

THE ISLAMIC COMMUNICATION STRATEGIES OF THE NATIONAL AMIL ZAKAT AGENCY (BAZNAS) MAKASSAR IN PUBLIC SERVICE

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Abstract

This study aims to identify the Islamic communication strategies implemented by the National Amil Zakat Agency (BAZNAS) Makassar and to assess the community's response to this communication model. The research utilizes Islamic communication theory, which is grounded in the Quran and Hadith, focusing on the morality of the communicator, the content, and the ethics of communication. The study adopts a mixed-method approach (qualitative and quantitative). Descriptive analysis was conducted throughout the research process to draw conclusions. The results reveal that the Islamic communication strategies applied by BAZNAS Makassar adheres to the core functions of Islamic communication, which include conveying information, socializing, reminding, guiding, motivating, and convincing the public about the importance and benefits of zakat, infaq, and alms (ZIA). Furthermore, the delivery of messages incorporates the principles of qaulan ma'rufan, qaulan kariman, qaulan maysuran, qaulan balighan, and qaulan sadidan, along with other Islamic communication ethics. The impact of this approach has led to high levels of public satisfaction with BAZNAS's communication methods and models, which are perceived as effective in conveying Islamic values. This model has also increased public trust in the transparency and accountability of ZIA management in Makassar City, thereby enhancing community participation.

Keywords: BAZNAS Makassar, infaq and alms, islamic communication strategies, zakat management

INTRODUCTION

Communication in Islam is not merely about exchanging words but is an interaction imbued with ethical, moral, and spiritual values. In Islam,

communication must be based on truth, with a strong emphasis on honesty and integrity. Islam also teaches the importance of *adab*, or politeness, in communication. This includes using respectful language, showing consideration for the person being spoken to,

and maintaining ethical and social norms in both verbal and non-verbal interactions.

One significant concept in Islamic communication is *ihsan*, or excellence, which encompasses empathy in communication. Delivering messages while being mindful of the feelings and needs of the listener is a key aspect of *ihsan* in Islam. Furthermore, Islamic communication emphasizes the importance of context and mutual interests. Communication that promotes the common good is highly valued from an Islamic perspective.

Communication in Islam is not a one-time event but a continuous process. Therefore, Islam encourages its followers to constantly improve their communication skills, learn from experience, and strive to enhance the quality of their interactions to achieve greater harmony and benefit. With these values in mind, communication from an Islamic perspective aims to foster harmonious relationships, strengthen bonds, and provide maximum benefits to individuals, society, and the environment. This aligns with the belief that Islam is a communicative religion, and that Allah is a communicative God who cares deeply about His creations (Khalil, Amal, 2016). The concept of moderate, balanced communication—characterized by mutual advice, politeness, and fairness—is also emphasized by Siddiqui (2000). A similar approach is applied to Islamic *da'wah* (preaching), which advocates truth with respectful, gentle, and ethical communication (Saleh et al., 2022).

When applied to the management of zakat, *infaq*, and alms (ZIA), Islamic communication plays a crucial role. These three practices are integral to the Islamic economic system and have significant roles in wealth redistribution and community empowerment. The importance of Islamic communication in ZIA management is closely tied to education, fundraising, transparency, accountability, community empowerment, and social welfare. Effective communication can raise awareness and understanding of the spiritual and social benefits of ZIA, encouraging greater participation from Muslims.

Furthermore, through open communication, zakat management institutions, such as *amil* bodies, can inform the public about how ZIA funds are managed, distributed, and their impact on beneficiaries.

This openness fosters trust and confidence in the ZIA management system among Muslims.

By promoting the values of social justice and Islamic solidarity, and sharing information about development programs in the economic, health, education, and social sectors funded by ZIA, communication can motivate the community to engage in self-empowerment and community-building efforts.

The National Amil Zakat Agency (BAZNAS) plays a central role in managing and distributing these charity funds to maximize their impact. One Indonesian city with great potential in this regard is Makassar. Therefore, research on Islamic communication in the management of ZIA by BAZNAS Makassar is both relevant and timely.

The people of Makassar possess unique characteristics and diversity that must be considered in ZIA management. This study explores how BAZNAS Makassar communicates with different levels of society, tailors its programs, and addresses the specific needs of this city. The research focuses on how BAZNAS communicates Islamic values and the positive impact of community contributions. Transparency in the management of ZIA is critical, as how BAZNAS Makassar conveys information about the collection and use of these funds significantly influences the level of public trust.

