

Fundraising Communication Strategy of Islamic Philanthropy Institutions for Increasing National Zakat Revenues

Strategi Komunikasi Fundraising Lembaga Filantropi Islam untuk Meningkatkan Pendapatan Zakat Nasional

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ABSTRACT

The purpose of this research is to analyze the concept of fundraising communication strategy or Islamic philanthropic institution association and the effectiveness of Islamic philanthropic institution fundraising communication. This research method is a qualitative case study type with the object of research in Islamic philanthropic institutions in Jepara, Central of Java, Indonesia. Data mining uses observation, documentation, in-depth interviews and Forum Group Discussion (FGD) techniques. The results showed that the fundraising communication strategy carried out by Islamic philanthropic institutions used interpersonal communication, public communication, involvement of figures, involvement of donors in massive activities and advertisements. The effectiveness of communication in the fundraising of Islamic philanthropic institutions uses persuasive communication techniques, *getok tular* (in Java means sharing information to others by mouth) in group communities and massive advertising.

Keywords: fundraising communication, fundraising strategy, Islamic philanthropy, zakat

ABSTRAK

Penelitian ini bertujuan untuk menganalisis konsep strategi komunikasi penggalangan dana atau asosiasi lembaga filantropi Islam dan efektivitas komunikasi penggalangan dana lembaga filantropi Islam. Metode penelitian ini adalah jenis studi kasus kualitatif dengan objek penelitian pada lembaga filantropi Islam di Jepara, Jawa Tengah, Indonesia. Data mining menggunakan teknik observasi, dokumentasi, wawancara mendalam dan Forum Group Discussion (FGD). Hasil penelitian menunjukkan bahwa strategi komunikasi penggalangan dana yang dilakukan oleh lembaga filantropi Islam menggunakan komunikasi interpersonal, komunikasi publik, pelibatan tokoh, pelibatan donatur dalam kegiatan masif dan iklan. Efektivitas komunikasi dalam penggalangan dana lembaga filantropi Islam menggunakan teknik komunikasi persuasif, *getok tular* (dalam bahasa Jawa berarti berbagi informasi kepada orang lain melalui mulut) dalam komunitas kelompok dan iklan yang masif.

Kata Kunci: komunikasi fundraising, strategi fundraising, filantropi Islam, zakat



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Literature Review

1. Introduction

Islamic philanthropic known as a zakat. It is one of the pillars of Islam which has a social dimension and obligations that are based on the arguments of the Al-Qur'an and Hadiths. Allah SWT said in the Quran surah At-Tawbah (9) verse 60 and 103.

Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise. (At-Tawbah [9]:60)

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing. (At-Tawbah [9]:103).

The arguments for the obligation of zakat as described in the Al-Qur'an and the many hadiths showed that there are heavy demands must be carried out so that in reality is not all Muslim communities pay zakat, even though they actually know and understand the law of zakat (Anwar & Arifin, 2018). This is in line with the reality between the potential and the revenues of zakat funds (fundraising). In fact, Indonesia is the largest Muslim country in the world with a percentage of 87% Muslim of the 237 million population or around 207 million Indonesian Muslims (BPS, 2016) and the potential for zakat of 233.8 trillion in 2019 (Puskas Baznas, 2019).

The potential includes agricultural zakat amounts to Rp. 19.79 trillion, which includes the potential for zakat on staple foods of Rp. 13.95 trillion and plantations of Rp. 5.84 trillion. The distribution of zakat potential includes various groups, namely zakat of farms of Rp. 9.51 trillion which includes the potential for zakat from livestock of Rp. 5.49 trillion and other animals of Rp. 4.02 trillion. While the reality of the gains recorded in The National Board of Zakat of Indonesia Government (Baznas) both managed by Baznas and the amil zakat institution manage by society, is 8.1 trillion (Asmara, 2019). However, the majority of Indonesians prefer to distribute their zakat directly to *muzakki*, so it is not recorded (Canggih, Fikriyah, & Yasin, 2017).

