

Flexing Charity on Social Media: A Thematic Qur'anic Study of Philanthropic Verses

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Abstract: *The rapid development of social media has transformed philanthropy into highly visible digital self-presentation, giving rise to "charity flexing." While previous research examines this through Islamic law and ethics, comprehensive thematic (maudhu'i) analyses of philanthropic verses remain limited. This study aims to analyze the Qur'anic concept of philanthropy and its relevance to social media flexing. Employing a qualitative library research approach, this study utilizes the thematic interpretation method to collect and analyze verses related to zakat, infaq, sadaqah, and waqf (ZISWAF). The findings reveal that Qur'anic philanthropy is grounded in sincerity, social justice, public welfare, and solidarity. Furthermore, the ethical distinction between commendable digital philanthropy and problematic flexing lies in intention, motivation, and social impact. Publicly displaying charity can boost social awareness and transparency; however, it risks riyā' (ostentation) when driven by self-promotion. This study contributes an integrated ethical framework to understand digital philanthropy and online self-presentation, concluding that digital-era philanthropic practices must balance spiritual sincerity with social responsibility, supported by digital ethical literacy to prevent the normalization of performative charity.*

Keywords: Al-Quran, Philanthropy, Flexing, Sincerity, Social Media

Abstrak: *Pesatnya perkembangan media sosial telah mengubah filantropi menjadi praktik presentasi diri digital yang kasat mata, memicu fenomena charity flexing. Meskipun penelitian terdahulu telah mengkajinya dari perspektif hukum Islam dan etika, analisis tematik (maudhu'i) yang komprehensif terhadap ayat-ayat filantropi masih terbatas. Penelitian ini bertujuan menganalisis konsep filantropi dalam Al-Qur'an dan relevansinya dengan fenomena flexing di media sosial. Menggunakan pendekatan kualitatif studi pustaka, penelitian ini menerapkan metode tafsir tematik (maudhu'i) untuk mengumpulkan dan menganalisis ayat-ayat terkait zakat, infak, sedekah, dan wakaf (ZISWAF). Temuan menunjukkan bahwa filantropi Al-Qur'an berlandaskan pada prinsip keikhlasan, keadilan sosial, kemaslahatan publik, dan solidaritas. Lebih lanjut, batasan etis antara filantropi digital yang terpuji dan flexing yang bermasalah terletak pada niat, motivasi, dan dampak sosialnya. Publikasi aktivitas amal dapat mendorong kesadaran sosial dan transparansi, tetapi berisiko memicu sifat ria jika didorong oleh promosi diri. Penelitian ini berkontribusi dalam menyusun kerangka etis terintegrasi mengenai*

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filantropi digital dan presentasi diri online, serta menyimpulkan bahwa praktik filantropi di era digital harus menyeimbangkan keikhlasan spiritual dengan tanggung jawab sosial melalui literasi etika digital demi mencegah normalisasi amal performatif.

Kata Kunci: Al-Qur'an, Filantropi, Flexing, Keikhlasan, Media Sosial

Introduction

Flexing refers to the behavior of excessively displaying personal wealth or possessions in order to gain social recognition. In the context of digital culture, the rise of social media has transformed personal activities into publicly consumable content, thereby intensifying visibility-based self-presentation, including flexing behavior. The term “flexing” has become increasingly popular in Indonesia alongside the emergence of cultural labels such as “sultan” and “crazy rich” in digital discourse (Lubis & Sazali, 2023; Megantari et al., 2025). This phenomenon is widely observed across platforms such as TikTok, Instagram, YouTube, Facebook, and X, where visibility metrics such as likes, views, and followers often function as symbolic capital (Putri et al., 2022; Rachman et al., 2024; Udasmoro, 2025).

