is currently experiencing extraordinary development. Prophetic science is a scientific revolution against secular science that prioritizes ratios and its capitalist nature. Prophetic communication is defined as a religious message to connect between communicants and society.²⁰ The development of communication science takes a role on the side of everyday human life, including religion. This is where the science of communication integrates with Islamic studies. The combination of communication science and religion is known as prophetic communication. This prophetic communication sees the message transmitted by the communicant in a warm and friendly quadrant.²¹

¹⁹ Rahmatina Awaliah Kasri, "Giving Behaviors in Indonesia: Motives and Marketing Implications for Islamic Charities," *Journal of Islamic Marketing* 4, no. 3 (September 16, 2013): 306–24.

²⁰ Bustanul Arifin, "Model Komunikasi Islam," *Jurnal Pemikiran Keislaman* 29, no. 1 (January 30, 2018): 142.

²¹ Yuliana Rakhmawati, "Prophetic Communication: Transcendental Dimension in Islamic Philanthropy Messages," *KARSA: Journal of Social and Islamic Culture* 28, no. 1 (June 12, 2020): 27.

According to Ridha and Abdul Rasyid, prophetic communication based on the Qur'an is communication that refers to the pattern of communication established by Prophet Muhammad [p.b.u.h]. This communication is conditional on egalitarian values and social transformation that stresses on wholeness and prophetic values through a connection between humanization, liberalization, and transcendence against dehumanize reality. Evidence of the success of this theory can be proven by looking at the history of Prophet Muhammad in building civil society through three dimensions: humanization (egalitarianism, defending the weak, deliberation, and tolerance), liberation (anti-discrimination, forgiveness, and freedom of society), transcendence (making the Qur'an and the *hadīth* as a guide).²² The communication established by the Prophet was not only a matter of da'wah, but also a wider humanitarian issue that was oriented towards these three dimensions.²³

With regard to the three dimensions above, Kuntowijoyo classifies prophetic communication into three indicators as a basis for communicants to communicate: humanization (*'amr ma'rūf*), liberation (*nāhī munkar*), and transcendence. (*tu'minūn billāh*).²⁴ Humanization is a human character to be more humane in *muamalah* in everyday life. Essentially, humans become themselves, not as monsters that give birth to absurdities in living daily life. Liberation is a free character or liberation from structuralist shackles. Liberation is the mission of the Allah's messengers to society that was previously structurally shackled. Freedom of expression and communication is a basic human right, although there are moral and social rules that must be observed. Transcendental relates to the human relationship with Allah Almighty which is related to beliefs and has an impact on the character of everyday life. Allah Almighty and humans are two elements in transcendental communication, in which the Qur'an and *hadīth* are the means and channels of communication. Qur'an becomes an instrument for moral messages from Allah Almighty and *hadīth* becomes an instrument for moral messages from

²² Abdul Rasyid Ridho, "Komunikasi Profetik dalam Mewujudkan Masyarakat Madani Perspektif Al-Qur'an" (Doctoral, Jakarta, Institut PTIQ Jakarta, 2021), iii.

²³ Muhlis Muhlis and Musliadi Musliadi, "Komunikasi Profetik di Media Sosial," *RETORIKA: Jurnal Kajian Komunikasi dan Penyiaran Islam* 4, no. 2 (September 30, 2022): 82.

²⁴ See: Kuntowijoyo, *Islam sebagai Ilmu, Efistemologi, Metodologi, dan Etika* (Bandung: Teraju MIZAN, 2005), 24; Arifin, "Model Komunikasi Islam," 143.

Prophet Muhammad. The goal is that there is human obedience to these moral messages and they should apply them in everyday social life.

As technology develops, communication is closely related to social media. Advancement in digital technology has an impact on changes in people's communication patterns because of the emergence of a new medium for the dissemination of information.²⁵ Simulacra Jean Baudrillard explains that the media has a pseudo reality in which truth is manipulated so that people follow and consume it.²⁶ Reality and truth only revolve around perceptions linked to personal perspectives and interpretations. A very striking implication is that society is increasingly becoming more free and easier to get information and knowledge.²⁷ With the advancement of digital information, there has been a shift in people's patterns and lifestyles that has an impact on the control of information. To avoid distorting moral messages in digital communication, prophetic or religious message is needed in communication. This prophetic communication has been used by Islamic philanthropic institutions in raising Ziswaf funds.

