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Social Marketing and Service Quality Analysis towards Satisfaction of Zakat in
LAZISMU

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ABSTRACT

This review intends to investigate social marketing and service quality on the muzakki's satisfaction of zakat in Lazismu. In this examination utilized two variables are independend and dependend variables. Indesepondend variables are social marketing, and service quality, and the dependend variable is the muzakki's satisfaction of zakat in Lazismu. This examination technique utilized is purposive sampling with the object of exploration is Muzzaki Lazismu 186 donors who are as of now in Jakarta. The results of this study indicate that the variables of social marketing and service quality have a significant effect on zakat satisfaction

Keywords: Zakat, Signifikan, Muzzaki

INTRODUCTION

Zakat is included in maaliyah ijtimaiyah worship which has a very important, strategic, and decisive position, both in terms of teaching and in terms of developing the welfare of the people (Hafidhudin, 2002). Zakat not only regulates human relations with God (hablumminAllah) but also human relations with fellow humans (hablumminannas). Zakat is important for one of the four mainstays of Islam that should be done by a Muslim with the agreements that have been set. Thus, in case it isn't executed, it will get sanctions (discipline) from Allah both in this world and in the great beyond. (Angrayni, 2015).

Three main factors cause zakat to be carried out properly, namely: first, awareness of the obligatory zakat (muzakki) in carrying out zakat obligations. Second, there are zakat managers (amil) who work in a trustworthy and professional manner. Third, zakat recipients (mustahik) who use zakat funds according to their designation. These three factors complement each other. So if one of them

does not exist, then the management of zakat cannot be carried out perfectly.

Amil zakat has a vital and key position. The consequences of examination by Mukhibad and companions inferred that the trust of muzakki towards the Amil Zakat Institution (LAZ) was affected by the standing of LAZ and the legalism of muzakki. The measure of muzakki's craving to pay zakat is affected by notoriety, straightforwardness of LAZ, muzakki legalism, and muzakki's confidence in LAZ. Zakat potential can be amplified by expanding LAZ execution (notoriety, straightforwardness), and muzakki legalism (Mukhibad, et.al, 2019).

Generally, zakat management in Indonesia is carried out individually (individually) and also through zakat management organizations. The management of zakat by individuals is usually by religious leaders who have religious education institutions. And it's usually hard to get accountable, so it's not accountable. However, if the muzaki wants the zakat funds paid to be managed transparently, then tithing through zakat

management organizations is the main choice. Especially in zakat management organizations that have met the requirements following the provisions of the applicable legislation.

The advantages of paying zakat through amil include: guaranteeing certainty and discipline of zakat payers, maintaining feelings for zakat mustahik when dealing directly with muzakki, achieving efficiency and effectiveness, as well as proper targeting in the distribution of zakat assets, showing Islamic symbols in the spirit of Islamic governance. As for the weakness of paying zakat through amil institutions, it seems that the community is considered prone to fraud. (Sari, 2017).

One of the zakat management organizations that is managed professionally is the Amil Zakat, Infak and Alms Organization of the Muhammadiyah Central Executive (Lazismu). Founded in 2001, Lazismu is the largest zakat management organization in Indonesia, both in terms of the number of funds raised, the number of amil who manage, the number of funds distributed and the coverage of its territory spread across almost Indonesia. (Indrawijaya, 2016; Mubarok, et al 2014).

As a professional zakat management organization, Lazismu utilizes social media to collect, manage and utilize zakat, infaq and alms. This is because social media has become a separate necessity for the community. (Kusmanto, 2014; Hambali, 2017); Dulkiah, 2017). This makes it easier for muzakki to carry out their obligation to pay zakat. So, muzaki can carry out their zakat obligations properly and Lazismu can collect funds to the maximum. In this regard, Lazismu, as an amil zakat agency, has implemented a social marketing strategy and provided services to convince and persuade people to like to pay zakat. Changing people's views and behavior to comply with their obligations by continuing to build intense communication.

