

## Da'i Peduli Institution: Historical Trajectory and Its Role in Humanitarian Social Movement Dynamics, 2014–2025

Mhd. Salim Mahallin\*, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Nabila Yasmin, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

### ABSTRACT

This study examines the history, development, and humanitarian social movement model of *Lembaga Dai Peduli* from 2014 to 2025. Founded by alumni from the Middle East, the institution integrates *da'wah* and social action through the principles of *dakwah bil hal* (action-based preaching) and *idkhalus surur* (bringing happiness to others). The movement focuses on two main areas: international humanitarian assistance for Palestine and domestic programs, including disaster response and the empowerment of *dai* in Indonesia. The distinctive feature of this movement lies in its positioning of *dai* not merely as religious messengers, but as multidimensional humanitarian actors operating at the grassroots level. Employing a qualitative approach through in-depth interviews, observation, and document analysis, this research reconstructs the historical trajectory of the institution, analyzes its strategies for integrating *da'wah* and humanitarian work, and examines its contributions to religious social movements in Indonesia. The findings indicate that *Lembaga Dai Peduli* has developed a hybrid model of faith-based humanitarian activism by institutionalizing grassroots-oriented *dai* empowerment and fostering transnational solidarity for Palestine. This model strengthens the role of religious actors within contemporary humanitarian social movements in Indonesia. These results contribute to broadening the analytical framework of religion-based social movements while also offering practical insights for the development of similar grassroots initiatives.

### ARTICLE HISTORY

Submitted	18/03/2026
Revised	05/04/2026
Accepted	13/04/2026
Published	20/04/2026

### KEYWORDS

Da'i empowerment; *dakwah bil hal*; islamic philanthropy; qualitative case study; religious social movement.

### \*CORRESPONDING AUTHOR

✉ [muhammad0602222022@uinsu.ac.id](mailto:muhammad0602222022@uinsu.ac.id)

DOI: <https://doi.org/10.34007/warisan.v7i1.3087>

### INTRODUCTION

Indonesia, home to the world's largest Muslim population, constitutes a vibrant and complex socio-religious laboratory in which the interplay between spiritual values and humanitarian challenges generates diverse collective responses that merit sustained scholarly attention. The country's civil society landscape, particularly following the collapse of the New Order regime in 1998, has undergone a profound transformation marked by the expansion of democratic space. This shift has stimulated the emergence and diversification of a wide range of social movements, including those that explicitly draw upon religious values and identity as their primary driving force. These religion-based movements have moved beyond a narrow focus on ritual or doctrinal concerns and have increasingly entered the public sphere, engaging directly with pressing national issues such as poverty, inequality, natural disasters, and unequal access to education and healthcare.

This reorientation reflects a significant evolution in religious practice in Indonesia, shifting from a predominantly personal and vertical-transcendental orientation toward a more socially engaged and horizontal one—in other words, from *dakwah bil lisan* (preaching through words) to *dakwah bil hal* (preaching through action and concrete example). The concept of *dakwah bil hal* provides a crucial philosophical foundation in which Islamic commitment is expressed through tangible service to others and the pursuit of social justice. Within this framework, religion is no longer confined to the mosque but becomes actively embedded in the lived realities and challenges of society (Abdurrahman et al., 2025; Sumarno & Suliyati, 2021).

The Dai Peduli Institution represents a humanitarian social organization initiated by young Indonesian Muslim intellectuals. It was founded in 2014 by a group of alumni who had pursued their studies in the Middle East, particularly in Sudan. The idea for establishing the organization emerged upon their return to Indonesia in 2013, when they agreed to create a platform capable of consolidating the spirit of community service, eventually leading to its formal launch in 2016. The choice of the name "Dai Peduli" is grounded in a strong philosophical rationale, drawing on the Prophet



Muhammad's exhortation to convey goodness even if only a single verse (*balighu anni walau ayah*). The organization adopts an inclusive understanding of the term *dai*, regarding anyone who calls for goodness as part of this role. Consequently, the *da'wah* it promotes is not limited to the verbal transmission of religious knowledge but is equally expressed through concrete acts of social compassion toward the wider community (Nabila et al., [2022](#); Pratama & Abdurrahman, [2025](#)).

Across its programs, Dai Peduli integrates the values of Islamic *da'wah* with humanitarian action, grounded in the principle that compassion constitutes an essential dimension of faith. Under the slogan "Sharing for the Nation," the organization conceptualizes social engagement as a primary form of worship, particularly through the act of bringing joy to others (*idkhalus surur*), which is understood to generate enduring spiritual reward.

