

Zakat-based e-philanthropy strategy in global humanitarian diplomacy: a case study of BAZNAS' #MembasuhLukaPalestina program

JIEMB | 25

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Abstract

The humanitarian crisis in Palestine has spurred the emergence of digital-based donation collection innovations in Indonesia, with the National Zakat Amil Agency (BAZNAS) serving as a key actor through its *#MembasuhLukaPalestina* (*#WashAwayPalestinesWounds*) program, an initiative in e-philanthropy aimed at responding to global humanitarian tragedies. This article seeks to analyze BAZNAS's zakat-based e-philanthropy strategy and evaluate its effectiveness in collecting and distributing donations through digital platforms as part of global humanitarian diplomacy. Employing a qualitative descriptive method with a case study approach, data were collected through in-depth interviews, digital observation, media documentation, and analysis of official BAZNAS documents, which were then processed using Miles and Huberman's interactive analysis model. BAZNAS's strategy of leveraging digital platforms –such as websites, social media, and e-commerce– has proven effective in accelerating fundraising, expanding public participation, and enhancing transparency. Compared to conventional methods, the digital system is more efficient, accountable, and less prone to misuse. The program not only increases zakat collection but also positions zakat as a strategic instrument in global humanitarian diplomacy grounded in Islamic economics. This model demonstrates that zakat can transform into a cross-border solidarity force through digitalization. BAZNAS's e-philanthropy strategy exemplifies the concrete integration of Islamic values and technology in strengthening an Islamic economic system based on solidarity, efficiency, and social justice.

Keywords: e-philanthropy; zakat digitalization; humanitarian diplomacy; BAZNAS Palestine; Islamic social finance.

Introduction

The prolonged conflict in Palestine has inflicted immense suffering on the local population. The repercussions extend beyond casualties and infrastructure destruction, severely impacting Palestine's economic stability, social cohesion, and public health. Amid this crisis, the international community, including Indonesia, has responded with multifaceted humanitarian support. One notable

manifestation of this response is the emergence of e-philanthropy, leveraging digital technology to mobilize aid swiftly, extensively, and efficiently. The empathy of Indonesian society toward Palestine – fueled by widespread media coverage of systemic injustices on social and mainstream platforms– has become a social catalyst for digital solidarity movements (Simanjorang et al., 2023).

Israel's military aggression in the Gaza Strip has claimed over 14,000 lives, including women and children (CNN Indonesia, 2023). The systematic and large-scale attacks exhibit strong indications of genocide (Burke, Michaelson, & Borger, 2023), demolishing more than 70% of Gaza's infrastructure, including public facilities such as schools, hospitals, and places of worship (VOA News, 2023). The crisis is exacerbated by a blockade that has triggered severe shortages of essential supplies, including water, medicine, fuel, and communication networks (Al-Waheidi & Abdelwahed, 2023).

Support for Palestinian independence has become a consensus issue in Indonesian society, materializing through humanitarian initiatives led by Islamic philanthropic institutions such as the National Zakat Agency (*Badan Amil Zakat Nasional*, BAZNAS). From an Islamic economic perspective, zakat is not merely a religious obligation but also an instrument for wealth redistribution and social justice. The United Nations has even adopted zakat funds as an alternative humanitarian financing mechanism for Palestine (Hakim, Beik, Ibdalsyah, & Renaldi, 2024), underscoring the potential of Islamic social finance in addressing global crises. The distributive justice principles of Islamic law are operationalized through zakat as a means of equitable welfare distribution (Lubis, 2020).

The digital transformation permeating modern life has positioned social media as a primary channel for shaping public awareness and mobilizing humanitarian action (Faaizati & Aprilia, 2025). E-philanthropy has emerged as a novel practice within this digital landscape, where zakat, infaq, and *ṣadaqah* (Islamic charitable donations) are now collected via online platforms, enabling broader and faster public participation. Humanitarian aid programs for Palestine are now widely promoted on social media, integrating digital donation movements into daily societal practices.

