

Communication Strategy of Dompet Dhuafa Yogyakarta in Increasing Ziswaf and Maintaining Muzakki's Trust amid the Covid-19 Pandemic

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Abstract-*This study analyzes the communication strategy of Dompet Dhuafa Yogyakarta in the midst of the socio-economic crisis during the Covid-19 pandemic by setting four problem formulations, namely (1) How is Dompet Dhuafa Yogyakarta's communication strategy in increasing Ziswaf income in the midst of the Covid-19 Pandemic; (2) How is Dompet Dhuafa's communication effort in maintaining Muzakki in the midst of the Covid-19 Pandemic; (3) Supporting factors for Dompet Dhuafa Yogyakarta's communication in increasing Ziswaf; and (4) Factors inhibiting Dompet Dhuafa Yogyakarta's communication in increasing Ziswaf during Covid 19. The method used in this research is descriptive-qualitative with a case study model. Data collection uses interview, observation, and documentation methods. The results of the study are (1) Dompet Dhuafa Yogyakarta's communication strategy in increasing and maintaining muzakki, namely through digital marketing strategies, utilization of social media and utilization of print media, (2) in maintaining muzakki's trust using Case Relathionship Management (CRM) and selection of communicators in delivering the message, (3) The supporting factors, the number of volunteers, social media, and partners who joined in breaking the spread of Covid-19, and the (4) inhibiting factors are, Covid-19, media, and adaptation.*

Keywords: *Communication Strategy, Dompet Dhuafa, Ziswaf, Covid-19*

INTRODUCTION

The global economy's stability has been seriously compromised by the existence of Covid-19. The Covid-19 pandemic has demonstrated its overall impact on the global economy, affecting countries with robust economies like Singapore, France, the United States, and Japan (Shrestha et al., 2020). The Indonesian economy showed a slowdown of 1.01 percent in the first quarter of 2020, including in Indonesia. The social and physical distance rules imposed in an effort to stop the transmission of Covid-19 have resulted in the cessation of economic activity, which has directly affected this situation. In fact, the education services sector (-10.39 percent) and the government administration sector (-8.54 percent) experienced the greatest economic slowdown (Suryahadi et al., 2020).

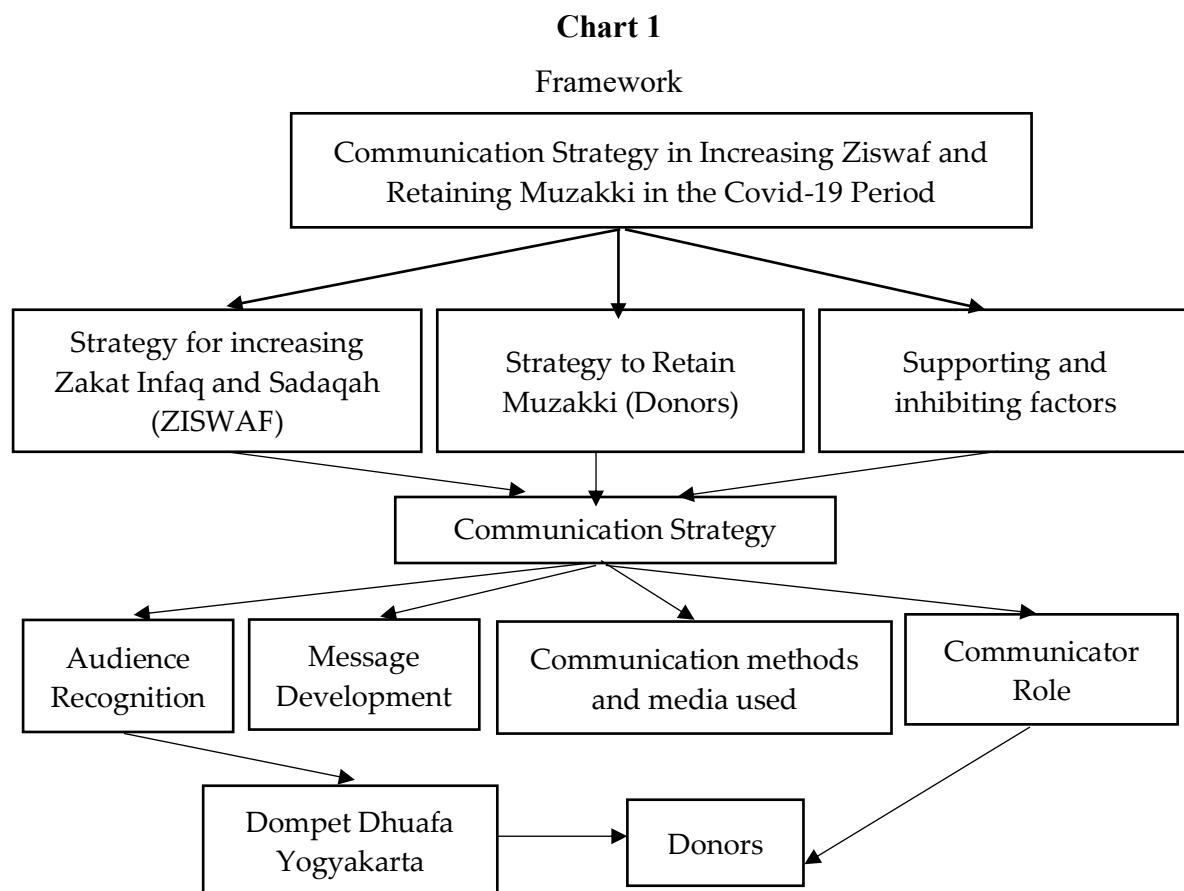
It turns out that the Covid-19 pandemic has also had a significant impact on the rising number of unemployed people in Indonesia. As of the beginning of February 2020, the number of unemployed people in Indonesia has reached 6.88 million, or 4.99%. This figure is in addition to the growing slowdown in the economy (Yuniti et al., 2020). Even the National Development Planning Agency (Bappenas) estimates that there will be an increase in the number of unemployed people to 4.22 million as a result of the unending pandemic conditions (Muzakki, 2020). In addition, the economic slowdown in the education and government services sectors resulted in layoffs or temporary dismissals of contract/honorary workers.