To date, Dai Peduli has developed into an organization with nine regional coordinators across Indonesia, spanning from Aceh to Maluku. Its activities are broadly divided into two principal domains: international programs focused on humanitarian support for Palestine, and domestic initiatives that include disaster response and the empowerment of *dai* through training (*daurah*) designed to equip them with the competencies required for effective community engagement. In this capacity, *dai* function as agents of social transformation and improvement. The model advanced by the Dai Peduli Institution is particularly noteworthy for its distinctive orientation. While major Islamic philanthropic organizations such as Dompot Dhuafa and Rumah Zakat have successfully integrated Islamic charitable values with modern corporate management on a national scale, Dai Peduli offers a more grassroots-oriented approach centered on empowering individual *dai* as both the vanguard and the connective nodes of its organizational network.

Within this model, the *dai* is no longer positioned merely as a passive transmitter of religious knowledge but is reconceptualized as a multidimensional humanitarian actor. *Dai* function simultaneously as social workers directly involved in aid distribution, as facilitators of community empowerment supporting economic capacity-building processes, and as bearers of spiritual values that provide meaning and consolation. This approach resonates with programs such as "Peduli Da'i" initiated by organizations like Bakti Peduli Indonesia, which similarly recognize the importance of providing both material support and capacity-building opportunities for *dai* to enhance the effectiveness and sustainability of their social roles. In this sense, the notion of "care" embedded in the institution's name carries a dual meaning: care for the *dai* as subjects requiring empowerment, and the care extended by these *dai* to the broader community as beneficiaries of their service (Budiman, [2019](#); Ningsih & Soiman, [2024](#)).

Despite its expanding role and activities, the historical trajectory and distinctive movement model developed by the Dai Peduli Institution since its establishment in 2014 and formal launch in 2016 have not yet received substantial academic attention or systematic documentation. Existing studies on Islamic social movements tend to focus predominantly on large, well-established organizations with extensive networks. Research on newer and more dynamic institutions—and on specific aspects such as fundraising strategies or organizational transformation from charitable models toward empowerment-oriented philanthropy, as seen in the case of DT Peduli—remains relatively limited. Comprehensive analyses that reconstruct historical trajectories, examine the integration of *da'wah* values and humanitarian action in program design, and explore how such institutions build legitimacy while navigating tensions between social movement ideals and organizational professionalism continue to represent a significant gap in the literature (Darma et al., [2024](#); Hermawan & Murjoko, [2025](#)).

This gap gives rise to several critical questions: how has the historical trajectory of the Dai Peduli Institution evolved since its founding; what strategies have been employed to integrate *da'wah* and humanitarian action into a coherent movement model; and how does the institution position itself within the broader landscape of religion-based social movements in Indonesia?

This study offers a distinctive contribution by positioning the Dai Peduli Institution as an intrinsic case that illuminates a grassroots-based, *dai*-centered model of humanitarian activism—an approach that has not been sufficiently explored in previous scholarship, which has largely emphasized large-scale philanthropic organizations. The urgency of this research lies not only in addressing the lack of academic documentation on a specific institution but also in advancing broader theoretical insights. By treating the Dai Peduli Institution as an intrinsic case study, this research contributes to a deeper understanding of the variation, adaptation, and evolution of religion-based social movements in contemporary Indonesia.

Accordingly, this study, titled “Lembaga Da’i Peduli: Historical Trajectory and Its Role in Humanitarian-Based Social Movements,” is proposed. Employing a holistic qualitative approach that combines in-depth interviews—particularly with the founder, Ustad Haji Andri Lupias Satedi—participant observation, and documentary analysis, this research seeks to critically reconstruct the historical development of the organization, rigorously analyze the strategies and forms of *da’wah*-humanitarian integration that characterize it, and comprehensively assess its role and contributions within the broader landscape of Indonesian social movements. The findings reveal a structured integration between religious values and humanitarian practices through grassroots-based *dai* empowerment, while also offering a reflective analytical framework that may serve as a reference for the development of effective, contextually relevant, and principled religious social movements in the future. In doing so, the study provides a meaningful empirical contribution to the fields of religious social science and social movement studies in Indonesia.

## METHOD

This study employs a qualitative approach using oral history and case study methods to explore experiences, narratives, and the dynamics of the organization’s development in depth. This approach enables the researcher to obtain contextual and reflective data, particularly regarding the role of individuals in shaping and advancing the organization. The oral history method is operationalized through the reconstruction of institutional narratives based on the life histories and key experiences of informants, especially founders and senior members, with a focus on chronological events, critical turning points, and the evolution of organizational practices over time. The research was conducted at the North Sumatra Branch Office of the Dai Peduli Institution, which serves as the primary hub of activities and directly reflects institutional practices (Mahendra et al., [2024](#); Sari et al., [2025](#)).

