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Charity Connectors and *Da'wah* Motivation: A Phenomenological Study of Generation Z Muslim Volunteers

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ABSTRACT

Purpose – This study explores the meaning of volunteerism for Generation Z Muslims who are active in social-religious organizations. The present study is noteworthy not only due to the dearth of extant research on the subject, but also in light of the observed decline in social cohesion, the rise of individualism, and the pernicious influence of the virtual world.

Design/methodology/approach – A phenomenological approach was used to discover the deepest meaning for Generation Z Muslims at Madrasah Relawan Bengkulu (MRB). The spiral method was used to conduct repeated interviews with eight informants who were registered as active volunteers at MRB. Non-participatory observation and documentation were used as supplementary methods. The transcription, coding and thematic analysis procedures were carried out meticulously. The systematic writing of the research results followed the thematic analysis, with the discussion exploring only two novel aspects.

Findings – This study found five themes in the meaning of volunteerism: social sensitivity (altruism), emotional satisfaction, organisational activism, charitable connectors, and *da'wah* motivation. Two unexpected findings that emerged were: 1) the role of volunteers as charity connectors, who link donors with beneficiary communities; and 2) the self-motivation to preach, which views volunteerism as part of practising Islam.

Research implications – Social-religious organisations need to design volunteer programmes that can develop social involvement and spiritual commitment, in order to maintain the sustainability of volunteer participation.

Originality/value – The originality of this research lies in its emphasis on the dual role of Generation Z Muslim volunteers as agents of charity and Islamic preaching.

Keywords Volunteerism, Generation Z Muslims, Charity connectors, Da'*wah* motivation, Phenomenology study.

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1. Introduction

The development of volunteerism among Indonesia's young generation has been growing rapidly in recent decades. Volunteerism in Indonesia continues to show significant improvement. Based on the 2017 Gallup World Giving Index report, Indonesia ranks first in the most generous country in the world, with 53% of its people involved in volunteer activities (Gallup W. 2017). The Indorelawan platform (2023) recorded that more than 270,000 individuals have become active volunteers with more than 6,000 registered social organizations. This reflects the high spirit of mutual cooperation and social concern in the community, especially among the younger generation. The spirit of mutual cooperation among the younger generation is influenced by several key factors, including cultural shifts (Bhattarai, 2025; Shandy, Soesanto & Faizal, 2025), self-awareness (Mardiyah, Sumardjoko & Subowo, 2025;

Meulenbeek, et al., 2025), Rebori, 2019; Saputra, Muchtarom & Triyanto, 2020). These elements shape how young individuals perceive and practice cooperation within their societies, reflecting both traditional values and modern dynamics. Generation Z, as a group born between 1997–2012 (BPS, 2023), is a digital generation that has a concern for social issues and is an important factor in the volunteer movement.

Several previous studies have examined the motivation and meaning of volunteerism from various perspectives. Common themes found include altruism (Putra, 2022; Purwaningtyastuti and Savitri 2020; Syarifuddin, Mubarak, & Imadduddin, 2021), emotional satisfaction (Nabila. 2025; Faletehan & Zuhri. 2024), and organizational activism (Mujianto, 2022; Santoso, 2024). Volunteers are often described as individuals who are driven by empathy, want to help others selflessly, and seek experience and self-development through social organizations (Astuti, 2019; Nurhasanah, 2020). In the context of Islam, volunteerism can also be associated with religious teachings that emphasize the importance of helping others, as stated in the Qur'an Surah Al-Ma'un and Al-Baqarah verse 267. However, these studies have not addressed the strategic and religious dimensions at the same time, especially among the younger generation of Muslims.

However, there is a gap in previous research that has not explored the role of volunteers as social connectors and their involvement in *da'wah* activities through volunteering. Most studies still position volunteers only as social aid actors, without looking at their strategic role in bridging relationships between donors, local communities, and the peaceful spread of Islamic values. In fact, this phenomenon is starting to be seen in some social *da'wah*-based organizations such as Madrasah Relawan Bengkulu (MRB), where volunteers function not only as program implementers, but also as social liaison agents and conveyors of religious values.

Seeing this phenomenon, more in-depth research is needed to understand how Generation Z Muslims interpret their volunteer activities, not only in the social aspect, but also in the framework of *da'wah*. This study is important in light of the shift in the meaning of volunteerism among the younger generation of Muslims who now focus not only on short-term assistance, but also efforts to build empowered communities and strengthen the existence of religion in people's lives. Therefore, this study aims to phenomenologically explore the phenomenological meaning of Muslim volunteerism in the MRB, focusing on their role as social connectors and *da'wah* actors. This research is expected to make a theoretical contribution to the development of volunteerism studies based on religious values and become a practical reference for social and religious organizations in building more sustainable and transformative volunteer models.