The analytical study conducted shows that service quality and social marketing have a positive relationship with the muzakki's decision to zakat. Thus, the strategic and decisive role and position of amil cannot be doubted. Because it will determine the birth of zakat awareness among muzakki and the arrival of zakat to those who are entitled to receive it and make it empowered so that the estuary can change mustahik into muzakki. That is why it is explicitly stated in the Qur'an at Taubah verse 60 that amil is entitled to receive zakat as much as 1/8 or 12.5 percent of the collected zakat funds. So it is hoped that the amil can work professionally following the rights he has obtained. (Jaelani, 2008; Yazid, 2017).

Therefore, this research was conducted to determine the social marketing strategy and the quality of Lazismu's services to donors/muzaki. Through this research, it is expected to have benefits that can provide information to the public, Zakat Management Organizations, the government regarding the influence of social marketing and the quality of services in zakat at the Amil Zakat Agency (BAZ) and the Amil Zakat Institution (LAZ) along with their developments. For this reason, researchers seek to further examine these problems and put them in the form of research entitled "Analysis of Social Marketing and Service Quality on Satisfaction with Zakat in Lazismu".

LITERATURE REVIEW

Social Marketing

The advancement of social marketing happens in corresponding with the improvement of business marketing. In 1952, when a humanist, G.D. Wiebe, inquired "Can a feeling of fellowship be sold like selling cleanser?" that is when social marketers successfully consider suitable strategies to impact conduct and

propensities on a non-benefit or willful premise.

Kotler and Zaltman characterize social marketing as a method of affecting conduct change that is centered around further developing wellbeing, forestalling mishaps, securing the climate, approaches, instructive educational programs, non-legislative associations, and organizations. Social Marketing is the plan, execution, and control of projects to impact the acknowledgment of social thoughts and includes thought of item arranging, valuing, correspondence, dissemination, and promoting research (Kotler and Zaltman, 1971:3-5).

To foster an exhaustive social marketing methodology in non-benefit associations utilizing messages in missions to pass on thoughts and vision and mission of the association. Social marketing efforts are centered around sending conduct willfully including giving exact advantages to the main interest group (Indrawijaya, 2013).

Social marketing or social marketing has formed into a procedure in marketing that offers thoughts to change individuals' perspectives or conduct, particularly in marketing which incorporates investigation, arranging, execution, and management (Hermawan Kertajaya, 2003:57, in Surisno, 2013). Social marketing or social marketing emerges in light of different sorts of social issues that require a method of avoidance, and ways of forestalling these social issues are showed as friendly missions. Social marketing isn't expected to look for (benefit) however is entrusted with expanding the capacity to impart thoughts that will later be passed on to general society to work on the nature of their lives (Surisno, 2013).

As per Wilbur (20 10:4), a social marketing effort system comprises of a few fundamental parts like trade, situating, practices or activities, crowd, messages that

will welcome the interest group to change their past conduct and structure associations with the local area that is the wellspring of their conduct change.

1. Exchange (Exchange) A trade where the advantages presented by the mission can be acknowledged by the crowd on the off chance that they carry out the mission advertised.
2. Positioning An arranged mission is one that will actually want to rival prior, skilled, other social advertisers, and the messages that business showcasing offers.
3. Behavior or Action Set a mission that is 133 KISS (Keep It Simple and Singular), by giving one pragmatic advance that the crowd can apply immediately.
4. Audience The mission message passed on should be following the qualities of the interest group in light of the fact that the message passed on isn't really seen following the attributes of the person.
5. Message (Message) Messages in friendly advertising efforts ought to be bundled viably, which can draw in the consideration of the crowd, give feasible importance to the crowd's day to day existence, and keep the substance of the message straightforward. - 183) There are five phases of Social Marketing Campaign action:
 - a. Creating mindfulness and interest is a work to stand out and guarantee the main interest group comprehends the message passed on. The message conveyed is adaptable or general so that all main interest groups, regardless of whether male or female, are visiting the area or town, communicate in the language and talk nearby or contemporary lingos, and it isn't exceptional to discover ideal interest groups who don't approach data from TV and

radio. Guaranteeing the message passed on has been perceived by the ideal interest group is a proportion of the underlying achievement of a mission

