



Zakat awareness campaign (study on LAZNAS Indonesian zakat initiative South Sulawesi representative office)

Mohammad Heri Saptono¹, Nurhidayat Muhammad Said², & Kamaluddin Tajibu³

^{1,2,3}Universitas Islam Negeri Alauddin Makassar

Correspondence Email: mohammadherisaptono@gmail.com

ABSTRACT

This research discusses the Zakat Awareness Campaign (Study at the LAZNAS Indonesian Zakat Initiative South Sulawesi Representative Office), with the aim of analyzing the efforts that have been made in implementing the zakat campaign and to analyze the opportunities and challenges of implementing the zakat campaign in an effort to increase zakat awareness by the Amil Zakat Institution National Indonesian Zakat Initiative (IZI) South Sulawesi representative office. The type of research is qualitative, located on Jl. Emmy Saelan Monument No.60-27, Tidung, Kec. Rappocini, Makassar City, South Sulawesi (IZI South Sulawesi Office) With a communication approach. Data collection techniques using observation, interviews and documentation. Primary data sources are the head of the IZI South Sulawesi branch, the amil who work within the branch, and several people who are partners or muzakki at LAZNAS IZI. Secondary data was obtained from books, journals and writings. The collected data is analyzed by reducing the data, then presenting it and finally drawing conclusions. The results of the research found that the zakat awareness campaign carried out by the LAZNAS Indonesian Zakat Initiative, South Sulawesi representative office, was (1) The zakat campaign was implemented by forming divisions under the field of Zakat Partnership and Education. Each division will run a special program as an implementation of the zakat campaign. (2) the opportunities that exist in the zakat campaign process are the large number of Muslims in South Sulawesi, technological developments, zakat volunteers in various regions and the existence of communities that are partners in collecting zakat funds. The challenges faced by LAZNAS IZI are the low level of public trust in zakat institutions and the lack of professional human resources or amil in carrying out zakat campaign tasks. The change in existing amil means that the institution must provide amil training in terms of communication skills with muzakki and prospective muzakki to run the LAZNAS IZI South Sulawesi zakat campaign. The implications of the research are (1) To serve as material for evaluation of the performance of the zakat amil in carrying out the zakat campaign. Preparing professional human resources to manage zakat institutions and utilizing media development (2) Muzakki should try to collect zakat through institutions that

have operational permits and supervise all processes of collecting and utilizing zakat funds.

Keywords: Campaign; zakat awareness; LAZNAS IZI

1. INTRODUCTION

Zakat in Indonesia has quite high potential considering that Indonesia is the country with the largest Muslim population in the world and is also known as the most generous nation according to the World Giving Index in 2018.¹ The zakat funds collected can be used for empowerment in accordance with the eight asnaf, especially for the needy and poor. Therefore, with the existing potential of zakat, it is hoped that it will be able to alleviate poverty in Indonesia.

Looking at one of its characteristics, zakat is one of the teachings of Islam which has a social character from one of the other pillars of Islam. Its position as part of the pillars of Islam means that a person's Islam will be recognized if they have pledged monotheism (shahadah) and prayed, then they pay zakat. That is in accordance with the word of Allah SWT. QS At-Taubah/9:11

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Translation:

*"If they repent, perform prayers and pay zakat, they are your brothers in the same religion. We explain these verses in detail for people who know."*²

The universality of Islamic teachings is demonstrated by the command to pay attention to other believers, as providing material assistance is a need that not everyone can fulfill. Because basically the wealth owned by humans is a deposit and gift from Allah SWT. Inside there are rights from brothers in faith that must be fulfilled.

The rules for the obligation to pay zakat are stated in the Koran and narrated in several hadiths. These arguments explain that zakat is an important thing in the social life of the people.³

¹BAZNAS Center for Strategic Studies (PUSKAS) Team, Effectiveness of Zakat Campaigns on Institutional Brands and Zakat Collection (Jakarta: Baznas Rih. 2020), p. 1

²Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (Cet. 20; East Jakarta: CV Dar As-Sunnah, 2016), p. 188

³Patsan, Samer and Yuliarti, Growing Zakat Awareness, (Sidoarjo: Nizamia Learning Center, 2019), p. 2

Campaigns and Communications

A campaign is a study in communication science with the aim of expanding information, ideas or notions, by carrying out organized activities by people who start a series of messages. Campaigns or public campaigns can be interpreted as influencing public knowledge, public attitudes and behavior. Campaign organizations or campaign teams vary greatly depending on the needs of the organization.⁴

A campaign is basically a communication process carried out by individuals or groups with the aim of creating a certain effect or impact. Campaign activities cannot be separated from a series of planned communication actions with the aim of getting an effect experienced by the public or audience, carried out continuously over a certain period of time.

In general, Indonesian people have a distorted understanding of campaigns. Because of the visible phenomena, the campaign was narrowed to mean only a tool to gain power by gathering the masses, providing musical entertainment and so on.⁵ If we look at its application, campaigns are not only used as a tool to gain power, many community activities are also called campaigns. Such as environmental awareness campaigns, legal awareness campaigns, and zakat campaigns run by many zakat amil institutions developing in Indonesia.

Many people interpret campaigns as propaganda. This opinion is not completely wrong because both are part of planned communication behavior and both have the aim of influencing the audience. Both forms of communication also provide ideas or present messages with full confidence without the slightest doubt in them.⁶

Campaign Management is really needed, namely the process of managing campaign activities effectively and efficiently using all available resources to realize the desired goals. Jonhson Cartee and Copeland define campaign management as the ability to design, implement, control and evaluate programs in a rational, realistic, effective and efficient manner.

Referring to the definition above, it can be understood that the importance of campaign management itself is so that campaign activities are well organized in order to obtain optimal results in accordance with the expected goals. By having a managerial element in a campaign activity, it is hoped that it can increase success in achieving these goals. Understanding and analyzing the types and models of campaigns, the basis of campaign practices, campaign actors, campaign design, campaign channels, and audiences as campaign targets are the main points of study that must be understood in the campaign management process.

