



Digital Literacy of LAZIS Syuhada Yogyakarta in Building Public Awareness through Philanthropy Product Branding

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ABSTRACT

This research describes the literacy of LAZIS Syuhada Yogyakarta in branding activities for the economic empowerment of the poor through the utilization of Information and Communication Technology online. One of the literacy efforts made by LAZIS Syuhada is branding the economic empowerment products of the poor to promote Islamic philanthropy and attract donors to donate. Branding the product is expected to build public awareness and knowledge (literacy) about LAZIS Syuhada's philanthropic activities, especially through social media. Social media is used by LAZIS Syuhada to increase public literacy of the branded products through information and promotions that are disseminated, so as to attract donations. This study contributes to understanding LAZIS Syuhada's literacy strategy in branding economic empowerment products as a form of philanthropic promotion so that people know and get involved in it. This study uses library research and descriptive analytics. The results of the study are expected to contribute to understanding LAZIS Syuhada's literacy strategy in its philanthropic product branding activities.

INTRODUCTION

In this paper, it is discussed how LAZIS Syuhada literacy uses information technology to advertise e-philanthropy products through the economic self-help program for the poor. In e-philanthropy, the brand or unique characteristics of philanthropic institutions in empowering the community are used to brand the products provided to donors. To introduce themselves to the public, e-philanthropy organizations use branding. The logo, motto, and activities of the managed zakat institution are also presented with branding. to continue to show the functional value of the institution in providing zakat, infaq, and shodaqoh to the community.

Islamic philanthropic organizations began to use new technologies in the era of high social media usage. The dynamics of the philanthropic movement changed over time. The rise of political debates on social media marks the change. In this polemic, there is a debate about whether social media helps democracy or only generates online activities that are often considered superficial and unable to change or renew democratic institutions. So, over time, many activism movements that mimic popular culture and contradict the ideology of Pancasila in Indonesia, such as slacktivism, clicktivism, armchair activism, and keyboard activism, have emerged in online activities.

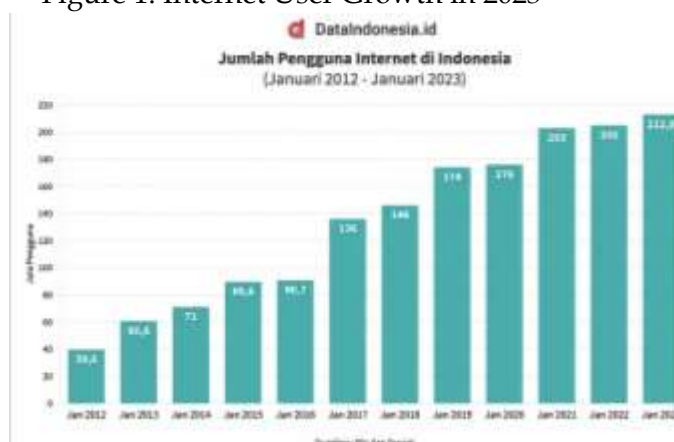
In addition, the activism movement is considered biased on social media, which raises many issues, especially about discussions on the practice of generosity. One of them is Koin untuk Prita, the Prita Mulyasari case, which is a defamation case committed by Omni International Hospital in Jakarta. In response to Prita's email complaints to her friends and family about poor service at the hospital, the lawsuit was initiated. The hospital's lawyers accused Prita of violating the Electronic Information and Transaction Law. Prita was arrested in May 2009 and detained for three weeks on the charges. The Tangerang High Court also ordered Prita Mulyasari to pay a fine of Rp 204 million, or about US\$ 22,000.(Merlyna Lim 2013)

Prita's case then spread, starting from online media such as Blogger, Twitter, and Facebook to electronic media channels to commercial television stations. The case then received condemnation and protests from Blogger followers after learning that a nursing mother was imprisoned just for sending a complaint in an email, which sparked protests throughout the Blogger community and on Twitter. Subsequently, a coin movement on Facebook emerged in support of Prita's justice support and the Coin for Prita Campaign. The coins collected from 5 to 14 December 2009 resulted in a fund of US\$90,000, which was given to a charity organization as a way to help Prita get out of court charges. In the end, the court found Prita not guilty on December 29, 2009 and she was acquitted of the charges.

