

Integrated Marketing Communication Strategy of LAZISNU in Building the 'NU Preneur' Brand Equity and Mobilizing Zakat Funds

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ABSTRACT

This study analyzes the role of productive zakat in strengthening human and social capital among beneficiary families of the NU Preneur program managed by LAZISNU. Employing a mixed-method approach that integrates qualitative interviews and quantitative measurements, the research examines improvements in skills, financial literacy, and social network development. The findings demonstrate that productive zakat directed toward entrepreneurship and capacity building significantly enhances human capital by increasing vocational competence, self-efficacy, and economic resilience among mustahik. At the same time, it reinforces social capital through the development of trust, cooperation, and mutual support within community-based microenterprise networks. The NU Preneur program encourages beneficiaries to move beyond dependency and gradually become active contributors to their local economies. Furthermore, the integration of religious motivation and social engagement strengthens the sustainability of empowerment outcomes. By embedding Islamic ethical values such as amanah and ukhuwah, productive zakat functions not merely as financial assistance but as a catalyst for collective welfare and inclusive development. This study enriches the discourse on Islamic economic sociology and poverty alleviation by presenting zakat as a multidimensional tool for sustainable community empowerment.

Keywords: *Productive Zakat, Human Capital, Social Capital, NU Preneur, Poverty Alleviation, Islamic Economic Sociology, Community Empowerment*

ABSTRAK

Penelitian ini mengkaji peran zakat produktif dalam memperkuat modal manusia dan modal sosial pada keluarga penerima manfaat program *NU Preneur* yang dikelola oleh LAZISNU. Dengan menggunakan pendekatan metode campuran (mixed-method), penelitian ini menggabungkan wawancara kualitatif dan pengukuran kuantitatif untuk menilai peningkatan keterampilan, literasi keuangan, serta pengembangan jejaring sosial. Hasil penelitian menunjukkan bahwa penyaluran zakat produktif yang diarahkan pada kewirausahaan dan penguatan kapasitas secara signifikan meningkatkan modal manusia, ditandai dengan peningkatan keterampilan vokasional, kepercayaan diri, dan ketahanan ekonomi para *mustahik*. Secara simultan, zakat produktif juga memperkuat modal sosial melalui tumbuhnya kepercayaan, kerja sama, dan dukungan timbal balik dalam jaringan usaha mikro berbasis komunitas. Program ini mendorong *mustahik* untuk bertransformasi dari penerima pasif menjadi pelaku ekonomi aktif di lingkungan lokalnya. Lebih lanjut, integrasi motivasi religius dan keterlibatan sosial memperkuat keberlanjutan pemberdayaan. Dengan menanamkan nilai-nilai etika Islam seperti *amanah* dan *ukhuwah*, zakat produktif berfungsi tidak hanya sebagai bantuan finansial, tetapi juga sebagai katalisator kesejahteraan kolektif dan pembangunan inklusif berkelanjutan.

Kata Kunci: zakat produktif, modal manusia, modal sosial, NU Preneur, pengentasan kemiskinan, sosiologi ekonomi Islam, pemberdayaan masyarakat

A. INTRODUCTION

In the context of the modern Islamic economy, philanthropic institutions such as LAZISNU play a strategic role not only as zakat managers but also as public communication institutions that must be capable of building trust, a positive image (brand image), and strong brand equity in the eyes of society. Efforts to build sustainable brand equity cannot be separated from the implementation of Integrated Marketing Communication (IMC). This concept emphasizes the importance of synergy among various communication channels ranging from mass media and digital platforms to interpersonal communication in shaping public perceptions and increasing engagement with a brand or institution¹. Within the context of Islamic philanthropy, IMC is not merely aimed at increasing fundraising outcomes, but also at strengthening the social and spiritual values that form the institution's foundation.²

