

#Zakat Plays a Role in Marketing Politics

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Abstract

Social media (medsos) hashtags (#) are one way of raising awareness among Muslims regarding the importance of zakat in economics and politics. Increasing the proportion of zakat in the economic development of the people has become an important issue. Generally, medsos users demonstrate message solidarity through 'hashtags', such as @zakatUS with #zakatmalaysia and #zakatindonesia and @zakatsg with #zakatbruneidarussalam. Due to the increase in social media users, it is expected that the #zakat hashtag can be a critical factor in increasing awareness of zakat payments. This study focuses on two main issues. First, can medsos hashtags generate zakat payments? Second, can the development of the #zakat hashtag in medsos strengthen the implementation of zakat payments? Therefore, this paper aims to achieve two objective studies: (1) to form a conceptual framework for encouraging the *muzakki* (payer of zakat) to pay zakat and (2) to recognise good hashtag concepts and to facilitate their acceptance in the Muslim community to increase zakat payments. This study's literature review shows that zakat hashtags must be developed as one of the da'wah media (marketing politics) to serve as a reminder to the *muzakki* regarding the role of zakat in developing the Ummah. This paper presents the factors needed in delivering the zakat hashtag, such as the concept and characteristics of important messages regarding the zakat payments. The methodology by using transmedia forms user framing in marketing strategies of zakat. Zakat hashtags also present religious images and quotations that emotionally engage the *muzakki*, enabling interactions with others without being limited to geographical location. This study's implications will help raise awareness regarding the payment of zakat income to zakat institutions.

Keywords: Hashtags, Marketing, Politic, Zakat

1. INTRODUCTION

The impact of globalisation has caused various compulsory creative and innovative institutions to increase growth through market expansion (Schneider & Spieth, 2013). Media framing and information technology have influenced the current political, social and cultural economic development (Held, McGrew, Goldblatt, & Perraton, 2000). The increasing trend of social media users (see table 1) is a new force in optimising simultaneous communication, quickly conveying information to a broad and heterogeneous audience³ (Dwityas & Briandana, 2017; Setiawan & Santoso, 2017). A competitive and modern market also requires organisations to consider supply chain management (SCM) mismatches that are influenced by cultural diversity⁴ (Doktoralina, Bahari,

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



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³ The point is the development of an integrated alternative marketing communication model to achieve marketing goals.

⁴ The intention is that the detailed information on SCM in the #zakat is fully useful by Muslim social media users according to *Tarbiyah al-Ruhiah*. *Tarbiyah al-Ruhiah* is intended to cultivate the human spiritual side to be able to live this life easily and lightly.

Herliansyah, Ismail, & Putri, 2018) and as well as an understanding of the Analytic Hierarchy Process (AHP). Although there are many studies in building awareness of zakat payments and in measuring the behaviour of paying zakat, continual study is needed due to the rapidly changing times.

