

LAZISMU Prabumulih's Public Relations Strategy in Increasing the Amount of Zakat

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Article History: Received on 7 July 2023, Revised on 30 August 2023

Accepted on 3 September 2023

Abstract: There are numerous amil zakat institutions in Indonesia, including both national/government-owned and privately owned zakat institutions. This is something competitive for its managers due to the large number of amil zakat institutions. This is done to entice donors to fulfill their obligations by donating or entrusting their ZISWAF funds to the appropriate amil zakat institution. The presence of public relations in an institution is required to increase public trust. Public relations serve as a bridge of relationship or communication between the community and businesses/institutions, both internally and externally. The descriptive method with a qualitative approach was used in this study to produce descriptive data in the form of speech or writing and the behavior of people observed using data collection methods such as observation, interviews, and documentation. The first research finding, Lazismu public relations strategy to increase zakat, is to use advertising media as a medium for delivering information in Lazismu Prabumulih. Second, you can help Lazismu Prabumulih by pressuring the Muhammadiyah Business Charity (AUM) and Muhammadiyah residents in Prabumulih City to distribute zakat through Lazismu Prabumulih. Third, Lazismu Prabumulih's problems in increasing the amount of zakat are caused by two factors: internal factors, such as a lack of volunteers, and external factors, such as volunteers who make Lazismu less effective in raising funds and distributing zakat and infaq funds. External factors, such as trust issues, contribute to muzakki's lack of trust in Lazismu.

Keywords: Strategy, Public Relations, Zakat

INTRODUCTION

Zakat is a religious obligation that all Muslims must fulfill. According to Islam, zakat is a socioeconomic instrument that has a close relationship with the government in terms of assisting the government in reducing the existing level of inequality and poverty (Nurdiansyah, Prima & Wulandari, 2022). There are many amil zakat institutions in Indonesia, both national/government-owned and private zakat institutions. Amil zakat institutions are non-profit organizations that fall under the umbrella of NGOs. Zakat is one of the tools used to alleviate poverty because numerous other sources of funds can be collected, such as infaq, sadaqah, endowments, wills, grants, and so on (Afshari, Kisworo & Khudhori, 2023).

The Infaq and Sadaqah Muhammadiyah zakat institution (LAZISMU) is one of the amil zakat institutions in Indonesia. LAZISMU is a national-level zakat institution dedicated to community empowerment through the effective use of zakat, infaq, waqf, and other philanthropic funds from individuals, institutions, businesses, and other organizations.

PP Muhammadiyah established the National Amil Zakat Institution in 2002, which was later confirmed by the Minister of Religion of the Republic of Indonesia via Decree No. 457/21 November 2002. With the passage of Zakat Law No. 23 of 2011, Government Regulation No. 14 of 2014, and Decree of the Minister of Religion of the Republic of Indonesia No. 333 of 2015, the Islamic faith has been formalized. In 2016, the Minister of Religion of the Republic of Indonesia issued Decree No. 730 reconfirming LAZISMU as a national zakat amil institution (Lazismu, 2021). LAZISMU always produces utilization programs that can answer the challenges of change and social problems of a growing society with a creative and innovative spirit (Aprilia, 2022). Lazism's establishment is intended as a zakat management institution with modern management that can deliver zakat to help solve social problems in a growing society (Humairaa & Mahyuni, 2021).

In Indonesia, numerous Amil Zakat institutions operate and offer a variety of superior programs. The amil zakat institution is an Islamic philanthropy that has proven to be a very imaginative discussion, both in terms of its operations and its life application, specifically with the ultimate goal of this aliyah worship, with the benefit or contribution to society (Nahnuriyah & Vernando, 2023). Because of the large number of amil zakat institutions, this has become a competitive issue among their administrators. Amil Zakat institutions must compete positively by maintaining a positive image or making the public aware that this institution is capable of properly managing ZISWAF funds. This is done to entice donors to fulfill their obligations by donating or depositing their ZISWAF funds at the amil zakat institution in question. Zakat's success is dependent on its implementation and utilization (Nurhidayah, 2012).