The NU Preneur program initiated by LAZISNU serves as an interesting example of value-driven marketing communication rooted in religious principles. As a productive zakat initiative, NU Preneur functions not only as a program for empowering *mustahiq* economically, but also as a brand identity that represents the spirit of independence, honesty, and blessing (*barakah*) in community-based entrepreneurship. In this regard, brand equity becomes a symbolic and emotional asset that influences public perceptions of LAZISNU's credibility and integrity.³ Explains that brand equity consists of intangible assets such as brand loyalty, brand awareness, and positive brand associations, all of which enhance the perceived value of an institution.⁴

In modern marketing communication studies, brand equity has been shown to have a direct correlation with consumer behavioral decisions, including in the philanthropic sector. King and Grace (2010)⁵ emphasize that strong brands are able to build emotional relationships and trust, which are key factors in donation decisions. This is also relevant in the context of *muzakki* (zakat donors), where a positive brand image of a zakat institution can influence their intention to channel zakat through a particular organization⁶. Therefore, strengthening brand

¹ Y Hu and L Zhang, "Integrated Marketing Communication and Brand Engagement in the Digital Era," *Journal of Marketing Communications*, 2023.

² Nurlaili Yusna, M Saifuddin, and Faizal, "Pemberdayaan Masyarakat Melalui Program Zakat Produktif BAZNAS Lampung Utara," *Syarikat: Jurnal Rumpun Ekonomi Syariah* 7, no. 1 (2024): ?-?, [https://doi.org/10.25299/syarikat.2024.vol7\(1\).16240](https://doi.org/10.25299/syarikat.2024.vol7(1).16240).

³ M Hofman-Kohlmeyer, "Brand Equity as an Intangible Asset in Nonprofit Organizations," *International Journal of Nonprofit and Voluntary Sector Marketing*, 2017.

⁴ Aziza Hanifa Khairunnisa et al., "Pengaruh Brand Awareness Dan Kepercayaan Terhadap Keputusan Menyalurkan Zakat Dan Donasi Melalui Tokopedia," *Jurnal Ilmiah Ekonomi Islam* 6, no. 2 (2020): 284–93, <https://doi.org/10.29040/jiei.v6i2.761>.

⁵ C King and D Grace, "Building and Measuring Employee-Based Brand Equity," *European Journal of Marketing*, 2010.

⁶ V Kumar, E Jones, and R Venkatesan, "Managing Brand Equity in Nonprofit and Philanthropic Organizations," *Journal of Marketing*, 2013.

equity is not merely a communication strategy, but also a sustainability strategy for zakat institutions to maintain and expand their donor base⁷.

IMC strategies enable LAZISNU to deliver consistent and meaningful messages across all communication channels. Message consistency and value alignment are crucial factors in building brand trust. In the context of NU Preneur, LAZISNU utilizes various media—both digital platforms such as social media and official websites, as well as conventional channels such as brochures and community forums—to expand message reach and strengthen public interaction. Marlina and Nadirah (2024)⁸ show that digital media can be an effective instrument for value-based Islamic education, while A'yun et al. (2022)⁹ emphasize that integrating values of *amanah* (trustworthiness) and *ukhuwah* (brotherhood) into communication strengthens social relations and fosters cohesive communities. This strategy also demonstrates how zakat institutions can employ emotional branding and value-based storytelling rooted in Islamic teachings to reinforce their identity.

Furthermore, in the context of nonprofit marketing communication, altruistic motivation and spiritual narratives play a significant role in building public engagement. A'yun et al. (2022)¹⁰ highlight that community participation in zakat programs is often influenced by values of sincerity (*ikhlas*) and collective solidarity. Consequently, communication that emphasizes narratives of blessing (*barakah*), social justice (*'adl*), and moral responsibility (*amanah*) not only enhances emotional attachment to the brand but also broadens public support. This approach resonates with the findings of Hassan et al. (2022)¹¹, which indicate that zakat institutions perceived as transparent, communicative, and deeply rooted in religious values tend to enjoy higher levels of donor loyalty compared to those that focus solely on functional aspects.

