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**DIGITAL STORYTELLING FOR ENHANCING PUBLIC UNDERSTANDING OF ZAKAT AND ASNAF: THE ZADIS PROJECT**

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**ABSTRACT**

This study introduces the Zakat and Asnaf Digital Storytelling (ZADiS) project, which aims to improve public understanding of zakat and asnaf, two central concepts in Islamic financial education. Although zakat is one of the five pillars of Islam, studies show that more than 30% of eligible Muslims in Malaysia do not consistently fulfil their zakat obligations. According to the Department of Statistics Malaysia, in 2023, zakat collection reached RM 1.05 billion, yet awareness of zakat types and asnaf categories remains low. Traditional teaching methods, such as sermons, brochures, and static websites, have limited effectiveness, particularly among younger generations who prefer digital and interactive content. To address this challenge, ZADiS developed 17 short animated videos (9 on zakat types and 8 on asnaf categories), each lasting two minutes and combining one minute of narrative storytelling with one minute of explanatory content. The project followed four phases: needs identification with two zakat experts, content design and production using Adobe Animate, validation by experts, and user testing with five university-aged participants from diverse backgrounds. The findings revealed that all participants reported increased comprehension, with 100% affirming the videos' educational value. Experts highlighted the clarity and cultural appropriateness of the materials. These results confirm that digital storytelling enhances engagement, emotional connection, and comprehension of complex religious concepts. The study recommends training zakat staff in digital media production and expanding ZADiS into schools, universities, and public campaigns. Future directions include piloting AR/VR applications to create more interactive and immersive Islamic education experiences.

**Keywords:** Zakat & asnaf, Digital storytelling, Educational animation, Public awareness, Islamic education technology, Qualitative research.

## INTRODUCTION

Zakat is a cornerstone of Islamic economic principles, serving as both a spiritual obligation and a mechanism for social justice. It redistributes wealth, alleviates poverty, and sustains communal welfare. Despite its centrality as one of the five pillars of Islam, challenges in public awareness and compliance persist. In Malaysia, zakat collection reached RM 1.05 billion in 2023, marking a steady increase from RM 850 million in 2020 (Department of Statistics Malaysia, 2024). Yet, surveys show that more than 30% of eligible Muslims still do not consistently fulfil their zakat obligations (Ibrahim, 2023). This indicates a disconnection between rising institutional collections and individual understanding of zakat rules, particularly regarding the different types of zakat and the categories of eligible recipients, known as *asnaf*.

However, this issue is not confined to Malaysia; rather, it is also a global concern. Globally, zakat literacy and compliance remain below potential. In Indonesia, home to the world's largest Muslim population, zakat contributions account for less than 3% of the country's total potential, largely due to low public awareness and weak outreach strategies (Ascarya & Rahmawati, 2020; Hasanah, 2022). In the Middle East, zakat education is still dominated by sermons and religious talks, with limited integration of digital tools, reducing accessibility for younger audiences (Obaidullah, 2021; Alhashmi & Aziz, 2022). In South Asia, Pakistan's centralised zakat system collects significant amounts annually, but studies show that beneficiaries remain unclear to much of the public, contributing to mistrust and under-compliance (Khan & Jareen, 2018; Ahmad & Khan, 2021). These cases demonstrate that zakat awareness is a widespread challenge across Muslim-majority countries.

In addition, reliance on traditional teaching methods further compounds the problem. Conventional approaches such as mosque sermons, brochures, and static websites are often information-heavy but engagement-poor, failing to appeal to digital-native generations (Ali, 2021). In contrast, contemporary educational research highlights the effectiveness of multimedia learning and digital storytelling in improving comprehension and retention. Mayer's (2001) multimedia learning theory argues that combining visual and auditory elements enhances understanding, while constructivist theory emphasises learning through active engagement and experience (Bruner, 1966). Applying these frameworks to Islamic education suggests that innovative, interactive approaches can make zakat concepts clearer and more memorable.