Based on the previous explanation, it is clear that social media has two sides to the debate. First, social media is considered a biased online activity, considered superficial, and not aligned with the ideology of Pancasila. Second, as a charitable activity, social media helps people who are in legal trouble. The Indonesian Internet Service Providers Association (APJII) announced that the number of Indonesian internet users in 2024 will reach 221,563,479 out of a total

population of 278,696,200 Indonesians in 2023. The survey results of Indonesia's internet penetration in 2024 released by APJII showed an increase of 1.4% from the previous period. Since 2018, Indonesia's internet penetration reached 64.8%, then increased to 73.7% in 2020, 77.01% in 2022, and 78.19% in 2023. Based on gender, the contribution to Indonesia's internet penetration is 50.7% male and 49.1% female. The majority of people surfing the internet are Gen Z (34.40%), who were born between 1997 and 2012. Millennials (30.62%), who were born between 1981 and 1996, are behind them. Gen X (born 1965-1980) at 18.98 percent, Post Gen Z (born after 2023) at 9.17 percent, baby boomers (born 1946-1964) at 6.58 percent, and pre-boomers. (Asosiasi Penyelenggara Jasa Internet Indonesia 2023)

Figure 1. Internet User Growth in 2023



The data below shows the annual increase in the number of Indonesian internet users. (Asosiasi Penyelenggara Jasa Internet Indonesia 2023). Overall, 203 million people in Indonesia used the internet in January 2022, indicating that 212.9 million people or 77% of the Indonesian population currently use the internet. Based on the above, the internet plays an important role in people's lives and makes people's lives easier. The internet allows shoppers to shop from a wide variety of products from around the world. This allows them to find the product they are looking for at the best price.

In addition, we can use the internet to spread products quickly through social media promotions that can be done with a smartphone, PC, or laptop connected to the internet. Compared to the past, product advertisements cost a considerable amount of money. Ads in newspapers can cost millions of rupiah, and television ads, which are more expensive, can reach tens or even hundreds of millions of rupiah. Sellers can now deliver their goods quickly, precisely, and save time and money. Social media technology is growing rapidly and working together with devices such as smartphones, computers, and laptops allows people to socialize locally as well as globally. In addition, the fact that the internet also helps zakat institutions, also known as e-philanthropy. The existence of the internet in Indonesia to manage and collect zakat through e-philanthropy makes it easier and more convenient for lower-middle class Muslims to donate their funds. The behavior of people in giving donations has also changed with the presence of the internet. This behavior is growing due to

the smartness in philanthropic activities. Combined with e-philanthropy services, social media platforms are used by philanthropic organizations to increase donors' awareness on how to donate their funds. The platform also facilitates the management process of zakat funds, such as distribution, distribution, and evaluation, which is done transparently and accountably through regular reporting of funds on the e-philanthropy platform..(Yuliana Rahmawati 2019).

In promoting e-philanthropy services, the use of social media platforms emphasizes the layout and content, which must be tailored to the posters viewed by the general public. Donors in Indonesia choose to donate because philanthropies use social media to market and increase brand awareness. Islamic Philanthropic organizations also incorporate religious spiritual practices such as zakat, infaq, shodaqoh, and waqf (ZISWAF). Zakat is an important part of da'wah literacy as it assists mustahiks in their finances and helps them become muzakki. Zakat has the ability to address economic disparities in a country. Lembaga Amil Zakat (LAZ) is one of the Islamic organizations that supports philanthropic literacy and contributes greatly to the economic empowerment of the community. On the contrary, LAZ helps the poor develop mentally and spiritually to survive. LAZ provides them with capital to become an independent, creative, and innovative society. Therefore, the capital should be used for economic self-help and skill-based programs. LAZ manages and distributes zakat, working together to reduce the limited amount of ZISWAF funds. LAZIS Syuhada Yogyakarta is a forum that prioritizes the existence of the poor community by providing zakat, infaq, and shodaqoh. Muhammad Anshori, an alumnus of YASMA (Syuhada Mosque Foundation), established LAZIS in 2005. LAZIS Syuhada is structurally and geographically under the auspices of Yayasan Amal Syuhada Yogyakarta. LAZIS Syuhada aims to be a trustworthy, accountable, and professional amil zakat, infaq, and shodaqoh institution that is transparent in allocating financial funds for the poor.(Sudiana 2023).

