

Philanthropic Da'wah Messages in Digital Media: Content Analysis Study on Rumah Zakat YouTube Videos

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ABSTRACT

Abstrak: Penelitian ini bertujuan menganalisis representasi dakwah filantropi dalam konten video YouTube Rumah Zakat melalui pendekatan analisis konten kualitatif. Di era digital, media visual memiliki peran signifikan dalam menyampaikan pesan dakwah secara lebih persuasif, terutama melalui narasi visual, audio, dan simbol-simbol yang dikonstruksi dalam ruang digital. Penelitian ini mengkaji berbagai elemen konten seperti thumbnail, judul, caption, hashtag, transkrip naratif, serta visual layanan kesehatan dan pembagian sembako dalam video “Ekspedisi Bakti Relawan Hari Pahlawan”. Hasil analisis menunjukkan bahwa Rumah Zakat secara konsisten menampilkan nilai-nilai dakwah bil-hal melalui representasi kepedulian sosial, layanan kesehatan gratis, pemberdayaan pendidikan, mitigasi bencana, hingga kepedulian lingkungan. Setiap elemen visual dan verbal berfungsi membangun citra lembaga sebagai aktor kemanusiaan berbasis Islam yang profesional, empatik, dan responsif terhadap kebutuhan masyarakat. Selain itu, narasi video memperkuat nilai solidaritas, rahmah, ta’awun, serta semangat kepahlawanan modern. Penelitian ini menegaskan bahwa YouTube menjadi ruang strategis untuk memperluas jangkauan dakwah filantropi melalui penguatan pesan visual dan digital storytelling.

Abstract: This study aims to analyze the representation of philanthropic preaching in Rumah Zakat's YouTube video content through a qualitative content analysis approach. In the digital age, visual media plays a significant role in conveying preaching messages more persuasively, especially through visual narratives, audio, and symbols constructed in the digital space. This study examines various content elements such as thumbnails, titles, captions, hashtags, narrative transcripts, as well as visuals of health services and food distribution in the video “Ekspedisi Bakti Relawan Hari Pahlawan” (Heroes' Day Volunteer Expedition). The analysis results show that Rumah Zakat consistently displays the values of dakwah bil-hal through representations of social care, free health services, educational empowerment, disaster mitigation, and environmental awareness. Each visual and verbal element serves to build the institution's image as a professional, empathetic, and responsive Islamic humanitarian actor. Additionally, the video's narrative reinforces the values of solidarity, compassion, cooperation, and the spirit of modern heroism. This study confirms that YouTube is a strategic space for expanding the reach of philanthropic da'wah through the strengthening of visual messages and digital storytelling.

I. Introduction

Da'wah means to invite or call. In *da'wah*, inviting or calling means directing people towards goodness. In a broad sense, *da'wah* means efforts to change situations, encourage, call, and gather

people to the teachings of Islam. Every Muslim is obliged to convey Islamic *dakwah* to all of humanity so that they can experience tranquility and peace (Purwanto et al., 2017). *Da'wah* is no longer limited to verbal lectures (*dakwah bil-lisan*), but includes concrete actions oriented towards social solutions (*dakwah bil-hal*). *Dakwah bil hal* emphasizes the practice or actualization of Islamic teachings in personal, family, and community life, as well as helping to develop Muslim communities in accordance with the social ideals of Islamic teachings derived from the Qur'an and hadith (Oktavia & Abdullah, 2023).

The importance of social *da'wah* is to prioritize socio-economic development, socio-cultural development, education, environmental issues, and infrastructure development. One of the implementations of social *da'wah* is through philanthropy activities in improving economic development, welfare, and social justice (Surizkika, 2024). Through philanthropic *da'wah*, Islamic values such as justice (*'adl*), compassion (*rahmah*), and cooperation (*ta'awun*) can be collectively internalized in social life. *Da'wah* becomes a means to raise social awareness and motivate concrete action (Sahab et al., 2025).

