

# ANALYSIS OF SOCIAL MEDIA CRISIS MANAGEMENT IN MUHAMMADIYAH ZAKAT, INFAQ AND SHADAQAH COLLECTION INSTITUTIONS

**Muhammad Abdul Razak Lubis**

Universitas Muhammadiyah Sumatera Utara  
Email: [abdulrazaklubis231200@gmail.com](mailto:abdulrazaklubis231200@gmail.com)

**Abstract:** *Social media has become a strategic platform for Islamic philanthropic institutions in building public trust, including the Muhammadiyah Amil Zakat, Infaq, and Sadaqah Institution (LAZISMU). However, social media also poses potential risks to organizational reputation due to the rapid spread of negative information, public misunderstandings, and sensitive issues. This article aims to analyze social media crisis management in LAZISMU by examining relevant theories, models, and previous studies related to digital crisis communication and organizational reputation management. This study employs a qualitative approach using a literature review method. Data were collected from academic journals, books, and credible online sources discussing crisis management, social media communication, and Islamic philanthropic institutions. The analysis indicates that effective social media crisis management involves identifying potential crises, delivering rapid and coordinated responses, ensuring transparency in information clarification, and strengthening positive narratives in the post-crisis phase. Communication strategies grounded in Islamic values, professionalism, and accountability are essential in maintaining public trust. This article concludes that a comprehensive literature-based approach to social media crisis management is crucial for sustaining the reputation and credibility of Islamic philanthropic institutions in the digital era.*

**Keywords:** *Crisis Management, Social Media, LAZISMU, Islamic Philanthropy*

## Introduction

The development of information and communication technology has brought about significant changes in social interaction patterns, particularly through the presence of social media. Social media serves not only as a means of personal communication but has also evolved into a digital public space utilized by various organizations to build their image, convey information, and build relationships with stakeholders (Kaplan & Haenlein, 2010). In this context, social media serves as a strategic medium, enabling organizations to interact directly and in real time with the wider public.

For Islamic philanthropic institutions, social media plays a crucial role in promoting social programs, increasing community participation, and building public trust in the management of zakat, infaq, and shadaqah funds (Saad & Farouk, 2019). Public trust is a key asset for the sustainability of philanthropic institutions, making open and informative communication through social media an integral requirement.

The Muhammadiyah Zakat, Infaq, and Shadaqah Institution (LAZISMU), a national Islamic philanthropic institution, utilizes social media as its primary means of public communication. Through various social media platforms, LAZISMU delivers activity reports, donation campaigns, zakat education, and promotes the Islamic values that underpin the organization's mission. This use of social media is expected to expand the reach of social da'wah (Islamic outreach) while strengthening public trust in the institution's professionalism and

accountability (Hidayat & Fauzi, 2020).

However, social media presents not only opportunities but also complex challenges. The open, fast, and interactive nature of social media allows information to spread widely in a short time without adequate verification (Kietzmann et al., 2011). This makes social media vulnerable to communication crises, such as the spread of negative information, public misunderstandings, harsh criticism, and accusations that can damage an organization's reputation.

For Islamic philanthropic organizations, a social media crisis has the potential to undermine public trust, ultimately impacting the sustainability of social programs and fundraising efforts. From a reputation management perspective, a poorly handled crisis can lead to a decline in the organization's legitimacy in the eyes of the public (Coombs, 2015).

In this context, social media crisis management is a crucial aspect for every organization, including Islamic philanthropic institutions. Crisis management is not only concerned with responding to emerging problems but also encompasses the process of identifying potential crises, developing communication strategies, managing messages, and post-crisis evaluation (Fearn-Banks, 2017). A sound approach to social media crisis management can help organizations minimize negative impacts, maintain reputational stability, and restore public trust.

Many studies on social media crisis management have been conducted in the context of companies and business organizations. However, studies specifically addressing social media crisis management in Islamic philanthropic institutions are relatively limited. This is despite the fact that Islamic philanthropic institutions have distinct characteristics, both in terms of values, goals, and moral and spiritual responsibilities to society (Ascarya & Yumanita, 2018). Islamic values such as trustworthiness, honesty, transparency, and social responsibility are key principles that must be reflected in every communication strategy, including in crisis situations.

This research was conducted using a qualitative approach through a literature review to gain a deeper understanding of the concepts, theories, and practices of social media crisis management relevant to the context of Islamic philanthropic institutions, specifically LAZISMU. A qualitative approach was chosen because it allows researchers to examine phenomena holistically and contextually, and to explore the meaning behind the communication strategies and policies implemented by the organization (Creswell, 2014). The literature review was used to integrate various academic perspectives, conceptual models, and previous research findings related to digital crisis communication and organizational reputation management.