The roles and functions of public relations in an organization or institution cannot be overstated. A public relations professional can be thought of as an actor who must play the role of a certain figure and is expected to behave appropriately in that role. The function of public relations According to Anne Van Der Maiden, public relations' role is to "grow or develop good relations between companies and the public both internally and externally" (Hartantyo & Purnama, 2021). Whereas public relations must be able to provide information to the public, public relations are regarded as a person with the potential for expertise in instilling understanding, fostering motivation, and providing advice to leaders in solving internal problems with organizations or institutions, as well as increasing public participation, public relations acts as a bridge communication between institutions and the public, and creating mutual understanding and mutual trust. The Public Relations profession is more concerned with problem solving and working with the media (Jamroji & Nasrullah, 2020).

Public relations strategies for Da'wah can raise awareness of the importance of zakat, infaq, and alms and increase the number of donors. The greater the public trust, the more smoothly the community's economic empowerment program will be able to

run, and in the future, more and more poor people will be empowered to become independent and prosperous, as well as donors (Oriza, 2021).

As a result, public relations play an important role in this situation because it must act as a figure, namely as a mediator, communicator, and so on. Public relations are expected to act in accordance with the wishes of the institution.

Public relations strategies can give a new color to an institution by improving the quality of its products and services. Because strategy is a means to an end (Solihin, 2012). According to this explanation, a mature plan can assist activities in public relations in achieving the goals or objectives of the institution in the success of the programs being carried out. As LAZISMU does in its activities to build public trust so that the programs developed can be carried out properly.

Because the researcher wanted to know what LAZISMU did to achieve the final result, the researcher chose to investigate what the strategy was like in increasing the amount of zakat. So that researchers can describe the end result of raising zakat at LAZISMU Prabumulih.

The scope of this research is limited to examining how LAZISMU Prabumulih's strategy is in increasing the amount of zakat mal and what problems LAZISMU Prabumulih faces in increasing the amount of zakat.

METHODS

This is a type of field research in which the data is gathered from field data. The researcher will interact with various parties related to the Public Relations strategy to increase the amount of zakat at Lazismu Prabumulih City, as with all field research methods. Direct interviews with the leadership of LAZISMU Prabumulih City, documentation, and observation were used to collect data for this study. Researchers employ descriptive analysis as a data analysis method. Descriptive analysis is the discussion and analysis of LAZISMU Prabumulih's public relations strategy for increasing zakat. This research method employs the inductive method, which entails drawing a conclusion based on general knowledge (General) and applying it to a specific study (Specific). This study examines LAZISMU Prabumulih's public relations strategy for increasing zakat.

RESULTS AND DISCUSSIONS

LAZISMU Prabumulih's public relations strategy in increasing the amount of zakat

Strategy is critical for an institution's survival. To achieve the institutions goals or objectives in an effective and efficient manner, the institution must be able to deal with any problems or obstacles that arise from within or without.

Strategy is a tool for achieving goals; as the concept of strategy evolves, it must continue to evolve, and everyone has a different opinion or definition of strategy. In the organizational world, a strategy is required to achieve the institution's vision and mission, as well as to achieve goals or objectives, both short-term and long-term.

Advertising is one of the strategies used to increase the amount of zakat at Lazismu Prabumulih. Through advertisements, muzakki can learn about how zakat is distributed and what programs are available at Lazismu Prabumulih. Muzakki's trust is an aspect that is highly expected for zakat management institutions (Mardiyah & Iswari, 2023). It

was less appealing, according to the findings of advertising researchers who did lazismu prabumulih on social media to increase the amount of zakat. Media use can be classified as high quality if it has increased the number of reading audiences (Wijaya *et al.*, 2022). Because Lazismu's advertisements are only in the form of pamphlets, whereas nowadays people are more interested in videos, and because Lazismu's social media is rarely active, it is a little difficult for muzakki who want to find information about zakat payments in your lazis. In this case, the zakat collection institution's services and channels must be clearly defined (Umam *et al.*, 2022).