At the same time, advances in educational technology suggest possible solutions. Yusof and Ahmad (2022) found that integrating multimedia in religious teaching increased student motivation and comprehension, while Erwan and Munifah (2023) demonstrated that digital narratives make religious teachings more relatable. Similarly, Alzahrani and Alalwan (2022) showed that virtual reality (VR) applications enhanced student engagement in Saudi Islamic schools, and Rahimi and Yadollahi (2023) found that augmented reality (AR) improved learners' conceptual understanding in religious contexts. These findings confirm that culturally relevant, technology-enhanced tools have the potential to modernise religious education. However, despite such advances, the application of digital storytelling to zakat education remains limited, particularly in Malaysia and the wider Muslim world.

Taken together, these insights point to the need for innovative approaches such as ZADiS. ZADiS uses short, animated videos, each lasting two minutes, with one minute of dramatic storytelling and one minute of clear explanation, to present zakat and *asnaf* concepts in an engaging and accessible format. Supported by prior research showing that storytelling connects emotional and intellectual learning (Robin, 2016; Sadik, 2008), the project follows a structured four-phase methodology: needs identification with experts, content development, validation with zakat authorities, and user testing with diverse participants. Unlike

earlier studies that remained largely conceptual, ZADiS offers both expert validation and user-based evaluation, providing practical evidence of its effectiveness.

In summary, while zakat remains an essential pillar of Islam, its public understanding and compliance are constrained by outdated teaching methods and limited engagement strategies. Global and local evidence shows that innovative, digital approaches are urgently needed. By leveraging storytelling, multimedia learning, and cultural relevance, ZADiS positions itself as a timely and practical response. This study not only demonstrates how digital media can modernise Islamic financial education but also provides a replicable model for zakat institutions worldwide.

The objectives of the study are as follows:

- To identify the key educational needs in zakat and asnaf through expert consultation.
- To design and develop short animated digital storytelling videos using Adobe Animate.
- To validate the content with zakat experts for accuracy, cultural appropriateness, and religious alignment.
- To evaluate the effectiveness of the videos in improving public understanding of zakat and asnaf through user testing.

## LITERATURE REVIEW

To better position ZADiS within current scholarship, the following literature review examines digital storytelling, Islamic education challenges, and multimedia learning theory.

### Digital Storytelling in Education

First, research on digital storytelling provides a foundation for understanding its educational value. Digital storytelling is widely recognised as an effective approach in education because it combines visuals, audio, and narrative to make learning more engaging and memorable. Robin (2016) showed that this method improves participation and supports deeper understanding. Similarly, Sadik (2008) highlighted its role in encouraging creativity and active involvement, while Miller and Pennycuff (2008) found that it connects emotions with intellectual learning, improving literacy outcomes.

Recent studies extend these findings into religious and cultural contexts. Erwan and Munifah (2023) demonstrated that digital narratives make Islamic teachings more relatable, while Yusof and Ahmad (2022) showed that multimedia in Islamic education increases motivation and comprehension. Alzahrani and Alalwan (2022) confirmed that virtual reality can improve engagement in Islamic studies, and Rahimi and Yadollahi (2023) reported that augmented reality enhances understanding and motivation. Together, these studies underline the potential of digital tools in both general and religious education.

### Islamic Education and Engagement Challenges

Building on this, studies in Islamic education highlight ongoing engagement challenges. Islamic education still relies heavily on traditional formats such as lectures, printed texts, and static websites. These methods are often less effective for younger audiences who are more familiar with digital platforms. Mokhtar et al. (2010) observed that conventional approaches fail to stimulate emotional and intellectual engagement. Research in science and Islamic education shows that multimedia formats can overcome this gap. Rahmawati et al. (2016) and Pratriwi (2017) reported that animation improved learning outcomes in

physics classes, while Yusof and Ahmad (2022) emphasised that multimedia tools help students understand Islamic subjects more effectively. These findings suggest that Islamic education could benefit from wider adoption of digital storytelling.