Table 1: Top 25 Countries, Ranked by Internet Users, 2013-2018

No	Country	2013	2014	2015	2016	2017	2018
1	China 	620.7	643.6	669.8	700.1	736.2	777.0
2	US 	246.0	252.9	259.3	264.9	269.7	247.1
3	India 	167.2	215.6	252.3	252.3	313.8	346.3
4	Brazil 	99.2	107.7	113.7	113.7	123.3	125.9
5	Japan 	100.0	102.1	103.6	103.6	105.0	105.4
6	Indonesia 	72.8	83.7	83.7	93.4	112.6	123.0
7	Russia 	77.5	82.9	82.9	87.3	94.3	96.6
8	Germany 	59.5	61.6	61.6	62.2	62.7	62.7
9	Mexico 	53.1	59.4	59.4	65.1	75.7	80.4
10	Nigeria 	51.8	57.7	57.7	63.2	76.2	84.3
11	UK 	48.8	50.1	50.1	51.3	53.4	54.3
12	France 	48.8	49.7	49.7	50.5	51.9	52.5
13	Philippines 	42.3	48.0	48.0	53.7	64.5	69.3
14	Turkey 	36.6	41.0	44.7	47.7	50.7	53.5
15	Vietnam 	36.6	40.5	44.4	48.2	52.1	55.8
16	South Korea 	40.1	40.4	40.6	40.7	40.9	41.0
17	Egypt 	34.1	36.0	38.3	40.9	43.9	47.4
18	Italy 	34.5	35.8	36.2	37.2	37.5	37.7
19	Spain 	30.5	31.6	32.3	33.0	33.5	33.9
20	Canada 	27.7	28.3	28.8	29.4	29.9	30.4
21	Argentina 	25.0	27.1	29.0	29.8	30.5	31.1
22	Colombia 	24.2	26.5	28.6	29.8	30.5	31.3
23	Thailand 	22.7	24.3	26.0	27.6	29.1	30.6
24	Poland 	22.6	22.9	23.3	23.7	24.0	24.3
25	South Africa 	20.1	22.7	25.0	27.2	29.2	30.9
Worldwide		2,692.9	2,892.7	3,072.6	3,246.3	3,419.9	3,600.2

Source: e-marketer.com (million) years of 2018

One current social media trend is hashtags (#). At first, the hashtag was only used as a '#' symbol to classify specific topics for easier searches. However, social, neutral and supportive initiatives have followed, in which users employ hashtags to share textual information, pictures, videos and news links, creating a forum for information marketing politics (Laeq Khan, Zaher, & Gao, 2018). This forum is where social reality is interpreted and constructed with a specific meaning to serve the purpose of the message maker (Setiawan & Santoso, 2017).

Structurally and sustainably, Muslims have never ruled out the concept of change that promotes economic development (Nienhaus, 2010). The potential zakat in the world, i.e., as much as USD 1.6 billion, has not been realised (Beik, 2015; Religionfacts.com, 2018). Therefore, zakat institutions continue to explore ways to increase zakat payments. One such method is to deliver messages through social media. Furthermore, the message framing's impact must be analysed and measured to determine its success. Zakat remains a serious discussion among experts because the impact will

be directly felt in building a socio-economic society⁵ (Doktoralina, 2016a, 2016b, 2017; The Indonesian National Zakat Board, 2017).

The Islamic economic system is indeed compatible with the concept of the social market economy, and Islamic economics can support the concept in question (Nienhaus, 2010). However, to provide immediate benefits, social media, including hashtags, can play an important role in structuring perspective into reality (Yosef, 2009). Therefore, if zakat has previously been collected from house to house and mosque, the increasing trend of social media users around the world indicates the need to adjust the strategy to generate zakat payments. Online, hashtags serve as markers to convey a common message, and all modern things must pay attention and adjust to the local culture (Doktoralina, Bahari, & Abdullah, 2018). Although some Zakat institutions, such as @zakatUS with #zakatmalaysia and #zakatindonesia and @zakatSG with #zakatbruneidarussalam, have explored this option, few studies have measured the success of the #zakat hashtag in social media (Arenmeithi & Faisal, 2017; Ardhiyanto, 2018; Bunt, 2018; Nihayah, 2016).

Prophet Muhammad S.A.W was ordered to deliver religious teachings because Allah SWT made Islam the only religion for humans and jinn.⁶ 'Convey from me even though only one verse'⁷ must be interpreted correctly to achieve the purpose of da'wah. In the Quran, zakat payments are referred to 30 times, and zakat is mentioned along with the practice of sholat as many as 27 times (Mahmood Zuhdi bin Hj. Abdul Majid, 2003, p. 8). Some of these mentions occur inside sura al-Baqarah (2:267),⁸ Hadith Bukhari (No. Hadith 719 & 749) and Hadith Muslim (No. hadith 940 & 941). Furthermore, the zakat practice can purify the soul and purify property (Hussain and Abdullah, 2015). The role of #zakat as a moderating variable and borderless information should contribute to the increase in zakat payments. How to follow the increasing population trend must be a concern, as the world's Muslim population in 2050 is projected to be 2.8 billion (Pew Research Center, 2015).