In their research entitled "Empowerment of Community Information Groups Case Study of Turi Sub-district and Gamping Sub-district, Sleman Regency", Maryatun and Lasa suggested that improving the means to access information is necessary so that people can get information from various sources. Community empowerment requires increased socialization, utilization, and discussion, as well as implementation to improve the quality of life. Community empowerment requires implementation, utilization, socialization, and discussion to improve the welfare of life. In this way, Yogyakarta community empowerment continues to carry out development in all fields, including economic, educational, cultural, and social, to achieve development. The city of Yogyakarta must encourage low-level economic communities as much as possible. The Yogyakarta City Government emphasizes the improvement of human resources. According to Edy Muhammad, Head of the Regional Development Planning Agency (Bappeda), three aspects of development must be improved in 2019: physical, economic, and social development.(Maryatun dan Lasa Hs 2009)

LAZIS Syuhada Yogyakarta uses Information and Communication Technology to promote their philanthropic product, the economic self-help program for the poor. This is done to give donors the opportunity to cultivate an attitude of caring, which will help the poor and reduce poverty disparity. Thus, problems arise as LAZIS Syuhada tries to utilize Information and Communication Technology (ICT) to bring their institution closer to the community. Therefore, this research concentrates on the branding conducted by LAZIS Syuhada, an e-philanthropy that focuses on the economic empowerment of the poor economic community in the internet era. Thus, problems arise as LAZIS Syuhada tries to utilize ICT to bring their institution closer to the community. Therefore, this research concentrates on the branding done by LAZIS Syuhada, an e-philanthropy that focuses on the economic empowerment of poor economic communities in the internet era.

LITERATURE REVIEW

Amelia Fauzia wrote a book entitled *Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice*. The study shows that there are barriers to social justice philanthropy caused by two trends: increasing Islamization and modernization. Interviews and organizational observations are used in this article. According to Amelia's 2003 survey on the understanding, opinions, and practices of Islamic philanthropy at the national level Amelia found that modernization in the field of philanthropy has shown the dynamics of the development of a type of social justice philanthropy in Indonesia. The development is small, but brings a breath of fresh air, is the evidence. Then Amelia found that there is little difference between secular partners and faith-based philanthropy. The onset of philanthropic action is driven by modernization and Islamization. In this article, the conceptual contradiction between charity and philanthropy is explained. Philanthropy is an implemented project, whereas charity is the provision of short-term services. (Amelia Fauzia 2017).

Najib Kailani and Martin Slama's research entitled *Accelerating Islamic Charities in Indonesia: Zakat, Sadaqah, and the Ease of Social Media*. This article reveals the existence of important parties involved in the field of philanthropic social welfare in Indonesia. It raises debates about Islamic charity practices before and after Dutch colonialism. Zakat was seen as a colonial tool to achieve state-building goals. The rise of Islam and middle-class Muslims in Indonesia became exclusive in alms programs. These charity organizations use social media platforms to record their charitable activities. Since social media has the ability to raise funds, they can change people's perception to give to philanthropic organizations rather than directly. In addition, Najib and Slama look at early 20th century discussions on how to do charity in Islam. They point out the important role of Islamic Charities as non-state actors in social welfare in Indonesia. Islamic organizations received recognition from the colonial government at the end of the colonial era. Thus, a higher degree of autonomy is demonstrated by the relationship between state and non-state actors. Using a genealogical approach, this article seeks to reveal the background of

contemporary Islamic charity discourse in Indonesia by looking at the debates on Islamic charity practices in the early 20th century. (Najib Kailani & Martin Slama 2020).