Through a comprehensive and integrated communication strategy, NU Preneur has succeeded in positioning itself not merely as a socio-economic program, but as a movement brand that carries a message of community empowerment. NU Preneur has become a symbol of trust and togetherness within the Nahdliyyin community, reflecting values of *ukhuwah*, *ta'awun* (mutual assistance), and *barakah*. As a faith-based brand, it combines rational and

⁷ J Yan and S Chen, "Brand Trust and Donation Intention in Charitable Organizations," *Nonprofit Management and Leadership*, 2015.

⁸ R Marlina and S Nadirah, "Digital Media and Islamic Value-Based Communication," *Journal of Islamic Communication Studies*, 2024.

⁹ Q A'yun, F Rahman, and A Hidayat, "Faith-Based Communication and Social Trust in Zakat Institutions," *Journal of Islamic Philanthropy*, 2022.

¹⁰ A'yun, Rahman, and Hidayat.

¹¹ Hassan Soodmand Afshar and Mehdi Doosti, "Implementing and Evaluating a Peer-Coached EFL Teacher Professional Development Program," *Evaluation and Program Planning* 92 (2022), <https://doi.org/10.1016/j.evalprogplan.2022.102096>.

emotional elements inviting the public to fulfill zakat obligations not only out of duty, but also as a form of participation in building a strong and inclusive community economy.

Given these dynamics, it is important to examine how the implementation of IMC strategies by LAZISNU can strengthen the brand equity of NU Preneur while effectively mobilizing zakat funds. This study seeks to identify key communication elements that contribute to brand image formation, public loyalty, and donation intention. Additionally, it highlights how Islamic values are articulated in communication strategies from verbal messages to visual representations to foster emotional bonds and long-term trust with *muzakki*.

Using a mixed-method approach, this research combines content analysis of media campaigns with in-depth interviews with communication managers and donors to provide a holistic picture of the effectiveness of LAZISNU's communication strategy. Grounded in Islamic ethical principles and modern marketing communication theory, the findings are expected to contribute conceptually to the development of an Islamic Integrated Marketing Communication (I-IMC) model an approach that integrates value-based marketing strategies with social and spiritual objectives. Practically, this study is expected to serve as a reference for other zakat institutions in managing credible, humane, and empowerment-oriented communication strategies.

Thus, this research not only highlights the technical aspects of marketing communication, but also underscores the moral and spiritual dimensions of building brand equity in zakat institutions. Through effective IMC strategies, NU Preneur can serve as a representative model of how Islamic philanthropic institutions are able to combine professional communication practices with Islamic values, build public trust, and mobilize social participation toward a just and sustainable community economy.

B. RESEARCH METHOD

This study adopts a mixed-methods approach with a sequential explanatory design, in which quantitative data are collected and analyzed first, followed by qualitative findings to provide deeper interpretation of the results. This approach is selected because the marketing communication strategies of zakat institutions such as LAZISNU involve complex interactions between measurable variables such as brand awareness, brand equity dimensions, and donation intention and contextual factors including value perception, spirituality, and social trust. The research integrates three main theoretical foundations: Integrated Marketing Communication (IMC) theory (Schultz & Schultz, 1998)¹², Brand Equity theory (Aaker, 1991)¹³, and Faith-

¹² D E Schultz and H F Schultz, *Integrated Marketing Communications* (McGraw-Hill, 1998).

¹³ D A Aaker, *Managing Brand Equity* (Free Press, 1991).

Based Marketing Communication theory (Fam et al., 2020)¹⁴. These frameworks collectively guide the analysis in understanding how LAZISNU builds brand equity through integrated, value-driven, and ethically grounded communication.