Within this framework, BAZNAS Indonesia launched the “*Membasuh Luka Palestina*” (WashAwayPalestinesWounds) program, synergizing digital zakat with global humanitarian diplomacy (BAZNAS, 2024). Through this initiative, BAZNAS not only serves as a zakat fund manager but also as a strategic actor in advancing Islamic economics-based international solidarity (Ridha, Ibdalsyah, & Ayuniyyah, 2022). This digital campaign exemplifies zakat’s potential as a strategic instrument in supporting conflict-affected communities while fostering a transparent and responsive donation ecosystem through technology.

This article examines zakat as an Islamic economic instrument in responding to humanitarian crises like Palestine, BAZNAS’s e-philanthropy digitalization strategies, its impact on public trust in technology-based zakat management, inter-institutional collaboration in digital zakat programs, and the challenges and opportunities of e-zakat in the context of global Islamic social finance. Additionally, it evaluates the effectiveness of digital platforms in fundraising and public engagement.

The article aims to provide new insights into digital zakat management strategies in the technological era while reinforcing zakat’s role as a cornerstone of Islamic socio-economic justice on a global scale. By understanding these dynamics, policymakers and society can design more participatory, transparent, and effective approaches to zakat, infaq, and *ṣadaqah* distribution –both nationally and internationally.

Literature review

Zakat

Zakat is one of the pillars of Islam that encompasses not only *maḥḍah* worship (direct devotion to Allah) but also embodies profound humanitarian and social values (Patilima & Yusuf, 2023). As an obligation incumbent upon every financially capable Muslim individual, zakat plays a vital role in fostering social justice and economic equity. Powell further emphasizes that zakat is a duty for *muzakkī* (zakat payers) and a right for *mustahiq* (zakat recipients) in accordance with Islamic law. Therefore, effective zakat management yields not only spiritual benefits but also serves as a strategic instrument for community empowerment.

Within the framework of Islamic economics, zakat is regarded as a productive mechanism capable of enhancing the effectiveness and efficiency of poverty alleviation while promoting societal welfare. Professionally managed zakat contributes significantly to the economic development of the Muslim community, particularly when supported by robust regulations and an integrated system (Fitri, 2017). This aligns with the findings of (Al-Mubarak, Iman, & Hariadi, 2021), whose study on reconstruction (Presiden Republik Indonesia, 2011) posits that zakat can evolve into a strategic social institution if its distribution is precisely targeted. The potential of zakat can be maximized so that empowered *mustahiq* can transition into *muzakkī* reflecting the success of a national zakat management system.

The institution of zakat dates back to the era of the Prophet Muhammad, and in the Qur'an, zakat is mentioned 82 times, nearly always in conjunction with the command of prayer. When Muslims gained political and social influence in Medina, zakat was formally institutionalized as part of the Islamic economic system (Patilima & Yusuf, 2023). In this context, zakat is not merely an act of spiritual obedience but also a means of achieving social justice by bridging the gap between the affluent and the underprivileged. Islam strongly emphasizes the importance of caring for vulnerable groups in society as part of its comprehensive vision of social justice.

Furthermore, zakat holds a dual dimension in Islamic jurisprudence: as *maḥḍah* worship (pure devotion) and muamalah (social transactions). Although zakat is an absolute act of worship as a direct commandment from Allah (*maḥḍah*), its implementation can be integrated into social and economic systems (muamalah) through adaptive distribution mechanisms, institutional frameworks, and governance structures that evolve with changing times (Sahabi & Ajuna, 2022).

With advancements in digital technology and increased public literacy, zakat has undergone a transformation through digitalized collection and distribution. This has given rise to a new phenomenon known as e-zakat or e-philanthropy, which refers to the management of zakat funds via digital platforms such as crowdfunding websites, QRIS, mobile applications, and social media. This model has become particularly relevant in the context of rapid responses to global humanitarian crises, such as those occurring in Palestine.

BAZNAS, as the official zakat management body in Indonesia, has been a pioneer in leveraging digital technology as an efficient, transparent, and geographically inclusive strategy for zakat collection.

Islamic philanthropy

Philanthropy is a universal concept deeply rooted in humanitarian values and social benevolence. In the Islamic context, philanthropy is not merely viewed as a conventional social activity but also as a form of social worship (*'ibādah māliyyah ijtimā'iyah*), reflecting devotion to Allah through acts of sharing and mutual assistance (Sahabi & Ajuna, 2022). Islamic philanthropic practices have emerged as solutions to social challenges such as poverty, economic inequality, and limited access to education and healthcare, while also fostering the establishment of a more just and prosperous society.