The community's spirit of mutual aid has not been diminished by Indonesia's socioeconomic crisis. The Islamic philanthropy movement among Indonesian Muslims has grown significantly, as evidenced by the actual situation. According to multiple surveys, Muslims in Indonesia have long practiced zakat, sadaqah, and waqf as forms of philanthropy. This is demonstrated by the fact that almost all Indonesians (around 98 percent, the highest figure based on research on philanthropy in various countries) donate their wealth through such forms of giving as an act of generosity based on religious beliefs (Hasanah, 2020). One of the non-governmental organizations, Dompet Dhuafa Yogyakarta, which is involved in the field of social humanitarianism and experiences an increase in the collection of ZIS funds (Zakat, Infaq, and Sadaqah), Dompet Dhuafa funds grew 16.32 percent during the Covid-19 storm, demonstrating the high level of public empathy. When asked about Dompet Dhuafa's collection during the Covid-19 pandemic, one of Dompet Dhuafa's Managers also confirmed this increase in revenue.

"Yes, it is true that Dompet Dhuafa Yogyakarta has increased in numbers, but that number is not only through Dompet Dhuafa alone, but the strategy carried out through zakat management partners consolidated through Dompet Dhuafa Yogyakarta". (Interview with Bambang, March 03, 2021)

This demonstrates that Muslims' generosity, which is one of Islam's fundamental teachings, has not been diminished by the economic and financial crisis brought on by the Covid-19 pandemic, despite the high unemployment rate. According to Allah swt's words in verse 261 of Surah al-Baqarah, the movement to assist one another is then constructed on the epistemological basis of theological considerations (Setiawan, 2015). The majority of Muslims are strongly motivated to continue sharing during a pandemic by internalizing the verse. However, Dompet Dhuafa Yogyakarta's role and communication strategy in educating the public about the urgency of Ziswaf in the midst of the Covid-19 storm also strengthened the Indonesian Muslim community's social empathy.

Naturally, Dompet Dhuafa Yogyakarta's strategy of inviting and persuading the community to continue sharing during the Covid-19 pandemic cannot be separated from the community's increased empathy. As a result, a communication strategy is necessary because achieving a goal requires systematic and directed steps so that the planned goals can be accepted and understood by the communicator. As a result, in order to achieve a maximum objective, a specific strategy becomes a cohesive unit. One of the supporting factors is the mastery of the information conveyed correctly, which will make communication relationships with communicants provide favorable results. A specific strategy becomes a unity in an institution's communication.



The researcher's interest in conducting a more in-depth analysis of Dompet Dhuafa's Communication Strategy in Increasing Ziswaf and Maintaining Muzakki's Trust in the Midst of the Covid-19 Pandemic has been sparked by the increase in revenue from Dompet Dhuafa Yogyakarta during the Covid-19 pandemic. Several studies that are pertinent to the subject of this research can serve as additional sources of information for this study, including:

Begin with Nur Hidayat's study titled "*Zakat Fundraising Strategy After the Covid-19 Pandemic*," which was published in 2013. A fundraising strategy for collecting zakat during the Covid-19 pandemic is the subject of this study. Qualitative-descriptive methods are used in the research. Information in a variety of media about the fundraising strategy of institutional zakat—zakat that we limit to Baznas, Dompet Dhuafa, Lazismu, and Lazisnu—is the primary data source for this study. The theory of zakat and the role of fundraising in obtaining zakat funds are the main points of discussion in this study, which sets it apart from other studies with the same goal of raising funds (Nurhidayat, 2020).

Second, Rahmi Hidayah's *Communication Strategy for Increasing the Number of Muzakki in Pekanbaru by Amil Zakat Institution (LAZ) Swadaya Ummah*. This study discusses

the amil zakat institution Swadaya Ummah's communication strategy for increasing muzakki. The method used in this study is qualitative, and the data were collected in the field through observation, interviews, and documentation. to use techniques for interactive data analysis and participation and triangulation to check the validity of the data in order to analyze this study's findings. According to the findings of this study, the Amil Zakat Institution (LAZ) Swadaya Umat's communication strategy for introducing the goals of all Muslim communities in Pekanbaru is divided into three strategic segments: employment, education, and region (Lubis & Hidayah, 2015).

Thirdly, Asep Sudarman's research titled "*Communication Strategy to Increase Public Awareness of Paying Zakat Maal*" The study's methods include observation, in-depth interviews, and documentation. Its findings show that good planning exists both internally and externally and is supported by the chairman's role, which is to run the organization's command by optimizing the existing fields. The research also discusses communication strategies for raising awareness of paying maal zakat. Despite the fact that socialization activities continue to be delivered verbally in certain groups or forums, public trust in the Zakat collection unit is still low (Sudarman, 2019).

The researcher then identifies four problem formulations based on the preceding explanation, beginning with the question of how Dompet Dhuafa's communication strategy boosts Ziswaf income during the Covid-19 pandemic. *Second*, the method by which Dompet Dhuafa communicated with Muzakki during the Covid-19 pandemic. *Third*, what factors contributed to Dompet Dhuafa Yogyakarta's communication's success in spreading Ziswaf during the Covid-19 pandemic? And *fourth*, what factors contributed to Dompet Dhuafa Yogyakarta's communication's failure to spread Ziswaf?

METHOD

This qualitative research is descriptive in nature. The purpose of qualitative social research is to describe and summarize various social reality conditions, situations, and phenomena. In addition, it aims to use specific conditions, events, or phenomena to bring out reality as a character, feature, model, or image (Soepeno, 2019). Case studies or field research are typically used in descriptive qualitative research, as this research is.

Then, interviews with the Dompet Dhuafa Yogyakarta Head and the fundraising team as the person in charge of fundraising during the Covid-19 pandemic serve as primary data

sources. Additionally, donors who donate through Dompet Dhuafa Yogyakarta will be interviewed by researchers. To better understand the research's themes and topics, researchers used participatory observations in addition to interviews. In contrast, there are two types of secondary data in a study: internal data and external data. Secondary data comes from a second source (Wahidmurni, 2017). Secondary data used as a reference in this study, such as data received by researchers from an institution's documents.

Techniques for gathering data through interviews, observation, and documentation. Researchers conducted observations to gather information on Dompet Dhuafa Yogyakarta's communication strategies for spreading Ziswaf and preserving muzakki during the Covid-19 pandemic. Dompet Dhuafa's communication tactics and ziswaf-raising strategies were the subjects of the interviews. Interviews were conducted in person as well as via WhatsApp and Gmail on social media. In contrast, documentation is a record of past events. Documents can be written, visual, or monumental works by an individual. Examples include movies, photographs, sketches, and diaries. Photographs of Dompet Dhuafa activities in increasing Ziswaf and maintaining muzakki are used by researchers to collect data. Additionally, researchers can more easily identify Dompet Dhuafa Yogyakarta's communication efforts thanks to the notes or report data.