The digital era is something related to the internet that makes everything easy and efficient (Abdurrahman & Badruzaman, 2023). In the context of contemporary *da'wah*, philanthropy has a strategic position because it is an effective medium for conveying Islamic values in a more concrete and easily understood manner to the community. The values of mutual assistance (*ta'awun*), social justice (*al-'adl*), and compassion (*rahmah*) are not only conveyed through lectures, but also realized through humanitarian service, economic empowerment, disaster relief, and education and health programs. This phenomenon is in line with the idea that *da'wah* in the modern era is no longer limited to rhetoric, but must be integrated with social work that is able to touch the real needs of the community (Amrullah, 2019). Thus, Islamic philanthropy has become one of the pillars of *da'wah bil-hal* that is able to mobilize public participation through emotional, visual, and narrative approaches.

On the other hand, the penetration of digital media, especially YouTube, has opened up new opportunities for Islamic philanthropic institutions to expand their outreach. YouTube, as the world's largest video platform, is a highly effective medium for presenting visual and audio narratives simultaneously, thereby creating a richer communication experience. According to (Burgess & Green, 2018), YouTube functions not only as an entertainment platform, but also as a realm of cultural production, public communication, and social representation. Thus, philanthropic institutions such as Rumah Zakat have a great opportunity to utilize the power of visual storytelling to convey philanthropic messages in a more emotional and persuasive manner.

Rumah Zakat, as one of the largest philanthropic institutions in Indonesia, has been actively utilizing the YouTube platform to spread the message of philanthropic *da'wah* through video content that features humanitarian actions, fundraising, community empowerment, and documentation of zakat distribution programs. These contents not only serve as activity reports, but also as a communication strategy to build public trust, strengthen the institution's image, and encourage the community to participate in philanthropic activities. Through visuals of orphans, disaster victims, volunteers, and touching scenes from the field, Rumah Zakat uses visual language that has emotional power to increase empathy and social participation.

In communication studies, visual representation plays an important role in shaping public perception and awareness. (Hall, 1997) explains that representation is not only the process of capturing reality, but also the process of constructing meaning through the selection of symbols, images, narratives, and language. Thus, thumbnails, video titles, captions, hashtags, and visual displays on YouTube content become semiotic elements that construct specific meanings about philanthropic preaching. The selection of contrasting colors, the facial expressions of beneficiaries, the backdrop of disaster locations, and the empathetic narratives of volunteers are all representations that are deliberately designed to create the meaning that philanthropy is a tangible manifestation of Islamic teachings.

In addition, according to content analysis theory (Krippendorff, 2018), visual and verbal messages in digital media can be analyzed to understand communication patterns, constructed meanings, and implicit messages that are intended to be conveyed. Therefore, analyzing the content elements of Rumah Zakat's YouTube channel, such as thumbnails, titles, captions, hashtags, and visualizations, is an important step in seeing how philanthropic da'wah is represented and constructed in the digital realm. This approach provides a comprehensive picture of the communication strategies used by philanthropic institutions in the digital age.

This research is important because there have not been many studies that specifically examine how philanthropic da'wah is constructed through visual elements in the YouTube content of Islamic philanthropic institutions in Indonesia. Most previous studies have focused more on Instagram, websites, or communication strategies in general, for example, the studies by (Muzakki, 2020) and (Rahayu, 2021). The urgency of this research is even greater considering that modern society is currently experiencing a shift in media consumption patterns from text to visuals. In the context of philanthropy, the visualization of humanitarian actions has an emotional power that can move the public to participate.

From a practical standpoint, this research provides benefits for Islamic philanthropic institutions, particularly Rumah Zakat, in evaluating their da'wah communication strategies. The results of this research can be used as consideration in optimizing visual messages, narratives, and da'wah branding strategies to be more effective in increasing public participation. In addition, the results of this research can also be used as a reference for da'wah practitioners, academics, and students in understanding the dynamics of contemporary da'wah in the digital age.

II. Method

This study uses a descriptive qualitative approach with content analysis to examine the representation of philanthropic preaching in Rumah Zakat's YouTube content. Content analysis was chosen because it can reveal the meaning, message, and construction of representations that appear in text, images, or a combination of both. This approach is relevant to the research objectives, which focus on interpreting the symbolic meaning of visual and verbal elements such as thumbnails, video titles, captions, hashtags, and visual displays in videos. Referring to (Krippendorff, 2018), content analysis allows researchers to read the patterns of representation constructed by a medium, including how social and religious messages are presented through visual and narrative strategies. By using this approach, the study is expected to be able to reveal in depth how philanthropic da'wah is represented by Rumah Zakat in video-based digital media.