Through a comprehensive literature analysis, this article is expected to provide a conceptual overview of how social media crisis management should be implemented by Islamic philanthropic institutions. Furthermore, this study is also expected to serve as an academic and practical reference for managers of zakat and Islamic philanthropic institutions in designing adaptive, responsive, and Islamic-value-based communication strategies in the digital era.

Thus, the discussion of social media crisis management at LAZISMU is relevant and important to examine, not only as an effort to maintain the organization's reputation, but also as part of its moral responsibility to manage the community's trust professionally and transparently. This article is expected to contribute to the development of Islamic organizational communication studies and enrich the literature on social media crisis management in the realm of Islamic philanthropy.

## Method

This research uses a qualitative approach using a literature review method. A qualitative approach was chosen because this research aims to understand, interpret, and analyze in-depth concepts, theories, and scientific findings related to social media crisis management, particularly in the context of Islamic philanthropic institutions (Creswell, 2014). This approach allows

researchers to explore the meanings, patterns, and conceptual relationships contained in various literature sources comprehensively and contextually.

The literature review method was used to examine and synthesize various scientific references relevant to the research focus. The literature review in this study serves not only as a theoretical foundation but also as the primary source of research data (Snyder, 2019). The literature analyzed includes crisis management theory, digital crisis communication, organizational reputation management, the use of social media by organizations, and studies related to Islamic philanthropic institutions, particularly zakat institutions.

The data sources in this study consist of secondary data obtained from national and international scientific journals, academic books, seminar proceedings, research reports, and credible online sources relevant to the research topic. Literature sources were selected purposively, considering several criteria, including relevance to the theme of crisis management and social media, publisher credibility, and the recency of the references (Ridley, 2012). The literature used primarily came from scholarly publications discussing crisis communication in the digital era and values-based organizational communication practices.

Data collection techniques were conducted through a systematic literature search using scientific databases, such as Google Scholar, national journal portals, and other academic sources. Researchers identified, collected, and categorized literature relevant to the research focus. Next, the literature was critically read to understand the concepts, theoretical frameworks, and key findings related to social media crisis management in Islamic philanthropic organizations and institutions (Hart, 2018).

Data analysis was conducted using content analysis techniques. At this stage, researchers reviewed the literature in depth to identify key themes, thought patterns, and similarities and differences in expert views regarding social media crisis management (Krippendorff, 2018). The analyzed data were then synthesized to build a conceptual understanding of the stages of social media crisis management, effective communication strategies, and the values underlying the communication practices of Islamic philanthropic institutions, particularly LAZISMU.

To maintain data validity, this study applied the principle of academic rigor by comparing various relevant literature sources and theories. Source triangulation was conducted by reviewing literature from various authors and perspectives to obtain an objective and comprehensive picture (Patton, 2015). Furthermore, the researcher attempted to maintain analytical consistency by referring to the conceptual framework established at the outset of the study.

Using a qualitative approach through a literature review, this study is expected to provide an in-depth theoretical understanding of social media crisis management in Islamic philanthropic institutions. The results are expected to serve as a conceptual reference for managers of zakat and Islamic philanthropic institutions in formulating adaptive, transparent, and Islamic-value-based crisis communication strategies in the digital age (Coombs, 2015).

## **Result and Discussion**

### **A. Results**

Based on a literature review of various scientific sources discussing crisis management, digital crisis communication, and the use of social media by Islamic philanthropic organizations and institutions, several key findings were obtained relevant to social media crisis management at the Muhammadiyah Zakat, Infaq, and Shadaqah Institution (LAZISMU).

First, the literature shows that social media plays a dual role for Islamic philanthropic institutions: as a strategic tool for building public trust and as a potential source of reputational crises. The fast, open, and interactive nature of social media allows both positive and negative information to spread widely and become difficult to control (Kaplan & Haenlein, 2010;

Kietzmann et al., 2011). In the context of zakat institutions, issues related to transparency in fund management, accountability, and public trust are key factors vulnerable to triggering social media crises (Saad & Farouk, 2019).

Second, the study's findings indicate that effective social media crisis management generally encompasses several key stages: identifying potential crises, organizational preparedness, responding quickly to emerging issues, openly clarifying information, and post-crisis reputation recovery. The literature emphasizes the importance of organizational preparedness in dealing with crises, including the establishment of communication guidelines, a competent social media management team, and a coordinated decision-making mechanism (Fearn-Banks, 2017; Coombs, 2015).

