

## Managing Digital Fundraising of Dompot Dhuafa During Covid-19 Pandemic

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**Abstract:** Covid-19 pandemic demands zakah institutions to avoid physical contact activities, and outlet openings in public places. A marketing communication strategy is needed to make humanitarian mission and empowerment as zakah institutions' core products synergize to resolve pandemic social impacts. Dompot Dhuafa, as a zakah institution, has developed fundraising digitalization to deal with the Covid-19 pandemic. This study describes fundraising digitalization as Dompot Dhuafa's marketing communication strategy during the pandemic. Using a qualitative descriptive approach, it explores Dompot Dhuafa's marketing communication strategy by literature study. Data are from Dompot Dhuafa's website, Facebook, Instagram, Twitter, YouTube, relevant research journals, and articles. In building effective marketing communications, a marketer must consider designing a message, selecting message media, and choosing message sources. The results indicate that Dompot Dhuafa designs a message in each shared content to motivate people to pay zakah and ask for goodness. The message format is adjusted to message media in headlines, text, colors, and shapes. The message conclusion is generally conveyed in clear and strong arguments. Message media used are in digital-based personal and non-personal communication channels. Message sources are selected based on the conveyed messages.

**Keywords:** Fundraising Digitalization, Marketing Communication, Dompot Dhuafa, Covid-19

**Abstrak:** Kondisi pandemi Covid-19 menuntut lembaga zakat untuk menghindari kegiatan kontak fisik dan membuka gerai di tempat umum. Agar misi kemanusiaan dan pemberdayaan yang menjadi core product lembaga zakat dapat bersinergi membantu menyelesaikan dampak sosial dari pandemi maka diperlukan strategi komunikasi pemasaran. Dompot Dhuafa sebagai lembaga zakat telah mengembangkan digitalisasi fundraising sebagai strategi dalam menghadapi pandemi. Kajian ini mendeskripsikan digitalisasi fundraising sebagai strategi komunikasi pemasaran Dompot Dhuafa selama pandemi. Dengan pendekatan deskriptif kualitatif, kajian ini menggali strategi komunikasi pemasaran yang dikembangkan Dompot Dhuafa dengan sumber data dari website, facebook, instagram, twitter, youtube akun Dompot Dhuafa dan hasil penelitian serta artikel yang relevan. Dalam membangun strategi komunikasi pemasaran efektif maka pemasar harus memikirkan untuk merancang pesan, memilih media pesan dan memilih sumber pesan. Hasil penelitian ini menunjukkan temuan bahwa Dompot Dhuafa merancang isi pesan dalam setiap konten untuk membangun motivasi berzakat melalui media digital dan mengajak pada kebaikan. Format pesan disesuaikan dengan penggunaan media pesan baik dari headline, tulisan, warna dan bentuk. Secara umum kesimpulan pesan tersampaikan dengan jelas dan argumentasi yang kuat. Media pesan

*menggunakan saluran komunikasi pribadi dan nonpribadi berbasis digital. Dalam pemilihan sumber pesan disesuaikan dengan isi pesan yang akan disampaikan.*

**Kata kunci:** Digitalisasi Fundraising, Komunikasi Pemasaran, Dompot Dhuafa, Covid-19

## **Introduction**

For Moslems, zakah is one of the acts of worship that must be performed as Allah's command in surah At-Taubah: 103. In the interpretation of Al-Azhar, it was stated that the descent of the command of zakah was related to the previous verse (verse 102) which explained that there were people who confessed their sins because they mixed up between the good and bad deeds. The verse was revealed in the city of Medina where many hypocrites began to be noticeable. They accepted Islam but did not perform Islamic values seriously because of their lust. For example, they did not want to go to a holy war and chose to rest although they knew right. Therefore, Allah descended a comment to clean and purify by taking zakah from some of their wealth (Hamka, 2015).