### **Multimedia Learning and Constructivist Theory**

Furthermore, theoretical perspectives such as multimedia learning and constructivism explain why digital storytelling can be effective. The ZADiS project builds on two theoretical frameworks. Mayer's (2001) multimedia learning theory argues that people learn better when words and visuals are presented together. Constructivist learning theory (Bruner, 1966) emphasises that learners build knowledge through active engagement and personal experience. Together, these perspectives explain why storytelling, combined with digital media, can create meaningful and interactive learning environments.

### **Comparative Religious Media Projects**

In addition, comparative religious media projects offer useful benchmarks. Digital storytelling has been successfully applied in other faith traditions. The BibleProject uses animated videos to explain scripture and has reached more than 620 million viewers worldwide (Think Red Ink, 2023; Movieguide, 2024). Similarly, SikhNet offers over 80 animated stories for children to communicate Sikh teachings (SikhNet, n.d.). These initiatives show how creative media can modernise religious education and expand its reach. However, comparable projects in Islamic education are fewer and less developed, particularly in areas such as zakat and asnaf.

### **Gaps in Existing Literature**

Finally, the discussion of gaps highlights where this study makes its most significant contribution. From the reviewed studies, several gaps remain clear:

- Limited application in Islamic education: Most digital storytelling research focuses on science, literacy, or general education, with little emphasis on Islamic financial education.
- Lack of practical testing: Many studies remain conceptual, with minimal user validation across diverse cultural and religious groups.
- Underexplored zakat education: Few initiatives use digital storytelling to explain zakat and asnaf, despite low awareness and compliance (Ismail, Shaikh, & Shafiai, 2020).

### **Justification for the Study**

The Zakat and Asnaf Digital Storytelling (ZADiS) project addresses these gaps by producing culturally relevant, short animated videos, validated by experts and tested with users. By combining storytelling with multimedia principles, ZADiS provides a practical, replicable model for Islamic education. This study, therefore, contributes not only to modernising religious education in Malaysia but also to the wider global discussion on how digital tools can enhance financial literacy and social responsibility in faith-based contexts.

## METHODOLOGY

In response to these gaps, the study adopted a qualitative methodology with four distinct phases. This study employed a qualitative research design because it is well-suited for exploring how people experience and understand educational content in depth (Creswell & Creswell, 2018). A four-phase approach was adopted to address the gaps identified in the literature: the lack of culturally relevant content, limited expert validation, and minimal user testing in Islamic education.

### **Phase 1: Needs Identification**

Phase 1 focused on identifying content needs. Semi-structured interviews were conducted with two experts from the Lembaga Zakat Negeri Kedah (LZNK). This step ensured that the project content was religiously accurate and locally relevant, addressing the gap highlighted by Azman and Abidin (2015). The experts identified key challenges in zakat education and guided the selection of topics for digital storytelling.

### **Phase 2: Content Development**

Following this, Phase 2 involved developing the animated content. Based on expert input, a series of short animated videos was developed using Adobe Animate. Each video lasted two minutes, combining one minute of dramatic storytelling with one minute of explanation. This format directly responded to calls in the literature for engaging and accessible formats (Mayer, 2001; Robin, 2016). The content was aligned with Islamic teachings and adapted to local practices (Hamzah et al., 2020).

### **Phase 3: Expert Validation**

Next, Phase 3 addressed expert validation to ensure religious and cultural accuracy. Two professionals from LZNK reviewed the prototype videos to ensure religious correctness, cultural appropriateness, and clarity. Their feedback was used to refine narration, visuals, and scripts. This step strengthened credibility and addressed the common weakness of insufficient expert validation in Islamic edtech projects (Yusof & Ahmad, 2022).

### **Phase 4: User Validation and Pilot Study**

Finally, Phase 4 centred on user validation and pilot testing. A small pilot study was conducted with five university-aged participants, including Muslims and non-Muslims, selected through purposive sampling (Patton, 2015). This diverse sample was designed to test inclusivity and cross-cultural comprehension, which is often missing in earlier Islamic education studies (Guest, Bunce, & Johnson, 2006). Table 1 presents the demographic details of the participants.