2. Method

This research uses a qualitative approach with the type of phenomenological research. The data collected was in the form of primary data from the results of in-depth interviews and observations, as well as secondary data from supporting documents of the Bengkulu Madrasah Relawan (MRB). The informants in this study were eight active volunteers who were selected through purposive sampling techniques and written under pseudonyms, with the criteria of volunteers who have actively joined MRB for at least six months and have direct experience in social activities and *da'wah*. The research process takes place from the planning stage, conducting interviews, simple observations of volunteer activities, to the process of transcription and data analysis.

The data analysis techniques used in this study follow the stages of phenomenological analysis (Creswell & Creswell, 2017; Van Mannen, 2016): (1) reading the entire data to obtain an overview, (2) identifying important statements related to volunteer experiences, (3) grouping statements into themes of meaning, (4) compiling textual and structural descriptions of experiences, and (5) formulating the essence of Generation Z Muslim volunteering experiences at MRB. The validity of the data is maintained through source triangulation techniques and member

checking to informants. This study has limitations in the full observation of the daily lives of volunteers, so spontaneous interactions and daily activities may not be fully explored in depth.

Table 1. Research Informants

No	Name of the Informant	Gender	Age	Position
1	Ananda	M	26	MR Chair 2023
2	Sari	F	21	Head *of Fundraizing*
3	Agustiawan	M	25	Program Chair 2022
4	Yuniarti	F	26	Chairman of Marcom
5	Gumay	M	25	Program Chair 2024
6	Joko	M	24	Vice Chairman
7	Mandala	M	25	Chairman of MR 2022

Sources: Primary data, 2025.

3. Results and Discussion

3.1 Volunteers Profile

Ananda (pseudonym), born in Bengkulu on February 16, 1997, is the volunteer leader of the Bengkulu Madrasah Relawan for the 2023–2024 period. Sani also works at the National Amil Zakat Institute of Bengkulu as a fundraising and field team. The spirit of the organization grew since school by being active in PMR and Forpis, then continued on campus through the KPI Student Association and the Syiar News community. She joined Madrasah Relawan on October 16, 2022 as a publication marketing coordinator, active in various social programs such as fundraising and mukena alms. One of the most memorable experiences for him was when he distributed aid to Cianjur earthquake victims, which taught him the importance of solidarity and cooperation. Sani believes that small contributions from volunteers can make a big impact, and with his dedication, he wants to continue to be an agent of change in society.

Sari (pseudonym) is an active volunteer at Madrasah Relawan Bengkulu and a student of UIN Fatmawati Sukarno Bengkulu who grew up in a simple family—her father is a construction worker and her mother is a housewife. Since elementary school, Sari has been used to selling, such as selling cayenne pepper from her grandfather's garden, and even though she was naughty in junior high school, she is still active in organizing. The turning point in his life came in high school when he was active in RISMA. His passion continued in college, with involvement in National Volunteers and finally joined Madrasah Relawan in 2023 as the head of fundraising. Through social programs such as mukenah alms and disaster relief, he found a place to channel his concerns. For Sari, volunteering is a heart's call to give selflessly, and the greatest happiness is when you see the real impact of her help.

Agustiawan is the pseudonym of an active volunteer at the Bengkulu Madrasah Relawan who since childhood has shown a strong interest in social and religious activities. Born in 1999 as the youngest of five children, he grew up in an environment that supported his involvement in organizations, such as ROHIS during school, and was active in Aksi Cepat Tanggap (ACT) and MRI as a teenager. His first experience as a volunteer during the flood disaster in Kaur in 2018 was a turning point that fostered his humanitarian spirit, until finally he was trusted as the Coordinator of Masyarakat Relawan Indonesia (MRI) Kaur Regency. One of the most memorable experiences for him was helping earthquake victims in Cianjur, which strengthened his belief that the presence of volunteers can bring new hope and enthusiasm. The principle of life that he holds comes from the message of his parents: if you are not able to help materially, then help with energy or prayer.