The collected zakah from their wealth was optimized to build an Islamic civilization in the city of Medina. During the reign of Umar Bin Abdul Aziz, zakah management was organized professionally and justly so that it enabled to minimize poverty in a relatively short time (Hafiduddin, 2011). Contextualizing in the pandemic situation which has disrupted economic sectors, the obligation of zakah indeed must remain to be fulfilled. There are some ways to pay zakah: direct submission to LAZ, bank transfer, salary deduction, and tax payment which can reduce taxable income (Nofiaturrahmah, 2015).

To minimize the spread of coronavirus, the government, through the Decree of Minister of Religion No. 6 of 2020, explains the mechanism of collecting zakah that Zakah Management Organizations can carry out by avoiding physical contacts and face-to-face interactions and outlet openings in public places. Zakah payments can be socialized through zakah pick-up and banking transfer services. Despite the pandemic, Zakah institution managements need to develop breakthroughs on facilitating people to pay zakah. The economic downturn will naturally result in accepting zakah since people's incomes have decreased or even been lost due to restrictions of community activities. However, the behavior of muzakki in paying zakah during pandemics shows the opposite conditions.

Research findings conducted by Fahrullah et.al, showed that the global pandemic situation influenced the level of community diversity and significantly affected the

growth of donation institutions (Fahrullah et al., 2020). Campaigns on fundraising and people's behavior in donating have grown since the pandemic entered Indonesia. Optimizing online donation payment is massively echoed as an alternative way to allocating good deeds (Muttaqien & Mas'ud, 2021). Moreover, the potential of online zakah acceptance, primarily through e-commerce, has experienced a sharp increase during the Covid-19 pandemic (Hasanah, 2021). The utilization of internet features affected online donation attitudes and people's intention to donate through social media (Sura et al., 2017). Marketing communication strategy conducted by online sites in increasing fundraising was by uploading content showing photos of activities, storytelling, and videos regularly and consistently in social media (Herna et al., 2019). Even before the pandemic, LAZ (one of the zakah institutions) had developed fundraising digital as an alternative way of paying zakah and the usage of e-commerce impacted the increase of fundraising (Siregar & Kholid, 2019);(Ibrahim & Chek, 2020).

One of the ZISWAF-based donation institutions developing digital fundraising concepts is Dompot Dhuafa. Dompot Dhuafa, as a market-oriented private zakah institution (Kasri & Putri, 2018), has developed a strategy to deal with the economic downturn due to the pandemics by working together to help people massively campaign zakah through various digital features (Aji et al., 2021). Digital features facilitate people who want to pay zakah without leaving their houses (Hudaefi & Beik, 2021). Simply utilizing various features provided by Dompot Dhuafa, such as e-wallet (e-commerce) and banking transfer services, makes it easier for muzakki to donate while obeying health protocol. Developing a digitalization strategy is a real effort conducted by DD in answering global challenges to keep its synergy in resolving social problems globally (Jahar, 2015).

Dompot Dhuafa uses various communication channels to communicate its programs, including *website, Facebook, Twitter, Instagram, YouTube, TV streaming, and email*. Periodically and consistently, Dompot Dhuafa shares photos of activities, inspiring stories, videos of activities, events, and valuable things on Islam. As a zakah institution, Dompot Dhuafa has succeeded in building effective marketing communication so that its market can accept its products by distributing their zakah to this institution. Research conducted by Alvara Research Center even showed that Dompot Dhuafa was considered the most chosen zakah institution in distributing zakah from middle-class Muslims. (Ali & Purwandi, 2017). In 2020, Dompot Dhuafa gained an

appreciation under the category of “The Most Favourite National Islamic NGO” from the Ikatan Indonesian Dai Association (Adiwijaya & Suprianto, 2020). Moreover, its success in developing digital fundraising, Dompot Dhuafa was also rewarded as the most often used site in donating through the Gopal application (Widuri, 2020). DD had established Islamic ethics in developing its zakah institution (Fikriyah et al., 2019).