The research subjects consisted of the founder or chairperson, board members, and volunteers actively involved in the organization’s activities. A total of 10 informants were selected through purposive sampling, comprising 1 founder, 3 core administrators, and 6 active volunteers. The selection criteria included duration of involvement (a minimum of two years), level of participation in program implementation, and knowledge of the organization’s development. The choice of subjects was based on their roles and direct engagement in both managerial processes and program execution. Data were collected through in-depth interviews to elicit personal and historical accounts, participatory observation to capture activities in real time, and document analysis as a complementary source to strengthen field findings. Fieldwork was conducted over a three-month period, during which interviews were carried out in a semi-structured format lasting between 45 and 90 minutes per session, supported by field notes and audio recordings. Observations involved direct participation in organizational activities such as training sessions (*daurah*) and humanitarian programs to gain insight into interactions and practices as they unfolded.

Data analysis followed the interactive model of Miles and Huberman, encompassing three main stages: data reduction, data display, and conclusion drawing. This analytical process was conducted continuously throughout the research to ensure coherence and integration among the collected data. Data validity was ensured through triangulation of sources, techniques, and time, thereby enhancing the credibility and scientific rigor of the findings.

## RESULT AND DISCUSSION

### History and Development of the Dai Peduli Institution

Based on an interview with Ustad Andri, Chairman of the Dai Peduli Institution, the organization was established in 2014 by a group of Indonesian alumni who had pursued their studies in the Middle East, particularly in Sudan. The idea to find this institution emerged upon their return to Indonesia in 2013. After coming back to their homeland, they regularly convened to exchange ideas and formulate a shared vision regarding an ideal platform for *da’wah*. These discussions eventually led to a collective agreement to name the organization “Dai Peduli.” This founding moment reflects what social movement theory identifies as the mobilization of shared identity, in which collective experiences within transnational educational contexts shape a common vision of religious activism grounded in both spiritual commitment and social responsibility.

The philosophical foundation of the name “Dai Peduli” draws upon the command of the Prophet Muhammad (peace be upon him) to convey goodness, even if only a single verse (*balighu ‘anni walau ayah*). Based on this *hadith*, anyone who calls others toward goodness may be considered a *dai*. The Dai Peduli Institution, however, advances a broader interpretation: *da’wah* is not limited to the transmission of religious knowledge and Qur’anic verses, but also

encompasses the dissemination of messages of social compassion within society. This interpretation aligns with the transformation of *dakwah bil hal* into a form of religious social movement, in which preaching is operationalized through humanitarian engagement, reflecting a shift from symbolic religious expression toward practical social intervention. After an extended process of conceptual development, the organization was formally launched in 2016. Over time, Dai Peduli has structured its activities into two principal domains.

The first is the Overseas Program, which focuses on Palestine. This focus was chosen because Palestine is perceived as a region that continues to experience occupation and recurring humanitarian crises. The programs implemented include the establishment of community kitchens to meet the food needs of affected populations, a special donor initiative for Qur'an memorizers (*huffaz*), the construction of boreholes in the Gaza Strip to provide access to clean water, and humanitarian education initiatives through visits by *sheikhs* from Palestine, who share direct insights with the Indonesian public regarding the actual conditions in this third holiest site (Herdiana & Yuwono, 2025; Ramadhan et al., 2023). These initiatives demonstrate the emergence of transnational solidarity as a defining feature of contemporary Islamic philanthropy, where local actors engage with global humanitarian concerns and position the institution within a broader network of faith-based global activism.

The second is the Domestic Program, which centers on disaster response. The organization actively deploys volunteers and establishes community kitchens in disaster-affected areas such as Palu (Central Sulawesi), NTB (Lombok), Central Java, West Java, and various regions across Sumatra. In addition to emergency response, Dai Peduli also conducts educational initiatives in the form of training sessions or *da'wah* workshops aimed at strengthening the capacity of *dai*, ensuring that they possess the competencies required for effective community engagement—not only in religious matters but also in addressing humanitarian challenges. This dual orientation reflects a hybrid model of grassroots activism, in which *dai* serve not only as conveyors of religious messages but also as agents of social transformation, bridging spiritual authority with practical humanitarian roles within local communities.

Throughout its development from 2014 to 2024, Dai Peduli has experienced significant growth, successfully establishing nine regional coordinators (*korwil*) across various parts of Indonesia. These regions include Aceh, North Sumatra, Bengkulu, Jambi, Lampung, Yogyakarta, Kudus (Central Java), and Maluku. This geographical expansion indicates that the compassion-driven movement promoted by the organization has received a positive response from the broader public (Samsuddin et al., 2020; Sebayang, 2023). Such expansion may be interpreted as an indicator of effective grassroots mobilization and network diffusion, whereby the movement's ideological foundation is reproduced across regions through decentralized yet value-oriented organizational structures.