In relation to increasing the collection of ZIA, the level of trust is not solely dependent on spiritual enlightenment; it is also greatly influenced by the communication model and the regulatory framework that supports the optimization of local institutions that are interconnected (Ladiku, 2024).

In line with its function, communication interactions not only involve the verbal exchange of messages but also include activities, the exchange of ideas, data, and facts. These interactions aim to provide information, socialization, and motivation. Disseminating information can take the form of news, image data, messages, opinions, and comments that are essential for enabling individuals to understand and make informed decisions (Nurhadi, 2017).

Considering that communication is a reference point for human interaction, people are required to observe ethics in communication to minimize the potential for conflict and misunderstandings. In this

context, Islam offers guidelines for good and proper communication, emphasizing ethics and manners. This is often referred to as Islamic communication, which means communication with noble, ethical character. Such communication is based on the principles of the Qur'an and the Hadith (the teachings and practices of the Prophet) (Iskandar, 2019). This presents both a challenge and an opportunity in the era of information and digital technology (Saleh S P et al., 2022).

In this regard, it is crucial to examine how Islamic-based institutions communicate their activities, products, and programs to the public, whether on an individual, group, or institutional level. One such institution is the BAZNAS in Makassar. Zakat, one of the pillars of Islam, is not only an act of worship but also has a broader social and economic impact on society.

BAZNAS is a non-structural institution established by the government to oversee the collection of zakat funds in Indonesia. BAZNAS has representatives in every province across the country, and it was established under Law Number 23 of 2011 concerning Zakat Management (BPK Regulation, December 20, 2023).

Literature Review

The influence of globalization has significantly impacted the development of Islamic communication research in Indonesia. Researchers are increasingly focusing on how Islam communicates in a global context and how globalization affects communication within Indonesian Muslim society. However, a key challenge is that Islamic communication often intersects with established general communication theories, which are predominantly secular. This has implications for the scientific construction of Islamic communication (Usman et al., 2022), as general communication studies still dominate the field. This situation emphasizes the need to balance Islamic communication and general communication studies in student research activities. The application of Islamic communication research can be seen in various personal, community, and institutional contexts.

In the context of institutional and organizational Islamic communication, it holds significant importance in public service organizations, especially in a predominantly

Muslim society like Indonesia. With Indonesia being a country with a majority Muslim population, public service organizations must understand and respect the values, beliefs, and religious practices of Muslim communities.

Related to this, Catrin Johansson (2007) conducted research on organizational communication in Sweden, both internally and externally. Regarding public information communication, Johansson explained that public information consists of activities aimed at identifying, building, or ending, and developing communication between public organizations and their environment. Research on internal organizational communication in educational institutions has been conducted by Yan Ma (2022), who explored how organizations can communicate their vision and mission in a practical, effective, and efficient way. This research examines the role of communication strategies, including information flow, information adequacy, and feedback, in relation to organizational commitment.

Several studies have also focused specifically on Islamic communication in public services. Islamic communication in public services plays a crucial role in ensuring that the needs of Muslim communities are properly addressed, as well as in promoting justice, diversity, and inclusive participation in public service processes. This is evident in studies such as those by Nuur Huna Khalid and Fadzila Azni Ahmad, titled "Islamic-Based Art of Communication Framework" (Khalid & Ahmad, 2021). Their study found that the Islamic-based communication framework must be analyzed through the lens of the Qur'an and Hadith and should include three main elements: the morality (politeness) of the communicator, the content of the communication, and communication ethics.

An example of institutional Islamic communication research was conducted by Fifi Hasmawati (2018), who studied "Islamic Communication Management in Improving the Service Quality in Public Institutions in Medan." This research utilized Islamic communication principles and public service theory. The findings revealed that Islamic communication management significantly influences the quality of service in public institutions in the city of Medan.

Regarding Islamic communication ethics, Syukur Kholil, as cited in Dzakkyah

Putri Nurul Latiffah & Sri Ayu Rayhaniah (2021), stated that the Qur'an provides clear guidance on how to communicate ethically. This includes starting conversations with greetings, being gentle, friendly, and polite, being honest, and offering constructive criticism. Similarly, Mokhtar et al. (2021) highlighted the importance of communication from an Islamic perspective in spreading *da'wah*, maintaining relationships with fellow humans and with Allah, and implementing the demands of *Sharia* in both verbal and non-verbal communication (*bi al-Hal* communication).