⁴Fatmawati, Political Campaigns, a phenomonological approach, (Banyumas: CV. Amerta Media, 2021) p. 5

⁵Fatmawati, Political Campaigns, a phenomonological approach, p. 11

⁶ Antar Venus, Campaign Management, Theoretical and Practical Guidelines for Effective Public Communication Campaigns, (Bandung: Simbiosis Rekatama Media, 2019) p. 5

In managing campaign activities, several things must be paid attention to so that the campaign can run well, such as understanding the types and models of campaigns, theories of persuasion in campaigns, designing campaign messages, selecting campaign media, and so on.

Zakat Awareness

The development of the world of zakat is becoming more dynamic day by day. Even though new philanthropic institutions continue to emerge, zakat institutions still exist and are even increasing in number. Not to mention a number of personal print media, online media, and a number of television stations as well as networked shops or supermarkets have begun to raise awareness donations and other philanthropic activities.⁷ This activity basically encourages efforts to increase public awareness in paying their zakat.

The word "awareness" comes from the word "conscious" which means to realize, know, understand and remember. And the basic words of the word "aware" can be used in everyday language, for example the words aware, aware, and awareness. These words or expressions have different meanings depending on each change in the basic sentence used.⁸

Zakat means purity or orderliness which is intended to cleanse other people's property, which intentionally or unintentionally, is included in our property.⁹ The word zakat in Ma'rifah form is mentioned thirty times in the Qur'an, of which twenty times it is mentioned in one verse with prayer, and only once is it mentioned in the same context as prayer but not in one verse.¹⁰ In Al-Mu'minun, Allah swt says,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خِشْعُونَ

Translation:

"(Namely) those who are solemn in their prayers,"¹¹

The verse that explains *khusu'* in this matter is connected to the fourth verse which explains about zakat;

⁷Nana Sudiana, *Who Makes It Easy Makes It Easy*, (East Jakarta: Indonesian Zakat Initiative, 2017), p. xi

⁸Daryanto, *Complete Indonesian Dictionary*, (Surabaya: Apollo, 2007), p. 517.

⁹Abdurrahman Qadir, *Zakat in the Mahdah and Social Dimensions*, 2nd (Jakarta: PT. Raja Grafindo Persada, 2001), Pg. 83-84.

¹⁰Qardawi, Yusuf, *Zakat Law*, trans. Dr. Salman Harun, *Zakat Law Comparative Study of the Status and Philosophy of Zakat Based on the Koran and Hadith* (Bogor: Pustaka Lentera Antar Nusa, 2011), p. 39

¹¹Department of Religion of the Republic of Indonesia, *Al-Qur'an and Translation*, (East Jakarta: CV Dar As-Sunnah, 2016), Cet. 20, p. 342

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ¹²

Translation:

*"people who pay zakat"*¹²

The verses regarding the command of zakat are reinforced by other verses which show threats to those who send it as Allah mentioned in QS. At-Taubah;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا
كَانْتُمْ لِنَفْسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

Translation:

*"O you who believe, indeed many of the rabbis and monks actually consume people's wealth in vanity and turn (people) away from the path of Allah. Those who store gold and silver, but do not spend it in the way of Allah, give them the 'good' news (that they will receive) a painful punishment. on the day when (gold and silver) are heated in the hell of Hell then ironed (on) their foreheads, stomachs and backs (while saying), "This is what (treasure) you used to keep for yourself (not donated). So, feel (the consequences of) what you have been saving."*¹³

The basis for the absolute obligation of zakat is the command of Allah SWT. to take zakat from some of their wealth with that zakat you cleanse and purify them. In surah At-taubah (9: 103):¹⁴

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ
سَمِيعٌ عَلِيمٌ

¹²Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (East Jakarta: CV Dar As-Sunnah, 2016), Cet. 20, hh 342

¹³Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (East Jakarta: CV Dar As-Sunnah, 2016), Cet. 20, p. 192

¹⁴Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (East Jakarta: CV Dar As-Sunnah, 2016), Cet. 20, HH 203

Translation:

"Take zakat from their wealth (in order to) purify and cleanse them, and pray for them because indeed your prayer is peace for them. Allah is All-Hearing, All-Knowing."

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

Translation:

"On the day when (gold and silver) are heated in hell and then ironed (on) their foreheads, stomachs and backs (while saying), "This is what (treasure) you previously kept for yourselves (not donated). So, feel (the consequences of) what you have been keeping." ¹⁵

The legal basis for zakat is also found in one of the words of Allah SWT. An-Nur verse 56:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Translation: "

Establish prayer, pay zakat, and obey the Messenger (Prophet Muhammad) so that you will be blessed." ¹⁶

One of the wisdom of issuing zakat is that it can improve the condition of rich people and protect them from stinginess and apart from that, they are entitled to praise and praise. With the understanding of zakat both linguistically and in terms, the wealth that is given out will be a blessing, grow and increase, be holy and good.¹⁷

The words of Rasulullah Sallallahu Alaihi Wasallam to Muadz radhiallahu'anhu when deciding on Yemen:

عن ابن عباس رضي الله عنهما، أن معاذًا قال: بعثني رسول الله صلى الله عليه وسلم. قال إنك تأتي قوما من أهل الكتاب. فادعهم إلى شهادة أن لا إله إلا الله. وأني رسول الله فإن هم أطاعوا لذلك. فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة. فإن هم أطاعوا لذلك. فأعلمهم أن الله افترض عليهم صدقة تؤخذ من

¹⁵Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (East Jakarta: CV Dar As-Sunnah, 2016), Cet. 20, p. 192

¹⁶Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (East Jakarta: CV Dar As-Sunnah, 2016), Cet. 20, p. 357

¹⁷Yandi Bastiar, "Performance Measurement Model for Zakat Institutions in Indonesia" Zakat and Waqf, Vol. 6, Number 1, January 2019, p. 44.

أغنيائهم فتدرد في فقرائهم. فإن هم أطاعوا لذلك. فإياك وكرائم أموالهم. واتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب.

