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Negotiating Trust and Donor Relationships in Islamic Philanthropy on Social Media: A Systematic Literature Review

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A R T I C L E I N F O

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A B S T R A C T

This study aims to synthesize how trust is conceptualized, evaluated, and negotiated through digital communication in Islamic philanthropy. A systematic literature review approach is proposed, combining explicit eligibility criteria, methodological quality appraisal, and integrative thematic synthesis. Social construction theory, organizational trust theory, and relationship management theory inform the interpretation. The findings distinguish confidence in religious giving from institutional trust, information visibility from substantive accountability, and donation intention from sustained support. They also indicate that trust operates alongside religious values, knowledge, and practical accessibility, while direct evidence of negotiation over time remains limited. It contributes conceptual clarity and an analytical framework for examining trust negotiation, while encouraging philanthropic organizations to combine persuasive communication with assessable stewardship and meaningful responsiveness. The study concludes that durable donor relationships require evaluation beyond digital visibility and participation.

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INTRODUCTION

Social media has become an important setting in which Islamic philanthropic organizations communicate their activities, justify their decisions, and establish relationships with donors. Within this setting, zakat, infaq, sadaqah, and waqf circulate through appeals, campaign narratives, visual documentation, educational content, and public responses. These communications make philanthropic activities visible while exposing institutional claims to interpretation and scrutiny. Kailani and Slama demonstrate how social media accelerates Islamic charitable practices and their representation, drawing attention to the significance of immediacy in contemporary giving (Kailani & Slama, 2020). Anoraga further identifies implications of charitable crowdfunding for inclusion, sustainability, and governance (Anoraga, 2024). Together, these studies suggest that digital transformation concerns the social organization of giving as well as its technical infrastructure. Against this background, the present review examines scholarship on trust negotiation and donor relationships in Islamic philanthropy on social media. Its substantive focus is the communicative relationship between philanthropic organizations and donors, while its unit of analysis is the published study. This distinction establishes a clear boundary between examining existing knowledge and directly investigating donors or organizations.

Content analysis provides a complementary perspective by examining the communications through which organizations present their activities and responsibilities. Suandi and Fatmawati analyzed Instagram posts from 24 zakat institutions and identified a prominence of accountability directed toward donors, alongside a tendency for platform use to resemble marketing rather than a clear commitment to accountability (Suandi & Fatmawati, 2025). Pusparini et al. examined 29 YouTube videos about cash waqf through content analysis supported by NVivo, addressing educational content and public responses (Pusparini et al., 2025). These studies make digital communication empirically accessible, but they also reveal the importance of distinguishing communication production from its reception. A published report demonstrates disclosure; it does not, by itself, demonstrate that donors consider the disclosure sufficient or credible. Similarly, visible engagement does not necessarily establish trust or relational commitment. Read together, these studies motivate a closer examination of the relationship among institutional representations, audience interpretations, and relational consequences. This relationship provides the analytical entry point for investigating how trust becomes meaningful through social media interaction.

The first research gap concerns the conceptual connection between trust as a measured predictor and trust as an evolving communicative accomplishment. The selected literature provides explanations of technology acceptance, donation intentions, disclosure practices, and digital content, yet these contributions address different stages and levels of the philanthropic relationship (Hamdani et al., 2024; Pusparini et al., 2025; Usman et al., 2022). Their juxtaposition raises an unresolved question: how are institutional

communications interpreted in ways that strengthen, qualify, or weaken donors' confidence? Addressing this question requires separating antecedents of trust from the processes through which those antecedents acquire significance. It also requires distinguishing trust from its possible consequences. Transparency, credibility, engagement, intention, and loyalty may be related, but they are not interchangeable concepts. The proposed gap therefore concerns the integration of explanations rather than an assumed absence of research. A systematic synthesis is needed to determine where existing studies connect communication, interpretation, and relationships, where they merely infer such connections, and where the available evidence remains insufficient.

The proposed novelty lies in reorganizing existing knowledge around the mechanisms connecting communication practices, trust interpretations, and donor relationships. Four contributions follow from this orientation. First, the review seeks to develop conceptual distinctions among the sources of trust, the objects of trust, and relational outcomes, thereby improving clarity across studies that employ related terminology. Second, it aims to construct an integrative framework connecting institutional claims, communicated evidence, donor interpretations, and subsequent relational responses, while retaining the possibility of uncertainty and withdrawal. Third, it proposes an evidence assessment that distinguishes intentions from observed behavior, organizational content from audience reception, and statistical associations from explanations of unfolding processes. Fourth, it seeks to inform communication practices that address donor expectations without reducing accountability to fundraising effectiveness. This final contribution is relevant to the wider governance concerns identified by Anoraga (Anoraga, 2024). These contributions are stated as objectives to be established through the review, rather than completed findings or a claim that this is the first study to examine philanthropic trust.