Hardi (2020) further elaborates that Islamic philanthropy, particularly through instruments such as zakat (obligatory almsgiving), plays a significant role in poverty alleviation and community welfare enhancement. In developing countries like Indonesia, Islamic social institutions (such as Badan Amil Zakat Nasional [BAZNAS] and Lembaga Amil Zakat [LAZ]) that manage sharia-based philanthropic funds serve as strategic government partners in accelerating informal economic sector growth and empowering underprivileged communities. Beyond traditional zakat *fitri*, contemporary Islamic philanthropy has expanded to include professional zakat and asset-based zakat, broadening its scope and impact.

Etymologically, the term “philanthropy” originates from the Greek words *philos* (love) and *anthropos* (human), thus embodying the concept of love for humanity (Latief, 2013; Purwatiningsih & Adinugraha, 2018). In Islamic practice, philanthropy is not only driven by humanitarian compassion but also by strong spiritual and religious ethical foundations. Consequently, every act of generosity in Islam carries both worldly social benefits and transcendental significance in the hereafter.

According to Anwar (2016), Islamic philanthropy cultivates individuals who are conscious of the importance of a mutually supportive social life and instills a moral responsibility toward the underprivileged. Islamic philanthropic instruments –such

as zakat, infaq (voluntary charity), sadaqah (alms), and *waqaf* (endowments)– serve as primary mechanisms for establishing distributive justice and social solidarity within Muslim societies. These practices must be systematically developed, as they are not merely temporary aid but long-term efforts to improve socio-economic structures (Anwar, 2016).

One manifestation of Islamic philanthropy is when benefactors allocate a portion of their wealth to those in need, such as the poor (*faqīr* and *miskīn*) and the vulnerable (*‘duafā’*). This practice underscores that Islamic philanthropy is not reactive but proactive and strategic (Al-Mubarak & Muslim, 2020). In the modern era, Islamic philanthropy has been further strengthened by digital donation platforms, enhancing efficiency and expanding social outreach. Islamic philanthropy serves as a tangible solution to reduce social disparities, provide financial support to vulnerable groups, and help break the cycle of poverty. With robust regulations and technological advancements, Islamic philanthropy has evolved beyond a mere social instrument into an integral component of sustainable Islamic economic policy (Khotimah, 2020).

In the context of this study, Islamic philanthropy, particularly in the form of digital e-filantropi zakat, is highly relevant. It not only streamlines the collection and distribution of funds but also fosters a broader and more transparent ecosystem of public participation. Initiatives such as BAZNAS’s *#MembasuhLukaPalestina* (*#WashAwayPalestinesWounds*) demonstrate how Islamic philanthropy can strategically adapt to contemporary challenges, including rapid responses to international humanitarian crises. Thus, Islamic philanthropy serves a dual role: as an act of worship and as an adaptive socio-economic development pillar that embraces technological advancements and global conditions.

Research methods

This study employs a descriptive qualitative approach with a case study research design. The approach was selected to enable an in-depth understanding of BAZNAS’s digital zakat-based e-philanthropy strategies in the *#MembasuhLukaPalestina* (*#WashAwayPalestinesWounds*) program. According to Sugiyono (2023), qualitative research generates descriptive data through written or spoken words and observable behaviors, aligning with Suwendra’s (2018) view that qualitative methods interpret social

phenomena contextually and holistically. The methodology suits this research as it examines social processes, institutional strategies, and public engagement in technology-driven zakat practices – complex phenomena requiring interpretive analysis rather than quantitative measurement. The study particularly explores how zakat functions as an Islamic economic instrument in digital humanitarian responses to international crises like the Palestinian situation.

Fieldwork was conducted at BAZNAS Republic of Indonesia's Jakarta headquarters over three months (March–May 2025), encompassing digital observation, primary data collection, and analysis of institutional documents. The research population included all stakeholders involved in Palestine-focused digital zakat initiatives, with purposive sampling of key informants possessing strategic knowledge or operational roles. Participants comprised BAZNAS's Digital Collection Division Head, *#MembasuhLukaPalestina* Task Force members, and Digital Engagement staff.