Theoretical Framework

To achieve predetermined objectives, a communication strategy is a combination of communication management and planning. This communication strategy needs to be able to demonstrate how it actually works, meaning that the approach can change at any time based on the circumstances and circumstances (Syarbaini et al., 2021). To achieve predetermined objectives, a communication strategy is a combination of communication management and planning. This communication strategy needs to be able to demonstrate how it actually works, meaning that the approach can change at any time based on the circumstances and circumstances (Triwicaksono & Nugroho, 2021). Therefore, communication strategies are plans, policies, and patterns for achieving goals that have been established and formulated in such a way as to take into account the organization's and institution's internal and external strengths so that it is clear which programs will be implemented for the organization.

A communication strategy aims to ensure that a communication is effective and on target as part of a maturation plan. The goal of the communication strategy is to make sure that

the person receiving the message understands and accepts it. If the communicant is able to understand and accept the message, then the recipient must be fostered. The activity is ultimately motivated (to motivate action). As a result, the success of communication is also determined by the communicator, or sender. The credibility of the communicator's source is crucial in this instance (Pratiwi et al., 2018).

In the meantime, Harold D. Lasswell suggests that communication functions include, among other things, allowing humans to control their surroundings, allowing them to adapt to their surroundings, and transferring social heritage to the next generation. The type of communication reveals additional functions of communication, including the development of imagination and creativity, self-understanding and control, and maturation in decision-making thinking. Attempting to improve interpersonal relationships, avoiding and resolving personal conflicts, reducing uncertainty, and sharing knowledge and experiences are all aspects of interpersonal communication (Nurhadi & Kurniawan, 2017).

In this study, persuasive communication takes the form of advertising and promotional activities that use language to invite audiences to learn more about the product. pamphlets, which are written verbal forms of persuasive communication, and da'wah, which is an activity that calls people to the right path. A goal is required for any organization, group, community, or individual that uses persuasive communication. An activity uses this goal as its target. Attitude, opinion, and behavior modification are the goals of persuasive communication. Groups use persuasive messages to sell ideas or concepts to the audience, propose more effective operational procedures, garner support for particular activities, and request financial support to fund a particular project. Both internal and external organizations benefit from this communication for fun or activities aimed at obtaining funds and cooperation (Sandra et al., 2016).

DISCUSSION

Overview and Programs of Dompet Dhuafa Yogyakarta

Despite our belief that there are no coincidences, the beginning was a coincidence. Allah Swt, the master engineer, has already planned everything. That's how the non-profit Dompet Dhuafa got its start and carried out its Indonesian philanthropic campaign. On July 2, 1993, it appeared on the front page of Republika Daily, marking the beginning of its emergence as a structural institution of the Republika Newspaper (Nurhadi & Kurniawan, 2017).

According to the movement's foundation, Dompet Dhuafa's activities began when Republika Daily held a promotion at the Kridosono stadium for newspapers that had only been published for three months. The purpose of the promotion was also to pique the interest of the Yogyakarta community in purchasing shares of Republika Daily. Republika Chairman / Editor-in-Chief Parni Hadi, Dai Sejuta Umat, Zainuddin MZ, and well-known Indonesian musician Haji Rhoma Irama all attended the event, which was titled "promotion with a combination of da'wah and entertainment." After the event, the Jakarta Republika group was invited to eat at the Bambu Kuning restaurant with friends from the Rural Da'wah Corps (CDP), which was led by Ustadz Umar Sanusi and led by da'wah activists in the poor areas of Gunung Kidul. Jalal Mukhsin, Mr. The leaders of the CDP gave a report on their activities during lunch, which included educating the general public about Islamic religion and giving the poor more power.

The overwhelming response to the "Dompet Dhuafa" rubric was accompanied by significant progress in the collection of public funds. As a result, it became necessary to formalize the activities that the Care Family oversees at Republika. The Dompet Dhuafa Republika Foundation was established on September 4, 1994. As the program spread from the local level to the national and even international levels, Dompet Dhuafa's professionalism improved. Dompet Dhuafa is not only devoted to providing cash assistance to the poor, but it also develops broader programs for economic assistance, health care, education, and disaster relief (Reagen, 2018).

On October 10, 2001, the Ministry of Religious Affairs officially recognized Dompet Dhuafa Republika as a National Zakat Institution (Lembaga Amil Zakat) for the first time. The foundation was established on September 14, 1994, in front of Notary H. Abu Yusuf, SH, and it was also published in the State Gazette of RI No. 163/A.YAY.HKM/1996/PNJA KSEL. Dompet Dhuafa is a community-created zakat management organization that was established in accordance with Law No. 38 of 1999 on Zakat Management in the Republic of Indonesia. Decree No. was issued to bolster this. 439 of 2001, which established DOMPET DHUAF A REPUBLICA as a National Amil Zakat Institution, was issued by the Minister of Religion of the Republic of Indonesia. Several Dompet Dhuafa branch offices can be found all over the world, including in Hong Kong, Korea, Japan, and other locations. This demonstrates that it has continued to spread internationally (Sinta & Isbah, 2019).

As was previously mentioned, Dompet Dhuafa's forefather actually came from Yogyakarta. At that time, the Jakarta Republika Daily group and invited guests helped promote

Harian Republika, which was still as old as corn. Following a warm conversation with the Yogyakarta Rural Da'wah Corps (CDP), the concept to establish Dompet Dhuda was therefore born. However, Dompet Dhuafa's first significant event in Yogyakarta itself occurred following the earthquake. The earthquake that struck Yogyakarta on June 27, 2006 Additionally, the process of establishing Dompet Dhuafa in the Special Region of Yogyakarta began as a result of this natural disaster. following the Yogyakarta disaster brought on by the earthquake. Dompet Dhuafa took immediate action to help the less fortunate. In the Rural Da'wah Corps, Dompet Dhuafa and its humanitarian team collaborated with the BMT network to develop steps. (Irfanudin, 2019).

There were 31 organizations that participated in the meeting from Yogyakarta and Central Java and produced a symbol of a caring movement called Jogja Guyub. The purpose of the meeting and the movement was to distribute both physical and material assistance intended for victims of the Yogyakarta and Central Java earthquake disasters. The institutions involved in this program are Dompet Dhuafa Republik (DD), BMT Center, BMT Beringharjo, BMT Tamzis, BMT Marhamah, BMT Binamas, BMT Dinar, BMT Agawe Makmur, BMT Bima, BMT Natuna, BNI Syariah, BAZNAS, Corps Dakwah Pedesaan (CDP), RRI Peduli, Pramuka Peduli, LPM DD, LKC, DD Bandung, DD East Kalimantan, Al-Azhar Peduli Ummat, IDI, ABA Officers, PMR UIN, Pesantren Taruna, Waspada Peduli, Masyarakat Muslim Banyumas (MMB), Induk Koperasi Angkutan, BKPK Bukopin, Wanadri, WIKA and FK UGM (Atmaja et al, 2017).