Meaning:

"From Ibn Abbas, may Allah be pleased with him, that Rasulullah Shallallahu Alaihi Wasallam once sent Muadz to preach to Yemen. He advised him: "Indeed, you will face people of the book, so invite them to testify that there is no god except Allah and that Muhammad is the messenger of Allah. If they have done that, then tell them that Allah has ordered them to pray five times a day and night. If they want to do that, then tell them that Allah has passed on them the zakat taken from the rich among them and returned to the poor. If they want to do that, then stay away from their wealth and be afraid of the prayers of those who are wronged, between their prayers and Allah there is no barrier."¹⁸

In various narrations, the position of zakat is explained, which is the source of the ulama's opinion regarding the obligation to zakat because zakat is one of the pillars of Islam after the Shahadatain, as the Prophet said.

عن أبي عبدالرحمن عبدالله بن عمر بن الخطاب رضي الله عنهما قال : سمعت رسول الله صلى الله عليه وسلم يقول : (بني الإسلام على خمس : شهادة أن لا إله إلا الله ، وأن محمدا رسول الله ، وإقام الصلاة ، وإيتاء الزكاة ، وحج البيت ، وصوم رمضان) رواه البخاري و مسلم

Meaning:

"From Abu Abdirrahman Abdullah bin 'Umar bin Khaththab radhiyallahu 'anhuma, said: I heard Rasulullah sallallahu 'alaihi wa sallam say "Islam is built on five things: the shahada of lâ ilâha illâllâh and muhammadur rasûlûllâh, upholding prayer, paying zakat, hajj to Baitullah, and fasting Ramadan."¹⁹

The above hadith also hints at the position of Zakat in Islam, which is also the basis for the Sharia law of zakat, the Prophet's banking. took allegiance from his friends for them to pay zakat, in a hadith narrated from Ibn Umar Ra. Rasulullah saw. said:

أمرت أن أقاتل الناس ، حتى يشهدوا أن لا إله إلا الله ، وأن محمدا رسول الله ، ويقيموا الصلاة ، ويؤتوا الزكاة ، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام ، وحسابهم على الله تعالى

Meaning:

"I was ordered to fight people until they testify that there is no god worthy of true worship except Allah and that Muhammad is Allah's messenger, establish prayers,

¹⁸Sheikh Yusuf An-Nahbani, Mukhtashar Riyadussalihin Min Kalami sayyidi Al-Mursalin. Trans. Abu Khodijah Ibnu Abdurrohman, Summary of Riyadussalihin (bandung: Irsyad Baitussalam, 2006) p. 209-210.

¹⁹Muhammadiyah Central Leadership, Tarjih Decision Association (Yogyakarta; Suara Muhammadiyah, 2018) p. 155

*and pay zakat. If they do this, then their blood and property will be protected from me, except by Islamic rights and their reckoning with Allah Ta'ala."*²⁰

With the several arguments that have been explained above, zakat is fardhu 'ain for everyone who has fulfilled the obligatory requirements for zakat based on the arguments of the Qur'an and As-Sunnah which have become ijma' and there is nothing that contradicts them. Since the time of the Prophet Muhammad. until now.

Scholars have written a lot in their books about the situation of groups of people who do not want to pay their zakat. One of them is according to Yusuf Al-Qardhawi, he emphasized that the Sunnah of the Prophet not only threatens people who do not want to pay zakat with punishment in the afterlife, but also threatens people who do not want to give the poor people real and legal punishment in the world.²¹

The Prophet emphasized the world's punishment for those who are reluctant to pay zakat as in his words:

ما منع قوم الزكاة إلا ابتلاهم الله بالسنين

Meaning:

A people is not reluctant to give zakat unless Allah brings disaster with famine and drought." (HR. At-Thabrani).²²

In another history, it is also mentioned about the retribution for those who are negligent in paying their zakat:

يا معشر المهاجرين، خمسٌ إذا ابتليتم بهن وأعوذ بالله أن تدركون: لم تظهر الفاحشة في قوم قط حتى يعلنوا بها إلا فشا فيهم الطاعون والأوجاع التي لم تكن في أسلافهم الذين مضوا، ولم يُنقصوا المكيال والميزان إلا أخذوا بالسنين وشدة المؤونة وجور السلطان عليهم، ولم يمنعوا زكاة أموالهم إلا مُنعوا القطر من السماء، ولولا البهائم لم يُمطروا، ولم ينقصوا عهد الله وعهد رسوله إلا سلب الله عليهم عدواً من غيرهم فأخذوا بعض ما في أيديهم، وما لم تحكم أئمتهم بكتاب الله ويتخيروا مما أنزل الله إلا جعل الله بأسهم بينهم

Meaning:

"O Muhajirin, there are five things that you will be tempted by, and I seek refuge in Allah so that you do not experience them. It is not for an abomination to spread among a people and then they do it openly, unless it spreads among them disease and famine that has never happened to their predecessors. They will not reduce the weights and measures unless they are tormented by a prolonged drought and the

²⁰Fuad, Muhammad, Al-Lu'lu'wal Marjan, Trans. Muh. Suhadi, et al, Al-Lu'lu'wal Marjan Pearls of Sahih Bukhari and Muslim Hadith, p.78

²¹see Qardawi, Zakat Law, trans. Dr. Salman Harun, Zakat Law Comparative Study of the Status and Philosophy of Zakat Based on the Koran and Hadith (Bogor: Pustaka Lentera Antar Nusa, 2011), p. 78

²²Qardawi, Zakat Law, trans. Dr. Salman Harun, Zakat Law Comparative Study of the Status and Philosophy of Zakat Based on the Qur'an and Hadith, p. 78

presence of an unjust ruler. They are not reluctant to pay zakat on their possessions unless the sky stops dripping water for them, if it were not for the livestock they would not be given rain. They will not violate the promises of Allah and the Messenger of Allah unless Allah will rule over them, their external enemies and control them and their leaders will not be reluctant to carry out the laws of Allah and will not consider better what Allah has sent down unless He will create fear among them."

There are so many other narrations that threaten those who are careless about not being blessed with the wealth they have, even if there is alms that is not given and then mixed with other wealth, it will reduce the blessings and become a cause of destruction. The Prophet told about wealth that must be given zakat but which is saved, on the Day of Judgment it will increase his torment as he said as narrated from Abu Hurarah Ra.;

مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شَجَاعًا أَقْرَعَ لَهُ زَبَابَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْزَمِيهِ يَعْنِي بِشَدَقِيهِ ثُمَّ يَقُولُ: أَنَا مَالِكَ، أَنَا كَنْزِكَ

Meaning:

"Whoever is given wealth by Allah, but does not pay zakat, surely on the Day of Resurrection that wealth will change into a male snake with horns and two fangs and then coil around that person on the Day of Resurrection. Then the snake ate it with its two jaws, namely with its mouth, saying, 'I am your treasure, I am your treasure."

