
Young ‘*Āmil* as Digital Agents of Change: Spiritual Motivation, Social Media Activism, and Islamic Philanthropy Transformation

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ABSTRACT

This study explores the role of young Amils in the transformation of contemporary Islamic philanthropy by employing an Interpretative Phenomenological Analysis (IPA) approach. Focusing on five young Amils at the *Graha Dhuafa* Foundation, this research examines how they perceive their professional roles as a form of holistic worship that integrates *ḥabl min Allāh* spiritual obedience, sincerity, and trustworthiness with *ḥabl min al-nās* social service, justice, and compassion toward beneficiaries. Drawing on in-depth interviews and contextual observations, the findings reveal that daily spiritual practices, operational pressures, and intensive social interactions significantly shape the participants’ self-concept, psychological resilience, and sense of meaningful work. Three central themes emerged: (1) spirituality in practice, (2) self-concept transformation and resilience, and (3) digital engagement and innovation. The study further demonstrates that young Amils actively utilize social media as a strategic tool for *da‘wah*, *zakāh* literacy, transparency, and public trust-building, thereby expanding institutional outreach and increasing donor participation. These digital practices position young Amils not merely as administrative actors, but as moral, spiritual, and digital agents of change. Overall, the study highlights how young Amils contribute to reshaping Islamic philanthropy through the integration of religious values, ethical professionalism, and digital literacy, offering important insights for the sustainability and relevance of Islamic philanthropic institutions in the digital era.

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INTRODUCTION

Indonesia's poverty rate reached over 25 million people as of March 2024 (Badan Pusat Statistik, 2024), which visibly demands more innovative and integrated solutions to address the regressive development in eradicating poverty (Nugroho et al., 2021). These socioeconomic gaps might signal enduring structural challenges in Indonesian's welfare landscape, as social protection and security programs are closely related to poverty alleviation (Kuntjorowati et al., 2024). *Zakāh* institutions, as one of the complementary welfare actors in Indonesia, underscore the important roles of Islamic philanthropy in poverty alleviation and the provision of community-based social services by mobilising religiously motivated resources such as *zakāh*, *waqf*, *ṣadaqah*, *infāq*, and other charitable contributions. These instruments address both immediate needs and long-term empowerment of vulnerable populations, particularly in urban and rural settings where poverty manifests through unemployment, inadequate housing, and limited access to social services (Achmad, 2024); Ibrahim & Kollin 2024) This growing institutional importance is increasingly supported by Indonesia's youthful population, whose Millennial and Gen Z cohorts possess the digital skills and social awareness that now drive much of the country's philanthropic engagement.

Demographically, Millennials and Gen Z, who are characterised as energetic, tech-savvy, and socially conscious, dominate Indonesia's population. Gen Z (1997-2012) is now Indonesia's largest generation, representing 27.94% of the population (74.93 million people), ahead of millennials at 25.87% (69.38 million) (Christiani & Ikasari, 2020; Ferdana et al., 2022) This situation unfolds alongside Indonesia's attempt to leverage its demographic bonus, with around 70% of the population falling within the productive age group of 15-64 years, an idealised number often framed as the catalyst that might force Indonesia Emas 2025 Visions in declining national poverty (Istikhomah & Asrori, 2019).

However, such demographic potential depends critically on how effectively Millennials and Gen-Z, who dominate the digital philanthropic landscape (Casalderrey, 2021), can translate their identity and digital fluency into meaningful socio-religious agency. Their prominence as donors raises a more critical question that remains understudied: how do these young generations participate not only as contributors but also as young *amil*, actively shaping, mediating, and legitimising the evolving praxis of digital Islamic philanthropy? Although the question emphasises more the actor's personal roles, Islamic economic scholars Muzayyana and Asmuni (2023) argue that *Zakāh* institutions and management constitute an integrated component essential for successful implementation, as they undertake responsibilities to align the implementation with Islamic law. Thus, understanding how young *Amils* navigate and interpret these institutional expectations within a rapidly digitalizing philanthropic milieu is a crucial point to investigate their agency, identity formation, and spiritual *labor*.

Over the past decade, research on Islamic philanthropy has increasingly focused on the digitalization of *zakāh* stewardship and its implications for donor behaviour, organizational performance, and governance. A dominant strand of this literature examines the adoption of technology, such as mobile applications, e-wallets, and online payment systems. Some studies employ models like the Technology Acceptance Model (TAM) and the Unified Theory of Acceptance and Use of Technology (UTAUT) to identify perceived ease of use, trust, security, and digital literacy as key determinants of digital *zakāh* adoption (Muflih, 2023; Mutmainah et al., 2024) As part of religious study, *zakāh* and other philanthropy research are interestingly mixed, particularly when exploring the religious variables. While religiosity remains conceptually central to *zakāh*, empirical studies suggest that in digital contexts, pragmatic considerations often outweigh purely religious motivations (Abriyansyah & Rohim, 2023)

Therefore, it reveals a shift in how religious obligations are intermediated through technology,

yet the analysis remains predominantly donor-centric. Parallel to this, a growing body of research explores the role of social media in enhancing *zakāh* awareness among younger generations. Social media platforms are effective in disseminating narratives of social justice, poverty alleviation, and collective responsibility, thereby increasing awareness and positive attitudes toward *zakāh* among young people (Alam & Dyarini, 2025). However, these studies also highlight a persistent gap between awareness and habitual practice, as increased exposure does not necessarily translate into routine *zakāh* payment. Although youth are frequently positioned as strategic targets of digital campaigns, they are predominantly conceptualised as audiences or potential donors rather than as active agents within *zakāh* institutions.