**Table 1**

*Sample in the User Validation*

User	Gender	Age Range	Ethnicity	Religion
User 1	Male	20–29	Chinese	Buddhist
User 2	Male	20–29	Chinese	Buddhist

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User	Gender	Age Range	Ethnicity	Religion
User 3	Male	20–29	Malay	Muslim
User 4	Male	20–29	Malay	Muslim
User 5	Female	20–29	Chinese	Buddhist

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The pilot focused on initial comprehension and engagement. While the small sample does not allow generalisation, it provided valuable insights into how digital storytelling can convey Islamic financial concepts to both Muslim and non-Muslim audiences. Together, these phases provided a comprehensive process for content creation and evaluation.

### **Data Collection and Analysis**

Data were collected from expert interviews and user questionnaires. The responses were analysed using thematic analysis, following the six-phase framework by Braun and Clarke (2006). Themes such as clarity of content, emotional engagement, and educational value emerged. Manual coding was used, but future research could employ software such as NVivo to enhance rigour and transparency (Bazeley & Jackson, 2013).

### **Ethical Considerations**

All participants gave informed consent and were assured of anonymity and confidentiality. No personal identifiers were recorded, ensuring compliance with ethical standards in qualitative research (Creswell & Creswell, 2018). The outcomes of this process are presented in the following section, beginning with the ZADiS conceptual model.

## **RESULTS AND FINDINGS**

This section presents the outcomes of the study, focusing on the ZADiS conceptual model, the prototype videos, expert validation, and user feedback. Together, these results demonstrate how digital storytelling can be applied to enhance public understanding of zakat and asnaf.

### **ZADiS Conceptual Model**

The conceptual model provided the foundation for prototype development. It was designed as a practical response to the limitations of traditional zakat education methods such as sermons, brochures, and printed guides, which often fail to engage younger audiences (Mokhtar et al., 2010; Sadik, 2008).

The model integrates multimedia learning theory (Mayer, 2001), which emphasises that learning is improved when visuals and narration are combined, and constructivist theory (Bruner, 1966), which underlines the importance of active participation in building knowledge. By merging these frameworks, ZADiS positions digital storytelling as a tool that links emotional engagement with intellectual understanding.

Using Adobe Animate, ZADiS produces two-minute animated videos, structured as one minute of dramatic storytelling followed by one minute of clear explanation (Hamzah, Harun, Ismail, Saad, & Mat Nor, 2020). This balance simplifies complex religious content while retaining user interest, aligning with evidence that narrative-driven formats are more memorable and engaging (Robin, 2016; Miller & Pennycuff, 2008).

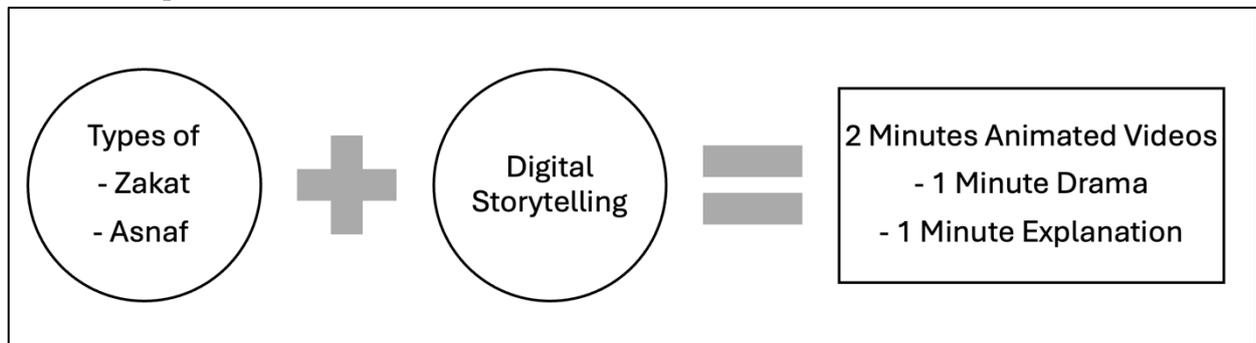
The development process followed four structured phases:

- Needs Identification through expert interviews and content analysis (Creswell & Creswell, 2018; Braun & Clarke, 2006).
- Content Development of animated prototypes.
- Expert Validation by Zakat professionals.
- User Feedback from diverse participants (Patton, 2015).