Abu Malik Kamal Bin As-Sayyid Salim in his book explains that the Prophet then read Surah Ali Imran verse 180;

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أُتَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

*"Never should those who are stingy with the gifts that Allah has bestowed on them think that (stinginess) is good for them. On the contrary, (stinginess) is bad for them. On the Day of Resurrection, they will be covered with something with which they were miserly. To Allah belongs the inheritance in the heavens and the earth. Allah is careful about what you do."*²³

²³Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, (East Jakarta: CV Dar As-Sunnah, 2016), Cet. 20, p. 73

Among Islamic rights is zakat. Abu Bakr RA. said in front of his friends, "Zakat is a property right. By Allah, if they refuse to hand over to me a camel which they previously handed over to the Messenger of Allah. I will definitely fight them for holding him back."²⁴The Khulafa Ar-rasyidun pay great attention to zakat collection. In fact, not only occasionally do they give warnings to Muslims who hold back their wealth so that they will not pay zakat. Of course, they did this because they saw how the Prophet paid attention to the collection of zakat, sometimes to the point of assigning his companions to collect zakat. If people refuse to pay zakat, they will receive a qadariyah punishment, namely disasters in the form of hunger and drought and there will be Allah's punishment in the afterlife. Apart from that, in the world they are also bound by sharia law, namely the implementation of Islamic law by forcefully requesting those who are under the power of Muslims to enforce Islamic law and even fight those who rebel.

Understanding the requirements for assets for which zakat must be issued is important so that there are no mistakes on the part of the amil in collecting zakat assets. Like the place where you live, the clothes you wear, the books you keep for reading, the tools you use with your hands, and various other assets, what is the law regarding zakat on them?

2. METHODS

1. Type and Location of Research

The type of research used in this research is qualitative field research, namely research in which data collection is carried out in the field. This research is descriptive in nature, based on the phenomenon of the large number of social inequalities that occur in the surrounding environment, especially in the Muslim community, there are still many disparities in the community's economy. One of the characteristics of qualitative research is that hypotheses are built during the research stages, after being tested or confronted with the data obtained by the researcher during the research, so that there is no specific hypothesis when the research begins. Descriptive research is limited in nature to efforts to reveal a problem and the situation as it is, so it is only a disclosure of facts. This research uses in-depth interviews to describe data that the author obtained directly regarding a situation or area of a particular population that is factual in a systematic and accurate manner to obtain a picture.

Research Location which is a place to collect and obtain data and information needed for research. This location is at the representative office of the Indonesian Zakat Initiative in South Sulawesi, precisely on Jalan Emi Saelan Monument No. 6 Ex. Tidung District. Rappocini, Makassar City, South Sulawesi Province.

²⁴Abu Malik Kamal Bin As-Sayyid Salim, Sahih Fiqih Sunnah ta'liq Sheikh Nashiruddin Al-Albani, Trans. Abu Ihsan Al-Astori, Sahih Fiqih Sunnah, (Jakarta: Pustaka At-Tazkia, 2006), p. 11

2. Research Approach

The approach used in this research is a communication approach. Communication is the art of conveying information, ideas and attitudes or emotions from one person to another, especially symbols. The communication approach is an approach that emphasizes how the approach can reveal the meanings of existing communication content so that the research results obtained relate to the meaning of a communication process that occurs. Communication approach, namely an approach that uses communication techniques to be able to interact and gather information from each element at the Laznas Indonesian Zakat Initiative, South Sulawesi representative office.

3. Data Source

In this research, the data collected was mapped into two parts, namely primary data and secondary data.

1. Primary data, namely data sourced from the field or direct observation of researchers at the research location, as well as direct interviews with leaders, employees/zakat amil at the LAZNAS Indonesian Zakat Initiative, South Sulawesi representative office.
2. Secondary data, namely data sourced from the literature, and from library research such as supporting theories and theories that are used as a basis for analyzing da'wah strategies in understanding society about the importance of zakat.

4. Data Collection Technique

Data collection techniques are the most strategic step in research, because the main aim of research is to obtain data. The data collection techniques used in this research are as follows:

1. Observation

Observation is observing and recording an object with the systematic phenomena being investigated. Observations are made briefly or may be repeated.²⁵ Observation (observation) The author observes directly to obtain the information needed by systematically recording events, behavior and objects witnessed directly. Observations are generally used in group settings and contexts (although it does not rule out the possibility of being used in individual contexts) where the group context in an observation is seen as interactions between research subjects and other people in their environment.²⁶

2. Interview

An interview is a conversation with a specific purpose involving two people, namely

²⁵Suharsimi Arikunto, *Research Procedures a Practical Approach*, (Jakarta: PT Asdi Matsya, 2006), p. 134

²⁶Suharsimi Arikunto, *Research Procedures a Practical Approach*, p. 253.

the interviewer who asks questions and the interviewee who provides answers to those questions.²⁷ Sutrisno Hadi in his book states that interviews are the process of collecting data with one-sided questions and answers which are investigated systematically and based on the objectives of the investigation.²⁸ Interviews are a tool for collecting information data by asking a number of questions orally and in writing to be answered. Interview activities are a method of in-depth data collection. A research data by means of questions and answers carried out by two parties, namely the interviewer and the interviewee (communicator and communicant) to obtain the necessary data and information related to the researcher's problem in accordance with the research instruments that have been previously designed. The purpose of this interview is to find out the strategy and implementation of the South Sulawesi representative office of LAZNAS IZI in educating the public about the importance of zakat.

3. Documentation

Documentation is a method used to search for data in the form of notes, transcripts, books and so on. Documents are records of past events. Documents can be in the form of writing, images, or monumental works by someone. Documentary studies are a complement to observation and interview methods in qualitative research.²⁹ In the process of collecting data using this documentation technique, the author collects as much supporting data as possible in this research, making it easier for researchers to explain related matters, so that the validity and purity of the data from this research can be scientifically justified.