The remainder of the article is organized to maintain a clear connection between the research questions, the review procedures, and the resulting interpretations. Section 2 specifies the review methodology, including information sources, search procedures, eligibility criteria, screening, quality appraisal, data extraction, and synthesis. Section 3 presents the characteristics of the included studies and the thematic findings concerning trust conceptualizations, communication practices, interpretive processes, and donor relationships. Section 4 compares these findings across contexts and methodological approaches, develops the integrative framework, and identifies questions requiring further empirical investigation. Section 5 concludes by explaining the theoretical and practical implications, acknowledging the limitations of the review, and outlining priorities for future research. Throughout these sections, the distinction between documented findings and analytical inference remains central. This structure enables the article to assess how far existing scholarship supports an understanding of trust as negotiated through communication and where stronger evidence is still required.

THEORETICAL REVIEW

Islamic philanthropy provides the religious, institutional, and communicative context for understanding how giving practices intersect with institutional trust and donor relationships. It encompasses zakat, infaq, sadaqah, and waqf, distinguishing obligatory contributions, voluntary giving, and endowment arrangements with different expectations concerning stewardship, beneficiary eligibility, and continuity of benefits. Digital mediation raises questions about how organizations communicate responsibilities and how donors evaluate institutional claims. Anoraga highlights charitable crowdfunding's implications for inclusion, sustainability, and governance (Anoraga, 2024), while Kailani and Slama examine the acceleration and representation of charitable practices through social media (Kailani & Slama, 2020). Accordingly, confidence in the religious value of giving must be distinguished from trust in particular institutions. Social media enables organizations to circulate appeals, educational messages, reports, and beneficiary representations, while users express questions, endorsements, criticism, and evaluations. Hamdani et al. associate social media engagement with trust and institutional zakat payment intentions (Hamdani et al., 2024); Pusparini et al. examine YouTube communication and public responses concerning cash waqf (Pusparini et al., 2025); and Suandi and Fatmawati distinguish promotional visibility from substantive accountability (Suandi & Fatmawati, 2025). These findings position social media as an environment where institutional representations encounter public interpretations, without assuming that frequent posting, positive comments, or engagement necessarily indicate meaningful dialogue, accountability, donor trust, or enduring relationships.

Berger and Luckmann's social construction theory explains how meanings are socially produced, stabilized, legitimized, and subjectively appropriated through externalization, objectivation, and internalization (Berger & Luckmann, 1966). Applied as sensitizing concepts rather than a predetermined sequence, externalization concerns how organizations and donors articulate responsible giving through narratives, practices, and responses; objectivation describes how recurring representations acquire established social status; and internalization addresses how individuals incorporate these meanings into their understandings. Institutionalization and legitimation further explain how shared interpretations sustain accepted practices and organizational credibility. Within Islamic philanthropy, concepts such as amanah, transparency, and responsible stewardship must therefore be examined through their social construction rather than presumed to hold identical meanings across participants. This application extends Berger and Luckmann's framework to digital philanthropy without suggesting that its original formulation addressed social media. Complementing this perspective, Mayer et al. define trust as willingness to accept vulnerability, distinguishing it from perceived trustworthiness and subsequent risk-taking behavior (Mayer et al., 1995). Trustworthiness comprises ability, benevolence, and integrity, reflected respectively in perceived organizational competence, concern for others, and adherence to acceptable principles. Effective fund distribution, beneficiary care, and consistency between promises and actions

may inform these assessments, although such relationships require empirical verification. Usman et al. and Hamdani et al. demonstrate trust's relevance to digital philanthropy, but their findings must be examined for distinctions among trustworthiness, trust, intention, and actual behavior, while remaining open to additional religious and institutional meanings (Hamdani et al., 2024; Usman et al., 2022).