Within this digital ecosystem, a specific variant of flexing has emerged, namely “charity flexing,” which refers to the practice of documenting and uploading charitable acts on social media (Husna, 2023). While such practices are often justified as a form of social inspiration, they are also frequently associated with motives of audience growth and personal branding (Iktaviani, 2018). This phenomenon introduces a complex ethical tension between philanthropic visibility and performative self-presentation, particularly when charitable acts become embedded in attention-driven digital economies (Anaya, n.d.; Ferrari, 2026; Shin, 2026).

From an Islamic perspective, philanthropy is conceptually rooted in the Qur’anic teachings of zakat, infaq, sadaqah, and waqf (ZISWAF), which collectively function as mechanisms for social welfare and economic justice. Philanthropy is broadly defined as voluntary generosity aimed at improving human well-being and reducing social inequality (Shihab, 2002). In Qur’anic discourse, such acts are closely linked to moral purification and social responsibility, emphasizing that wealth circulation should not remain concentrated among the wealthy (Q.S. Al-Hashr [59]: 7). However, Qur’anic ethical principles also establish strict moral boundaries regarding the internal

orientation of charitable acts (Arifin, 2020). Sincerity (ikhlās) is repeatedly emphasized as the fundamental condition for the acceptance of deeds, while behaviors such as riyā' (ostentation), mann (reminding recipients), and adha (causing harm) are explicitly criticized (Wartini, 2014). At the same time, the Qur'an does not categorically prohibit public charity, as expressed in Q.S. Al-Baqarah [2]: 271, which acknowledges that both public and concealed charity are valid, although concealment is considered superior in terms of spiritual integrity (El-Karimah, 2023). This duality indicates that Islamic philanthropy operates within a nuanced ethical framework where visibility is permitted but morally regulated (Dhifallah, 2024).

Previous studies have explored the phenomenon of flexing and Islamic philanthropy from various exegetical and legal perspectives. Nihayatul Husna (2023), for instance, examines flexing through a tafsīr aḥkām approach and argues that public charity is permissible when associated with obligatory almsgiving, while voluntary charity is preferably concealed to preserve sincerity (Alfiyah, 2016; Amrullah, 1990). Similarly, studies on Tafsīr At-Tanwīr highlight the role of zakat, infaq, and ihsān as instruments of social justice and moral development (Rochmah & Munir, 2023). Other research emphasizes that public charity may function as social inspiration, yet simultaneously carries the risk of transforming into performative religious expression when driven by visibility motives (Sahlan & Rifa'i, 2023).

Despite the growing body of literature, existing studies exhibit several limitations (Torraco, 2016). First, most research remains fragmented, focusing on isolated verses or single exegetical traditions without constructing a comprehensive Qur'anic framework of digital philanthropy (Fitria, 2025; Santoso et al., 2025). Second, there is limited integration between classical and contemporary tafsir traditions in explaining the ethical structure of charitable visibility (Kahn et al., 2026; Rochmah & Munir, 2023). Third, the phenomenon of charity flexing has not been systematically analyzed through a thematic (*mawḍū'ī*) approach that synthesizes Qur'anic ethical principles into a unified analytical model (Mahdiyin, 2025; Uddin et al., 2024). As a result, there remains a conceptual gap in distinguishing between ethical digital philanthropy and performative self-presentation within contemporary social media environments (Hasibuan et al., 2025).

Addressing this gap is important because digital platforms have fundamentally transformed the mode of philanthropic expression. Charitable practices are no longer purely private or institutional, but increasingly mediated by visibility, engagement metrics, and audience interaction (Solikhin et al., 2025). This condition creates a new ethical complexity in which sincerity (ikhlās) must coexist with public exposure, thereby requiring a more systematic Qur'anic analytical framework to evaluate such practices.

Therefore, this study aims to provide a comprehensive thematic (mawḍū'ī) analysis of Qur'anic philanthropic verses in order to examine the phenomenon of charity flexing in social media contexts. Unlike previous studies that emphasize legal rulings or individual verse interpretation, this research constructs an integrated Qur'anic analytical framework that connects intention (niyyah), visibility, and ethical outcomes in digital philanthropic practices. This approach enables a more structured understanding of how Qur'anic principles regulate contemporary forms of public charity.