Marketing communication or promotion is an obligatory thing to do by all zakah institutions so that the offered product value and its benefits can be widely felt. No matter how good the product is, if it is communicated to the market, it will neither be chosen nor be an alternative to fulfill their needs (Harris et al., 2021). Marketing communication is a medium of an institution to inform, persuade, and remind its consumers directly or indirectly about the offered products. Marketing communication is a means to build a relationship with customers to take advantage of the product through various information presented and connect the product with dimensions outside the product (Kotler & Keller, 2007). A marketer must also plan any messages which will be communicated integratedly to yield the company’s image, brand position, and mutual benefits with the customers (Kotler & Armstrong, 2008) (Doddy et al., 2020).

Marketing communication is considered adequate when a marketing message can be conveyed to the market as expected. The conveyed message must be the same as its marketing objective so that the market does not experience confusion in capturing the benefits of the offered product (Kotler & Armstrong, 2008). A marketer will deal with the competitor offering the generic product in offering the product. In general, the offer of products from zakah institutions is similar, namely helping to gather, distribute and empower ZISWAF for various people’s welfare programs. Zakah institutions perform *fastabikhul khoirot* in providing services such as picking up the payment of zakah, payments via e-wallet and e-commerce, and zakah consultation which facilitate muzakki and mustahik in planning charity spending and persuade to be new donors (Tarsani, 2017).

This study will describe fundraising digitalization as Dompot Dhuafa’s marketing communication strategy during the Covid-19 pandemic. Therefore, the outline of the problem which will be answered in this study is how to describe fundraising digitalization as Dompot Dhuafa’s marketing communication strategy during the Covid-19 pandemic. Therefore, it is expected to contribute to developing marketing

communication theory in zakah institutions and become an inspiration for other zakah institutions to develop their effective marketing communication strategies

In building an effective marketing communication, Kotler & Armstrong conveyed that several stages need to be conducted: identifying the targeted market, determining the communication objectives, designing the message, selecting communication media, choosing message sources, and collecting feedback (Kotler & Armstrong, 2008). Studies related to identifying targeted market and communication objectives will relate to the strategical formulation or DD's business operational blueprint. This research does not explore things related to the strategical formulation. Considering that it is a literature study, data collected are based on data availability published through various media. Therefore, this research is limited to message design analysis, selecting communication media, and choosing message sources.

Previous studies which discussed communication strategies on zakah institutions related to the efforts done by LAZ in encouraging muzakki to pay zakah. DD's communication strategies include pull strategy, push strategy, and pass strategy, which is done persuasively through various media to gain new donors and keep loyal donors (Raharjo, 2017). DD also develops a communication strategy through segmentation, targeting, and positioning in selecting a market and uses various media to communicate its programs (Tarsani, 2017). In general, Islamic philanthropic institutions develop an interpersonal communication strategy, public communication, figure involvement, donor involvement in massive activities and advertisements. The most effective communication is *getok tular* (mouth-to-mouth communication) (Mukhyiddin & Musyafa', 2021). There have been no studies on effective marketing communication strategy from the studies mentioned above that discuss designing a message, selecting message media, and choosing message sources.

## Research Method

This research uses a marketing management approach to portray a practical marketing communication strategy in persuading muzakki to pay zakah through DD in a pandemic context. The qualitative descriptive approach is used as a research method to dig up literature from various relevant references (Zed, 2008). This study starts from social media, research journals, and other related sources discussing Dompot Dhuafa's

communication strategy. Sources will be validated by the source triangulation method and analyzed by Miles and Huberman's model. As stated by Bogdan, et.al in Sugiyono, the qualitative research method is a research method that is based on the post-positivism philosophy paradigm used to examine objects in their natural condition. The researcher acts as a binding instrument, triangulation is used as a data collection technique, data analysis is carried out using inductive logic, and research results are descriptive words about the reality under study (Sugiono, 2013).