Moreover, when examining Islamic communication in poetry, as discussed by Mohd Sukki Othman and Roslina Abu Bakar (Othman & Bakar, 2021), they describe how the poem "Alif Ba Ta" conveys messages full of truth, encouraging the audience to interpret and embody the values of goodness. This goodness includes promoting justice, prosperity, and avoiding evil.

Further studies related to Islamic communication within public service organizations have been conducted by Hakim, Kholil, and Yusnadi (2019), who analyzed Islamic messages in the One-Stop Service System for document processing and motor vehicle tax payments in Sibolga, North Sumatra. Their research identified three key aspects of service in Islamic communication: (1) truthful and constructive words (*Qaulan Sadida*), persuasive words (*Qaulan Baligha*), and words that are easy to understand (*Qaulan Layina*), while adhering to rules and encouraging active public participation.

A similar research model specifically examined the role and function of communication at BAZNAS. Rama Wijaya Kesuma Wardani (2017) explored BAZNAS's communication strategy in collecting *Zakat Maal*. The findings revealed that BAZNAS engages in formal communication with government institutions, educational institutions, companies, and local non-governmental organizations. At the same time, non-formal communication occurs spontaneously with individuals and community groups on an incidental basis.

In relation to the title of the research, this study specifically discusses the Islamic communication strategies used by BAZNAS Makassar in fulfilling its mandate, within the context of Islamic communication (Hefni,

2015). This research examines how BAZNAS Makassar implements its functions through Islamic communication, including providing information, persuading, reminding, motivating, socializing, and offering guidance. Additionally, this research explores how the method of conveying messages based on Islamic values significantly influences the effectiveness and success of communication.

In this context, the research questions in this paper are: 1) What is the Islamic communication strategies implemented by BAZNAS Makassar to increase community participation in the management of zakat, *infaq*, and alms? 2) What is the community's response to, and the impact of, the implementation of these Islamic communication strategies?

Conceptual Framework

Islamic communication theory and the concept of public service by BAZNAS Makassar have several points of relevance, which can be seen from the perspective of underlying values, principles, and practices. The first is the understanding of human values and justice, aligning with BAZNAS Makassar's public service mission, which aims to assist individuals or community groups in need, particularly in the distribution of ZIA. The second is related to transparency and accountability, where honest and transparent communication between BAZNAS and the community is crucial for building trust and compliance with the public service programs being implemented.

The third point involves community participation and public involvement, consistent with Islamic communication principles that emphasize honesty, transparency, and accountability in communication and action. The fourth is its relevance to social solidarity and concern for others. By sharing information about BAZNAS programs and mobilizing community support and participation, social solidarity can be strengthened, allowing public services to reach a broader audience and have a greater impact on those in need. Thus, there is a strong connection between Islamic communication theory and the public service concept at BAZNAS Makassar, which mutually reinforce efforts to improve communication quality, service delivery, and community welfare.

RESEARCH METHOD

This study adopts a mixed-method approach, integrating both quantitative and qualitative elements to provide a comprehensive and in-depth understanding of the phenomenon under investigation (Creswell & Clark, 2007). Mixed-method research seeks to leverage the strengths of both approaches, offering a richer analysis of the research problem.

The quantitative component involves the numerical measurement and analysis of data to identify patterns, relationships, or trends. In contrast, the qualitative component emphasizes understanding the meanings, interpretations, and contexts associated with the phenomenon, utilizing methods such as observations, interviews, or textual analysis.

In terms of research design, the quantitative aspect involved conducting surveys or experiments, gathering data through questionnaires, measurement instruments, or controlled experiments. Concurrently, the qualitative component comprised field investigations or case studies, with data collected through in-depth interviews, participant observations, or document analysis.

For data processing and analysis, descriptive and inferential statistics were employed to explore relationships between variables in the quantitative data. Meanwhile, thematic analysis or grounded theory was applied to the qualitative data to identify patterns, themes, and meanings.

The integration of data was carried out through convergence, where the results from the quantitative and qualitative analyses were brought together sequentially. This process allowed one type of data to provide explanations or deeper insights into the other. The mixed-method approach is expected to yield a more holistic and comprehensive understanding of the research problem. Furthermore, the validity and reliability of the study were enhanced through data triangulation.

This research was conducted in 2023 over a period of four months in Makassar City, encompassing nine sub-districts: Mariso, Mamajang, Rappocini, Tallo, Tamalanrea, Biringkanaya, Wajo, Panakkukang, and Manggala. A total of 105 respondents participated, representing a diverse range of segments, including private employees, students, civil servants, educators (teachers

and lecturers), self-employed individuals, daily laborers, and the unemployed.

