



Organizational Communication Strategy at BAZNAS Institution in Raising Zakat Funds in Bandar Lampung City

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ABSTRACT

Social welfare problems are a problem of the entire Indonesian nation that requires the attention of all parties, including the government, the business world and the community. The government tries to overcome social problems through various programs and activities, but the problem is never resolved. In this regard, zakat can act as a source of socio-economic resources for Muslims. This means that the utilization of zakat managed by the Amil Zakat Agency is not only limited to certain activities based on conventional directives, but can also be used for the economic activities of the ummah such as poverty and unemployment assistance programs, using zakat as working capital for activities produced by those in need. The research method in this title is descriptive analysis or qualitative, which is carried out in the field to explain the strategies used in the management of zakat to raise more funds. This research was conducted by applying the study to the National Amil Zakat Agency (BAZNAS) of Bandar Lampung City by using primary data. The results showed that the communication strategy carried out by BAZNAS Institution in collecting people's funds is by implementing interpersonal communication, namely through friendship both formally and informally or by socializing to the public about the National Amil Zakat Agency (BAZNAS). The succession of communication strategies is carried out by intensifying online and offline marketing activities utilizing zakat utilization content and post-utilization reports on zakat funds. Communication Strategy The communication strategy applied by the National Amil Zakat Agency in Efforts to Collect zakat is to use interpersonal communication to foster trust, BAZNAS's existence is known to a wide audience through amil silaturrahmi activities, successive information and office location.

Keywords: *Communication, BAZNAS Institution, Zakat Distribution*

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INTRODUCTION

Every Indonesian citizen, including the government, the private sector, and civil society in general, has a stake in solving social welfare problems (Sulistiyowati dkk., 2020). Many government-led initiatives aim to address social problems, but none have proven successful. This is because there are so many problems everywhere, and solutions are scarce.

Thus, Muslims can rely on zakat to help augment their economic and social status. In other words (Ali Ramdhani dkk., 2020), Badan Amil Zakat is not restricted to allocating zakat solely for charitable purposes, as are other zakat management institutions; instead, they can use zakat as working capital for economically productive activities such as anti-poverty initiatives and job seeker support (Garcia-Chevesich dkk., 2020). Helping people in need is one of the many purposes of zakat. Zakat is one of the forms of sharia that Allah SWT. has made more accessible to Muslims to encourage them to share their resources with those in need. (Kartikawati & Purnomo, 2018) In such a scenario, Muslims may turn to zakat as a source of social and economic support. Since it is a form of zakat that provides much-needed funds, Burhanuddin Chatib's idea of strengthening society through zakat worship can be used to combat social problems.

The management of zakat should be done professionally and accountable to the community and the government (Abuhassna dkk., 2020), as well as zakat should be used for the development of the nation and state, especially in order to alleviate poverty and social inequality (Suparmi dkk., 2020). The processing of zakat must follow specific guidelines because the requirement of zakat, ilzami ijbari (absolute obligation), is what it is, and must be done.

One of the responsibilities of Indonesia's implementing agencies is to establish a branch of the Badan Amil Zakat (BAZ) in Bandar Lampung city (Saud dkk., 2020). BAZ is one of many institutions across the country responsible for collecting and distributing ZIS funds. Badan Amil Zakat Nasional (BAZNAS) Bandar Lampung City is also known by its acronym (Reich, 2020). Baznas Bandar Lampung City offers an option to avoid this. Realizing economic equity in the distribution of zakat money in the form of social economic influence will help improve the justice system and national economic development.

From the description above one of the community empowerment strategies of BAZNAS Bandar Lampung City is a program used as a form of productive zakat program empowerment (Fitri dkk., 2019), the business capital assistance program can run smoothly and effectively depending on the amount of zakat funds collected. and the allocation made by BAZNAS must prioritize productive and targeted businesses. In particular, this business capital assistance fund is intended to help business actors who are entitled to receive zakat funds to expand their business. Not including the mustahik's goods. Badan Amil Zakat Nasional's (BAZNAS) humanitarian initiatives include various disaster relief efforts. The One Family One Bachelor Scholarship (SKSS) and the BAZNAS Cendikia Scholarship (BCB) are two new scholarship programs offered by the National Amil Zakat Agency in the field of education, with each program being

implemented at different state and public universities (Ang dkk., 2020). Islamic Religious Universities (PTAIN) in Indonesia. The purpose of this research is to analyze the communication approach taken by the amil zakat institution, Pusat Zakat Nurul Fikti Bandar Lampung City, in increasing public donations (Pineda-Pinto dkk., 2022). The use of the communication strategy of the National Amil Zakat Agency (NAZA) to collect Zakat, as well as the marketing and activities of the NF Zakat Center based on the distribution of zakat to those who are entitled (mustahik) are the only indicators of communication effectiveness in this study (Sarvia dkk., 2021). Since the caliphate of the Prophet (sallallahu 'alaihi wassallam and khulafa' ar-Rashid), the administration of Zakat by Amil Zakat has been a prime example of this (Irabor dkk., 2020). One example is when the prophet Muhammad (sallallahu 'alaihi wassallam) sent Muadh bin Jabal to Yemen and when he became the governor of Yemen, he also collected people's Zakat and this is where he worked as an Amil Zakat (Wunder & Bodle, 2019). Rosulloh SAW is one example of zakat administration so that noble goals and intentions are achieved implemented, through leadership, and using institutionalized and well-structured zakat. It then became the foundation of various Amil Zakat institutions in various countries including Indonesia, especially Bandar Lampung City.