- b. Changing the mood and conduct (change perspectives and conditions) A course of building a goal to act or a positive attitude for the crowd to pass on the message. The message passed on can cause the beneficiary to foster an inspirational perspective or a positive outlook about the conduct advertised. With powerful friendly marketing, beneficiaries might figure, "Possibly I ought to take on this conduct." Whether or not the improvement of this mentality or attitude can be seen from the degree to which the association knows and experts the issue it needs to tackle so the association can talk about the issue with the interest group. crowd all the more extensively and unmistakably.
- c. Encouraging to shape a powerful urge to achieve conduct change (inspiring individuals to need to change their conduct) Encouraging somebody to need to change their conduct isn't simply to guarantee that the message passed on is a "smart thought", yet friendly advertisers should have the option to urge the interest group to think at a beginning phase. "I will do it". 1344. Enabling individuals to act. Endeavors to enable somebody to have the option to transform their aims into genuine activities. Social advertisers who need their interest group to do this, obviously, need to attempt to create trust in changing the conduct of their missions.

Certainty of the ideal interest group to want to change their conduct. At an exceptionally viable level, social advertisers can enable a main interest group to quickly roll out conduct improvements.

- d. Reinforcement (forestall breaking faith) Often, a move that has been made by an ideal interest group should be trailed by support by giving a portion of the advantages of acting together, so the ideal activity will keep on being rehashed.

Service Quality

Service is an action completed by an individual or gathering of individuals with a specific premise where the degree of satisfaction must be felt by the individual serving or being served, contingent upon the capacity of the specialist organization to meet client assumptions (Novianty, 2018). Parasuraman et al. (1993) characterize service quality as a type of buyer evaluation of the degree of service got (saw service) with the degree of service (anticipated assistance). In the interim, Lupiyoadi and Hamdani (2009) characterize service quality as a work to satisfy purchaser needs and wants just as the exactness of conveyance in adjusting customer assumptions.

In principle and practice, great assistance quality will influence satisfaction for clients, clients, and the overall population. Service quality is characterized functionally as any activity or action presented by one party to one more as a degree of value or greatness true to form by customers to satisfy their needs and needs. Nature of service can likewise be through utilizing ledgers, to make it simpler for contributors to channel their assets, other than that, they can likewise exploit giver service or client care whose capacities are as per the following: (1) Documenting benefactor information (2) Collecting giver

objections and examining (3) Provide follow-up to contributor grumblings. Edi Sudewo decidedly said, on the off chance that you just record grievances with next to no development, this is known as a public untruth. To work with the appraisal and estimation of service quality, the Servqual (Service Quality) estimating instrument is utilized which incorporates Tangibles (direct proof), Reliability (dependability), (responsiveness), (assurance), and (Empathy) (Yazid, Azy, 2017).

Muzakki Satisfaction in Zakat

Muzaki satisfaction is one of the keys to making muzakki dedication (Yuliafitri and Khoiriyah, 2016 in Safitri and A. Nurkhin, 2019). Customer satisfaction is the most definitive idea in service thinking and buyer research. In principle, customers who are happy with the item, administration/brand are probably going to keep on getting it and educate others concerning the lovely encounters they had with the item, administration/brand. In case they are not fulfilled, customers will probably change items/brands and gripe to makers of merchandise, retailers and different shoppers (Peter and Olson, 2016).