The research was begun by collecting data related to any efforts conducted by Dompot Dhuafa in informing, persuading, and reminding its consumers directly or indirectly about the offered product. The data were collected and validated from various relevant literature sources throughout the pandemic from mid-March 2020 to November 2021. Data findings were recorded and summarized to find a pattern that could provide new insight.

## **Result and Discussion**

Dompot Dhuafa constitutes an Islamic philanthropic institution whose vision is to realize an empowered world community through service, advocacy, and empowerment-based on justice. This institution commits to building a just world empowerment movement, realizing sustainable community independence and organizational sustainability through good management. Starting from the urge to participate in community empowerment activities in Yogyakarta, Dompot Dhuafa firstly communicated its product on donation column published on the front page of *Harian Umum Republika*, entitled "Dompot Dhuafa". This strategy collected zakah and donations from the readers amounting to Rp. 425.000,- (four hundred twenty-five thousand rupiahs) reached Rp within a month. 5.000.000,-(five million rupiahs). In 1996, Dompot Dhuafa synergized with Bank Muamalat to make the "Kartu Ukhuwah" bank card, which was a member card for donors. In 1998, Dompot Dhuafa opened 8 marketing outlet networks in big cities. In 2000, the Indonesian Ministry of Religion confirmed Dompot Dhuafa as Zakah Collecting Institution (LAZ). Up to now, Dompot Dhuafa has owned networks in 34 provinces in 200 service zones in Indonesia and global service zones in 30 countries.

Based on the information published on Dompot Dhuafa's website, there are five main program pillars: education, health, social and da'wa, economy, and culture.

Dompot Dhuata owns approximately 130 "People Empowerment Programs" conducted for 28 years. Dompot Dhuafa provides information services in zakah pick-up, zakah calculator, donation confirmation, and consultation connected to WhatsApp. Digital donation channel services are also provided through various online facilities, namely online payment (LinkAja, OVO, gopay, DANA, ShopeePay, Paytren, IB Muamalat, OCTO, BRIVA, Visa Master Card, BNI Virtual Account, BCA Virtual Account, Permata Virtual Account, jeNIUS) and bank transfers (BSI, BNI, Mandiri, BCA, Muamalat, Maybank) (Niswah et al., 2019).

Messages conveyed by Dompot Dhuafa (DD) in each of its content always contain digital zakah and campaigns of goodness symbolized through its hashtag #MenebarKebaikan2021. Messages are presented in the forms of quotes, storytelling, give-away, quiz, challenge, report of activities, important information, inspiring stories, photos, videos, and advertisements of activities. The substances of content's messages aim to ask people for doing good deeds, such as: paying zakah (#AyoZakat), donating personal property for the use of community (WakuUpWakaf), giving alms (Sedekah Jangan Ditunda-tundra = Do not delay giving alms), walking on the path of Truth (When You see my sin, please remind me to walk on the path of Truth), helping the ones who suffer from calamities, preserving nature and environment, praying for goodness, preparing for the death, being solemn in prayer (Sorry your prayer is playful but your request is demanding), gaining knowledge, hastening to give alms, devoting to the parents (your mother waits for your devotion), investing in the hereafter, being consistent on the Right path, imitating the messenger of Allah, making other people happy (When you can be the source of happiness for others – Allah will also make you happy), always thinking positively, taking benefits from Shubuh prayer, being grateful and other values of goodness. The substances of messages are also adjusted with some moments primarily related to holidays in Indonesia to commemorate both Islamic and national holidays. For example, to commemorate the birthday of the Prophet Muhammad (PBUH), the published messages are about how to make the messenger of Allah's deeds as examples in our lives.

Various content formats are shared, such as documentary forms (photos and videos), words, pictures combined with words, comics, and documentation with caption. The content is shared by considering headlines, writing, and intense colors. However, there are some contents which only show pictures without any captions. For

example, a content in an illustrated picture of an arm and a short writing "Brave". The picture as mentioned above demands the market to interpret and conclude the meaning of the message shared. Despite pictures, DD can attract much attention proven by given "Like". DD communicates its products by sharing various contents to build a mutual relationship with muzakki.