The research is conducted within the operational setting of LAZISNU East Java, selected due to its high level of productive zakat activities and active digital campaigns. The study involves two main groups of participants: internal stakeholders of LAZISNU, including communication managers, public relations officers, and digital media teams involved in the NU Preneur campaign; and external stakeholders, namely muzakki and prospective donors who have donated or considered donating through NU Preneur within the past year. Data collection is carried out through three techniques: a quantitative survey of 120 respondents using a five-point Likert-scale questionnaire; in-depth qualitative interviews with ten key informants; and content analysis of NU Preneur communication materials across digital and conventional media over the past twelve months, focusing on message consistency, value resonance, and audience engagement.

Quantitative data are analyzed using Partial Least Squares–Structural Equation Modeling (PLS-SEM) with SmartPLS to examine relationships among brand equity variables and their effects on donation intention, supported by validity and reliability testing through composite reliability and Average Variance Extracted (AVE). Qualitative data are examined using thematic analysis to identify key themes such as emotional branding, religious storytelling, and value-based persuasion, while media content analysis assesses the integration of visual, symbolic, and narrative elements with Islamic values. Methodological rigor is ensured through triangulation of methods and sources, supported by strict ethical considerations including informed consent and data anonymity. Methodologically, the study aims to contribute to the development of an Islamic Integrated Marketing Communication (I-IMC) model that integrates modern communication effectiveness with Islamic spiritual values such as *amanah*, *ukhuwah*, and *barakah*, offering both empirical and practical contributions to zakat communication strategies.

C. RESULT AND DISCUSSION

1. *Brand Awareness and Public Perception of NU Preneur*

The survey results indicate that NU Preneur has achieved a high level of brand awareness among *muzakki*, with 84% of the 120 respondents reporting familiarity with the program. This level of awareness suggests that NU Preneur has been successfully positioned as a recognizable zakat-based empowerment initiative within the public sphere.

¹⁴ K S Fam, D Waller, and B Z Erdogan, "Faith-Based Marketing Communications: Conceptualization and Implications," *Journal of Business Ethics*, 2020.

In the context of philanthropic institutions, high brand awareness is a crucial prerequisite for building trust and encouraging participation, particularly when donation decisions are voluntary and value-driven.

Social media emerged as the dominant source of awareness, with Instagram accounting for 52% of responses, followed by YouTube at 24%. These platforms enable LAZISNU to disseminate visual narratives, short videos, and beneficiary stories that are easily consumed and widely shared. At the same time, interpersonal communication through mosques and community activities (21%) continues to play an important role, reflecting the enduring relevance of religious and communal networks in Islamic philanthropy.

Beyond awareness, public perception of LAZISNU's values significantly shapes brand meaning. Approximately 78% of respondents associate LAZISNU with *amanah*, transparency, and *barakah*. This finding demonstrates that ethical and spiritual credibility constitutes a central dimension of brand evaluation, reinforcing the notion that faith-based institutions are judged not only on functional performance but also on moral integrity.

In addition, 71% of respondents perceive NU Preneur as a program that delivers tangible community empowerment. This perception indicates that the brand is not merely symbolic, but grounded in visible social impact. Consistent storytelling and the presentation of beneficiary outcomes strengthen authenticity, thereby reinforcing emotional attachment and trust toward LAZISNU.

2. *Determinants of Brand Equity and Donation Intention: PLS-SEM Analysis*

The PLS-SEM analysis reveals statistically significant relationships among brand equity components and donation intention. Brand awareness has a strong positive effect on brand association ($\beta = 0.71$, $p < 0.001$), indicating that increased familiarity with NU Preneur enhances the association of the program with Islamic values such as empowerment, justice, and social responsibility. Awareness thus functions as a cognitive gateway through which values become embedded in the brand.

Perceived quality also shows a significant influence on brand loyalty ($\beta = 0.65$, $p < 0.01$). This finding highlights the importance of professional zakat management, transparency, and program effectiveness in sustaining donor commitment. When *muzakki* perceive that zakat funds are managed responsibly and produce measurable outcomes, they are more likely to maintain long-term relationships with the institution.

