



Communication Model in Agricultural Zakat Counseling in Nagari Sungai Tarab

Imam Khalid ¹, Monica Helva Mita ²

¹ Sekolah Tinggi Agama Islam An-Nadwah Kuala Tungkal

² UIN Mahmud Yunus Batusangkar

Corresponding Author: Monica Helva Mita E-mail: monicahelvamita@gmail.com

Article Information:

Received June 30, 2023

Revised Nopember 30, 2023

Accepted December 09, 2023

ABSTRACT

Basically, extension is a communication activity. Zakat extension communication is a form of process of conveying information to the relevant community, systematically, planned and directed in order to change behavior and opinions of the relevant community. The communication process carried out by zakat counselors to the relevant communities is not solely due to the transfer of information from communicator to communicant but how the message conveyed by the communicator reaches the communicant properly. So that awareness arises from the communicants to try and apply the information they get. In accordance with the aim of counseling itself, namely to help the community to have knowledge about everything related to zakat and to provide a modern view and new paradigm about zakat which is a need for the community. The formulation of the problem in this research is What is the Communication Model used by the instructor? zakat in Nagari Sungai Tarab? Meanwhile, the aim of this research is to determine the mode of communism carried out by agricultural zakat instructors in Nagari Sungai Tarab. This research uses field research with qualitative descriptive methods. The data collection techniques that researchers used were field observations, interviews and documentation. The reason researchers use qualitative descriptive research is to obtain data and understand the phenomena experienced by informants. The results of this research state that there are two communication models that have been used by researchers in the agricultural zakat extension process in Nagari Sungai Tarab. Namely the Linear communication model and the Interactional communication model, each communication used is very influential in this research where these two communications function to convey information to the relevant community in a systematic, planned and directed manner for the sake of sustainably changing the behavior and opinions of the relevant community. The related community is muzaki. Meanwhile, the communication model in agricultural zakat counseling consists of an individual approach, a group approach and a mass approach.

Keyword: Communication Model, Zakat Counselor.

Journal Homepage <https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/semantik/index>

This is an open access article under the CC BY NC license

<https://creativecommons.org/licenses/by-nc/4.0/>

How to cite:

<https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/semantik/article/view/9204>

Published by:

Universitas Islam Negeri Mahmud Yunus Batusangkar Press

INTRODUCTION

Zakat is the fourth pillar of Islam, zakat is the most important act of worship in the Islamic religion. Allah often explains zakat in the Qur'an along with explaining the commandment for prayer. Zakat is also one of the main elements for the upholding of Islamic law. Therefore, zakat law is mandatory for every Muslim who has fulfilled certain conditions. Zakat is included in the category of worship (such as prayer, pilgrimage and fasting) which has been regulated in detail based on the Koran and Hadith. It is also a social and humanitarian charity that can develop in accordance with human development (Azhar, 2021).

The obligation to pay zakat is known by the majority of society, but community compliance with zakat is still very poor. Zakat is divided into 2 parts, namely zakat fitrah and zakat mall. Zakat fitrah is zakat that must be paid by everyone in the holy month of Ramadan. Meanwhile, mall zakat is zakat that must be paid by someone if they have reached the nisab or haul. Mall Zakat or property zakat must be paid, such as agricultural zakat, livestock zakat, found goods zakat and silver zakat. Of the several components of zakat mal, agricultural zakat is one of the main commodities in sustaining human life, because agriculture is a basic ingredient for humans to meet food needs and is consumed for the survival of many people. So that many people have livelihoods as farmers, what needs to be understood more deeply is the study of specific zakat in the agricultural sector. However, some farmers sometimes do not pay zakat to the institution. The limited understanding of farmers in paying zakat in the Tarab River village. So it is necessary to have extension workers who have professional competence and communication skills. Communication is the process of sending messages or information by communicators or extension workers to communicants or farmers, but in this sending process a skill is needed in interpreting the message by both the communicator and communicant so that the exchange of information can be successful. Communication and the extension methods used are the most important things in an extension activity so that the conditions expected from the extension activity are created. However, this extension process requires expertise and communication skills for an extension agent to socialize the programs they want to run (Rasyid, 2012).