Yuniarti is known to have a strong background in social and organizational activities. Born in Yogyakarta in 1998 as the fifth of six children, she grew up with a keen interest in social and religious activities. After moving to Bengkulu because of her father's work, Yuniarti continued her education there and was active in school organizations such as the Student Council and Kerohanian Islam (Rohis), even serving as the vice president of the Student Council in junior high school and the president of the Rohis girls in high school. His organizational spirit continued until he studied at the University of Bengkulu majoring in Agricultural Industrial Technology, where he was active in Student Executive Board and Spirituality Organization. Joining MR in 2022, Yuniarti serves as a fundraising coordinator and plays a role in various humanitarian programs such as *mukena* alms, mosque cleaning, and aid distribution.

Gumay, the pseudonym of a volunteer born on November 27, 2000 in Bengkulu, has shown a strong interest in education and social activities since childhood. During college, Gumay was active in Pergerakan Mahasiswa Muslim Indonesia (PMII) and student senate. He was also part of the Madrasah Relawan (MR), where she participated in various social activities, including helping earthquake victims in Cianjur—a very memorable experience for her. In addition to being active in organizations, Gumay enjoys jogging, volleyball, and traveling, as well as upholding teamwork and perseverance. For him, volunteering is a form of real contribution to society, benefiting not only the recipient of assistance, but also for himself in the form of inner satisfaction and a wide social network.

Joko was born in Padang in August 2000 and grew up in Karang Anyar Village, North Bengkulu, in a simple family full of struggle, with his mother as a former farm worker and economic dependents now carried by his brother. A strong urge to volunteer led her to join MR in the fifth semester after seeing the registration pamphlet, and since then she has been active in various activities, such as fundraising for Palestine and Cianjur earthquake victims, as well as other social programs. For Joko, volunteering is not only about big actions, but also small daily concern for others. During his two years at MR, he has consistently contributed despite facing various challenges, because he believes that volunteers are those who move with heart and passion to benefit others.

Mandala once served as the first General Chairman in the 2022-2023 period. Mandala's interest in the world of volunteering grew when she saw the MR registration pamphlet and registered independently. Armed with his organizational experience, he was trusted to be the first Chairman of MR and played a role in building the foundation of this community from the beginning, including compiling various social and *da'wah* programs that were in accordance with the needs of the people of Bengkulu. One of his unforgettable experiences was when he was sent to Enggano Island in a qurbani distribution program, facing a sea storm until he was held back for almost a month, while conducting a survey of the construction of a borewell and helping the local community. In addition, Mandala is also active in various other activities such as volunteer training, social action, and fundraising for disasters.

3.2 Madrasah Relawan Bengkulu

Madrasah Relawan (MR) was first established in December 2016 in Bogor by Laznas Dewan Dakwah as a youth organization engaged in the social and humanitarian fields. MR aims to gather Muslim youth to contribute to the ummah through social work and da'wah. In Bengkulu, the MR branch was formed in 2022 in response to the massive flood disaster that hit six districts and impacted more than 5,000 families. This establishment was initiated by Laznas Dewan Dakwah Bengkulu to strengthen disaster preparedness and carry out social *da'wah* programs in a sustainable manner.

Since its inception, MRB has shown high enthusiasm among students. The first recruitment in October 2022 netted 24 volunteers, then expanded to the third batch in 2025. The recruitment process is carried out systematically through administrative selection, interviews, to training and inauguration. The training is

focused on volunteer management, teamwork, and strengthening the ideology of social *da'wah*. The selected volunteers received a decree and were guided directly by the management of Laznas Dewan Dakwah Bengkulu.

Geographically, MRB is located at the Laznas office at Kapuas Street Number 04, Padang Harapan, Bengkulu City. This position is quite strategic, located about 13 minutes from the city center. MRB is part of the national network of MR which is spread across various provinces and is grouped into three major regions. Bengkulu is included in region 2 along with Aceh, South Sumatra, and Jakarta.

In carrying out its program, MRB adheres to the vision of "Producing volunteers who are trustworthy, alert, and serve for Indonesia." Its mission and principles include strengthening the character of volunteers, the sustainability of social-*da'wah* programs, as well as the spirit of learning and togetherness. The five main principles held are the spirit of usefulness, the pursuit of the pleasure of Allah, the spirit of learning, progressiveness, and togetherness. These values shape the character of MRB volunteers as Muslim youth who are active, adaptive, and contributory in various social and humanitarian activities.