The gap between the potential and the reality of obtaining national zakat which is quite high were made zakat management organizations implement several collection strategies. Several collection strategies have been carried out by Bawono dan Erlangga (2019) revealed that 19.2% awareness of zakat increased after watching public service advertisement videos. Even the Islamic philanthropy institutions (amil zakat institution) has tried to make a breakthrough in the collection communication strategy through online media facilities and face-to-face communication with zakat payers (*muzakki*) (Wardani, 2017) but in reality, the gap is still quite far. So, a more effective communication strategy is needed by amil or zakat fund managers, namely amil zakat institutions managed by the community and national amil zakat bodies managed by the state with the aim of a fundraising communication strategy concept or zakat collection which is more accepted by the community to maximize potential zakat collection.

2. Literature Background

2.1 Communication Strategy

According to Effendy (2011) communication strategy is an effective planning in delivering messages so that it is easily understood by the communicant and can accept what has been conveyed and also it can change a person's attitude or behavior. The steps in the communication strategy are include knowing the audience or the interlocutor, determining the purpose of communicating, compiling the message or content of the material to be communicated, and selecting the appropriate media used (Arifin, 1994).

Communication strategies in the social field are different from business communication strategies and *da'wah*. Mass communication and intercultural communication strategies are the most relevant, effective and efficient strategies in social programs (Saleh & Sihite, 2020).

2.2 Human Development Index Using Islamic Concept

Fundraising or collecting funds is the process of collecting voluntary contributions in the form of money or other resources by soliciting donations from individuals, companies, foundations, or government agencies. This fundraising model has at least 17 methods or ways of community donation which carried out for religious and non-religious motives. The donation is not only in the form of money but also in kind, labor, expertise, networks and so on. Those donors usually donate when asked directly with religious motivation, compassion, social solidarity and trust in the requestor or the requesting organization (Setiawan, 2012).

Fundraising has five main objectives, namely raising funds, gathering donors or *muzakki*, gathering sympathizers or supporters, building an image (brand) of the amil zakat institution, giving appreciation and satisfaction to donors or *muzakki*.

2.3 Islamic Philanthropy Management Organization

Islamic Philanthropy Management Organization or zakat management organization or called by amil zakat is one manages Islamic philanthropy in charge of collecting or receiving zakat assets from people who are obliged to issue zakat (*muzakki*) and then distribute or distribute them to zakat beneficiaries (*mustahiq*). Zakat management organization receives an eighth of the zakat fund. In Indonesia, zakat management institutions are regulated by law number 23 of 2011 with concerning zakat management. While the derivative regulations which support the law are summarized in Government Regulation no. 14/2014 and Presidential Instruction No. 3/2014.

In general, the duties and functions of the amil zakat institution are to collect, distribute and utilize zakat funds based on the principles of accountability, transparency, trust and professionalism. National Board Zakat (Baznas) as an institution formed by the government has a function as the operator and coordinator of the zakat management of the amil zakat institution (LAZ) are formed by the community (Wardani, 2017).

2.4 Islamic Philanthropy

Islamic philanthropy or what is known as zakat, *infaq* and alms is one of the important pillars in Islamic teachings. Etymologically, Zakat means developing (in arabic: *an-namaa*), sanctifying (in arabic: *at-thaharatu*) and blessing (in arabic: *albarakatu*). Meanwhile, in terms of terminology, zakat means issuing some assets with certain conditions to be given to certain groups, in this case, *mustahiq* with certain requirements (Hafidhuddin, 2002).

Hafidhuddin (2002) also states that zakat is the only form of worship which has a special officer to manage it, as stated explicitly in the Quran surah At-Tawbah verse 60. The management of zakat through amil zakat institutions has several advantages. It is more in accordance with the guidance of shariah, guarantees certainty of distribution and utilization of zakat, respects and respects *mustahiq*, effective and efficient management, and as an Islamic *syiar*.

Meanwhile, Yusuf al-Qardhawi (2002) said that the fundamental purpose of zakat worship is to solve various kinds of social problems such as unemployment, poverty, and others. So that in some Muslim-majority countries, the obligatory system of zakat payment is obligatory, such as Saudi Arabia, Sudan, Pakistan and Malaysia. As for Indonesia, Kuwait, Egypt and so on, they payed zakat voluntary by zakat payment system (Abdain, 2015).

3. Research Methodology

The research method in this research uses descriptive qualitative research. Meanwhile, the data used in this study are primary data and secondary data. Primary data is research data which obtained directly from original sources or did not through intermediaries. In this case the primary data is the result of interviews and observations.