In addition to the advertisement above, it is now common for you to not only wait at the office but also to implement a zakat pick-up system, so if there are muzzaki who want to give zakat but are unable to travel to your lazis office, you can call your lazis employee who will go directly to the muzzaki's location.

The zakat pick-up system makes it very simple for muzakki who want to distribute zakat to Lazismu, especially those who do not have a bank account. Apart from that, to make it easier for muzakki who want to tithe but live far from the Lazismu Office, they can pay zakat via transfer through a BSI account; the allocation for zakat and infaq accounts is different. There are asnaf-asnaf zakat funds that must be prioritized. In terms of infaq funds, general regulations state that 10% of incoming infaq funds may be used for operations, such as the purchase of electricity tokens and other items. Except for those with amil rights, zakat funds cannot be challenged.

Lazismu During its operations, Prabumulih City collected Rp. 88,430,500 in zakat funds, but only Rp. 19,512,00 was distributed. The range of areas that you can normally reach for zakat distribution focuses around the city of Prabumulih for the first year because it is close to the Aisyiyah Vocational School, as well as Lazis promotions and Vocational promotions, and for the second year at the Almunawaroh Muhammadiyah Mosque in the back market area. At the end of the 2023 fast, zakat was distributed in the village of scavengers in the Medang River area, with the majority of the remaining zakat going to educational programs such as Mentari scholarships and teacher service. The Mentari scholarship program assists in paying tuition fees for three months in one semester for students in elementary, middle, and high school. Finally, zakat mal was distributed through social service and Mentari scholarships at Aisyiyah Vocational School.

From the information provided above, it can be concluded that for the distribution of Zakat funds, Lazismu Prabumulih only focuses on Prabumulih City, that the distribution area is always changing, and that the distribution is done through existing programs at Lazismu Prabumulih, that the distribution of zakat funds can be arranged in detail, and that the distribution of zakat funds in Prabumulih City will be evenly distributed. Lazismu also has programs such as teacher service, health care, and scholarships in addition to the process of distributing zakat funds.

The efforts made by LAZISMU Prabumulih in increasing the amount of zakat

Apart from placing advertisements on social media and the zakat collection system, Lazismu Prabumulih also emphasizes Muhammadiyah Business Charity (AUM) and

Muhammadiyah residents in Prabumulih City to distribute zakat through Lazismu Prabumulih. Because the zakat funds collected will be returned to Muhammadiyah members as well as those with amil rights through the Lazismu Prabumulih programs in the future.

According to the findings of the researchers, the reduced zakat funds distributed by muzzaki to Lazismu Prabumulih. This is due to the Lazismu office's location being quite far from the city center, as well as the fact that most muzzaki prefer to distribute their zakat directly to mustahik rather than going through intermediaries for zakat institutions such as Lazismu. This is supported by data showing a decrease in the number of muzzaki distributing zakat to Lazismu Prabumulih over the last two years. The table below shows the number of muzzaki in Lazismu Prabumulih in 2021-2022:

Table 1. Data on the Number of Muzakki and Mustahik 2020-2022

City/District	2021		2022		Total	
	Muzzaki	Mustahik	Muzzaki	Mustahik	Muzzaki	Mustahik
Prabumulih	134 People	286 People	84 People	176 People	420 People	462 People

According to the data in the table above, the number of muzakki who pay zakat to the Amil Zakat Infaq and Shodaqoh Muhammadiyah Institution (LAZISMU) in Prabumulih City has decreased in the last two years. This is also supported by research findings based on Lazismu Prabumulih's financial reports. The Prabumulih General Finance report for 2021-2022 is as follows:

**FINANCIAL REPORT OF AMIL ZAKAT INFAQ AND SHODAQOH
MUHAMMADIYAH INSTITUTION, PRABUMULIH CITY**

Admissions in 2021

Zakat maal	: Rp. 66.667.500
Zakat fitrah	: Rp. 1.985.000
Infaq/Shodaqoh	: Rp. 36.600.750
Fidyah and Qurban	: Rp. 5.000.000
TOTAL	Rp. 110.253.250

