

Strategy Analysis of the Modern Mosque of *Kurir Langit* in Campaigning the Donation Movement in Parepare

Firman Syamsuddin¹, Iskandar², Nurhikmah³, Ramli⁴, Sumarni Sumai⁵

^{1,2,3,4}Institut Agama Islam Negeri Parepare

E-mail: firmansyamsuddin136@gmail.com¹, iskandar@iainpare.ac.id²,
nurhikmah@iainpare.ac.id³, ramli@iainpare.ac.id⁴,
sumarnisumai@iainpare.ac.id⁵

Abstract

This study aims to analyze the da'wah strategies implemented by the Modern Mosque of Kurir Langit in campaigning the Food Donation Movement in Parepare City, as well as to identify internal and external strategic factors that influence the sustainability of the program. This research employs a qualitative descriptive approach within a field research framework, involving interviews and observations with administrators, Kurir Langit volunteers, donors, and beneficiaries. Secondary data were also obtained from books, journal articles, and online sources relevant to the topic. The data analysis process followed the stages of data collection, data reduction, data presentation, and conclusion drawing. The findings show that the mosque utilizes several strategic approaches, including the use of social media flyers and short videos as campaign tools and accountability media for donors and partners. The rational approach (al-manhaj al-'aqli) is reflected in conveying theological, social, and humanitarian benefits of donating food, while the sensory approach (al-manhaj al-hissiy) appears in volunteer engagement and millennial involvement through direct humanitarian activities. The study also identifies several weaknesses, such as limited human resources, inadequate donor participation, and the mosque's geographically distant location from the urban center. Meanwhile, opportunities arise from technological developments, improved mosque infrastructure, and strong community trust. The threats include limited time for direct socialization, challenges in food distribution, and the dominance of rice as the primary donated item. Based on these findings, the study recommends strengthening digital communication strategies, expanding partnerships with local institutions, diversifying donated food items, and increasing volunteer training to enhance program effectiveness and long-term sustainability.

Keywords: *da'wah strategy, food donation movement, kurir langit mosque*

***Corresponding author:** firmansyamsuddin136@gmail.com

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1. INTRODUCTION

Islam is a religion of da'wah that continues to develop according to the times. Islam is a religion that always encourages its followers to always be active in carrying out da'wah activities. Da'wah is not only limited to oral activities, but includes all activities or actions aimed at fostering tendencies and interest in Islam

itself. (Grace, 2022) The mosque is a center of worship for Muslims that includes activities to improve spiritual morality. It is hoped that mosques in Indonesia can function as well as possible with provisions based on Islamic values. Specifically, the object of this study is the *Kurir langit* Mosque located in Parepare City, South Sulawesi.

Kurir langit Mosque is one of the millennial mosques located on Jalan Anggrek Ujungnge, Barru District, South Sulawesi. In this study, the program to be studied is the food donation program, namely the Rice Donation Movement. The word Infaq can mean donating or giving sustenance from Allah SWT or spending something on others based on sincerity because of Allah alone. (Hafidhuddin, 2010) or it can be said that infak is spending and donating wealth according to religious teachings.

Indonesia in early 2024 faced a serious rice crisis. causing 25.22 million people with the threat of headwinds and food insecurity in various regions. At the end of 2023, it was reported that dozens of the nation's children died of starvation, it was said that it was not starvation but a lack of food in Papua. Parepare City, so that the *kurir langit* administrators created the Parepare City Community Rice Donation Movement. The following is the *kurir langit* food donation data which can be explained in the table below:

Table 1 . Modern Mosque Food Donation Data *Kurir langit*

Month	Year 2021	Year 2022	Year 2023	Year 2024
January	-	Rp. 12,370,633	Rp. 23.196.237	Rp. 25.541.251
Februari	-	Rp. 13.330.142	Rp. 19.021.236	Rp. 20.962.191
Maret	-	Rp. 12.836.654	Rp. 14.798.188	Rp. 21.919.223
April	-	Rp. 12.457.150	Rp. 13.745.908	Rp. 19.964.202
Mei	-	Rp. 7.814.106	Rp. 13.108.177	Rp. 27.649.514
Juni	Rp. 9.343.590	Rp. 12.110.627	Rp. 12.512.369	Rp. 27.332.289
Juli	Rp.10.459.110	Rp. 14.164.686	Rp. 20.397.297	Rp. 25.232.251
Agustus	Rp.12.302.112	Rp. 9.549.704	Rp. 19.882.559	Rp. 22.350.247
September	Rp.11.150.132	Rp. 11.483.157	Rp. 21.384.266	Rp. 26.389.237
Okttober	Rp.10.197.102	Rp. 12.095.169	Rp. 21.021.797	-
November	Rp.15.320.146	Rp. 13.019.644	Rp. 21.417.755	-

December	Rp.14,461,463	Rp. 25,332,460	Rp. 27,145,277	-
Amount	Rp.83,233,655	Rp.156,564,123	Rp.231,631,066	Rp.217,340,405

Based on data Above, it was concluded that every year the food donation fund of the Kurir Langi Modern Mosque experienced a significant increase. for the welfare of the community.

There is previous research that shows data that there are many institutions or communities that are engaged in managing infaq, alms and zakat. One of them is a charity organization, namely the Rice Infaq Movement and the Sholeh Charity Troops (Paskas). The rice infaq movement is a program from the Sholeh Charity Troops community. This Rice infaq movement has spread to various corners of Indonesia, to date it has spread to 79 cities in Indonesia. The rice infaq movement is managed by a community, namely the Sholeh Charity Troops or PASKAS which is institutionalized by BaitulMaal Munzalan Indonesia, in addition, PASKAS is a community tasked with distributing the collected infaq. (Khaerunnisa, 2021) this shows a positive trend related to the rice infaq movement in society.

According to Carl I. Hovlan, communication is the transmission of information, ideas, emotions, skills, and so on using symbols (words, pictures, figures, and so on). (Lina, 2020) In terms of the charity campaign carried out by the *kurir langit*, communication is the main foundation in carrying out the campaign, both direct communication and via social media. Through social media (online), opportunities fundraising ZIS funds) are open very wide And wide , now No Again stuck room And time , anytime , anywhere , convenience donate online now can enjoyed with easy , with development internet technology becomes Wrong One means effective in to collect ZIS funds . (Herman, 2017) so that social media become the right means for the Courier Mosque Sky For do socialization . Previous research that is relevant to this research is research by Royyan Ramdhani Djayusman, Mufti Afif, Andi Triyawan and Faizal Abduh, entitled "Analysis of Zakat, Infaq, and Alms Fund Collection Strategy" , the research is to determine the preferences and factors that influence Muslims in Ponorogo in paying zakat, infaq, shodaqoh and to determine the strategy for collecting zakat, infaq, and shodaqoh at LAZ Ummat Sejahtera Ponorogo using a mixed research method (mix *method*).

(Djayusman et al., 2017) The study focuses on the collection of zakat, infak and sedekah funds so that the scope of the study is quite large when compared to this study. This study only focuses on infak funds.

SWOT analysis systematically identifies various factors to formulate a missionary strategy. This analysis is based on logic that can maximize strengths *and opportunities* , but at the same time can give rise to *weaknesses* and *threats* . (P.Siagian, 2019) implemented in the Modern Mosque of *Kurir langit* Parepare. According to Wahidin Saputra in Yuliani, Da'wah is a series of activities or processes, in order to achieve a certain goal. living and practicing Islamic teachings in all areas of his life. (A., 2018)

