Campaigning Zakat on Social Media: The Role of Message Strategies in the Decision to Pay Zakat

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Abstract

Zakat campaigns in Indonesia have utilized social media as a platform to address various zakat management problems. This research examines the message strategies used by zakat institutions in their campaigns on social media. Messages are an important component in the success of a campaign to influence the voluntary behavior of campaign targets. The message strategy theory applied in this study refers to Tafesse and Wien, including informational, transformational, and interactional messages. This research uses a quantitative approach, employing muzakki zakat in Dompet Dhuafa Waspada, North Sumatra, as the respondents. Data analysis technique used the SEM-PLS approach with SmartPLS 4.0 software. The research results show that the informational and transformational variables had a significant effect on the decision to pay zakat. Meanwhile, the interactional variables had no significant effect on the decision to pay zakat. Therefore, the role of message strategy in zakat campaigns on social media is important to increase zakat fundraising.

Introduction

The use of social media as a campaign platform is quite popular nowadays. Social media has been seen as a means of increasing public awareness and participation in various causes, from politics to social charity (Arisanty et al., 2020; Vergeer & Hermans, 2013). Social media has become an effective platform for fundraising or crowdfunding to donate (Zhou and Ye, 2021; Di Pietro et al., 2019; Quadrelli, 2017; Saxton and Wang, 2014). Vergeer & Hermans (2013) revealed that electronic or online campaigns can create more visibilities and interactivities between communities and interested parties and may increase the mobilization of people to get involved in certain goals, which in turn reduces the gap between potential and reality (Vergeer & Hermans, 2013).

Zakat campaigns have utilized digital platforms and social media (Nasution, 2022), along with the widespread use of the internet in Indonesia. The APJII survey shows that,

in the 2019-2020 period, Indonesia's Internet users were around 196.7 million (73.7%) people. This condition will certainly be very influential in increasing the targets and goals of campaigns on social media. However, in terms of competence, there is still a gap in the digital literacy level between the young and old generations (Sitepu & Rajagukguk, 2022). In addition, The World Giving Index in 2021 reported that Indonesia is a country with the largest Muslim majority population in the world, which reaches 236.53 million people, and the most generous country in the world These conditions should make Indonesia a fertile ground for collecting donations, including zakat. However, previous research revealed a gap between the potential and reality of zakat collection in Indonesia (PUSKAS, 2021). The management of zakat in Indonesia still face various challenges. The level of zakat literacy of the Indonesian Muslim community is not yet high (Herlin et al., 2020). Furthermore, they tend to distribute their zakat directly to recipients rather than through zakat institutions (PUSKAS, 2020).

Zakat campaigns on social media have become one of the efforts of zakat institutions to overcome various problems of zakat collection. Based on the research results of Center for Strategic Studies - National Amil Zakat Agency (PUSKAS BAZNAS) in 2020, social media is one of the most effective platform in campaigning zakat; as the most influential, preferred, and trusted platform by most respondents.
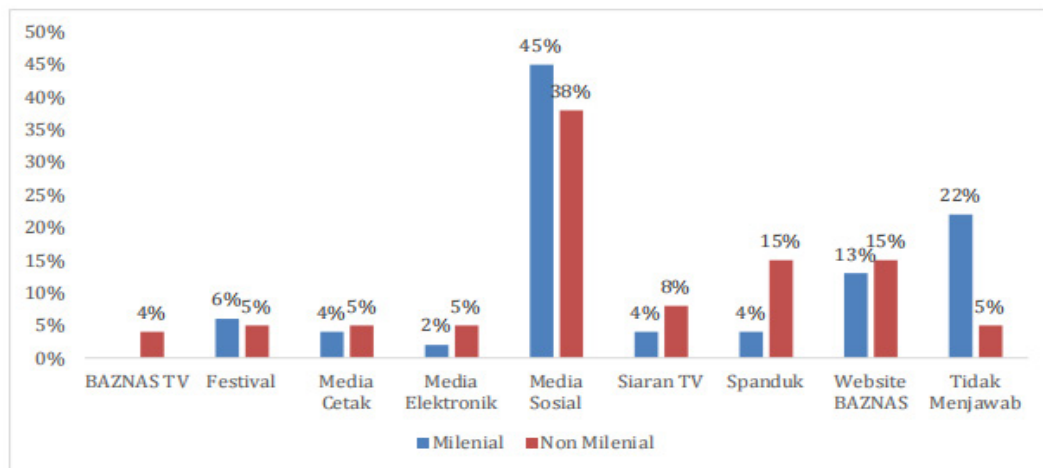