DISCUSSION

Islamic Communication Strategies of BAZNAS Makassar

The general form of Islamic communication used by BAZNAS Makassar was described by the Chairman of BAZNAS Makassar, Azhar Tamanggong, S.Pd, M.Pd, during an interview conducted by the research team on October 24, 2023. Regarding BAZNAS Makassar's communication activities, Azhar Tamanggong revealed that the communication methods employed by BAZNAS Makassar are mainly conducted through face-to-face communication, electronic communication, and social media. Of these, most of the communication is carried out via social media.

In making both forms of communication more effective, Azhar Tamanggong stated that, for face-to-face communication, one of the strategies used is to encourage cooperation and participation from various groups and community organizations. These groups include 10 *da'i* or *muballigh* (preachers) under a one-year contract, 152 zakat volunteers consisting of village imams across 15 districts in Makassar, and 50 students who received scholarships from BAZNAS Makassar. Additionally, collaboration takes place with Zakat Collection Units (ZCUs) in mosques throughout the city, and informal partnerships are built with community leaders. Overall, these groups are fully committed to working with BAZNAS Makassar to educate and raise awareness about ZIA, as well as the role and functions of BAZNAS Makassar.

Several forms of face-to-face communication conducted by BAZNAS Makassar include:

1. Visits and meetings with partner institutions.
2. Lectures, talks, and discussions.
3. Routine socialization of ZIA management at targeted program locations.
4. Field visits to program destinations and disaster-affected areas.
5. Dialogues and discussions with residents in program target areas and disaster zones.
6. Information and consultation services related to ZIA at the BAZNAS Makassar Secretariat/Office.

Regarding Islamic communication activities through electronic media and social media, according to Azhar Tamanggong, all 18 staff members at BAZNAS Makassar are required to share information daily via the website, call center, Facebook, Instagram, and YouTube, under the slogan "BAZNAS is Us, We are BAZNAS." In addition, BAZNAS Makassar organizes several special programs to strengthen and reinforce Islamic values in their communication efforts, including the monthly Food Bank program, which distributes 150 to 300 food packages to the poor in Makassar, and the SEJUTA program ("Alms Friday Rejects Evil").

Azhar Tamanggong emphasized the importance of the Islamic communication objectives implemented at BAZNAS Makassar. According to the organization's vision to be trusted, leading, and dignified, BAZNAS Makassar's main communication mission is to provide excellent service to all zakat stakeholders, promote zakat as a lifestyle, increase the collection of ZIA, and enhance the distribution and utilization of zakat. Additionally, BAZNAS aims to improve zakat management by implementing a transparent and accountable information technology-based management system.

These objectives are closely related to the role and function of Islamic communication, which plays a vital role in various aspects of daily life and interactions. The function of communication in Islam includes spiritual, social, and moral elements, aiming to build good relationships between individuals and the broader community. Islam encourages polite, respectful, and attentive communication.

In the context of Islamic communication for the management of ZIA, and in line with Islamic communication principles, there are six main functions that play a crucial role (Hefni, 2015):

Information Function: Providing clear and accurate information regarding the laws and procedures for giving ZIA

Convincing Function: Convincing Muslims of the importance of giving charity, emphasizing that ZIA is not only obligations but also a means to purify wealth and gain blessings.

Reminding Function: Reminding the public about zakat percentages, types of donations, and the importance of charity as an expression of concern for those in need.

Motivating Function: Motivating Muslims to be more active in giving ZIA through inspirational stories, data on the success of zakat management programs, and emphasizing the spiritual and social benefits of charity.

Socialization function: Establishing norms and values that encourage Muslims to care about the needs of others and introducing charity programs that promote collective awareness and participation.

Guiding Function: Guiding Muslims in understanding the proper procedures for giving charity. It includes guidance on calculating zakat, the types of donations, and the procedures for giving alms to ensure the donations are directed appropriately. This communication serves as a practical daily guide.

By understanding and internalizing these communication functions, Muslims are expected to manage ZIA more effectively, ensuring that the benefits reach those in need and bring blessings to the charity givers.

In relation to the application of Islamic communication concepts and principles at BAZNAS Makassar, as outlined by Azhar Tamanggong (interviewed on October 24, 2023), the key points are as follows:

Amanah (Trustworthiness): We always uphold this principle because the community entrusts us to distribute alms and zakat to those entitled to receive.