RESEARCH METHODOLOGY

The research method in this title is descriptive analysis or qualitative (Yazdanpanah dkk., 2022), which is done in the field to explain the strategies used in zakat management to raise more funds. This research was conducted by applying the study to the National Amil Zakat Agency (BAZNAS) of Bandar Lampung City by using primary data.

This research was conducted at the BAZNAS Office on Jl. Basuki Rahmat No. 26, Sumur Putri, South Telukbetung District, Bandar Lampung City. Primary data that the author uses is by using the direct interview method to the leadership of BAZNAS Bandar Lampung City and related departments (Samuelson dkk., 2020). The researcher begins by determining the internal and external factors that are factors related to the collection of zakat funds, knowing the general strategy that must be done (Unick dkk., 2019). The subjects chosen as informants did have the most number of research participants, this was done among others by matching the characteristics of the informants with the characteristics of the people under study. A review was reflected to determine the quality of the informants.

RESULT AND DISCUSSION

Strategies in Raising Zakat Funds at BAZNAS Bandar Lampung City

Formally established on January 17, 2001, through Presidential Decree No. 8 of 2001, BAZNAS is an independent, trusted, and presidentially accountable body or organization (Azoulay dkk., 2019). Through the presidential decree, BAZNAS is given the authority and responsibility to organize national management, including the

establishment of planning functions, courts, accountability for the collection of zakat funds, distribution of zakat, and utilization of zakat.(Pericoli, 2023)

According to the findings, Badan Amil Zakat Nasional (BAZNAS) relies on interpersonal communication, such as formal and informal meetings or socialization to the community, as the main method of communicating with the community to raise awareness and finance (Kalpazidou Schmidt & Cacace, 2019). The increase in online and offline marketing activities that feature zakat utilization content and post-utilization reports of zakat funds that have been processed and presented to muzakki and the wider public, especially those who have the potential to pay zakat, is a succession of these communication strategies.(Dally, 2022)

According to David K. Berlo, there are three main purposes and applications of communication in zakat management: inform, persuade, and entertain (Adams & Charnley, 2020). The obligation to spread the message of zakat, which provides an opportunity to give zakat and thus become my believer. According to my unofficial poll of Muslims in Bandar Lampung City, they all agree that fulfilling the obligation of zakat is important (Ali Ramdhani dkk., 2020). However, each person has their own way of practicing zakat. A critical attitude towards the management of people's funds by social institutions, lack of information about contemporary zakat fatwas and the virtues of paying zakat through amil institutions as exemplified by the Prophet SAW, and the belief to channel zakat directly (Faculty of Economics and Social Sciences, Universitat Internacional de Catalunya, Spain dkk., 2019), infaq, and sadaqah to the rightful objects close to the muzakki all contribute to the tendency to stay away from channeling zakat through amil zakat institutions.

The organizational communication of Badan Amil Zakat Nasional (BAZNAS) has two objectives (Roberts dkk., 2020): (a) educating the potential public about zakat as an obligation that must be fulfilled if a Muslim's wealth reaches the nishaa threshold; and (b) building relationships to reassure muzakki who entrust their zakat to BAZNAS that their money is well managed.

The muzakki, a regular zakat payer, was inspired to do so by an amil visit (Garcia dkk., 2019), where he was taught about zakat, given details about the agency's services, and shown various options of how his donation could be used through the agency's Zakat Utilization Program Menu (Coomans, 2019). By using social media as a means of communication with zakat utilization information content, Badan Amil Zakat Nasional (BAZNAS) has further strengthened its presence and relationship with muzakki who regularly pay zakat at the agency, but has yet to motivate people who have the potential to decide to pay zakat at the agency on a regular basis.(Khan dkk., 2020)

CONCLUSION

Transmission Method The technique of the National Amil Zakat Agency to reach out to muzakki in an effort to raise zakat is by face-to-face, with the aim of gaining muzakki's trust. BAZNAS is known by the general public thanks to its hospitality

services, word of mouth advertising, and strategically located offices along major highways. BAZNAS utilizes offline and online marketing by maintaining constant contact and utilizing various internet platforms. BAZNAS seeks to improve understanding and compliance of zakat, infaq, and sadaqah through educational programs. Contribute to the growth of distribution channels and alliance partners through mutually beneficial offers. Health, religion, disaster relief, and financing for micro, small, and medium enterprises are examples of the six types of applications. Mustahik's special needs are taken into account at every stage of the verification process, and he receives assistance tailored to his specific situation.

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