Gotong Royong Jogja Guyub was the basis for its creation. Through a series of Dompet Dhuafa programs and the formation of networks, it carried out the recovery program following the natural disaster of the earthquake eruption. Medical, emergency, entertainment, and rehabilitation activities are among the implemented programs. Because of the natural disaster that resulted from the earthquake's eruption, programs like entertainment and rehabilitation are concentrating more on the worst areas. The Kembangsari market, Pancar State Elementary School, Giriloyo I and II Elementary Schools, and mentoring, which lasted about a year, were just a few of the places where rehabilitation was carried out. Other programs include providing funds for business assistance to artisans in Giriloyo Village and 30 different kinds of businesses collected in the Village Baitul Mal (Wibowo & Restuningsih, 2019).

The humanitarian organization that was transferred from various Jogja Guyub networks changed on January 9, 2007, and it was confirmed as a network of Dompet Dhuafa Republic

zakat managers. Its purpose was to gather ideas for recovery from the earthquake eruption disaster, which was quite extensive, and to optimize the distribution of aid from Dompet Dhuafa. Dompet Dhuafa Yogyakarta itself started out with a location in Gambiran, moved to Kyai Mojo Street, and is now on Jalan Hos Cokroaminoto No. 146, Tegalrejo, Yogyakarta City, Special Region 55244, Yogyakarta (Hayati et al., 2018).

Communication Strategy of Dompet Dhuafa Yogyakarta in Increasing Ziswaf Revenue Amid the Covid-19 Pandemic

In general, we can draw the conclusion that strategy is a method with a long plan that consists of important activities required to achieve a goal. Communication strategy is certainly inseparable from a design that is built to get satisfactory results. Certainly, Dompet Dhuafa Yogyakarta has a plan for increasing Ziswaf during a pandemic so that the collection can continue. In spite of the constraints imposed by the Covid-19 pandemic, Dompet Dhuafa Yogyakarta is making an effort to use digital marketing to its fullest potential.

Digital marketing is a form of marketing that uses various web-based media, including blogs, websites, e-mail, Google AdWords, and social networks, as well as branding (brand recognition). Naturally, digital marketing encompasses more than just internet marketing (Gawade, 2019). Digital marketing is the application of digital technology that forms online channels (online channels) to the market (websites, e-mail, databases, digital TV, and through various other recent innovations including blogs, feeds, podcasts, and social networks) that contribute to marketing activities that aim to make a profit and build and develop relationships with customers in addition to developing a planned approach to increase knowledge about consumers (of the company, behavior, values, and level of loyalty to its product brands), then unite targeted communication with online services according to In short, digital marketing is using digital media and technology to achieve marketing objectives (Chaffey & Bosomworth, 2013).

Dompet Dhuafa's primary option is unquestionably to make use of digital marketing in light of the limitations imposed by the Covid-19 pandemic. This is consistent with what the Supervisor of Dompet Dhuafa Yogyakarta stated:

"Ok, Sutan, when we talk about this communication strategy, the person who actually manages it is the fundraiser. It is true what Sutan said earlier: when the pandemic happened, we had to automatically change many strategies because it was

sudden and couldn't be planned. As a result, what we typically do is offline fundraising, like opening counters, holding events, etc., During the Covid-19 pandemic, restrictions made it impossible to do all of that. As a result, one of our collection strategies is entirely online, and it involves more digital marketing. (Interview with Anita, 25 October 2021)

This demonstrates that Dompet Dhuafa Yogyakarta continues to use the utilization of online media or digital media channels as an online communication strategy to influence people to participate by encouraging digital media users to visit websites to engage with brands or products that are ultimately interested in buying or participating online or offline through media channels such as by telephone or in person. This encourages people to buy or participate online or offline through media channels. The use of social media (also known as "Social Media"), which is intended to facilitate social interactions that are interactive and two-way, is one of the focuses of Dompet Dhuafa Yogyakarta's communication strategy. The pattern of information dissemination from a single audience to many, from a single media to many audiences is altered by social media, which is based on internet technology (Millah, 2015).

"As I mentioned earlier, we changed everything immediately, mostly online and offline. Therefore, our primary focus is on digital fundraising, which entails expanding our presence on a variety of social media platforms, including Facebook, Twitter, Instagram, and TikTok." (Interview with Anita, 25 October 2021).

According to Kaplan and Haenlein, social media is a collection of applications based on the internet and built on the ideological and technological framework of the Web 2.0 platform. This medium can connect individuals with individuals to share and gather online, and Dompet Dhuafa Yogyakarta's use of social media played a significant role in increasing Ziswaf income during the Covid-19 pandemic. Web 2.0 is the foundational platform for the development of social media; it makes it easy for users to collaborate and share online. Presently, information is disseminated quickly, virally, and to a large number of internet users via social media platforms like Facebook, Twitter, YouTube, and Instagram. As a result, Dompet Dhuafa Yogyakarta divides its communication strategy into two parts in this instance:

1) Online Strategy

Dompet Dhuafa Yogyakarta continues to intensify several online media in order to increase Ziswaf during the pandemic. As a result, Dompet Dhuafa Yogyakarta's efforts to attract potential donors through online media are also massively implemented. Dompet Dhuafa

Yogyakarta uses WhatsApp, Instagram, and Facebook, as well as websites like TikTok and YouTube, for his online media. With a broadcast system, WhatsApp is used once per week. Sometimes, it is also conditional; in the event of a disaster or a specific moment, it may be used multiple times.

"We distribute WhatsApp, also known as WhatsApp Blast, once per week. However, there are times when it is also conditional. This means that in the event of a disaster or when people really need it, we typically share it immediately with all donors in our database. The objective is to inform donors, or it could be described as a reminder that "we need to be reminded, like that." (Interview with Zahron, October 28, 2021)

Picture 1



Source: Dompet Dhuafa Yogyakarta Documentation, 2021.

On November 12, 2021, Dompet Dhuafa Yogyakarta sent the message depicted above via WhatsApp. The broadcast message also includes a quote from Imam Abdurrazaq from the book Al-Mushannaf about the virtues of giving alms on Friday. In addition, it is reinforced by saying that giving alms on Friday is greater in reward than on any other day. The purpose of the message is to provide information regarding the invitation to almsgiving on Friday. Dompet Dhuafa Yogyakarta also included a link to make a donation at the message's conclusion. Additionally, Dompet Dhuafa jogja's WhatsApp uses business WhatsApp to make it simpler for donors to select the type of donation they wish to make.

