
PUBLIC COMMUNICATION STRATEGY OF BAZNAS BAZIS DKI JAKARTA ON INSTAGRAM @BAZNASBAZISDKIJAKARTA

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Abstract

This article discusses the public communication strategy carried out by the National Amil Zakat Agency (Baznas) of the DKI Jakarta Province Amil Zakat Infak Alms (Bazis) Agency which is carried out through Instagram media. This study uses a library research research method which is carried out by referring to journal articles, repositories, social media reports and all resources that can be accessed online with a qualitative descriptive design approach. The findings in this study are that the Public Communication strategy on Instagram carried out by Baznas Bazis DKI Jakarta is firstly Instagram as an effective medium, second, messages from figures, third, showing current trends, fourth, approach for singles, fifth, Friday blessing campaign, sixth, weekend entertainment, seventh, pick-up service, outlets, up to official zakat cash, and eighth, alms to refuse the plague. The communication strategy carried out by Baznas Bazis DKI is part of the zakat campaign and dissemination of information related to zakat both to muzakki and mustahik with the Instagram social media approach.

Keywords: Strategy, Communication, Instagram, Baznas, Bazis DKI Jakarta.

Abstrak

Artikel ini membahas tentang strategi komunikasi publik yang dilakukan Badan Amil Zakat Nasional (Baznas) Badan Amil Zakat Infak Sedekah (Bazis) Provinsi DKI Jakarta yang dilakukan melalui media Instagram. Penelitian ini menggunakan metode penelitian kepustakaan yang dilakukan dengan mengacu pada artikel jurnal, repositori, pemberitaan media sosial dan seluruh sumber yang dapat diakses secara online dengan pendekatan desain deskriptif kualitatif. Temuan dalam penelitian ini adalah strategi Komunikasi Publik di Instagram yang dilakukan oleh Baznas Bazis DKI Jakarta adalah pertama Instagram sebagai media yang efektif, kedua, pesan-pesan dari tokoh, ketiga, menunjukkan tren yang sedang terjadi, keempat, pendekatan kepada para jomblo, kelima, Jum'at berkah. kampanye, keenam, hiburan akhir pekan, ketujuh, layanan penjemputan, gerai, hingga zakat resmi, dan kedelapan, sedekah tolak wabah. Strategi komunikasi yang dilakukan Baznas Bazis DKI merupakan bagian dari kampanye zakat dan penyebaran informasi terkait zakat baik kepada muzakki maupun mustahik dengan pendekatan media sosial Instagram.

Kata Kunci : Strategi, Komunikasi, Instagram, Baznas, Bazis DKI Jakarta.

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INTRODUCTION

We Are Social conducted research and released the results which were submitted in January 2020, that Indonesia as one of the regional countries in the Asia Pacific is part of the 4.3 billion total population in this region. Of the total population, about 56% or 2.42 billion or more than half of the population have access to the Internet. Indonesia is in third place with a population growth accessing the Internet by 17% in the last year calculated from January 2019 to January 2020. This figure is equivalent to 25.36 million new Internet accessors in a year. As for those who have used social media, around 2.4 billion people with a penetration rate of 59% or more than half the population of Internet users in Indonesia. This figure experienced a growth of 8.1% compared to last year.

In the We Are Social analysis, it is stated that Indonesia is also the country that likes to surf the most on Instagram, and has even been ranked third for the number of reaches that can be achieved. As many as 63 million are all users in Indonesia. This increase in Instagram reach in Indonesia experienced a 5% growth in one year, which means there are 3 million new users that can be reached.

In line with the We Are Social report, the latest data from NapoleonCat of active Instagram users in Indonesia has reached 61 million people. The main attraction of Instagram is that it has photo and video features to load content. Similar to Twitter and Facebook as their predecessors, Instagram also has features for followers, shares, likes and a comment column is also available as a place for interaction with other users.

Since the emergence of Instagram in Indonesia, many have only used it for personal interests such as selling via online, but nowadays the use of Instagram has actually developed into a propaganda medium. The presence of technology and its devices has become an inseparable part of everyday life, and has even become something called 'digital technologies have become integral parts of our everyday lives'. It is undeniable that the presence of Instagram social media has changed the pattern of community interaction.