Relationship management theory extends the analysis toward the quality and continuity of relationships between philanthropic organizations and donors. Ledingham emphasizes shared interests, mutual benefit, and sustained organizational relationships, positioning donors as participants whose expectations and evaluations extend beyond individual donations (Ledingham, 2003). Communication may support relationship cultivation through explanations, opportunities to express concerns, and institutional responsiveness, although fundraising outcomes alone do not establish relational effectiveness. Hon and Grunig identify trust, control mutuality, satisfaction, commitment, exchange relationships, and communal relationships as dimensions of relationship quality (Hon & Grunig, 1999). Control mutuality concerns legitimate influence, satisfaction reflects favorable relational evaluations, and commitment indicates the perceived value of maintaining relationships. Exchange relationships involve reciprocal benefits, whereas communal relationships emphasize concern for others without expecting equivalent returns. Continued giving may therefore reflect varying combinations of confidence, obligation, attachment, and perceived responsibility. However, religious philanthropy should not automatically be equated with communal relationships, nor should donor influence imply control over beneficiaries. Drawing on Suandi and Fatmawati, the review will distinguish donor-centered accountability from broader institutional responsibilities and assess whether existing evidence demonstrates relational quality rather than merely campaign exposure, participation, or donation intention (Suandi & Fatmawati, 2025).

Together, these perspectives establish a differentiated analytical framework for Negotiating Trust and Donor Relationships in Islamic Philanthropy on Social Media: A Systematic Literature Review. Social construction theory explains how philanthropic meanings emerge, circulate, acquire legitimacy, and become contested (Berger & Luckmann, 1966); organizational trust theory clarifies evaluations of trustworthiness and willingness to accept vulnerability (Mayer et al., 1995); and relationship management theory identifies the dimensions through which relational quality, mutual influence, satisfaction, commitment, and continuity can be assessed (Hon & Grunig, 1999; Ledingham, 2003). Their integration constitutes an analytical framework rather than a unified causal theory. Negotiating trust refers to processes through which institutional claims and donor expectations are communicated, interpreted, accepted, questioned, or revised, requiring evidence beyond cross-sectional trust scores, engagement indicators, or behavioral intentions that cannot establish interaction or relational change over time. Accordingly, the review will critically compare conceptual definitions, communication practices, donor interpretations, and relational outcomes across philanthropic instruments, platforms, national contexts, and

methodological approaches while preserving contradictory evidence. Its theoretical contribution will depend on identifying empirically supported connections, explanatory limitations, and relationships requiring further investigation, rather than presuming a universal progression from social media visibility to institutional trust, donor commitment, and loyalty.

In the context of this study, the theories and concepts developed by Berger and Luckmann, Mayer et al., Ledingham, and Hon and Grunig provide a framework for understanding how trust is conceptualized, evaluated, and negotiated through digital communication in Islamic philanthropy.

METHODOLOGY

This study employs a systematic mixed studies review to examine how trust and donor relationships are conceptualized and investigated in Islamic philanthropy on social media. The review follows PRISMA 2020 and PRISMA-S guidelines, integrating qualitative and quantitative evidence through a results-based convergent synthesis. Peer-reviewed empirical studies published between January 2017 and September 2026 will be retrieved from Scopus and Web of Science, supplemented by Google Scholar and backward and forward citation searching. Eligible studies must examine Islamic philanthropy, social media, and evidence related to trust, accountability, or donor relationships. Study selection involves duplicate removal, independent screening by two reviewers, and full-text eligibility assessment. Methodological quality will be evaluated using the Mixed Methods Appraisal Tool (MMAT). Data will be extracted systematically and analyzed through thematic and narrative synthesis to identify patterns, differences, and relationships across the findings.

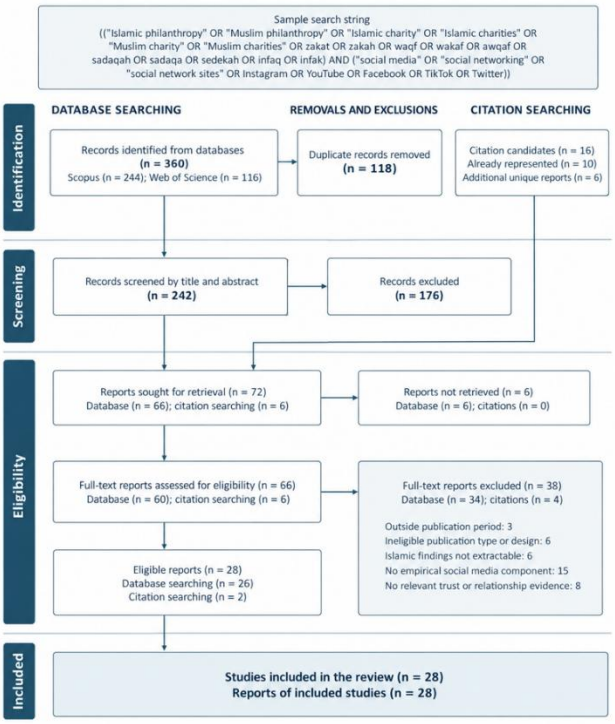


Figure 1. PRISMA 2020 flow diagram for Negotiating Trust and Donor Relationships in Islamic Philanthropy on Social Media: A Systematic Literature Review.