In addition, a significant number of studies investigating the role of social media in enhancing *zakāh* awareness among the young are pronounced. Social media platforms are evident to be successful in disseminating narratives of social justice, poverty alleviation, and collective responsibility, thereby increasing awareness and positive perception towards *zakāh* among young generations (Hudaefi & Beik, 2021; Alam, 2025). However, these studies also emphasise a persistent gap between awareness and routine practice, as increased exposure does not necessarily translate into habitual *zakāh* payment. Although youth are frequently positioned as strategic targets of digital campaigns, they are often portrayed as targets rather than as active agents. At the organizational level, Islamic philanthropy scholarship has focused on efficiency, accountability, and sustainability.

Research on the *zakāh* performance and national LAZ (*Lembaga Amil Zakat Indonesia*) highlights the variety of its efficiency. It underlines the importance of transparent management systems in attracting and retaining muzzaki (Maulana & Fanani, 2020). Current research argues that digitalized *zakāh* and digital accounting practice contribute to organizational sustainability by enhancing transparency and trust (Alshehadeh et al., 2024). Furthermore, *zakāh*-related legal studies further warn that weak data protection frameworks could pose a significant risk to digital *zakāh* platforms and can erode public confidence (Insani et al., 2024). In the meantime, these analyses implicitly acknowledge the importance of human resources, treating technology and governance as structural variables, while leaving the role of *‘āmil*, particularly young *‘āmil*, unexplored specifically.

The absence of young *‘Āmil*-centered research becomes more pronounced when considering recent studies on generational preferences and digital culture. Comparative studies on Gen-Z in Indonesia and Malaysia demonstrate that young cohorts are highly proactive in organizational reputation, data security, transparency, and value alignment in digital religious (Alam et al., 2022). These findings show that the young are not only technologically adept but also morally and socially selective. However, existing studies do not extend this insight to explore young people as *amil* (*zakāh* workers). Consequently, there is still limited understanding of why young *Amils* choose to work in the philanthropic sector, how they navigate its ethical and spiritual demands, and why they remain committed despite relatively lower financial rewards compared to the commercial or fintech sectors.

Additionally, the existing literature has yet to address the experiential and spiritual dimensions of *zakāh* work adequately. Religiosity is primarily operationalized as a measurable variable influencing technology adoption, rather than exploring it as a lived practice that shapes daily preferences and professional identity. (Fitri & Falikhatun, 2021) The dual spiritual framework of *habl min Allāh* (relationship with God) and *habl min al-nās* (relationship with people), which is foundational in Islamic ethics, is rarely examined in relation to digital labour and social media engagement.

Moreover, while broader literature on digital transformation highlights how organisations adapt through innovation and resilience, including in non-profit and small enterprise contexts (Fodouop Kouam, 2025), such insights are seldom applied to Islamic philanthropic institutions.

Studies on Islamic social finance and the Sustainable Development Goals emphasize the structural contribution of *zakāh* to sustainable development, but do not sufficiently consider the intergenerational dynamics and human agency involved in implementing these ideals (Raimi et al., 2024). The omission of young *‘āmil* in these discussions obscures the intersection of digital innovation, activism, and moral commitment at the operational level of *zakāh* institutions.

Taken together, existing studies have made significant contributions to understanding digital *zakāh* systems, donor behaviour, and institutional governance; yet, they leave several critical gaps. Prior research overwhelmingly prioritises *muzakkīr* rather than *‘āmil* as organisational actors, fails to connect social media engagement with the formation of digital identity and work loyalty among young *‘āmil*, and does not explain the resilience and commitment of young *‘āmil* in the face of economic and emotional challenges. Most importantly, the phenomenological experience of being an *‘āmil*, especially the integration of spirituality, meaningful work, and digital activism, has not been systematically examined. This study addresses these gaps by positioning young Amils as digital agents of change in the transformation of Islamic philanthropy. Theoretically, it advances a human-centred perspective that integrates spirituality, self-concept transformation, and digital engagement to conceptualise *zakāh* work as a form of sacred service in the digital era. Methodologically, the study offers originality by employing a phenomenological approach within Indonesian *zakāh* institutions, foregrounding lived experiences rather than behavioural proxies or institutional metrics.

METHOD

This study employs a qualitative approach to gain a deeper understanding of how philanthropic institutions respond to the involvement of young employees (AYEs) in philanthropic activities. Qualitative methods allow the author to explore social dynamics and behavior through informants' direct perspectives (Creswell, 2018). Through this approach, the author can capture the diverse perspectives that emerge from the interaction between philanthropic institutions and young Muslims, as well as the strategic role they play in maintaining Islamic philanthropic activities.