So that extension workers are able to convince farmers to pay zakat to zakat institutions. Apart from that, extension workers are required to have high ability and performance in carrying out each extension program. In extension program activities, apart from requiring a communication model. Extension must also have effective extension communication methods, both the extension activities themselves and the level of education of an extension agent influence the effectiveness of extension. Then extension agents are required to work hard and be sensitive towards farmers. The main objective of the extension referred to in this research, namely the implementation of extension, is how to instill in farmers in Nagari Sungai Tarab, so that they can pay zakat to zakat institutions without having to focus on the knowledge and experience gained from parents or the surrounding community so that it can eliminate feelings of zakat dependence on extension implementers as guidance. The communication model in

agricultural extension in Nagari Sungai Tarab is quite unique, where the instructors use a linear communication model, namely the process of conveying messages from the source sending the message to the recipient of the message either face to face or through delivering messages from the mass media, which is meant by agricultural zakat collection instructors. In conducting outreach, the instructors also use an approach based on local wisdom. Based on the description of the background of this idea, the researcher is interested in studying research with the following title: "Communication model in agricultural zakat extension in Nagari Sungai Tarab"

There are several types of communication models that have been formulated by many experts. Communication models from various models that have been formulated in communication are classified into three types of models, namely linear communication models, transitional communication models, and interactional communication models.

1. Linear communication model

The linear communication model is a very simple communication model and describes communication as taking place in one direction. The message flow is described as direct from the message sender to the message recipient. In the linear communication model there is no concept of feedback and the message recipient is passive in receiving the message. Communication models that refer to linear communication models include Aristotle's communication model, Lasswell's communication model, Berlo's SMCR communication model, and Shannom and Weaver's communication model (Ruliana, 2016).

2. Transactional Communication Model

The Transactional Communication Model is a communication model that emphasizes the importance of the role of the message sender and message recipient in a two-way communication process. The transitional communication model links communication to the social context, relationship context and cultural context. In this communication model, it is described that we communicate not only as a means of exchanging messages but also to build relationships. Communication models that refer to the transactional level of communication include Barnlund.

3. Interactional Communication Model

The interactional communication model is a communication model that has similarities with the transactional communication model because both are two-way communication models, but interactional communication capital is mostly used for new media such as the internet. One of the communication capitals that includes interactional communication models is the scrhramm communication model (Larasati & Amalia, 2019).

Counseling is a non-formal educational activity for individuals or groups, which provides knowledge, information and various abilities in order to form proper attitudes and behavior in life. In essence, counseling is a non-formal activity in order to change society towards a better condition as desired (Notoatmodjo, 2012).

The methods that can be used in implementing zakat counseling are as follows:

1. Direct Extension Method, what is meant by direct extension method is a method of delivering material using a face-to-face system, either in the form of lectures, discussions, dialogues, interactives, questions and answers, field surveys, and so on.

2. Indirect Methods Extension can also be carried out using indirect methods, meaning that the form of counseling or messages from zakat material can be carried out through various existing media, both print and electronic media. This indirect method developed through mass media seems quite effective, because it has a very wide reach. Nowadays modern findings in mass media such as newspapers, radio, television, films and the like can improve teaching or counseling on a very high scale.

Linguistically, zakat can be interpreted as growing or developing (an-numu wa az-ziyahah) (Rozalinda, 2014: 247). Meanwhile, zakat means holy, that is, it can cleanse oneself, one's possessions and one's soul. People who pay zakat means that person has cleansed themselves from miserly behavior and cleaned up their remaining assets. Furthermore, zakat in the sense of blessing is the remainder of assets for which zakat has been paid, qualitatively it can give rise to blessings and can make assets grow while quantitatively the amount decreases. Literally zakat means purification, growth and blessing. Meanwhile, according to the term zakat, which is an obligation that must be carried out by a Muslim in order to release the net value derived from wealth that is not more than one nisab, zakat is given to be distributed to people who are entitled to receive it (mustahik) in accordance with the conditions that have been determined (Soemitra, 2009: 427).