The organization has also encountered significant challenges, particularly during the COVID-19 pandemic in Indonesia. During this period, all activities were temporarily suspended—or, in internal terms, “put on hold”—for more than two years. Social restrictions, the cessation of field activities, and the broader uncertainty of the crisis posed serious challenges to organizational sustainability. This disruption highlights the vulnerability of grassroots-based movements to external structural shocks, especially those that rely heavily on physical presence and direct community engagement, while also underscoring the importance of adaptive strategies in times of crisis.

Looking forward, the Dai Peduli Institution has established strategic targets for optimization in 2026. These plans include strengthening branding and public relations to enhance its public image, developing a digital fundraising system to adapt to technological advancements, and reactivating both the Da'i Corps and the Volunteer Corps, which have long served as the frontline of the movement. These units will be further strengthened, including through the development of spiritual healing programs for disaster victims who require not only material assistance but also spiritual support (Nasution & Nasution, 2025; Sauti et al., 2024). This forward-looking orientation reflects an ongoing process of institutional adaptation, in which the integration of digital strategies and spiritual care signifies an evolution toward a more resilient and multidimensional model of religious social movement, contributing to broader discussions on the sustainability and transformation of Islamic philanthropic organizations in the contemporary era.

### Periodization of the Development of the Dai Peduli Institution, 2014–2025

Based on an interview with Ustad Andri, Chairman of the Dai Peduli Institution, the organization's trajectory can be divided into several distinct phases of development, each characterized by specific dynamics and transformations. This periodization reflects not only a chronological progression but also stages of organizational evolution consistent with

the development of social movements, particularly in relation to resource mobilization, identity consolidation, and network expansion.

### **Pioneering Phase (2014–2016).**

This initial phase was marked by the formulation of ideas among a group of Indonesian university alumni who had studied in the Middle East, particularly in Sudan. After returning to Indonesia in 2013, they held regular meetings to consolidate their vision of an ideal platform for *da'wah*. Activities during this period remained informal and relied heavily on the founders' voluntary commitment. As Ustad Andri noted in the interview, "at that time, we only had the intention to serve, without a formal structure, but with a strong shared vision." This phase represents the emergence of collective consciousness as a foundational element in grassroots social movements.

### **Institutionalization Phase (2016–2019).**

The official establishment of the Dai Peduli Institution in 2016 marked the beginning of the institutionalization phase. During this period, an organizational structure began to take shape, work programs were systematically developed, and institutional goals were clearly defined. The organization gained public recognition through various humanitarian initiatives, both at the national and international levels. Geographic expansion also commenced with the formation of regional coordinators across different areas. This phase reflects a transition from informal activism to a structured organization, aligning with the concept of organizational formalization in social movement theory, in which legitimacy is built through visible programs and systematic governance.

### **Consolidation and Expansion Phase (2019–2024).**

During this period, the Dai Peduli Institution successfully established nine regional coordinators across Aceh, North Sumatra, Bengkulu, Jambi, Lampung, Yogyakarta, Kudus, and Maluku. This expansion indicates that the compassion-based movement has received a positive response from the wider public. Organizational programs also became increasingly diverse, encompassing not only disaster response but also economic empowerment, education, and health initiatives (Rama & Razzaq, [2021](#); Wahab & Alim, [2020](#)). This diversification reflects a shift toward a multi-sectoral humanitarian approach, consistent with broader trends in Islamic philanthropy that emphasize sustainability and empowerment rather than short-term charitable assistance.

This phase, however, was also marked by significant challenges, particularly during the COVID-19 pandemic. The organization's activities were temporarily suspended—or, in internal terminology, "put on hold"—for more than two years. Social restrictions, the suspension of field operations, and the overall uncertainty of the situation posed a serious test to the organization's sustainability. This disruption highlights the structural dependence of grassroots movements on direct social interaction, while simultaneously underscoring the need for adaptive capacity in responding to external crises.

### **Recovery and Optimization Phase (2024–2026).**

Entering the post-pandemic period, the Dai Peduli Institution began a phase of recovery by setting optimization targets for 2026. The strategic agenda includes strengthening branding and outreach, developing a digital fundraising system, and reactivating both the Da'i Corps and the Volunteer Corps as the operational vanguard of the movement. This phase illustrates a process of organizational adaptation and innovation, particularly through the integration of digital strategies and the reinforcement of grassroots actors. It positions the institution within contemporary discussions on the transformation and sustainability of religious social movements in the digital era.