The method most suited to the objectives of this study is a qualitative, phenomenological approach. This study employs the Interpretative Phenomenological Analysis (IPA) data analysis technique proposed by Smith et al. (2008), which emphasizes the examination of how people understand their primary life experiences. In this IPA approach, the author is expected to become part of the informants by conducting in-depth interviews and spending time with them, seeing, hearing, and feeling their daily lives (Tetri, 2022).

The Interpretative Phenomenological Analysis is an appropriate data analysis technique for this study because it aims to explore how individuals interpret significant experiences in a natural setting. The selection of participants for the Interpretative Phenomenological Analysis research was based on purposive sampling. There were three criteria for selecting *amil*: 1. The subjects were young employees (*‘āmil*) working at the *Graha Dhuafa* Indonesia Foundation. 2. The subjects have been working for more than two years. 3. They are willing to be research subjects by signing an informed consent form. The participants were five young *amil*s from the *Graha Dhuafa* Foundation, selected purposively to provide rich and relevant insights into the phenomenon under study (see Table 1 for details on the participants).

Brief Participant Demographics

Pseudonym	Age	Role
Fitriani	29	Fundraising
Aryani	30	Service
Eliza	28	Administration
Widari	28	Distribution
Sansan	28	Creative

Data collection used a multi-method approach: (1) Semi-structured interviews, each lasting 60-90 minutes, were conducted to obtain detailed personal information and were then transcribed (2) Participant observation was conducted over a period of more than one month to contextualize the interview data in a natural setting; and (3) Triangulation was conducted through additional analysis of relevant social media content and organizational documents.

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RESULTS AND DISCUSSION

Spirituality in Practice: How Young 'Āmil Integrates *Habl min Allāh* and *Habl min al-Nās*

This study found interesting findings from the interview and observation process of five Young 'āmil from *Graha Dhuafa* Indonesia. The five informants who met the research characteristics were interviewed. In addition, this study guides institutions in designing inclusive programs that leverage the digital skills of the younger generation. Social media platforms serve as transformative tools for improving *zakāh* management. (Muntazah & Andhikasari, 2021) By enabling real-time donation tracking, public reporting of fund allocation, and direct community involvement, social media promotes unprecedented transparency. This demonstrable openness, in turn, significantly strengthens public trust in *zakāh* institutions, addressing historical concerns about accountability (Wahyudi, 2024). At the same time, the digital fluency common among young people places them uniquely within this ecosystem. Their comfort and proficiency

In the Islamic philanthropic organizations studied, the concept of work goes beyond mere employment; it is elevated to the status of *'ibādah*, or worship. This framework integrates two fundamental dimensions of Islamic duty: *habl min Allāh* (service to God) and *habl min al-nās* (service to humanity). The daily tasks of the staff become acts of devotion, imbued with spiritual meaning and ethical steadfastness, which are directly supported by the Islamic scriptures. Daily activities, whether managing donations, coordinating aid, or assisting the poor, are imbued with deep

spiritual meaning when carried out with the right intention solely for God and in service to His creation.

This framework is deeply rooted in the Islamic holy book. The Quran's statement that humans were created "only to worship Me" (51:56) extends worship beyond rituals to include righteous actions. The Hadith emphasizes the virtue of fulfilling the needs and alleviating the difficulties of fellow human beings, framing such service as direct worship. Therefore, staff performance is imbued with ethical rigor derived from Islamic principles: trustworthiness (*amānah*) in handling resources, sincerity (*ikhhlās*) in purpose, excellence (*ihsān*) in execution, and justice (*'adl*) in distribution. Every administrative task or interaction in the field becomes an act of devotion, strengthening the relationship with God (*habl min Allāh*) appropriately through effective and compassionate service to humanity (*habl min al-nās*), thereby actualizing the holistic worship required by religion. This organization becomes a channel through which professional work is sanctified as a spiritual practice. (Aldulaimi, 2016). Serving God Through Integrity and Ethics (*habl min Allāh*): The vertical dimension of worship is manifested in obedience to ethical principles, with the awareness that all actions must ultimately be accounted for to God. Eliza's dedication to integrity in administrative tasks ensures accuracy, transparency, and accountability in the recording and management of resources. This is not only good practice, but it is also an act of worship. Similarly, Fitriani's commitment to ethical and respectful fundraising, rejecting all forms of deception, coercion, or misrepresentation, transforms her fundraising efforts into a sacred trust.

Their work embodies the essence of *habl min Allāh* by fulfilling their duties with awareness of God (*taqwā*), ensuring that the means used are as pure as the ends they pursue. To reflect the fundamental purpose stated in the *Qur'ān*: "I have not created jinn and humans except to worship Me" (QS. Adz-Dzariyat 51:56). Administrative and fundraising tasks carried out with integrity are a direct fulfillment of the divine mandate. In Islam, work is viewed not only to achieve material and human physical pleasure, but it is also a form of human engagement and cooperation (*al-ta'āwun*), an act of worship (*al-'ibādah*), an act of kindness towards others (*al-ihsān*), execution of responsibilities and accountabilities (*al-amānah*), security of self-dignity (*ḥifẓ al-murū'ah*) and as a part of reliance toward God (*al-tawakkul*) (Ibrahim, 2018).