Yulia Rahmawati's study found that in the era of disruption 4.0, Islamic philanthropic institutions began to shift from traditional charity to e-philanthropy. This is a result of the evidence of generosity shown by society. To attract donors and the public, philanthropic institutions must have an e-philanthropy platform. As a result, the relationship between people who give and people who donate is increasingly not limited to time and space. Yulia Rahmawati explained that disruption 4.0 involves the use of new media as a means to conduct Islamic philanthropic activities. When people buy goods and services, information and communication technology makes it easier. Hence changing the middle-class Islamic society in Indonesia. The shift is seen in acts of charity. Donors can show their concern for charitable acts through social media platforms. (Yuliana Rahmawati 2019)

In the management of philanthropy, it quickly adapts to the dynamics of society. Therefore, the pillar mechanism of philanthropy is increasingly clear and accountable in the distribution and evaluation of funds to mustahik. Yulia uses the constructivism (interpretive) paradigm in her research. In this paradigm, this research utilizes reflections of previous research (sensitive concepts), building relationships between relationships with reality (gestalt), multiple perspectives (pipe metaphore) and bricolage. Electronic media platforms or the internet were utilized by the research subjects.

M. K. Ridwan's article on Former Terrorist Prisoners as Zakat Muzakki. In this paper, terrorism is seen as a socio-political-religious problem that develops in Indonesia and is connected to the discourse of Islamic philanthropy. M. K Ridwan attempts to convey the findings of his review of Islamic fiqh works and other sources related to ex-convicts who are considered mustahik. He also divides prisoners into two groups: those who are economically weak and do not have money for the asnaf faqir, and those who have enough money to become muallafah qulububum. This serves as a legal umbrella for ex-convicts or prisoners who want to be tamed, subdued, or softened from all harm. This process is referred to as the punishment system. (MK Ridwan 2018).

According to the Islamic view, the punishment system is intended to improve the intellectual ability of individuals, encourage creativity and enhance the religious spirit. Ridwan also proposes using a human values approach when accepting ex-convicts. As a result, they experience changes for the better. Community institutions also serve as a tool to teach skills to their citizens, making them capital in society. This study uses desk research and a sociological-hermeneutical approach. This research uses an analytical descriptive approach.

Study of Islamic Philanthropy for Peace: Measuring the Inclusiveness of LAZISNU and LAZISMU Branches in Yogyakarta is written by Naomi Resty Anditya. Naomi uses case studies of LAZISNU and LAZISMU in the Special Region of Yogyakarta to try to explain the inclusiveness of Islamic

philanthropy. She sought to find out how Islamic philanthropic organizations help create peace and harmony in society. In their research, LAZISNU and LAZISMU are inclusive in providing unlimited Islamic philanthropy funds to people other than NU and Muhammadiyah members. Moreover, he found that there is a difference between inclusiveness and inclusive practices in philanthropy. In reality, psychological constraints of specificity remain on others due to unfinished operational programs. LAZISNU and LAZISMU Muhammadiyah administrators were interviewed in a qualitative way. (Naomi Resti Anditya 2018).

An article written by Nurhasanah on the practice of Islamic philanthropy in Pontianak This research investigates the discussion on the inclusivism of Islamic philanthropy in relation to marginalized social groups: drug users, former drug users, and prostitutes. In this study, donors from Rumah Zakat, LAZIS PLN, Lazismu, Al Mumtaz Peduli, and Tabungan Harian Infaq (THI) Mujahidin Pontianak participated in self-help for the three marginalized groups. Donors debated about whether giving zakat to the three marginalized groups was permissible or not. Some argue that these people experience social inequality, so it is permissible for them to receive zakat. Others argue that former drug addicts, ex-criminals, and prostitutes are not included in the eight asnaf. This study uses a mixed method, which combines quantitative and qualitative methods with a sequential method. (Nurhasanah 2018).