5. Research Instrument

The research instrument in this research is the researcher himself as the key instrument. Therefore, the researcher as an instrument must also be "validated" to what extent a researcher is ready to carry out research which is then carried out into the field, as well as the function of selecting information as a data source, carrying out data collection, assessing the quality of the data, interpreting the data and making conclusions based on the findings.³⁰ Researchers prepare themselves carefully, by increasing their understanding of the research methods used, increasing their understanding or mastery of the theories used in research, and broadening their insight into the problems being researched by actively observing, looking for as much information as possible that is related to the problem. being researched, as well as preparing research tools to support data collection, such as cameras, smartphones (image, sound and video recording devices), laptops, books and other writing equipment.

²⁷Suharsimi Arikunto, *Research Procedures a Practical Approach*, p. 29.

²⁸Sutrisno Hadi, *Research Methodology*, (Yogyakarta: Andi offset, 1989), p.136-139

²⁹ Sugiyono, *Quantitative, Qualitative, and R & D Research Methods*, (25th Cet; Bandung: Alfabeta, 2017), p. 243-244.

³⁰Sugiyono, *Quantitative, Qualitative and R & D Research Methods*, p. 222

6. Data Management and Analysis Techniques

The data analysis technique used in this research is qualitative data analysis, data analysis techniques are mostly carried out simultaneously with data collection. Activities in qualitative data analysis are carried out interactively and continue continuously until completion, so that the data reaches the saturation point. The activities in data analysis in question are data reduction, data display and concluding drawing verification.

Reducing data means summarizing, selecting the main and important things, then making categorization and classification. Focusing on important things, looking for themes and patterns. Data that has been reduced will provide a clearer picture and make it easier for researchers to carry out further data collection.

The next step is to display the reduced data, namely presenting it in the form of a short description in the form of narrative text. By presenting this data, the data will be easy to understand, making it easier to plan further work.

Then the finishing stage is drawing conclusions or verification. If the displayed data is supported by accurate or valid data, then the data can be used as a credible conclusion.

7. Data Validity Testing

Qualitative research data can be declared credible or trustworthy if there are similarities between the data reported by researchers and the data that actually occurs on objects in the field. Test the validity of the data in this research, namely:

a. Extension of Observation

Extended observation is something that is done to remove the distance between the researcher and the source so that no more information is hidden by the source because they trust the researcher. In addition, extended and in-depth observations were carried out to check the suitability and correctness of the data that had been obtained. This extension of observation time was ended when re-checking the data in the field was credible.

b. Careful observation

Careful and continuous observation is a manifestation of increasing diligence carried out by researchers. This is intended to increase the credibility of the data obtained. So that researchers can describe accurate and systematic data about what has been observed.

c. Triangulation

This technique attempts to find a meeting at one midpoint of information from the collected data in order to check and compare existing data. The author carried out source triangulation to test the credibility of the data by checking the data that had been

obtained through several sources, then the data obtained was then described and categorized according to what was obtained from various sources. Likewise, researchers use triangulation between researchers by involving several research members in the research process.

d. *Member Check*

This is done in the process of checking the data obtained by the researcher from the data provider, with the aim of finding out how far the data obtained matches what was provided by the data provider or informant. This is done as a series to determine the level of validity of the data.

This is a test of the credibility and validity of data carried out by researchers on the acquisition of data found in the field in order to obtain the accuracy, credibility or validity of the data studied.

3. RESULTS AND DISCUSSION

1. Implementation of the LAZNAS Zakat Campaign, Indonesian Zakat Initiative (IZI) Sulawesi Representative Office

After carrying out research at the LAZNAS Inistaif Zakat Indonesia representative office in South Sulawesi, researchers understand that the zakat campaign is an activity carried out by every zakat amil in various zakat institutions. The division was formed specifically to facilitate the campaign process in efforts to collect zakat. LAZNAS IZI named the division whose special task is to collect zakat funds as the Zakat Education and Partnership Division.

"We organize the implementation of the zakat campaign by as much as possible organizing the existing programs as well as possible. The field of Utilization is the initial key that will bring success to the zakat campaign that we carry out. The well-arranged program will be presented or presented by the education and partnership sector to prospective muzakki. The content used as campaign material is tailored to the interests of muzakki in general. Several existing divisions will sort campaign content to be disseminated widely."³¹

The results of this interview provide an understanding that in the zakat campaign process, LAZNAS IZI prepares content that will be used as campaign material. Not all materials can be distributed by all divisions in the field of Education and Zakat partnerships, that is, amil must pay attention to the campaign targets before distributing campaign content.

"We are not careless in spreading content calling for zakat. We need to consider who the content will be distributed to. For example. There are several mustahik who

³¹Ramli (37 years), Head of IZI South Sulawesi Representative, interview, 20 January 2023

we have noticed are very interested in Christianization issues in remote areas which require our attention to those in areas prone to apostasy, so we will provide them with content from our program which focuses on fostering converts and areas prone to apostasy. "However, some others are not so happy because this issue is very sensitive according to them, so we don't think it's suitable for us to provide this content to them."³²

It is understandable that muzakki's interest in the program displayed in a zakat campaign content must be taken into account. Their attention will be stronger if the content provided is in line with their views or understanding. Amil must pay attention to each content they distribute regarding the impact or reciprocity they provide which will be used as evaluation material in the zakat campaign process.

The contents of the zakat invitation will later be campaigned by a special division filled with several amils who have their respective functions and duties in the zakat campaign. The results of our interview with Mr Riswan who is the head of the Zakat Education and Partnership sector are as follows:

"We at IZI South Sulawesi are maximizing the implementation of the zakat campaign. We have several good divisions to carry out zakat campaigns for all zakat potential in South Sulawesi. Among them is the MIZI MIZIR division which I also have the authority for apart from being the head of the field, then there is Phone Selling, CRM, Mintra Channels, and Retail, each of which has its own zakat campaign targets. "The purpose of preparing the division is so that the zakat campaign process can run well to bring in maximum zakat collection."³³

From the results of these interviews it can be concluded that the Indonesian zakat initiative zakat institution has a system for implementing zakat campaigns. Amil who works has an understanding of the targets of the zakat campaign they are carrying out. Apart from that, muzakki who will pay their zakat will be handled specifically according to each division they have formed.