RESULTS

The four main themes for the Findings section can be formulated as follows. These themes constitute a preliminary synthesis framework based on the references presented, while their confirmation as final findings should be guided by the results of coding the articles that meet the inclusion criteria of the Systematic Literature Review (SLR).

Table 1. Main themes of the review findings.

Concept	Theme	Focus
Islamic Philanthropy	Islamic Philanthropy as a Religious and Institutional Context of Giving	Religious values, forms of giving, governance, and institutional accountability that shape donor expectations.
Social Media	Social Media as a Space for Philanthropic Communication and Interaction	Content, representations of activities, information transparency, and interactions between philanthropic organizations and the public.
Trust	Negotiating Trust through Credibility, Accountability, and Amanah	Assessments of competence, integrity, benevolence, religious legitimacy, and the potential emergence of distrust.
Donor Relationship	Cultivating Donor Relationships through Engagement and Commitment	The development of donor relationships from engagement to commitment, loyalty, retention, and sustained support.

Islamic Philanthropy as a Religious and Institutional Context of Giving

Table 2. Selected empirical studies relevant to Islamic philanthropy as a religious and institutional context of giving.

Authors and Year	Title	Country	Aim	Methodology	Finding	Journal
Usman et al. (2022)	*Integrating trust, religiosity and image into technology acceptance model: The case of the Islamic philanthropy in Indonesia*	Indonesia	Examine trust, religiosity, and organizational image within an extended model of financial technology acceptance for Islamic philanthropy.	Online survey of 425 respondents; multiple linear regression and multivariate analysis of variance.	Trust and religiosity contribute to explaining technology acceptance, demonstrating the relevance of institutional evaluation alongside religious orientation.	*Journal of Islamic Marketing*
Anoraga (2024)	*A decade of charitable crowdfunding and its*	Indonesia	Investigate how charitable crowdfundi	Qualitative case study of Kitabisa, drawing on	Crowdfunding expands inclusion and collaboration	*Advances in Southeast*

	impacts on the social justice trajectory of Islamic philanthropy in Indonesia		ng influences Islamic philanthropy and its social justice trajectory.	interviews with founders and users, observation of online interactions, and information on Muslim philanthropic organizations.	while encouraging accommodation of short term charitable programs and raising transparency and accountability concerns.	*Asian Studies*
Hamdani et al. (2024)	*Social media, trust and intention to pay zakat through institution: Lessons from Indonesian experience*	Indonesia	Investigate social media engagement, trust, and intentions to channel zakat through institutions.	Survey of 230 respondents; partial least squares structural equation modelling and necessary condition analysis.	Organizational information and trust have important direct or indirect roles in explaining payment intentions; other engagement factors differ in their necessary conditions.	*Journal of Islamic Marketing*
Pusparini et al. (2025)	*"What is done and what is left to be done?" An investigation of YouTube as knowledge resource for Islamic endowment funds (cash waqf) in Indonesia*	Indonesia	Examine cash waqf education, prominent content, and public responses on YouTube.	Content analysis of 29 videos using NVivo R1, including examination of audience sentiment.	Content originates from several actor groups; waqf managers have comparatively limited representation, and negative sentiment exceeds positive sentiment in the analyzed material.	*Journal of Islamic Marketing*
Suandi and Fatmawati (2025)	*Insta-accountability: Unraveling the digital accountability landscape*	Indonesia	Examine stakeholder orientations and accountability practices in zakat	Content analysis of posts from 24 institutions during selected	Accountability directed toward donors is prominent, while platform use	*Journal of Islamic Accounting and Business Research*

of zakat institutions on Instagram	institutions' Instagram content.	periods in 2019, 2020, and 2021.	often resembles marketing without a clear commitment to comprehensive accountability.

The studies summarized in Table 1 indicate that religious commitment and institutional confidence should be distinguished when examining Islamic philanthropy. Usman et al. treat religiosity and trust as separate constructs, suggesting that recognizing the religious importance of giving does not necessarily establish confidence in a particular intermediary (Usman et al., 2022). Donors may support philanthropic purposes while questioning how contributions are managed, allocated, and reported. This distinction also requires sensitivity to the different expectations associated with zakat, voluntary giving, and waqf. Augusna et al. reinforce the importance of contextual differentiation by identifying diverse legal, managerial, and behavioral concerns within digital waqf scholarship (Augusna et al., 2025). Accordingly, this synthesis interprets religious values as resources through which institutional conduct may be evaluated, while treating amanah as an expectation whose practical meaning must be established through evidence rather than inferred from religious language alone.

