

Zakat Management Model Through Organizational Network and Digital Marketing by LAZISNU Jember Regency

Abdul Hamid¹, Abdul Rokhim², Munir Is'adi³

^{1,2,3} *Kiai Haji Achmad Siddiq State Islamic University Jember*

This research is motivated by the significant potential of Zakat, Infaq, and Shadaqah (ZIS) in Jember Regency and LAZISNU Jember's efforts to optimize collection through innovative organizational network-based management and the use of digital marketing. Challenges faced include low public trust in zakat institutions and unequal digital literacy. The purpose of this study is to analyze the zakat management model implemented by LAZISNU Jember Regency through the integration of organizational networks and digital marketing. This study used a qualitative approach, with data collection methods including interviews, observation, and documentation. The results show that LAZISNU Jember implements a hybrid management model that combines the strength of NU's solid organizational network from the PCNU, MWC, to the Branch level with a digital marketing strategy through social media such as Instagram, Facebook, and TikTok. This model has proven effective in increasing fundraising, transparency, and donor outreach. However, the main obstacle faced is unequal digital literacy among administrators and some members of the community. The study recommends enhancing digital training for administrators to strengthen sustainability in zakat management.

Keywords: Zakat Management; Organizational Network; Digital Marketing; LAZISNU

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1. Introduction

The management of Zakat, Infaq, and Shadaqah (ZIS) in Indonesia, especially in areas with a majority Muslim population such as Jember Regency, has great potential to be an instrument of improving people's welfare. With a Muslim population of more than 2.5 million people, the potential for ZIS funds in Jember is very significant (BPS Jember Regency, 2024). However, the realization of this potential is still hampered by various challenges, including low public trust in official amil zakat institutions and the preference to distribute zakat directly to mustahik. However, the realization of this potential is still hampered by various challenges, including low public trust in official amil zakat institutions and the preference to distribute zakat directly to mustahik. A survey conducted by BAZNAS (2023) also found that more than 60% of zakat payers in Indonesia prefer to give zakat directly rather than through official institutions, indicating the need for greater transparency and community engagement. On the other hand, the digitalization era requires zakat institutions to adapt by utilizing technology to increase transparency, accountability, and operational efficiency (Nia Rahmadana & Erwan Effendi, 2024).

Responding to these challenges, the Amil Zakat, Infaq, and Shadaqah Nahdlatul Ulama Institute (LAZISNU) of Jember Regency carried out strategic innovations by integrating two main strengths: the Nahdlatul Ulama (NU) organizational network that is firmly rooted in the community and the use of digital marketing as a modern approach. LAZISNU Jember optimizes the hierarchical organizational structure of NU, starting from the level of Branch Management (PCNU), Branch Representative Assembly (MWC), Branches, to the ZIS

Address of Corresponding Author

¹ Kiai Haji Achmad Siddiq State Islamic University Jember, Jalan Mataram No. 1, Mangli,, Jember Regency, East Java, Indonesia

abdulhamid64537@gmail.com

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Management Network (JPZIS) at the level of mosques and mushallas, as a foundation for effective zakat collection and distribution. This traditional approach is then synergized with the use of digital platforms such as Instagram, Facebook, TikTok, and WhatsApp to expand the reach of education, increase transparency, and facilitate donation transactions.

This study is important and interesting to do for several reasons. First, there is still limited research that in-depth examines the effectiveness of zakat management models that integrate the strength of traditional religious organization networks with modern digital marketing strategies, especially in the context of local zakat institutions. Most studies tend to address the two aspects separately. Second, LAZISNU Jember presents a unique case study of how a tradition-based institution is able to adapt to the demands of the digital era, facing specific challenges such as uneven digital literacy and changes in donor behavior.

It is hoped that this research can make a significant contribution both theoretically and practically. Theoretically, this study aims to offer a new conceptual model in zakat management that is adaptive, transparent, and sustainable, which can enrich the literature in the field of zakat management and institutional innovation. Practically, the results of this study are expected to be a strategic reference for LAZISNU Jember to increase the effectiveness of collecting and managing ZIS funds, as well as becoming a model of best practice for amil zakat institutions based on other community organizations.

Systematically, the purpose of this study is to analyze in depth the zakat management model applied by LAZISNU Jember Regency through the use of its organizational network. Furthermore, this study aims to identify and evaluate the use of digital marketing strategies that have been implemented in efforts to collect and manage ZIS funds. In the end, this study will analyze the strengths, weaknesses, opportunities, and threats (SWOT) of this integrated zakat management model to formulate constructive recommendations for the development of the institution in the future. In the end, this study will analyze the strengths, weaknesses, opportunities, and threats (SWOT) of this integrated zakat management model to formulate constructive recommendations for the development of the institution in the future. Moreover, this research is expected to fill the existing gap in zakat management literature by proposing a practical framework that bridges traditional religious structures and modern digital innovation.