Furthermore, by distributing *zakāh*, *infāq*, and *ṣadaqah* funds fairly, *amil* become part of the solution to social problems such as poverty and economic inequality. The value of *habl min Allāh* is evident when aid workers strive to empower and humanize the community, rather than merely distributing aid symbolically (Latief, 2013). In interviews conducted by researchers, participants responded as follows. As a fundraiser, Fitriani revealed that her work in raising funds for social programs is part of her worship of Allah. She intends every invitation to do good to donors as a form of *habl min Allāh*, drawing closer to Allah by facilitating others' charity. In terms of *habl min al-nās*, she feels she is a link between donors' kindness and the needs of *mustahiq*. Every fund collected is not just a number, but a trust that she must distribute with responsibility and love for others.

Then, for Aryani, who works in the service department, her work is a form of worship through friendly, fast, and polite service. She realizes that every interaction with donors and beneficiaries reflects Islamic manners that must be maintained. *Habl min Allāh* is seen in her intention to continue doing good for the sake of Allah, while *habl min al-nās* is present in her efforts to create comfort and trust in the public. Aryani often educates beneficiaries to develop a strong mentality and avoid becoming weak Muslims (*doif/dhuafa*), because many of them are physically capable and young. However, due to their limited knowledge and understanding, they become beggars. Of course, this requires slow and continuous education.

Often, this service receives various types of beneficiaries or donors. However, the *amil* continue to strive to understand that serving them is a form of work and worship for Allah, patiently

facing various responses and trying to handle every challenge that arises.

In a joint discussion with these five young Amils, they explained the happiness they feel when they can help others. Even though the funds given to the beneficiaries are not their personal funds, when they can bridge or mediate kindness and help deliver aid directly, they feel happy seeing the beneficiaries smile and be very grateful for the assistance provided.

This happiness is always felt directly by these employees. Fitriani then shared her feelings of exhaustion when working at the foundation compared to working at a company, as the responses from others are vastly different. Fitriani used to work at a company, and when there were emotional problems that were uncontrollable, her coworkers' responses were not supportive, which led to new problems when she was unable to face problems or pressure calmly and was mentally and physically exhausted. However, when working at the foundation, even though problems always exist, they can be addressed wisely because there are friends who constantly remind her to face problems wisely. There is a forum for "*islah*" where they forgive each other and communicate to find solutions. To significantly ease the burden and bring peace, allowing problems to be quickly resolved and work to resume.

Work is not only judged by humans but also forms part of their accountability to the Creator. Furthermore, serving others in the work of *zakāh* administrators is also a manifestation of *ḥabl min al-nās* because it involves direct service to the *mustahiq*. To this line with the Hadith of the Prophet Muhammad SAW: "The best of people are those who are most beneficial to others." (HR. Ahmad)

The horizontal dimension of worship is clearly reflected in Widari's aid distribution. Her approach is more than just charity; it is an act of empowerment and education aimed at the poor who live in poverty and lack faith and wealth. By educating aid recipients that "*zakāh* is not alms, but a redistribution of wealth commanded by God," Widari reframes their understanding of their rights and social justice. This education empowers the beneficiaries, fostering dignity and awareness that they are entitled to the economic balancing system mandated by God. Through direct action by serving the community (*ḥabl min al-nās*) by lifting the vulnerable and actualizing the main principle of Islam regarding social justice. This is very much in line with the Prophet's guidance: "The best of people are those who are most beneficial to others." (Aldulaimi, 2016) Widari's distribution becomes a form of beneficial service, making her work a manifestation of the ideal of improving people's welfare and, thus, a form of worship.

This narrative shows that "working as worship" is not a vague spiritual concept but a practical reality lived out within this Islamic organization. The duality of *Ḥabl min Allāh* and *ḥabl min al-nās* cannot be separated. Eliza and Fitriani's vertical devotion to God through ethical behavior ensures that the organization's operations are trustworthy and pleasing to God, enabling effective horizontal service to the community. Conversely, Widari's direct service to the community, grounded in Islamic principles of justice and empowerment, fulfils the divine command to benefit others, making it an act of worship pleasing to Allah. The Quranic verse (51:56) presents worship as the primary purpose of human life. At the same time, the Hadith explains that being of maximum benefit to others is the pinnacle of human excellence and the clearest expression of worship in the social sphere (Hikmaningsih & Pramuka, 2020).

In conclusion, by framing work as *'ibādah*, based on the *Qur'ān* and *Sunnah*, this organization transforms routine tasks into sacred acts. Integrity in administration, ethics in fundraising, and empowerment in distribution are no longer just professional standards; they become expressions of devotion, fulfilling the dual command to serve God by serving His creation with excellence and justice. This holistic integration of faith and action defines the essence of Islamic philanthropy as true worship manifested in the world.

Becoming an ‘*Āmil*: Self-Concept Transformation and the Development of Resilience

This research highlights my experience as a young employee (‘*āmil*) at the *Graha Dhuafa* Indonesia Foundation. Based on the results of interviews and analysis of research data, it was found that the four informants formed a positive self-concept. As explained by McEwen, (2022) positive self-concept and mental toughness are closely related to supporting work resilience. Positive self-concept refers to an individual's perception of himself or herself that is full of confidence, high self-worth, and belief in personal abilities. Meanwhile, *mental toughness* is staying focused, confident, and resistant to pressure and challenges in the work environment.