2. Opportunities and Challenges for Implementing the Zakat Campaign

The implementation of the zakat campaign carried out by LAZNAS IZI has so far developed with the opportunities that have arisen in the process. This opportunity is considered to have and will make a big contribution if it can be optimized in the zakat campaign process. Some of the opportunities available include the following.

³²Ramli (37 years), Head of IZI South Sulawesi Representative, interview, 20 January 2023

³³Riswan (35 years), Head of Zakat Partnership and Education IZI South Sulawesi and PJ MIZI-MIZIR, interview, January 24 2023

a. Number of Muslims in South Sulawesi

The population of South Sulawesi is 9,073,509 people.³⁴ When presented based on religious adherents, Islam is the religion with the majority adherents. The number of Muslims is 89.87%. Followed by Christians 7.54%, Catholics 1.66%, Hindus 0.69%, and 0.63% Buddhists.³⁵ This amount has a positive impact on the zakat potential in South Sulawesi.

In 2020, the total workforce in South Sulawesi Province was 4,276,437 people consisting of 2,426,579 men and 1,580,041 women. The potential for zakat on the staple food commodity rice in South Sulawesi reaches IDR 1.169 trillion. The overall potential for plantation zakat for South Sulawesi Province reaches IDR 307.134 billion. The potential for agricultural zakat in South Sulawesi Province from staples and plantations is estimated at IDR 1.476 trillion. Livestock zakat potential for livestock zakat as a whole in districts/cities in South Sulawesi Province reached IDR 631.249 billion. Money zakat amounted to 595.6 billion with the largest cash zakat potential being in Makassar City with an amount reaching IDR 55.3 billion. Followed by Pangkepene Islands Regency with IDR 43.8 billion, and East Luwu Regency with IDR 34.8 billion. Meanwhile, the area with the lowest potential for cash zakat is in Tana Toraja Regency, only reaching IDR 1.6 billion due to the minimal number of Muslims in that area.

b. Social Media Development

Technology is felt by all elements of society as an opportunity in the zakat campaign process. Like campaigns in general, zakat campaigns can develop in line with media developments. The results of our interview with Mrs. Indrawati are as follows:

"The opportunities for campaigns through digital funding are very large. Because social media users in Indonesia, especially throughout the world, are no longer unstoppable. If this zakat institution is called a Muzakki candidate, this is a big opportunity. "Not only that, it's easy to do it just by using a cell phone at any nominal amount."³⁶

Indonesia, which is one of the countries with the largest social media users, is of particular concern to LAZNAS IZI South Sulawesi. As a place that is often said to have the greatest development in eastern Indonesia, it must be utilized well. The use of media platforms will help spread zakat campaign content. Apart from this, public knowledge of LAZNAS IZI is increasingly expanding.

LAZNAS IZI has used several social media such as Facebook, Twitter, Instagram, YouTube and others. This can answer the challenges of current developments and make the campaign process easier to carry out. The pattern of people's lives cannot be

³⁴ <https://sulsel.bps.go.id/indicator/12/83/2/besar-penresiden.html>(05-24-2023)

³⁵ <https://sulsel.suara.com/read/2021/10/03/153539/besar-pembangun-muslim-sulawesi-selatan-8987-persen>(05-24-2023)

³⁶Indrawati (28 Years), Person in Charge of Digital Funding IZI South Sulawesi, interview, 28 January 2023

separated from the development of digital media, from entertainment needs to other needs.

"Make it easy, make it easy. This is the motto of the IZI movement. At the beginning of last year, we from management visited several print media to socialize the institution and the results were not optimal. This year we have scheduled Press Day to hold joint activities with online media. We think it will make it easier for institutions in the zakat campaign process carried out by IZI. This media will later be able to report on several programs on the impact of the distribution of zakat because many of the programs that have been carried out by IZI South Sulawesi are not yet known to many South Sulawesi residents in particular. Our economic and social empowerment program has been implemented in various disadvantaged areas and also disaster-stricken areas, of course taking every moment into consideration. Ramadhan, for example, we will raise the theme of the impact of Eid al-Fitr zakat and in other months we will adapt it to relevant themes. We are designing the spirit of One Action-One News, namely that every activity we carry out in the context of distributing zakat funds will be made into a news release. "This news will become campaign material for friends in the field of Zakat partnerships and education."³⁷

The development of media makes it easier to access information. As with other campaigns or advertising a product, the media is a tool that is felt to have a big effect in seeking public attention. The results of the interview show that the media must be designed as well as possible in the zakat campaign. The community should know about superior programs so that they feel the impact of the zakat they pay.

In the spirit of making things easier and easier, as an invitation to the muzzaki who by making things easier for their brothers and sisters eat Allah SWT. will make their affairs easier. IZI will campaign for zakat. The One Action-One News strategy emphasizes that in the future IZI South Sulawesi will make greater use of the media as a campaign tool. Economic and social programs are issues that are considered to attract the attention of the public, especially muzzaki, considering that in Indonesia there are still many underdeveloped areas with weak economic growth. Another slogan used by IZI in an effort to increase awareness of zakat is the call for Mutual Cooperation.

The culture of mutual cooperation in Indonesia in its social life is used as one of the incentives for enthusiasm in paying zakat by IZI. Several campaigns were carried out in an effort to invite people to take a role in helping others. Every campaign activity carried out pays attention to suitability with community culture and existing conditions by showcasing several superior programs owned by IZI.

"There are several superior programs that we always update, especially the impact of zakat itself. Some of the programs that we implement look at every momentum that we usually see on the national calendar. Such as Labor Day, Food Day, and

³⁷Ramli (37 years), Head of IZI South Sulawesi Representative, interview, 20 January 2023

others. We present everything through a media portal that is easy for the wider public to access. "On press day we also hold a program to embrace the media to strengthen the campaign through the media."³⁸

The method used by IZI South Sulawesi in an effort to optimize the media as a means of the zakat campaign is in accordance with the campaign strategy presented by Ruslan Rosadi, namely the need to determine a theme that will become an issue in the campaign. The theme Make it easy, make it easier is an issue that will be developed. I hope this issue can attract attention. Being able to help others is part of the ideals that Muslims want to achieve. Apart from that, situation analysis was also carried out by looking at this moment which also attracted the attention of many people in Indonesia and on the other hand, this moment was accompanied by a national holiday, so they had a lot of time to look at their social media.

c. Building a network of zakat volunteers spread across every district and city

One of the opportunities that can be used in the zakat campaign process is the formation of volunteer networks in the regions. The results of our interview with Mr. Riswan as head of the education and zakat partnership division of IZI South Sulawesi are as follows.