## **Marketing Communication**

According to Kotler, effective marketing communication needs to consider *designing a message, selecting message media, and choosing message sources*. In designing a message, a marketer needs to formulate the objectives of the shared message (the substance of the message) and the way to share (structure and format of the message). There are 3 themes of message objectives, namely: rational, emotional, and moral. Rational themes aim to show the benefits of the product. Emotional themes aim to awaken emotion to motivate people to buy. Moral themes aim to train the sensitivity on the values of right and wrong, which impact improvement efforts. A shared message must also consider its structure and format. Structure of message includes the conclusion of the message (explained or not), explanation of message (explained at the beginning or the ending), and argument of the message (one-side or two-side argument). The format of the message must be robust and attract attention. The format of the messages on printed media needs the title of theme, text, illustration, and colors. Format of the message on the radio needs to be planned on selecting words, sounds, and voices (Kotler & Armstrong, 2008).

In selecting message media, a marketer must think about communication channels: personal or non-personal. The personal communication channel can be conducted through face-to-face interaction, phone, postage, or email, chatting on the internet, word of mouth influence, and buzz marketing. The non-personal communication channel can be conducted through printed media, broadcasting media, advertisement, and online media. In addition, some atmospheres or events can be used as media for conveying the message. Choosing message sources must be planned since they can influence viewers' perspectives towards the shared message. A message conveyed by a trustable source is more persuasive (Kotler & Armstrong, 2008).

## **Designing a Message**



Contents shared by Dompét Dhuafa (DD) own rational appeals showing the benefits of the product. It can be shown from one study case of Chiki Fawzi's documentary video telling on his mission journey of Tebar Kurban 2020. Chiki told about animal sacrifice (qurban) benefits in DD because the animal's health was examined periodically. It was checked whether the animal was qualified to be sacrificed based on its age and weight. In addition, DD also shows many contents about ZISWAF fund management which are managed through five pillars of leading programs in education, health, economy, social, and da'wa. Educational programs include providing scholarships, educational laboratories, educational access for refugees' children, formal schools (kindergarten, elementary school, junior high school, senior high school, and university), educational volunteer, training, and entrepreneur for unemployment and dhuafa, study center of anti-corruption, business campus, and taught school. Health programs include Dompét Dhuafa's Healthy House, Dompét Dhuafa's Clinic, Free Health Service.

Economic programs include Healthy Agriculture, People's Livestock, UMKM (Micro, Small and Medium Business), Creative Industry, Regional Development, Shariah MicroFinance Development, and Agro-Industry. Social and Da'wa programs include Mustahik service, Corps Burial Agency (BARZAH), Dompét Dhuafa's Dai Corps (CORDOVA), and Islamic Boarding School for Muallaf. Cultural programs aim to preserve noble values of cultural heritage. DD also owns a non-structural institution dealing with disasters, namely Disaster Management Center (DMC). By identifying the product's benefits, muzakki will feel satisfaction as a spiritual need fulfillment (tangible object) (Prasetia, 2020). In addition, transparency in managing zakah affects muzakki's trust in selecting zakah institutions (Sahroni, 2019). The product's benefits also connect with someone's preference in using the product. Various programs owned by DD are expected to fulfill expected benefits. DD also owns a musical content in DD TV YouTube to entertain its viewers called "Insan Muda", an epithet for DD's youth-segmented members. (Agustiningsih et al., 2021).

DD's contents also own emotional appeals which can motivate donors to donate. It is described on the content of documentary photos of flood in Malang entitled "Indonesia Siap Siaga – Kuatkan Korban Banjir Bandang Malang" with a background of devastated surrounding condition due to the flood. These photos gave a deep impression for the donors to immediately donate to help the flood victims through the

provided bank account. On the other content, there was a photo combined between documentation and illustration entitled "Berkat Petani – Kita Bisa Makan Nasi." DD shared a story about the struggle of farmers in producing rice so that many people could consume it. However, it did not always run as smoothly as expected since natural factor affected the harvest. It was added with a picture of a bowl of warm rice served on a table which was very interesting for people to eat it and a picture of a happily smiling farmer holding rice with a background of his paddy field. This picture can convince muzakki that their donation will empower farmers to reach welfare.