## **Religiously Based Social Movement of the Da'i Peduli Institute in Indonesia**

Religious social movements grounded in humanitarian values, such as those undertaken by the Dai Peduli Institution, can function as a balancing force by presenting an image of Islam that is compassionate, inclusive, and responsive to human suffering regardless of background. This positioning reflects what social movement scholars describe as *framing processes*, in which religious values are strategically articulated to construct a moral narrative that resonates with broader societal concerns. A similar pattern—albeit with broader objectives—can be observed in the programs of the Dai Peduli Institution, which integrate educational initiatives with humanitarian relief. Within Dai Peduli, this integration

occurs when programs simultaneously incorporate the transmission of values (Islamic teachings) and the fulfillment of beneficiaries' socio-economic needs, as seen in micro-enterprise training combined with spiritual guidance and Sharia-based management practices.

Religiously based social movements represent forms of collective action that are motivated, framed, and legitimized by the values, identity, and teachings of a particular religious tradition, with the aim of promoting social change or addressing societal issues. These movements operate by mobilizing both material and symbolic resources within religious communities—such as mosque networks, religious study circles, the authority of religious leaders (*kiai* or *ustadz*), and narratives drawn from sacred texts—to foster solidarity and achieve their objectives (Abdurrahman et al., 2025; Rambe & Putri, 2023). In the context of Dai Peduli, these resources are operationalized through the active involvement of *dai* as both religious authorities and field practitioners, enabling the organization to bridge symbolic legitimacy with practical humanitarian action.

In Indonesia, such movements often emerge as responses to concrete issues such as social inequality, poverty, natural disasters, and marginalization, while also serving as efforts to articulate the public role of religion in fostering a more just and humane social order. Contemporary socio-religious phenomena in Indonesia exhibit complex and transformative dynamics, in which religion functions not only as a system of belief but also as an active socio-cultural force within the public sphere. Amid processes of modernization and globalization, the revitalization of religious identity interacts with broader socio-political dynamics, shaping how movements such as Dai Peduli position themselves within society. These dynamics demonstrate that religion remains a powerful source of meaning and agency, while its forms of expression and influence continue to evolve (Afriani & Hasanah, 2026; Kaharuddin et al., 2024).

### Contemporary Indonesian Socio-Religious Phenomena

The activities of humanitarian *da'wah* institutions must be understood within the broader context of Indonesia's complex social landscape. On one hand, traditions of tolerance and pluralism upheld by major organizations such as Nahdlatul Ulama and Muhammadiyah remain deeply rooted (Nasih et al., 2025). On the other hand, persistent challenges—including intolerance, regulatory discrimination against minority groups, and the spread of radical ideologies—continue to shape this reality. Humanitarian-based religious social movements, such as those conducted by the Dai Peduli Institution, can serve as a counterbalance by presenting an image of Islam that is compassionate, inclusive, and solution-oriented in addressing human suffering. This role situates Dai Peduli within the spectrum of moderate Islamic movements that emphasize social engagement as a form of religious expression, contributing to the ongoing negotiation between inclusive and exclusive interpretations of Islam in Indonesia.

### Da'wah and Action: The Concept of *Dakwah Bil Hal*

*Da'wah* in Islam is not confined to the verbal transmission of teachings (*bil lisan*) but also encompasses concrete actions (*bil hal*). The concept of *dakwah bil hal* emphasizes the importance of exemplary conduct, community service, and empowerment as effective means of conveying Islamic values. Studies of institutions such as the Mualaf Center Medan Peduli demonstrate that a *da'wah* approach grounded in social support, education, and mentorship has proven highly effective in integrating new members into the Muslim community. A similar pattern—albeit with broader scope—can be observed in the programs of the Dai Peduli Institution, which combine educational initiatives with humanitarian relief. Field findings indicate that this approach is not merely theoretical but deeply embedded in practice, as reflected in one informant's statement: "we deliver *da'wah* not only through words, but through direct service to the community so that people can feel the presence of Islam in real terms." This illustrates the operationalization of *dakwah bil hal* as a strategic instrument for building trust and legitimacy at the grassroots level.