C. Baitulmaal Munzalan Indonesia: Leadership, Management and Distribution

The BMI is an Islamic social financial institution engaged in the collection and distribution of Ziswaf. It started in a small dwelling, Pondok Modern Munzalan Ashabul Yamin, whose movement was centered in a mosque called Masjid Kapal Munzalan. According to Nur Hasan, the Masjid Kapal Munzalan and the Pondok Modern Munzalan Ashabul Yamin had legality in 2014. However, the pilot project started in previous years.²⁸ It is located in a narrow and quiet alley. Interestingly, the location of this mosque is in the middle of a non-Muslim population (Chinese community), on the border of Pontianak City and Kubu Raya Regency, West Kalimantan, Indonesia. It was a challenge in itself for Pondok Modern Munzalan

²⁵ Astrid Faidlatul Habibah and Irwansyah Irwansyah, "Era Masyarakat Informasi sebagai Dampak Media Baru," *Jurnal Teknologi dan Sistem Informasi Bisnis* 3, no. 2 (July 11, 2021): 350.

²⁶ Theguh Saumantri and Abdu Zikrillah, "Teori Simulacra Jean Baudrillard dalam Dunia Komunikasi Media Massa," *ORASI: Jurnal Dakwah dan Komunikasi* 11, no. 2 (December 30, 2020): 247.

²⁷ Muhammad Mushfi El Iq Bali, "Implementasi Media Pembelajaran Berbasis Teknologi Informasi dan Komunikasi dalam Distance Learning," *Tarbiyatuna: Kajian Pendidikan Islam* 3, no. 1 (January 31, 2019): 29.

²⁸ Nur Hasan, Baitulmaal Munzalan Indonesia Initiator, February 6, 2023.

Ashabul Yamin. However, the persistence and perseverance of the management has ensured BMI's existence to date. In its development, the management created the concept of transforming the Masjid Kapal Munzalan into a mosque-based study and caderization center for people in Pontianak. Finally, on 9 June 2017, the management established a foundation called Baitulmaal Munzalan Indonesia.²⁹

In its organizational structure, the BMI does not use a single leadership system but applies the philosophy of leadership in the household which has become its basic foundation in the organization. In the family system, there are three elements: father, mother and children. These three elements are applied in the BMI, each having the same rights and obligations, but the final decision still rests with the "father" as is the Muslim family system in Indonesia. In detail, the three leadership positions have their respective roles in different divisions. Nur Hasan as an elderly *ustadz* whose function is to find middle-class relations and to serve as a 'father'. Lukmanul Hakim as an *ustadz* who serves as a role model in several fields of religion and Ziswaf. Beny Sulistio serves as a conceptual and theoretical conceptualizer for the BMI's development.³⁰

The BMI leadership pattern adopts and develops the existing leadership pattern at the Darussalam Gontor Islamic Boarding School in Jombang, East Java, Indonesia. Its management is not delegated to one person (single leadership), but is done by three leaders with collegial functions. It means that the BMI does not have a single leadership. It applies togetherness and prioritizes deliberation for consensus in their management. The adoption of this leadership pattern was initiated by one of the BMI leaders who is an alumnus of the Islamic boarding school. Until now, the collegial and collective leadership model applied by the BMI has been able to survive and develop.³¹

The BMI focuses on business management to protect the organizational economy. It is done as one of the efforts to maintain the institutional existence. Based on the interviews, it was found that the Baitulmaal Munzalan Indonesia has

²⁹ Masjid Kapal Munzalan, "Tentang Kami," accessed February 13, 2023, <https://munzalan.id/tentang-kami/>.

³⁰ Beny Sulistio, Baitulmaal Munzalan Indonesia Executive Officers, September 16, 2022.

³¹ Beny Sulistio, Baitulmaal Munzalan Indonesia Executive Officers, September 16, 2022.

five lines of business as a form of its economic protection. The five lines of business are Roti Gembul (soft fluffy bread), Saudagar Beras (rice merchant), Munzalan Distribution Center (MDC), Munzalan Mart, dan Munzalan Store. We did not go deep into the profitability of each of these lines of business. According to Beny Sulistiyono, some of the proceeds from these businesses are intended for the primary needs of managers and Good Deeds Troops (Pasukan Aman Saleh, Paskas).³²

One of the interesting organizational management activities carried out by the BMI is recruiting millennial youth groups. the BMI is very adaptive to the demographic development of the Indonesian population and the millennials. To date, they have recruited 3,348 millennials spread across Indonesia. These millennials are called Paskas.³³ Paskas is the driving force in the field of all programs that have been planned by the BMI. The work mechanism of the Paskas is in accordance a program prepared by the three BMI leaders. In addition to being a BMI partner, the Paskas is an extension of the BMI to the congregation or donors in every BMI agenda and program. Paskas is a big family of Munzalan Mubarakan and serves a community partner in worship or good deeds.³⁴

As far as the distribution of Islamic social funds is concerned, the main targets of all programs planned by the BMI are orphans who memorize the Qur'an, Islamic boarding schools and the general public. These three groups deserve to become *mustahiq* out of the eight *mustahiqs* mentioned in Sūrah Al-Taubah [9]: 60. Overall, the beneficiaries of the BMI program to date are 482,971 individuals, and 5,391 Islamic boarding schools.³⁵ The increase in the rice *infāq* program for Islamic boarding schools has inspired the BMI management to create agricultural programs with an end-to-end approach. Thus, the BMI is an Islamic philanthropic institution with professional management, because it has met the standards of distribution, efficiency and financial reporting.³⁶

³² Beny Sulistio, Baitulmaal Munzalan Indonesia Executive Officers, September 16, 2022.