Data collection integrated multiple methods. Primary data came from in-depth interviews, digital platform observations, and campaign documentation from BAZNAS's official social media channels. Secondary data included institutional reports, zakat regulations (Law No. 23/2011), and scholarly literature on digital Islamic philanthropy. Following Miles et al.'s (2014) interactive model, analysis proceeded through three phases: data reduction (thematic categorization and source triangulation), data presentation (narrative and tabular displays of strategic patterns), and verification-driven conclusion drawing. The iterative analytical process continued until reaching theoretical saturation, with findings cross-validated against secondary sources and informant feedback.

This methodological framework allows the study to systematically examine BAZNAS's e-philanthropy ecosystem while evaluating its contribution to developing transparent, technology-enhanced zakat management systems within contemporary Islamic economics. The approach captures both institutional strategies and grassroots participation dynamics in digital humanitarianism, offering nuanced insights into faith-based crowdfunding mechanisms during international crises.

Results and discussion

Descriptive statistics

JIEMB | 32

In the social dynamics of modern society, philanthropic practices continue to evolve in form and medium while remaining rooted in the spirit of mutual aid and sharing. The term “philanthropy” originates from the Greek words *philein* (love) and *anthropos* (human), literally meaning love for humanity, particularly expressed through selfless giving without expectation of reciprocation (Team Filantropi Indonesia, 2024). In practice, philanthropy represents a manifestation of social concern through voluntary acts of giving, serving as a vital component in fostering humanitarian values (Efendi, 2021).

As part of religious-social strategy, philanthropy is not merely charitable but also carries a long-term orientation toward creating sustainable social change (Abidin, 2012). Within Islamic economics, zakat (obligatory almsgiving) constitutes a systematic and mandatory form of sharia philanthropy, playing a strategic role in wealth redistribution, poverty alleviation, and communal welfare development. The digital transformation of zakat has become a critical juncture in addressing challenges of effectiveness and outreach for social programs in the digital era.

Advances in information and communication technology have driven a shift from conventional philanthropic models to digital forms, known as e-philanthropy (Rakhmawati, 2019). This phenomenon enables more efficient, real-time, and inclusive collection and distribution of charitable funds –particularly zakat, infaq, and sadaqah (ZIS)– through digital platforms. The availability of internet infrastructure and the growth of social media users have been key enablers in shaping Indonesia’s new digital philanthropy model (Presiden Republik Indonesia, 2020).

In this context, BAZNAS Indonesia leverages digitalization as an institutional strategy to strengthen zakat’s role as a pillar of modern Islamic economics. The *#MembasuhLukaPalestina* (*#WashAwayPalestinesWounds*) initiative exemplifies the implementation of e-zakat aimed at addressing global humanitarian crises. Conventional fundraising, once labor- and time-intensive, has transitioned to a more practical, rapid, and far-reaching online system, optimized through internet and digital tools (Hidayat, 2019).

A core strategy of BAZNAS involves utilizing social media as a channel for public promotion and education. Beyond donation campaigns, social media serves as part of a structured community branding and digital content management strategy (Alfiyanti, Lailiyah, & Masfufah, 2022). This approach allows *zakat* institutions not only to collect funds but also to raise public awareness, expand donor networks, and reinforce institutional legitimacy in the digital sphere.

The shift from conventional to digital *zakat* is further evident in technological innovations developed by BAZNAS. Key strategies to enhance *zakat* and Palestine donation collection include metaverse-based services, integration with Zavira Chatbot, digital ad campaigns on Meta and Google, and collaborations with e-commerce and digital wallet platforms (e.g., Kitabisa, Ayobantu, Tokopedia, Shopee, QRIS, OVO, GoPay). These strategies broaden public accessibility to donations and establish a more open, transparent *zakat* collection system.

The *#MembasuhLukaPalestina* movement demonstrates how altruism and societal solidarity can be cultivated and consolidated through digital technology, transforming *zakat* from an individual act of worship into an instrument of humanitarian diplomacy transcending geographical, ideological, and political boundaries. This initiative highlights how digital *zakat* functions not only as a fundraising mechanism but also as a means to foster emotional engagement and broader, meaningful social participation.