Figure 1. Media influencing muzakki's interest in paying zakat (Source: PUSKAS BAZNAS, 2020)

This research examines the message strategies applied in zakat campaigns on social media to increase their effectiveness. Messages are an important component in the success of a campaign to influence the voluntary behavior of campaign targets. Guo-Ming Chen et al. (2008) found that messages are one of the success factors for a campaign to donate bodies or corpses conducted by the Tzu Chi Body Donation Center in Taiwan. Furthermore, Wolfe et al. (2021) found a positive correlation between Twitter posts and the success of crowdfunded campaigns. Koch and Siering (2016) revealed that campaign description is a factor that influences successful campaigns. Boyd & Buchwald (2022) studied the Covid-19 vaccination campaign among American Indians, showing the importance of message design and message content to the success of the campaign. Moreover, Mei Lin Ho et al. (2014) pointed out that the message in an antibiotic use campaign is very important and must be tailored to specific communities and professionals. In contrast to those studies, this study examines the effect of the message strategies on the decision to pay zakat through institutions.

The observation done by the authors in Indonesia showed no impressive message of zakat campaigns that actually change paradigms or even control actions. Al Anshory

et al. (2020) indicated that BAZNAS campaigned for specific and general messages in its promotion. However, if examined further, there was no unique and strong message about zakat triggering the awareness to pay zakat through institutions. According to a well-known theory in social marketing campaigns, the success of a social campaign depends on how similar the conditions are to the product campaign, and how it 'sells brotherhood like soap'. Currently, the issue of whether zakat should be distributed through the zakat institutions is still causing polemics (Owoyemi, 2020). There are no strong and inherent messages that zakat has to be paid through zakat institutions, and whether the message is ideological or utilitarian.

The message strategy theory applied in this study refers to Tafesse and Wien (2018), which includes informational, transformational, and interactional messages. Their research said that these messages strategies can influence consumer behavior on social media. Informational message strategies are rationally oriented, informing consumers about how products and services can solve their functional problems or fulfill their unmet functional needs. Meanwhile, transformational message strategies emphasize the symbolic and hedonic attributes of products and services and associate experiences and focal brand identities with desirable psychological characteristics. Finally, interactional message strategies allow brands to connect with their customers on a personal level through one-to-one and many-to-many conversations, requiring brands to engage in active conversations with customers keeping with the culture of social media interactivity (Tafesse & Wien, 2018).

Previous studies showed different results on the three message strategy variables mentioned above. Tafesse (2021), Araujo et al. (2015), Xiang et al. (2019), and Taylor et al. (2011) found that informational messages influence consumer attitudes towards advertisements and campaigns delivered; this is in contrast to the research of De Vries et al. (2012). Meanwhile, Taylor et al. (2011) and Tafesse & Wien (2018) showed that transformational messages had an effect on customer behavior, but different results were found by Tafesse (2021) and Araujo et al. (2015). Furthermore, Tafesse & Wien (2018) found interactional messages to be less effective individually, but to be effective if complemented with transformational messages. In this study, the authors use zakat as a research object, which has a different market from the objects in previous studies.