BAZIS DKI Jakarta Province is an official zakat management body established by the DKI Jakarta Provincial Government. Cb. 14/8/18/68 dated December 5, 1968 Regarding the Establishment of the Amil Zakat Agency, based on Islamic law in the DKI Jakarta area. Towards the establishment of BAZIS Prov. DKI Jakarta, the discourse on the need for institutional and professional zakat management continues to flare up among the Muslim community. On September 24, 1968, eleven ulama gathered in Jakarta consisting of: Prof. Dr.

Hamka, KH. Ahmad Azhari, KH. Moh. Syukri Ghazali, Moh. Sodry, KH. Taufiqurrahman, KH. Moh. Soleh Su'aidi, M. Ali Al Hamidy, Mukhtar Luthfy, KH. A. Malik Ahmad, Abdul Kadir, and KH. M.A. Zawawy. This meeting resulted in recommendations.

The need for zakat managers with good administrative and administrative systems so that they can be accounted for in their collection and utilization to the community. That zakat is a very large potential of the people that has not been implemented optimally. Seeing the very strategic role of zakat, at the Isra 'Mi'raj event at the State Palace, President Soeharto at that time called for the implementation of zakat directly to support development. At the same time, he also expressed his willingness to become a national amil. As a follow-up to that call, President Soeharto issued a Warrant No. 07/POIN/10/1968 dated October 31, 1968 to Major General Alamsyah Ratu Prawiranegara, Col. inf. Drs. Azwar Hamid, and Col. inf. Ali Afandi to assist the President in the administrative and administrative processes of receiving zakat nationally.

To further strengthen this matter, the President issued Circular No. B. 133/PRES/11/1968 which calls on officials/agencies to assist and strive towards the implementation of the presidential call in their respective areas or scope of work. The President's call was then followed up by the Governor of Prov. DKI Jakarta, Ali Sadikin by issuing Governor Decree No. Cb. 14/8/18/68 dated December 5, 1968 concerning the Establishment of the Amil Zakat Agency, based on Islamic law in the DKI Jakarta area. Finally, BAZ Prov. DKI Jakarta is officially established.

Since the establishment of BAZIS in 1968, the development of zakat is still felt to be not optimal. This can be seen from the results of the collection which are still very small in quantity and quality compared to the huge potential for zakat, especially in DKI Jakarta. zakat in Jakarta, then in 1973 the Governor of Prov. DKI Jakarta through Decree No.D.III/B/14/6/73 dated December 22, 1973, refined this BAZ to become the Amil Zakat and Infaq/Shadaqah Agency which is now popularly known as BAZIS.

On February 28, 2019 the issuance of Governor Regulation Number 3 of 2019 concerning Completion of the Implementation of the Duties and Functions of the Amil Zakat Infaq and sadaqah agency was formed as a mandate from law number 23 of 2011 concerning Zakat Management, so there needs to be an adjustment between Governor's Decree Number 120 of 2002 concerning Organization and work procedures of the Amil Zakat, Infaq and Shadaqah bodies of DKI Jakarta Province. After passing the transition period, Governor Decree

694 of 2019 was issued regarding the leadership of the National Amil Zakat Agency (Badan Amil Zakat, Infaq and Shadqah) for the Province of the Special Capital Region of Jakarta for the 2019-2024 period.

METHODS

This study uses a library research research method which is carried out by referring to journal articles, repositories, mass media reports, social media and all resources that can be accessed online with a qualitative descriptive design approach. According to Creswell (2014), a qualitative approach is to explore and understand the meaning that a number of individuals or groups of people ascribe to social problems. This paper uses the method that these sources are collected based on discussion and examined one by one and linked between one information and another. All data collection and analysis activities are carried out online considering the limitations of open movement in public spaces. Qualitative research intends to understand the phenomenon of what experienced by the research subject and by means of description in the form of words and language, in a special natural context and by utilizing various natural methods. According to Creswell, a qualitative approach is to explore and understand the meaning that a number of individuals or groups of people ascribe to social problems.

This study uses two theories, namely the Social Construction Theory of Reality and the Relationship Management Theory. The first theory, namely the social construction of reality or Social Construction of Reality, was introduced by Peter L. Berger and Thomas Luckman through their book entitled "The Social Construction of Reality, A Treatise in the Sociological of Knowledge" (1996). This theory assumes that social reality exists by itself and the structure of the social world depends on the human being who is the subject (Koeswarno, 2009). The second theory is Relationship Management Theory, developed by John Ledingham and Steven Bruning in (Rachmat, 2014:28). Relationship Management perspective states that public relations to be able to balance the interests of the organization with the public can be achieved through managing the relationship between the organization and the public. The relational perspective has been explored in various contexts of the public relations function, including public affairs, community relations, issues management, critical management, and media relations.

RESULTS AND DISCUSSION

The use of the Instagram platform as a medium of da'wah communication is growing with the emergence of da'wah accounts packed with creative content. Instagram is indeed much

more popular among young people. This is shown in the popularity of the platform rising faster as the needs of social media users. Since its launch in October 2010, Instagram has become a platform with many visitors in the world to share photos and videos that are loved by young people. Instagram is a social media application that allows users to take photos and videos, apply digital filters (applying effects to photos) and share it to various social media including Instagram itself. Photos or videos that are shared will later be displayed in the feeds of other users who follow you. The friendship system on Instagram uses the terms following and followers like on Twitter. Following means that you are following users, while follower means other users who are following you. Furthermore, each user can interact by commenting and responding to likes on the shared photos.

In Indonesia itself with a Muslim majority population, social media has become a Muslim public space to share photos and videos of lectures on religious issues. This phenomenon appears along with the interest of young people who are fond of religion. Da'wah material is no longer monotonous which is packaged attractively in the form of photos and videos, so that it is easier for the audience to see and hear da'wah messages on Instagram. The Instagram platform is the most popular social media in the world today. With these advantages, it becomes a potential field in conveying da'wah messages. Moreover, according to Nisa (2018), Instagram is also being favored by Indonesian youth in accessing religious knowledge. Instagram has a significant effect on the way Indonesian Muslim youth perceive religion and emphasize their (pious) identity and purpose in life. The concept of a social network with “follow”, “like” photos, and “popular” that makes Instagram more and more users. It's just that Instagram's weakness is that it is not only limited to two contexts, namely photos and videos, so content creators are required to be creative in presenting content. In addition, the video duration is also limited to a maximum of 1 hour on the Instagram TV or IGTV features. So that the audience cannot linger to watch the videos displayed on Instagram.

In the da'wah process, Silvia (2019) in the journal *Content Creator Strategy on Da'wah on Social Media (Case Study on the Instagram Account @pejuang.mahar* saw that Islamic content with its creative and attractive presentation was in great demand by other users. So that da'wah activities and Islamic content on Instagram becomes content that is liked and becomes a trend in society. Creative Islamic content makes people not bored to enjoy and even share the da'wah content on other social media. In essence, the content of Instagram messages provides benefits for its users.

Onong Uchjana Effendy (Effendy, 2007) reveals that strategy is essentially planning and management to achieve a goal. However, to achieve this goal, the strategy does not function as a road map that only shows the direction, but must be able to show how the operational tactics are. Likewise with the communication strategy which is a combination of communication planning and communication management to achieve a predetermined goal. Onong Uchjana revealed that the success or failure of an effective communication activity is largely determined by the communication strategy.

Talking about strategy, according to Mintzberg and Quinn is a well-planned strategy capable of compiling and managing organizational resources in unique results and able to survive in the long term based on internal capabilities and weaknesses, anticipating changes and actions taken by rivals/opponents.

In relation to the information above, Mintzberg and Quinn argue that strategy is related to 5 things:

1. Strategy as a plan: strategy is a plan that becomes a guideline for the organization to achieve the goals and objectives that have been set.
2. Strategy as a pattern: strategy is an organization's way or pattern of consistent action that the organization carries out over a long period of time.
3. Strategy as a position: strategy is the way the organization puts things in the right place.
4. Strategy as a perspective: strategy is the organization's perspective in carrying out various policies. This perspective is related to the vision and mission of the organizational culture.
5. Strategy as a play: a specific way or maneuver carried out by the organization with the aim of defeating rivals or competitors.

The success of a public communication strategy cannot be separated from the messages conveyed during communication. Regarding the message, Wilbur Scramm (1955) in Onong Uchjana (2003, 41-42) provides several criteria that can support the success of a message in communication, including:

1. Messages must be designed and delivered in such a way that they can influence and attract the attention of the intended target.
2. Messages must use signs that are aimed at the same experience between the communicator and the communicant so that they can both be understood.

3. The message must arouse the communicator's personal needs and suggest several ways to obtain these needs.
4. The message must suggest a way to get this need that is appropriate for the group situation where the communicator is when he is moved to provide the desired response.

Public Communication Strategy on Instagram by Baznas Bazis DKI Jakarta

1. Instagram as an effective medium

- a. The Instagram platform is currently one of the media of choice for da'i to convey their da'wah messages. Instagram is considered to be more effective and efficient seen from the speed with which information is disseminated to various directions. This makes it easier for mad'u to get religious information. Moreover, da'wah through Instagram can be enjoyed in all circumstances without being limited by space and time, such as coming to the assembly to take part in studies. Instagram users, especially in Indonesia, are growing significantly. We Are Social data in January 2020 showed Instagram users reached 79% of the total population in Indonesia. If accumulated, Instagram users in this period reached 63 million people. When compared to 2017, Instagram only has 45 million active users. With a large number of users, this is an opportunity and opportunity for preachers to take advantage of Instagram media to reach more honey. Meanwhile, access to Instagram is also dominated by young people aged 18 to 24 years by 37%, while those in the age range of 25 years to 34 years are 33.7%.



Figure 1. Official Account @baznasbazisdkijakarta on Instagram

- b. The official Instagram account belonging to Baznas Bazis DKI Jakarta @baznasbazisdkijakarta has 24.8 thousand followers, while only 65 accounts follow. Posts by @baznasbazisdkijakarta until June 16, 2021 reached 1,655 posts. This official

account also displays programs and various information related to zakat, infaq, and alms, as well as official accounts for zakat payments by muzakki through their Instagram platform.

The advantages of Instagram in conveying messages can indeed be received easily, especially users of the Instagram platform. However, there are also disadvantages, namely not everyone uses Instagram, not everyone is also actively using Instagram in their daily lives.

2. Messages from the characters

The public communication strategy carried out by Baznas Bazis DKI Jakarta using Instagram media includes displaying a number of figures in the @baznasbazisdkiJakarta account posts, such as Ustadz Abdul Shomad, Ustadz Adi Hidayat, Ustadz Khalid Bassalamah, and others. many listeners is an effective strategy so that the message conveyed by communicators, especially the owner of the DKI Jakarta Baznas Bazis account, gets appreciation from netizens, especially on Instagram. The important role of influencers in this era of social media is very promising. What influencers say can become a general public conversation internet on Instagram.

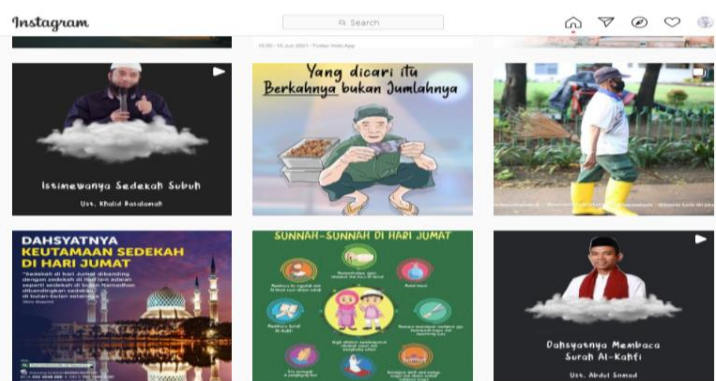


Figure 2. Posts with Influential Figures

The advantages of posting using influential figures or influencers in delivering messages include the followers of the @baznasbazisdkiJakarta account who easily accept messages conveyed by figures who are known to the public. convey messages on the @baznasbazisdkiJakarta account.

3. Showing the current trend

Popular culture from South Korea is being loved by teenagers in Indonesia, such as the band with the initials BTS. Then the @baznasbazisdkiJakarta account observes, imitates,

and modifies so that it becomes an interesting post. BTS is then interpreted as the blessing of giving alms and blessings when giving alms.

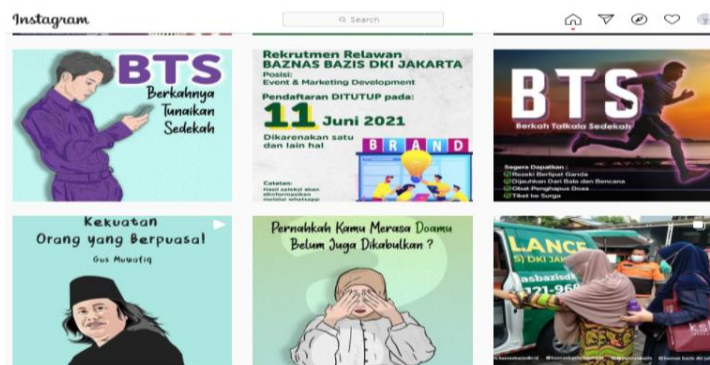


Figure 3. Showing the Latest Trends

The advantage and attractiveness of the message displayed with the current trend approach is that it will be easy for netizens to digest what is displayed by the @baznasbazisdkiJakarta account. In addition, people who are social media literate are no strangers to these terms, in fact they are already familiar with current trends. However, there are also drawbacks to displaying current trends, namely that what is displayed is South Korean culture, not culture reflected in culture. Islamic ones.

4. Approach for Singles

Young people are the most accessible internet users in Indonesia. So to approach them, internet users must be adjusted to their psychology. For example, Instagram users are unmarried children, aka singles. So this approach is also very good considering that young people are captivated by things -things close to themselves. In @baznasbazisdkiJakarta's post, for example, there is a picture of a woman with the words 'Singles; Invite your soul mate with alms ', accompanied by a Hadith of the Prophet Muhammad narrated by Baihaqi which reads: "Bring your sustenance (from Allah) by issuing alms."

The advantages of the approach for singles are interesting to discuss. Single Instagram users can be attracted by uploads that immediately dive into the feeling that singles can be eliminated by increasing charity and a match will soon come. However, the drawback of this strategy is that not all followers of the @baznasbazisdkiJakarta account are single, there are also those who are married and have children. The second is that not everyone likes or likes this approach because singleness is not a big problem.

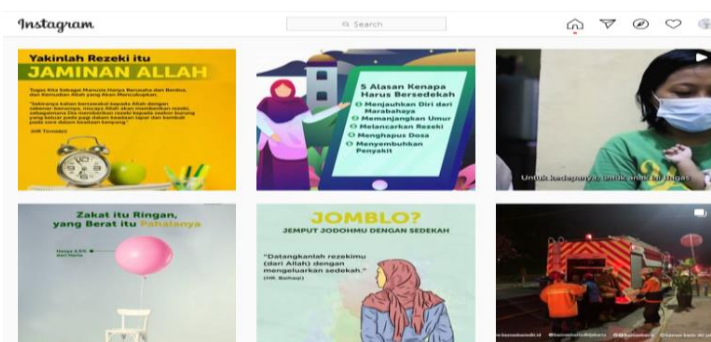


Figure 4. Approach for Singles

5. Blessing Friday

Friday in the teachings of Islam is a special day. Judging from its meaning Friday is a time for congregation or together. In a number of Islamic countries in the Middle East make Friday as a weekend holiday. Various privileges on Friday are shown in @baznasbazisdki's post.

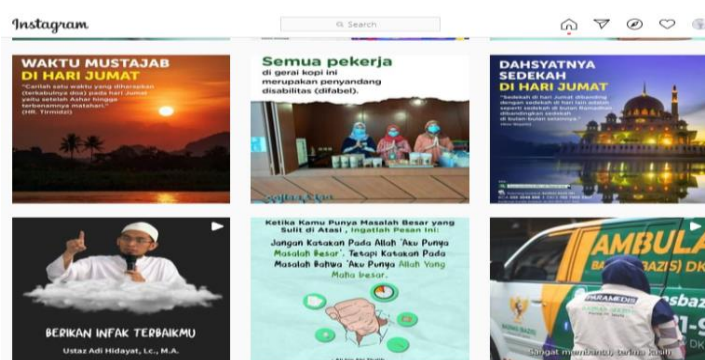


Figure 5. Friday Kindness Campaign

The advantage of this approach to the campaign is that it serves as a reminder that Friday is a special day for Muslims. As part of the da'wah, the @baznasbazisdki account contains for the good, enjoining good and forbidding evil or evil deeds. The drawback of this approach is that every day can be said to be special, because giving alms will still mean that it is done anytime and on any day.

6. Weekend entertainment

The @baznasbazisdki account doesn't always look serious. A number of posts from the official Baznas Bazis DKI Jakarta account on the weekends display several posts about puzzles and so on. Weekends are a time to relax from work activities or activities on weekdays from Monday to Friday. carried out by the @baznasbazisdki account on Instagram, following the relaxed weekend atmosphere filled with puzzles.

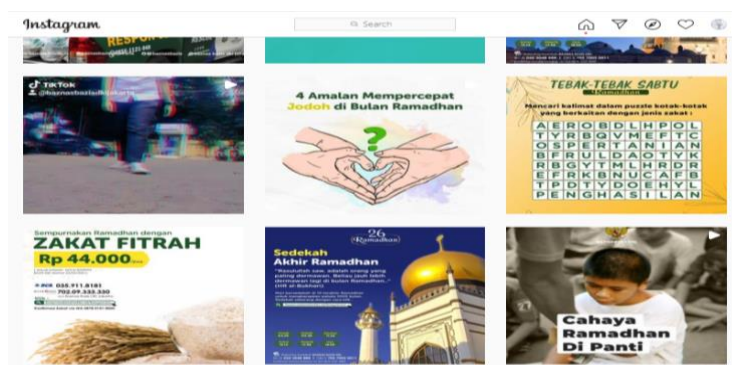


Figure 6. Saturday Puzzle

The advantage of the Saturday puzzle approach is that people will be entertained by @baznasbazisdkijakarta's uploads. However, there is also a downside that not everyone likes Saturday puzzles. If so, the message conveyed will only 'pass' and be ignored by netizens.

7. Pick up service, outlets, to official zakat cash

The next public communication strategy for the @baznasbazisdkijakarta account is to display zakat pick-up services, display zakat receipt booths to display officials in the DKI Jakarta Provincial Government who pay their zakat through @baznasbazisdkijakarta. This strategy is part of public communication delivered by messages via social media Instagram which is easy to read by users and followers of the @baznasbazisdkijakarta account.

The advantage of this strategy is that the @baznasbazisdkijakarta account has so many ways to get people interested in paying zakat and distributing alms and infaq through Baznas Bazis DKI Jakarta through social media Instagram. Net citizens who actively use Instagram and follow the @baznasbazisdkijakarta account can easily get information regarding zakat pick-up services, zakat outlets, and officials who pay their zakat at Baznas Bazis DKI Jakarta. Meanwhile, the drawback is that not all of the officials who pay zakat through @baznasbazisdkijakarta, mean that there are still many DKI Jakarta officials who have not distributed their zakat, infaq, and alms through Baznas Bazis DKI Jakarta.



Figure 7. Official ZIS Payment and Zakat Pick-up Service

8. Charity rejects the plague

The last public communication strategy carried out by the @baznasbazisdki account on Instagram was to display messages about alms that can resist the outbreak.



Figure 8. Charity Rejects The Plague

The advantage of this strategy is that the @baznasbazisdki account campaigns for goodness, namely inviting alms which can reject the plague. Even so, public communication about alms should be interpreted more generally or generally, namely rejecting evil, including the plague.

CONCLUSION

Public Communication Strategy on Instagram by Banzas Bazis DKI Jakarta first, Instagram as an effective medium, second, messages from figures, third, showing current trends, fourth, approach for singles, fifth, Friday blessing campaign, sixth, weekend entertainment, seventh, pick-up services, outlets, up to official zakat cash, and eighth, alms to refuse the plague.

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