### The Interaction Between *Da'wah* and Humanitarianism

The integration of religious message dissemination (*da'wah*) with concrete actions aimed at alleviating suffering and improving human well-being represents a distinctive strategic and operational model. The Dai Peduli Institution applies this integration in the design and implementation of its programs. Integration is considered to occur when an activity simultaneously incorporates two dimensions: the transmission of Islamic values or education, and the fulfillment of beneficiaries' physical, economic, or social needs. For example, micro-enterprise training is accompanied by spiritual guidance and Sharia-based management practices (Dahlia et al., 2025). This model reflects a hybrid form of Islamic philanthropy that moves beyond charity-based approaches toward empowerment-oriented strategies, aligning with

contemporary academic debates that emphasize sustainability, agency, and community resilience in humanitarian interventions.

### The Social Movement of the Da'i Peduli Institution in Indonesia: From Politics to Humanitarianism

Social movements in Indonesia have undergone a significant shift in orientation following the Reformasi of 1998, moving away from a primary focus on political and structural issues toward movements more centered on humanitarian concerns, human rights, and social services. The Dai Peduli Institution, established in 2014 and formally recognized in 2016, is a product of this historical context. It emerged not as a revolutionary political movement, but as a socio-religious movement actively engaged in the humanitarian sphere, representing a convergence between the spirit of *da'wah* and the ethos of public service. This transformation can be understood through the lens of post-reform social movement theory, in which collective action increasingly adopts non-contentious strategies and prioritizes service-based legitimacy over political confrontation. Research on the Dai Peduli Institution therefore contributes to a deeper understanding of the forms and strategies of contemporary social movements in Indonesia in the post-democratic transition era (Nabila et al., [2022](#); Sumarno & Suliyati, [2021](#)).

The integration of religious message dissemination (*da'wah*) with concrete actions aimed at alleviating suffering and enhancing human well-being constitutes a defining feature of the organization's strategic and operational model. This concept refers to the distinctive approach employed by the Dai Peduli Institution in designing and implementing its programs. Integration is considered to occur when an activity simultaneously incorporates the transmission of Islamic values or education and the fulfillment of beneficiaries' physical, economic, or social needs. Empirical findings indicate that this integration is realized in practice, as reflected in program implementation where *dai* function concurrently as religious educators and humanitarian actors, ensuring that material assistance is accompanied by moral and spiritual guidance.

The concept of value integration is essential for understanding how the Dai Peduli Institution operationalizes its religious commitments. Value integration extends beyond the mere insertion of moral messages; it involves a process of instilling and cultivating the realization of truth, goodness, and beauty through consistent action. In the context of Dai Peduli, this study examines how Islamic values—such as compassion, honesty, and trustworthiness—are not only conveyed verbally through *da'wah*, but are systematically embedded within social assistance, educational, and empowerment programs. This finding situates Dai Peduli within the broader discourse of Islamic philanthropy, which emphasizes a shift from charity-based approaches toward empowerment-oriented and value-driven social transformation. This process parallels developments in educational contexts, where values are internalized through both learning and lived experience.

Empirical findings further reveal that the Dai Peduli Institution operates through a decentralized yet value-oriented structure, in which the role of individual *dai* is central to the sustainability of the movement. This pattern reflects the concept of grassroots mobilization, where social movements rely less on formal institutional power and more on the agency and legitimacy of actors embedded within local communities. In this context, *dai* function as both symbolic and operational agents who translate organizational values into concrete actions, thereby strengthening the movement's adaptive capacity across diverse social settings.

Within broader academic debates on social movements, the Dai Peduli model illustrates a shift from resource-based mobilization toward meaning-based mobilization, where religious narratives and moral commitments play a decisive role in sustaining participation. Unlike conventional organizations that depend heavily on financial and structural capital, this institution leverages symbolic capital derived from religious authority and public trust. This finding reinforces the argument that faith-based movements possess a distinctive resilience due to their capacity to integrate emotional, spiritual, and social dimensions within collective action.

Another important dimension emerging from the findings is the negotiation between idealism and organizational professionalism. While the movement is grounded in volunteerism and spiritual motivation, it simultaneously faces the necessity of adopting modern organizational practices, including program planning, accountability mechanisms, and digital fundraising systems. This dual orientation reflects what scholars describe as the institutional hybridization of social movements, in which traditional religious values coexist with contemporary management practices. Such a configuration not only enhances organizational sustainability but also positions the Dai Peduli Institution as a relevant and adaptive actor within the evolving landscape of Islamic philanthropy in Indonesia.

## CONCLUSION

The Dai Peduli Institution, founded in 2014 by Indonesian alumni from the Middle East, has evolved into a humanitarian social movement that systematically integrates Islamic *da'wah* values with concrete social action through the principles of *dakwah bil hal* and *idkhalus surur*. Over the period 2014–2025, the institution has consistently operated across two strategic domains: transnational humanitarian engagement, particularly in support of Palestine, and domestic interventions focused on disaster response and the empowerment of *dai*. The findings confirm that the Dai Peduli Institution represents a hybrid model of a faith-based social movement in which grassroots mobilization, symbolic religious capital, and programmatic humanitarian action converge. This model reinforces the role of *dai* as multidimensional actors who function simultaneously as religious communicators and agents of social transformation, thereby contributing to theoretical discussions on Islamic philanthropy and the evolution of contemporary religious social movements in Indonesia.