According to Rakhmawati (2019), e-philanthropy offers advantages over conventional fundraising by enabling wider public involvement, real-time fund allocation oversight, and expedited aid distribution. Transparency and integrity in digital *zakat* collection are pivotal to restoring public trust in *zakat* institutions in the digital age. Thus, BAZNAS's digitalization strategy in this program reflects not only technological adaptation but also a strategic effort to reinforce *zakat*'s role as a relevant, efficient, and globally impactful instrument in Islamic economics.

The impact of the BAZNAS *#MembasuhLukaPalestina* program on *zakat* collection and benefit distribution

Fundraising for Palestine has become a pivotal moment in demonstrating the strength of global solidarity rooted in Islamic economics, particularly through modernized management of *zakat*,

infaq, and sadaqah instruments. On November 4, 2023, Indonesia dispatched its first batch of humanitarian aid to Gaza, weighing 51.5 tons, through a collaboration between the government, private sector, and humanitarian organizations. This delivery reflects broad societal participation in addressing the humanitarian crisis, with BAZNAS playing a crucial role as the facilitator of the national e-philanthropy movement (Sekretariat Kabinet Republik Indonesia, 2024).

The *#MembasuhLukaPalestina* program exemplifies BAZNAS's concrete strategy for zakat digitalization. Leveraging digital platforms as the primary donation channel not only accelerates fundraising but also expands public participation across regions, age groups, and even national borders. This campaign demonstrates that Indonesian society's altruistic values and empathetic spirit can be effectively consolidated through digital technology, significantly boosting zakat collection for Palestine.

Public participation extended beyond individuals to include communities, students, Islamic boarding schools (pesantren), and the Indonesian diaspora abroad. Through various digital platforms – such as BAZNAS's official website, QRIS, Kitabisa, and e-commerce marketplaces like Tokopedia and Shopee– donating became remarkably accessible, fast, and transparent. This technological integration reinforces BAZNAS's position as a national zakat institution responsive to contemporary developments and global needs (Simanjorang et al., 2023).

The program's success was further amplified by robust digital campaign strategies, including the *#MembasuhLukaPalestina* hashtag, social media promotions, and synergies with the Ministry of Foreign Affairs and the Indonesian Navy in aid distribution. The consolidation of digital and institutional strengths established a professional and sustainable philanthropic system. The e-philanthropy movement thus evolved into a primary driver for large-scale zakat collection and targeted international distribution.

Beyond mere fundraising, this initiative embodies profound altruistic values. Altruism, as defined by Myers (2012), is the pure, selfless motivation to help others. Digital donations serve as a new medium that visibly and measurably demonstrates altruistic behavior through widespread public participation. The empathy fueling this movement forms a powerful social capital, directly

influencing economic outcomes –evidenced by increased zakat collection volumes and benefit distribution to the most affected groups in Palestine.

In reports and interviews, the Chairman of BAZNAS emphasized that the program adheres to the 3A principles: *aman syar'i* (sharia-compliant), *aman regulasi* (regulatory compliance), and *aman NKRI* (*Negara Kesatuan Republik Indonesia*, The Unitary State of the Republic of Indonesia), with a strong emphasis on transparency and accountability. Through the e-philanthropy system, donors could not only contribute but also monitor fund distribution in real time. This strengthened public trust and expedited aid delivery, including medical supplies, basic necessities, refugee tents, and other winter emergency needs (BAZNAS, 2025).

Altruistic characteristics –such as empathy, social responsibility, internal self-control, and belief in social justice– serve as the foundation for digital philanthropic behavior (Batson, 2011; Rahayu, Adelina, Kamal, & Nurramadan, 2019). The *#Membasuh Luka Palestina* movement illustrates that zakat is no longer confined to individual spiritual obligations but has also become a tool for humanitarian diplomacy and a cross-border economic force in Islamic finance.

Table 1. Official platforms of *#MembasuhLukaPalestina* National Scale

No	Platform Name	Source
1	BAZNAS Website	(BAZNAS & root, n.d.)
2	KitaBisa	(Nasional, n.d.)
3	AyoSedekah	(Bantu Jutaan Muslim Palestina - BAZNAS, n.d.)
4	Tokopedia	(Jual BAZNAS - MEMBASUH LUKA PALESTINA..., n.d.)
5	Shopee	(Jual BAZNAS - MEMBASUH LUKA PALESTINA..., n.d.)