Digital mediation also introduces tensions between immediate mobilization and sustained institutional responsibility. Anoraga identifies expanded inclusion and collaboration alongside greater accommodation of short term charitable programs and concerns about transparency and accountability (Anoraga, 2024). Kailani and Slama similarly highlight the acceleration of charitable practices and their representation through social media (Kailani & Slama, 2020). These findings suggest that the capacity to attract rapid support should be assessed separately from the capacity to sustain benefits and explain organizational decisions. Suandi and Fatmawati further demonstrate that prominent donor-oriented communication can coexist with a marketing emphasis and limited evidence of comprehensive accountability (Suandi & Fatmawati, 2025). Religious legitimacy, campaign visibility, and fundraising responsiveness therefore provide incomplete grounds for assessing stewardship. The analytical issue is whether organizations make their responsibilities assessable through explanations that extend beyond appeals and representations of successful activities.

Social Media as a Space for Philanthropic Communication and Interaction

Table 3. Selected empirical studies on social media communication and interaction in Islamic philanthropy.

Authors and Year	Title	Country	Aim	Methodology	Finding	Journal
Anoraga (2024)	*A decade of charitable crowdfunding and its impacts on the social justice trajectory of Islamic philanthropy in Indonesia*	Indonesia	Examine how charitable crowdfunding influences Islamic philanthropy, including participation, governance, and social justice.	Qualitative case study of Kitabisa using interviews with founders and users, observation of interactions on the platform and social media, and organizational information.	Crowdfunding expands inclusive participation and collaboration while raising accountability concerns and encouraging greater accommodation of short term charitable programs.	*Advances in Southeast Asian Studies*
Hamdani et al. (2024)	*Social media, trust and intention to pay zakat through institution: Lessons from Indonesian experience*	Indonesia	Investigate how social media engagement factors and trust relate to intentions to pay zakat through institutions.	Survey of 230 respondents; partial least squares structural equation modelling and necessary condition analysis.	Organizational information and trust play important direct or indirect roles in explaining payment intentions; other engagement factors differ in their necessary conditions.	*Journal of Islamic Marketing*
Pusparini et al. (2025)	*"What is done and what is left to be done?" An investigation of YouTube as knowledge resource for Islamic endowment funds (cash waqf) in Indonesia*	Indonesia	Examine cash waqf information, educational content, and public responses on YouTube.	Content analysis of 29 videos using NVivo R1, including analysis of audience sentiment.	Several actor groups contribute information; waqf managers have comparatively limited representation, and negative sentiment exceeds positive	*Journal of Islamic Marketing*

					sentiment in the analyzed material.	
Suandi and Fatmawati (2025)	*Insta-accountability: Unraveling the digital accountability landscape of zakat institutions on Instagram*	Indonesia	Identify the stakeholders addressed in Instagram content and assess the scope of accountability practices.	Content analysis of posts from 24 zakat institutions during selected periods in 2019, 2020, and 2021.	Accountability toward donors is prominent, while Instagram use often resembles marketing without a clear commitment to comprehensive accountability.	*Journal of Islamic Accounting and Business Research*

The first analytical distinction concerns informational visibility and perceived credibility. Hamdani et al. establish the relevance of organizational information and trust to zakat payment intentions, but their findings do not demonstrate that greater information volume automatically produces confidence (Hamdani et al., 2024). Pusparini et al. likewise show that a platform can contain substantial philanthropic information while accommodating varied sources and unfavorable audience responses (Pusparini et al., 2025). These findings suggest that analysis should consider who communicates, what is explained, and how audiences respond, rather than using content availability as a proxy for communication effectiveness. Sentiment also requires careful interpretation: a negative response may concern a policy, presentation, or explanation rather than indicate distrust of the institution itself. Consequently, the review should distinguish message characteristics, audience evaluations, and trust judgments instead of combining them into a general measure of engagement.

A second distinction concerns participation and substantive responsiveness. Anoraga identifies expanded participation and collaboration through crowdfunding alongside accountability concerns, suggesting that wider involvement does not necessarily resolve questions of organizational responsibility (Anoraga, 2024). Suandi and Fatmawati similarly identify a donor-oriented communication pattern that may coexist with a marketing emphasis (Suandi & Fatmawati, 2025). Read together, these findings raise the question of whether public interaction influences institutional explanations or primarily accompanies promotional activity. A comment facility creates an opportunity to ask questions, but meaningful responsiveness requires evidence that organizations acknowledge concerns, provide relevant explanations, or address inconsistencies. This distinction is particularly important for the article's focus on negotiating trust. Public participation should be interpreted as a potential setting for negotiation, while claims that negotiation has occurred require documented

connections between organizational communication and audience evaluation or response.