Literature review

Zakat management in the contemporary era requires a combination of modern management principles with innovative strategies to increase effectiveness, transparency, and reach. The development of amil zakat institutions does not only depend on good internal governance, but also on its ability to build strong networks and utilize *digital technology*. The theoretical framework in this study is built on three main pillars: zakat management, organizational networking, and *digital marketing*.

1. Zakat Management

Zakat management can be defined as a series of activities to plan, implement, coordinate, and supervise the process of collecting, distributing, and utilizing zakat funds. According to Law Number 23 of 2011, zakat management is the planning, implementation, and coordination of activities in the collection, distribution, and utilization of zakat. The main goal is to ensure that zakat funds are managed effectively, efficiently, professionally, and trustworthily in accordance with Islamic sharia principles (Rahmini Hadi, 2020). The main goal is to ensure that zakat funds are managed effectively, efficiently, professionally, and trustworthily in accordance with Islamic sharia principles (Rahmini Hadi, 2020). Furthermore, effective zakat management not only emphasizes administrative efficiency but also aims to empower mustahik communities through sustainable economic development programs. This perspective aligns with institutional innovation theory, which views zakat organizations as dynamic entities that must continuously adapt to social and technological changes.

In practice, the functions of zakat management can be described using the POAC (*Planning, Organizing, Actuating, Controlling*) framework initiated by George R. Terry.

- a. *Planning* includes the preparation of collection strategies, the design of socialization and education programs, and the determination of zakat fund distribution targets to be appropriate.
- b. *Organizing* involves the division of tasks and responsibilities of administrators, the arrangement of institutional structures, and integration between conventional networks and digital platforms.

- c. *Actuating* focuses on efforts to mobilize all resources, both administrators and volunteers, in optimizing collection and distribution programs, as well as motivating the community to give zakat through official institutions.
- d. *Controlling* includes monitoring, program evaluation, and transparent presentation of financial statements to the public to maintain accountability and trust.

2. Organizational Networks

An organizational network is a relationship structure that connects individuals or units in an organization, which allows for formal and informal communication, collaboration, and exchange of information (Astrid Trans, 2025). In the context of zakat institutions such as LAZISNU, the organizational network is the main foundation that allows reach to the grassroots level. Organizational communication network theory emphasizes the importance of interaction patterns in forming synergies that strengthen the effectiveness of institutions (Mila Amrina and A'razy Fahrullah, 2021).

Communication patterns in organizational networks can be divided into several types, including:

- a. *Chain Communication*: Communication flows hierarchically and in stages from one level to the next. This pattern is relevant in the structure of LAZISNU where instructions from PCNU are forwarded to MWC to Branches.
- b. *Wheel Communication*: Communication centered on one individual (leader) who is the link for all other members.
- c. *Star Communication*: Similar to a wheel pattern, where all units or divisions are directly connected to the communication center, usually the leader of the institution (Sharleen Oktaviana and Widayatmoko, 2018).

This structure, both formal and informal, strengthens solidarity and operational order, so that it becomes a crucial social capital in the collection and distribution of zakat.

3. Digital Marketing

Digital marketing is a marketing activity that utilizes web-based media such as websites, social media, email, and other *digital platforms* to achieve marketing goals (Ridwan Sanjaya and Josua Tarigan, 2009). In zakat management, *digital marketing* not only functions as a promotional tool, but also as a strategy to educate the public, expand the reach of *muzaki*, and increase transparency and public trust. The use of *digital platforms* allows zakat institutions to present financial reports in *real-time*, visualize the impact of programs through creative content, and facilitate the online donation process (Nita Andriani, 2021). Thus, *digital marketing* is a bridge that connects institutions with donors in the *digital era*, as well as answering the demands of changing people's behavior who increasingly want ease and speed in transactions. Thus, digital marketing is a bridge that connects institutions with donors in the digital era, as well as answering the demands of changing people's behavior who increasingly want ease and speed in transactions. In the context of zakat institutions like LAZISNU, the integration of digital marketing with strong organizational networks creates a hybrid model that combines trust-based community relations with the efficiency of modern communication technologies. This synergy enables institutions to optimize both traditional and digital channels for effective zakat management.