Muzaki satisfaction. Muzaki satisfaction is one of the keys to making muzakki devotion (Yuliafitri and Khoiriyah, 2016). satisfaction and disappointment are a correlation between client assumptions and the truth of service quality saw by clients (Sinaga and Kusumantoro, 2015). Buyer satisfaction is the most unequivocal idea in marketing thinking and purchaser research. In principle, customers who are happy with the item, service/brand are probably going to keep on getting it and inform others concerning the wonderful encounters they have had with the item, service/brand. In case they are not satisfied, customers will probably change items/brands and gripe to makers, retailers, and different purchasers (Peter and Olson, 2016). As per Kotler and Keller (2009) satisfaction is an individual's

sensations of delight or dissatisfaction that emerge in light of the fact that the item or result lives up to their desires. The production of fulfillment can give a few advantages including amicable client and friend connections, giving a decent premise to rehash buys, empowering the making of client dependability, making informal proposals that advantage the organization (Tjiptono, 2002).

RESEARCH METHOD

This research is quantitative research that uses the descriptive-analytical method. Quantitative research is used to examine a particular population or sample. The sampling technique is generally done randomly, data collection uses research instruments, data analysis is quantitative/statistical to test the established hypothesis (Sugiyono, 2012:7). While the analytical descriptive method is research that describes information data based on facts obtained in the field. This type of research is hypothesis-testing research (hypothesis testing). Hypothesis testing research is research that explains phenomena in the form of relationships between variables (Indriantoro and Supomo, 2009: 89).

The population in this study is Muzzaki. The selection of the research sample was carried out using the purposive sample (judgment sample) method, namely the sampling method carried out by making criteria (assessment) to meet the objectives. The criteria set are based on available information, so that the representative of the population can be accounted for (Sarwono, 2006:138).

In this study, the object of research is Muzzaki Lazismu, 186 donors who are currently in Jakarta, especially those who use Lazismu as a means to carry out the obligation to pay zakat. This study uses primary data. Respondents searched for data using a questionnaire. Measurement of

the questionnaire for independent variables using ordinal and ratio scales. The ordinal scale used is the Likert scale with the following scores: (Sarwono, 2006:96).

- Scale 1 = strongly disagree
- Scale 2 = disagree
- Scale 3 = agree
- Scale 4 = totally agree
- Scale 5 = strongly agree

RESULT AND DISCUSSION

The object of this research is Muzzaki Lazismu 186 donors who are currently in Jakarta, especially those who use Lazismu as a means to carry out the obligation to pay

zakat. Data were collected through the distribution of questionnaires given to muzakki to determine the effect of social marketing and the quality of services provided by Lazismu in providing satisfaction for muzakki. The data that has been collected is then processed using SPSS and analyzed using multiple linear regression analysis.

Analysis of Multiple Linear Regression

SPSS output results show in Table 1. From the results obtained from the table above, the regression equation is as follows:

$$Y = a + b1X1 + b2X2 + e$$

$$Y = 0,312 + 0,207X1 + 0,709X2 + e$$

Table 1.

Coefficients ^a								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error				Tolerance	VIF
1	(Constant)	,312	,381		,819	,414		
	RATA_X 1	,207	,074	,187	2,802	,006	,807	1,239
	RATA_X 2	,709	,098	,480	7,202	,000	,807	1,239

a. Dependent Variable: RATA_Y

Source: output SPSS 24.0

From the regression equation above, it can be interpreted that the constant variable of 0.312 mathematically states that when the X1 variable, namely Social Marketing (SM) and the X2 variable, namely Service Quality (SQ) is 0, the Zakat Decision (Y) is 0.312. The SM coefficient value (X1) is 0.207, meaning that if there is an increase in the SM variable by 1 point

with the other assumptions being fixed, it will increase the Zakat Decision by 0.207. The coefficient value of the SQ variable (X2) is 0.709, which means that if there is an increase in the SQ variable by 1 point with the other assumptions being fixed, it will increase the value of the Zakat Decision by 0.709.

Table 2.