The article written by Naimatus Tsaniyah and Kannisa Ayu Juliana entitled Digital Literacy as an Effort to Counteract Hoaxes in the Era of Disruption is included here. (Naimatus Tsaniyah dan Kannisa Ayu Juliana 2019) This study shows how digital literacy measures help people avoid widespread false information (hoaxes) in online activities on social media. In addition, the study discusses efforts to combat hoaxes by developing eight essential digital literacy-based components. Understanding the context (cultural), expanding the mind (cognitive), creating positive things (constructive), being able to communicate (communicative), confidence, creativity (creative), and responding critically to content are the eight elements that support the realization of a civil society. strengthening digital literacy in educational institutions such as schools and campuses. Furthermore, parents play an important role in supporting the digital literacy movement, including selecting and identifying which technological features are useful and which are not.

Additional article by Engkus Kuswarno discusses an overview of the face of Indonesia's digital society. Kuswarno looked at how rapid changes in communication technology are making their way into all aspects of people's lives. They use social networking platforms such as Facebook, Bb Group, Bb Messages, and Twitter. The tools they use are smartphones and tablets connected to the internet. The study found that the percentage of people using the internet in urban areas is around 51 percent and in rural areas 49 percent, according to gender. The percentage of Indonesians using the internet ranged between 51.5 percent and 48.4 percent, indicating that rural communities have

ample access to IT infrastructure. This study used descriptive research. (Engkus Kuswarno 2015)

After discussing the discourse of philanthropy, this research then turns to the study of Islam and social media. This is contrary to previous research, so this thesis has a unique discussion and case study. In this study, we investigate the use of brand in the economic self-help program for the poor launched by LAZIS Syuhada Yogyakarta through social media.

METHODOLOGY

This study uses library research and uses descriptive analytics. This research is a social media-based content analysis using library studies and field studies using LAZIS Masjid Syuhada as a case study. The researcher also used research instruments to collect data during the research. In the context of economic empowerment of the poor, researchers used the observation method, or observation, to see the reactions of people who read LAZIS Syuhada's e-philanthropy posts. In addition, researchers looked at the reactions of people who read the product brands posted on the media by LAZIS Syuhada. Researchers used smartphones, computers, and laptops to conduct the research. In addition, researchers used the Sunan Kalijaga State Islamic University Online Public Catalog (OPAC) at <https://opac.uinsuka.ac.id/>. They also used search engines such as Google, Yahoo, Google Scholar, YouTube, Twitter, Facebook, Instagram, Electronic Library (bookfi), Google Translate, and Kamus.net. Furthermore, the researcher collected various information, from various academic literacies related to the practice of philanthropic activities in Indonesia, both religious studies and other social media. In this study, researchers used snowballing sampling techniques in the form of administrative requirements carried out by LAZIS Syuhada. After the requirements were met, the researcher contacted the head or director of LAZIS Syuhada, Romi Romansyah. Mr Suryadi, one of the people who received assistance from LAZIS Syuhada. Researchers also used secondary sources in the form of online-based journal articles, electronic books, electronic newspapers, printed books, and other people's research results.

RESEARCH RESULT

Social Media as a Medium of Expression of Piety and Information Channel for Relationships between E-philanthropy and its Partners in the Public Space

LAZIS Syuhada in conducting online activities by using social media tools as a form of promotion, and media channels in Islamic philanthropic activities. This is in accordance with Pierre Bourdieu's theory explaining that a group of individuals are in a social space where some of them are subject to the forces that structure the space (for example, through objective mechanisms of elimination and channeling). Then capital is passed on through a brand that is offered objectively to certain agents. LAZIS creates a good brand reputation by marketing its products, attracting donors. Marketing strategies in the new era of media determine the value of the products they package. LAZIS Syuhada

disseminates information about its programs through various platforms, including Facebook, Twitter, Website, and YouTube. LAZIS Syuhada has 3.4 thousand followers on Facebook, 1 follower on Twitter, 33 subscribers on YouTube, and 1,495 thousand followers on Instagram. Its website can be accessed at <https://lazissyuhada.id/>

Table 1. Number of followers of LAZIS Syuhada Yogyakarta on Social Media in 2024

Name of the institution	Facebook (person)	Twitter (person)	Youtube (person)	Instagram (person)
LAZIS Syuhada	3,4 rb	1	33	1.495