This structured design ensured that content was not only accurate and religiously appropriate but also culturally relevant and engaging. Importantly, the model contributes to broader goals of Islamic financial literacy and long-term poverty reduction, echoing findings that highlight the role of zakat education in strengthening social welfare (Ismail, Shaikh, & Shafiai, 2020).

**Figure 1**

*ZADiS Conceptual Model*



To address the educational challenges identified, the team proceeded to develop prototype videos as part of the ZADiS initiative. These videos were designed to present zakat and asnaf concepts in a visually engaging and easily understandable format, aligning with the project's goal of enhancing public awareness through digital storytelling. Based on this model, 17 videos were created covering zakat types and asnaf categories.

### **Prototype Videos of ZADiS**

Seventeen short animated videos were developed, nine focused on different types of zakat and eight on the categories of asnaf. Each video was two minutes long and followed the narrative-plus-explanation structure. Table 2 summarises the scope of the videos, which range from zakat on livestock, income, and savings to explanations of asnaf categories such as fakir, miskin, and muallaf.

**Table 2**

*Summary of ZADiS Animated Videos*

No.	Video Title	Category	Focus
1	Zakat Binatang Ternakan	Zakat	Livestock zakat (e.g., cows, goats)
2	Zakat dan Cukai	Zakat	Relationship between Zakat and modern taxation
3	Zakat Emas	Zakat	Zakat on gold and silver
4	Zakat Padi	Zakat	Agricultural zakat (e.g., rice)
5	Zakat Pendapatan	Zakat	Income zakat from salary and freelance work
6	Zakat Perniagaan	Zakat	Business zakat on profits and assets
7	Zakat Saham	Zakat	Zakat on shares and stock investments
8	Zakat Wang KWSP	Zakat	Zakat on retirement savings (e.g., EPF)
9	Zakat Wang Simpanan	Zakat	Zakat on general savings
10	Asnaf Fakir	Asnaf	Extremely poor individuals
11	Asnaf Miskin	Asnaf	Poor individuals with limited resources
12	Asnaf Al-Gharimin	Asnaf	Individuals in debt
13	Asnaf Fisabilillah	Asnaf	Those striving in the path of Allah (e.g., da'wah, education)
14	Asnaf Muallaf	Asnaf	New converts to Islam
15	Asnaf Amil	Asnaf	Zakat administrators
16	Asnaf Musafir	Asnaf	Stranded travellers in need
17	Asnaf Ar-Riqab	Asnaf	Individuals seeking freedom (e.g., from slavery or human trafficking)

One example of the ZADiS video prototype is shown in Figure 2. It provides an example from the “Zakat Binatang Ternakan” (Livestock Zakat) video. The opening drama contextualised the concept by showing a farmer’s story, followed by a concise explanation of zakat rules for livestock. This approach reflected the project’s aim of combining emotional connection with clear instruction.

Figure 2

Screenshots from the Livestock Zakat (Zakat Binatang Ternakan) Animation



## Expert Validation

To ensure accuracy, these prototypes were reviewed through expert validation. Both experts from the Lembaga Zakat Negeri Kedah confirmed the accuracy and appropriateness of the content. Their assessments emphasised the value of ZADiS for public education campaigns:

- Expert 1: “The simple explanations make zakat rules much easier to follow compared to brochures.”
- Expert 2: “The storytelling captures attention quickly, which is essential for awareness campaigns.”

Their feedback led to refinements in voice narration and visual symbolism, improving clarity and cultural resonance. Complementing this, user validation provided insights into comprehension and engagement.

### **User Validation and Pilot Study**

The pilot study involved five university-aged participants, including Muslims and non-Muslims. Despite the small sample, feedback was consistent in highlighting the educational value of the videos.

- A Muslim participant reflected: “I used to find zakat categories confusing, but the video made it clear in just two minutes.”
- A non-Muslim participant explained: “Even though I’m not Muslim, the story helped me understand why zakat matters in society.”