Specifically, this study proposes a conceptual framework of digital philanthropy that distinguishes between ethical and performative charitable practices. In this framework, digital philanthropy is understood as a spectrum ranging from sincere inspirational charity to ego-driven charity flexing. The Qur'anic principles of sincerity (ikhlās), social justice ('adl), and public welfare (maṣlaḥah) serve as the primary evaluative criteria for distinguishing ethical digital philanthropy from performative self-presentation. This framework provides an analytical tool for interpreting philanthropic verses in relation to contemporary digital culture and contributes to the development of Qur'anic-based ethics for social media behavior.

Research Method

This study employs a qualitative research design using the thematic (mawḍū'ī) interpretation method of the Qur'an as developed by Al-Farmawi. This method is selected because it enables a systematic synthesis of dispersed Qur'anic verses into a unified conceptual framework relevant to contemporary socio-digital phenomena, particularly philanthropy and flexing culture in social media.

The research follows six analytical stages. First, the thematic focus is established by identifying "philanthropy and flexing in social media" as the central issue of

inquiry. Second, relevant Qur'anic verses are collected using a thematic search approach, focusing on verses related to charity (ṣadaqah), almsgiving (zakāt), sincerity (ikhlās), social responsibility, and ethical conduct in giving. Third, contextual analysis is conducted by examining the asbāb al-nuzūl and historical background of selected verses where applicable. Fourth, intertextual relationships (munāsabah al-āyāt) are analyzed to identify coherence among verses within the Qur'anic ethical framework. Fifth, a comparative exegetical analysis is conducted by examining interpretations from classical and contemporary tafsir works, including Tafsir al-Ṭabarī, Tafsir Ibn Kathīr, Tafsir al-Azhar (Hamka), and Tafsir al-Mishbah (M. Quraish Shihab). This stage aims to identify convergences and divergences in understanding Qur'anic philanthropy, sincerity, and public charity. Sixth, the findings from Qur'anic verses and tafsir analysis are synthesized to construct a conceptual framework that explains the ethical dimensions of digital philanthropy and its deviation into charity flexing in social media contexts.

The primary data of this study consist of selected Qur'anic verses related to philanthropy and ethical charity practices, specifically Q.S. Al-Baqarah [2]: 261, 262, 264, and 271; Q.S. At-Tawbah [9]: 60; and Q.S. Al-Hashr [59]: 7. These verses were selected due to their direct relevance to the concepts of wealth distribution, sincerity in charity, and social justice. Secondary data include classical and contemporary tafsir literature as well as scholarly works on digital philanthropy and social media behavior. Data validity is ensured through source triangulation by comparing interpretations across multiple tafsir traditions and scholarly perspectives. In addition, analytical credibility is strengthened through cross-exegetical comparison, identifying both consistency and variation in interpretive approaches. This approach allows for a balanced and systematic reconstruction of Qur'anic ethical principles concerning philanthropy in the digital age.

Results and Discussion

Qur'anic Ethical Structure of Philanthropy and the Regulation of Public Charity Visibility

The analysis of selected Qur'anic verses on philanthropy indicates that Islamic charitable practice is constructed within a coherent ethical system rather than a collection of isolated moral injunctions. Across Q.S. Al-Baqarah [2]: 261, 262, 264, 271;

Q.S. At-Tawbah [9]: 60; and Q.S. Al-Hashr [59]: 7, the data consistently demonstrate the emergence of four interrelated ethical foundations: sincerity (ikhlās), social justice ('adl), human dignity (karāmah al-insān), and public welfare (maṣlahah al-'āmmah). These principles appear recurrently across the selected verses and function as structuring elements of Qur'anic philanthropic discourse. A central finding is that sincerity (ikhlās) operates as the primary evaluative axis determining the moral legitimacy of charitable action. The textual patterns across the verses show that the Qur'an repeatedly foregrounds intention as the decisive criterion that distinguishes ethically valid charity from its corrupted forms. This is evident in the recurrent prohibition of riyā' (ostentation), mann (reminding recipients of favors), and adha (harmful behavior toward recipients), which are consistently positioned as actions that undermine the ethical integrity of philanthropy. In this structure, the outward form of giving is not sufficient to establish moral value unless it is grounded in purified intention.