This research shows the willingness of each informant to what they have done for two to three years working at *Graha Dhuafa* Indonesia Foundation. The time is used to work according to office hours, and many activities are carried out. Voluntarily outside office hours and job desk become interesting things for each informant when the activity is carried out, the informant finds their concept of happiness, the greater the level of one's happiness, life satisfaction, self-esteem, physical health, and the lower the level of depression. In short, volunteering is beneficial to one's well-being. This can be seen in the results of this study, which show the self-transformation of the four informants. The self-transformation referred to in this study is the positive changes experienced by the informants. All informants expressed an increase in self-efficacy after joining *Graha Dhuafa* Indonesia.

The interviews with five young amils found an integration between these spiritual and social values, with Resilience in facing work challenges. This reflects a high spirit to help people experiencing poverty as an effort to Help the government to alleviate poverty and improve community welfare. Indonesian youth need Resilience to overcome every problem. Resilience is important for individuals to have. It is important to develop Resilience early (Listiyandini, 2016) so individuals can go through the following life span processes well. Resilience relates to individual mental well-being. Individuals who can bounce back from problems are mentally healthy, functioning optimally, and contributing to their social environment. The stronger the Resilience of individuals, the less risk of emotional and behavioral problems (Tempski et al, 2015). Adolescents need Resilience or psychological Resilience to overcome every problem they face. In Indonesia itself, the number of mentally troubled adolescents is quite significant. According to the Indonesia-National Adolescent Mental Health Survey 2022, 15.5 million (34.9 percent) adolescents experience mental problems, and 2.45 million (5.5 percent) adolescents experience mental disorders. This can be caused by weak youth resilience (Mesman et al, 2021).

From the interviews conducted by the researcher with the five participants, the researcher tried to describe the important points of each answer and found that the Resilience of young amil in carrying out humanitarian and worship duties explained that the five young ‘*āmil* showed high Resilience or endurance in carrying out their roles. They can remain resilient, passionate, and consistent despite pressure, limitations, and challenges because they have a strong spiritual foundation and high social care. The following points summarize the results of the interviews. Fitriani faced challenges in achieving donation targets and building donor trust as a fundraiser. However, she remains resilient and innovative, constantly seeking practical approaches through digital campaigns and collaborations. For her, every challenge is part of worship and proof of sincerity in bridging the gap between donors' good intentions and the *mustahiq* needs. Then Ariyani is often pressured by the public service, especially when handling complaints and urgent needs. However, she shows Resilience by continuing to serve with patience and empathy. She considers patience in service as part of her devotion to God and a way of creating harmonious relationships with others.

Furthermore, Eliza faced administrative program pressures that required high accuracy and multitasking abilities. She is resilient in the face of heavy tasks while maintaining accuracy, regularity, and consistency in her Work. Her perseverance proves that every role, no matter how small, is important in supporting the organization's mission. Moreover, Widari carried out distribution tasks in rugged terrain and with limited logistics. However, she showed strong physical and mental endurance because she felt her duties were a direct part of worship and service to the community. Her sincerity encouraged her to keep moving and be present for those in need. Moreover, as a content creator, Sansan remains productive amidst the pressure of ideas and deadlines. He can survive and continue working because he realizes that his content is a means of da'wah that can move the public's hearts. His Work has become a new way of preaching and spreading the value of caring.

Internal and external factors in becoming a young employee (*'āmil*)

During formal and non-formal interviews, due to our regular interactions, we finally had a lot of in-depth conversations and chats with the four informants. From each conversation, we understood things in depth, such as why they wanted to work at the Foundation. One of the internal factors that encourages is personal motivation that comes from profound life experiences. As happened to Aryani and Fitriani, they chose to work in a social foundation because they had a *history* in their lives, namely the loss of a father figure they loved very much. For them, working and serving in this institution is not just a form of professional responsibility, but also a spiritual devotion. They feel that this Foundation provides warmth and fills their emptiness, creating a sense of a thick family. They understand that, in addition to working at the Foundation, it is also a way to serve and help the people, and hope that every good deed done by the child becomes a way of good deeds that flow also for his parents, who have died.

Then another thing that happened to Eliza related to the internal factors that motivated us to choose to work at the Foundation is that the life experiences of these informants almost have some similarities, namely being a daughter of victims of the divorce of both parents forcing us to be independent to choose their way of life and try to support ourselves. Both informants have experienced working outside before joining the Foundation so that they have experienced different experiences. Furthermore, there are also many external challenges related to working at the Foundation, such as the public sentiment that judges work at the Foundation is only suitable for people who are already old or sometimes informants get justification that working at the Foundation is only trial and error and to gain experience or from the family there is language "you cannot find another job" or "why don't you join the civil service" There are so many external opinions related to choosing to work at the Foundation and all informants have experienced these sentiments. However, all of these things do not make them inferior or insecure about working in a philanthropic organization because those who say that are those who may not have worked like us, so they have not felt the blessings.