Sumber: processed by the researcher

As the largest networking site, Facebook offers its users the ability to interact with people around the world via the internet. Then Facebook offers the service of sending messages, photos, and videos constantly. Not only does it send messages, photos, and videos, but it also offers discussion forums for its users to talk. In addition, this website serves as a very effective promotional tool for users to market their merchandise. The presence of this platform makes it easy for LAZIS Syuhada to share their online activities. The number of people who liked the Facebook fanpage amounted to 27 likes at the launching program of the Independent Livestock Village (PTM) program. Furthermore, the post was shared by one user. Responses that are often written by the audience in the comments column contain words of appreciation and prayer. For example, an account named @ Corps Dakwah Pedesaan Cdp wrote a comment "Continue". Then the account named @Eko Suprayitno wrote a comment "Mantab.....Barakallah Good luck. Ameen." Furthermore, there is a reciprocal comment relationship between the audience and LAZIS Syuhada's e-philanthropy on social media, including the following: For example, the account @ Tri Cahyo Budi W asked the LAZIS Syuhada e-philanthropy, "sorry to ask ... what do you mean by non-halal funds?". Then LAZIS Syuhada answered. "For example, interest on savings (usury) or funds from corruption", Tri Cahyo Budi W responded: oh then it's okay to give it in charity. LAZIS Syuhada answered the question from the account @Tri Cahyo Budi.(Syuhada n.d.).

In this case, there is a difference of opinion among scholars. We LAZIS Syuhada are of the opinion that non-halal funds may not be used by the account holder and may only be donated by agreement or used for public purposes such as road construction and building public toilets. Therefore, it should not be used personally. The comment from account @Tri Cahyo Budi W is: That is correct. Thank you for the explanation. All this shows that Facebook not only serves as a platform to promote brands, but also as a place to talk about users' standards of piety through awards and prayers. In addition,

Facebook users use the network as a new medium to raise awareness and get closer to God. The online activities established by LAZIS Syuhada use social media to build relationships between LAZIS Syuhada and their partners by providing the latest information. Forum Shalihah, Bank BNI Yogyakarta Branch, and Al-Hijrah at LAZIS Masjid Syuhada are LAZIS Syuhada's partners. One example of LAZIS Syuhada's e-philanthropy cooperation with Bank BNI Yogyakarta Branch is the collection of zakat mal from BNI employees which is managed by LAZIS and distributed to the poor. In addition, as mentioned earlier, LAZIS Syuhada's e-philanthropy uses social media as a new platform to market its brand through economic self-help programs for the poor as well as a platform for public expression of piety through comments made on written and video posts posted on social networking platforms such as Facebook and Twitter.(Lazis Syuhada 2020).

New Behavior Appears

Audiences can make donations to philanthropic organizations easily thanks to social media technology. Then there was a change in religious proselytizing, which caused people to behave in a way to donate with zakat, Infaq, and shodaqoh. People used to give their money by meeting face-to-face or visiting philanthropic organizations in person. But since the advent of social media, people have been donating and interacting online through e-philanthropy platforms. Social media is also a place to share Islamic preaching and religious knowledge through discussion forums. A religious study by Ustad Wismanto at Al-Huda Mosque, for example, discussed the topic of Guiding Members of the Independent Livestock Village. LAZIS Syuhada's Instagram account uploads religious activities. This religious study provides information about the values of Islamic da'wah for the coaching community who are members of the Independent Livestock Village (Wunut, Sumberwungu, Tepus, and Gunung Kidul). In "Qurban Share" by LAZIS Syuhada, which is broadcasted live via YouTube, you will see how the distribution and slaughtering of qurban animals was done on Eid al-Adha 1441 H. LAZ Amal Syuhada held a Nisaul Islam recitation for mothers in the Kampung Code area. This is one of the ways to provide religious guidance to the people of Kampung Code so that they have a stronger spirituality. For implementation, this is done twice every month. Therefore, it practically allows people to access the study of piety science and religious social activities.(Roni romansyah 2023).