The research data consists of video content uploaded to Rumah Zakat's official YouTube channel within a certain period, which was then collected through digital documentation methods. Each video was analyzed based on predetermined categories, namely visual elements (thumbnails, image composition, subject expressions, colors), verbal elements (titles, captions, hashtags), and audio and visual narratives in the videos. The analysis procedure was carried out in three stages: (1) data reduction by selecting videos relevant to the theme of philanthropic preaching; (2) coding to identify themes, symbols, and message patterns; and (3) interpretation of meaning based on Stuart Hall's representation theory framework (Hall, 1997) and visual communication theory (Kress & van Leeuwen, 2020). This analysis enables researchers to understand how Rumah Zakat constructs philanthropic da'wah narratives through the compilation of visual and verbal messages on the YouTube platform.

III. Result and Discussion

A. Analysis of Rumah Zakat Youtube Video Thumbnails

This Rumah Zakat video thumbnail shows a group of volunteers gathered in front of a green building with a rural backdrop. The volunteers are wearing green and orange field uniforms, which are the visual identity of the institution. The presence of many people in a group pose shows that there is a collective activity that is social, cooperative, and community based. Visually, this

composition also emphasizes the main message that the program involves several organized volunteers, rather than individual activities. In the context of philanthropic da'wah, this display visualizes the values of solidarity and humanitarian work as a form of *da'wah bil-hal*, which is conveying the message of Islam through concrete actions without having to rely on verbal rhetoric, as shown in image below.



Fig. 1. Video thumbnails on the Rumah Zakat YouTube account

The text elements in Figure 1 above show thumbnails for “*Ekspedisi Bakti Relawan*” (Volunteer Service Expedition) and “*Spesial Hari Pahlawan*” (Heroes' Day Special) presented in large font and striking colors (red and orange), thereby attracting attention and emphasizing the special moments they wish to convey. The use of the term “Expedition” evokes a sense of movement, action, and humanitarian mission, while the phrase “Volunteer Service” emphasizes an altruistic orientation toward public service. The choice of the “Heroes' Day” moment reinforces the meaning that volunteers are portrayed as modern figures who carry on the spirit of heroism through social service. In addition, two to three small photos arranged in a photo collage show snippets of field activities such as providing services or interacting with the community. The use of this collage serves to enrich the visual narrative and show that the activities carried out are not ceremonial but include various forms of concrete actions that are directly related to the community. Overall, this thumbnail constructs the message that philanthropic preaching is not only a moral appeal, but concrete actions carried out through volunteer work as a form of social concern and service.

B. Title Analysis of Rumah Zakat's Youtube Account

The title “*Ekspedisi Bakti Relawan Hari Pahlawan Layanan Gratis, Inspirasi & Fun Trip Desa Kolosal*” (“Heroes' Day Volunteer Service Expedition: Free Services, Inspiration & Kolosal Village Fun Trip”) is a narrative designed to attract attention while conveying the main message of the philanthropic activities carried out by Rumah Zakat. Structurally, this title combines several elements: volunteer activities (service expedition), time context (Heroes' Day), form of action (free services), da'wah objectives (inspiration), and additional activities (fun trip to a colossal village). Each element reflects a targeted communication strategy in conveying social da'wah values packaged through philanthropic activities.

**Ekspedisi Bakti Relawan Hari Pahlawan –
Layanan Gratis, Inspirasi & Fun Trip Desa
Kolosal**

Fig. 2. Video titles on the Rumah Zakat YouTube account

In Figure 2 above, first, the use of the term “volunteer service expedition” emphasizes that this activity is not just an ordinary visit, but a planned trip with a focus on service. In the context of philanthropic da'wah, the word *bakti* (service) reflects the values of sacrifice, service, and empathy as manifestations of Islamic teachings. This is in line with the view (Fauzia, 2017) which states that Islamic philanthropy is a tangible form of social concern based on the values of worship, solidarity, and empowerment. In other words, the term emphasizes that volunteers act as actors of *dakwah bil-hal*, which is *da'wah* demonstrated through concrete actions, not just verbal lectures.