Messages through social media with #zakat must be conveyed to people who have fulfilled the needs of *nisab* and *haul* (Powell, 2009). In principle, #zakat has the purpose of giving an overview of religious messages that are concise and easy to understand for the *muzakki*⁹ to be aware of paying zakat. Conversely, #zakat can also shape changes in the economic life of the *mustahiqq*,¹⁰ thus, it is expected for them to develop and become *muzakki*. Therefore, hashtags must be designed wisely to touch the message recipient's heart while still maintaining religious values and respecting the country's regulations. The #zakat hashtag can play a beneficial role in political marketing to advance the economy and politics of the people. The purpose of providing economic and political progress for the people is transparency, as the information regarding the quotation and distribution of zakat inevitably becomes transparent to the public¹¹ (Fuadah Johari, Aziz, and Ahmad Fahme Mohd Ali, 2014). Thus, in the modern era, hashtags can have an impact on increasing the payment of zakat (Yunianto et al., 2017).

⁵ The relationship between economic activity (production, distribution and consumption of goods and services) and social life (does not exist). A socio-economic society is measured by indicators such as gross national product (GNP), life expectancy, literacy and payroll levels. Regarding zakat, it is suggested that the distribution of zakat money can contribute to social security and help bridge the gap between those who have and those who have not.

⁶ The Qur'an in Surah al-Maidah mentions that 'This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me' (Sura al-Maidah, 5:3).

⁷ 'Convey from me even though only one verse' (HR Bukhari, 3/1275; Nomor: 3274). According to Al Ma'afi An Nahrawani, this means that everyone who hears a case from the Prophet Muhammad SAW hastens to deliver it, even if only a little. The goal is that the message from the Prophet Muhammad SAW can be immediately connected and delivered in its entirety. The form of the command in this hadith shows the law of *fardhu kifayah*.

⁸ 'O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth' (al-Baqarah, 2:267).

⁹ *Muzakki* is a person who has fulfilled *Nisab* and *haul* in paying zakat (zakat payer).

¹⁰ *Mustahik* is a group of zakat recipients that is included in the eight *asnaf* stipulated in the Quran.

¹¹ Eight *asnaf* are the less fortunate Muslims, i.e. for the poor and needy, for those who lack managing funds, for those whose hearts are tamed and (recently) reconciled (to the truth), to those who are slaves and in debt.

Therefore, this study is important because the #zakat hashtag plays a role in marketing politics and requires effective measures (Page, 2012). The problem is determining whether the hashtag trend in social media has generated zakat payments. Second, can the development of social media hashtags strengthen the implementation of zakat payments? Therefore, this paper has two main parts: (1) forming a conceptual framework for encouraging more *muzakki* (zakat payers) to pay zakat and (2) recognising good hashtags that can be easily accepted by the public for increasing zakat payments.

2. LITERATURE REVIEW

2.1 Hashtags (#) as Framing Media and Political Marketing

The concepts of politics and political understanding in Islam are significantly different from the general view. Islam states that all activities must be carried out in accordance with sharia, as stated in the Al-Quran surah al-Isra (17:80)¹². According to Kelsen (2017), politics are divided into two types: the politics of ethics, which deal with human goals to stay alive, and politics as a technique to achieve goals.

Islamic da'wah is important¹³ and must adjust to be maintained. Adjustment refers to Ibn Kathir's interpretation that one must never retreat from principle nor from obeying Allah SWT, establishing His limits, fighting His enemies and carrying out amar ma'ruf and nahi mungkar. In the surah Muhammad (47:38), an-Nisa (4:33) and Ibrahim (14:19-20), Allah SWT stated with a clear warning that those who turn away will be replaced with other people. Thus, fostering an Islamic economy obtains the difference between Allah SWT (*mardlatillah*) Muhammad Syukri Salleh, 2018) and sustainability. In other words, the hashtags formed by zakat institutions are appropriate for raising awareness regarding the paying of zakat because they are following the times.