The findings further indicate that Qur'anic philanthropy is not limited to individual moral conduct but extends into a broader socio-economic framework. Q.S. Al-Hashr [59]: 7 explicitly situates wealth distribution within a systemic logic aimed at preventing the concentration of resources among the wealthy elite. This verse, when read alongside other philanthropic injunctions, demonstrates that charity in the Qur'an operates as a mechanism of social redistribution embedded within a divinely guided economic order. Consequently, philanthropy is not only an ethical obligation at the individual level but also a structural principle for maintaining social balance and economic equity.

Building on this ethical structure, the analysis of Q.S. Al-Baqarah [2]: 271 reveals that the Qur'an does not categorically reject the public display of charity. Instead, the verse constructs a dual ethical framework in which public charity is acknowledged as good (khayr), while concealed charity is regarded as superior when it better preserves sincerity. This indicates that visibility in philanthropic acts is not inherently negative but is subject to ethical regulation. Three interrelated conditions are identified within this structure: (1) intention dominance, where sincerity must remain superior to any desire for visibility; (2) social benefit orientation, where public charity must generate collective moral or social value such as inspiration or solidarity; and (3) non-harm

principle, where charitable acts must not degrade the dignity of recipients. Further textual analysis shows that visibility in Qur'anic philanthropy is constructed as instrumental rather than constitutive. That is, public exposure of charitable acts is permissible only insofar as it serves ethical and social purposes, not when it becomes an end in itself for self-promotion or recognition. When visibility shifts from a means of social benefit to an ego-centered performance, it falls outside the ethical boundaries established by the Qur'anic framework. This finding is consistent across the examined verses, where ethical evaluation consistently returns to the primacy of intention and the protection of human dignity.

Overall, the results demonstrate that Qur'anic philanthropy operates through an integrated ethical system in which sincerity, social justice, human dignity, and public welfare function as interdependent principles. Within this system, public charity is not rejected but carefully regulated, while private charity is not mandated but ethically preferred under certain conditions. This structured flexibility forms the basis for understanding contemporary phenomena such as digital philanthropy and charity flexing, which involve the tension between visibility, intention, and social impact in modern social media environments.

Indicators of Charity Flexing in the Qur'anic Ethical Framework

The analysis of selected Qur'anic verses indicates that "charity flexing" is not defined at the level of the charitable act itself, but rather emerges from the transformation of philanthropy into performance-oriented behavior within social and relational contexts. In this framework, the Qur'an does not problematize the act of giving per se, but critically evaluates the ethical orientation that underlies, accompanies, and follows the act of charity. As such, charity flexing is constructed as a deviation from the Qur'anic ethical system of philanthropy, particularly when charitable practices shift from sincere devotion (*ikhlas*) to self-representational performance in both physical and digital spaces.

From a cross-verse synthesis of Q.S. Al-Baqarah [2]: 261, 262, 264, 271 and related philanthropic verses, the findings indicate that charity flexing is constituted through four interrelated ethical indicators, namely *riya'*, *sum'ah*, *mann*, and *adha*. These indicators are not isolated moral categories, but function as a continuum of ethical distortion that operates across different stages of charitable practice. *Riya'* is identified

as the initial deviation, where the intention of charity is redirected toward being seen by others. Sum'ah extends this deviation into the social sphere, where charitable acts are performed with the expectation of being heard, discussed, and socially recognized. Mann represents a post-charity ethical violation, in which the giver reminds recipients of their generosity, thereby undermining the moral equality between donor and recipient. Meanwhile, adha reflects the psychological or social harm inflicted upon recipients, which violates the Qur'anic principle of preserving human dignity (karāmah al-insān).