This cross-cultural comprehension suggests that ZADiS has potential not only for Muslim education but also for broader public awareness in diverse societies.

Table 3 presents the themes from user and expert validation. All participants endorsed the videos’ educational value, though feedback on clarity and emotional engagement was less explicit.

**Table 3**

*Themes Identified from User and Expert Feedback*

Theme	Users Supporting (out of 5)
Clarity of Content	<i>not explicitly mentioned</i>
Emotional Engagement	<i>not explicitly mentioned</i>
Ease of Understanding	1
Educational Value	5
Preference over Traditional Methods	<i>not explicitly mentioned</i>

*Note:* While the document strongly emphasises educational value, other themes, such as emotional engagement and clarity, were less explicitly mentioned in user feedback.

The findings reveal three main insights:

- High educational value – Participants consistently reported that the videos made zakat concepts easier to understand.
- Moderate clarity and emotional engagement – Limited duration and the use of generic characters reduced narrative depth, affecting emotional resonance.
- Inclusive potential – Non-Muslim participants also reported understanding zakat concepts, highlighting the broader applicability of digital storytelling in multicultural contexts.

To address the weaker areas, future iterations could:

- Incorporate more personalised and culturally specific stories.
- Extend video duration slightly or add interactive elements such as quizzes.
- Use clearer voice narration and more expressive visuals.

Overall, the results show that ZADiS successfully meets its primary aim: making zakat and asnaf more accessible through digital storytelling. The expert validation confirmed religious and cultural correctness, while user feedback highlighted strong educational value and inclusivity. While improvements in clarity and emotional depth are still needed, ZADiS represents a promising step toward modernising zakat education with creative and engaging digital tools. To interpret these findings, the next section discusses how they align with research objectives, previous literature, and broader educational implications.

## **ANALYSIS AND DISCUSSION**

### **Alignment with Research Objectives**

First, alignment with research objectives confirms the study's methodological rigour. The study set out to achieve four objectives: (1) to identify key educational needs in zakat and asnaf, (2) to develop short animated videos, (3) to validate the content with experts, and (4) to evaluate user understanding. The results indicate that all four objectives were successfully met. Expert interviews clarified the content focus, animated prototypes were developed, validation ensured cultural and religious accuracy, and user testing confirmed learning improvements. Together, these outcomes strengthen the study's credibility and demonstrate that the ZADiS model is both practical and effective (Hamzah et al., 2020).

### **Themes from Thematic Analysis**

Second, thematic analysis revealed three main themes: clarity of content, emotional engagement, and educational value (Braun & Clarke, 2006). Each theme connects directly to the research objectives:

- Clarity of content – addressed the need to simplify zakat and asnaf concepts into an accessible format.
- Emotional engagement – reflected the ability of storytelling to capture attention and appeal to younger, digitally oriented audiences.
- Educational value – demonstrated that participants improved comprehension and retention after watching the videos.

These outcomes align with multimedia learning theory (Mayer, 2001), which highlights the benefits of combining words and visuals, and with constructivist learning theory (Bruner, 1966), which emphasises active, meaningful engagement in building knowledge.

### **Comparison with Previous Research**

Third, comparisons with earlier research underscore both similarities and unique contributions. The findings confirm and extend prior research on digital storytelling. Earlier studies emphasised its role in improving participation, creativity, and intellectual–emotional connections (Robin, 2016; Sadik, 2008; Miller & Pennycuff, 2008). ZADiS reinforces these claims while applying them to the underexplored domain of Islamic financial education. In contrast to traditional methods such as brochures or lectures—which are often perceived as dry and ineffective for younger learners (Mokhtar et al., 2010)—ZADiS

demonstrated that combining narrative and explanation in short videos can produce a more interactive and relatable learning experience.

### **Weaknesses Identified**

Nevertheless, certain weaknesses were also identified, highlighting areas for refinement. Despite its strengths, the study identified two limitations in the ZADiS approach. First, feedback on clarity and emotional engagement was less consistent compared to educational value. The short two-minute format and use of generic characters limited narrative depth, reducing both resonance and detail. Second, the small sample size restricted generalisability. Prior work suggests that more personalised stories and culturally specific visuals could enhance both clarity and emotional impact (Miller & Pennycuff, 2008). Future iterations should therefore refine storytelling methods, extend video length slightly, and explore interactive features.