From the discussion conducted with the employees, they conveyed external factors outside of the internal circumstances and conditions of themselves, the factor of Togetherness, part of the external factors that strengthen each of these young employees, is togetherness with coworkers supporting each other, reminding each other of the three employees, difference in working in a philanthropic organization, Aryani and Eliza explained the difference between working in other companies and the Foundation at this time is that when compulsory worship, for example praying, there is always a reminder from coworkers or fasting *sunnah* is constantly reminded, this is a reinforcement also feels more comfortable working at the Foundation, then when eating often they sit together while discussing something from heavy matters of work targets to light things even just

confiding in trivial things. Their desire to stay at the Foundation is increasing what they feel has never been obtained from their previous workplace. There is a sense of calm and comfort, even though the targets of each division always exist, but they do not make them retreat and give up.

Resilience and self-concept transformation through meaningful work

Within this framework of Islamic philanthropy, informants consistently reported a significant increase in self-worth that came directly from serving through their work. Viewing work as *'ibādah* transforms their role from mere employment to a sacred calling that fulfils a divine purpose. Serving humanity (*ḥabl min al-nās*) becomes a tangible expression of worshipping Allah (*ḥabl min al-nās*), grounding their spiritual identity in impactful action. This integration provides deep existential validation: they are not just staff, but also important agents who fulfil the mandate of worship in the *Qur'ān* (51:56) by alleviating the suffering of the poor. Upholding Islamic values such as *amānah* (trustworthiness) and *ikhhlās* (sincerity) in their duties fosters personal integrity and dignity. Witnessing their actions that tangibly uphold justice and compassion for others affirms their value as bearers of God's trust on earth, instilling strong values grounded in faith.

Resilience is an important trait for individuals. Resilience is important to develop from an early age (Masten, 2021), so that when individuals go through the subsequent stages of life, they can navigate them well. Resilience is related to an individual's mental wellbeing (Aiena, 2015; Black et al., 2017). Individuals who can bounce back from problems are mentally healthy, able to function optimally, and make meaningful contributions to their social environment. The stronger an individual's resilience, the lower the risk of emotional and behavioral problems (Tempski et al., 2015).

As McEwen (2022) explains, Positive self-concept and mental toughness are closely related in supporting work resilience. A positive self-concept refers to an individual's perception of themselves as confident, having high self-worth, and believing in their personal abilities. Meanwhile, mental toughness refers to the ability to remain focused, confident, and resilient in the face of pressure and challenges within the work environment. In this case, all informants reported feeling more valuable through their service (in this job).

One of the informants, Widari, explained, "When providing assistance, you must be patient with the extreme terrain and also patient in educating the beneficiaries to remain optimistic and empowered amid their limitations. Your communication skills will improve as you continue to meet people living below the poverty line." Fitriani explained: "Communicating with donors and beneficiaries has taught me perseverance. Every challenge reaffirms my purpose in working."

Every challenge in the job (e.g., donor skepticism, beneficiary distrust) acts as a stressor that shakes the soul. Facing these obstacles changes cognitive responses, turning setbacks into catalysts for resilience. Struggle forces us to reexamine our goals (Why am I doing this?) and strengthen our commitment through the creation of meaning. (Frankl, 1985) Spiritual strengthening occurs, where their patience in facing difficulties elevates worldly tasks to worship, resulting in spiritual reward (*thawāb*). This is the essence of *Qur'āni* resilience: "So be patient, with beautiful patience" (*Qur'ān* 70:5).

Their struggle is not a detour but the path itself, meaning that the process of facing challenges in service is not merely a means to achieve meaning or piety, but rather the true meaning and piety itself. The five amils interviewed explained that their resilience in undertaking this noble work is inseparable from the role of their families, whose religious upbringing and good communication within the family have shaped them into good people and enabled them to develop a sense of philanthropy. This aligns with the research by Latifa et al (2024).

Digital Engagement: How Young 'Āmil Expand Zakāh Literacy and Social Impact

The findings indicate that young Amils conceptualize digital media not merely as communication tools but as integral infrastructures for performing their philanthropic roles. Across interviews, social media platforms such as WhatsApp, Instagram, TikTok, Facebook, and, to a lesser extent, X are consistently described as primary spaces for sharing posters, videos, reels, and short narratives aimed at mobilizing public support for *zakāh* programmed. This practice reflects a shift in *zakāh* work from traditional, face-to-face engagement toward digitally mediated interaction, where outreach, education, and mobilization occur simultaneously. Digital engagement thus functions as an extension of manual labor, enabling them to transcend spatial limitations and engage audiences beyond immediate institutional or geographic boundaries.

The involvement of young 'āmil in amplifying the concept of *zakāh* illustrates how contemporary Islamic philanthropy is being reinterpreted through a combination of spiritual resilience, digital literacy, and tactical poverty-reduction approaches. Reflecting on Research Participant, Sansan's experience of working under tight deadlines while sticking to her principle, "my designs spread Islamic values, and it is my anchor of resilience", exemplifies the capacity to transform pressure into pleasure of self-actualization. (Luthar and Cicchetti, 2000) In terms of proactive resilience, her toughness might not be merely psychological standing, but spiritually framed, converting creative design work on social media into extensions of *'ibādah* (one of self-actualization praxis as a muslim). This process is inseparable from the role of digital literacy and online platform affordance, which provide young 'āmil with the tools and faculties to execute spiritual motivation into productive and public engagement. Through this combination, their acts of resilience and self-actualization become visible, communicable, and impactful, allowing religious values to be expressed through the contemporary digital milieu. This also aligns with Soemitra & Nasution (2022) and Hikmah et al. (2024)'s argument that digital literacy enables 'amil to reinterpret institutional challenges as part of a broader spiritual mission, thereby strengthening organizational agility. In this sense, Sansan's adaptive strength demonstrates how faith-driven meaning-making serves as a protective factor, converting occupational pressure into spiritual endurance and sustained performance.