Negotiating Trust through Credibility, Accountability, and Amanah

Table 4. Selected empirical contributions to the analysis of trust in Islamic philanthropy.

Authors and Year	Title	Country	Aim	Methodology	Finding	Journal
Abd Jalil et al. (2024)	*Trust in philanthropy: An examination of multidisciplinary factors*	Empirical country not specified in the publisher's abstract	Examine influences on donor trust by bringing together constructs from several disciplines.	Quantitative survey analyzed using partial least squares structural equation modelling.	Respondents identify communication effectiveness, reputation, perceived integrity, competence, security, and other institutional or interpersonal considerations as important to trust.	*Asian Academy of Management Journal*
Usman et al. (2022)	*Integrating trust, religiosity and image into technology acceptance model: The case of the Islamic philanthropy in Indonesia*	Indonesia	Examine trust, religiosity, and image within an extended model of financial technology acceptance for Islamic philanthropy.	Online survey of 425 respondents; multiple linear regression and multivariate analysis of variance.	The findings support the relevance of trust and religiosity in explaining acceptance of financial technology for philanthropic purposes.	*Journal of Islamic Marketing*
Hamdani et al. (2024)	*Social media, trust and intention to pay zakat through institution: Lessons from Indonesian experience*	Indonesia	Investigate social media engagement factors, trust, and intentions to channel zakat through institutions.	Survey of 230 respondents; partial least squares structural equation modelling and necessary condition analysis.	Organizational information and trust have important direct or indirect roles in explaining payment intentions; other engagement	*Journal of Islamic Marketing*

					factors differ in their necessary conditions.	
Suandi and Fatmawati (2025)	*Insta-accountability : Unraveling the digital accountability landscape of zakat institutions on Instagram*	Indonesia	Assess the stakeholder orientation and scope of accountability represented in institutional Instagram content.	Content analysis of posts from 24 zakat institutions during selected periods in 2019, 2020, and 2021.	Accountability toward donors is prominent, while communication often resembles marketing without a clear commitment to comprehensive accountability. The study does not directly measure donor trust.	*Journal of Islamic Accounting and Business Research*

The first distinction concerns trustworthiness, trust, and participation. Mayer et al. separate evaluations of another party's characteristics from willingness to accept vulnerability and subsequent risk taking (Mayer et al., 1995). This distinction helps interpret the studies in Table 4 without treating favorable organizational perceptions as equivalent to trust or donation behavior. Abd Jalil et al. identify several considerations relevant to donor confidence (Abd Jalil et al., 2024), while Usman et al. and Hamdani et al. connect trust with acceptance or payment intentions (Hamdani et al., 2024; Usman et al., 2022). Their findings support the importance of institutional evaluation, but do not establish that every credible message produces trust or that intention becomes sustained giving. The synthesis should therefore retain the object, measurement, and outcome of each trust construct. Security assessments concerning a transaction, integrity judgments concerning managers, and confidence in distribution practices may be related, but their equivalence requires evidence rather than terminological similarity.

The second distinction concerns accountability communication and its acceptance as credible evidence. Suandi and Fatmawati demonstrate that donor-oriented Instagram content can coexist with a marketing emphasis, indicating that visibility alone does not establish comprehensive accountability (Suandi & Fatmawati, 2025). Read alongside Hamdani et al., this finding suggests the need to distinguish information that encourages participation from information that enables scrutiny (Hamdani et al., 2024). Reports, images, and institutional explanations may provide material for donor evaluation, but their publication does not independently demonstrate perceived adequacy or trust. The interpretation of amanah must be equally cautious. From Berger and Luckmann's

perspective, its meaning can be examined through the ways actors articulate and recognize responsible conduct (Berger & Luckmann, 1966). Whether donors understand amanah through religious identification, financial disclosure, consistency, beneficiary care, or some combination remains an empirical question. Its presence in institutional language should consequently be distinguished from evidence that donors regard the institution as fulfilling it.