Puto and Wells (1984) stated that message strategy is the guiding principle that defines the content domain of branded content, such as a section of a branded advertisement or post. It aligns the nature and character of branded content with consumers' specific needs, bridging the gap between what marketers want to say and what consumers need to hear. A message strategy involves designing marketing communications that increase the likelihood of achieving the desired effect on the target audience (Tafesse & Wien, 2018). In this study, the desired effect is the decision to pay zakat through zakat institutions. Thus, three message strategy variables are examined for their effects on the campaign target decision to pay zakat.

Methodology

This research uses a quantitative approach conducted through a survey. Respondents of this study were muzakki at LAZ Dompet Dhuafa Waspada (DDW), North Sumatra, Indonesia. DDW is one of the *amil zakat* institutions that has experienced rapid development in North Sumatra. DDW organizes various empowerment programs covering the economy, education, social humanity, preaching, and health. Collection of donations, both zakat and other donations, has increased from year to year. It was recorded 2.8 billion in 2018,

3.6 billion in 2019, and 4.2 billion in 2020. Therefore, the beneficiaries of DDW are also increasing and expanding. At the end of 2022, DDW beneficiaries reached 30,831 people in a year.

Data collection uses a questionnaire through a Google Form distributed to the respondents via WA. The data collected were 100 respondents, based on the sampling criteria agreed upon by Dawn Iacobucci (2010) in a study using the SEM approach and supported by the opinion of Anderson & Gerbing (1984) and Jogiyanto (2004). Data analysis technique uses descriptive statistics and SEM-PLS with SmartPLS 4.0 software.

Furthermore, the operationalization of the variables in the research was developed by referring to the research by Tafesse & Wien (2018).

Table 1. Variable Operationalization

No	Variable	Indicator	Definition
1.	Informational	Functional post	Posts related to zakat programs and service facilities provided by zakat institutions to make it easier for muzakki to pay zakat. Posts related to the dimensions of performance, quality, affordability, and style/design.
		Educational post	Educational posts seek to educate and inform consumers. These posts provide information to muzakki regarding zakat insights, new skills on the right way to implement company products and services or find new information about broader industry trends and developments.
2.	Transforma-tional	Emotional post	Emotional posts evoke consumer emotions. These posts usually use emotion-laden language, inspirational stories, humor, and jokes to evoke an effective response, such as fun, joy, wonder, and so on.
		Brand resonance post	Brand resonance posts immediate attention to the core promise and focuses brand identity. These posts differentiate and position brands by highlighting their core identity elements, such as brand image, personality, associations, and products.
		Experience post	Experience posts evoke sensory responses and consumer behavior. These posts highlight the sensory and embodied qualities of a focused brand, often by tying it to a pleasant consumer experience.
		Social causes	Cause-related posts highlight socially responsive programs supported by focus brands. These posts promote worthy social causes and initiatives and encourage subscribers and fans to support them.

No	Variable	Indicator	Definition
3.	Interactional	Current event post	Current events posts respond to themes that capture active talking points among the target audience, such as cultural events, holidays, anniversaries, and weather/seasons.
		Personal post	Personal posts focus on consumer relationships, preferences, and/or personal experiences. These posts raise personally meaningful themes to start deeply personal conversations with consumers.
		Brand community post	Brand community posts promote and strengthen the brand's online community. These posts foster a sense of community identification and involvement by recruiting new members and gaining participation from existing members.
		Customer relationship post	Customer relationship posts collect information and feedback about customer needs, expectations, and experiences.
4.	Zakat decision	Awareness and interest	Zakat campaigns in digital media raise awareness about zakat, and messages in zakat campaigns encourage interest in zakat.
		Attitude and behavior	Zakat campaigns in digital media can shape my positive perception of zakat, and the contents of zakat campaigns influence my mindset about zakat management.
		Intentions and interests	The contents of the zakat campaign have stimulated interest in giving zakat, and the zakat campaign has motivated them to give up some of their income for zakat.
		Act	The zakat campaign raises self-confidence to pay zakat, believe that paying zakat will provide benefits for muzakki and mustahik like the zakat campaign, and pay zakat at zakat institutions because they are satisfied with the services, facilities, and programs in the zakat campaign.
		Action repetition	Being confident to pay zakat again at the zakat institution, and recommend to others to pay zakat there.