Beyond literacy, digital engagement is also understood as a mechanism for trust-building and institutional legitimacy. Participants consistently associate content consistency, transparency, and responsiveness with public trust. Regular updates on programmed implementation and ethical storytelling about *mustahiq*, emphasizing dignity, benefit, and privacy rather than suffering, are viewed as essential to maintaining credibility. Significantly, some 'āmil note that reduced digital activity can negatively affect donor trust, indicating that visibility and accountability in the digital sphere have become moral expectations rather than optional promotional practices. In this sense, young 'āmil acts as a custodian of both information and trust, mediating between donors' ethical concerns and institutional accountability.

In addition, Aryani's digital outreach further bolsters the reinterpretation of contemporary philanthropy. The concept of *zakāh*, like calculation, Shariah, and standard terminologies (*zakāh*, *infāq*, and *ṣadaqah*), can be challenging for the public to grasp. Thus, the employment of digital literacy and social media in translating this religious concept into a visually engaging digital format demonstrates how these young Amils leverage digital engagement to bridge spiritual intent with transformative public communication while promoting innovation and institutional transparency. Her content, which has reached over 50,000 viewers, exemplifies the notion (Bennett & Livingston, 2018) that visibility and clarity are prerequisites for public trust in charitable institutions. The significant increase shown (Table 3), a 325% rise in viewers, 89% improvement in retention, and a 93% increase in conceptual understanding, implies that digital content may do more than raise

awareness. This reshapes how public audiences grasp economic rights within Islamic social finance. These outcomes validate what Purwatiningsih et al. (2024) contend as digital da'wah (speech), where social media serves as a tool for ethical stewardship and *amānah* (trustworthiness) by extending public access to knowledge that was previously confined to scholars or institutional staff.

Moreover, this online movement among young Amils underscores how online public engagement can have a tangible impact in the real world. From Table 4, substantial post-campaign changes, such as a 102% increase in young donors and a 158% rise in viewer-to-donor conversion, demonstrate that literacy endeavors and creative laborers effectively translate into financial participation. Notably, the substance of productive digital engagement could further reframe *mustahiq* from passive recipients into active agents capable of developing sustainable livelihoods. Taken together, these findings reflect a critical shift in Islamic philanthropy: young *'āmil* are not simply disseminating religious messages but are reshaping how institutions build trust, create literacy, and produce long-term social mobility.

Additionally, this study guides institutions in designing inclusive programs that capitalize on the digital skills of the younger generation. Social media platforms serve as transformative tools (Muntazah & Andhikasari, 2021). Interaction and motivation in social media use social media as a tool to promote religion. Social media is a necessary medium for practicing religion, particularly among Muslims and the youth, with its different facets such as Instagram, WhatsApp, and YouTube being the most important.(Chaerani et al., 2024).

And then young generation need information real-time donation tracking, public reporting of fund allocation, and direct community involvement, social media promotes unprecedented transparency. This demonstrable openness, in turn, significantly strengthens public trust in *zakāh* institutions, addressing historical concerns about (Hamdani et al., 2024). At the same time, the digital fluency common among young people places them uniquely within this ecosystem. Their comfort and proficiency with social media platforms make them not only passive users but also potential advocates of *zakāh* literacy (Mukaromah & Anwar, 2021). Theoretically, the younger generation plays a crucial role in disseminating accurate information, clarifying procedures, promoting campaigns, and serving as examples of responsible *zakāh* practices within their extensive online networks. (Makhrus et al., 2024)

Therefore, this framework assumes a synergistic relationship: social media provides the infrastructure for transparency and trust-building, while digitally savvy youth act as catalyst agents, leveraging these platforms to significantly expand public understanding (literacy) and engagement with *zakāh*. This positions youth as key partners in modernizing the *zakāh* system and maximizing its social impact.

Digital Bridges and Empowerment Pipelines: Social Media Literacy Campaigns and Capability-Focused Poverty Alleviation. Amid resource limitations and evolving societal challenges, young *'āmil* (Islamic philanthropy professionals) leverage resilience and innovation to advance their mission. Sansan (Creative), for instance, designs digital content under tight deadlines, anchoring her perseverance in purpose: "My designs spread Islamic values, that is my resilience anchor." Meanwhile, colleagues like Aryani harness social media to democratize religious literacy; her educational reels, which demystify *zakāh* (obligatory almsgiving), have reached more than 50,000 viewers, bridged knowledge gaps and enhancing institutional trust. Beyond awareness, collaborative programs such as vocational training for marginalized communities equip beneficiaries with sustainable skills, directly advancing poverty alleviation (SDG 1) and fostering self-reliance. In addition, efforts made by various parties in the field of philanthropy continue to be carried out, including reforms related to changes in laws that support Islamic philanthropy in Indonesia, encouraging the realization of social justice and holistic welfare, by aligning

bureaucratic efficiency with the demands of Islamic ethics (Zaari et al, 2025)