Here are some relevant studies, the first of which is related this study aims to explain the Communication Strategy of the National Amil Zakat Institution (Laznas) Indonesian Zakat Initiative Riau Representative Office In the Context of Dissemination of Zakat, the informants in this study are the Chief Representative, the Head of Zakat Partnership Education, and Staff. Determine the informants of this study using interview techniques, namely people who are selected based on the criteria in the study. The analysis technique used is qualitative data, in the form of words, narratives, both obtained from interviews, observations and documentation. Based on the results of research in every communication strategy of the National Amil Zakat Institution (Laznas) Indonesian Zakat Initiative in Riau Representative Office in the context of Zakat Socialization, there are: direct (face to face) and indirect strategies, these two strategies are able to provide extraordinary contributions, and is a blend of conventional and modern. If maximized, all the goals of the socialization of zakat will be realized to all levels of society. Furthermore, seeing that the strategy used by the Indonesian Zakat Initiative (IZI) representative of Riau is in accordance with existing theories, even in some parts it has been able to maximize its potential, for example cellphone, can turn into a very good service for the community because it is considered very practical and easy, besides the results obtained are also maximum (Arif, 2020).

The second relevant research is related the National Zakat Amil Agency (BAZNAS) is an institution non-structural structures established by the State to implement collecting zakat funds in Indonesia. National Zakat Amil Agency Structurally, it has representatives in every province in Indonesia. This institution was established based on Law No. 23 of the Year 2011 concerning Zakat Management. West Java is one of them provinces that have large potential for zakat funds. Collection zakat, infaq and alms funds at the National Zakat Amil Agency West Java experiences an increase every year. Increasing the amount of zakat funds collected shows that level. The public's trust in BAZNAS West Java has increased. Good. The success of the West Java National Amil Zakat Agency in increasing zakat collection from muzakki is very determined by the communication management carried out. This study uses interpretive paradigm. The method used is method qualitative. The data obtained was then analyzed using theory strategic management proposed by Fred R David. Based on the analysis, it is concluded that there are three main issues is a concern in communication management at BAZNAS West Java Province, socialization and publication, skills communication and public relations management of BAZNAS West Java, and a network of partnerships between institutions and the public. Apart from that, it's deep communication management process, evaluation is routinely carried out by BAZNAS West Java Province to maintain implementation progress programs and find solutions to communication problems faced. The communication model in routine evaluation is with a spiral model that allows each individual to enter BAZNAS West Java

Province contributed in providing input, ideas, coordination, information, criticism and feedback (Kesuma Wardhani, 2018).

Further relevant research Da'wah is an exciting activity or inviting humanity to the path of truth which is in accordance with the path approved by Allah SWT. One of these ways is to invite humanity towards prosperity and well-being. One of the purposes of zakat worship is to make humanity achieve this. This paper aims to examine and analyzing the management of zakat in efforts development of da'wah in Indonesia. The method used in this research is descriptive analysis qualitative with a literature review approach, namely by taking data from research results, media, as well as websites of zakat institutions and stakeholders. The results of this research found that management zakat in Indonesia has implemented a zakat program which is oriented towards the development of da'wah starting from planning, organizing, mobilization, and supervision, even if assessed not too optimal, because of the potential and that obtained did not meet expectations. The results of the analysis others indicate that some programs are several zakat amil institutions have carried out in Indonesia by launching the program economic development of the people, development HR, and direct cash assistance to public. The program is assessed as an activity zakat management in an effort to develop da'wah in Indonesia (Solihan, 2022)