³³ Masjid Kapal Munzalan, "Tentang Kami," accessed February 13, 2023, <https://munzalan.id/tentang-kami/>.

³⁴ Beny Sulistio, Baitulmaal Munzalan Indonesia Executive Officers, September 16, 2022.

³⁵ Masjid Kapal Munzalan, "Membangun Peradaban Ummat," accessed January 28, 2023, <https://munzalan.id/>.

³⁶ Zainal Alim Adiwijaya and Edy Suprianto, "Good Governance of Zakat Institutions: A Literature Review," *Journal of Southwest Jiaotong University* 55, no. 2 (2020): 1.

D. Zakah, Infāq, Ṣadaqah, and Waqf Fundraising: Digital Platforms as Media

The digital platform is a vital instrument in management at the BMI. Among the platforms that the BMI considers to be the most effective are social media such as YouTube, TikTok, Instagram, Facebook, Telegram, and WhatsApp. The use of social media is part of the BMI's adaptiveness in dealing with the latest technological developments. the BMI is aware of the change in the behavior of the Indonesian Muslim community towards technology. The use of digital platforms is a necessity. Adaptation and transformation from traditional to digitalization is a strategic step in the development of the BMI institution.

Figure 1

BMI's TikTok Post on the Distribution of Ziswaf Funds³⁷



Source: (#bmikuburaya, 2023)

The BMI has utilized several social media platforms and websites as a means of communicating with the public.³⁸ The BMI uses YouTube as a medium for preaching, educating and distributing Islamic social funds with da'wah videos

³⁷ "#bmikuburaya," TikTok, accessed February 4, 2023, <https://www.tiktok.com/tag/bmikuburaya>.

³⁸ Fachrurrazi, Baitulmaal Munzalan Indonesia Da'wah Media Content Division, January 27, 2023.

between five and ten minutes long. TikTok is used as a medium for sharing videos related to viral content related to Ziswaf. Instagram is used as a medium for sharing education about Ziswaf with short videos and posters. Facebook is used as a medium for sharing content about Ziswaf and is aimed primarily at older people. WhatsApp is used as a medium to follow up and report on the progress of Ziswaf from donors, referred to as “foster parents”, via private chat every month. In addition to social media, the BMI also has its own website. The website is used as a medium that can be accessed directly by the general public to provide detailed information about BMI’s programs and reporting on the distribution of Ziswaf funds.

Figure 1 shows one of the TikTok posts used by the BMI to explain its caritative activities to the public about the distribution of rice *infāq* to several Islamic boarding schools and orphan’ homes in West Kalimantan. TikTok is often used by the BMI as a form of transparency and accountability to the public as funders. This media is easily accessible by anyone and as a medium of communication with a large audience.

Overall, social media is the main tool for the BMI movement to collect Islamic social funds. In addition to the website, the BMI has made creative and innovative use of several social media such as YouTube, TikTok, Instagram, Facebook and WhatsApp. All divisions at the BMI operate using social media. For example, the Ziswaf collection divisions operate by using the BMI social media.³⁹ Social media and websites as communication tools are not only used for socialization and reporting of Ziswaf funds, but they are also used to spread da’wah using religious message (prophetic communication) which builds Muslim community trust in the BMI.

E. Prophetic Communication: Combination of Social Media and Community-Based Movement

The BMI uses prophetic communication to gain public trust in maintaining good relations with the community. The BMI is an Islamic philanthropic institution that has distributed messages ethically. They use prophetic communication values that involve public space with persuasive communication in general. Prophetic

³⁹ Nursa’adah, Baitulmaal Munzalan Indonesia Da’wah Media Manager, January 27, 2023.

communication design puts emphasis on the transcendental dimension of contemporary communication praxis. The term “prophetic” uses a cognition proximity design that refers to Prophet Muhammad as a role model and Islamic teachings in general.⁴⁰

In using prophetic communication, the BMI has combined community-based movements and social media. The BMI has also involved a number of da’wah ambassadors for prophetic communication and published it on social media. After searching the BMI’s YouTube channel, Munzalan TV, we found collaborations between the BMI and several well-known *ustadz* on social media as mentors and mouthpieces for the Ziswaf movement. *Ustadz Abdul Somad*⁴¹, for example, has invited and called on Muslims to support the Ziswaf programs that have been launched by the BMI as seen in Figure 2.