Etymologically in sharia, infaq is the income we get from work, some of which is spent for the benefit and interests as ordered in the Islamic religion. Infaq does not recognize people from their income, whether the placement is large or small, whether spacious or narrow. When you have spent some of your wealth for the benefit of the community, then it is included in infaq. For recipients of infaq, if in zakat it must be given to certain mustahik and there are eight groups, infaq itself can be given to anyone, poor people, orphans, parents, relatives, and so on. (Musanna, 2021) As for about effectiveness utilization mosque donations have been under review previously in study entitled " Analysis" Utilization of Mosque Donation Funds For Empowerment "Community in Bengkulu City" by Diah Jimiarti , where researcher the to put forward that there is many mosques that donate his succeed used For empowering public around . (Jimiarti , 2022) See results study said , it is very Possible For increase education And management Modern Mosque Courier donation Sky with method increase strategy da'wah . The importance of the alms movement in building the community becomes the basis for equalizing the welfare of the Muslim community.

2. METHOD

In this study, the method used is descriptive qualitative. Research data were collected through observation and interview processes. Data were collected through direct interviews. *kurir langits*, donors and beneficiaries of infak. Secondary data in this study includes literature, articles used in compiling this research which will

later be used as a basis for research. This research was conducted at the Modern Mosque of *Kurir langit* located on Jl. Bambu Runcing, Bumi Harapan, District. Bacukiki Barat, Parepare City, South Sulawesi, Indonesia. Data collection techniques used in this study include observation, interviews and documentation .

3. RESULTS AND DISCUSSION

a. Efforts to Campaign for the Modern Mosque Donation Movement by the *Kurir langit* in Parepare City

A campaign can be defined as a series of activities aimed at inviting people to make changes, whether in attitudes, behavior, or policies. The role of social media is also very dominant in connecting young audiences with digital da'wah content. Platforms such as Instagram, YouTube, TikTok, and Twitter offer space for young audiences to express themselves, interact with others, and access information. In the context of digital da'wah, social media is an ideal place to spread religious messages in a more relaxed, interactive way, and in accordance with their lifestyle . (Amin & Sururi, 2025)

The donation movement has previously also been carried out by the Lazismu Makassar institution as stated in a study conducted by Fakhruddin Mansyur and Abdul Malik. The study stated that Lazismu Makassar has shown a significant contribution in supporting community food security through donation and alms-based programs. As one of the priority sectors, this effort focuses on distributing direct food assistance to the most vulnerable community groups. (Mansyur & Malik, 2024) Food donations in the form of rice were also carried out by residents of Cicarita Village, Parongpong District, as stated in a study entitled "Perelek Rice Movement as a Solution to Residents' Food Needs (Case Study in Cicarita Village, Ciwaruga Village, RT 005/RW 018, Parongpong District. (Aminullah, 2020) where residents made donations in the form of rice donations, as was done by the Modern Mosque of *Kurir langit*, Parepare City.

Researchers have conducted research to determine the efforts of the Modern *Kurir langit* Mosque in Parepare to campaign for the food donation movement. However, in addition there are food donation programs such as Friday rice alms, food donation for students, food donation for students and orphanages, dhuafa

service programs such as basic necessities for the dhuafa, humanitarian programs such as free ambulances, waqf programs and tahlidz/pesantren students programs. Of the programs above, researchers only focus on conducting research on food donation programs .

The interview data conducted by the researcher with Uztad Agus Salim , one of the research sources, is as follows:

"The food donation movement program here is more specifically for students who are partners of the pondok of the modern mosque, the *kurir langit*.

Kurnia further explained that:

"Food donations at the *kurir langit* mosque, we first collect the incoming donation funds. Later we buy premium rice, then we distribute it to boarding schools and orphanages. Usually the distribution is every month"

The results of the interview above are also in line with what was stated by Uztad Louis, namely as follows:

"For the food donation at the Kuuri Langitu mosque, we first collect the incoming donation funds. Later, we will buy premium rice, then we distribute it to the boarding school and orphanage. Usually, the distribution is every month."

The results of the interviews with the informants above provide an overview that the food donation movement is a program for collecting donation funds which are then distributed in the form of food, in this case rice.

