
Lazismu Cileungsi's Marketing Communication in Disseminating Zakat, Infaq, And Shadaqah

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Abstract. By adopting Philip Kotler's marketing communication mix framework which encompasses advertising, sales promotion, events, public relations, online marketing, mobile marketing, direct marketing, and personal selling this study examines how *amil zakat* institutions at the local level apply modern marketing approaches within a socio-religious context. This study aims to analyze the marketing communication strategies implemented by *Lazismu Cileungsi* in disseminating *zakat*, *infaq*, and *shadaqah*, and to evaluate the effectiveness of their implementation. The research method employed was qualitative, with data collected through in-depth interviews with *Lazismu Cileungsi* managers, observation of communication activities on social media and in the field, and documentation review. The results indicate that *Lazismu Cileungsi* effectively utilizes digital media and personal approaches to reach the public, with public relations, online marketing, and direct marketing emerging as the dominant strategies. Although implementation has not been fully optimized in terms of sales promotion and large-scale events, a humanist and trust-based approach has been demonstrated to increase *ZIS* participation. These findings offer a practical contribution to managers of other *Lembaga Amil Zakat (LAZ)* at the local level, while enriching the academic study of nonprofit marketing communication in Indonesia.

Keywords: Communication; Marketing; *Zakat*; *infaq*; *shadaqah*

INTRODUCTION

Zakat, *infaq*, and *shadaqah* (*ZIS*) are important pillars of the Islamic economic system, playing a strategic role in realizing social justice and the welfare of the *ummah*. Amid increasingly complex economic challenges, the role of *amil zakat* institutions has become increasingly vital in collecting, managing, and distributing *ZIS* funds to eligible recipients. However, public awareness in fulfilling *zakat* obligations and contributing *infaq* and *shadaqah* remains relatively low, particularly among the lower middle class (Azhar et al., 2024; Maulana et al., 2025; Nugraha & Wanto, 2025).

Social issues such as the construction of mosques, prayer rooms, educational facilities, health infrastructure, and various other concerns directly affecting community life continue to require attention and concrete solutions (Rahman, 2021; Hasan, 2022). In Cileungsi District, where the majority of the population is Muslim, the potential for *ZIS* collection should be considerable (Suryani, 2021). If 2.5% of the total income of the Muslim community in Cileungsi were set aside for *zakat*, this amount would have a significant impact in assisting those in need and supporting the sub-district government in addressing various social challenges (Hafiz, 2020; Abdullah, 2021; Supriyadi & Suryadi, 2023).

Lazismu Cileungsi, as the service office of the *Lembaga Amil Zakat* operating under the auspices of the Muhammadiyah Cileungsi Branch Leadership, serves as a solution to facilitate the distribution of community funds through legitimate and trustworthy channels. Although *Lazismu Cileungsi* already administers several social assistance programs, limited

communication media for disseminating these programs remains one of the principal obstacles to realizing maximum potential.

Marketing communication represents an appropriate approach for disseminating the programs of Lembaga Amil Zakat and cultivating a sense of awareness within the community (Ahmad, 2020; Mustofa & Fadli, 2021). Limited information constitutes one of the primary factors contributing to low public awareness regarding infaq, zakat, and shadaqah (Zulkarnain & Yulianto, 2021). At the same time, the obligation to set aside 2.5% of total income is still perceived as burdensome by some individuals, despite the fact that, if properly managed, these funds could generate a far greater impact on collective welfare (Ihsan, 2022; Munir & Ali, 2023; Damar, 2020).

Previous research has demonstrated that social media features and attitudes toward online *infaq* significantly influence the intention to donate *infaq* online (Muttaqien & Mas'ud, 2022). This suggests that the digital era has opened new opportunities for *zakat* institutions to expand the reach of dissemination and fundraising. As noted by Sofiyawati (2022), this represents an opportune moment for all *zakat* institutions to update their strategies through *ZIS* marketing communication that optimizes online donation channels as a fundraising medium. For digital marketing practitioners, this research may serve as a reference for methods applicable to the promotion of social products or services, and as evaluative material for digital marketing practitioners within non-profit institutions and *amil zakat* institutions.

This research is expected to contribute to the development of marketing communication scholarship, particularly in the context of *amil zakat* institutions and non-profit organizations. The findings of this research may also serve as material for academic advancement, especially regarding the application of marketing communication theory in a socio-religious context in the digital era.