Picture 2

Dompet Dhuafa Yogyakarta Business Whatsapp View



Dompet Dhuafa Yogyakarta also provides donation pick-up services with the intention of making it easier for donors to deliver donations or assistance. The Whatsapp business display is used by Dompet Dhuafa to make it easier for donors to choose the type of donation. This means that donors can directly choose the type of assistance or donation, such as assistance for Paliestina, zakat, oxygen alms, and productive waqf.

In addition to Whatsapp, Dompet Dhuafa Yogyakarta makes the most of Instagram media to encourage donors to give to the organization. One of Dompet Dhuafa Yogyakarta's posts, which is posted once a day or sometimes conditionally, includes a variety of uploads, including pictures, videos, inspirational words, and the situation of the poor who are struggling and in need of assistance. 10,900 people have followed Dompet Dhuafa on Instagram up to this point. This demonstrates that Dompet Dhuafa Yogyakarta still enjoys widespread public confidence.

Picture 3

Instagram view of Dompet Dhuafa Yogyakarta



Source: instagram account of wallet dhuafa Yogyakarta, 2021.

Through the Facebook account Dompet Dhuafa Jogja and the Instagram account @dompetdhuafadiy, typically in the form of alms program or commemorative flyers, quotes, photos, and videos of activities. Humanitarian action programs, da'wah activities, disaster, health, education, social development, and all Dompet Dhuafa Yogyakarta programs are all content to be presented to the public. By using the tagline "zakat can erase sins" and quoting one of the hadiths that the Prophet Muhammad saw, it is hoped that donors will be motivated to carry out their zakat at Dompet Dhuafa Yogyakarta. The uploaded poster also looks interesting because it features an eraser that erases the word "sin." Additionally, reminder messages are part of Dompet Dhuafa Yogyakarta's strategy. One example is comparing the cost of 4 cups of coffee with the cost of 1 sack of cement. Therefore, Dompet Dhuafa Yogyakarta continues to use digital media, not stopping at social media. Instead, Dompet Dhuafa uses the website to raise funds. According to the markom coordinator (marketing communication), the website is also one of the media used by Dompet Dhuafa Yogyakarta to increase Ziswaf income in the midst of a pandemic:

"In the digital era, the use of median must be optimal, the website is one of the media that is easily accessible to many people, especially since almost all circles are now familiar with the internet, so this is one of our efforts to attract people to donate, the most important thing is the appearance of the website, if possible, it should not be complicated, meaning that it is easy for people to understand."

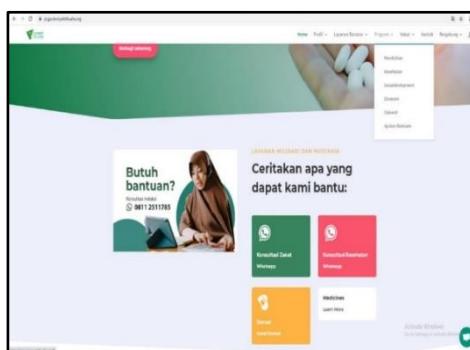
(interview with Salahauddin, October 25, 2021)

The display of a website is one of the most important parts of a website because it will determine the display's quality and beauty. This is especially important for a humanitarian organization's website, which obviously needs to be attractive and easy to understand. The

content or content of a website is important to think about in addition to how it looks. Because of this, it is expected that the content is well-prepared so that it can answer all of the visitors' questions.

Picture 4

Website display <https://jogja.dompetdhuafa.org/>

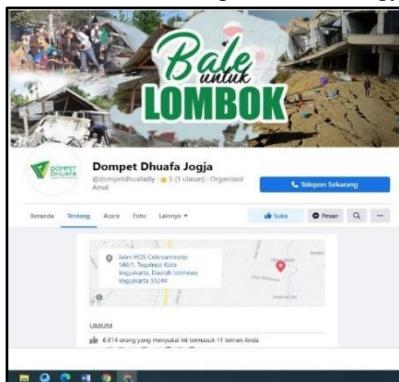


Source: Dompet Dhuafa Yogyakarta website, 2021.

One of the Dompet Dhuafa Yogyakarta website's homepage displays is designed in a way that is easy to understand and makes it easier for donors to donate or make infaq and alms. On the front page, the Dompet Dhuafa Yogyakarta website offers zakat consultation, health consultation, and even a question column where anyone who is still unsure about the program can ask directly. In addition to the website that displays each Dompet Dhuafa Yogyakarta program, a dedicated donation channel or website is made available online for fund-raising purposes. This donation channel is owned by Dompet Dhuafa Center, but all Dompet Dhuafa Yogyakarta branches are able to access it. The content or content is based on the needs of each branch. At the moment, Dompet Dhuafa Yogyakarta is raising donations for humanitarian causes, specifically for the purchase of ambulances for people who are poor or in need. Of course, the ambulance is one way to help humanity and the people, especially the Yogyakarta.

Picture 5

Facebook view of Dompet Dhuafa Yogyakarta



Source: Dompet Dhuafa Yogyakarta Facebook account, 2021.

The Facebook owned by Dompet Dhuafa Yogyakarta is also designed for business Facebook, where everyone who sees, or searches for Dompet Dhuafa Yogyakarta's Facebook will go directly to Dompet Dhuafa Yogyakarta's page, address and cellphone number:

"For Facebook, because now there is a promotion model, where the reach of our posts can be seen by many people, or usually appear more often than regular Facebook, now the advantage of this is that we can reach more people to participate in donating or giving zakat through Dompet Dhuafa Yogyakarta." (interview with Salahauddin, October 25, 2021)

One way that Facebook makes it easier to reach a large number of people is through advertising or promotion. If you pay per month, Facebook will automatically reach a large number of people. The use of Facebook certainly has a reason; the fact that there are a lot of Facebook users in Indonesia is certainly a contributing factor in the spread of promotions for each program started by Dompet Dhuafa Yogyakarta. At the end of March 2021, there were 175.3 million Facebook users in Indonesia, according to data from Internetworldstats. This number is 63.4% of the 276.36 million people in the country who use the internet, or 82% of the country's total population (estimated in 2021). Facebook is the third most popular social networking site in the world, with 43.06 million users (Satrio & Widiatno, 2020). Not only on Facebook, until recently Dompet Dhuafa Yogyakarta tried to explore new social media, and this is also one of the social media that many people like today, namely TikTok, TikTok is also the choice of Dompet Dhuafa amid the growing digital media, its users are increasing during the pandemic, even recorded active users have reached 22.2 million people (Bahri et al., 2022).