2. Method

The researcher uses a qualitative approach with a case study type. Data collection involves several sources of information such as observations, interviews, documents, and various reports. The research was conducted at the Amil Zakat, Infaq, and Shadaqah Nahdlatul Ulama Institute (LAZISNU) of Jember Regency, with regional coverage covering the PCNU, MWCNU, to Branch and JPZIS levels in several sub-districts. The selection of this location is based on the consideration that LAZISNU Jember is one of the regional amil zakat institutions that has actively integrated the organization's network system with *digital marketing*, so that it is relevant to the focus of research. The selection of this location is based on the consideration that LAZISNU Jember is one of the regional amil zakat institutions that has actively integrated the organization's network system with digital marketing, so that

it is relevant to the focus of research. The use of a case study design is particularly appropriate because it allows the researcher to explore real-life practices of zakat management in depth, providing a holistic understanding of how organizational and digital systems interact in a specific institutional context.

The research subjects used purposive techniques, while the research subjects or informants chosen by the researchers included:

1. Dr. Achmad Fathor Rosyid, M.Si as Chairman of LAZISNU PCNU Jember.
2. Muhsin Alatas as the Treasurer of LAZISNU PCNU Jember.
3. Nanang as Director of LAZISNU PCNU Jember.
4. Jefri Al-Farizi as the Media Team of LAZISNU PCNU Jember.
5. M. Imron Hamzah as Fundraising Staff of LAZISNU PCNU Jember.
6. Heriyanto, S.Sos as Chairman of LAZISNU MWCNU Jenggawah.
7. Amiruddin as Chairman of LAZISNU MWCNU Sumberbaru.
8. Aslamiyah as the beneficiary.

The data collection techniques used in this study were observation, interviews, and documentation. Data obtained using this technique:

- a. Through observation, the researcher obtained data on zakat collection and distribution activities, coordination patterns between organizational structures (from PCNU to JPZIS levels), and the implementation of digital media in zakat campaigns and public reporting.
- b. Through in-depth interviews, the researcher obtained qualitative data from the management of LAZISNU Jember Regency, the management of MWCNU and NU Branches, the management of JPZIS, as well as *the mustabik* and *muẓakki* involved. Data from the interviews included management strategies, challenges, forms of organizational collaboration, *digital marketing* effectiveness, and public perception of institutional transparency and trust.
- c. Through documentation, the researcher obtained secondary data in the form of annual reports, activity archives, official publications, social media content, and statistical data on the collection and distribution of zakat. These documents are used to strengthen the data from observation and interviews, as well as to be empirical evidence of the implementation of the zakat management model run by LAZISNU Jember Regency.

The collected data was then analyzed using the interactive analysis model of Miles, Huberman, and Saldana, which included three main stages, namely data reduction, data presentation, and conclusion drawing and verification (Miles, Huberman and Saldana, 2014). In the reduction stage, the data is selected, simplified, and grouped according to the research theme. Furthermore, at the data presentation stage, the results of observations and interviews are arranged in the form of narratives and tables to facilitate interpretation. The last stage is the drawing of conclusions that are carried out continuously throughout the research process, to find the patterns, meanings, and conceptual models of zakat management applied by LAZISNU Jember Regency.

To maintain the validity of the data, this study uses triangulation techniques that include triangulation of sources, techniques, and time. Source triangulation is carried out by comparing the results of interviews from various sources, technical triangulation is carried out by combining observation, interviews, and documentation results, while time triangulation is carried out by repeating data collection at different times to ensure consistency of results. To maintain the validity of the data, this study uses triangulation techniques that include triangulation of sources, techniques, and time. Source triangulation is carried out by comparing the results of interviews from various sources, technical triangulation is carried out by combining observation, interviews, and documentation results, while time triangulation is carried out by repeating data collection at different times to ensure consistency of results. In addition, the researcher applies reflexivity throughout the research process by continually reflecting on personal assumptions, positionality, and potential biases that might influence data interpretation, thereby enhancing the credibility and authenticity of the findings.

The selection of qualitative methods with this case study approach is based on the consideration that the research wants to examine complex and contextual social realities, not just assess results quantitatively. This method provides space for researchers to fully understand the dynamics of institutions, social interaction patterns, and *digital marketing strategies* implemented. Alternative methods such as quantitative approaches are not used because they are not able to explain the meaning and social context that is the main focus of the research. Thus, a descriptive qualitative approach is considered most appropriate to reveal how the zakat management model through organizational networks and *digital marketing* is able to strengthen the effectiveness and transparency of zakat management by LAZISNU Jember Regency.