Transparency: All information regarding the receipt and distribution from *muzakki* (donors) to *mustahik* (recipients) must be shared on social media so that the public can understand the process of distributing funds.

Honesty: All internal and external activities carried out by BAZNAS commissioners and staff must reflect honesty, particularly in the acceptance and distribution of funds.

Trusts: BAZNAS Makassar always provides services and information according to scheduled plans, particularly to *muzakki*, ensuring them that our actions are guided by the mandate and commitment of BAZNAS Makassar.

These communication concepts and principles align with the core values of Islamic communication. In Islam, communication is directed towards fostering good character, high moral standards, and the use of polite language, avoiding backbiting, and maintaining honesty in all communication.

Several key forms and messages in Islamic communication are summarized by the following terms:

Qaulan Ma'rifan: This refers to using wise and non-offensive language. It involves expressing thoughts in a friendly manner without hurting others. The message must be delivered with wisdom, considering the situation, context, and purpose of the communication.

Qaulan Kariman: This means using gentle, respectful, polite, and civilized speech. The essence of *qaulan kariman* is to speak in a manner that makes the listener feel respected and honored.

Qaulan Masyuran: This means speaking in simple and pleasant words. According to various interpretations, *qaulan masyuran* refers to offering hopeful and encouraging words.

Qaulan Balighan This concept refers to conveying messages in a mature, wise, and responsible manner, ensuring the message reaches the listener effectively.

Qaulan Sadidan: This emphasizes that the message must be firm and clear, affirming the fundamental values of the religion.

As Azhar Tamanggong previously mentioned, in addition to face-to-face communication, most of BAZNAS Makassar's communication is carried out through electronic media and social media. Electronic communication refers to the exchange of information and messages using technology, such as computers, smartphones, and other devices, enabling fast and efficient communication through emails, texts, video calls, and more. Social media, an internet-based platform, allows users to participate, share content, and interact with others online.

For radio communication, BAZNAS Makassar partners with Radio Gamasi, which broadcasts on 105.9 FM. Using the tagline "Makassar Style is Here," Radio Gamasi targets a lower-middle-class audience and broadcasts *dangdut* music and *kelong-kelong* (regional songs from Bugis and Makassar). These broadcasts are popular across different ages, genders, and social statuses.

In their collaboration with Radio Gamasi, BAZNAS Makassar carries out socialization and education about ZIA through interactive dialogues with the BAZNAS chairman and informative media on specific themes. In the past year, three main themes were frequently

broadcast: 1) BAZNAS Disaster Response, 2) Entrusting ZIA to BAZNAS Makassar to ease the burden of the Hereafter, 3) SEJUTA Program ("Friday Charity Rejects Evil").

Communication via social media is the process of exchanging information, ideas, and messages on digital platforms. This type of communication can involve text, images, audio, and video, creating an interactive and dynamic environment. In terms of its characteristics, social media communication is: 1) interactive, 2) real-time, 3) global with wide reach, 4) supports various content formats, including text, images, video, and audio, and 5) personalized, allowing users to create and manage their personal profiles and experiences.

In this context, BAZNAS Makassar has utilized social media as its primary communication tool for outreach, education, and interaction with various levels and segments of society, including individuals, government institutions, social organizations, and corporations—both state-owned and private. The full range of BAZNAS Makassar's social communication platforms can be accessed via the Makassar City BAZNAS website at <https://kotamakassar.baznas.go.id>.

From this page, users can access several communication channels, such as telephone numbers, email addresses, and social media accounts. BAZNAS Makassar's email address is listed as baznaskota.makassar@baznas.go.id. Their Instagram account is @baznaskotamakassar, their Facebook account is @Baznasmks, and they also have a YouTube channel, BAZNAS TV.

Several messages and encouragements to give ZIA, as displayed on BAZNAS Makassar's website and social media, often combine text, images, and videos. Some examples of these messages include: 1) Allah doesn't need your money. The command for zakat is simply a test to see how much you obey Him; 2) Alms on Friday bring blessings" and "Alms on Friday are nobler than on other days (H.R. Ibnu Khuzaimah); 3) Let's lighten the burden on the fire victims in Jongaya by donating to the BAZNAS Makassar disaster response account.

Examples of these text and image messages can be seen in Figure 1 below.