Fourth relevant research to maintain its status as an NGO-based social institution (non-governmental organization), quality management means that it is an important element of serving donors in general and mustahik in Empowered Village, especially as a result of which the process of collecting and disseminating synchronously using donor desires becomes effective. The management of Productive Zakat is carried out by the management and staff of the Indonesian Zakat house amil zakat institution. This research was conducted to thoroughly examine how Rumah Zakat Indonesia implements productive zakat management using the aim of improving the welfare of residents. Management of services in terms of collection, collection of donor data, collection of mustahik data, and increasing the standard of amyl to the point of distribution of zakat money in sync with institutional events. This study uses narrative qualitative methodology, using the author's primary research sense, meaning observation and interviews. As per the findings of the author's research (Wahyudi et al., 2023).

This research discusses a fundraising campaign by PT Surya Citra Televisi (SCTV) through "Jembatan Asa" program, a humanitarian program to build broken bridges in various regions of Indonesia. The purpose of this research is to know the communication model of humanitarian fundraising campaign of Jembatan Asa Program by SCTV with reference to Nowak and Warneryd campaign model. The research approach used is qualitative, with the nature of descriptive research. Data collection procedure through advertisement and news documentation and in-depth interviews from key informants: chairman of CSR program "Jembatan Asa", news production manager, news producer and video journalist in SCTV News Division. The results and analysis of data findings show that the campaign is done through advertisements and publications in various internal programs of SCTV, online media www.liputan6.com and social media. Refers to the elements of the Nowak and Warneryd campaign models; intended effect, competing communication, communication objects, target populations and receiving groups, channels, messages, communicators, and obtained effects, the researchers found a change in the model used by SCTV in a public fundraising campaign. Among them, prior to conducting the campaign, SCTV produced framing the news of the condition of the affected communities damaged bridges. The contents of campaign messages in the form of donation solicitation adverts, news reports on the construction of bridges and financial reports. The effect of the campaign is the rise of number of public donations, the rise of

media reputation, and the government's concern to build another damaged bridge in its territory. (Firmansyah1, 2017)

RESEARCH METHODOLOGY

According to Zed, the method in this article uses study library (library research) is a method with collecting data by understanding and study theories from various literature related to the research. There are four stages of literature study in research namely preparing the equipment necessary, prepare a working bibliography, organizing time and reading or record research materials. This data collection uses methods search for sources and construct from various sources examples of sources include books, journals and research that has already been carried out. Material literature obtained from various references these are analyzed critically and must be depth in order to support the proposition and his idea (Adlini et al., 2022)

RESULT AND DISCUSSION

Zakat as one of the elements of the pillars of Islam does not only have dimensions worship but more than that, zakat has a wider impact on life social and economic society. Zakat as an instrument of worship can be seen from a number of zakat commands in the Koran which are always paired with prayer commands. There are at least eighty-two zakat commandments which are always associated with commands pray. Zakat in the socio-economic aspect is an instrument that can redistribute income between the rich and the poor. With this, hence the income gap between the rich and the poor can be minimized. However, the measurement of rich and poor in Islam is very clear seen from the nisab line. If someone's ownership is below the nisab line then included in the poor category (mustahik). On the other hand, if it is above the nisab line, then included in the non-poor group, which means they are obliged to pay zakat (muzakki). At the individual level, zakat will stimulate individuals to save in the hereafter and also means eliminating the obligation of zakat as one of the pillars of Islam which must be fulfilled. Apart from that, zakat means cleansing and purifying to provide fertility, then zakat means giving a share of the poor person's existing wealth in his property. More than that, zakat can be a motivation for individuals to improve their performance so that they are always motivated to change themselves from mustahik become muzakki. The order to take zakat in this case is clearly directed at the State take zakat from the community. This also means that zakat is one The only muamalah service that has officers is the zakat amil. Zakat success story In efforts to eradicate poverty we can see from the history of the glory days Umar Bin Abdul Aziz's government. During his reign it was no longer found Poor people are entitled to receive zakat so that zakat is sent to the state neighbors in need.