In general, the hypotheses proposed in this study are as follows:

1. H_{01}: There is no significant effect of informational messages on zakat decisions through zakat institutions.
   H_{a1}: There is a significant influence of informational messages on the decision to pay zakat through zakat institutions.
2. H_{02}: There is no significant effect of transformational messages on the decision to pay zakat through zakat institutions.
   H_{a2}: There is a significant influence of transformational messages on the decision to give zakat through zakat institutions.

3. H_{03}: There is no significant effect of interactional messages on zakat decisions through zakat institutions.

H_{a3}: There is a significant influence of interactional messages on the decision to pay zakat through zakat institutions.

Results and Discussion

Respondents in this study were muzakki Dompet Dhuafa Waspada, North Sumatra. The description of general description of the respondents is as follows:

Table 2. Overview of Respondents (Processed Data, 2022)

Category	Total	Percentage
Gender:		
Male	55	55.0
Female	45	45.0
Generation:		
Gen Z	2	2.0
Millennials	30	30.0
Gen X	58	58.0
Baby Boomers	10	10.0
Profession:		
Government employees	35	35.0
Enterpriser	25	25.0
Farmer	13	13.0
Private sector employee	12	12.0
Another job	15	15.0
Income:		
IDR 1 M - 5 M	35	35.0
IDR 6 M - 10 M	25	25.0
IDR 11 M - 15 M	13	13.0
>IDR 15 M	12	12.0

Table 1 shows that the respondents were dominated by male (55%). The age of the research respondents varied greatly, from 26- to 72-years-old. Generation X, those born between 1965 and 1976, were 58 respondents, most of the other respondents. Meanwhile, the profession of respondents was dominated by civil servants (35%) and followed by entrepreneurs (25%). Finally, the income of respondents were dominated the group of IDR 1 M to 5 M.

The outer model was evaluated by looking at the validity and reliability values of the measurement of the model. Convergent validity is the correlation between the indicator score and the construct score. The PLS-SEM model meets convergent validity and can be valid if the outer loading value is > 0.7 and the AVE value is > 0.5 (Jogiyanto, 2009). According to Chin, as quoted by Imam Ghozali, the outer loading value between 0.5 – 0.6 is considered sufficient to meet the requirements of convergent validity. The collected data show no variable indicators with outer loading values are below 0.5, so all indicators are declared feasible or valid for research use and can be used for further analysis. In addition, the concurrent validity test can be seen from the Average Variance Extracted (AVE) value. The variables in this study already have an AVE value > 0.5. The model's outer loading value and AVE value can be seen in Table 3 below.

Table 3. Outer Loading and Average Variance Extracted (AVE) Values

Variable	Item	Outer Loading	AVE Value
(X1) Informational	X.1.1	0.840	0.629
	X.1.2	0.834	
	X.1.3	0.665	
	X.1.4	0.769	
	X.1.5	0.843	
(X2) Transformational	X.2.1	0.763	0.633
	X.2.2	0.860	
	X.2.3	0.746	
	X.2.4	0.864	
	X.2.5	0.733	
(X3) Interactional	X.3.1	0.766	0.628
	X.3.2	0.822	
	X.3.3	0.845	
	X.3.4	0.732	
(Y) Zakat decision	Y.1.1	0.817	0.650
	Y.1.2	0.837	
	Y.1.3	0.859	
	Y.1.4	0.847	
	Y.1.5	0.807	
	Y.1.6	0.822	
	Y.1.7	0.851	
	Y.1.8	0.770	
	Y.1.9	0.785	
	Y.1.10	0.726	
	Y.1.11	0.737	

Referring to the outer loading value and Average Variance Extracted (AVE), this research data already meets the convergent validity requirements.