Furthermore, the mention of “*Hari Pahlawan* (Hero’s day)” serves as a symbolic effort to link volunteer activities with the spirit of national heroism. This strategy creates a new representation of the meaning of heroes in a modern context. According to (Hall, 1997), representations work through language and symbols to shape social meaning. This title builds the meaning that today's heroes can be born from humanitarian actions, social work, and providing benefits to the community. Linking this momentum gives emotional and ideological weight that can increase the resonance of the message.

The next element, “*Layanan Gratis* (Free Services),” describes the concrete form of philanthropy provided. The mention of free services in the title is a persuasive strategy that emphasizes the direct benefits to the community. This shows that Rumah Zakat wants to position itself as an institution that not only collects donations but also manages and distributes them through real programs. Free services such as health, education, or social services are practices of charity-based da'wah (proselytizing) that are very dominant in contemporary Islamic philanthropy (Amrullah, 2019).

The use of the word “*Inspirasi* (Inspiration)” adds an emotional and motivational dimension to the title. This term conveys the message that the activity not only provides services but also motivates volunteers, the community, and the audience to emulate philanthropic behavior. In the context of digital media, inspiration is one of the most effective narrative strategies for driving public participation (Coudry & Hepp, 2018). This means that the title is designed to evoke an emotional resonance that can broaden the reach of the message.

The last section, “*Fun Trip Desa Kolosal*,” creates a positive contrast between serious social activities and recreational activities. The mention of a fun trip gives the impression that volunteer activities do not have to be rigid or stressful, but can be enjoyable, humanistic, and strengthen togetherness. From a visual communication perspective, this element helps balance the image of volunteers so that they are not only seen as social workers, but also as individuals who need space for interaction and happiness (Kress & van Leeuwen, 2020).

Overall, this title describes a combination of effective da'wah strategies, social education, and philanthropic institution branding. Rumah Zakat has successfully presented its identity as an institution capable of synergizing religious values, national spirit, community empowerment, and engaging media narratives.

C. Caption Analysis on Rumah Zakat’s Youtube Account

The caption displayed in the video “Ekspedisi Bakti Relawan Spesial Hari Pahlawan (Heroes’ Day Volunteer Service Expedition)” shows a very strong narrative about the practice of philanthropic da'wah carried out by Rumah Zakat. In general, the content of the caption not only serves as a description of the activity but also represents Islamic values that are manifested through social actions. The narrative illustrates that philanthropic activities are not merely the provision of material assistance, but an integral part of *dakwah bil-hal*, or preaching through concrete actions that have a direct impact on the welfare of the community. This is in line with the thinking (Fauzia, 2017) that Islamic philanthropy is a form of social preaching that integrates religious values with community empowerment practices.

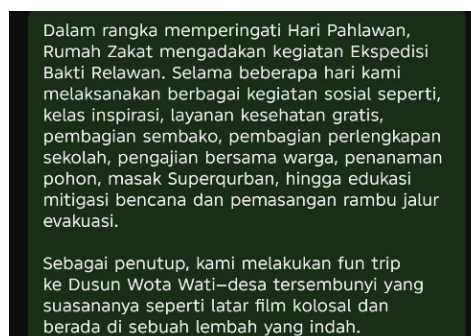


Fig. 3. Video captions on the Rumah Zakat YouTube account

In Figure 3 above, the beginning of the caption mentions that the activity was carried out to commemorate Heroes' Day. The association of the event with this national moment places volunteers as figures who continue the spirit of heroism through humanitarian actions. From a representational perspective (Hall, 1997), this narrative constructs the meaning that heroes are not only those who fought in the context of war or history, but also volunteers who devote themselves to the public interest. Thus, Rumah Zakat symbolically positions its philanthropic activities as a contribution to the nation as well as part of Islamic practice.

The list of activities shown in the caption indicates that the program is multidimensional, covering educational services (inspiration classes, distribution of school supplies), health (free health services), basic needs (distribution of basic foodstuffs), the environment (tree planting), and religion (joint recitation with residents). The variety of these programs shows that philanthropic da'wah not only touches on spiritual aspects, but also the social and ecological needs of the community. In accordance with the concept of Islamic philanthropy, these activities reflect the principle of *rahmatan lil 'alamin da'wah*, which prioritizes universal benefit (Amrullah, 2019). This caption indirectly shows that philanthropy does not stand alone but is part of a holistic community empowerment ecosystem.