Brand loyalty emerges as the strongest predictor of donation intention ($\beta = 0.74$, $p < 0.001$). This result suggests that sustained giving behavior is driven less by situational appeals and more by emotional and moral attachment to the institution. Loyalty reflects

accumulated trust, satisfaction, and shared values, which collectively motivate repeated donations. The model explains 68% of the variance in donation intention ($R^2 = 0.68$), indicating strong explanatory power. All constructs demonstrate high reliability (Composite Reliability > 0.8) and convergent validity (AVE > 0.5). These findings support Aaker's (1991)¹⁵ brand equity theory while extending it into the Islamic philanthropic context, where spiritual credibility and ethical governance are integral to perceived brand value.

3. *Integrated Marketing Communication Strategy of LAZISNU*

Qualitative interviews reveal that LAZISNU's communication strategy is intentionally structured around value-based principles. Islamic ethical values such as *amanah*, *ukhuwah*, and *barakah* serve as the foundation of message construction across all communication channels. Rather than emphasizing institutional promotion, LAZISNU prioritizes narratives of sincerity, shared responsibility, and collective benefit. This value-oriented approach generates strong emotional resonance among donors. One communication manager noted that LAZISNU does not "sell programs," but instead cultivates a spiritual bond between donors and beneficiaries. Such framing transforms zakat from a transactional obligation into a meaningful moral engagement, strengthening the symbolic significance of NU Preneur.

LAZISNU also adopts a digital relational strategy that integrates social media platforms with offline community interactions. Digital campaigns are reinforced through religious gatherings, talk shows, and charity events, creating continuity between online engagement and real-world participation. This integration aligns with IMC principles emphasizing coherence across communication channels.¹⁶

Media analytics support the effectiveness of this approach, showing that testimonial-based content achieves the highest engagement rate (8.7%), compared to purely informational content (4.2%). This finding confirms that narrative-driven communication enhances emotional connection, consistent with Yu and Yuan's (2019)¹⁷ argument that emotional brand experiences in digital environments foster stronger psychological attachment.

¹⁵ Aaker, *Managing Brand Equity*.

¹⁶ M Mukhyiddin and M Musyafa', "Fundraising Communication Strategy of Islamic Philanthropy Institutions for Increasing National Zakat Revenues," *Jihbiz: Jurnal Ekonomi, Keuangan Dan Perbankan Syariah* 5, no. 2 (2021): 164–72, <https://doi.org/10.33379/jihbiz.v5i2.873>.

¹⁷ X Yu and C Yuan, "Brand Experience and Consumer Engagement in Digital Environments," *Journal of Interactive Marketing*, 2019.

4. *Media Content Analysis: Message Consistency and Islamic Value Resonance*

Content analysis of 180 NU Preneur communication materials demonstrates a high degree of message consistency across platforms. Core narratives of empowerment, trust, and blessing recur throughout campaigns, supported by cohesive visual elements such as NU's green color and the slogan "From the Ummah, for the Ummah." Such consistency strengthens brand recall and reinforces institutional legitimacy.

Visual and symbolic coherence further contributes to brand clarity. The repeated use of logos, colors, and thematic imagery ensures that NU Preneur remains easily recognizable in digital spaces. This reflects the IMC principle that integrated symbols and narratives enhance message effectiveness and audience comprehension.

Islamic value resonance is evident in 74% of analyzed content, which explicitly references concepts such as *ikhlas*, *amanah*, and *ukhuwah*. These values are embedded organically within narratives rather than presented as ornamental symbols, increasing message authenticity and acceptance among Muslim audiences.¹⁸ Engagement metrics show a 35% increase in public interaction over the past six months, particularly for storytelling and visual testimony content. These findings align with faith-based marketing literature, which emphasizes spiritual narratives and religious symbolism as key differentiators that enhance credibility and emotional closeness¹⁹.