Furthermore, the value of the Fornell Larcker criterion or HTMT in this study shows the correlation of the variable with the variable itself is not smaller than the correlation of the variable with other variables. This means that it meets the requirements and continues to the next stage, i.e., cross loading. Fornell Larcker criterion or HTMT values can be seen in table 4 below.

Table 4. Fornell Larcker Criterion Values

	X1 (K)	X2 (A)	X3 (LD)	Y (KD)
X1	0.793			
X2	0.774	0.796		
X3	0.726	0.791	0.792	
Y	0.756	0.729	0.707	0.806

Then, the' reliability test has composite reliability and Cronbach's alpha. The value of the reliability of indicators on a variable was tested by composite reliability and Cronbach's alpha. If the value of composite reliability and Cronbach's alpha is > 0.7, then a variable can be said to meet composite reliability and Cronbach's alpha. The composite reliability value of each variable is presented in the following table.

Table 5. Composite Reliability Values

Variable	Composite Reliability values	Cronbach's Alpha values
(X1) Informational	0.861	0.851
(X2)Transformational	0.875	0.855
(X3) Interactional	0.823	0.804
(Y) Zakat decision	0.948	0.946

The composite reliability value shown in Table 5 above meets the requirements, which is more than 0.7. Reliability testing is also seen from the Cronbach's alpha value. The Cronbach's Alpha value in Table 5 shows a value above 0.7, proving that this study's measurements are reliable.

A structural model test or inner model evaluation is carried out to see the direct and indirect effects between variables, starting with the R-square value, then the path coefficient, T-Statistic (Bootstrapping), predictive relevance, and model fit to evaluate the inner model with PLS-SEM. In this study, the R-square value for the variable "decision to zakat" is 0.720. This means that the percentage of informational, transformational, interactional influence is 72%, while other factors influence the remaining 28%. Furthermore, the path coefficient values can be seen in the following table.

Table 6. Path coefficients values

Variable	Path Coefficients (Y) of digital campaign
(X1) Informational	0.270
(X2) Transformational	0.576
(X3) Interactional	0.054

Table 6 shows that the informational variable had a positive relationship to digital campaigns, i.e., 0.270. The transformational variable had a positive relationship to digital campaigns, i.e., 0.576. The interactional variable had a positive relationship with digital campaigns, i.e., 0.054. Thus, it can be interpreted that the greater the value of the informational, transformational, and interactional variables, the higher the decision to pay zakat in Dompet Dhuafa Waspada. And vice versa, the smaller the value of these three variables, the decision to pay zakat in Dompet Dhuafa Waspada will also decrease.