The third distinction concerns trust determinants and documented trust negotiation. Survey models identify relationships among measured constructs, while content analysis identifies organizational representations; neither independently establishes how an individual donor's evaluation changes through interaction. Claims of negotiation require evidence connecting a message or institutional action with interpretation, questioning, acceptance, or revision. Similarly, the absence of favorable trust evidence should not automatically be interpreted as distrust, and critical comments should not be assumed to represent donors unless participant identities are established. These distinctions expose an important evidential boundary in the selected studies: their contribution to explaining trust factors is clearer than their documentation of unfolding negotiation. The final review should therefore assess whether studies observe exchanges, retrospective accounts, or changes over time, and identify where a process explanation remains an analytical inference. The Indonesian concentration of the directly relevant digital studies also limits the transferability of their explanations to other institutional and cultural settings.

The proposed novelty of this theme lies in integrating the evaluation of trustworthiness with the communicative interpretation of accountability and amanah, while preserving the distinction between measured trust and observed negotiation. Its conceptual contribution is to differentiate trust objects, evaluative grounds, willingness to accept vulnerability, and participation outcomes. Its integrative contribution is to examine how institutional claims become meaningful to donors rather than assume that disclosure or religious language operates uniformly. Methodologically, it distinguishes statistical association, organizational representation, and evidence of interpretive change, thereby preventing a proposed mechanism from being presented as an established finding. Practically, it directs attention toward explanations that make institutional conduct assessable and responses that address donor uncertainty. This framework supports a more precise account of trust within the article, with its final contribution depending on how consistently the selected evidence substantiates these connections.

Cultivating Donor Relationships through Engagement and Commitment

Table 5. Selected empirical contributions to the analysis of donor engagement and commitment.

Authors and Year	Title	Country	Aim	Methodology	Finding	Journal
Yenti et al. (2022)	*The mediating effect of trust in the relationship*	Indonesia, West Sumatra	Examine reputation, opportunism, trust, and	Questionnaire survey conducted at religious gatherings;	Trust statistically mediates the relationship between	*International Journal of Business and Society*

	between reputation and opportunism towards commitment to paying zakat		commitment to paying zakat through formal institutions.	842 usable responses; partial least squares structural equation modelling.	reputation and commitment. Relationships involving opportunism are not statistically supported.	
Hamdani et al. (2024)	*Social media, trust and intention to pay zakat through institution: Lessons from Indonesian experience*	Indonesia	Investigate social media engagement factors, trust, and institutional zakat payment intentions.	Survey of 230 respondents; partial least squares structural equation modelling and necessary condition analysis.	Organizational information and trust have important direct or indirect roles in explaining payment intentions. The outcome does not establish observed donor retention.	*Journal of Islamic Marketing*
Sanusi et al. (2025)	*Cash waqf engagement among Malaysian millennials: The digitization of generosity*	Malaysia	Examine determinants of cash waqf contributions through digital platforms.	Questionnaires administered online and physically to 328 respondents; partial least squares analysis using SmartPLS 4.	Attitude, digital literacy, ease of use, and waqf knowledge are significant explanatory factors. Institutional trust and perceived usefulness are not statistically significant in the reported model.	*International Journal of Islamic and Middle Eastern Finance and Management*
Abd. Majid et al. (2026)	*From values to commitment: How faith shapes sustained humanitarian donations*	Indonesia, Aceh	Examine associations among values, resources, religiosity, donation intention, and sustained	Survey of 508 respondents; partial least squares structural equation modelling using a mediated	Several value dimensions are associated with sustained engagement; intention provides a statistical	*Nonprofit and Voluntary Sector Quarterly*

			humanitarian engagement concerning Palestine.	and moderated framework.	mediating pathway, while religiosity has direct and moderating relationships.	

The first analytical distinction concerns participation and relationship continuity. Hamdani et al. (2024) provide evidence about payment intentions (Hamdani et al., 2024), while Yenti et al. examine institutional commitment (Yenti et al., 2022) and Abd. Majid et al. investigate sustained engagement through survey measures (Abd. Majid et al., 2026). These outcomes should not be arranged automatically into a demonstrated developmental sequence. Instead, they identify different aspects of donor participation whose temporal connections remain to be established. A donor may express willingness to contribute without doing so, contribute repeatedly without strong organizational attachment, or remain committed to a humanitarian cause while changing intermediaries. The relationship management perspective helps clarify these possibilities by directing analysis toward the object and quality of commitment (Ledingham, 2003). For the present review, retention should therefore refer to evidence of continued participation with an identifiable organization or campaign, while loyalty requires attention to the attitudinal or behavioral meaning assigned to it.