3.3 The Meaning of Generation Z Muslim Volunteerism

In this phenomenological research, the process of grouping themes is carried out through several stages, starting with an in-depth interview to explore the meaning of informant openness in religious life, followed by transcription to ensure the suitability of the data with the purpose of the research. Furthermore, the keywords from the interview results are identified and mapped to understand the intention conveyed by the informant and make it easier to write research results. From this process, 50 categories were found grouped into five main themes regarding the meaning of Muslim volunteerism of generation Z: 1) Altruism (Social Sensitivity), 2) Emotional Satisfaction, 3) Organizational Activism, 4) Social Connectors, and 5) *Da'wah* Encouragement.

1. Social Sensitivity (Alturism)

One of the main meanings found in this study is social sensitivity or *altruism*. MRB volunteers realize that many communities need help, and this encourages them to get involved in humanitarian actions. They feel a moral responsibility to help others without expecting anything in return, which is in line with Islam's teachings on social care. The social sensitivity of volunteers does not only appear suddenly, but is influenced by their previous family environment, education, and social experiences. Some volunteers stated that since childhood they have been used to caring for others. One of the volunteers, Mandala and Agustiawan, said:

> "…I've honestly loved helping others since I was little, even if I don't know them. This has been a family tradition. My mother often reminded me that if you can't help with money, then help with your energy. If those two things aren't possible, then you can still help with prayer…." (Mandala)
>
> "If you can't help with money, you can help with energy, if you can't help with energy, you can help with prayer," which reflects the values taught by their parents. (Agustiawan)

The school, campus environment and Islamic organizations also strengthen altruistic values in them. The experience from school days is also a strong background for volunteers like Ananda who said:

> "At MR yesterday, the reason I joined was that first from my high school days, I liked such activities, for example, PMR, right... And yes, this is the time of year for the school to be a place of worship...." (Ananda)

In addition, first-hand experience when meeting people affected by disasters or the poor deepens the meaning of altruism for them. Volunteers admitted that seeing the condition of the needy community made them even more grateful and felt called to continue to contribute Sani emphasized this program is clear, first and foremost to contribute to humanitarian action," as they conducted fundraisers for Palestine. Gumay stated the role of volunteers is very, very necessary and highlighted how volunteers can help. This social sensitivity is the main driver for volunteers to stay active in MRB. *Altruism* in the volunteerism of Generation Z Muslims is not just a momentary emotional impulse but is also a value that is

ingrained in them. Through MRB, they find a space to channel social care in real action, while strengthening their understanding of the importance of sharing and helping others.

2. Emotional Satisfaction

In addition to social sensitivity, emotional satisfaction is one of the important meanings in volunteering at MRB. Volunteers revealed that their involvement in various social activities provides their own happiness. A sense of satisfaction, joy, and pride arises when they are able to help others and see firsthand the positive impact of what they do.

> "…If you help others, see their smiles, we are very happy to help. We ourselves are the ones who extend our hands, help them continue to smile happily, surely, we will be happy…" (Yuniarti)
>
> "…If we are sincere because Allah helps the people of our hearts to be calm and happy to see those who have been helped, it will be happy to be happy…" (Gumay)

For many volunteers, volunteering is a way to fill emotional voids and find inner happiness. They feel peace when they can share with people in need. This feeling is even stronger when they get immediate appreciation from the beneficiary, such as a smile or a sincere thank you. In addition, involvement in the MRB also gives them the opportunity to build broader social relationships. Volunteers feel like they have a new family, friends who have the same vision and mission. This environment creates a sense of community and solidarity that strengthens their emotional satisfaction. Emotional satisfaction in volunteering comes not only from the work they do, but also from the social relationships formed. Volunteer activities are a source of happiness that is not only material, but also emotional and psychological.

3. Organizational Activism

Many MRB volunteers have strong organizational backgrounds, which shows that organizational activism is one of the main factors that encourage them to engage in volunteer activities. Most of the volunteers admitted that before joining MRB, they were already active in various organizations such as the Student Council, Rohis, Scouts, or campus communities. Organizational experience from an early age is a major factor in volunteer involvement.