Furthermore, hypothesis testing was carried out based on the results of testing the Inner Model (structural model), including the output r-square, parameter coefficients, and t-statistics. It needs to consider the significance value between constructs, t-statistics, and p-values to see whether a hypothesis can be accepted or rejected. Testing the research hypothesis was carried out with the help of SmartPLS 4.0 software. These values can be seen from the bootstrapping results. The rules of thumb used in this study are the t-statistic >1.96 with a significance level of p-value 0.05 (5%), and the beta coefficient is positive. The value of testing the hypothesis of this study can be shown in Table 7, while the results of this research model can be described in Figure 2.
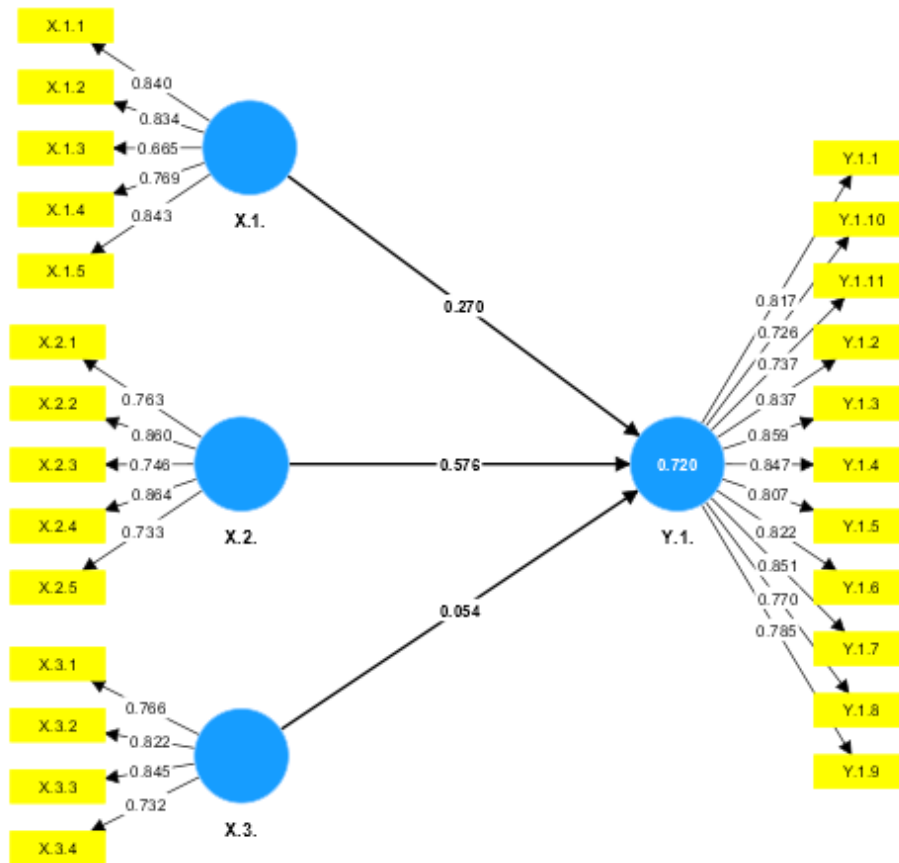
Figure 2. Result of Research Model (SmartPLS 4.0, 2023)

Table 7. Path Coefficients Results

	Original sample (O)	Sample average(M)	Standard deviation (STDEV)	T statistics (|O/ STDEV|)	P values
X.1. -> Y.1.	0.270	0.278	0.129	2.092	0.037
X.2. -> Y.1.	0.576	0.543	0.176	3.272	0.001
X.3. -> Y.1.	0.054	0.088	0.107	0.509	0.611

The first hypothesis of this study tests whether informational influences the decision to pay zakat. Table 7 shows the t-statistical value for the content variable was 2.092, and the p-value was 0.037. This shows that the informational variable had a significant effect on the decision to pay zakat because the t-statistic value was < 1.96, and the p-value was > 0.05. The second hypothesis of this study examines whether transformational has an effect on the decision to pay zakat. Table 7 shows the t-statistical value for the content variable was 3.272, and the p-value was 0.001. This shows that the transformational variable had a significant effect on the decision to pay zakat because the t-statistic value was < 1.96, and the p-value was > 0.05. The third hypothesis of this study examines whether interaction has an effect on the decision to pay zakat. Table 7 shows the t-statistical value for the content variable was 0.509, and the p-value was 0.611. This shows that the interactional variable had no significant effect on the decision to pay zakat because the t-statistic value was < 1.96 and the p-value was > 0.05.

Based on the results of the data analysis, the following points can be discussed:

First, informational messages had a significant effect on muzakki's decisions to pay zakat through zakat institutions. This is in line with Tafesse (2021), Xiang et al. (2019), Araujo et al. (2015), and Taylor et al. (2011), stating that informative advertising affects their attitude toward advertisement. However, this study is contrary to De Vries et al. (2012), who revealed that the provision of information in posts is not significantly related to the behavior of respondents on social media. The results of our research show the urgency of messages in zakat campaigns that are rationally oriented (Puto and Wells, 1984), such as informing zakat programs and service facilities provided by zakat institutions to make it easier for muzakki to pay zakat, educating muzakki about zakat insights and the development of zakat management.