A second issue concerns the conditional role of trust. Yenti et al. report a statistical mediation relationship linking reputation, trust, and commitment (Yenti et al., 2022), whereas Sanusi et al. do not find a statistically significant relationship between institutional trust and cash waqf contribution decisions in their model (Sanusi et al., 2025). These findings do not establish a direct contradiction because the studies examine different instruments, populations, outcomes, and explanatory models. They nevertheless caution against assuming that trust uniformly determines philanthropic participation. Practical accessibility, knowledge, attitudes, and religious orientation may contribute differently across settings. Abd. Majid et al. similarly associate sustained engagement with multiple value dimensions and religiosity (Abd. Majid et al., 2026). The synthesis consequently supports a contextual interpretation in which trust may contribute to relational commitment alongside other considerations. A nonsignificant relationship should not be interpreted as evidence that trust is universally irrelevant, just as a significant association should not be presented as proof that trust necessarily produces retention.

The third distinction concerns relationship quality and its evidential basis. Hon and Grunig's concepts encourage examination of whether donors experience satisfaction, legitimate influence, and a relationship worth maintaining (Hon & Grunig, 1999). In social media settings, these questions concern whether interactions enable relevant explanations and meaningful responses, rather than merely generate visible activity. However, the studies in Table 5 primarily provide survey evidence and do not independently establish how relationships develop, deteriorate, or recover through successive exchanges.

Yenti et al.'s unsupported opportunism relationships, for example, cannot establish the absence of relational risk (Yenti et al., 2022). The review should therefore distinguish mechanisms documented through interaction or temporal evidence from mechanisms inferred from associations. It should also examine dissatisfaction, withdrawal, and changing institutional preferences where evidence is available. Such attention prevents sustained giving from being treated as the only meaningful relational outcome and preserves the possibility that donor relationships remain conditional or unstable.

DISCUSSION

The synthesis reveals that trust in Islamic philanthropy on social media is shaped by the interaction of religious values, institutional credibility, accountability, communication, and donor relationships. Religious commitment does not automatically guarantee confidence in philanthropic institutions, as donors also evaluate organizational transparency, integrity, competence, and stewardship. Social media provides opportunities for public interaction and information sharing, but visibility alone does not establish trust or legitimacy. Furthermore, accountability requires more than promotional communication; it involves clear information, responsible resource management, and responsiveness to donor concerns. The findings also indicate that trust, donation intentions, institutional commitment, and sustained engagement are distinct concepts influenced by organizational and contextual factors. Drawing on social construction theory, trust theory, and relationship management theory, this review proposes a differentiated understanding of donor relationships that emphasizes religious meaning, institutional trustworthiness, accountable communication, and long-term engagement. Future research should examine these relationships through longitudinal studies and direct evidence from donors and philanthropic institutions.

CONCLUSIONS AND RECOMMENDATIONS

This review indicates that trust and donor relationships in Islamic philanthropy on social media cannot be adequately explained through religious identification, digital visibility, or participation alone. Across the four themes, the synthesis distinguishes confidence in the religious value of giving from confidence in institutional stewardship, information availability from perceived accountability, and donation intention from sustained support. These distinctions challenge the assumption that greater social media engagement necessarily produces trust and donor loyalty. Instead, the reviewed evidence suggests that institutional claims become consequential through donor evaluations shaped by religious expectations, organizational conduct, and communication. Trust negotiation therefore provides a useful interpretive perspective, although its development through interaction remains less directly documented than the factors associated with trust.

The scientific contribution lies in connecting the social construction of philanthropic meaning, evaluations of trustworthiness, and relationship management within a differentiated analytical framework. This framework

complements previous findings on trust and participation while questioning interpretations that equate favorable perceptions with willingness to accept vulnerability or payment intentions with retention. Its principal contribution is to clarify the connections requiring explanation between communicated claims, donor interpretations, institutional trust, and relational continuity. Practically, the synthesis encourages philanthropic organizations to complement persuasive appeals with accessible explanations of stewardship, meaningful responses to concerns, and accountability that encompasses beneficiaries alongside donors.

The conclusions remain bounded by the selected literature, its concentration in particular national settings, and differences in concepts, methods, and outcomes. Survey associations and content analyses provide limited grounds for establishing causal relationships or changes over time, while evidence concerning withdrawal, trust repair, and observed donor retention remains insufficiently developed in this synthesis. Future research should employ longitudinal and comparative designs combining donor accounts, organizational responses, platform interactions, and donation records where feasible. Such research would help establish when and how negotiated trust supports durable institutional relationships, while accounting for differences among philanthropic instruments, platforms, and cultural contexts.

FURTHER STUDY

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