By synergizing with various online applications and e-commerce platforms, BAZNAS successfully mobilized substantial funds and delivered them directly to conflict victims without bureaucratic hurdles. This efficiency marks a strategic shift in zakat collection –from conventional methods to a faster, targeted, and sustainable digital approach.

By harnessing technology as a driving tool and empathy as a core value, this program proves that e-philanthropy can tangibly enhance zakat collection and expand its transboundary impact.

BAZNAS not only serves as a zakat manager but also as an agent of social and humanitarian change grounded in Islamic values and technological innovation.

JIEMB | 36 The impact of the BAZNAS #*MembasuhLukaPalestina* program on solidarity-based Islamic economic systems

Islam, as a religion of universal mercy (*rahmatan li al-‘ālamīn*), teaches principles of social justice and economic balance through instruments of social worship, one of which is zakat (obligatory almsgiving). In the contemporary context, the reconstruction of zakat within the framework of Islamic philanthropy is crucial to strengthening a solidarity-based Islamic economic system. When managed professionally and modernly, zakat can significantly contribute to poverty alleviation, economic empowerment, and the reduction of social inequality (Noor, 2014; Patilima & Yusuf, 2023).

Here, the reconstruction of zakat refers to efforts to restore its strategic function as practiced in early Islam, while adapting to current social, economic, and technological contexts. This approach positions zakat not merely as an individual obligation but also as a public financial instrument within an inclusive and solidarity-based Islamic economic system. When zakat is managed collectively and accountably –such as through BAZNAS’s digital platforms– it becomes more effective in systematically reaching the poor and vulnerable.

In the Qur’an, zakat is consistently mentioned alongside prayer (*ṣalāh*) as a form of worship encompassing both spiritual and social dimensions. This underscores the importance of balancing individual piety with social responsibility (Kasdi, 2016). The social inequalities prevalent today present a real challenge that must be addressed through a just wealth distribution system. Here, Islamic philanthropy –through zakat, infaq (voluntary charity), and ṣadaqah (charitable giving)– plays a vital role in fostering social solidarity and collective welfare.

History demonstrates that the zakat system was effectively implemented during the era of the Rashidun Caliphs. Abu Bakr al-Siddiq, for instance, was known for his strict enforcement of zakat and meticulous calculation and distribution processes. He ensured that zakat funds were managed transparently, accurately, and targeted appropriately (Patilima & Yusuf, 2023). Similar practices were continued by Umar ibn al-Khattab, Uthman ibn Affan, and Ali

ibn Abi Talib, who prioritized public welfare through an organized and justice-based zakat system (Patilima & Yusuf, 2023; Rodin, 2016).

In modern nations like Indonesia, efforts to reconstruct zakat are reflected in the enactment of Law No. 23 of 2011 on Zakat Management. This law serves as a formal legal foundation for the state to regulate zakat management in a structured, efficient, and Sharia-compliant manner (Jamhur, 2014). It also strengthens the governance of zakat by official institutions such as BAZNAS, ensuring that public funds are managed orderly, accountably, and effectively.

The one-door zakat management model stipulated in the law aligns with Islamic principles of safeguarding communal wealth. Zakat funds are managed in an integrated manner through legally recognized institutions to prevent misuse. Moreover, regulations on zakat amounts, disbursement, and distribution are documented and adhere to Sharia standards, ensuring institutional integrity and reinforcing public trust.

The reconstruction of zakat within Islamic philanthropy is a critical element in building a solidarity-based Islamic economic system, where the state, zakat institutions, and society form a mutually supportive ecosystem. In this framework, the state is responsible for ensuring that Islamic social pillars –such as zakat– are optimally implemented to reach those most in need (Patilima & Yusuf, 2023).

Through this reconstruction, zakat transcends its role as a mere redistribution mechanism and becomes a lever for welfare through economic empowerment. In the digital era, zakat initiatives like the *#MembasuhLukaPalestina* program can be integrated with technology, drastically improving the efficiency of collection and distribution. Thus, the reconstruction of zakat in Islamic philanthropy serves as a cornerstone for achieving social justice and economic stability within a modern Islamic economic system.