"Thank God, so far we have created a campaign line by looking for volunteers in every district and city, so that in the Selayar Islands we already have volunteers. This method really helps the zakat campaign process, if we only rely on amil in the office it is very unlikely that we can maximize the zakat campaign in regional areas. Another convenience is that we can easily map the zakat potential in the regions."³⁹

The interview explains that IZI, in its efforts to expand the distribution area of the zakat campaign, is optimizing the role of volunteers in each region. The volunteers are tasked with helping with the zakat campaign process. If information is more accurate if it is obtained from people who are actually in the area, then the campaign process will be easier to carry out.

A zakat campaign process like this will reduce operational burdens and speed up the delivery of messages in the campaign. Management of existing volunteers needs to be done by providing adequate training that they can apply in the zakat campaign process. The results of our interview with Mr Riswan are as follows.

"It's not enough just to rely on the enthusiasm of volunteers, we also provide training and guidance to them. training in the sense of providing an understanding of zakat jurisprudence, because after they succeed in inviting people to give zakat, the next process is to calculate the percentage of zakat from that person and the volunteers must know about this. "We also carry out weekly controls on the

³⁸Indrawati (28 Years), Person in Charge of Digital Funding IZI South Sulawesi, interview, 28 January 2023

³⁹Ramli (37 years), Head of IZI South Sulawesi Representative, interview, 20 January 2023

development of volunteers as well as to solve the obstacles faced by volunteers in the regions."⁴⁰

The results of the interview show that LAZNAS IZI South Sulawesi really pays attention and cares for the volunteers in an effort to expand the targets of their zakat campaign. The briefing was carried out considering the need for a strong understanding of every volunteer when they carry out the zakat campaign process. Areas that have limited access, both transportation and technology, make the role of volunteers very necessary in the zakat campaign efforts.

The briefing process is carried out starting from direct or virtual meetings using the media. The material provided starts from ability or proficiency in communicating and understanding about zakat. Introducing superior programs run by LAZNAS IZI requires skills and proficiency in communication. In this case, IZI has taken the form of maximizing opportunities with volunteers.

d. Communities that are partners in collecting zakat

Recently, many institutions or communities have been founded by people with various backgrounds and founding goals. Even though many of these communities are only for certain circles or groups, many of their activities contribute to the social activities of society in general. Many of these communities are partners in collecting zakat by LAZNAS IZI South Sulawesi. The results of our interview with Mrs. Annisa Fitri are as follows:

"Seeing so many communities growing and having the same goals as zakat institutions, IZI invites them to collaborate both in collecting funds from the community and also distributing them. I saw that there were similarities between their program and ours, in that part we entered to invite them to campaign together for zakat."⁴¹

The results of the interview indicate that collaboration with a group or community in a zakat campaign can be easily carried out if there is a common perception of movements in the social sector in society, even similar programs make collaboration easier to carry out. This can speed up and contribute to increasing the collection of zakat funds because each community that is formed has a large number of members and administrators.

"It's not just up to the management and members. Collaborating with them can also make the distribution of campaign content more widespread. If one administrator or member distributes it to their family or relatives, then it can be expected that the

⁴⁰Riswan (35 years), Head of Zakat Partnership and Education IZI South Sulawesi and PJ MIZI-MIZIR, interview, January 24 2023

⁴¹Anisa Fitri (26 Years), Person in Charge of the ZIS Advisor Division of IZI South Sulawesi, interview, January 25 2023

content of the zakat campaign will spread very quickly and widely. However, it is not just about the amount of zakat funds that can be collected, we also provide an understanding of zakat funds, even funds collected from the community in general must pay attention to sharia rules in their management. So if a community has collaborated with IZI, then IZI will provide conditions for allocating zakat funds. "Starting from what percentage of the total funds collected can be used for program operations, to transparent reporting mechanisms as a form of information disclosure for zakat institutions in managing community funds."⁴²

The interview above shows that collaboration with the community is carried out not only to increase zakat collection. But also as a means of educating about patterns of use of zakat funds. This is very good if it can run as well as possible, considering that many communities collect community funds in the form of zakat or other things whose allocation system is not clear. There is no regulatory system, so the opportunity for funds to be misused is quite large. So IZI's role in the zakat campaign must also emphasize the importance of giving zakat through zakat institutions that have been registered and supervised by the relevant parties.

In the observation process, researchers gained an understanding that this was taking a persuasive approach to the campaign. Involve a campaign target to be involved in the existing process. Communities that work together are not only invited to give zakat to their administrators or members. But how can people in the community area also be the target of the campaign with the involvement of all administrators in the process of disseminating the content of the zakat campaign?

Research Implications

Based on the research results, the researchers conveyed several suggestions, namely as follows:

a. Theoretical Implications

Becomes an evaluation material for the performance of the zakat amil in carrying out the zakat campaign. Providing the widest possible access for the public to know about the work of the institution in order to increase the trust of mustahik. Preparing professional human resources in managing zakat institutions and utilizing media development as a means of zakat campaigns in an effort to increase awareness of zakat.

b. Practical

Muzakki should try to collect zakat through institutions that are official and have operational permits and supervise all processes of collecting and utilizing zakat funds. Mustahik should realize that zakat funds are actually utilized in an effort to alleviate poverty and should use these zakat funds as well as possible. Understanding that being

⁴²Ramli (37 years), Head of IZI South Sulawesi Representative, interview, 20 January 2023

a muzakki has great advantages, they should try to improve the economic situation so that in the future they can become muzakki.