Indonesia is basically a country that has sufficient potential for zakat funds tall. This is considering that the number of Muslims is more than 200 million people. It is just the problem that arises is the management and collection of zakat funds carried out systematically and structured so that the benefits of zakat funds are large this is not optimal. On this basis, the government initiated its birth National Zakat Amil Agency (BAZNAS). The National Zakat Amil Agency (BAZNAS) is a non-structural institution was formed by the State to carry out the collection of zakat funds in Indonesia. Amil Agency National Zakat structurally has representatives in every province in Indonesia. This institution was established based on Law Number 23 of 2011 concerning Zakat Management. The formation of BAZNAS was first established by Decree President No. 8 of 2001 concerning the National Zakat Amil Agency in accordance with the mandate of Law No. 38 of 1999 concerning Zakat Management which was in effect at that time.

After changes to regulations BAZNAS has the status of a non-structural government institution is independent and responsible to the President through the Minister of Religion. Law Number 23 of 2011 was born in the midst of low levels public trust in zakat amil institutions. Zaim Zaidi as quoted by Tempo (2003) said that the public no longer trusts the Agency Amil, Zakat, Infaq and Sadaqah because there is no transparency in the use of funds managed. Referring to Zaidi's opinion, there is distrust towards amil institutions zakat is caused by the low openness of zakat amil institutions regarding management zakat, infaq and shadaqah funds. Apart from that, the distribution of zakat funds is incorrect Targets are also the cause of low levels of public trust in institutions amil zakat. Related to the various causes above, Romdhon (2014) in his study stated that transparency has a very significant influence on Muzakki's level of trust. Apart from that, Romdhon also mentioned that attitudes and Communication carried out by the management of zakat amil institutions plays a very important role important in convincing muzakki. Romdhon's opinion also shows that another cause of public distrust is also related to communication problems between zakat institutions with the community.

The latest relevant research regarding the increasing amount of zakat funds collected shows that the level. Public trust in BAZNAS West Java is good. This is remembering Until now, in several places, the level of public trust in management BAZNAS's zakat funds are still low. This reality is as per the results of the study conducted by Daulay and Lubis (2015:250) that the level of public trust in Management of zakat funds is still low due to several factors such as transparency management of funds, lack of socialization, and services provided in zakat collection. The results of this study show that approach and communication What BAZNAS does to the community is very effective in improving public trust. Communication strategy basically greatly contributes to success West Java National Zakat Amil Agency in increasing zakat collection from muzakki at this level the aspect that plays an important role is planning communication strategies of the amil to muzakki, both interpersonal and intrapersonal communication as well as conveying the contents of messages related to zakat. Thus communication is effective which amil uses to muzakki in the framework of the communication strategy of the zakat amil in the West Java National Zakat Amil Agency can have a big influence on society especially the muzakki to pay their zakat. This reality becomes interesting to be researched within the scope of communication.

Basically, there are several previous studies related to body communication National zakat amil. Mishbah El Yaser (2016), for example, researched persuasive efforts BAZNAS Padang City in attracting public interest in giving zakat. The study Yaser's work was basically focused on persuasive efforts and work programs carried out by BAZNAS to attract the interest of the zakat community. Studies were also carried out by Rahmi Siti Rahmayati (2013) regarding management of the distribution of zakat funds. Focus in this study is related to policy and managerial distribution of zakat funds to mustahiq so that they are effective and contribute to the empowerment of the people. Study related to BAZNAS above, it is basically more focused on managing zakat funds and organizational management. Therefore, the study is related to institutional communication management BAZNAS becomes relevant to do. Study of communication management it is hoped that it can contribute to the treasury of studies related to zakat and amil institutions this study used an interpretive paradigm. The method used is a qualitative method. Data and information are obtained through techniques observation, interviews, and documentation. The data obtained was then analyzed using strategic management theory put forward by Freed R. David.