The study identifies several practical implications for strengthening the sustainability and impact of the Dai Peduli Institution. Organizational development requires a more structured integration between spiritual values and measurable program outcomes, particularly in the areas of digital fundraising, accountability, and program evaluation. Strengthening the capacity of grassroots actors remains essential, especially in enhancing the competencies of *dai* in addressing increasingly complex humanitarian challenges. Institutional strategies should also prioritize adaptive mechanisms to respond to external disruptions, such as public health crises or technological shifts, ensuring that humanitarian engagement remains continuous and effective.

This study is limited by its single-case design and qualitative scope, which constrain the generalizability of its findings across diverse contexts of religious social movements. Future research should adopt comparative approaches involving multiple faith-based organizations in order to identify patterns and variations in movement strategies. The use of mixed-method designs would enable a more comprehensive analysis of impact, particularly in measuring long-term outcomes related to community empowerment and social resilience. Further investigation into the intersection between digital transformation and religious activism is also necessary to understand how faith-based movements adapt to evolving socio-technological environments.

## REFERENCES

- Abdurrahman, S., Mubarrak, U. S., & Rahmawati, Z. (2025). Dampak Mediasi Keputusan Donasi pada Pengaruh Antara Persepsi Donatur dan Brand Image terhadap Loyalitas Donatur di Lembaga Sosial Muslim Kediri Peduli (MKP). *Prosiding Simposium Nasional Manajemen Dan Bisnis*, 4, 10–17. <https://doi.org/10.29407/DNBDNF08>
- Afriani, L., & Hasanah, U. (2026). Epistemologi Islam dalam Perspektif Ontologis dan Aksiologis. *Polyscopia*, 3(1), 1–8. <https://doi.org/10.57251/POLYSCOPIA.V3I1.1944>
- Budiman, D. (2019). Dakwah pada Masyarakat Terasing Upaya Dewan Dakwah Islam Indonesia (DDII) terhadap Suku Akit SondeRiau. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 18(2), 181–194. <https://doi.org/10.15575/ANIDA.V18I2.5075>
- Dahlia, S., Huriani, Y., & Al Bustomi, A. G. (2025). Efektivitas Dakwah Melalui Penggunaan Bahasa Sunda pada Pengajian di Masjid Darussalam Wanaraja Garut. *Polyscopia*, 2(1), 67–73. <https://doi.org/10.57251/polyscopia.v2i1.1599>
- Darma, S., Monang, S., & Muchsin, K. (2024). Upaya Masyarakat Muslim Menjaga Identitas Sejarah melalui Pemeliharaan Bangunan Bersejarah di Sei Glugur, Kabupaten Deli Serdang. *Local History & Heritage*, 4(2), 142–150. <https://doi.org/10.57251/lhh.v4i2.1519>
- Herdiana, N. R., & Yuwono, M. (2025). Mendorong Inovasi Filantropi Digital: Peran Strategi Kreatif dan Influencer Dakwah Terhadap Keberhasilan Program Sedekah Qur'ani di Laz Yuk Peduli. *JIMU: Jurnal Ilmiah Multidisipliner*, 3(02), 1100–1108. <https://ojs.smkmerahputih.com/index.php/jimu/article/view/726>
- Hermawan, N., & Murjoko, A. (2025). Reaktualisasi Dakwah Politik di Indonesia: Antara Warisan Khilafah dan Realitas Demokrasi Modern. *Action Research Journal Indonesia (ARJI)*, 7(2), 1–11. <https://doi.org/10.61227/arji.v7i2.398>
- Kaharuddin, S., Malli, R., & Lamabawa, D. (2024). Pendidikan Karakter dalam Perspektif Muhammadiyah. *Polyscopia*, 1(3), 91–100. <https://doi.org/10.57251/polyscopia.v1i3.1354>
- Mahendra, A., Wahyu Ilhami, M., Nurfajriani, W. V., Sirodj, R. A., & Afgani, M. W. (2024). Metode Etnografi Dalam Penelitian Kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17), 159–170. <https://doi.org/10.5281/zenodo.13853562>