> "…Regarding childhood, since elementary school, he has been active in organizations such as ROHIS, participating in speech competitions, religious lectures... Scouts also participated from elementary school. Junior High School is also active in sports and Islamic Spirituality…" (Joko)
>
> "… in junior high school I have participated in PIK-R in addition to PMR, continued at the high school level also participated in PIK-R and PMR again there are all members, going up to the college level participating in organizations invited by friends to join PMII (Indonesian Islamic Student Association), also participating in RISMA (Mosque Youth) near the house from high school starting from 2018 to the last 2024..,." (Gumay)
>
> "…In the past, when I was in high school, I joined RISMA (Islamic Youth Mosque), becoming the head of the girls' school there. From there, they are often invited to do social activities, such as fundraising for disasters, and continue to participate in volunteering…." (Sari)
>
> "…When he was in high school, he was a member of the Student Council, and then he was a member of the Student Council. In Rohis, I became the Head of the Princess and also participated in *Nasyid*. In the past, there were often Rohis meetings between schools, so I could get to know many friends and study together…." (Yuniarti)

This organizational experience provides leadership, team management, and the ability to work in situations that demand flexibility and creativity. For them, joining MRB is not only an opportunity to help others, but also to hone organizational skills that are useful for their future. In addition, organizational activism also plays a role in shaping the mindset of volunteers. They are bet

trained in compiling work programs, managing social events, and raising funds for humanitarian activities. This ability makes them better prepared to face the challenges that arise during volunteering. Thus, involvement in MRB not only provides a social experience, but also enriches their organizational insights and skills. This activism helps them develop not only as caring individuals, but also as young leaders who are ready to face the social challenges of the future.

4. Social Connectors

A new finding in this study is the role of volunteers as social connectors. MRB volunteers are not only the implementers of social activities, but also the liaison between donors, organizations, and beneficiary communities. They act as a bridge that ensures that aid can be channeled appropriately. Agustiawan, Gumay, Sari and Yuniarti revealed that volunteers play a very important role in distributing aid and ensuring that those who really need it can feel it:

> "…If asked, the role of volunteers is very, very necessary. For example, like yesterday's fundraising in Cianjur, there are many volunteers from A, B, C, imagine if there are no volunteers, we just rely on the government, it's difficult, they have tasks where it's a bit difficult. The government is also greatly helped by the existence of community institutions and organizations or volunteers…" (Agustiawan)
>
> "…Volunteers are more flexible and faster, so if there is a disaster or someone needs help, we can go down immediately without having to wait for a long bureaucracy. We who come directly to the community, who bring direct assistance to them…" (Gumay)
>
> "…Volunteers are very needed, yes, in addition to them helping people in need, they also intervene once, for example, the government can't help, but volunteers can't be the government of all Indonesia, there are many, maybe one government can see what seems to be innocent, right, it must not be seen, so that's the task of volunteers, they should help those who are really helped…" (Sari)
>
> "…I can only distribute because I am in a volunteer madrasah where we only distribute the gifts that the community gives to us and give back to the community in need.."(Yuniarti)

Volunteers are often tasked with establishing communication with various parties, ranging from companies, donation institutions, to individuals who want to donate. They also interact directly with the community, understand their needs, and ensure that the assistance provided is truly in accordance with the conditions on the ground. In some MRB activities, volunteers also have a role in explaining Islamic values to the wider community, including tourists who come to the location of their social activities. In this way, they not only become a link in material terms, but also in building a broader social understanding. The role of social connector enriches the meaning of volunteerism for Generation Z Muslims. They are not only benefactors, but also agents that connect various elements of society to create a wider social impact.

5. Encouragement of *Da'wah*

Another unexpected finding is the encouragement of da'wah which is an important motivation for MRB volunteers. They view volunteer activities as part of worship and a way to spread Islamic values through tangible deeds (*da'wah bil hal*). For many volunteers, their activities are a form of *da'wah bil hal*.

> "…We are not only helping, but also connecting people who have advantages with those in need. MR also has a vision of *da'wah* through social action…" (Sani)
>
> "…At first, I thought the volunteers were just helping physically, but it turned out to be more than that. There is satisfaction when the person we help smiles and gives thanks – and that's part of da'wah too…" (Mandala)

Many of the volunteers come from strong religious educational backgrounds, so they see involvement in MRB as a tangible manifestation of the Islamic teachings on social care. Verses in the Qur'an, such as QS. Al-Ma'un and QS. Ali Imran: 104, is often an inspiration for them in carrying out social actions.

3.4 Discussion

Phenomenological research on the meaning of volunteerism of Generation Z Muslims in MRB found five main themes from fifty categories: social sensitivity (altruism), emotional satisfaction, organizational activism, social connectors, and *da'wah* encouragement. Altruism refers to helpful behaviour without expecting anything in return, which is strongly seen in MR volunteers. In addition, volunteers also get emotional satisfaction from their social activities, such as feeling happy to see others smiling, gaining inner peace, expanding their horizons, and strengthening social relationships. These findings are in line with previous studies that have shown that volunteer activities have a positive effect on an individual's psychological well-being (Thoits & Hewitt, 2001; Węziak-Białowolska, Skiba & Białowolski, 2024: Eckstein, 2025).