Based on the results of observations in the field, the communication model that occurs between muzaki and agricultural zakat instructors generally uses two communication

models, namely interactional and linear communication models. The two communication models are described as follows:

1. Interactional Model

The phenomenon of the interactional communication model that occurs between muzaki and extension workers at the focus of this research shows mutual support. From various sources of field information collected by researchers, it shows that statements from extension workers indicate that extension agents have significant roles in collecting and zakat in the Tarab River village, especially in the focus of this research. Meanwhile, the data obtained from muzaki shows that apart from obtaining information directly from extension agents, many muzaki also obtain information from other information sources. According to field data, the communication model in conveying the message of collection and zakat in Nagari Sungai Tarab runs simultaneously, both through linear and interactional communication models obtained within the family, fellow muzaki, opinion leaders and extension workers, working together and supporting each other. The role of extension workers cannot be denied in facilitating the problems faced by muzaki in collecting zakat funds. This is in accordance with the informant's statement that:

"We as extension workers are certain and have a strong desire to facilitate all of Muzaki's interests. However, because there are limited extension workers who cannot cover a very wide working area, this means that there are shortcomings in the implementation of extension. In general, the extension workers in Nagari Sungai Tarab work as they can. "But we still interact actively with farmers, but our direct reach with Muzaki is still limited."

The informant's statement is a real condition that occurs at the zakat instructor level. On the one hand, extension workers should work more professionally in carrying out their duties as one of the institutions tasked with and functioning to facilitate various problems experienced by muzaki. However, due to limitations, especially limited energy and time, it is very good for instructors to reach all muzaki. With various limitations, extension workers work according to what they can do.

2. Linear Model

The linear communication model can also allow face-to-face communication to occur, but the nature of the communication channel is one-way in which there tends to be no feedback between the communicator and the communicant. The extension communication model at the focus of this research is in accordance with the results of interviews with informants. If we refer to the theoretical communication model, the delivery of farmer muzaki messages by extension workers to farmer muzaki uses a linear communication model. Even though the communication that occurs between extension workers and farmer muzaki is delivered face to face, it is more one-way in nature. This means that between extension workers and farmer muzaki there tends to be no feedback. Extension agents providing information to farmers tend to be involved only as listeners in the communication process. This kind of communication situation can be called a linear communication model. However, extension workers also use group meeting methods with farmer muzaki. The group meeting method is a method that involves a number of farmers and then the instructors and farmer muzaki discuss various problems faced by farmers in paying zakat. This method can be said to be an interactive model. These ways of conveying messages are in accordance with linear communication theory.

This gives the impression that the communication that occurs between the extension agent and the farmer muzaki acts as the sender or recipient of the message. In communication theory, the source, message and receiver occur in the same direction and there is no tendency for feedback. Linear communication theory is often called Shannon and Weaver's theory, because this theory comes from the ideas of these two people. The

communication cycle of this theory is as follows, the information source creates a message which is then converted into a signal by the transmitter to suit the channel that will be used as a medium for distributing signals from the sender to the recipient of the information. Extension agents and farmers sometimes also communicate via telephone lines. This condition is a communication technique for conveying information as well as for time efficiency. Paying close attention to the way in which farmers convey messages about paying zakat is the focus of this research shows that there is strong relevance to lineal communication models.

CONCLUSION

The communication function that, he uses of interaction are: 1) Announcement (to inform). Public awareness, which informs society about events, ideas (thoughts and actions of other people) and all that unite others. 2) Education (to be educated). Communication is a learning method. Human communication allows others to share ideas and thoughts so they can obtain knowledge and information. 3) Entertainment (to entertain). Communications other than services from communications providers. Knowledge and influence also help make others happy and happy. 4) Persuasive (to influence). Activities that affect everyone in the network, of course influence each other when the caller is sane and not only that, he is try to change the caller's attitude and behavior as intended.

Based on the results of observations in the field, the communication model that occurs between farmer muzaki and agricultural zakat instructors generally uses two communication models, namely interactional and linear communication models. From various sources of field information collected by researchers, it shows that statements from extension workers indicate that extension agents have significant roles in collecting and zakat in the Tarab River village, especially in the focus of this research.