In addition, the mention of *Superqurban* cooking activities shows innovation in modern meat donation management. This reinforces the message that Islamic philanthropy can be packaged creatively according to the needs of the times. From a visual and narrative communication perspective, compiling a list of activities provides a concrete picture of the program's impact. According to (Kress & van Leeuwen, 2020), presenting detailed narratives helps build public trust because it shows concrete evidence of the institution's involvement in social action.

The final part of the caption, which mentions a “fun trip ke Dusun Wota Wati,” serves to balance the social narrative. Although this activity is recreational in nature, its mention provides context that volunteers are also human beings who need emotional recovery and togetherness. This representation shows that philanthropic da'wah also contains the value of humanizing volunteers, that they are not merely social workers, but part of a community that supports one another.

Overall, this caption serves as a narrative of philanthropic preaching because it displays the values of caring, solidarity, and empowerment as an implementation of Islamic teachings. The caption not only describes the activities but also builds a positive image of Rumah Zakat as an institution that consistently embodies the values of preaching through concrete actions in the community.

D. Hastag Analysis on Rumah Zakat's Youtube Account

The use of a series of hashtags such as #EkspedisiBaktiRelawan, #HariPahlawan, #RelawanRumahZakat, #KegiatanSosial, #LayananKesehatanGratis, #PembagianSembako, #EdukasiKebencanaan, #DesaKolosal, #WotaWati, and #AksiKemanusiaan is a digital communication strategy that has strong meaning in the context of philanthropic da'wah. In the modern social media landscape, hashtags are not just category markers, but also tools for constructing meaning, representing institutional identity, and building a wider audience network.



#EkspedisiBaktiRelawan #HariPahlawan
#RelawanRumahZakat #KegiatanSosial
#LayananKesehatanGratis
#PembagianSembako #EdukasiKebencanaan
#DesaKolosal #WotaWati #AksiKemanusiaan

Fig. 4. Video hashtags on the Rumah Zakat YouTube account

First, the hashtags #EkspedisiBaktiRelawan and #RelawanRumahZakat have become the main identity of Rumah Zakat's philanthropic activities. By labeling volunteer activities as an “expedition of service,” the organization portrays volunteers as actors of da'wah who play a role in real social

action. According to (Fauzia, 2017), philanthropic volunteers are an extension of zakat institutions in carrying out humanitarian missions based on Islamic teachings. The use of these hashtags reinforces the narrative of *dakwah bil-hal*, which is da'wah through action and social services without having to rely on verbal communication.

Furthermore, the hashtag #HariPahlawan links philanthropic activities with a national moment that is rich in heroic values. This is an effective framing strategy to position volunteers as “modern-day heroes.” In a study of representation, (Hall, 1997) states that social meaning is formed through symbols, one of which is through hashtags. Thus, Rumah Zakat uses this momentum to reinforce the message that humanitarian action is a form of contemporary heroism that is in line with social advocacy.

Hashtags such as #KegiatanSosial, #LayananKesehatanGratis, #PembagianSembako, and #EdukasiKebencanaan highlight the concrete forms of philanthropic programs carried out. The mention of these forms of service is evidence of program transparency as well as a method of digital public persuasion. This is in line with the concept of charity-based communication, where philanthropic activities are disseminated online to build trust and encourage community participation (Zainal, 2020). From a da'wah perspective, free health services, food distribution, and disaster education are part of preventive and promotive efforts to empower the community.

The hashtag #AksiKemanusiaan broadens the scope of the activity's meaning, not only in a religious context but also in terms of universal humanity. Islamic philanthropy in the form of humanitarian action is a form of da'wah that is acceptable to the wider community, regardless of religious background. This reinforces the idea that Islam teaches mercy for all of creation (*rahmatan lil 'alamin*), which in practice is manifested through humanitarian action (Amrullah, 2019).