Table 1. Indicators of Charity Flexing

Indicator	Definition	Qur'anic Ethical Category
Riya'	Charity performed to be seen	Ethical corruption of intention
Sum'ah	Charity performed to be heard and socially recognized	Social amplification of ego
Mann	Reminding recipients of charity	Post-charity moral violation
Adha	Causing psychological or social harm to recipients	Violation of human dignity

The findings demonstrate that the Qur'anic ethical critique of philanthropic deviation is not restricted to the internal dimension of intention, but extends significantly into the external dimensions of behavior and its social consequences. This indicates that the Qur'anic framework constructs philanthropy as a multidimensional ethical system in which moral evaluation is distributed across three interconnected layers: intention (niyyah), expression (zāhir al-'amal), and relational impact (athar ijtimā'ī). Within this structure, ethical validity is not only determined by what is intended, but also by how the act is expressed and what effects it produces within social relationships, particularly between giver and recipient.

Furthermore, the findings suggest that charity flexing should not be understood as a singular behavioral category, but rather as a composite ethical deviation that accumulates across different stages of philanthropic practice. In this sense, the Qur'anic discourse does not reduce ethical failure to a single moment of corruption, but instead maps a trajectory of moral degradation that may begin with intention and extend toward social harm. This layered construction reflects the comprehensive nature of

Qur'anic ethics, in which philanthropy is embedded within a broader moral ecology that safeguards sincerity, preserves dignity, and regulates social interaction.

Overall, the indicator-based analysis highlights that the Qur'anic framework offers a structured ethical lens for understanding contemporary digital philanthropy. By identifying multiple dimensions of deviation, the study shows that charity flexing is not merely a modern social media phenomenon, but can be systematically analyzed through Qur'anic ethical categories that integrate psychological intention, communicative behavior, and socio-moral consequences.

Qur'anic Digital Philanthropy Ethics Framework

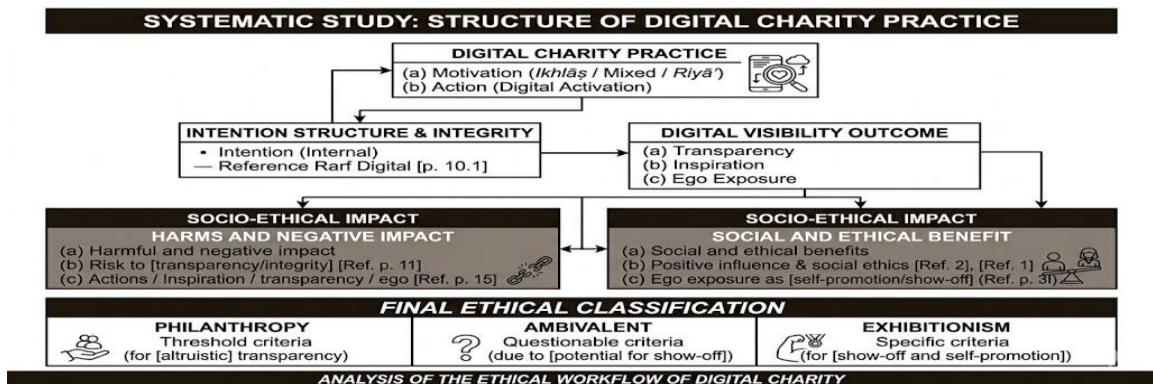
The second major finding of this study is the formulation of a Qur'anic Digital Philanthropy Ethics Framework, developed as an integrative analytical model to understand the ethical dynamics of philanthropic practices in digital environments. This framework emerges from the synthesis of Qur'anic ethical principles on charity, particularly the interrelation between sincerity (ikhlās), prohibition of ostentation (riyā'), social justice, and the preservation of human dignity. Unlike conventional approaches that evaluate digital philanthropy primarily from behavioral or sociological perspectives, this framework positions Qur'anic ethical values as the primary epistemic foundation for assessing the legitimacy and moral quality of charitable acts in social media contexts.