5. *Synthesis of Results and Discussion*

The integration of quantitative and qualitative findings reveals a reciprocal relationship between IMC strategy, brand equity, and *muzakki* loyalty. Quantitatively, brand equity dimensions significantly influence donation intention, while qualitatively, value-based communication strengthens emotional and spiritual bonds between LAZISNU and the public. This synthesis introduces spiritual trust as a mediating dimension linking brand loyalty and donation intention. Trust in this context is not solely institutional, but moral and spiritual, rooted in perceptions of sincerity, ethical conduct, and religious alignment. This extends Aaker's (1991) model and supports findings by King and Grace (2010) and Hassan et al. (2022).

The findings demonstrate that effective IMC in Islamic philanthropy depends on authentic value alignment rather than message exposure alone. Storytelling that highlights beneficiary transformation and spiritual meaning creates a "trust loop" that reinforces

¹⁸ Z Zulfikri, "Digital Marketing Communication Dalam Penghimpunan Zakat Di Indonesia," *I-Philanthropy: A Research Journal on Management of Zakat and Waqf* 2, no. 1 (2022): ?-?, <https://doi.org/10.19109/iph.v2i1.12927>.

¹⁹ Fam, Waller, and Erdogan, "Faith-Based Marketing Communications: Conceptualization and Implications."

loyalty and sustained participation.²⁰ This study supports the development of an Islamic Integrated Marketing Communication (I-IMC) model, which integrates modern communication effectiveness with Islamic ethical values. *NU Preneur* exemplifies how zakat institutions can build strong brands that function not only as fundraising mechanisms, but as vehicles for sustainable social and spiritual transformation.

D. CONCLUSION

This study confirms that the *Integrated Marketing Communication* (IMC) strategy implemented by LAZISNU through the *NU Preneur* program represents an effective and strategically valuable model of Islamic philanthropic communication. By integrating digital, relational, and Islamic value-based communication approaches, LAZISNU has succeeded not only in strengthening the *brand equity* of the zakat institution but also in mobilizing broad public participation in supporting productive zakat initiatives. The findings demonstrate that the core dimensions of brand equity *brand awareness*, *perceived quality*, *brand association*, and *brand loyalty* have a significant influence on *donation intention* among *muzakki*. This relationship is further reinforced by *spiritual trust*, which acts as a mediating factor connecting brand loyalty with sustained donor participation.

Qualitative findings reveal that the effectiveness of LAZISNU's communication strategy lies in the consistency of messages across multiple channels, the integration of Islamic values within communication narratives, and the use of authentic storytelling based on the real experiences of beneficiaries. This *value-based communication* approach generates strong emotional and spiritual resonance between the institution and the public, while the digital-relational strategy expands audience reach without diminishing social closeness. Consequently, LAZISNU's IMC functions not merely as a promotional tool but also as a mechanism of *social co-creation* that shapes public perception, trust, and long-term donor loyalty within the Muslim community.

Theoretically, this study extends Aaker's (1991) classical *brand equity* framework into the context of Islamic philanthropy by introducing *spiritual trust* as a key determinant of donor loyalty. This contribution gives rise to the concept of *Islamic Integrated Marketing Communication* (I-IMC), an approach that embeds values such as *barakah*, *ikhlas*, and *ukhuwah* within institutional brand communication. Practically, the findings suggest that zakat and Islamic philanthropic institutions should prioritize authentic storytelling, develop two-way digital communication channels, and promote spiritual literacy regarding productive zakat as an instrument of socio-economic empowerment. Overall, the success of LAZISNU through NU

²⁰ Nurfauziah, "Efektivitas Strategi Digital Marketing Dalam Fundraising Zakat," *Tsarwah: Jurnal Muamalat Dan Ekonomi Syariah* 10, no. 1 (2024): ?-?, <https://doi.org/10.32678/tsarwah.v10i1.12264>.

Preneur demonstrates that spiritually grounded and trust-based communication can transform zakat from a religious obligation into a sustainable social movement with meaningful economic and social impact.

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