The hashtags #DesaKolosal and #WotaWati serve to reinforce the geographical location and atmosphere of the activity. This shows that volunteer activities are not only aid-oriented but also involve cultural and regional exploration. From a media communication perspective, place-tagging like this helps build a stronger visual and emotional narrative, connecting the audience with the social space that is the target of philanthropic outreach (Kress & van Leeuwen, 2020).

Overall, the use of all these hashtags serves as a digital da'wah amplification strategy, which is to expand the reach of philanthropic da'wah messages through social media algorithms. Hashtags help connect Rumah Zakat's content with relevant audiences, open space for public participation, and strengthen the institution's identity as an Islamic-based humanitarian actor.

E. Video Transcript Analysis from a Philanthropic Da'wah Perspective

The transcript of the video “Ekspedisi Bakti Relawan Hari Pahlawan” shows a series of social activities carried out by Rumah Zakat that are highly relevant to the concept of philanthropic da'wah, namely da'wah through concrete actions (*dakwah bil-hal*). Almost every part of the narrative in the video presents the values of caring, empowerment, humanitarian action, and environmental awareness as an integral part of Islamic teachings that are put into practice. Here are some examples.

1) “Kami datang membawa harapan” (We Comw with Hope)

This opening sentence shows that volunteers are not only there to provide physical assistance, but also to carry out a spiritual mission of hope and change. In philanthropic da'wah, hope is an important value because it connects social action with religious values such as optimism, compassion, and strengthening the community (Fauzia, 2017). This sentence also implies that volunteers act as agents of da'wah, not merely social workers.

2) “Sekecil apa pun kebaikan tetap berarti bagi mereka yang menerimanya.” (No matter how small the kindness, it still means a lot to those who receive it.)

This sentence explicitly affirms the basic principle of Islamic philanthropy that every form of kindness, no matter how small, has religious value and social benefits. This is in line with the

principles of *ta'awun* (mutual assistance) and *ihsan* in Islamic teachings. From the perspective of *dakwah bil-hal*, small acts of kindness can be an effective means of conveying *dakwah* through action (Amrullah, 2019).

3) *"Melalui kelas inspirasi kami mendengarkan mimpi-mimpi anak-anak desa ini."* (Through our inspiration class, we got to hear the dreams of the village children)

This section shows that philanthropic da'wah does not only focus on fulfilling physical needs, but also psychological and educational empowerment. Providing space for children to talk about their dreams is a form of empowerment that is in line with the concept of human development in Islamic philanthropy (Fauzia, 2017). This shifts the focus of da'wah from merely giving to nurturing.

4) *"Hari itu kami hadir bukan hanya untuk berbagi, tetapi untuk mendengar, memahami, dan menemani."* (We were there that day not just to share, but to listen, understand, and stand by them)

This statement indicates that Rumah Zakat's approach is humanistic, participatory, and empathetic. In representation theory (Hall, 1997), narratives such as this create the meaning that philanthropic da'wah is a process of equal human relationships, not merely a donor-recipient relationship. The activities of listening and accompanying show da'wah as a process of social development.

5) *"Pemeriksaan kesehatan, pembagian sembako, perlengkapan sekolah, semuanya adalah wujud bahwa kebaikan akan selalu menemukan jalannya."* (From health check-ups to food aid and school supplies, everything showed that kindness always finds a way)

This activity is a direct representation of *dakwah bil-hal* through humanitarian actions. Health checks and the distribution of school supplies are forms of charity-based *dakwah*, which is a form of *dakwah* manifested in community welfare programs (Amrullah, 2019). The narrative *"kebaikan akan menemukan jalannya"* (Kindness always finds a way) shows the religious belief that social charity always has blessings.

6) *"Memasak Superqurban, berselawat... mempererat ukhuwah."* (Through cooking Superqurban and reciting shalawat, we strengthened our ukhuwah (brotherhood))

The combination of social activities (*superqurban*) and religious rituals (*shalawat*) illustrates the integration between social and spiritual aspects. This reinforces the idea that philanthropy is a form of worship, not merely a social activity. The concept of *ukhuwah* is closely related to the value of philanthropy because it strengthens social bonds within the community.