Second, the transformational message had a significant effect on muzakki's decisions to pay zakat through zakat institutions. This result is in line with Taylor et al. (2011) and Tafesse & Wien (2018), but contrary to Tafesse (2021) and Araujo et al. (2015). Tafesse & Wien (2018) stated that transformational message is the most important strategy in the campaign, supporting Seth Godin's quote, "Marketing is no longer about the stuff you make, but about the stories, you tell." If informational messages tend to be rational, then transformational messages tend to be emotional (Puto and Wells, 1984). Thus, strategies to influence muzakki' emotions are needed in the messages conveyed in zakat campaigns on social media. In their messages, zakat institutions can use emotional language, inspiring stories, consumer experiences, and socially responsive programs. Eriyanto & Zarkasi (2017) stated that zakat campaign messages can also appear as a circumstance that can create fear. With regard to zakat, some many verses and hadiths can be put forward to support this frightening message. In addition, Bünzli (2022) stated that non-profit organizations should prefer sad images to happy daily lives and anecdotal messages over statistical evidence in prosocial advertising campaigns.

Third, interactional messages had no significant effect on muzakki's decisions to pay zakat through zakat institutions. This is contrary to De Vries et al. (2012), who found that interactional messages (in the form of contests and questions) partially had a significant effect on the popularity of a post, but the message 'call to act' had no significant effect. The results of this study are also different from the results of Fortin & Dholakia (2005) and Tafesse & Wien (2018). Social media is a place for interaction. An account posts certain messages on social media intended, among other things, to motivate followers or see the followers' reaction.

The non-influence of interactional messages in this study, perhaps due to, first, the dominance of non-millennial muzakki. This is in accordance with the results of PUSKAS BAZNAS research (2020), stating that only 28% of muzakki from the non-millennial generation admit that social media has the most influence on them, in contrast to the millennial generation. Second, the use of social media itself has not been carried out optimally, supporting our initial assumptions in the study. Third, the non-optimal use of social media can be seen from the low number of followers, likes, or social media followers used as a medium for zakat campaigns. It can be said that the reach of DDW's social media is not as wide as in previous studies that have been successful in their campaigns and marketing. Han-Chiang Ho et al, (2021) revealed that comments, followers, and shares on social media influence the success of crowdfunding campaigns. This is in line with Abishek Bhati and Diarmuid McDonnell (2020), which revealed that the number of likes on Facebook is positively related to fundraising success.

The implications of the results of this study, theoretically, support the message content dichotomy as in Tafesse & Wien (2018). They suggested that message strategies are

divided into informational messages, which are rational and aim to influence cognitively, and transformational messages, which are emotional and aims to influence effective. The message strategy dichotomy in these two strategies supports the opinions of Puto and Wells (1984) and Cervellon & Galipienzo (2015). However, it should be considered that interactional messages are also very important in the use of social media if the target is the millennials and later generations, who treat social media differently. Future research may be able to examine more deeply the differences in the behavior of millennials and non-millennials toward this interactional message.

Conclusion

The results of this study indicate that the message strategy plays a role in supporting the success of the zakat campaign. Specifically, this study shows that informational messages and transformational messages had a significant effect on muzakki's decisions to pay zakat through zakat institutions. Based on these results, this study recommends zakat institutions to provide information, both functional and educational, in zakat campaigns on social media. Transformative messages also need to be developed in the form of messages that can affect muzakki emotionally. Zakat institutions need to increase their interaction on social media with muzakki and potential muzakki, especially if the campaign is aimed at attracting millennial support by displaying messages that can trigger people's involvement, such as competitions, quizzes, or some games. This study expands the theoretical framework carried out in research on zakat campaigns by using message strategy theory but by proposing a distinction between the millennial generation and others. This research did not examine how the message was designed and made, and did not refer to a particular social media platform, so future researchers can study it further.

Acknowledgements

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