Interviews were conducted to people who are potentially obliged to zakat and *muzakki* in Jepara and also amil zakat institutions. Meanwhile, secondary data is data which already available and has been processed by other parties. Secondary data was obtained by searching various literatures and documents from related agencies, including the Central Statistics Agency (BPS) of Jepara Regency, the Annual Report of Baznas Jepara Regency, the Annual Report of NU-Care Lazis NU.

The steps taken in this research are situation analysis, data collection, data processing, drawing results and conclusions as a strategy in raising funds for Islamic philanthropic institutions.

4. Result and Discussion

4.1 Fundraising Communication Strategy

The results of the interviews and focus group discussion in brief are the existence of integrated fundraising and communication (Integrated Fundraising Communication) in amil zakat institution. Integrated fundraising communication is very important in the communication process. The target of the collection is to produce an agreement with *muzakki* to distribute their zakat through amil zakat institution.

According to Arifin (Deputy Chairman of Baznas Jepara Regency) "the first step in the fundraising strategy is to make consistent personal communication and involves them directly in distribution activities or certain events". Anwar (Head of Unisnu Jepara Zakat Collecting Unit) gave an example of the orphan and weak people financially donation activities, community leaders who are also potential *muzakki* are directly involved to deliver the assistance. According to Fathur Rizal (NU-Care Lazisnu Jepara), "*We invite leaders, potential muzakki and community representatives to the mass distribution of zakat ceremonies*".

By involving of *muzakki* directly and community leaders in distribution, those has become one of the strategies to bridge a communication between the community and zakat managers. Even in the research of Fiqhyany & Prasetyo (2014), Saleh & Sihite (2020), the existence of communicators or liaisons to the community has a significant influence more effective towards the success of social fund management.

The success of an amil zakat institution cannot be separated from various fundraising strategies or zakat marketing. The first step in a fundraising strategy is a communication strategy, so planning an integrated fundraising communication is the first step that must be taken. Next is massive advertising as the opinion of all sources, whether through mass media, social media, websites or other media.

Advertising publications is also involved public figures to attract sympathy such as artists, kiai (the term for the religious scholars) and public officials. In addition, they are also active in socializing through community activity forums, and preaching which carried out by the religious organization Nahdlatul Ulama (parent of NU-Care Lazisnu) that instructs Da'wah Institution and NU preachers who inserts zakat material through NU-Care Lazisnu in every preaching or recitation to the community.

The communication strategy in collecting zakat through the media of preaching to the community or community activity forums is quite effective in the nahdliyin community (members of the NU organization) to distribute zakat, *infaq* and alms through NU-Care Lazisnu (NU-Care Lazisnu, 2020) even, it through the media of preaching can changes someone become more religious (Ihsan, 2010), especially in distributing zakat through amil zakat institutions.

4.2 Effectiveness of Communication Strategies

The results show the formulation of zakat collection strategies were carried out in annual work meetings. Among the formulations as implemented by Lazisnu NU-Care are integrated fundraising planning, massive advertising with interesting and up to date content, maintaining *muzakki* relationship patterns and regular reporting as a form of accountability. This pattern is quite effective, especially NU-Care Lazisnu which has branches up to the village level (NU Branch Management) with the NU Coin fundraising program (*infaq*-charity box).

NU-Care Lazisnu was carried out the communication strategy in the form of reporting activities and advertising at the village level are by forming certain groups or communities as means of monthly reports and activities that have been done. This model is very effective and efficient in building communication with donors. Even so, according to Abdul Manan (NU-Care Lazisnu Bawu Village, Batealit, Jepara) there are people who are dissatisfied and even provokes the community. They took the persuasive steps by providing an explanation of the legal basis for



zakat and those management by submitting activity and financial reports as a form of transparency and accountability management.

Effective persuasive communication techniques are able to influence someone to accept the existence of the amil zakat institution. Another effective strategy in zakat collection communication is *getok tular* (in Java means conveying information to the closest people) through the community or small groups of people. Advertisements and financial management reports are form of accountability which can increase public's trust so as to increase the revenues of zakat collection (Bawono & Erlangga, 2019).

5. Conclusion

In Islamic philanthropic institutions or amil zakat institutions is needed an effective and efficient communication strategy in collecting funds so that they are effective and get the results according to the target. This strategy is in the form of an integrated communication organizer by starting from planning, advertising, involvement of figures in communication and advertising, involvement of donors in activities, intensity of information and also institutional accountability.

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