Figure 2

Ustadz Abdul Somad Invites Muslims to Donate Rice⁴²



Source: (Munzalan TV, 2023)

⁴⁰ Rakhmawati, “Prophetic Communication,” 2.

⁴¹ *Ustadz Abdul Somad* is an Islamic preacher and motivator who mainly focuses on *hadīth* and *fiqh* (Islamic jurisprudence). He also worked as a lecturer and taught at Sultan Syarif Kasim State Islamic University Riau from 2009 to 2019. See: https://id.wikipedia.org/wiki/Abdul_Somad_Batubara.

⁴² Munzalan TV, “Gerakkan Infaq Beras (GIB) Hanya Seribu Sehari Sudah Bisa Menyantuni Anak Yatim Dan Fakir Miskin,” accessed February 4, 2023, <https://www.youtube.com/shorts/bEysXaGZSwM>.

Figure 2 shows Somad appealing to the Muslim community to donate one thousand Indonesian rupiahs each day and in a month, it amounts to IDR 25,000. This message and appeal were transmitted through social media managed by the BMI, kalimantan 2 rice *infāq* youtube channel. This short video had 1.7 M views in a year. From the number of likes available, it can be argued that religious message is very effective in raising *infāq* funds. Even though there were 16 comments that were cynical about the BMI due to the ACT case, there are far more positive responses which can be proven by the large number of viewers at Somad's video on rice *infāq*.

Somad used religious message. The appeals that are often conveyed in several of his sermons are found in the Qur'an and *hadīth* related to Ziswaf which he always campaigns for. One of the most touching verses in the Qur'an regarding Ziswaf is QS. al-Baqarah [2]: 261. This verse explains "the example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies [the reward even more] to whoever He wills. For Allah is All-Bountiful, All-Knowing. In addition to this verse, there are many other *hadīths* that explain the benefits of *ṣadaqah* that are used to touch the hearts of Muslim communities to donate part of their wealth. Such messages are what prophetic communication means.

In addition to social media, the BMI also uses community movements which are divided into three social segments of society: Qur'anic recitation group consisting of women (and men), millennial group (youth), and general group (mixed). This movement began in the mosques. To date, there are 600 mosques that have partnered with the BMI throughout Indonesia. From the Kapal Munzalan Mosque, the BMI's superior programs were born and spread to all the mosques that have become its partners. What's interesting about this community movement is that it attracts sympathy for Muslim men and women who are willing to become donors, "foster parents" for the BMI. These "foster parents" play a role in paying for the living costs of orphans and those who memorize the Qur'an. Until now, there are 84,019 "foster parents" who have successfully recruited by the BMI. Ziswaf funds collected by the BMI from "foster parents" are then distributed to 482,971 beneficiaries spread across 5,931 Islamic boarding schools fostered by the BMI

throughout Indonesia.⁴³ Even though Ziswaf's fundraising strategy uses modern technology, the BMI still uses community movements that involves several elements of society that still use traditional practices.⁴⁴

F. Conclusion

The BMI has used prophetic communication in several new media to build the trust of Muslim communities in charity. The BMI makes the best use of its websites and social media platforms such as YouTube, TikTok, WhatsApp, Instagram and Facebook. Each of these platforms is used properly in accordance with market segmentation. The millennials are recruited as agents to carry out all programs that have been carefully planned by the BMI. Through its social media platform, the BMI uses prophetic communication by involving a number of *ustadz* who are well-known on social media as ambassadors for Ziswaf fundraising. The use of new media that communicate religious messages and are supported by the millennial movement has become the BMI's ecosystem for collecting, managing and distributing Ziswaf funds

The research on the use of digital platforms in Islamic philanthropic fundraising will be very useful for practitioners and organizations engaged in the field of Islamic philanthropy, as well as for donors who wish to ensure that their donations are used effectively and efficiently. This research also seeks to broaden knowledge about the use of technology, especially social media, in collecting, managing and distributing philanthropic funds, so that it can become a reference for practitioners and other organizations in the field of philanthropy in order to provide better and more effective solutions to fundraising-related problems.

⁴³ Masjid Kapal Munzalan, "Membangun Peradaban Ummat."

⁴⁴ Amelia Fauzia, "Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice," *Austrian Journal of South-East Asian Studies* 10, no. 2 (December 30, 2017): 223–36.

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