Socialization in alms and charity has been conducted by previous research entitled "Management of Zakat, Infaq, and Shadaqah (ZIS) at Baitul Mal Wat Tamwil (BMT) Al-Hasanah Lampung (Dakwah Evaluation Study), where BMT Al-Hasanah held socialization to the community to raise awareness of zakat. Socialization is carried out through bulletins, brochures, print and electronic media advertisements. (Kismiyatun, 2018) Similarly, this study carries out a socialization strategy to expand the scope of information related to zakat, infaq, and alms.

The difference between Infaq and zakat is that zakat is mandatory and has provisions. If zakat has a nisab, infaq does not recognize a nisab. (Kurniwan, 2015) This food donation movement is distributed every month to Islamic boarding schools and orphanages . The collection of donations is of course through the

socialization/campaign (dakwah) program of the Modern *Kurir langit* Parepare mosque.

In line with the research conducted by Rizka Amaliah S, Nurfiah Anwar and Muhammad Nasri Khatman with the research title, "Strategy in Increasing Public Awareness of Paying Zakat Maal at Baznas Barru Regency". (Amaliah S et al., 2023) , where the study revealed that BAZNAS' strategy in increasing public awareness is through the formation of UPZ, Cooperation with third parties (ASN, Police, and KKDB), and direct and indirect socialization. This is in line with the concept of da'wah of the *Kurir langit* Parepare mosque which is also inseparable from socialization activities, forming cooperation with other institutions, and also actively participating in helping people in need.

The way to socialize the food donation movement in Parepare City is through the *kurir langit* social media in the form of flyers and short videos. In addition, these short videos also function as a form of responsibility of the *kurir langit* to the donors and partners involved.

b. Form of Modern Mosque Preaching Strategy of *Kurir langit* in Parepare City

The da'wah focused on in this study is suspicious activities, inviting and calling the people of Parepare City to participate in activities carried out by the modern *kurir langit* mosque. Da'wah as a process of saving humanity from every problem that is very detrimental, the hard work and great work of a person both individually and socially which is intended for God and His creatures. (Basit, 2014) Islamic preaching is very constructive for society in terms of social, economic, cultural, political. (At-Tuwaijiri, 2014) The preaching that was carried out by Mosque Courier Sky of Parepare City divided become two that is digital (offline) preaching and offline preaching . Digital da'wah is A tool objective that connects people's ideas . (Zulaechha et al., 2023) so that very effective For done as complement strategy preaching in a way direct .

There are 3 indicators used as a reference in discussing the form of modern mosque preaching strategy of the *kurir langit*, namely:

- 1) Sentimental Strategy (*al-manhaj al-'athifi*)

Sentimental strategy is a preaching strategy that focuses on the heart aspect and moves the feelings and souls of preaching partners. changing the thinking of preaching partners. (Moh.Ali Aziz, 2015) In addition, the form of sentimental preaching strategy used also pays attention when delivering the preaching message, namely in an interesting, beautiful and memorable way in the hearts of the community. need help. This aims to move the hearts of the community to help each other among fellow believers . I apologize.

2. Rational Strategy (*al-manhaj al-'aqli*)

Rational strategy is preaching with several methods that focus on the aspect of reason. This strategy encourages preaching partners to think, think and learn lessons. spread the teachings of doing good . (Aziz, 2014) which is logical and rational about doing good by becoming a donor in charity activities in the modern mosque of the *kurir langit*. The results of the study showed that when the informant (society) has sufficient sustenance, he decides to share with others. Not without reason, this may be due to the positive influence of the socialization of the modern mosque of the *kurir langit* which always embeds a logistical message in every charity activity carried out.

3. Sensory Strategy (*al-manhaj al-hissiy*)

Sensory strategy is a preaching approach that focuses on sensory experience and direct experience. This strategy emphasizes the use of the five senses and real observations to strengthen the understanding and acceptance of religious teachings. experiments or scientific strategies. (Aziz, 2014) and direct interaction that can create a more meaningful and memorable experience for missionary partners.