"Then we previously did not penetrate tiktok, we penetrated tiktok, yes, because

many young people, in fact almost all circles, are using the tiktok trend, one of which is the ease of using the application, editing videos, dubbing and others, this is one of the factors for the community to use it, so we also follow the trend, yes, thank God, many people watch it too, sometimes it is reposted by the central DD tiktok account." (interview with Anita, October 25, 2021)

Dompet Dhuafa Yogyakarta tries to try to follow what is currently liked or favored by many people. By following the current trend, it is hoped that the content started during the pandemic period can be widely spread, which in turn will encourage many people to help. Tiktok is a media platform based on photos and videos.

Picture 6

Tiktok view of Dompet Dhuafa Yogyakarta



Source: Dompet Dhuafa Yogyakarta Tiktok account, 2021.

One of Dompet Dhuafa Yogyakarta's tiktok posts asks people to help people in the Gunung Kidul area who don't have clean water. The post was also uploaded by Dompet Dhuafa Center, which means that all of the branch and central institutions work together to spread these programs. One of Dompet Dhuafa Yogyakarta's unique strategies is to strategically use online media or digital marketing to continue raising funds despite limitations imposed by the never-ending pandemic. Almost all forms of social media are used to encourage donors to donate to Dompet Dhuafa Yogyakarta. In addition to making use of the media, the fundraiser plays a crucial role in inviting donors and establishing good communication with them. Some of the criteria the fundraiser must meet in order to establish good communication with donors through both online and offline media are as follows:

a. Self-Display

It is human nature to select something that shares many characteristics. Dompet Dhuafa Yogyakarta gives money to people who have paid their zakat. The muzakki will still pay zakat

if the fundraiser shows up to the muzakki in worn-out clothes, but it will do so out of pity rather than consideration for value. The fundraiser's physical appearance, if it resembles the muzakki. He smiles with sincerity. This will encourage muzakki to feel at ease speaking with fundraisers. At Dompet Dhuafa Yogyakarta, appearance is also important.

b. Positive Perspective

Every fundraiser and retainer of Dompet Dhuafa Yogyakarta is obligated to uphold the organization's core values. Dompet Dhuafa needs to have humanity, synergy, and Islamic values. In addition, it is essential to uphold one's own values. When fundraisers join Dompet Dhuafa, they become a part of the organization and are obligated to uphold these principles. The value is broadcast to the community and communicated to the community after being well maintained.

c. Informative Communication

For prospective muzakki, Dompet Dhuafa Yogyakarta offers a variety of information sources. DD has SMS and Whatsapp blast. Rather than only putting up banners and account numbers, which will only communicate in one direction, it is better to communicate in two directions. Additionally, Dompet Dhuafa hosts a regular radio talk show on which potential donors can directly ask questions. Dompet Dhuafa also makes an offer to anyone who wants to talk about family and religious matters. Dompet Dhuafa is free and accepts an ustaz from anyone wishing to learn the Koran. The application of this strategy is only slightly developed, but there is a common thread with the center.

d. Build a Relationship

In essence, the fundraiser has fostered pride in Dompet Dhuafa. Dompet Dhuafa continues to lead other amil zakat institutions in the collection of zakat funds at this time. Since the state wants to manage zakat once more, regulations have emerged. It could be illegal for the zakat institution to operate without a license. In Indonesia, the growing movement for zakat is made easier by DD. In order to avoid being imprisoned, zakat institutions that wish to manage zakat must be guarded and maintained. This outlook is maintained by DD. The specific aspect is that DD permits institutions that wish to manage zakat to do so. More specifically, Zakat Management Partners, which are zakat institutions that are still small and

have not been registered by the government to become MPZ, are welcome at Dompet Dhuafa. Dompet Dhuafa will assist with legal evaluations and the financial procedure to ensure auditability and transparency.

It turns out that Dompet Dhuafa Yogyakarta still employs some offline communication strategies in addition to using digital media. Of course, these strategies are not related to the general public and include the use of print media like x banners, banners, and the Quick Response Code Indonesian Standard (QRIS). Dompet Dhuafa Yogyakarta uses offline media that is related to print media, which is a form of mass communication. In the form of news about societal events or realities, print media provides information to a variety of audiences that are dispersed, heterogeneous, and anonymous.

The public information channel includes print media in addition to digital and electronic media. In addition, print media is thought to be behind its two rivals, digital media and electronic media, in the midst of society's rapid changes. However, this does not mean that print media cannot still reach consumers who are eager to read its content. According to Anita:

"During the pandemic, we were not permitted to open a booth there, so we replaced it with a tripod banner with our QRIS image. As a result, for example, there are people who come to the mall or restaurant. Yes, there are advantages and disadvantages because there is no interaction to educate them. If the booth can chat, it can convey the education, but that is what we can do with the limitations that are currently in place. We open several channels, such as QRIS. We are also open in several." (interview with Anita, October 28, 2021)

Picture 7
QRIS display of Dompet Dhuafa Yogyakarta



Because the QR code has been integrated with all applications that provide and accept QR payments, QRIS only requires one QR code for all payment transactions that utilize QR codes. Payment applications with QR codes that have joined the group of payment system service providers (PJSP) front end, such as issuers and acquirers, can also make payments through QRIS. However, even if you use a payment application that offers a QR code-based payment system, not all QR codes are QRIS-standardized. Therefore, each user must still check first to ensure safer and simpler transactions⁸⁴. By allowing users to scan a single QR code for all digital money applications, including ovo, gopay, and others, the existence of QRIS Dompet Dhuafa Yogyakarta will undoubtedly make it simpler for anyone who wishes to make a donation.

Dompet Dhuafa Yogyakarta's Communication Strategy in Maintaining Muzakki's Trust

Dompet Dhuafa Yogyakarta's strategy in maintaining muzakki trust is the utilization of Customers Relationship Management (CRM).

"We use Customers Relationship Management (CRM) to keep in touch with donors; therefore, their job has been to serve donors at the front office, receiving donations and transactions. However, during the pandemic, transactions have decreased by almost 70%; even on the first day of the pandemic, no one came, and all transfers were made. As a result, there is a shift from what people typically donate via the office or sometimes at the counter; instead, all of them deposit transfers; if you look at the trend" (interview with Anita, October 28, 2021)

Relationship marketing and the concept of CRM cannot be separated. This idea conveys that the most important objective of all CRM strategies is a company's ability to manage customer baselines in order to identify, satisfy, and successfully retain customers. The most profitable goal is for customers to become loyal to the product. Conceptually, CRM is thought to be a marketing procedure. At the application level, CRM is used in marketing activities like segmenting the market, acquiring new customers, retaining existing ones, developing new ones, managing sales campaigns, and managing opportunities. However, CRM can be utilized as a technology that contributes to the company's mission at the strategic level in an effort to attract and retain customers (Kifti & Swaradana, 2020).