Third, the literature review revealed that transparency and speed of response are key to social media crisis management. Organizations that provide prompt, honest, and consistent clarification tend to be more successful in mitigating crisis escalation and shaping positive public perception (Coombs, 2015). For Islamic philanthropic institutions like LAZISMU, transparency is understood not only as a communication strategy but also as a form of implementing the value of trust in managing community funds (Ascarya & Yumanita, 2018).

Fourth, the study's findings indicate that organizational values play a crucial role in crisis communication strategies. Islamic philanthropic institutions are required to integrate Islamic values such as honesty, responsibility, justice, and social concern in every communication message conveyed on social media, both under normal conditions and during crises (Hidayat & Fauzi, 2020).

## **B. Discussion**

The findings of this literature review indicate that social media crisis management in Islamic philanthropic institutions cannot be separated from the context of the organization's values and mission. From an organizational communications perspective, a social media crisis is not merely a negative event, but also a strategic opportunity to demonstrate the organization's commitment to transparency and public accountability (Coombs, 2015).

Social media crisis management at LAZISMU, when linked to crisis management theory, aligns with the crisis lifecycle concept, which emphasizes the importance of pre-event, event, and post-event stages (Fearn-Banks, 2017). In the pre-event stage, identifying potential crises and establishing communication readiness are crucial factors. In this context, LAZISMU needs to ensure that social media management is carried out professionally and based on strategic planning to minimize the risk of a reputational crisis in the digital space.

In the crisis event stage, the literature confirms that a rapid and coordinated response is key to successful social media crisis management. Delays or inconsistent messaging can worsen public perception and expand the impact of the crisis (Kietzmann et al., 2011). Therefore, a clear, targeted, and data-driven communication strategy is a key requirement for Islamic philanthropic institutions in facing public pressure on social media.

Furthermore, in the post-crisis phase, strengthening a positive narrative and conducting internal evaluations are crucial steps in restoring and maintaining an organization's reputation. Literature shows that organizations capable of continuous reflection and improvement post-crisis tend to regain public trust (Coombs, 2015). In the context of LAZISMU, strengthening a positive narrative can be achieved through the publication of activity reports, beneficiary testimonials, and public education regarding professional and transparent zakat management.

From an Islamic perspective, social media crisis management in philanthropic institutions is not only oriented towards organizational image but also on moral and spiritual responsibility. The values of trustworthiness, honesty, and justice are the main foundations of every crisis

communication strategy (Ascarya & Yumanita, 2018). Thus, social media crisis management based on Islamic values serves not only as a risk mitigation tool but also as a means of social da'wah (preaching) that strengthens the institution's legitimacy and credibility in the eyes of the public.

Overall, these results and discussion confirm that effective social media crisis management is a strategic necessity for LAZISMU and other Islamic philanthropic institutions in the digital era. This literature-based approach provides a strong conceptual understanding of the importance of integrating modern communication strategies with Islamic values in maintaining organizational trust and sustainability.

## Conclusion

Based on the literature review and discussion, it can be concluded that social media crisis management is a crucial strategic aspect for Islamic philanthropic institutions, including the Muhammadiyah Zakat, Infaq, and Shadaqah Institution (LAZISMU), in maintaining organizational trust and reputation in the digital era. Social media not only serves as a means of public communication but also has the potential to become a source of reputational crises if not managed professionally and in a planned manner. The study shows that effective social media crisis management encompasses several key stages: identifying potential crises, organizational preparedness, a rapid and coordinated response, transparency in information delivery, and strengthening reputation in the post-crisis phase. Speed and consistency in responding to issues developing on social media are key factors in mitigating crisis escalation and shaping positive public perception. In addition to technical communication aspects, Islamic values such as trustworthiness, honesty, responsibility, and justice play a fundamental role in the social media crisis management strategy of Islamic philanthropic institutions. The integration of modern communication strategies with Islamic values not only serves to mitigate crisis risks but also strengthens the moral and spiritual legitimacy of the institution in the eyes of the public. Through a literature review approach, this research provides a conceptual understanding of the importance of values-based and professional social media crisis management. The results are expected to serve as a theoretical and practical reference for managers of zakat and Islamic philanthropic institutions in designing adaptive, transparent, and sustainable crisis communication strategies to maintain public trust and the sustainability of social programs in the digital era.

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