3. Results & Discussion

Result

Research on the zakat management model through organizational networks and *digital marketing* by LAZISNU Jember Regency resulted in findings that zakat management in this institution is carried out through synergy between the strength of the Nahdlatul Ulama organizational network and the use of *digital* media. LAZISNU Jember Regency has an organized institutional structure starting from the level of Branch Management (PCNU), Branch Representative Assembly (MWCNU), NU Branches, to the Zakat, Infaq, and Shadaqah Collection Network (JPZIS) at the level of mosques and educational institutions. This tiered structure forms a strong and coordinated zakat management system, where each level has complementary roles.

The results of interviews and observations show that this organizational network model has a great influence on the effectiveness of zakat collection. PCNU functions as the main coordinator who regulates general policies and supervises MWCNU. Furthermore, MWCNU is responsible for the management of zakat at the sub-district level, including *muzakki* and *mustahik* data collection as well as monthly reporting. At the lower level, NU Branch and JPZIS are in charge of collecting zakat directly in the community and distributing it to beneficiaries. This layered system facilitates coordination and ensures that zakat distribution can run quickly, on target, and accountable.

In addition to the organizational network, the results of the study also show that LAZISNU Jember Regency has implemented *digital marketing* in zakat collection and reporting activities. The use of social media such as *Instagram*, *Facebook*, and *TikTok* is the main means of conducting zakat campaigns, publishing social activities, and reporting the results of zakat fund distribution. The use of *digital media* is considered effective because it is able to reach the wider community, especially the younger generation who are active in the *digital world*. Through the *platform*, the public can see firsthand the institution's activities, financial statements, and beneficiary testimonials, all of which have a positive impact on increasing public trust.

Figure 1
Screenshot of the activity report



The increase in the number of donors also shows the success of the *digital marketing strategy* implemented. Based on internal data from LAZISNU Jember, the participation of *muzakki* who distribute zakat through *digital channels* increased by around 27% compared to the previous year. In addition, the use of online applications and forms simplifies the zakat transaction process and accelerates reports on the distribution of funds to the community. In an interview with the Chairman of LAZISNU, one of the MWCNU in Jember, it was stated that

the synergy between the strength of the organization's network and *digital marketing* strategy has a significant impact on increasing zakat collection and expanding the reach of beneficiaries.

LAZISNU Jember implements an organizational network system to collect funds and report on stages, from the village to district levels, to ensure transparency and accountability in the management of ZIS funds. This is in line with the practice applied at the East Java level, where LAZISNU throughout East Java managed to collect ZIS Ramadhan 1446 H funds reaching Rp.239.5 billion and distributing almost 90% of the funds to those who are eligible. For LAZISNU Jember, it managed to raise revenue funds of Rp.1,957,910,700. Meanwhile, the amount of distribution was Rp.1,957,910,700. During the month of Ramadan 1446 H / 2025 AD, lazisnu pcnu Jember managed to raise ZIS funds with the following details:

Table 1
Receipt and Distribution of Zakat, Infaq, and Alms

ACCEPTANCE					
NO	DESCRIPTION	MONEY (Rs)	RICE (Rs)	SUM (Rs)	SUM MUZAKKI
1	Zakat Fitrah	1.676.487.200	-	1.676.487.200	-
2	Zakat Maal	132.187.500	-	132.187.500	264,38
3	Infaq	86.646.000	-	86.646.000	866,46
4	Shadaqah	58.300.000	-	58.300.000	-
5	Fidyah	4.290.000	-	4.290.000	143,00
	SUM	1.957.910.700	-	1.957.910.700	1.274

DISTRIBUTION					
NO	DESCRIPTION	MONEY (Rs)	RICE (Rs)	SUM (Rs)	SUM MUSTAHIQ
1	Poor	1.676.487.200	-	-	55.882.900
2	Poor	132.187.500	-	-	4.406.250
3	Amil	2.086.000	-	-	4.200.000
4	Muallaf	-	-	-	-
5	Riqab	-	-	-	-
6	Gharim	-	-	-	-
7	Fisabilillah	-	-	-	-
8	Ibn Sabil	-	-	-	-
9	Education	20.600.000	-	-	8.200.000
10	Health	-	-	-	-
11	Economics	14.290.000	-	132.187.500	2.900.000
12	Social & Da'wah	112.260.000	-	86.646.000	1.123.000
	SUM	1.957.910.700	-	218.833.500	76.712.150

From the table above, the total receipt of ZIS funds during Ramadan 2025 reached IDR 1,957,910,700 from various types of zakat and donations. The number of *muzakki* (givers of zakat/infaq/shodaqoh) was recorded as 1,274 people. Meanwhile, the total distribution of ZIS funds during Ramadan 2025 also reached IDR 1,957,910,700. The funds are distributed to various main groups, namely the poor, the poor, amil, as well as for educational, economic, and social da'wah programs. This data shows optimal and proportional distribution in accordance with sharia principles and community needs.