Comparison of conventional and digital systems

Poverty is a primary factor in weakening a nation's economy and has become a complex social issue that must be urgently addressed (Purbasari, 2015; Syahril, Abdullah, & Syahrudin, 2019). In the context of zakat (Islamic almsgiving), a major

challenge currently faced by Indonesia is the suboptimal management of zakat, both in terms of collection and distribution. Therefore, reconstructing the zakat system has become an urgent necessity to address the various shortcomings of previous practices, particularly in the conventional system.

Several key reasons necessitate the reconstruction of zakat management:

1. The widening social gap between the wealthy and the poor.
2. Frequent misappropriation of zakat funds by individuals or unaccredited institutions.
3. Ineffective zakat distribution due to a lack of accurate *mustahiq* (eligible recipients) data.
4. The persistent dominance of manual zakat management practices, which are difficult to track in real time.
5. Incomplete regulations regarding zakat administrators (amil) in terms of implementation and accountability.
6. The absence of an obligation for *muzakkī* (zakat payers) to distribute zakat through an official and integrated system.

Table 2. Comparison of the effectiveness of manual and digital zakat systems

Aspect	Conventional zakat (manual)	Digital zakat (e-zakat)
Fund collection	Limited (local, manual, offline)	Extensive (national/global, online, automated)
Transparency	Low, difficult to monitor publicly	High, real-time public and auditor oversight
Distribution efficiency	Slow and prone to misallocation	Fast, accurate based on system data and <i>mustahiq</i> verification algorithms
Operational costs	High (paper, physical distribution, high manpower)	More economical (automated and digitally integrated)
Accountability	Often poorly documented	Stored in a database and traceable when needed
<i>Muzakkī</i> participation	Dependent on location and time	Anytime, anywhere, including overseas diaspora
Risk of misconduct	High due to weak monitoring and control systems	Low due to digital audit trails and transaction records

In addition to these challenges, supporting factors for zakat system reconstruction are strengthening, particularly with the emergence of digital infrastructure, increasingly established regulations, and institutional commitments from organizations such as BAZNAS (*Badan Amil Zakat Nasional*, National Zakat Agency) and LAZ (*Lembaga Amil Zakat*, Zakat Management Organizations) to improve zakat management quality. This aligns with the mandate of Law No. 23 of 2011, which emphasizes the importance of effectiveness and efficiency in zakat fund management (Al-Mubarak et al., 2021).

The push for digital-based zakat management is further reinforced by synergies among zakat institutions with shared goals: enhancing community welfare and strengthening the national economy (Al-Mubarak et al., 2021; Aziz, Fasa, & Suharto, 2022). This strategy is not only relevant to the spirit of Islamic philanthropy but also serves as a public policy instrument supporting comprehensive Islamic social development.

Conclusion

This article concludes that the zakat-based e-philanthropy strategy implemented by BAZNAS through the *#MembasuhLukaPalestina* (*#WashAwayPalestinesWounds*) program represents an institutional adaptation to the challenges of the digital era and global humanitarian crises. This strategy successfully leverages digital platforms –such as websites, social media, QRIS, and e-commerce– to collect donations swiftly, broadly, transparently, and efficiently. Findings indicate that this digital approach outperforms conventional methods in terms of reach, distribution effectiveness, and public accountability.

The program has also effectively consolidated values of altruism, empathy, and societal solidarity into tangible support for the Palestinian people. Collaboration between BAZNAS and other stakeholders has fostered a responsive, trustworthy, and globally impactful digital zakat management ecosystem. The research demonstrates that zakat, when managed digitally and professionally, transcends its role as a spiritual instrument, emerging as a force for humanitarian diplomacy within a solidarity-based Islamic economic system.

This article recommends that other zakat institutions in Indonesia adopt the e-philanthropy strategy developed by BAZNAS as an ideal model for digital-era zakat fundraising. The government and BAZNAS should strengthen synergies in enhancing digital infrastructure, transparency regulations, and public digital zakat literacy. Future researchers are encouraged to further explore the long-term effects of zakat digitalization on donor behavior and beneficiary empowerment, as well as the potential integration of a national zakat system with global Islamic social finance.

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