7) *"Kami turut mengajarkan mitigasi bencana dan menata rambu evakuasi... agar warga tahu ke mana harus berlindung."* (We took part in teaching disaster mitigation and setting up evacuation signs, so residents would know where to go in an emergency)

Disaster mitigation activities show that philanthropic da'wah is not only short-term but also preventive in nature. From an Islamic philanthropic perspective, efforts to prevent harm are part of *maqashid al-shariah*, which is to protect life and safety (Fauzia, 2017). This highlights the dimensions of empowerment and education as part of da'wah.

8) *"Kami juga menanam pohon karena mencintai bumi juga bagian dari pengabdian."* (Planting trees was also our way of serving, because caring for the Earth is part of our mission)

This sentence shows that philanthropic preaching includes ecological values. In Islam, caring for the earth is part of humanity's responsibility as caliphs. Tree planting activities represent ecological preaching (*eco-dakwah*), a new trend in contemporary preaching (Rafiuddin, 2020).

Overall, this video transcript presents a comprehensive narrative about philanthropic da'wah through health services, education, child empowerment, disaster mitigation, basic food distribution, and environmental awareness. Each activity is constructed through visual and narrative language to

build a representation of da'wah as a tangible humanitarian action, as explained in visual communication theory (Kress & van Leeuwen, 2020).

F. Visual Analysis of Rumah Zakat's Youtube Video Display

The image of the health check service organized by Rumah Zakat shows three female volunteers wearing headscarves and medical gloves providing health check services to residents. This visual directly represents the tangible form of philanthropic da'wah, namely da'wah that is manifested through humanitarian actions and social services. According to (Fauzia, 2017), Islamic philanthropy is the implementation of religious teachings in the form of social services, humanitarian aid, and empowerment programs aimed at improving the welfare of the people. The health check-up service in this image illustrates Rumah Zakat's commitment to contributing to public health as part of its da'wah mission.



Fig. 5. Visual Display of Health Check on Rumah Zakat's YouTube Account

Visually, the volunteers in the image appear professional and coordinated. They are wearing medical gloves, metabolic testing equipment, and various small medicines on the table. From a visual communication perspective, the use of these medical tools signifies the trust and competence that the institution wants to highlight. (Kress & van Leeuwen, 2020) explain that visual representations not only show objects literally but also construct specific social meanings. In this context, the image constructs the image of Rumah Zakat as a philanthropic institution that not only distributes material aid but also provides essential services that have a direct impact on the health of minority and rural communities.

Volunteers who appear friendly and focused on the service process strengthen the representation of *dakwah bil-hal*. One volunteer is seen talking to residents, perhaps explaining the results of examinations or health procedures. Interpersonal interactions such as this reflect the values of *rahmah* (compassion) and *ta'awun* (mutual cooperation), which are at the core of Islamic philanthropy. (Amrullah, 2019) states that social service is an effective form of da'wah because it addresses the real needs of the community and strengthens the emotional bond between the da'wah institution and the beneficiaries. In this image, the warm and communicative atmosphere shows that the service is not only oriented towards technical actions, but also towards spiritual and psychological aspects.

The simple background, slightly worn classroom walls, and old wooden tables indicate that this activity was carried out in a rural environment or educational facility with limited resources. Visually, this setting reinforces the message that Rumah Zakat's philanthropic outreach is present in areas that need special attention. According to representation theory (Hall, 1997), the setting has a symbolic function in constructing meaning. This simple environment represents marginalized communities that are often the focus of Islamic philanthropic programs.

In addition, there is a "Metabolik" label on the volunteer table indicating that the health services provided are not only general but also include metabolic tests, such as blood sugar or blood pressure. This shows that Rumah Zakat does not only provide basic health assistance but also plays a role in public health education. Programs like this have an important impact on disease prevention,

especially for the elderly in villages, as also mentioned in the previous video transcript. Thus, this service reflects a vision of long-term health empowerment, not merely a momentary charitable activity.

Overall, this image represents philanthropic da'wah as a social movement based on compassion, service, and empowerment. The health services provided by Rumah Zakat volunteers are a form of *da'wah bil-hal* that combines spiritual, social, and humanistic aspects. This visual reinforces the image that goodness in Islam is manifested through concrete, measurable actions that directly benefit society, in line with the mission of contemporary Islamic philanthropy.