This resilience, digital innovation, and systemic impact reflect a reimagining of Islamic philanthropy in contemporary contexts. Resilience as faith-driven adaptability: Sansan's ability to thrive under constraints exemplifies proactive resilience (Luthar & Cicchetti, 2000), rooted in spiritual conviction. Her work transcends transactional tasks, transforming challenges into acts of *'ibādah* (worship). This aligns with the finding that digital literacy empowers 'amil to reframe adversity as spiritual purpose, strengthening organizational agility (Soemitra & Nasution, 2021). Sansan's ability to transform stress into worship reflects proactive coping, an anticipatory strategy that enables growth through challenges. Spirituality (spreading Islamic values) serves as a protective factor that converts stress into adaptive resilience.

Social media as a tool for trust and literacy: Aryani outreach underscores how digital platforms democratize religious knowledge. By simplifying complex concepts (e.g., *zakāh* calculations), her reels foster transparency and literacy, critical drivers of donor confidence (Bennett & Livingston, 2018). This operationalizes what is called "digital da'wah" (Purwatiningsih et al, 2024), leveraging technology to fulfill stewardship duties while aligning with Islamic values of accountability (*amānah*). Astri's innovation (digital literacy) and vocational programs expand the "substantive freedoms" of *mustahiq*: in terms of access, for instance, *zakāh* education via reels enables people to understand economic rights, while vocational training transforms *zakāh* recipients from passive objects into independent subjects. This systemic collaboration realizes capability-based redistributive justice (not just handing out rice).

Utilizing social media to increase *Zakāh*, *Infāq*, and *Ṣadaqah* Literacy

Social media, or social networking, is one of the latest communication tools that makes it easy for users to interact remotely online and as a medium for channeling hobbies and creativity. Various groups widely use social media; it is no wonder that the use of social media, often without realizing it, has brought about many changes, even in the business world. The emergence of social media has transformed the paradigm of societal communication. Initially, we used to communicate in one direction, but now that there is social media, we can communicate in two directions and are not limited by time or distance. In an article entitled "Social Media, Trust and Intention to Pay *Zakāh* Through Institution: Lessons from Indonesian Experience," The research findings explain that social media engagement, trust in *zakāh* institutions, and awareness of *zakāh*-related information significantly affect muzakki's intention to pay *zakāh*.

The company-generated information and social factors increase this intention, emphasizing the importance of credibility and transparency in communication through social media. This suggests that company-generated information and trust play a crucial role, both directly and indirectly. At present, it cannot be denied that the role of the younger generation is very attached to social media so that young employees (*'amil*) must take advantage of this opportunity as a *syiar* effort to increase *zakāh*, *infāq* and *ṣadaqah* literacy so that more people are aware of the obligation to clean their property by giving *zakāh* and know the many blessings in *infāq* and *ṣadaqah*. The four participants agreed to maximize their respective institutional or personal social media presence as a tool for *syiar* by presenting content tailored to today's younger generation to increase public participation in paying *zakāh* or making donations. And than

CONCLUSION

The involvement of young amils signifies a meaningful shift in Islamic philanthropy, characterized by the deliberate, practical integration of faith, contemporary tools, and adaptable approaches. Their contribution lies in effectively aligning traditional principles with modern

demands, fostering a more relevant and sustainable philanthropy ecosystem. Essentially, these young professionals cultivate a transformed sense of self and resilience through purpose-driven service. They consciously view their roles not only as careers, but also as opportunities to make meaningful contributions that align with Islamic values. This perspective fosters a more profound sense of responsibility, personal growth, and resilience, enabling them to navigate the complexities of this sector with dedication grounded in a higher purpose.

A key aspect of their approach is the practical operationalization of worship in their professional duties. They bridge the perceived gap between the sacred and the secular, demonstrating how excellence in management, communication, finance, and project execution can be expressions of sincere devotion. By instilling Islamic ethics such as integrity, transparency, and service in their daily work, they ensure that operational efficiency itself becomes a form of service pleasing to Allah, thereby increasing trust and accountability.

Furthermore, they effectively utilize social media and digital platforms to increase transparency and build literacy. Recognizing the power of these tools, they use them pragmatically to provide up-to-date project information, share impactful stories, and reveal the process of philanthropy. This commitment to openness fosters greater trust among donors. At the same time, they use these channels as accessible educational resources, promoting understanding of Islamic principles of giving and relevant social issues, thereby encouraging more informed and thoughtful giving within the community.

At their core, young philanthropists represent a growing and grounded force in Islamic philanthropy. Their strength lies in authentically connecting their faith with professional practice while judiciously using digital innovation. By fostering a sense of purpose, ensuring ethical operations through professional services, and using technology to build trust and understanding, they contribute to a more resilient, transparent, and impactful future for Islamic giving. To strengthen this evolution, future research should empirically investigate the measurable impact of this integrated approach, specifically examining how the deliberate cultivation of religious identity by *'āmil* and the conscious operationalization of worship within professional structures directly influence organizational resilience, donor trust levels, and the long-term sustainability of philanthropic initiatives. Such research will provide valuable evidence-based insights to optimize these promising practices.

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