In general, the results of the study illustrate that LAZISNU Jember Regency has built a zakat management model that combines socio-religious values with digital technology innovation. The organizational network structure plays a role in maintaining social closeness and institutional legitimacy, while *digital marketing* functions to strengthen transparency and expand public participation. The combination of these two aspects results in a zakat management system that is effective, efficient, and adaptive to the development of the times.

Discussion

The results of this study show that the success of zakat management of LAZISNU Jember Regency is inseparable from the ability of the institution to integrate social potential and *digital* technology. In the perspective

of modern zakat management theory, the model applied by LAZISNU Jember can be categorized as a collaborative zakat management model, where traditional organizational networks function as social reinforcements, while *digital marketing* acts as a means of expanding reach and transparency. The synergy between these two elements gave birth to a zakat management system that is not only oriented towards raising funds, but also on building trust and community participation. This finding supports previous studies such as those by Nurdin & Kholis (2022) and Sari (2023), who emphasized that integrating social capital with digital innovation enhances community trust and long-term donor engagement in zakat institutions. Theoretically, these results are in line with Miles and Huberman's view of the importance of social context and communication in organizational models. LAZISNU Jember utilizes the NU network of organizations as a very strong *social capital*. This social legitimacy strengthens the credibility of the institution in the eyes of the public, because the management of zakat is carried out by figures who are known to be close to the citizens and have religious integrity. This is an important factor in creating public trust in zakat institutions.

Meanwhile, from the perspective of modern management, the use of digital marketing by LAZISNU Jember illustrates the application of the principle of *digital transparency* in socio-religious institutions. This strategy not only increases the effectiveness of zakat promotion, but also strengthens institutional accountability. Activity reports that are published openly on social media allow the public to monitor the distribution of zakat in *real-time*, thereby fostering trust and emotional involvement in LAZISNU programs. This transparency also plays an important role in strengthening LAZISNU's position as a modern and adaptive zakat institution for the *digital era*.

These findings also indicate that the main challenge faced by LAZISNU Jember lies in increasing the capacity of human resources in the field of digital technology. Some administrators at the lower level still have limitations in managing *digital* media professionally, so training and mentoring are an urgent need so that the implementation of *digital marketing* can run optimally at all levels of the organization. In addition, another threat that needs to be anticipated is competition with other zakat institutions that also use *digital technology* massively, so that continuous innovation is needed so that LAZISNU's position remains competitive and trusted by the public.

Overall, the results and discussions show that the zakat management model run by LAZISNU Jember Regency has succeeded in building synergy between the socio-religious structure and modern *digital technology*. This approach reflects the distinctive character of zakat management, which is based on NU-an, participatory, and transparent values. By continuing to strengthen digital literacy, consolidate networks, and expand collaboration between organizational units, LAZISNU Jember has the potential to become an example of an ideal zakat management model at the regional level, and can even be replicated by other zakat institutions in Indonesia.

4. Conclusion

Based on the data that has been described above, to provide a more concise, precise and focused understanding, the researcher presents the following conclusions:

1. LAZISNU Jember Regency has successfully implemented a social and digital-based zakat management model through synergy between the Nahdlatul Ulama organizational network and *digital marketing* strategies. The organizational structure that is connected from the PCNU to JPZIS level makes the process of collecting and distributing zakat more effective, transparent, and on target. Meanwhile, the use of *digital media* such as *Instagram*, *Facebook*, and *TikTok* expands the reach of donors and increases public trust. This combination of the power of social networks and digital innovation forms a modern, accountable, and relevant zakat management system in the *digital era*.
2. LAZISNU Jember Regency continues to improve the capabilities of human resources in the *digital* field, so that *digital marketing strategies* can be carried out more professionally at all levels of the organization. In addition, it is necessary to develop an integrated digital reporting system so that the process of collecting and distributing zakat can be monitored in *real-time* and transparently. LAZISNU is also advised to expand collaboration with the government, educational institutions, and the business world to strengthen support and increase the social impact of the zakat program. With these steps, the social and digital-based zakat management model run by LAZISNU Jember can continue to develop and become an example for other zakat institutions.

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