Altruism that appears repeatedly in the volunteer narrative shows the process of internalizing moral and moral norms in volunteers. Family messages and early social experiences serve as agents of moral socialization that shape prosocial dispositions (Batson, 2014). In the context of Islam, it refers to QS. Al-Ma'un actions help not only instrumental actions but also the expression of religious identity as a Muslim. This internalization process strengthens autonomous motivation so that voluntary actions become part of the volunteers' self-image and long-term commitment.

Emotional satisfaction such as a sense of relief, happiness at seeing the recipient's smile, and inner peace shown by volunteers are in line with studies showing volunteering improves subjective and eudaimonic wellbeing through meaningful relationships and a sense of competence (Thoits & Hewitt, 2001). Consistent experience of relatedness and competence strengthens intrinsic motivation and serves as a reinforcement of volunteer retention; therefore, organizing activities that present real-impact feedback is an important strategy for maintaining Gen Z's emotional engagement.

Gen Z tends to value meaningful experiences and skill building opportunities and use digital platforms to narrate social action. MRB has the potential to take advantage of this combination by developing programs that provide meaningful field experiences, clear capacity modules, and digital communication strategies that display real impact, thereby combining value motives and capacity building instruments

Subsequent findings show that many MR volunteers have been active in the organization from school to college, which provides them with social skills, leadership, and commitment. The experience of these organizations has an impact on their ability to manage social programs and strengthen volunteer motivation. Activism from an early age plays an important role in shaping the character and social responsibility of volunteers. This is also supported by other studies that confirm that organizational background has a positive effect on an individual's commitment to social and organizational activities.

One of the interesting findings of this study is the role of volunteers as social connectors. The volunteers not only carry out activities as a form of empathy or worship, but also as a bridge between those who have resources and those in need. Activities such as SEMARAK, mukena alms, and other social actions are a means to build relationships between community groups from different backgrounds. However, this role also contains challenges because volunteers are often only used as technical intermediaries. Therefore, a transformative approach is needed so that volunteers can empower the community in a more sustainable manner and are equipped with qualified advocacy and communication skills.

The concept of brokerage or Burt (1992) calls it structural holes where volunteers who act as brokers connect donors, organizations, and beneficiaries, thereby accelerating the flow of information and resources. However, according to Burt, this broker's position is vulnerable to making volunteers as technical intermediaries without advocacy authority; Organizational interventions in the form

of advocacy capacity empowerment, field needs verification, and distribution governance need to be developed to transform the broker's function into a more sustainable empowerment agent.

Another finding is the motivation of *da'wah* as the main foundation for some volunteers. Different from previous research that highlighted the psychosocial aspect, this study revealed that for Generation Z Muslim volunteers, social activities are also an expression of faith and a form of *da'wah bil hal*. For some volunteers, their participation in volunteer activities is part of worship. This is especially true for those who have a religious education background or are used to an Islamic environment. Even so, not all volunteers have similar motivations, some are more motivated by reasons for self-development, social relationships, or careers. Therefore, it is important for organizations like MRB to understand the various motivations of volunteers in order to be able to manage and design relevant programs and be able to strengthen their involvement in an ongoing manner.

4. Conclusion

This research has elaborated the meaning of volunteerism among Generation Z Muslims by applying a phenomenological approach in Madrasah Relawan Bengkulu. The findings of the study identified five main meanings of volunteerism: social sensitivity (altruism), emotional satisfaction, organizational activism, social connectors, and *da'wah* encouragement. The first three themes have been extensively discussed in previous studies, while the last two themes: social connectors and *da'wah* encouragement, are unexpected new discoveries in this study.

The meaning of social connectors shows that volunteers not only function to distribute aid, but also act as a liaison between parties who have resources, such as donors from the upper economic class, and people in need. In this process, volunteers build harmonious relationships and strengthen social networks among different groups. They also have an important role in explaining the values of Muslim life to tourists and the outside community, as a form of social education and clarification of misconceptions about Islam. On the other hand, the meaning of *da'wah* encouragement indicates that for Generation Z Muslim volunteers, volunteer activities are a manifestation of the practice of Islamic values and a means to carry out *da'wah bil hal*. They view involvement in volunteer activities as a form of devotion to Allah SWT, as well as an effort to maintain the existence of religion in a diverse society. This motivation was triggered by religious experiences since childhood, Islamic-based education, and the desire to spread the values of kindness and tolerance.

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