Coefficients ^a								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error				Tolerance	VIF
1	(Constant)	,312	,381		,819	,414		
	RATA_X 1	,207	,074	,187	2,802	,006	,807	1,239
	RATA_X 2	,709	,098	,480	7,202	,000	,807	1,239

a. Dependent Variable: RATA_Y

Source: output SPSS 24.0

Hypothesis test

a. t-Test

The results of the t-test are shown in Table 2. The influence of the SM variable (X1) on the Zakat decision has a value of $t\text{-count} = 2.802 > t\text{-table} (0.05;183) = 1.97301$ with a significance value of $0.006 < 0.05$. It can be concluded that the X1 variable partially

has a significant effect on the Zakat decision (Y.), thus H_1 is accepted. The influence of the SQ variable (X2) on the Zakat decision has a value of $t\text{-count} = 7.202 > t\text{-table} (0.05;183) = 1.97301$ with a significance value of $0.000 < 0.05$. It can be concluded that the X2 variable partially also has a significant effect on the Zakat decision (Y), thus H_2 is accepted.

Table 3.

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	35,895	2	17,947	47,955	,000 ^b
	Residual	68,489	183	,374		
	Total	104,384	185			

a. Dependent Variable: RATA_Y

b. F Test (Simultaneous Testing)

The results of the F test are shown in Table 3. The value of F-count is $47.955 > F\text{table} (2;183) = 3.015$ with a probability of 0.000 which means that the SM (X1) and SQ (X2) variables together have a significant influence on the Zakat Decision variable (Y).

independent variable on the dependent variable that can be explained in this equation model is 0.337 or 33.7% . This shows that the influence of the SM (X1) and SQ (X2) variables on the Zakat Decision (Y) can be explained by this equation model of 33.7% and the remaining 66.3% is influenced by other factors not included in the equation model.

36 Coefficient of Determination Analysis (R^2)

The test results in Table 4 show the magnitude of the influence of the

Table 4.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	,586 ^a	,344	,337	,612	2,049

a. Predictors: (Constant), RATA_X2, RATA_X1
b. Dependent Variable: RATA_Y

Sumber: output SPSS 24.0

Based on the analysis of multiple linear regression that has been done, the results of the t-test of the variable SM (X1) show that Social Marketing has a significant effect on the muzakki's decision to zakat. These results are following the theory that has been described previously as well as research (Indrawijaya, 2013). The development of an increasingly advanced world with an all-digital lifestyle Lazismu

is considered successful in carrying out strategies to answer the challenges of digitalization in the field of zakat, this success can be seen from various programs that are persuasive in responding to the needs of today's society. Not only does it campaign with advertising media regarding zakat, but Lazismu also carries out a social marketing strategy whose essence is to build and strengthen brotherhood ties that

foster empathy for others through zakat. Being able to contribute ideas and actions to problems that occur not only in the social field but also in education and other fields makes people not only have the intention to pay zakat but also provide satisfaction for people who have chosen Lazismu as a medium for zakat. It is this satisfaction that is later expected to create and foster a sense of intention to be recommended or the willingness to invite other people to pay zakat through Lazismu.

In line with the social marketing strategy, Lazismu also emphasizes always providing good service quality for people who want to pay zakat. This is evident from the results of the research described previously that the quality of service has a positive and significant influence on the satisfaction of muzakki in zakat through Lazismu, in addition to being in line with the theory above, these results are also in line with research conducted by (Safitri and Nurkhin, 2019), (Said, et al, 2020), (Sutomo, et al, 2017), (Rochman, et al, 2017), and (Wulandari, 2015). The current pandemic that is sweeping the world has caused concern for people to carry out activities outside the home, even such as zakat. Responding to conditions like this, Lazismu is hereby opening a drive-thru zakat program service and paying zakat via zoom live to provide convenience for the community as well as a form of a service program that is right for the current pandemic conditions. The initiative to provide services with programs that are following conditions provides a sense of satisfaction for muzakki in zakat because it is safe and comfortable. For this reason, it is hoped that Lazismu will always continue to provide the best needed by the entire community.

CONCLUSION

The analytical study conducted shows that social marketing and service quality have a positive relationship with the decision to

tithe muzakki. Thus, the strategic and decisive role and position of amil cannot be doubted. As a professional zakat management organization, Lazismu is considered capable of responding to the conditions and needs of the community by providing service programs that are following the times.

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