Figure 2. Nisaul Islam Recitation



Sumber: <https://lazissyuhada.id/dakwah/#>

The amount of funds donated can also be calculated through social media. This can be seen in the audited annual financial statements, balance sheets, income statements, cash flow statements, capital change statements, monthly statement notes, ledgers, journals, and other transaction documents. There is an online calculator on the e-philanthropy platform that makes it easy for auditors to check the financial statements. In addition, it helps donors get money. Everything mentioned above shows that since the advent of social media, e-philanthropy donations have become easier and more fun. Social media has changed the way humans live and think while doing their daily activities. It is recognised that there are some audiences who do not understand how to use ICT (Information and Telecommunication technology) to make online payments to LAZIS Syuhada e-filanthropy. Therefore, LAZIS Syuhada has to interact with many audiences simultaneously through the e-filanthropy platform. Through this platform, they can actualise themselves and form a community of people or an online discussion forum where people can exchange information. to know the value of their charity programme function. LAZIS Syuhada builds e-philanthropy branding and uses social media to show that their products are unique and provide information about their services. Collection and distribution programmes are the service products they offer. The economic empowerment programme for the poor is also included in the distribution programme. The Independent Livestock Village (PTM) programme, training, and business capital.

Some of the economic empowerment programmes for the poor are as follows:

1. Independent Livestock Village (PTM) Programme

The Independent Livestock Village programme has been in operation since 2010. This independent livestock village has become a self-initiative. All areas in Cangkringan (Sleman), Bantul, Panggang, and Tepus (Gunung Kidul) have been involved in the programme. These programmes are made for use in rural areas. Roni Romansyah said that the PTM programme had not been successful in urban areas and that Kulon Progo district felt too far away to run it. He also said that the funds provided at the start of PTM's establishment in 2020 came from a waqf fund of IDR 10,000,000. The funds were used to purchase goats. LAZIS Syuhada chose Cangkringan as a place to raise goats because the Merapi volcano disaster that hit the area in November 2010 caused many people in Cangkringan to lose their jobs. (Lazis Syuhada 2020)

In 2015, LAZIS Masjid Syuhada also helped PTM with 14 sheep in Cancangan, Wukisari, and Cangkringan areas. In 2020, LAZIS also helped 22 goats in Blali, Seloharjo, Pundong, Bantul, and 10 goats in Wunut, Sumberwungu, Panggang, and Gunung Kidul. The development and implementation of the PTM programme in Tepus (Gunung Kidul) can be considered quite successful. Meanwhile, the PTM programme in the Cangkringan area was considered less satisfactory. Thus, LAZIS sent 22 goats to Brilali and 10 goats to Gunung Kidul. Since remote areas have different incomes from urban communities, LAZIS' distribution programme through PTM

economic self-help chose remote areas as the target. In 2016, the PTM programme in Bantul was successfully implemented, but some have been lost due to lack of maintenance. PTM requires assistance every month during the distribution process to maximise the maintenance and care of the livestock. In addition, there is also religious guidance, such as teaching Islamic knowledge through lectures and seminars. As said by Mr Supardi, the community in Gunung Kidul Tepus, Wunut, and Sumber Wungu really appreciate the visit of LAZIS Syuhada Yogyakarta. They really appreciate this visit.(Roni romansyah 2023)

2. . Entrepreneurship Programme

LAZIS' entrepreneurship programme, which is based in a boarding school, focuses on orphaned children. The sale of snacks during recitation events at Syuhada Mosque is the focus of this entrepreneurial programme. In addition, an exclusive entrepreneurship programme for D.I. Yogyakarta students allows them to build a business that suits their abilities. Hair shaving, martabak making, and toast are examples of these entrepreneurial jobs. The programme aims to help orphans and university students utilise their free time in a productive, independent, and creative way. The business activities were only provided for six months. The entrepreneurship programme does not appear to have been successful. Programme recipients received no mentoring or guidance in managing their businesses. They were also too busy with their own tasks.(Supardi 2023)