Hashtags are messages used (generally by the current millennial generation) for conveying information. Initially, hashtags only characterised something with uniformity for conveying messages. However, after being well packaged by social media, hashtags have become a medium for achieving goals in various activities. The success of social media hashtags in various businesses has been demonstrated by the #traveloka hashtag in shaping the convenience of shopping for airline tickets or by the #grab hashtag in promoting public transportation (Budi Indriawati, Nur Latifah Umi Satiti, & Rinasari Kusuma, 2016).

Similarly, the Prophet Muhammad conveyed short but meaningful messages, such as 'Convey from me even though one verse'.¹⁴ Therefore, hashtags are fitting for the knowledgeable person and for the person who understands and explains the message of sunnah. Islam encourages acquiring knowledge and disseminating it throughout society, as stated in the Qur'an surah al-Baqarah (2:269).¹⁵ Furthermore, the Prophet Muhammad said: 'Seeking knowledge is mandatory for every Muslim (male and female)'.

Thus, a hashtag made according to sharia is to raise awareness among the community to pay zakat. Although many contemporary theories have been studied, compulsory zakat is carried out

¹² Which means: 'And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority"' (Surah al-Isra', 17:80).

¹³ As surah al-Imran (3:104,110), surah an-Nahl (16:125), surah at-Taubah (9: 122), surah al-Mu'minin (23:73) and surah at-Taubah (9:71) in Quranic.

¹⁴ Hadith Al Bukhari (No. hadith 3461), Hadith At Tirmidzi (No. hadith 2669), Hadith Ahmad (No. hadith 6486, 6888, 7006), Hadith Riwayat Ad Darimi (No. hadith 559), Hadith Ibnu Hibban (No. hadith 6256).

¹⁵ 'He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding' (Surah al-Baqarah, 2:269).

continuously and builds a moral *aqeedah*. This supports Qutb and Husin (1986), who stated that the message of da'wah (such as #zakat) must be done with the best sentence spoken on earth, and it goes to the sky and in front of other good sentences. According to McKeown (2011), although all marketing strategies have the same goal of success, the marketing strategy that is fostered has a difference in supply chain management (SCM) compared to most hashtags (Doktoralina, Bahari, Herliansyah, et al., 2018; Mintzberg, 1978; Vladimir, 2009).

2.2 Hashtags and Culture of a Country

Hashtags as a simple message are now a borderless phenomenon (Tatomirovic, 2016). Hashtags also link to studies of contemporary theories, such as motivation, behaviour, marketing and framing, because 25% of short messages are considered more interactive (Ajzen, 1991; Cravens & Piercy, 2006; Deci, Koestner, & Ryan, 1999; Goffman, 1974; Lovejoy, Waters, & Saxton, 2012). This trend has also shifted local culture into modern lifestyles, business behaviours (self, family, environment) and economic politics and governance. Hashtags have changed the method of da'wah to be carried out by zakat institutions in increasing the awareness among *muzakki* for paying zakat. Furthermore, hashtags must be designed to enter mainstream social media without forgetting the original culture (Patra & Khan, 2016).

Different countries' cultures must be maintained even though the development of information technology is changing rapidly (Sheldon, Rauschnabel, Antony, & Car, 2017). The #zakat hashtag can frame the *muzakki* and create a flexible, responsive and pro-active chain in shaping the value of awareness (Young-Ybarra & Wiersema, 1999). Thus, a culture is defined as a characteristic of a particular group of people who share common values, morals, written language, oral customs and lifestyle (Hofstede, 1984). Hashtags are appropriate for the uses and gratifications (U & G) theory, which states that actively choosing the media that is distributed can fulfil one or more needs (Katz, Blumler, & Gurevitch, 1973).