The Communication Model is a simple description of the process communication that shows the relationship between one component communication with other components. A model is a conceptual framework that describes application of theory to specific cases. A model helps us organize data so that a framework can be arranged conceptual about what will be said or written. Often theoretical models, including communication science, are used to expresses the definition of communication, that communication is a process transmission and reception of information between humans through encoder activity what the sender and decoder do to the signal carried by the recipient.

According to field data, the communication model in conveying the message of collection and zakat in Nagari Sungai Tarab runs simultaneously, both through linear and interactional communication models obtained within the family, fellow muzaki, opinion leaders and extension workers, working hand in hand and supporting each other. If we refer to the theoretical communication model, the delivery of farmer muzaki messages by extension workers to farmer muzaki uses a linear communication model. This kind of communication situation can be called a linear communication model. However, extension workers also use group meeting methods with farmer muzaki. The group meeting method is a method that involves a number of farmers and then the instructors and farmer muzaki discuss various problems faced by farmers in paying zakat.

REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>

- Al Rasyid, Harun, 2012. *Dasar-Dasar Statistika Terapan, Program Pascasarjana*, Unpad : Bandung.
- Arif, M. T. (2020). Strategi Komunikasi Laznas Izi Kantor Perwakilan Riau Dalam Rangka Sosialisasi Zakat. *Jurnal Komunikasi Universitas Garut: Hasil Pemikiran Dan Penelitian*, 6(2), 461–473. <https://journal.uniga.ac.id/index.php/JK/article/view/760>
- Azhar, alang sidek & Sri Wahyuni. (2021). *Penyuluhan Pelaksanaan Zakat Profesi oleh Kepala Keluarga*. Jurna Pengabdian Masyarakat. Vol.1. no 1.
- Dhinarti, Larasati dan Firda Amalia. 2019. “*E-Commerce dalam Perspektif Fiqh Muamalat*”. CIMAE Proceeding Vol. 2 periode 2019.
- Firmansyah1, D. (2017). *Model Komunikasi Kampanye Penggalangan Dana Oleh Perusahaan Penyiaran Televisi Untuk Mendukung Kegiatan Kemanusiaan*. 123–145.
- Kementerian Agama, *Pedoman Penyuluhan Zakat*, Direktorat Jenderal Bimbingan Masyarakat Islam, Jakarta: 2013.
- Kesuma Wardhani, R. W. (2018). Manajemen Komunikasi Badan Amil Zakat Nasional (BAZNAS) Provinsi Jawa Barat. *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 2(1), 12. <https://doi.org/10.23971/njppi.v2i1.923>
- Notoatmodjo . 2012. *Metode Penelitian Kesehatan*. Jakarta : Rineka Cipta.
- Rozalinda. (2014). *Ekonomi Islam Teori dan Aplikasinya pada Aktivitas Ekonomi*. Jakarta: Pt Raja Grafindo Persada.
- Ruliana, Poppy. 2016. *Komunikasi Organisasi. Teori dan Studi Kasus*. Jakarta. Penerbit Rajawali Pers.
- Solihan, M. (2022). Manajemen Zakat Dalam Upaya Pengembangan Dakwah Di Indonesia. *Jurnal MD: Jurnal Manajemen Dakwah*, 8(1), 127–150.
- Soemitra, A. (2009). *Bank dan Lembaga Keuangan Syariah*. Depok: Kencana.
- Wahyudi, R. E., Hadi, Q. A., & ... (2023). Model Pengelolaan Zakat Untuk Kesehjateraan Umat. *Journal of ...*, 1(4), 22–41. <https://ejurnal.politeknikpratama.ac.id/index.php/jcsr/article/view/2212>

Copyright Holder :
© Name Author.et.al (2023).

First Publication Right :
© SEMANTIK (Journal of Social, Media, Communication, and Journalism)

This article is under:

