

COMPARATIVE STUDY OF LAZISMU AND ACT PROMOTION METHODS IN MEDAN CITY

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Abstract

The purpose of this study was to compare the promotional methods applied by LAZISMU with ACT in Medan City. Analyzing the amount of costs used to carry out promotional activities, as well as the impact of the promotions carried out. This research is a qualitative research with descriptive analysis method. The data collection method in this study used indirect interviews using telephone lines to prevent transmission of COVID 19. The results of this study indicate that LAZISMU and ACT have different branding tendencies. This difference is because the two zakat management organizations have different positioning. LAZISMU is affiliated with a leading community organization in Indonesia, namely Muhammadiyah so that LAZISMU can mobilize all available resources within Muhammadiyah to support LAZISMU's performance. ACT, which is not affiliated with any mass organization, has more free space. ACT makes optimal use of all its resources so that it can get maximum results later. ACT makes humanitarian issues such as disasters a main brand in its marketing practices, while LAZISMU focuses more on routine humanitarian programs. The marketing method applied is to reduce the costs required for promotion. These two LAZs state that the marketing practices carried out so far have had quite a positive impact on the sustainability of LAZIS activities.

Keywords: Promotion, Methods

I. INTRODUCTION

A. Background

Zakat is a fundamental instrument in socio-religious activities. Zakat is mandatory for every Muslim and is the third pillar of Islam. This compulsory zakat law then obliges every Muslim to pay it if the assets required for zakat have reached the “nishab and haul” time limit (Utomo; 2009). The wisdom of zakat is to present the concern of Muslims who have assets to those who do not have property (Munir and Ilaihi, 2006). Zakat can provide benefits for people who are included in the weak economy category, because by receiving zakat funds, there is an increase in the ability of people who are economically weak to meet their needs. (Rianto et al., 2019). The urgency of zakat requires good management in order to generate greater benefits (Fitri, 2017; Permana & Baehaqi, 2016; Widiastuti & Rosyidi, 2015).

The management of zakat has now been modernized. The collection and distribution of zakat, infaq and alms is encouraged to be managed by zakat management organizations such as Baznas or the National Zakat Institute (LAZNAS). Zakat management organizations are believed to be able to manage zakat funds more effectively and efficiently. This idea was not immediately accepted by the Indonesian Muslim community. The phenomenon that occurs in Indonesian Muslims is more likely to distribute their zakat directly to mustahik or through mosques than through zakat institutions. This will be a serious challenge in the future for zakat institutions to convince Indonesian Muslims to channel their zakat through zakat institutions. The intensive and effective promotion of zakat institutions must be carried out to face these challenges.

One of the most important elements in running a business is to have a good marketing strategy. Marketing is the overall control activity of the company's strategy with a focus on serving sales. A company will experience rapid progress if it has a good marketing strategy with careful calculations of the factors that can affect marketing patterns and the continuity of the company's development. In the Koran

and al-Hadith many teach how to market a product that reflects good values is not only profit-oriented but also fact-oriented. Many marketing strategy developments in the Islamic world have also adopted conventional systems without abandoning the values contained in the Koran and al-Hadith, with the aim of keeping pace with the development of civilization, especially in the field of marketing. (Muthohar, 2016).

Promotion demands and limited funds that can be used for promotion are a dilemma for zakat institutions. The community certainly hopes that the zakat they distribute through zakat institutions can be fully channeled for the interests of mustahik, but this cannot be done by zakat institutions considering there are operational costs such as salaries, rent, water, promotions and others to support its normal activities. This is very interesting for researchers to conduct research in order to solve the problems that occur so that zakat and alms can be managed as well as possible.

II. LITERATURE REVIEW

Marketing is a system in business activities designed to plan, price, promote and distribute. Some experts define marketing as follows:

Philip Kotler (M. Suyanto, 2004) Marketing is a social and managerial process carried out by a person or group to get what they need and want through the creation and exchange of products and values.

W.Y. Stanton (Hermawan, 2012) argues that marketing is something that includes all systems related to the purpose of planning and determining prices to promoting and distributing goods and services that can satisfy the needs of actual and potential buyers.

The American Marketing Association (AMA) defines marketing management as follows: "Marketing management as the art and science of selecting target markets and acquiring, retaining, and growing customers by creating, delivering and communicating superior customer value". According to the definition above, it can be said that marketing management is a process that starts from the process of planning, directing and controlling a product or service, pricing, distribution and promotion with the aim of helping the organization achieve its goals. (Kotler and Keller, 2007)

In order to reach the target market, marketing efforts are needed. Products are not automatically recognized even in the hands of consumers. Marketing is defined by The American Marketing Association as a business activity that directs the flow of goods and services from producers to consumers or users. To reach the target market, marketers use three types of marketing channels, namely communication channels, distribution channels and service channels. Communication channels convey and receive messages from target buyers, distribution channels for deploying, selling and delivering physical products or services to customers or users, while service channels are for conducting transactions with prospective buyers (Kotler and Lane, 2009). Effective marketing communications continue to make it easier for marketers to reach their target markets. But to avoid ineffective and inefficient promotional activities, a marketing communication mix strategy concept is needed.

Sharia marketing is a strategic business discipline that directs the process of creating, offering, and changing the value of an initiator to its stakeholders, which in the whole process is in accordance with the contract and principles of muamalah (business) in Islam (Kertajaya and Sula; 2006). The process of creating, offering, and changing values must not conflict with Islamic sharia so that there are no deviations according to the contract. Islamic marketing is a business strategy, which must cover all activities in a company, covering the entire process, creating, offering, exchanging value, from a producer, or a company, or individual, in accordance with Islamic teachings (Buchori Alma and Donni Juni Priansa; 2014). Marketing according to Islamic sharia will always protect the activities of a company against the possibility of irregularities.

There are 4 characteristics of sharia marketing that can be a guide for marketers as follows: Theistic (rabhaniyyah), Ethical (akhlaqi'iyah), Realistic (al-waqi'iyah), and Humanistic (insaniyyah) (Kertajaya and Sula; 2006). Conventional marketing does not have the theistic nature of Islamic marketing. Marketing deviant actions will not be carried out by marketers who have theistic nature because of the instinct that is instilled that God will always be watching everything we do. Theistic

character decreases ethical character, namely the attitude of a marketer who always maintains ethics based on sharia for what they do when conducting a transaction.

Marketers who have good ethics will always be flexible in their interactions regardless of the differences. The implementation of sharia marketing, of course, cannot be separated from the rules and guidelines that come from the al-Qur'an and al-Qur'an mufassir who are also perfect role models (Abdul Azis and Mariyah Ulfah; 2010). There are three sharia marketing paradigms, namely sharia marketing strategy to win mind-share, sharia marketing tactic to win market share, and sharia marketing value to win heart share (Alma and Priansa; 2014). Sharia marketing has become the umbrella for other marketing because sharia marketing has a holistic nature that aims to maintain the sustainability of an institution or company.

Promotion for companies based on sharia must describe in real terms what is offered from the company's products or services. Many business people use promotional techniques by complimenting their goods to discredit competitors. The practice of najasi, namely flirting between sellers by pretending to be interested in the goods being sold and buying them at high prices according to the price asked by the seller is strictly prohibited by the Prophet Muhammad (Alma and Priansa; 2014).

Brand is a name, definition, sign, symbol, or design or a combination of all that is able to identify and differentiate the goods or services offered by the seller against its competitors' products (M. Nuriyanto Al Arif; 2010). Brand is a guarantee of quality, origin, and performance, thereby increasing the perceived value of the customer and reducing the risk of complexity in buying decisions. A brand is a dimension-enhancing product or service that in some way differentiates it from other products or services designed to satisfy the same need. A good brand must be owned by yariah marketing because sharia business is a business of trust, fair business, and a business that does not contain any gimmicks in it. Service is the soul in sharia business, the company is a servant for its customers. The process is very influential on the delivery of goods and services to customers who are a concern of sharia marketing.

Sharia Marketing Image is a marketing activity that is holistic, perfect, to create long-term company sustainability and build a good corporate image. Spiritual marketing is able to cover other strategies, so that companies can control mid share, market share, and heart share. Sharia marketing in its implementation uses integrated tactics or strategies like those in conventional marketing, the difference is the application of an integrated strategy in Islamic marketing based on Islamic values. There are several values in sharia marketing that take the concept from the exemplary nature of the Prophet, namely shiddiq, amanah, fathanah, tabligh and istiqamah. One of the integrated strategies applied in Islamic marketing is the marketing mix. Sharia marketing strategies in determining the marketing mix, the process of integrating offers and access, must be based on the principles of fairness and honesty (Azis and Ulfah; 2010).

III. RESEARCH METHODS

This research is a qualitative research with a field study method (field research), namely research in which the data source is obtained from the field. This study uses a descriptive-analytic method, namely research that describes clearly and in detail the phenomena that is the subject of the problem without conducting hypotheses or performing statistical calculations. Specifically, this study intends to describe and describe the trend of promotion carried out by the national amil zakat institution in Medan.

IV. RESEARCH RESULTS AND DISCUSSION

Lazismu is a national level zakat institution that is active in community empowerment through productive utilization of zakat, infaq, waqaf and other generous funds from individuals, institutions, companies and other institutions. Founded by PP. Muhammadiyah in 2002, subsequently confirmed by the Indonesian Minister of Religion as the National Amil Zakat Institute through Decree No. 730 of 2016. The background to your Blue's founding consists of two factors. First, the fact that Indonesia is covered with widespread poverty, ignorance and a very low index of human development. All of them have

consequences and at the same time are due to a weak social justice system. Second, zakat which is believed to contribute in promoting social justice, human development is able to alleviate poverty. As a country with the largest seasonal population in the world, Indonesia chooses the potential for zakat, infaq and waqf which is quite high. However, the existing potential cannot be maximally managed and utilized so that it does not have a significant impact on solving existing problems.

The marketing practice implemented by LAZISMU is to carry out massive socialization to introduce your Lazismu programs to the people of Medan City, especially among Muhammadiyah with the aim of Muhammadiyah citizens knowing the existence of Blue in Medan City. This is intended to generate interest in Muhammadiyah members to come to the Lazismu office in order to distribute their ZIS. Lazismu conducts socialization at every Muhammadiyah recitation activity which is carried out from the leadership level of the Muhammadiyah branch (PRM) to the regional leadership of Muhammadiyah (PDM) in Medan. Lazismu also socializes using social media, such as Facebook (@Lazismukotamedan), and Instagram (@Lazismukotamedan).

Lazismu strengthens the consolidation with branch and branch leaders as an effort to demonstrate the existence of Lazismu Medan city to gain more trust from Muhammadiyah residents in Medan city. lazismu tries to convince the leaders of Muhammadiyah branches and branches in Medan to put your infaq lazism box in Muhammadiyah mosques.

Lazismu maximizes the performance of its fundraisers to get ZIS collection according to the predetermined target. Lazismu collaborates with agencies to raise ZIS funds. This collaboration only exists in institutions that are tied to Muhammadiyah, such as schools owned by Muhammadiyah and leaders of Muhammadiyah branches, you usually collaborate with schools owned by Muhammadiyah to raise infaq funds for students' Friday. Lazismu collaborated with the leadership of Muhammadiyah branches to put infaq boxes at Muhammadiyah mosques.

Fundraiser Lazismu also seeks to find muzaki and individual donors and to seek ZIS funds from companies (Corporate). Fundraiser Lazismu made Muhammadiyah leaders from the regional level to the branches of the main target to serve as muzaki and individual donors. Lazismu seeks to cooperate with companies such as PT. Pelindo and PD. Development to get CSR funds or ZIS funds for the company's employees. Fundraisers are provided with brochures, magazines, business cards, receipts. Brochures as a medium to introduce programs owned by Lazismu. Magazine as one of the forms of Lazismu Medan's monthly reporting, this report contains the amount of ZIS collection and distribution as well as details on the forms of activities that Lazismu has carried out. Business cards as a reminder for prospective muzaki and donors to fundraisers. Receipts as proof or legality of receipt of ZIS given by muzaki and donors.

In the conventional marketing concept, you have determined a value propotion to maximize the collection performance that will be carried out. The value proposition that has been formulated is as follows:

Table 1
Value Proposition ZIS

Functional Benefit	Emotional Benefit	Spiritual Benefit
<ul style="list-style-type: none"> - Technology-based zakat services - Fast and responsive service - Professional and transparent - Productive utilization programs according to target needs - Focus on handling domestic problems - Variety of program variants 	<ul style="list-style-type: none"> - Inspiring social care actions - Image as a devout Muslim - Togetherness - Become part of the Muhammadiyah family - The spirit of sharing for the country - Participation 	<ul style="list-style-type: none"> - Peace of mind - Amanah - Sharia complies

ZIS Value Proposition consists of functional benefits, emotional benefits, spiritual benefits. Functional benefits related to the services that Lazismu will provide to muzaki and donors. This service is related to Lazismu's operations in gathering ZIS. Lazismu's first service is a technology-based zakat service, Lazismu is well aware that this modern era has formed a practical mainset in society. This mainset encourages people to do everything more practically. Blue tries to take advantage of this in the zakat service so that it can make it easier for people to distribute their zis. Lazismu uses electronic communication media such as cellphones, emails, to make it easier for muzaki and donors to contact your Lazismu. Lazismu also provides transfer facilities for muzaki and Lazismu donors, so that donors can still distribute their zis on Lazsimu wherever they are.

Lazismu's second service is fast and responsive service. Your blue is not only waiting for the ball but also picking up the ball in collecting ZIS. Lazismu has a zakat pick-up service program in an effort to provide convenience to muzaki and donors. Lazismu's third service is a diversified distribution program that can be used as a tool to convince prospective muzaki and donors.

Emotional benefit is your common service through emotional values such as social care, image, part of Muhammadiyah. Your blue seeks to do inspiring social care actions. This is intended to generate public sympathy for Lazismu and encourage people to channel their zis through Lazismu. Blue also builds the image of the amil as devout Muslims, this is intended to generate public trust in Blue. Lazismu is also part of Muhammadiyah so that it can increase the trust of people who have sympathy for Muhammadiyah.

Spiritual benefits are your Blue services in spiritual values, namely peaceful thinking, trustworthiness, and in accordance with sharia. Blue was born from the womb of Muhammadiyah so that Lazismu really understands the spirit of peace that is ingrained in Muhammadiyah. The spirit of peace is intended to create unity in the community in various matters including the ZIS issue. Amanah is your Blue's main value in managing the ZIS it receives. Lazismu tries to bring out the greatest benefit in every ZIS distribution in order to maintain the public trust that has been received. Lazismu runs its operations based on sharia values. Your Blue only carries out activities that are justified by Islamic teachings, therefore Lazismu has a sharia supervisory board to keep all your Lazy activities in accordance with sharia principles.

The main segment and target market chosen by Lazismu is the Muslim mid-class (Muslim middle class) in Medan and its surroundings.

Table 2
Target Market

Demographic	Psychographic	Behavior
<ul style="list-style-type: none"> - Male Female - Age 24-65 years - Entrepreneurs, entrepreneurs, employees, company executives, civil servants, state officials, housewives, career women. - Urban 	<ul style="list-style-type: none"> - Modern religious - The balance between the life of this world and the hereafter - Open mind, universalist in religion - Young soul - Achiever, career oriented - Urban lifestyle, slang, likes to appear - Part of the Muhammadiyah family 	<ul style="list-style-type: none"> - Keep up with technological developments - Active in community - Actively updating information and knowledge via the internet - Gadget freak - Have high social awareness

Lazismu classifies its segment and target market through Demographic, Psychographic and Behavior approaches. Through Lazismu's demographic approach, potential donors are classified as men and women aged 24 to 65 years, who work as entrepreneurs, entrepreneurs,

employees, company executives, civil servants, state officials, housewives, and career women. Based on this, it appears that Lazismu makes a very broad segmentation and target market.

Through the Psychographic Lazismu approach, you classify the potential donor as a modern, devout Muslim, meaning a Muslim whose life is accustomed to being in touch with technology. A person who is open-minded and universalist in religion means a Muslim who is not too fanatical about certain Islamic groups so as to create antipathy towards other groups. A Muslim who has a young soul, is active and has a career orientation and is active in social activities.

The Behavior approach is intended so that your Blue always follows technological developments that occur in every era. This is intended to make it easier for donors to channel their ZIS through Lazismu. Blue is active in building communication in various existing communities. Lazismu is active in updating information and knowledge to recognize ZIS via the internet. Lazismu has a high social concern like that of Muhammadiyah.

Lazismu Medan City modified its branding by rebranding, namely adjusting the central Lazismu logo to the Lazismu logo for Medan. Then optimize and certify the brand through the internet, printed media or banners. Lazismu has formed an online community forum for its volunteers, this online community is in the form of a whats app chat. Lazismu is active in communicating with communities in the city of Medan and often collaborates with those communities, such as raising humanitarian funds for the Lombok and Sulawesi disasters in collaboration with IMM and HMJ Accounting UMSU. As well as giving encouragement to children in prisons who collaborate with the fairy tale village community. Lazismu also intensively conducts discussions related to strategic philanthropic issues among Muhammadiyah, this is done during monthly recitations or carried out with its own agenda. Lazismu conducts promotional activities through UMSU radio, MU TV, banners and magazines. Lazismu builds cooperation with various mass media such as Waspada newspapers and Tribun Medan.

The zakat management organization is then the Rapid Response Action (ACT). On April 21, 2005, Aksi Cepat Tanggap (ACT) was officially launched as a foundation engaged in the social and humanitarian fields. To expand its work, ACT develops its activities, starting from emergency response activities, then expanding its activities to post-disaster recovery, community empowerment and development programs, as well as spiritual-based programs such as Qurban, Zakat and Waqf. ACT is supported by public donors from the community who have high concern for humanitarian issues and also company participation through partnership programs and Corporate Social Responsibility (CSR). As part of its financial accountability, ACT regularly provides annual audited financial reports by the Public Accounting Firm to donors and other stakeholders, and publishes them through the mass media.

Since 2012 ACT has transformed itself into a global humanitarian organization, with a wider range of activities. On a local scale, ACT is developing networks to all provinces, both in the form of a volunteer network under the MRI (Indonesian Volunteer Society) organization and in the form of a network of ACT branch offices. The scope of program activities has now reached 30 provinces and 100 districts / cities throughout Indonesia. On a global scale, ACT has developed a network in the form of representative persons to set up ACT offices overseas. The scope of global program activities has reached 22 countries in Southeast Asia, South Asia, Indochina, the Middle East, Africa, Indochina and Eastern Europe. ACT's work area on a global scale begins with its involvement in every human tragedy in various parts of the world such as natural disasters, famine and drought, conflicts and wars, including the oppression of minority groups in various countries.

With the spirit of humanitarian collaboration, ACT invites all elements of society and humanitarian organizations to get involved together. Armed with decades of experience in the world of humanity, we conduct joint education, open a global partnership network that becomes a means of togetherness. All ACT global programs are a means of knitting partnerships for various amil zakat institutions, caring communities, artists and public figures who have the same vision for humanity. 2014 was the beginning for ACT to establish a world humanitarian collaboration, along with a new vision: to become a professional global humanitarian organization, based on generosity and volunteerism for the global community, we want to create a better world civilization. Presenting a comfortable world for mankind, a civilized world and having a noble civilization under the auspices of divine light. These ideals will become real with the involvement of all parties. We have full confidence, help us to make it happen together.

Rapid action has a far different marketing practice from LAZISMU. This is because the two OPZs have a different positioning. This difference in positioning emphasizes your prevalence which is affiliated with Muhammadiyah organizations so that you can usually move all the resources owned by Muhammadiyah in carrying out its marketing practices, but you still have to be careful not to give an exclusive impression to the community's perspective. This exclusive impression is the assumption that your custom is OPZ which is only intended for Muhammadiyah citizens only, not for Indonesian asyarakay in general.

In marketing, ACT realizes that its resources are quite limited, so that ACT's managerial efforts make the best possible use of all available resources so that marketing runs well and has an optimal impact. In marketing, ACT uses two methods. The first method is offline marketing. The online promotion mechanism is carried out by placing banners at strategic points in the city, and working with several advertising parties, then ACT recruits volunteers to distribute activity program brochures at strategic points such as shopping centers, office areas and recreation areas. The second method is to do online marketing by taking advantage of existing technological advances. ACT realizes that now is the era of digitalization where many promotions have been carried out massively on online media. The mechanism for implementing this online marketing is done by creating an official website belonging to ACT, making a Face book (FB), Instagram etc.

ACT usually relies on human issues as the main force in its marketing, both online and offline. ACT is considered to be very fast in accommodating humanitarian issues as a strong attraction to attract donors to spend their zakat, infaq and alms. This can be seen from the speed with which banners are installed on city streets with the headings of disasters or other humanitarian issues and the movement of volunteers in distributing flyers. ACT is also ready to place advertisements with the theme of humanitarian issues in the event of a disaster in certain areas. ACT's alertness in responding to humanitarian issues that occur is actually reflected in the name of the OPZ, so that this is very much embedded in organizational behavior that is difficult to separate.

Collaboration with various advertisements was carried out by ACT to minimize promotional costs. Given that the promotional burden is financed by humanitarian funds, ACT is very careful in using the funds that have been entrusted with it. This is done to maintain the trust that has been given by the community to ACT. Effectiveness and efficiency are the main factors in the use of the funds spent, so that every behavior that is carried out must be based on benefit and have a significant impact.

V. CONCLUSIONS AND SUGGESTIONS

Based on the background and description in the results chapter and a discussion of the marketing practices of zakat management organizations in Medan, it can be concluded that:

1. LAZISMU and LAZISNU are LAZNAS which have different positioning because LAZISMU is affiliated with Muhammadiyah
2. Different positioning results in different marketing practices carried out by these two LAZIS.
3. LAZISMU and ACT both use two methods in their marketing practices, namely online and offline.
4. LAZISMU and ACT use the principles of effectiveness and efficiency in their marketing practices so that they can optimally utilize the funds obtained.
5. Marketing practices carried out by LAZISMU and Act are considered to be effective with a good impact on the LAZIS brand.

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