Figure 1. An example of messages on the BAZNAS Makassar website and social media pages

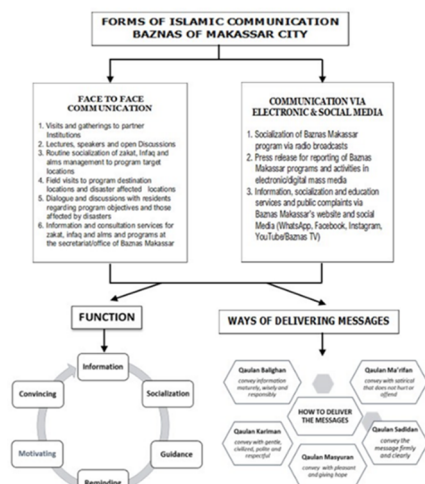


Source: Website and social media pages of BAZNAS Makassar, 2022

In addition to providing various information and encouraging the public to engage in ZIA, we also routinely submit monthly reports on the receipt and use of donations to BAZNAS Makassar. These reports are shared through both face-to-face communication and via the BAZNAS Makassar website and social media. Additionally, BAZNAS Makassar periodically submits its financial audit results, conducted by professional (independent) auditors. For example, the BAZNAS Makassar financial report for 2021, which received an Unqualified Opinion, is publicly accessible. The report can be downloaded via the link <https://bitly/LaporanBAZNASMKS2021>, audited by the Public Accounting Firm S. Mannan, Ardiansyah, and Partners.

In order to briefly illustrate all strategies of Islamic communication, the objectives, and several key principles in conveying Islamic communication messages by BAZNAS Makassar, a schematic can be seen in Figure 2:

Figure 2. Islamic Communication Scheme of BAZNAS Makassar



Source: Data analysis, 2023

Public Response in Makassar City to the Implementation of Islamic Communication in BAZNAS Makassar Programs and Activities

The public's response to BAZNAS Makassar's strategies to apply Islamic communication in raising zakat funds has generally been positive, although several factors influence this. In terms of acceptance, the majority of the people in Makassar appreciate BAZNAS's efforts to implement Islamic communication. They value the clarity and transparency demonstrated by BAZNAS in managing zakat funds. Additionally, open and transparent communication from BAZNAS has fostered a higher level of trust in the institution, encouraging more people to donate their zakat through BAZNAS Makassar.

However, challenges remain, as a small portion of the population has expressed negative assessments, particularly regarding fund management or the implementation of ZIA programs. Despite these concerns, the overall public response to the Islamic communication principles, objectives, and practices employed by BAZNAS Makassar reflects a diverse societal dynamic, but with broad acceptance and support for increasing understanding and practice of zakat in the community.

In order to analyze the public response in more detail, the following sections explore how the public accesses information, their opinions on the effectiveness of Islamic communication, the perceived transparency and accountability of BAZNAS Makassar, and the role of social media in these processes.

Public Access to Information from BAZNAS Makassar

Nationally, the central BAZNAS provides comprehensive information regarding ZIA programs through its official website. This includes information on payment procedures, types of zakat, and humanitarian projects funded by these donations, all of which can be accessed by the public. Additionally, the activities of central BAZNAS are promoted through social media, allowing the public to receive real-time updates and participate in zakat collection efforts.

In Makassar, BAZNAS operates branch offices and service centers where the public

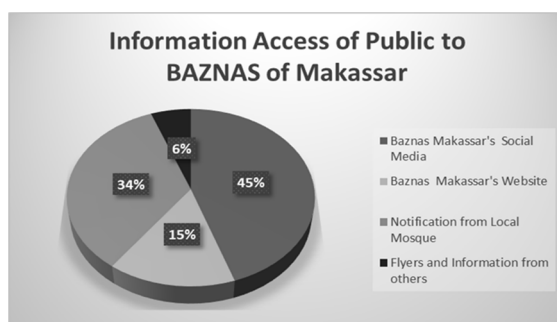
can visit to obtain direct information, seek consultations, and conduct ZIA transactions. Through these services, BAZNAS Makassar provides detailed explanations about the types of zakat, payment methods, and ongoing amil zakat programs. Information is disseminated through face-to-face socialization, radio broadcasts, and BAZNAS Makassar's website and social media platforms.

Analysis of the data shows that public opinion regarding the accessibility of information about ZIA from BAZNAS Makassar reveals a diverse range of sources. A portion of the population (45%) reported receiving information via social media, while a smaller percentage (15%) accessed the BAZNAS website. Meanwhile, 34% of respondents indicated that they obtained information through face-to-face communication at local mosques.