REFERENCES

- Abu Bakr, Muhammad. Zakat Organization Management. Malag: Madani, 2011.
- Ali, Muhammad Daud. Islamic Economic System: Zakat and Waqf. Jakarta: UI Press, 1988.
- An-Nahbani, Yusuf Mukhtashar Riyadusshalihin Min Kalami sayyidi Al-Mursalin. Trans. Abu Khodijah Ibnu Abdurrohman, Summary of Riyadussalihin, Bandung: Irsyad Baitussalam, 2006.
- IZI Annual Report 2019, Five Years Together Spreading Happiness. East Jakarta: Media and Publication Team, 2019.
- Arikunto, Suharsimi Research Procedures a practical approach. Jakarta: PT Asdi Matsya, 2006.
- Bastiar, Yandi. Performance Measurement Model for Zakat Institutions in Indonesia, Zakat and Waqf, Vol. 6, Number 1, January 2019,
- Bunging, Burhan. Qualitative Research: Communication, Economics, Public Policy, and Social Sciences. 2nd Edition. Jakarta: Kencana Prenada Media Group, 2007.
- Cangara, Political communication: Concepts, theories, and strategies. Jakarta: Rajawali Press, 2009.
- Daryanto, Complete Indonesian Dictionary. Surabaya: Apollo, 2007.
- Department of Religion of the Republic of Indonesia, Al-Qur'an and Translation, Cet. 20. East Jakarta: CV Dar As-Sunnah, 2016.
- Dyah, Shiefti Social Media: Interaction, Identity and Social Capital. Jakarta: Prenadamedia Group, 2018.
- Efendi, Ferry and Makhfudli. Nursing Health Communication Theory and Practice in Nursing. Jakarta: Salemba Medika, 2009.
- Fatmawati. Political Campaigns, a phenomonological approach. Banyumas: CV. Amerta Media, 2021.
- Gregory, Anne. Planning and Managing Relations, Trans. Dewi Damayanti, Public Relations Campaign Planning and Management. Jakarta: Erlangga, 2004.
- Hadi, Sutrisno. Research Methodology. Yogyakarta: Andi Offset, 1989.
- Hafidhuddin, Didin. Zakat in the Modern Economy. Jakarta: Gema Insani Press, 2002
- Ilyas, Musyfikah. Zakat Management in Lontaraq Suqkuna Wajo Islamic Law Perspective. Gowa Dissertation: Alauddin Makassar State Islamic University: 2017.
- Kamal, Abu Malik Bin As-Sayyid Salim, Sahih Fiqh Sunnah ta'liq Sheikh Nashiruddin Al-Albani, Trans. Abu Ihsan Al-Astsri, Sahih Fiqh Sunnah. Jakarta: At-Tazkia Library, 2006.
- Magfirah, Mamlutual. Zakat. Madari Human Library. Yogyakarta, 2007
- Michael B, Effective Media Relations, Transl. Syahrul L, Effective Media Relations. Jakarta: PT. Primary Literacy Gelora, 2001

- Moleong, Lexy J. *Qualitative Research Methodology*. Bandung: PT. Rosdakarya, 2006.
- Moore, Frazier. *Public Relations: Principles, Cases, and Problems*. Trans. Lilawati et al, *Public Relations: Building an Image with Communication*. Bandung: PT. Rosdakarya Youth, 2005
- Muhammad, Profession Zakat: Discourse on Thought in Contemporary Fiqh. Jakarta: Salemba Diniyah, 2002.
- Muis, Fahrur. *Zakat AZ*. Solo: Tinta Media, 2011
- Munawir Syadali, *Zakat and Taxes*. Jakarta: Bina Rena Pariwisata, 1991.
- Munir, Muhammad. *Da'wah Method*. Cet. 1. Jakarta: Kencana, 2013.
- Nova, Firsan. *Public Relations crisis*. Jakarta: Rajwali Press, 2011
- Patsan, Samir. *Growing Zakat Awareness*. Cet. 1. Sidoarjo: Nizamia Learning Center, 2019.
- Muhammadiyah Central Leadership, *Tarjih Decision Association*. Yogyakarta: Suara Muhammadiyah, 2018.
- Qadir, Abdurrahman. *Zakat in Mahdah and Social Dimensions*, 2nd. Jakarta: PT. Raja Grafindo Persada, 2001.
- Qardawi, Yusuf. *Zakat Law*, trans. Dr. Salman Harun, *Zakat Law Comparative Study of the Status and Philosophy of Zakat Based on the Qur'an and Hadith*. Bogor: Inter Nusa Lantern Library, 2011.
- Rajid, Sulaiman. *Islamic Fiqh (Islamic Fiqh Law)*. Bandung: New Broadcast Algensindo, 2011.
- Rashid, Hamdan. *Indonesian Fiqh*, Cet.1. Jakarta: Al-Mawardi Prima, 2003.
- Republica. The potential for Zakat is still very large. nd <https://www.republika.co.id/berita/r5w8od380/potensi-zakat-masih-besar-ini-terobosan-dan-inovasi-baznas-di-2022>.
- Rosadi, Ruslan. *Public Relations Campaign Tips and Strategies*. Jakarta: PT. RajaGraфика Persada, 2005.
- Sударso, Andi and Yudi Suharsono, "The Relationship between Perceptions of Health and Awareness (mindfulness) of Depositing Waste for Members of the Indonesian Medika Waste Insurance Clinic", Vol. 04, No.01, *Scientific Journal of Applied Psychology*.
- Sudiana, Nana. *Whoever makes things easy makes things easy for him*. East Jakarta: Indonesian Zakat Initiative, 2017.
- Sugiyono. *Qualitative Research Methods*. Bandung: Alfabeta, 2017.
- Sugiyono. *Quantitative, Qualitative Research Methods, and R & D*. 25th Cet. Bandung: Alfabeta, 2017.
- Sunaryo. *Psychology for Nursing Edition 2*. Jakarta: EGC Medical Books, 2013
- Syahroni, Oni. *Forty Heart-Cleansing Soul-Evoking Advice*. East Jakarta: Indonesian Zakat Initiative Foundation, 2022.
- Venus, Antar. *Campaign Management, theoretical and practical guidance in making public communication campaigns effective*. Bandung: Rekatama Media Symbiosis, 2019.
- William L. *Mass Media and Modern Society*, Trans. Haris Munandar, *Mass Media and Modern Society*. Jakarta: Kencana, 2003.