- Nabila, N. I., Raharjo, S. T., & Resnawaty, R. (2022). Penerapan Program Corporate Social Responsibility (CSR) Melalui Lembaga Filantropi Media di Indonesia. *Focus: Jurnal Pekerjaan Sosial*, 4(2), 125. <https://doi.org/10.24198/focus.v4i2.37055>
- Nasih Al Hashas, M., Luqman Hakim, A., Alfaridzih, A., & Sunan Gresik, U. (2025). Agama, Budaya, dan Negara: Formulasi Nasionalisme dalam Pemikiran Nahdlatul Ulama dan Muhammadiyah. *Zawiyah: Jurnal Pemikiran Islam*, 11(2), 92–116.
- Nasution, I., & Nasution, E. E. (2025). Pelatihan Da'iyah Majelis Ulama Indonesia. *Jurnal Transformasi Pendidikan Indonesia*, 3(4), 374–378. <https://doi.org/10.65474/z1rg5n76>
- Ningsih, P. S., & Soiman, S. (2024). Management of the Sungai Peduli Movement Foundation in Implementing Green Da'wah in Percut Sei Tuan District. *Daengku: Journal of Humanities and Social Sciences Innovation*, 4(3), 372–381. <https://doi.org/10.35877/454RI.daengku2620>
- Pratama, H., & Abdurrahman, Z. (2025). Strategi Dakwah Muallaf Center Indonesia Peduli (MCIP) Medan dalam Penguatan Akidah dan Identitas Keislaman Muallaf. *Jurnal Dakwah Dan Komunikasi*, 10(2), 248–264. <https://doi.org/10.29240/jdk.v10i2.13228>
- Rama, Z., & Razzaq, A. (2021). Strategi Dakwah Lembaga Dakwah Ma'had Izzuddin (LDMI) dalam Menyebarkan Ajaran Agama Islam Melalui Akun Facebook. *Wardah*, 22(1), 108–127. <https://doi.org/10.19109/wardah.v22i1.9434>
- Ramadhan, H., Shaleh, K., & Sholeh, N. S. M. (2023). Strategi Komunikasi Dakwah DT Peduli Bandung dalam Memberdayakan Ekonomi Umat Islam di Kota Bandung. *Bandung Conference Series: Islamic Broadcast Communication*, 3(2), 1–10. <https://doi.org/10.29313/bcsibc.v3i2.9005>
- Rambe, H., & Putri, S. N. W. H. (2023). Strategi Dakwah Daarut Tauhid Peduli Medan dalam Menggalang Dana ke Masyarakat. *ArtComm : Jurnal Komunikasi Dan Desain*, 6(2), 140–146. <https://doi.org/10.37278/artcomm.v6i2.743>
- Samsuddin, S., Iskandar, I., & Nurshamsul, M. (2020). Pendidikan Kader Da'i Ormas Wahdah Islamiyah Melalui Halaqah Tarbiyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 9(2), 283–300. <https://doi.org/10.32832/tadibuna.v9i2.3527>
- Sari, A. R., Husnawati, H., Suryono, J., Marzuki, M., & Mulyapradana, A. (2025). Metode Penelitian Kualitatif, Kuantitatif, Dan R&D. In *YPAD Penerbit*. YPAD . <https://journal.yayasanpad.org/index.php/ypadbook/article/view/432>
- Sauti, S., Solimin, S., & Hanif, N. M. U. (2024). Dakwah Berbasis Pemberdayaan Ekonomi pada Program Misykat DT Peduli di Kelurahan Rahma Kota Lubuklinggau. *Jurnal Khobar: Komunikasi Dan Penyiaran Islam*, 6(1), 27–42. <https://doi.org/10.37092/khobar.v6i1.746>
- Sebayang, P. R. (2023). Peran Institusi Pendidikan dalam Menciptakan Kader Da'i Profesional di Mandailing Natal. *Tadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidempuan*, 5(2), 305–320. <https://doi.org/10.24952/TADBIR.V5I2.9681>
- Sumarno, S., & Suliyati, T. (2021). Budaya Peduli Arsip dalam Pengelolaan Arsip Digital Berbasis Web: Studi Kasus pada Kantor Lembaga Layanan Pendidikan Tinggi Wilayah VI Jawa Tengah. *Endogami: Jurnal Ilmiah Kajian Antropologi*, 5(1), 56–65. <https://doi.org/10.14710/ENDOGAMI.5.1.56-65>
- Wahab, L. A., & Alim, N. (2020). Deradikalisasi Dakwah: Optimalisasi Peran Da'i dalam Membangun Karakter Multikultur Melalui Penguatan Kapasitas Kelembagaan. *Zawiyah: Jurnal Pemikiran Islam*, 6(2), 354–378. <https://doi.org/10.31332/ZJPI.V6I2.3752>