The same appeal also shows on the content with illustrated picture entitled "Yang Dirindukan Orang Tuamu – Kelak di Alam Kubur." It was added by a gravestone picture with a middle-aged man wearing white clothes. He was reading verses of Al Quran while wiping his tears. This photo stirs the feeling of a child whose parents have died. It can leave an impression to ask children to devote themselves to both of their parents. Based on these 3 examples of pictures, DD aims to raise muzakki's emotion in doing zakah in designing a message. It can be in the forms of pride, compassion, happiness, sadness, and disappointment which finally motivate muzakki to donate through DD. These affectional themes raising spiritual aspect are relevant to promoting the zakah institution since one of the considerations to pay zakah is influenced by religiosity (Kartika, 2019).

DD's content also takes themes about moral improvement (*moral appeals*). With content entitled "HARDOLNAS-Hari Donasi Online Nasional", DD invited people to balance shopping. Borrowing an idea from a popular jargon since e-commerce started to spread in Indonesia with "HARBOLNAS-Hari Belanja Online Nasional", DD attempted to educate people to "shop sufficiently and share as much as possible". More and more people would take its benefits by donating as much as possible. In addition, there is a lot of other content who own messages in making improvements. From the above description, it can be concluded that in designing a message, DD aims to show the benefits of their products for people empowerment (rational appeals), raising emotion to motivate in doing zakah (emotional appeals), and educating people to live better (moral appeals).

DD does not always conclude its message in every content in its message structure. For example, in a content showing a documentary photo of a young mother measuring her son's clothes, DD did not give any explanation or *caption* to explain about

the picture. However, the content gained "119 Likes". However, such content is rare compared to many of its contents having certain message conclusions. For example, the content entitled "Indonesia Siap Siaga-Kuatkan korban banjir Bandang Malang", DD invited muzakki to help victims of floods in Malang immediately. In addition, the content "Berkat Petani-Kita Bisa Makan nasi", DD invited muzakki to prosper farmers so that the zakah is more beneficial.

In publishing its content, DD applies both one-off show and serial one. The forms of show can be single or multiple. For example, "Berani Berkurban Lagi" content has serial and multiple patterns. It means that in one show, the content can display more than one picture, and the theme is published periodically until it reaches the intended moment. The first content was on May 24<sup>th</sup>, 2021 entitled "Kesempatan Emas, Early Bird Diperpanjang" with a picture of a cow and a goat standing under a shady coconut tree. It also showed the discounted prices of those sacrificial animals. In its *caption* published in Instagram, DD wrote that "Setelah Ramadhan kita pun bersiap dengan Idul Adha". The second content was published on May 31<sup>st</sup>, 2021 entitled "Besok Harga Naik – Segera Siapkan Kurbanmu" with a symbol of the prominent speaker and price list of sacrificial animals as like the previous pictures. Its *caption* was "Sudah siapkan kurban belum untuk tahun ini?".

The third content was published on June 2<sup>nd</sup>, 2021 with a picture of the newest price (regular price) and its caption "Jangan Lupa untuk siapkan kurbanmu dari sekarang." On June 8<sup>th</sup>, 2021, the fourth content was published with the first picture given a direction of "swipe" for the second one. There were two pictures in this post: the first one entitled "Mana Yang Lebih Baik ya? Kurban Sapi atau Kambing" and the second one entitled "Hari Besar nan Suci yakni idul Adha akan segera tiba" with a funny picture of a person riding a goat on his motorbike. On June 10<sup>th</sup>, 2021, the fifth post appeared with "Mau Kurban Tahun Ini Tapi Masih Pandemic? – Jangan Panik, pilih Lembaga terpercaya, Dompot Dhuafa." It was multiple content because there were 7 pictures in a post showing the benefits of doing sacrifice in DD. From the above description, it can be concluded that DD plans its messages by considering systematic argumentations shown.