The results of interviews with sources as donors at the modern mosque of the *kurir langit* show that the mosque at the modern *kurir langit* really uses the sensory da'wah strategy. such as Friday rice alms. The modern mosque of the *kurir langit* Parepare provides an opportunity for the entire community to become volunteers in doing good. From this experience, it is a form of da'wah strategy for the *kurir langit* mosque to socialize the Visit Parepare City donation movement.

c. SWOT Analysis of the Modern Mosque Preaching Strategy of the *Kurir langit* in Parepare City

SWOT analysis makes it easier for practitioners to determine what is achieved, and what things need attention. (Nur'Aini, 2020) SWOT analysis strategy The modern mosque preaching of the *kurir langit* is as follows:

a. Strength

1) Have reliable human resources

The main strength of the modern mosque of the *kurir langit* in socializing the food donation movement is the services of the mosque administrators. Without their hard work and dedication, charity activities at the *kurir langit* mosque can run smoothly. In addition, there are several parties involved in the success of the socialization of the food donation movement at the modern mosque of the *kurir langit*, namely the santri who hold the trust of the funds, the volunteers who also helped the success of the food donation movement.

2) Diverse programs

The advantage of the *kurir langit* is that it has various programs such as waqf, zakat, infak and sedekah programs. However, specifically in this study, the food infaq movement program. which can attract the interest of people from various groups.

3) Focus on humanitarian programs

Since its establishment in 2017 in Barru Regency under the name of the *kurir langit* community until the construction of the modern *kurir langit* mosque in Parepare, it has remained consistent in carrying out all humanitarian programs.

The results of the above research are in line with the theory of Kotler and Keller which says that *strength* is a situation or condition that is the strength of an organization or program at this time. (Kotler & Keller, 2008)

b. Weaknesses

1) HR

The weakness of the Parepare *kurir langit* mosque is the limited human resources that run such a diverse program. Having a variety of extraordinary programs is one of the strengths of the *kurir langit*, but it also has weaknesses if it is not followed by adequate human resources. The number of programs run is not balanced with the number of administrators of the modern *kurir langit* mosque in carrying out these activities.

2) Still lacking donors

In addition to the lack of human resources in carrying out charity activities, the modern mosque of the *kurir langit* also lacks donors. Donors in this case are people who regularly donate money or goods to the modern mosque of the *kurir langit* to be distributed to those in need. The reduction in donors certainly affects the amount of alms collected and also affects the distribution of the rice and food alms movement. This causes the management to try to adjust the alms collected with the amount of rice that will be distributed to Islamic boarding schools.

3) The location of the mosque is far from the city center

The location of the mosque which is far from the city center is also one of the weaknesses in running the modern mosque charity movement of the *kurir langit*. This is because all the charity activities of the *kurir langit* mosque are centered on the location of the mosque which is located in the mountainous area. In addition, the assumption of the community that only views the mosque as a place of worship, even though if examined more deeply, there is a center for the *kurir langit* baitul maal in the mosque.

c. Opportunity

1) Technology assistance

The modern mosque of the *kurir langit* in carrying out its activities involves technology to make it easier for prospective donors to access the *kurir langit* activities. donors and the general public in general. In addition, with the ease of technology, the reach of socialization and the food infaq movement is getting bigger and with the hope of increasing the number of donors.

2) Main building infrastructure

Since the formation of the Parepare *kurir langit* community in 2017 until now, it has succeeded in building the Parepare *kurir langit* modern mosque, providing evidence that the *kurir langit* modern mosque is trying to build better infrastructure to increase the efficiency of implementing charity activities.

3) Good image in society

The modern mosque of the Parepare *kurir langit* has a good image among the community. This is inseparable from the influence of the image of the Barru *kurir langit* mosque and also the Indonesian *kurir langit*. The Indonesian *kurir*

langit community is present with various programs that are different from other humanitarian communities so that it has its own uniqueness among the community. The results of the study above are in line with the theory of Kotler and Keller which states that *opportunities* are situations or conditions that are opportunities outside the organization and provide opportunities for the organization to develop in the future . (Kotler & Keller, 2008)

d. Threat

This threat is the opposite of the opportunity. the infaq movement of the Parepare *kurir langit* mosque:

1) Limited socialization time

The results of the study show that one of the challenges that is still homework for the Parepare *Kurir langit* Modern Mosque is the limited time for direct socialization .