The framework is structured into three hierarchical and interrelated analytical layers. The first layer is the Intention Layer, which evaluates the internal orientation of the charitable actor as the foundational determinant of ethical validity. Within this layer, three categories are identified: ikhlās (sincere intention directed solely toward God), riyā' (intention oriented toward public recognition and visibility), and mixed intention (a hybrid condition in which sincerity and self-presentation coexist). This layer reflects the Qur'anic emphasis that the moral value of charity is fundamentally anchored in niyyah (intention), as consistently indicated across the analyzed verses. The second layer is the Visibility Function Layer, which examines the role and purpose of public exposure in charitable practices. The findings indicate that visibility in digital philanthropy is not inherently problematic, but functions differently depending on its ethical orientation. Three functional categories are identified: inspirational function (visibility aimed at encouraging social good and increasing philanthropic

participation), transparency function (visibility aimed at accountability and openness in charitable distribution), and self-promotional function (visibility oriented toward personal branding, recognition, or social capital accumulation). This layer demonstrates that Qur’anic ethics does not reject visibility per se, but evaluates its legitimacy based on its underlying purpose and social function.

The third layer is the Ethical Outcome Layer, which assesses the social and moral consequences of digital philanthropic practices. This layer identifies three outcome trajectories: strengthening social solidarity (where charity enhances collective welfare and moral cohesion), neutral impact (where charity produces no significant social or ethical transformation beyond the act itself), and degradation of dignity or performative distortion (where charitable acts lead to humiliation, inequality between donor and recipient, or the transformation of philanthropy into performative content). This layer reflects the Qur’anic concern for maintaining *karāmah al-insān* (human dignity) and ensuring that charitable acts contribute to meaningful social welfare rather than symbolic performance. Collectively, the three layers demonstrate that Qur’anic digital philanthropy ethics operates as a multi-dimensional evaluative system in which intention, visibility, and outcome are analytically distinct yet normatively interconnected. The framework illustrates that ethical assessment in Qur’anic philanthropy cannot be reduced to a single dimension, but must account for the dynamic interaction between internal motives, external expressions, and social consequences. In this sense, the model provides a structured conceptual tool for distinguishing between ethical digital philanthropy and charity flexing, thereby offering a Qur’anic-based analytical framework for understanding contemporary philanthropic behavior in digital societies.

Figure 1. Qur’anic Digital Philanthropy Ethics Framework



A key finding is that Qur'anic ethics operate as a multi-layered evaluative system, where intention is necessary but not sufficient; visibility and social impact also function as determining ethical variables. This framework demonstrates that Qur'anic ethical reasoning can be operationalized into a contemporary analytical model for evaluating digital philanthropy.

Comparative Exegetical Pattern (Classical-Modern Tafsir Synthesis)

The comparative analysis of Tafsir al-Ṭabarī, Ibn Kathīr, Hamka, and M. Quraish Shihab indicates a consistent foundational agreement in the interpretation of Qur'anic philanthropic ethics, while simultaneously revealing a gradual development in interpretive orientation from classical to modern exegetical approaches. Across all mufassirīn examined, a shared interpretive core emerges, namely that Islamic philanthropy is fundamentally regulated by moral intention (niyyah), and that riyā' constitutes a central ethical deviation that undermines the spiritual and moral validity of charitable acts. This interpretive consensus demonstrates the continuity of ethical concern across different exegetical traditions, particularly regarding the primacy of sincerity in Qur'anic philanthropy. However, the findings also indicate a distinct pattern of emphasis between classical and modern exegetes. In the classical interpretive tradition, represented by al-Ṭabarī and Ibn Kathīr, the analysis of philanthropic verses is predominantly grounded in historical-contextual and event-based readings. Their exegesis tends to highlight the immediate circumstances of revelation, moral consequences of obedience and disobedience, and the direct ethical implications of charitable behavior within early Islamic society. In this framework, philanthropy is primarily understood through a legal-moral lens that emphasizes behavioral compliance and divine accountability within specific historical settings.