Admissions in 2022

	Rp. 21.763.000
	Rp. 1.450.000
	Rp. 30.813.350
	Rp. 270.000
TOTAL	Rp. 54.296.350

Distribution in 2021

Zakat	: Rp. 17.316.500
Infaq/shodaqoh	: Rp. 7.423.000
Fidyah and Qurban	: Rp. 5.000.000
Operations and rental	: Rp. 70.022.200

Distribution in 2022

	Rp. 2.196.000
	Rp. 4.573.000
	Rp. 270.000
	Rp. 38.505.250

TOTAL **Rp. 99.761.700**

Rp. 45.544.250

Ending Balance 2021

Total Revenue - Total Disbursement
Disbursement
Rp. 110.253.250 - Rp. 99.761.700
= Rp 10.491.550

Ending Balance 2022

Total Revenue - Total
Rp. 54.296.350 - Rp. 45.544.250
= Rp 8.752.10

Beginning balance of 2023

$$\begin{aligned} & \text{Rp. } 10.491.550 + \text{Rp } 8.752.100 \\ & = \text{Rp. } 19.243.650 \end{aligned}$$

The issues confronting LAZISMU Prabumulih in increasing the zakat amount

Lazismu is an example of an Islamic philanthropic institution in Indonesia that engages in innovative community economic empowerment activities (Faizin, Futaqi & Nurhidayati, 2021). Lazismu faces a number of challenges in increasing the amount of zakat, including trust issues. A trust issue is when a person has difficulty trusting other people; this is what Lazismu is going through because the muzakki does not believe in channeling his zakat through Lazismu. This is due to a zakat institution misappropriating zakat funds.

To restore muzakki trust, Lazismu always documents zakat distribution activities. This is to avoid misunderstandings between Lazismu and muzakki, as well as to demonstrate that the zakat funds deposited by muzakki are actually channeled to Mustahik. In addition to the trust issue, a lack of volunteers to distribute zakat funds to mustahik has become a problem for Lazismu in increasing the amount of zakat.

According to the data presented above, there are two factors that influence the amount of zakat collected in Lazismu: internal factors and external factors. The lack of volunteers was one of the internal factors that Lazismu faced in increasing the amount of zakat, which resulted in Lazismu not being optimal in raising and distributing zakat and infaq funds. Lazismu must spend operational funds for each activity with volunteers to solve internal problems. This is intended to make volunteers feel valued for the time and effort they put in during activities.

Lazismu's external factor in increasing zakat is the occurrence of a trust issue, which results in a lack of muzakki's trust in Lazismu. Muzakki prefers to direct his zakat funds to the mustahik. This trust issue arose as a result of a high-ranking official from another zakat institution misappropriating zakat funds, which had an impact on Lazismu. To address this issue, zakat distribution is always documented as evidence that will be presented to the muzakki.

According to the researchers' observations, one of the issues confronting Lazimu Prabumulih is that the management at Lazimu is not optimal because the number of employees in the office does not correspond to the management decree issued. This is because Lazimu employees have other activities outside of Lazimu, so not all employees are focused on Lazimu.

CONCLUSION

Based on the findings of the analysis, it is possible to conclude that the lazismu prabumulih public relations strategy for increasing the amount of zakat is as follows: 1) using advertising media so that it becomes a fairly effective strategy, 2) providing bank account numbers for muzakki, and 3) implementing a zakat collection system to make it easier for muzakki who live far away from your Lazis office and do not have a bank account, as well as for muzakki who live far away from your Lazis office. Two factors

contribute to the difficulties faced by lazismu prabumulih in increasing the amount of zakat. The lack of volunteers was one of the internal factors that Lazismu faced in increasing the amount of zakat, which resulted in Lazismu not being optimal in raising and distributing zakat and infaq funds.

ACKNOWLEDGEMENT

Thank you to the Rector of Universitas Muhammadiyah Palembang and friends who have supported us in conducting this research.

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Educational Journal of Innovation and Publication (EJIP)
Volume 2 (2) 2023
E-ISSN: 2829-6443
P-ISSN: 2829-8195

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