The significant influence of face-to-face communication conducted in mosques highlights the importance of direct socialization efforts by BAZNAS Makassar. This influence is further reinforced by the collaboration with Zakat Collection Units (ZCUs) located in nearly every mosque across Makassar City. Moreover, the outreach programs carried out by *da'i* or *muballigh* in partnership with BAZNAS Makassar play a critical role in building trust regarding the management of ZIA.

Additionally, the work of zakat volunteers, numbering 153 and spread across 15 sub-districts in Makassar, further contributes to public awareness and engagement. The detailed breakdown of public access to information can be found in Graph 1, as follows:

Graph 1. Public Access to Information from BAZNAS Makassar



Source: Primary Data Processing, 2023

Public Opinion on the Conveyance of Islamic Values by BAZNAS Makassar

Public opinion regarding the effectiveness of Islamic communication by BAZNAS Makassar can be evaluated through several factors, including the institution's efforts in disseminating information, fostering community involvement, and responses to ZIA activities conducted by the organization. The public tends to assess the effectiveness of Islamic communication at BAZNAS based on how well the institution exemplifies Islamic teachings on ZIA.

Another significant factor influencing public opinion is the ease of access to information provided by BAZNAS Makassar regarding ZIA. The use of websites, social media, and mobile applications has proven to be effective tools for conveying information to the public. The availability of clear instructions and guidelines on how to perform zakat and charity further enhances the positive impact of Islamic communication at BAZNAS Makassar.

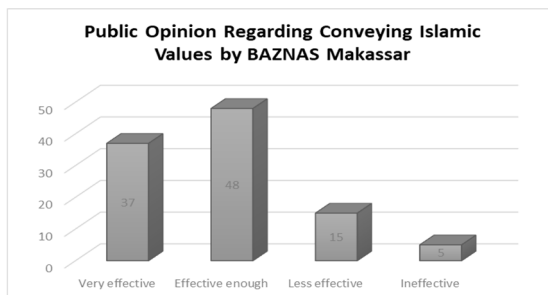
The public's opinion regarding the effectiveness of conveying Islamic values through the socialization and educational efforts carried out by BAZNAS Makassar reflects the extent to which the community feels encouraged, educated, and motivated to participate in religious charitable activities such as ZIA. Public evaluation of the effectiveness of Islamic communication by BAZNAS is largely based on the quality of the educational materials provided. Educational content that is informative, easy to comprehend, and relevant to the everyday lives of the community is perceived as more effective.

Similarly, the effectiveness of socialization and education is measured by the extent to which the community understands the concepts of ZIA. When Islamic values related to religious charity are successfully communicated and understood, it indicates that BAZNAS Makassar has effectively conveyed its message.

According to the data, the majority of the Makassar public perceives the effectiveness of Islamic communication by BAZNAS Makassar in conveying Islamic values to be quite high. Specifically, 35% of respondents rated the communication as very effective, while 46% considered it to be fairly effective. Meanwhile, 14% of respondents felt it was less

effective, and 4% believed it was not effective at all. A detailed overview of these opinions can be seen in Graph 2:

Graph 2. Public Opinion on the Conveyance of Islamic Values by BAZNAS Makassar



Source: Primary Data Processing, 2023

Public Opinion Regarding the Transparency and Accountability of BAZNAS Makassar

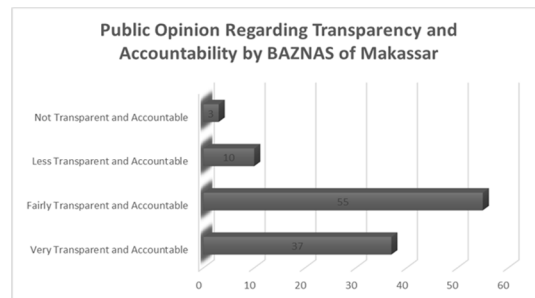
Public opinion on the transparency and accountability of BAZNAS Makassar in the management of ZIA is a critical aspect in evaluating the institution's performance. Transparency refers to the openness and accessibility of information regarding the management of ZIA funds by BAZNAS. The public expects BAZNAS to provide clear and easily accessible information about the amount of funds received, how those funds are allocated, and regular financial reports.

Accountability involves the responsibility and answerability of BAZNAS Makassar in ensuring that ZIA funds are used in accordance with religious guidelines and social objectives. The community expects that BAZNAS Makassar has robust mechanisms in place to ensure the proper use of these funds. Transparent financial reports and independent audits serve as key evidence of the accountability of BAZNAS Makassar in fulfilling its responsibilities.