Fig. 6. Visual display of necessities on Rumah Zakat's YouTube account

The image of the distribution of food packages to children in a classroom shows the practice of philanthropic da'wah, which is realized through assistance in meeting basic needs. The visual shows Rumah Zakat volunteers distributing yellow bags labeled “Happiness Gift” to students. The children are seen sitting on simple school benches while checking the contents of the packages they received. This representation directly illustrates the core values of Islamic philanthropy, namely bringing happiness, easing burdens, and improving the welfare of groups in need, especially children from underprivileged families.

From a da'wah perspective, distributing basic food supplies to children falls under the category of *da'wah bil-hal*, or da'wah through concrete actions. According to (Amrullah, 2019), *da'wah bil-hal* is the most effective form of da'wah in the context of modern society because it has a direct impact on the real needs of the community. The visual of children receiving aid not only shows the distribution of food packages but also demonstrates the practice of Islamic teachings in the form of care, compassion (*rahmah*), and social responsibility. Thus, this image reinforces the role of Rumah Zakat as a social da'wah institution that helps sustain the lives of the less fortunate.

Visually, the simple classroom setting and worn green walls reflect the conditions of schools in rural areas or areas with limited facilities. This reinforces the representation of the target group of the philanthropy program, namely children from economically disadvantaged backgrounds with poor infrastructure. According to representation theory (Hall, 1997), the setting provides contextual meaning to a visual message. In this image, the classroom symbolizes that philanthropic outreach also encompasses the world of education: not only meeting the physical needs of children but also supporting their learning process by providing material support.

The food packages distributed, especially those labeled “Happiness Gift,” demonstrate Rumah Zakat's positive communication strategy. The label conveys an emotional message that the aid is not just a form of giving, but a gift that brings happiness. In the context of visual communication, (Kress & van Leeuwen, 2020) explains that graphic elements such as bright colors and positive text can improve public perception of philanthropic activities. The cheerful yellow color symbolizes hope, energy, and optimism, values that are in line with the goal of spreading good news to the community.

In the foreground of the image, a girl is seen holding a can of food while observing its contents. Her focused and curious expression shows that the aid has meaning for them. The subtitle “tetap

berarti bagi mereka yang menerimanya” (still matters to those who receive it) further emphasizes that although the aid seems simple, it has a significant impact on the children's lives. This is in line with the basic principle of Islamic philanthropy that every good deed, no matter how small, is still considered worship and beneficial to the community (Fauzia, 2017).

The volunteers in the picture are seen interacting with the students with friendly and empathetic gestures. This interaction shows that the process of philanthropy is not only about material distribution, but also about building emotional and human relationships. This reinforces the value of *ukhuwah* (brotherhood), which is an important part of social da'wah. The presence of female volunteers also shows the important role of women in philanthropic da'wah activities, which is in line with contemporary research on gender involvement in Islamic social activism.

Overall, this image of food distribution is a powerful representation of Rumah Zakat's philanthropic da'wah. The visual reflects Islamic values in the form of social work, concern for children, economic vulnerability alleviation, and youth empowerment. This image not only documents aid activities but also builds a visual narrative that reinforces Rumah Zakat's image as a da'wah institution that cares and is responsive to the needs of the people.

IV. Conclusion

This study shows that philanthropic da'wah conducted by Rumah Zakat through the YouTube platform is a very effective form of *da'wah bil-hal* in the context of digital society. The visual and verbal representations displayed through thumbnails, titles, captions, hashtags, transcripts, as well as visuals of health services and food distribution successfully convey the message that philanthropy is a concrete implementation of Islamic teachings. These elements demonstrate the values of social awareness, empowerment, solidarity, and modern heroism embodied through volunteerism.

Rumah Zakat can utilize the power of digital media to convey humanitarian messages in a more emotional, persuasive, and easily understandable way to the public. Activities such as health checks, distribution of necessities, disaster education, and tree planting show that philanthropic da'wah is not only oriented towards material assistance but also long-term empowerment. Thus, YouTube has become a strategic space for strengthening the institution's image and expanding the reach of its outreach to various segments of society. This study confirms that the representation of philanthropic outreach in digital media plays an important role in building social awareness and encouraging public participation in humanitarian actions

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