"Usually when we want to do socialization to schools or agencies.

Usually time does not allow for socialization"

However, these efforts were not implemented properly due to limited time.

2) Mobilization of food donation distribution

The next challenge is the mobilization of food donation distribution. Judging from the distribution of food donations in the form of rice, it hinders the modern mosque of the *kurir langit* in distributing the rice simultaneously to each partner of the boarding school and Islamic boarding school.

3) Limited donations only in the form of rice

The last challenge is the form of food infaq distribution is only in the form of rice. The beneficiaries hope that the food infaq received can also be in the form of other basic necessities such as cooking oil, flour, sugar and other basic necessities.

The results of the study above are in line with the theory of Kotler and Keller which states that threats are situations that are threats to organizations that come from outside the organization and can threaten the existence of the organization in the future. (Kotler & Keller, 2008)

The overall SWOT analysis of the Parepare *Kurir langit* Modern Mosque is summarized in the following table along with a combination of strategies :

Table 2 : SWOT Matrix

If there are EFA	STRENGTH (S)	WEAKNESSES (W)
	<p>1. Have reliable human resources</p> <p>2. Diverse and millennial programs</p> <p>3. Focus on social humanitarian programs</p>	<p>1 Human resource limitations</p> <p>2 Still lacking donors</p> <p>3 The location of the mosque is far from the city center</p>
OPPORTUNITY (O)	<p>SO Strategy</p> <p>1. Combining reliable human resources with the use of current technology helps to carry out organizational activities in a structured manner.</p> <p>2. With the variety of programs, it must be supported by infrastructure development to support the smooth running of charity activities.</p> <p>3. Consistently running humanitarian programs has raised the image of kurir langits among the public.</p>	<p>WO Strategy</p> <p>1. with the use of technology can alleviate the limitations of human resources in the modern mosque of Parepare kurir langit.</p> <p>2. building good infrastructure with good services to attract potential donors.</p> <p>3. Maintaining a good image among the community can attract the interest of potential donors in mosque locations far from the city center.</p>
THREAT (T)	<p>ST Strategy</p> <p>1.Having reliable human resources capable of managing socialization time at the Parepare Kurir langit</p> <p>2.Modern Mosque.</p> <p>2.With the many programs being run, kurir langits also</p>	<p>WT Strategy</p> <p>1.The limited human resources make the socialization time at the modern kurir langit mosque unstructured.</p> <p>2.The lack of donors also causes limitations for kurir langits in spending the funds on rice.</p>

	<p>need to pay attention to mobilization when distributing food donations.</p> <p>3. If the focus is on humanitarian programs, kurir langits must also pay attention to what the primary needs of the beneficiaries are.</p>	<p>3. The location of the mosque, which is far from the city center, causes delays in mobilizing rice and distributing rice to Islamic boarding schools and orphanages.</p>
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4. CONCLUSION

This study concludes that the Modern Mosque of *Kurir Langit* has demonstrated a strategic and adaptive approach in campaigning for the Food Donation Movement through effective use of social media, rational and sensory da'wah methods, and millennial-focused humanitarian engagement. The SWOT analysis highlights the mosque's strengths in human resources and program diversity, as well as its opportunities through technological support and positive community image, while also recognizing limitations in donor participation, human resource capacity, and geographical distance, along with challenges in distribution and donation variety. Overall, the findings emphasize the importance of strengthening digital communication strategies, expanding collaboration with community institutions, and diversifying donated food items beyond rice to enhance program sustainability. Future research is encouraged to explore comparative models of mosque-based social movements in other regions, assess donor behavior patterns, and examine long-term impacts of digital da'wah strategies on community participation and food security initiatives.

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