In contrast, the modern exegetical approach represented by Hamka and M. Quraish Shihab demonstrates a broader interpretive orientation that extends beyond historical specificity toward universal ethical principles and contemporary socio-civilizational relevance. Hamka, through Tafsir al-Azhar, emphasizes the role of philanthropy in shaping social solidarity and moral consciousness within modern society, while Quraish Shihab, in Tafsir al-Mishbah, situates philanthropic ethics within a wider framework of social justice, human dignity, and civilizational development. Both interpreters expand the semantic field of Qur'anic philanthropy

from individual moral obligation to collective social transformation. From this comparative reading, an analytical synthesis can be identified in the form of a clear interpretive shift, moving from an event-centered exegetical model in classical tafsir toward a value-centered and civilizational interpretive model in modern tafsir. This shift indicates that contemporary Qur'anic interpretation increasingly positions philanthropic verses not only as legal or moral injunctions, but also as normative foundations for addressing complex socio-cultural and even digital ethical phenomena. Consequently, Qur'anic philanthropy is no longer confined to ritual or transactional dimensions, but is expanded into a dynamic ethical framework capable of engaging with evolving societal structures.

Summary of Empirical Findings

The overall empirical findings of this study can be summarized into three interrelated conclusions. First, Qur'anic philanthropy is structured as a coherent ethical system grounded in sincerity (ikhlās), social justice ('adl), human dignity (karāmah al-insān), and public welfare (maṣlahah al-'āmmah), which collectively regulate the moral legitimacy of charitable acts. Second, the emergence of digital charity introduces a new ethical spectrum in which philanthropic behavior ranges from sincere religious devotion to performative self-presentation, conceptualized in this study as charity flexing. Third, Qur'anic ethical principles can be operationalized into a multi-layered analytical framework that systematically evaluates digital philanthropy through the interconnected dimensions of intention, visibility, and ethical outcome. Collectively, these findings establish a conceptual bridge between Qur'anic ethical discourse and contemporary digital social behavior, demonstrating that Qur'anic philanthropy provides not only normative guidance but also an adaptable analytical structure for interpreting emerging ethical challenges in modern digital societies.

Conclusion

This study demonstrates that Qur'anic philanthropy constitutes a coherent and multi-layered ethical system rather than a collection of fragmented charitable injunctions. Across the analyzed verses (Q.S. Al-Baqarah [2]: 261, 262, 264, 271; Q.S. At-Tawbah [9]: 60; and Q.S. Al-Hashr [59]: 7), Islamic philanthropy is structured around four interrelated ethical foundations: sincerity (ikhlās), social justice ('adl), human dignity (karāmah al-insān), and public welfare (maṣlahah al-'āmmah). The findings

show that sincerity functions as the primary ethical axis, while visibility in charitable practice is regulated rather than rejected, depending on intention, function, and social impact. Within this framework, charity flexing is understood not as the act of giving itself, but as a distortion of ethical orientation when philanthropy shifts from sincere devotion toward self-display and social performance. Academically, this study contributes to Qur'anic studies, balāghah-based ethical interpretation, and contemporary digital social analysis by developing a Qur'anic Digital Philanthropy Ethics Framework that integrates intention, visibility, and ethical outcome into a structured model. It also highlights the interpretive continuity between classical mufassirīn (al-Ṭabarī and Ibn Kathīr), who emphasize historical-legal readings, and modern mufassirīn (Hamka and Quraish Shihab), who expand philanthropic ethics toward social and civilizational dimensions. However, this study is limited to textual analysis and has not yet been empirically tested in real digital environments. Future research is recommended to expand the scope to broader Qur'anic sunnatullah concepts, comparative theoretical frameworks, and empirical studies of digital philanthropy behavior on social media platforms.

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