Data analysis on public opinion regarding the transparency and accountability of BAZNAS Makassar in managing ZIA funds indicates that public perception of these aspects is generally high. Specifically, 33% of respondents in Makassar rated BAZNAS as very transparent, while 52% considered it to be fairly transparent. However, 9% of respondents felt that BAZNAS was not transparent enough, and 2% believed it lacked transparency altogether.

The details of these findings are illustrated in Graph 3:

Graph 3. Public Opinion Regarding the Transparency and Accountability of BAZNAS Makassar



Source: Primary Data Process, 2023

The management of ZIA by BAZNAS Makassar is closely linked to the social conditions of the community. Individuals with higher levels of education and greater awareness of the importance of ZIA tend to better understand the necessity of transparency and accountability in the management of these funds. As a result, they are more likely to follow developments and audit results published by BAZNAS Makassar. Similarly, public opinion is influenced by how effectively BAZNAS Makassar communicates the use of these funds. Clear and transparent communication fosters greater public trust in the institution.

The Role of BAZNAS Makassar's Social Media in Disseminating Information and Educating the Public

In today's digital age, nearly everyone is connected to the internet, enabling real-time communication and interaction with others (Skinner, 2019). Digital media is viewed as a technology that offers higher technical quality for transmitting messages with faster signals and minimal distortion, thus improving communication efficiency (Szabo, 2014), while also encouraging critical thinking and technological use (Aflahah, 2022).

One of the most popular forms of digital communication is social media. A survey by Kominfo RI revealed that 76% of the public frequently access social media for information (Kominfo RI, 2020). This correlates with the high number of mobile phone, computer, notebook, tablet, and other device users in Makassar, where 90% of men and 80% of women use these devices (BPS Makassar, 2021).

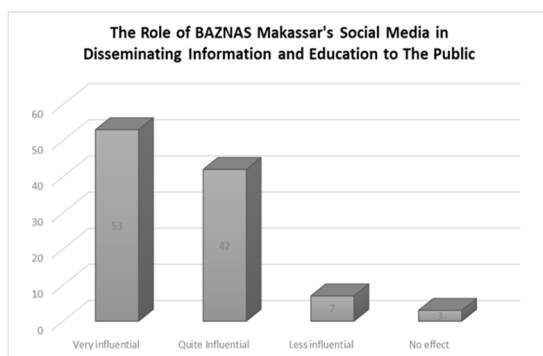
Social media has become a powerful platform for disseminating information quickly and widely. BAZNAS Makassar's use

of social media to spread information about ZIA is an effective strategy for achieving fundraising goals and increasing public awareness. Social media allows BAZNAS to reach a broader and more diverse audience. Through platforms such as Facebook, Twitter, Instagram, and YouTube, BAZNAS Makassar communicates information about the objectives, policies, and programs related to ZIA, thus raising public awareness about the importance and benefits of charitable contributions.

Empirical evidence suggests that social media has enabled BAZNAS Makassar to launch various education and awareness campaigns successfully. For instance, social media provides an effective platform for online fundraising. BAZNAS Makassar has implemented features such as "online donations" and special campaigns that directly engage the public via social media platforms. Hashtags like (1) #GerakanCintaZakat, (2) #SahabatBaznas, and (3) #BerzakatiSalamaki, as well as trending topics, are utilized to increase the visibility of ZIA campaigns.

Based on survey data, 53% of Makassar residents believe that BAZNAS Makassar's social media messages are highly influential in providing information and education, while 32% consider them to be fairly influential. However, 7% of respondents felt that these messages were less influential. The details of these findings are shown in Graph 4:

Graph 4. The Role of BAZNAS Makassar's Social Media in Disseminating Information and Educating the Public



CLOSING

The results of the research indicate that the Islamic communication strategies, incorporating functions such as information, socialization, convincing, reminding, motivating, and guiding, alongside the use of

Islamic communication ethics such as *Qaulan Balighan*, *Qaulan Kariman*, *Qaulan Ma'rifan*, *Qaulan Masyuran*, and *Qaulan Sadidan*, has elicited a positive response from the public in Makassar. This positive response is evident through the high level of community involvement in various BAZNAS activities in the city, the public's recognition of access to information and education, and the high level of trust in the transparency and accountability of zakat, *infaq*, and alms (ZIA) management by BAZNAS Makassar.

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