In this study, relevant prior research findings are employed as supporting references and comparative material for the study of *Lazismu* Cileungsi's marketing communication. The researcher examined several previous studies bearing a thematic relationship to *zakat*, *infaq*, *shadaqah*, and the marketing communication strategies of *amil zakat* institutions. The first study is a journal article by Ahmad Yani, Ahmad Waki, and Misno (2024) from the Sahid Islamic Institute of Bogor, entitled "Evaluation of the Management of *Zakat*, *Infaq*, and *Shadaqah* at the *Lembaga Amil Zakat Infaq dan Shadaqah* Muhammadiyah Regency (*Lazismu*)." The article examines the performance of *zakat* institutions as assessed through digital documentation (websites), the empowerment of the poor through *zakat*, and the theoretical significance of Islamic philanthropy encompassing *zakat*, *infaq*, *shadaqah*, and *waqf*. However, the approach adopted remains broadly descriptive and does not explore in depth the managerial strategies at a specific regional level, particularly through a *sharia* management perspective.

The second study is a journal article by Erdin Sumardianto (2022) from STID Al-Hadid Surabaya, entitled "*Da'wah* Marketing Communication Strategy in BAZNAS *Zakat* at the Beginning of the COVID-19 Pandemic." The article examines BAZNAS's communication strategies during the early stages of the COVID-19 pandemic in 2020, when all sectors faced a crisis. The research reveals a significant shift from conventional promotion to digital platforms and social media — including YouTube, Instagram, WhatsApp, online marketplaces, and online charity concerts — as an adaptive strategy in response to the *Pembatasan Sosial Berskala Besar*

(PSBB) policy and the *new normal* era. This study provides an important perspective on the adaptation of marketing communication in emergency situations and periods of social transition.

The present research offers an advancement by focusing specifically on *Lazismu Cileungsi's* marketing communication, which aims not only to promote programs but also to educate the public regarding the obligation of *zakat* and the virtues of *infaq* and *shadaqah* in Islam. The approach adopted is grounded in educational *da'wah*, rather than purely economic persuasion. Furthermore, this study emphasizes the use of local social media to reach the surrounding community more effectively, and integrates marketing theory with the *da'wah* mission of Muhammadiyah, rendering the approach more holistic and consonant with socio-religious values. Based on this context, the research questions of this study are: (1) What is the marketing communication strategy of *Lazismu Cileungsi*? and (2) Has the marketing communication implemented by *Lazismu Cileungsi* been carried out effectively? This study aims to analyze the marketing communication strategies implemented by *Lazismu Cileungsi* in disseminating *zakat*, *infaq*, and *shadaqah*, and to evaluate the effectiveness of their implementation. Theoretically, the benefits of this research are expected to contribute to the development of marketing communication scholarship, particularly in the context of *amil zakat* institutions and non-profit organizations, as well as to serve as material for academic advancement in relation to the application of marketing communication theory in a socio-religious context in the digital era. Practically, the findings of this research are expected to serve as a reference for digital marketing practitioners in the promotion of social products or services, as well as evaluative material for digital marketing practitioners within non-profit institutions and *amil zakat* institutions.

RESEARCH METHODS

This study employed a qualitative approach with the aim of revealing data in the field. The writing method adopted is descriptive-qualitative in nature, in order to understand the meanings embedded in the activities of disseminating *zakat*, *infaq*, and *shadaqah*. As stated by Lexy J. Moleong, qualitative research is intended to provide a holistic understanding of what research subjects experience in terms of perceptions, behaviors, actions, and other phenomena, described through language and words.

Data collection is conducted on the basis of primary and secondary data. Primary data are obtained directly through documentation, observation, and interviews with key informants namely the managers of *Lazismu Cileungsi*. Secondary data, meanwhile, are obtained from authoritative sources such as books, legislation, and other legal materials relevant to the research subject.

Data analysis is conducted in several sequential stages: data collection, data reduction, data display, and data verification. In the data reduction stage, the data that have been collected are grouped according to the aspects of the research problem in order to sharpen and organize field data, so that conclusions can be verified and established as research findings pertaining to the problem under investigation. Following reduction, the data are presented (*displayed*) in descriptive form to facilitate the researcher's interpretation and the drawing of conclusions.

To ensure the validity of the data in this qualitative study, the researcher employs several techniques. First, *triangulation*: multiple data sources including interviews, observations, and

documentation are used to verify research findings. Second, *member checking*: key informants are requested to review the accuracy of the researcher's interpretations of the data obtained from them. Third, *reflectivity*: the researcher consciously considers the influence of background, assumptions, and personal biases throughout the research process.

Through the research methodology described above, it is anticipated that this study will yield valid and reliable findings regarding *Lazismu Cileungsi's* marketing communication strategy in disseminating *zakat, infaq, and shadaqah*.

RESULT AND DISCUSSION

Overview

Lazismu Cileungsi is a service office of the *Lembaga Amil Zakat* established by the Muhammadiyah Cileungsi Branch Executive. Structurally, *Lazismu Cileungsi* operates under the coordination of *Lazismu Bogor Regency* and *Lazismu West Java*. *Lazismu Cileungsi* administers various social programs aimed at serving the community across the fields of education, health, economy, and socio-religious welfare. Based on data obtained from the documentation study, the vision of *Lazismu Cileungsi* is "To become a trustworthy, excellent, and professional *zakat, infaq, and shadaqah* management organization." Its mission is as follows:

1. Optimization of trustworthy, professional, and transparent *ZIS* management.
2. Optimization of creative, innovative, and productive *ZIS* utilization.
3. Providing the best service in maintaining the trust of donors (*muzakki*).
4. Increasing public awareness of the importance of *ZIS*.

Lazismu Cileungsi operates several core programs that serve as the focus of *ZIS* fund collection and distribution:

1. Social and health assistance for underprivileged residents.
2. *Lazismu* education scholarships for students with disabilities, from underprivileged families, and orphans.
3. *Berkah Jumat* — Friday blessings (sharing joy and happiness every Friday).
4. Optimization of *Kaleng InfaqMu* — your *infaq* cans (almsgiving before dawn).
5. *Kotak InfaqMu* — your *infaq* box (almsgiving during cash transactions).
6. Certified free ambulance *waqf* program.
7. *Gerakan Orang Tua Asuh (GOTA)* — Foster Parent Movement.
8. Routine orphan welfare compensation.
9. *Amil* enthusiast program for a thousand regular donors of *Lazismu*.
10. School uniform assistance program.

Marketing Communication Strategy Analysis

Based on the results of interviews, observations, and documentation studies, the researcher analyzed the marketing communication strategies that have been implemented by *Lazismu Cileungsi* using the Kotler marketing communication mix framework.

1. Advertising

a. Local Print and Electronic Media

Lazismu Cileungsi has utilized local print media such as banners, banners, and brochures to promote its programs. Banners and banners are generally installed in

strategic locations such as mosques, prayer rooms, crowd centers, and the *Lazismu* office itself. Meanwhile, brochures were distributed to the community through various social and religious activities.

Based on the observations made, the banners and banners used are quite attractive with a simple but informative design. The information provided includes the name of the program, the benefits of the program, and how to distribute the funds. Nevertheless, from

In terms of the quality of promotional materials, there is still room for improvement, especially in terms of creativity and consistency of messages.

b. Media Electronics

The use of electronic media such as local radio and television is still limited due to cost constraints. However, *Lazismu Cileungsi* tries to anticipate this limitation by utilizing mosque and prayer room broadcasts to convey information about its programs.

c. Media Online

Lazismu Cileungsi has an official website (*Lazismucileungsi.org*) which contains information about profiles, programs, how to donate, and activity reports. In addition, *Lazismu Cileungsi* is also active on social media such as Facebook and Instagram to promote its programs.

Based on the analysis of *Lazismu Cileungsi's* social media content, the frequency of posts is still inconsistent.

2. Sales promotion

a. Seasonal Promotion Program

Lazismu Cileungsi holds seasonal promotional programs such as in the month of Ramadan during the month of Ramadan which includes various social and religious activities. This program generally succeeds in significantly increasing ZIS fundraising.

b. Collaboration with Community Leaders

Lazismu Cileungsi collaborates with community leaders, religious leaders, and youth organizations to promote its programs. This collaboration is effective because community leaders have influence and credibility in the eyes of the public.

3. Events and Experiences

The Muhammadiyah Cileungsi Branch Executive routinely holds recitations by presenting famous speakers. This activity is not only a means of religious education but also used to convey information about *Lazismu's* programs.



Figure 1. *Lazismu Cileungsi* social service activities with RSIJ Pondok Kopi

Source: *Lazismu Cileungsi's* Official Website, 2026

4. Public Relations and Publicity

a. Relations with the Mass Media

Lazismu Cileungsi has established good relations with several local mass media such as local newspapers and news portals. Any major event of the Illinois Legislature received coverage by local mass media.

b. Publication Through Websites and Social Media

Lazismu Cileungsi actively publishes its activities through the official website and social media. This publication aims to build transparency and accountability to the community. Based on content analysis, the publications carried out are quite informative but still lacking in terms of audience emotional engagement. Content that emphasizes the human-interest side and the real impact of the program on beneficiaries is still limited.

c. Relations with Community Leaders and the Government

Lazismu Cileungsi establishes good relations with community leaders, religious leaders, and sub-district governments. This relationship is important to build trust and support from various parties.

5. Online Marketing

a. Website

Lazismu Cileungsi has an official website that contains complete information about profiles, programs, how to donate, and activity reports. This website is also equipped with an online donation feature that allows muzakki to channel their donations online.



Figure 2. The Secret Life of the Cincinnati Bengals

Source: *Lazismu Cileungsi's Official Website, 2026*

Based on the evaluation of the website, the visual appearance is quite attractive but there are still several aspects that need to be improved, such as:

1. Slow access speeds
2. Content that hasn't been updated regularly
3. Limited interactive features

b. Social Media

Lazismu Cileungsi has accounts on several social media platforms such as Facebook, Instagram, and YouTube. The content shared varies from program information, beneficiary testimonials, to educational content about ZIS.

1. Based on social media analysis, there are several strengths and weaknesses: Strengths:
2. Informative and relevant content
3. The response to followers' comments and questions is quite responsive
4. Collaborate with other accounts to expand the reach of

Weaknesses:

1. Inconsistent posting frequency
2. Visual content is still not attractive
3. Audience engagement is still low

6. Mobile Marketing

a. Mobile App

Until now, *Lazismu Cileungsi* does not have a dedicated mobile application. However, muzakki can use the application provided by the central *Lazismu* to calculate and pay zakat digitally. In addition, payments can also be accessed through the website that has been available.

b. WhatsApp

Lazismu Cileungsi uses WhatsApp to communicate with donors and volunteers. Through this WhatsApp, activity information can be disseminated quickly and effectively.

7. Direct Marketing

a. Direct Mail

Lazismu Cileungsi sends a direct letter to potential muzakki candidates, especially in the month of Ramadan or when they are going to hold a big program. This letter contains program information and an invitation to participate.

b. Phone

Lazismu Cileungsi officers sometimes contact prospective muzakki or donors by phone to provide information or confirmation regarding donations. However, this activity is still carried out on a limited basis.

8. Personal Sales

a. Direct Visit

Lazismu Cileungsi officers made direct visits to potential muzakki candidates such as businessmen and professionals. This visit aims to explain *Lazismu's* programs and invite them to participate.

Based on interviews with field officers, this direct visit is quite effective in establishing personal relationships with prospective muzakki. However, this activity requires a lot of time and resources.

b. Zakat Consultation

Lazismu Cileungsi provides free zakat consultation services for people in need. This service can be used to calculate the amount of zakat that must be spent and distribute it through *Lazismu*.

Strategies that need to be improved

Although *Lazismu Cileungsi* already has a website and social media, its use is not optimal. Post frequency, content quality, and engagement with audiences still need to be improved. Recent research shows that quality social media content can influence donation

behavior (Sutisna et al., 2024). Therefore, *Lazismu Cileungsi* needs to improve the quality of their digital content.

The use of advertising media is still limited to simple print media such as banners and brochures. To increase reach, *Lazismu Cileungsi* needs to consider the use of digital advertising media such as Google Ads or Facebook Ads. In addition, the use of mobile marketing is still very limited. App development. *Lazismu Cileungsi's* special mobile or website optimization for mobile needs to be considered to make it easier for muzakki to access information and distribute donations

CONCLUSION

Lazismu Cileungsi has implemented various marketing communication strategies in socializing *zakat*, *infaq*, and alms based on Kotler's marketing communication mix. The strategies that have been implemented include advertising, sales promotion, events and experiences, public relations and publicity, online marketing, mobile marketing, direct marketing, and personal sales. The most effective marketing communication strategies in increasing public awareness and interest in participating in the ZIS *Lazismu Cileungsi* program are events and experiences (such as social services, seminars, and recitations), public relations and publicity (good relations with the mass media and community leaders), and personal sales (direct visits and *zakat* consultations). Marketing communication strategies that still need to be improved are online marketing (website and social media optimization), advertising (expansion of advertising media), and mobile marketing (mobile application development). The main obstacles and challenges faced by *Lazismu Cileungsi* in the implementation of marketing communication are limited human resources, limited funds, low digital literacy of the community, competition with other *amil zakat* institutions, and lack of consistency and continuity of programs. The implementation of comprehensive and sustainable marketing communication is very important to increase the collection of ZIS funds which will ultimately improve the welfare of the community in Cileungsi District.

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