Periodic posts with the same theme aim to inform, persuade, and remind muqohi periodically and immediately fulfill their sacrifices. Initially, this content has drawn its viewers' attention by purchasing sacrificial animals at discounted prices. It seems that it has its climax with the decision to purchase sacrificial animals before Eid al-Adha.

However, DD can present exciting content in the following posts by echoing messages about the benefits of doing sacrificing and raising mudhohi's emotion through humorous, touching, and happy posts. It makes much who have fulfilled their sacrifices calm and those who have not fulfilled their duties make their sacrifices immediately.

For its content format, DD considers headline, text, color, background, and *caption* shown to attract its viewers to see available posts on its social media. For example, the content entitled "Kurban, gak? Kurban, Gak? Kurban Lah, Masa Enggak!" #SiapSiapKurban. Its headline is interesting because the language selection is not monotonous and uses everyday language. A doubt of doing sacrifice is directly answered firmly by the text "Kurban Lah, Masa Enggak!" The text "Kurban Gak? Kurban Gak" is also written in black and text "Kurban Lah, Masa Enggak!" is written in dark green. There is a striking color difference in showing the title to make the viewers understand the emphasis of the conveyed message. Moreover, it is combined with a picture of a white goat wearing a pair of pyramid-shape black eyeglasses while smiling. It is so interesting to find that the post gained '927 Likes.' In other content with a documentary photo, the tagline "Indonesia Siap Siaga – Kuatkan Korban banjir Bandung Malang" is written in red and white capital letters. The photo has a background of rain, flood, and devastating conditions showing the severity of the disaster. The selection of white color in its title has symbolized a firmness, something essential and urgent. This format can show a solid and profound message.

### **Choosing Message Media**

Based on the above-described data, DD uses various communication channels to convey personally and non-personally. Personal communication channels include customer care through email, consult via WhatsApp, zakah pick-up service, zakah calculator, and donation confirmation. While non-personal channels include social media (Facebook, Twitter, Instagram, YouTube, and TV streaming), online media (email, website), and printed media (street banner, banner, brochure). Besides the communication mentioned above, DD also owns other communication channels in the forms of atmosphere, events, and properties.

DD often organizes many events conducted either independently or in collaboration with various private and government agencies, both domestically and abroad. In every event, DD always uses properties with the symbol and name "Dompot

Dhuafa.” The properties are the vehicles, X-banner, street banner, brochure, t-shirt, jacket, cap, and others showing the brand “Dompét Dhuafa.” Despite the pandemic condition, DD typically carries out humanitarian activities by applying health protocols according to government directions. They are applied especially during aid distribution and people empowerment activities. However, there is another offline activity that has a nature of campaigning. For example, a video showing an activity of Wakaf on The Road in DD’s Instagram post entitled “Semua Bisa Wakaf” was done with health protocols. In that activity, various promotional media were used, such as billboards, t-shirts, banners, brochures, and stickers shared with road users. While the atmosphere can be described by the presence of headquarters and its networks with their facilities spread in over 200 archipelago zones and 30 overseas zones.

### Choosing Message Sources

In conveying its messages, Dompét Dhuafa (DD) uses various message sources done by either the institution itself or involving external parties, such as artists, singers, musicians, chefs, YouTubers, influencers, models, comedians, figures, and beneficiaries according to the substance of the message conveyed. In promotional activities done during pandemic, there is no promotion involving brand ambassador as found before the pandemic (Tarsani, 2017). Although it does not use the term *brand ambassador*, Dompét Dhuafa calls any external parties involved in its every activity as *super volunteers*, such as Chiki Fawzi, Aliyah Sayuti, Dini Andromeda and many more.