In today's business competition, customer focus is the key to maintaining a competitive advantage. Knowing who your customers are, what they want, how they get their needs met,

and other related information can help you gain a competitive advantage with a focus on your customers. CRM is a method for increasing customer satisfaction in order to maximize profitability. CRM is a strategy that puts the customer first in everything. In other words, customer relationship management (CRM) is the process of acquiring, retaining, and growing profitable customers (Ayu Maulani & Sukaris, 2021). Dompet Dhuafa Yogyakarta uses CRM to maintain muzakkinya in this way, including establishing communication via email or phone.

"Yes, the maintenance coaching is more about CRM because we cannot visit directly, can only do telemarketing, and we never offer infaq or sadaqah directly. However, we always begin by opening communication by asking how you are, thanking you for your donation in what month, praying, and then offering the most recent Dompet Dhuafa program. Therefore, prayer and gratitude are not a mode; however, we really want to convey, offer programs, or inform the latest programs if closing (can) thank God; otherwise, that's all there is to it." (interview with Anita, October 29, 2021)

Through the donor database, telle marketing establishes and offers back various Dompet Dhuafa Yogyakarta programs. Of course, in order to convey the program, telle marketing must first ask for news, pray, and then offer Dompet Dhuafa Yogyakarta programs. This requires telle marketing to have strong communication skills. It is indisputable that the pandemic accompanied by social distance policies necessitates almost all activities to be carried out online (online). With Dompet Dhuafa, everything is carried out online; consequently, the organization uses wa blast, email, and SMS messages to communicate with all donors.

"Well, the optimization for CRM itself is telle marketing; we can still reach donors by phone, which is also related to online telle marketing. Then we send campaign programs via blast wa and email; our campaigns are still sent to donors via whatsapp, email, and SMS." (interview with Anita, October 28, 2021)

In addition, Dompet Dhuafa Yogyakarta always notifies the use, or designation, of donors who donate through Dompet Dhuafa in order to build donors' trust. This notification is typically sent via SMS, Whatsapp, or email. The purpose of the letter is to explain how each ziswaf submitted through Dompet Dhuafa Yogyakarta should be used.

"Dompet Dhuafa Jogja strives to continue developing convenience services for donors to channel their donations as an institution that serves the poor to continue contributing by managing local funding sources sourced from zakat, infaq, sadaqah,

waqf (ZISWAF) and individual / corporate social donations (CSR). The management of Dompet Dhuafa Jogja would like to thank you for your donation of..... worth. Together with other generous individuals, your donation will be realized in the form of..... worth, which we will manage for humanitarian actions and health services for others in the DIY and Central Java regions." This letter is included with the donation." (sms message format to Muzakki, 2021)

The aforementioned statement is one type of report letter that Dompet Dhuafa Yogyakarta always sends to donors, either via email or postal mail. The purpose of this letter is to let donors know how Dompet Dhuafa Yogyakarta uses ziswaf. In addition, Dompet Dhuafa Yogyakarta links to the most recent Dompet Dhuafa programs in the hope that donors will be able to participate in and support each Dompet Dhuafa Yogyakarta program. All divisions of Dompet Dhuafa Yogyakarta, including education, da'wah, health, the economy, and social development, continue to collaborate in order to create an institution that is trustworthy and earns the trust of the community as a whole. The trust of the muzakki is certainly inseparable from the highest level of service provided by the staff. In order to carry out Dompet Dhuafa, which aims to maintain public trust by increasing public participation in giving zakat, infaq, and alms, professionalism and synergy among all operational devices are required. There are certain things that can certainly boost public trust, such as:

1) *Honesty*

An honest attitude and adherence to the institution's ethical standards will enable the actors in the institution to develop mutual trust and respect, which will undoubtedly have an effect on business efficiency and create a favorable environment so that the interests of all parties involved, including donors, can be satisfactorily served without conflict.

2) *Responsible*

One of the most fundamental aspects of human social interactions with their environment is trust. Amanah can also be defined as a professional attitude toward the attributes Allah has bestowed upon all human professions. The Big Indonesian Dictionary (KBBI) lists the following three meanings for the word "amanah": 1) something that is delegated to another individual; 2) security; serenity, and lastly, trustworthy (trustworthy). The Arabic word amanah is a mashdar form of the verb *amina-ya-manu-amnan-wa amanatan*, which is the root of the word. The letters hamzah, mim, and nun make up the root of the word amanah, which means

secure, tranquil, and free of fear (Hermawan & Ahmad, 2020).

3) *Good Service*

All parties involved in providing services must provide maximum service so that donors are aware. The existence of loyal customers is a support for the success of institutions and other organizations. Good service certainly has implications for service to all donors or customers. As a result, a business must treat its customers as a very valuable asset because, in reality, no business, let alone a company, can survive if its customers stop buying from it.

Dompet Dhuafa Yogyakarta is also very concerned about communicators or messengers in every Dompet Dhuafa Yogyakarta program. As a result, Dompet Dhuafa Yogyakarta also selects communicators to invite people to make donations, alms, and waqf at the center and branch offices. When delivering visual messages, the selection of communicators typically collaborates with public figures, or influencers. Someone who can influence society is an influencer. They could be a YouTuber, blogger, or public figure who is thought to be important and has particular skills. On social media, an influencer typically has millions of followers and occasionally has a significant impact on the audience.

Through their social media, these influencers are thought to be able to assist a product's marketing strategies. The public can be persuaded to participate in each of these social media uploads by the way these influencers promote an item through photos or videos. Influencers typically utilize photos accompanied by intriguing captions or other forms of media..

"We also collaborate with Jogja influencers who have real followers, which means they aren't fake. We also look at which influencers really have a lot of people and invite them together because that means he is actually influencing the people behind him. At least that way, the dhuafa wallet is known, but thank God if he wants to donate, it will also be very helpful. We had between 11 and 13 Jogja influencers during the pandemic." (interview with Anita, September 20, 2021)

The development of digital media, of course, has given rise to numerous social media activists who take on their respective roles and collaborate with content creators. Some focus on agriculture, cooking, and other content. Naturally, one of the reasons Dompet Dhuafa Yogyakarta promotes or invites the public to give zakat through Dompet Dhuafa Yogyakarta is that it has a fairly large number of followers.