3. Productive Economic Fund Capital Assistance Programme

The Productive Economic Fund Capital Assistance Programme was established by LAZIS Syuhada in 2010. This empowerment activity is in the form of providing business capital assistance and business assistance for mustahik who want to carry out business. The purpose of this programme is to provide support for small business needs for the middle class community to meet their needs. The form of assistance provided by LAZIS in 2016 such as angkringan business, mobile drinks, training on how to make toast, equipment, business capital and mentoring. (Nurul hidayah 2018)In addition, forms of productive economic capital that are professional in nature for breeders or traders. On the other hand, recipients of productive economic capital in the form of emping melinjo, chicken farming, catfish farming, selling petrol, young coconut ice, toast, penyetan, fried food, selling clothes and angkringan. Mr Supriyadi, as one of the recipients of economic assistance, said there were two obstacles he felt. Firstly, there is no supervision of the programme from LAZIS Syuhada so that the programme does not run smoothly. Secondly, there are Mustahik who are not honest in running the capital assistance programme.(Ainun Zakiah 2019).

LAZIS Syuhada is still focusing on the product brand that they produce in the form of the Independent Livestock Village (PTM) programme. PTM in 2020 is concentrated on coaching carried out every month. The results of the economic self-help programme for livestock farmers will be used as sacrificial animals during Eid al-Adha. LAZIS Syuhada in the future can produce a brand

in the form of a programme that can reach the market economy and penetrate the housing economy sector. Concentrating on the housewife industry. One of LAZIS's future plans is a sewing programme. LAZIS Syuhada also helps how the sewing programme can run smoothly, progress, and develop in terms of entrepreneurship. (Lazis Syuhada 2020).

LAZIS Syuhada promotes the economic self-help programmes of the poor through social media such as Facebook, Instagram, Twitter and Youtube so that it becomes a new medium for people to donate. The form of promotion of the economic empowerment programme for the poor can be seen as follows: Figure 3. Independent Livestock Village built by LAZIS Syuhada, whose Instagram account features qurbani events that help the villagers.



Sumber: <https://www.instagram.com/lazissyuhada/>

Figure 4. LAZIS Syuhada YouTube video, explaining the activities of LAZIS Syuhada Yogyakarta's Independent Livestock Village (PTM).



Sumber: <https://www.youtube.com/@lazissyuhada8482>

DISCUSSION

LAZIS Syuhada promotes its business capital assistance, entrepreneurship training, and Independent Livestock Village (PTM) program – all of which are economic empowerment initiatives for the impoverished – through social media platforms including Facebook, Instagram, Twitter, and YouTube. The purpose of this promotion is to raise public knowledge and literacy on the programs and activities of LAZIS Syuhada as well as the goods and services

they provide via internet channels. In an effort to promote spiritual literacy, social media is being utilized as a forum for religious discourse and information sharing. LAZIS posts social media links to its religious studies and activities. The platforms facilitate bidirectional communication, since LAZIS responds to inquiries from viewers in the comment areas. LAZIS and partners develop ties as a result.

With the growth of e-philanthropy and social media, new behaviors have surfaced. Instead, donations can now be made conveniently online.

CONCLUSIONS AND RECOMMENDATIONS

Based on the explanation above, it can be concluded that LAZIS Syuhada Yogyakarta has made digital literacy efforts to promote its e-philanthropy products. The digital literacy efforts include: Building social media as a means of online communication using platforms such as Facebook, Instagram, Twitter, and YouTube. This aims to increase public literacy towards LAZIS Syuhada's e-philanthropy activities. Promoting the economic empowerment programmes of the poor such as the Independent Livestock Village, entrepreneurship training, and business capital assistance through social media. This promotion aims to increase community literacy of the products offered by LAZIS Syuhada. Facilitating discussion forums and religious information through social media to increase people's spiritual literacy. Utilising the evaluation and financial report features on the e-philanthropy platform to increase accountability literacy and transparency of e-philanthropy activities to donors and the public. LAZIS Syuhada should keep refining and expanding its digital literacy initiatives on social media channels. This entails communicating with viewers, providing frequent updates, and publishing religious content. More initiatives that concentrate on other economic sectors, such as sewing, ought to be investigated in order to expand the range of possibilities for community empowerment. First, carry out feasibility assessments. For economic assistance programs to guarantee that capital is used appropriately and enterprises operate efficiently, closer oversight and mentoring are required.

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