Some comments about Dompét Dhuafa stated by some figures are found on its website. Sofjan Djalil, a minister of Agrarian Affairs and Spatial Planning stated, “I am proud to see Dompét Dhuafa is managed professionally with a high level of accountability so that it is increasingly trusted by ummah, is quite effective to mobilize zakah funds”. The second comment came from Bambang Widjojanto, former Commissioner of KPK (Corruption Eradication Commission), “I expect that the work of Dompét Dhuafa for over 25 years is not only to spread out better, but also spread out hopes and aspiration, all of them can be gained if we do together”. In addition, the third comment was from Ust. Abdul Somad, Lc, MA, an ulema, “Dompét Dhuafa is a trusted institution, without any doubts, transparent, the reports are clear, the institution is real, it is legally audited, it is legal. What does it mean? ‘there is no reason not to give,’ someday we will be demanded by Allah SWT.” The comments were also given from

beneficiaries of DD. "Luckily my life has completely changed from a drug addict to being empowered and useful. All of these are because of Allah and zakah donated from the donors of Dompot Dhuafa," Amid, a vegetable farmer assisted by DD. In addition, some comments were also shown from other beneficiaries.

In its Instagram, a comment was given by Anies Baswedan in the form of video about his appreciation to Dompot Dhuafa for its participation in educating and empowering people. It is also found a storytelling by Chiki Fawzi (super volunteer of DD) about his experience of surveying qurban recipients and benefits of sacrifice from DD in East Java. Dompot Dhuafa TV shows videos of DD activities involving artists, singers, musicians, influencers, YouTubers, chefs, comedians, models, MC, ulama, and figures. As in Tebar Kurban 2020, DD involved Dini Andromeda and Aliyah Sayuti. The event of KurbanFest Dompot Dhuafa 2020 involved Ust. Oemar Mita, Ibnu d'Jenggot, Pusakata, Sajjad Ali, Chef Aiko, Arinaga's Family, and Nasyid Indonesia. The event of Live Konser Raya Dwiki & Friends #DariRuumah involved Dwiki Darmawan, Ita Purnamasari, Reza Artamevia, Nola B3 & Naura, Annisa Rahman, Margo Ginanjar, Naga, and Radja. Moreover, there were other events such as Acara Ramadhan Berbagi Musik, Berbagi Musik Session, People Talk Podcast, Ngabuburid Berfaedah, MABAR (Mari baca Qur'an), Humanitalk, Diskusi Interaktif, Dakwah Goes To You, Wake Up Wakaf 2021 and other live streaming events conducted by DD.

## **Conclusion**

The research results indicated that Dompot Dhuafa (DD) had designed messages suitable for determining marketing objectives, namely fundraising digitalization. The substances of its conveyed contents show rational aspects (significant value and social impact) to enable motivation to do zakah digitally. Dompot Dhuafa continuously develops various digital services that people of all levels can access. This strategy is intensively communicated through both personal and non-personal communication channels. The usage of personal communication channels can be proven by using media such as WhatsApp, email, and websites. In contrast, the usage of the non-personal channels can be proven by social media, online media, printed media, and property.

In choosing message sources, Dompot Dhuafa uses internal and external message sources. The external message source is widely used to communicate messages in big moments which need many resources (volunteers and donation). While the internal

message source is widely optimized to show the realization of community empowerment programs through documentary photos and videos. The effectiveness of message sources can be analyzed from the persuasive effects produced. Invitations emphasizing rational, emotional, and moral approaches can inform, persuade, and remind consumers to establish a mutual relationship between the institution and muzzaki.

In general, the communication strategy conducted by Dompot Dhuafa during the Covid-19 pandemic widely optimizes digitalization functions to reduce interactions that become media for infecting coronavirus. Therefore, fundraising is optimized through online payment and bank transfer donation channels. The invitations of goodness which are massively campaigned to help pandemic victims become consistent headlines promoted in marketing communication messages through #MenebarKebaikan. The involvement of offline activities is conducted by applying health protocols, one of which is wearing a mask.

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