Supporting and Hindering Factors of Communication of Dompet Dhuafa Yogyakarta

1) Supporting Factor

Naturally, there are supporting and inhibiting factors for many Dompet Dhuafa Yogyakarta programs, one of which is the support, as stated by the head of the organization:

"The large number of volunteers and partners who want to join Dompet Dhuafa Yogyakarta in raising donations is one of the supporters during this pandemic, so we feel really helped in the midst of Covid-19 limitations," (interview with Zahron Abddurrauf, October 20, 2021)

The majority of the supporting factors in spreading and attracting donors to Dompet Dhuafa Yogyakarta are still the large number of volunteers who assist and the community's high level of empathy for those in need. As a result, Dompet Dhuafa Yogyakarta always provides volunteer opportunities for anyone interested in participating in any and all of the organization's initiatives. So, we can say that volunteers are people who don't have to help a party but want to make a big contribution and are committed to participating in activities that require them to be willing to give their time, energy, thoughts, and resources to others.

"Volunteers are volunteers, yes mas," which means that they don't get paid and want to participate in every activity we put on. This means that they spend their time, thoughts, and other resources on it. As a result, we sometimes hold special camping events or small badminton tournaments for volunteers with the intention of increasing their awareness of Dompet Dhuafa Yogyakarta." (interview with Imam, October 23, 2021)

Dompet Dhuafa also continues to carry out humanitarian actions amid the health, education, and economic crises caused by the Covid-19 pandemic. By holding volunteer training, it is hoped that volunteers will increase their knowledge and abilities in carrying out their actions, particularly during the Covid-19 pandemic.

Picture 7

Volunteers in "Cekal" Prevent and Counter Corona action



Source: Documentation Dompet Dhuafa Yogyakarta, 2021.

The Student Association of Yogyakarta State University distributes masks, hand sanitizer, and vitamins to the people of Yogyakarta in the hope that the community will continue to adhere to the Covid-19 Health Protocol and take part in breaking the chain of Covid-19 transmission. The distribution of masks can reach a large number of people thanks to the indirect assistance of so many volunteers, and donations from donors are quickly distributed to those in need. It is undeniable that many partners want to join to raise funds, or basic needs, and medical devices to support the termination of Covid-19. For example, donations of masks, hand sanitizers, and disinfectant tools turned out to be able to cause positive things in the midst of society, which in turn motivated many partners to join and collaborate to collect and humanity, particularly Covid-19, where the results of the collection are consolidated through Dompet Dhuafa Yogyakarta. Moreover, Dompet Dhuafa Yogyakarta's activities during the Covid-19 pandemic are bolstered by the rising public awareness of zakat.

2) Hinder Factor

With limited community movement, shopping centers are also quiet, and Dompet Dhuafa Yogyakarta's activities cannot be separated from the crowd, so with the existence of Covid-19, Dompet Dhuafa Yogyakarta finally completely changed all programs and fundraising that were previously offline to online. As for what is an inhibiting factor for Dompet Dhuafa Yogyakarta's communication, it is Covid-19 it self.

"Yes, the greatest obstacle is Covid itself; we are a movement for many people; however, due to the existence of Covid and all of its transmission-preventing rules,

we are forced to change, which does require adaptation and habituation." (interview with Zahron Abdurrauf, October 25, 2021)

Hundreds of DIY residents perished after contracting the virus. Social and economic conditions have also changed as a result of the policy of limiting social mobility in anticipation of the virus's spread in various forms. Up until the end of 2020, the DIY economy as a whole contracted by 2.69 percent, but its duration is unknown. The deteriorating performance of the majority of business categories, particularly those based on mobility and tourism, was the primary factor driving the supply-side contraction of the economy (Wahyuni, 2021). Restrictions on social mobility, such as the prohibition of holding crowd-based events, no event activities, and maintaining distance, naturally, forced all institutions to rotate their corporate strategies in response to Covid -19, particularly Dompet Dhuafa Yogyakarta, whose activities are primarily social activities that are directly related to the community. In contrast, the contraction on the demand side of the contraction was driven by a decline in the majority of components of final demand, particularly household consumption expenditure.

"Of course, there are obstacles; DD Yogyakarta is a humanitarian organization that deals with a lot of people and is an institution where we deliver alms, zakat from muzakki to donors. Because of Covid regulations that keep their distance, prohibit events, and so on, this is obviously one of the obstacles for us." (interview with Anita, October 28, 2021)

Apart from Covid-19, what is an obstacle is changing adaptation, which means changing and finding new methods in disseminating and socializing every activity of Dompet Dhuafa Yogyakarta.

"The obstacles are very, very limited because we can't go offline. First, there are only so many resources that we can usually do offline, so we can't have free space. The second challenge is adaptation, which includes not just orphans but everything we adapt, learning new things that we aren't used to. For example, I need to be able to do telemarketing and CRM, two things that aren't usually a job desk, but inevitably we learn." (interview with Anita, October 28, 2021)

Adjustment to each activity (adaptation) certainly needs habituation and new learning, adaptation is a personal adjustment to the environment, this adjustment can also mean changing an environment with personal wishes without violating applicable rules. Another factor that hinders Dompet Dhuafa Yogyakarta's communication strategy is the use of social

media itself, which means that not all donors or people who read the program understand the purpose or intent of the message conveyed by Dompet Dhuafa Yogyakarta, so that sometimes there is a repetition of explanations to donors due to communication that is hampered by the network. In addition, the understanding of people who have to pay zakat or infaq through m-banking is also still an obstacle, because some people feel satisfied if their zakat or infaq is given directly through Dompet Dhuafa Yogyakarta outlets or counters.

CONCLUSION

The study on Dompet Dhuafa Yogyakarta's communication strategy for growing and maintaining muzakki came to the conclusion that, *first*, communication strategies through media utilization, or digital marketing, are divided into two categories: online strategies, which use all social media, including Instagram, Whatsapp, Tiktok, Facebook, SMS Blast, and Website, all of which have been designed and arranged in their delivery to donors. The second type of strategy involves using offline print media like billboards, posters, and QRIS, which can be found in hotels and restaurants. *Second*, in order to maintain muzakki, Dompet Dhuafa employs a communication strategy that maximizes CRM (Customer Relationship Management), which entails establishing positive relationships, reporting every program and activity to donors, and reporting the use of zakat/infaq to muzakki. Additionally, Dompet Dhuafa establishes partnership relationships with a variety of agencies and collaborates with Public Figures, or Influencers, to communicate programs. *Thirdly*, the numerous volunteers who assist with each activity, the numerous digital media utilized, and the outcomes of partnerships or collaborations between Dompet Dhuafa Yogyakarta and various institutions are supporting factors for the organization's communication. Fourthly, media barriers and COVID-19 itself are inhibiting factors, indicating that not all messages are well received by the public.

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