### **Cross-Cultural Insights**

Importantly, cross-cultural insights broaden the project's relevance. Non-Muslim participants also benefited from the videos. They reported a better understanding of zakat and its social significance, suggesting that ZADiS supports inclusive public education across cultural and religious groups. Although the pilot sample was small, this cross-cultural insight highlights the broader potential of digital storytelling in fostering interfaith literacy and social cohesion (Guest, Bunce, & Johnson, 2006).

### **Policy and Practice Implications**

Finally, the policy and practice implications suggest ways forward for scaling ZADiS. The results indicate that ZADiS has practical relevance beyond its pilot setting and can inform broader educational and policy initiatives. Key recommendations include:

- Integrating digital storytelling into national zakat education campaigns to increase public awareness and compliance.
- Training zakat staff in digital content creation to ensure sustainability and reduce reliance on external providers (Truong, Hayes, & Garrett, 2016).
- Piloting interactive and immersive formats such as AR and VR to strengthen clarity, engagement, and long-term retention (Alzahrani & Alalwan, 2022; Rahimi & Yadollahi, 2023).
- Conducting larger comparative studies that measure learning gains against traditional methods and evaluate compliance outcomes (Creswell & Creswell, 2018).

Drawing these points together, the conclusion summarises key contributions and presents actionable recommendations.

## CONCLUSION

Overall, ZADiS demonstrates how creative media can transform zakat education. The ZADiS project shows that short, animated digital stories can significantly improve public understanding of zakat and asnaf, especially for younger, digitally literate audiences. Using a structured four-phase process needs identification, content development, expert validation, and user testing. ZADiS combined emotional storytelling with clear explanations to increase engagement and comprehension (Robin, 2016; Sadik, 2008). Collaboration between academic partners and zakat authorities ensured religious accuracy and cultural relevance, while user testing confirmed educational value (Miller & Pennycuff, 2008; Mokhtar et al., 2010).

In comparison with other faith-based media initiatives, ZADiS offers a distinct focus on Islamic financial literacy. A key contribution of ZADiS is its focus on Islamic financial education, an area where digital storytelling has rarely been applied. While previous studies highlighted the effectiveness of multimedia in science and literacy (Rahmawati et al., 2016; Miller & Pennycuff, 2008), ZADiS demonstrates its value in teaching zakat and asnaf. Another unique feature is its inclusive testing with Muslim and non-Muslim participants, showing that the format supports cross-cultural understanding. The project also contributes a replicable process model that zakat institutions can adopt, ensuring accuracy, cultural sensitivity, and sustainability. Finally, ZADiS positions Islamic education within the global landscape of digital faith-media, standing alongside initiatives like the BibleProject and SikhNet, while being the first to focus specifically on zakat and asnaf (Movieguide, 2024; SikhNet, n.d.; Think Red Ink, 2023). Based on these outcomes, several recommendations are proposed for practice, training, and future research:

- Integrating ZADiS materials into national zakat strategies and awareness campaigns.
- Training zakat staff in digital storytelling and affordable production tools (Truong, Hayes, & Garrett, 2016).
- Piloting interactive and immersive technologies such as AR and VR to enhance clarity and engagement (Alzahrani & Alalwan, 2022; Rahimi & Yadollahi, 2023).
- Expanding evaluation with larger, more diverse samples to measure long-term learning and compliance outcomes (Guest, Bunce, & Johnson, 2006; Creswell & Creswell, 2018).
- Developing a sustainability plan for updating, localising, and scaling ZADiS content through schools, mosques, and digital platforms.

In summary, ZADiS makes a distinctive contribution by bridging Islamic education and creative media. It offers a practical, replicable, and globally relevant model for modernising religious education and improving financial literacy. By investing in digital storytelling, zakat institutions can strengthen public awareness, build cross-cultural understanding, and increase zakat compliance in the long term.

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