2.3 Development of Zakat Socialisation Network Using Hashtags

Developing hashtags according to the culture and norms that apply to the success of the goal requires a designed strategy (Sadat, Ahmed, & Mohiuddin, 2014). The developed strategy must touch the emotions of the hashtag message recipient (Yang, Sun, Zhang, & Mei, 2012). Thus, the hashtag must first be published in the dialogue community (users and experts). Then, the dialogue community is obliged to respond to the final image/video hashtag that will be published (Sheldon et al., 2017). The aim is that hashtag makers completely understand a country's norms and culture. This is done to obtain legal certainty that no local rules will be violated.

Several previous studies have discussed social media (wikis, blogs, sharing videos, images, video meetings and video conferences) that have quickly changed mindsets and action patterns (Pavlovic, Vugdeliija, & Kojic, 2013), such as Facebook (Krause, North, & Heritage, 2014; Smock, Ellison, Lampe, & Wohn, 2011), Twitter (Chen, 2011), YouTube (Hanson & Haridakis, 2008), Pinterest (Mull & Lee, 2014), Yelp (Hicks et al., 2012) and blogs (Kaye, 2005, 2010). Many studies have also examined gratuities for the use of Instagram, e.g. Sheldon (2008) and Sheldon and Bryant, (2016).

Some studies have focused on whether the flow of globalisation through technology media has eroded culture (Chen, 2016). This concern becomes natural because each country has different characteristics, and globalisation risks inheriting and disseminating the norms, customs, ideologies, skills and habits of a country's people (Sadat et al., 2014). Generally social media networks are friendship networking accounts (Raacke & Bonds-Raacke, 2008). Twitter functions to draw attention beyond substantial content (Yang et al., 2012). Thus, the socialisation of zakat can be managed

through designing hashtag networks that promote Islamic sharia.

2.4 GAP Analysis

The number of users and followers of Medsos (Twitter, FB, Instagram, etc.) has been widely used in the interests of politics, marketing and a few who study #zakat. In general, measurement media are done by robotic metrics as a follower with criteria for whether they like it or not. However, it does not synchronise the number of users compared to actual receipts. Even though they say don't like it, the delivery that has been designed hashtag will still have an effect in the future.

Therefore, in this analysis that differentiates studies regarding hashtags (Political, Economic and Psychological) is the author used social media that is popular with the general public (such as Twitter, Facebook, YouTube, Instagram, WhatsApp or other media). However, its importance is in the direction of Islamic economic development with specific objectives for increasing the payment of Zakat. Although the size of the user and the recipient of the message also becomes the main in the study (using robotic machines), the cultural approach will give a difference in the delivery of like and share. One of the designs in delivering a good message is by paying attention to the context of the value of *tarbiyah al-ruhiyyah*. To be more concise, then table 2 shows the study's conceptual analysis.

Table 2: Different Aspects of Study

Category	Different Aspect	Previous Research	Analysis
Hashtag (#)	Political, Economic, Psychological	<ul style="list-style-type: none"> - Number of Twitter social media users and followers. - Political and marketing interests. - Measured the direct impact on the user through subscribers, likes or dislikes; however, did not synchronise the number of users versus recipients. 	<ul style="list-style-type: none"> - Number of social media users on Twitter, Facebook, YouTube, Instagram and WhatsApp. - The interest in Islamic economic development. - Besides using followers, subscribers, likes or dislikes. - Provides the impact of measuring users and recipients. - Cultural approach, likes and shares.

3. DISCUSSION

Discussing religious values in strategic thinking does not always result in collaboration (Latief, 2012). Considering the synergy of various tasks begins by understanding the strengths and weaknesses regarding bureaucracy and coordination (Halimatusa'diyah, 2015). One way to promote this understanding is to obtain real data on *muzakki* and *mustahik*, as well as the local culture (Doktoralina, Bahari, & Abdullah, 2018). Therefore, the First step, in addition to learning the Analytic Hierarchy Process (AHP)¹⁶ created by Saaty, (2008), supply chain management (SCM) strategies for zakat and marketing strategies to continue the #zakat hashtag growth are needed (Doktoralina, Bahari, Herliansyah, et al., 2018).

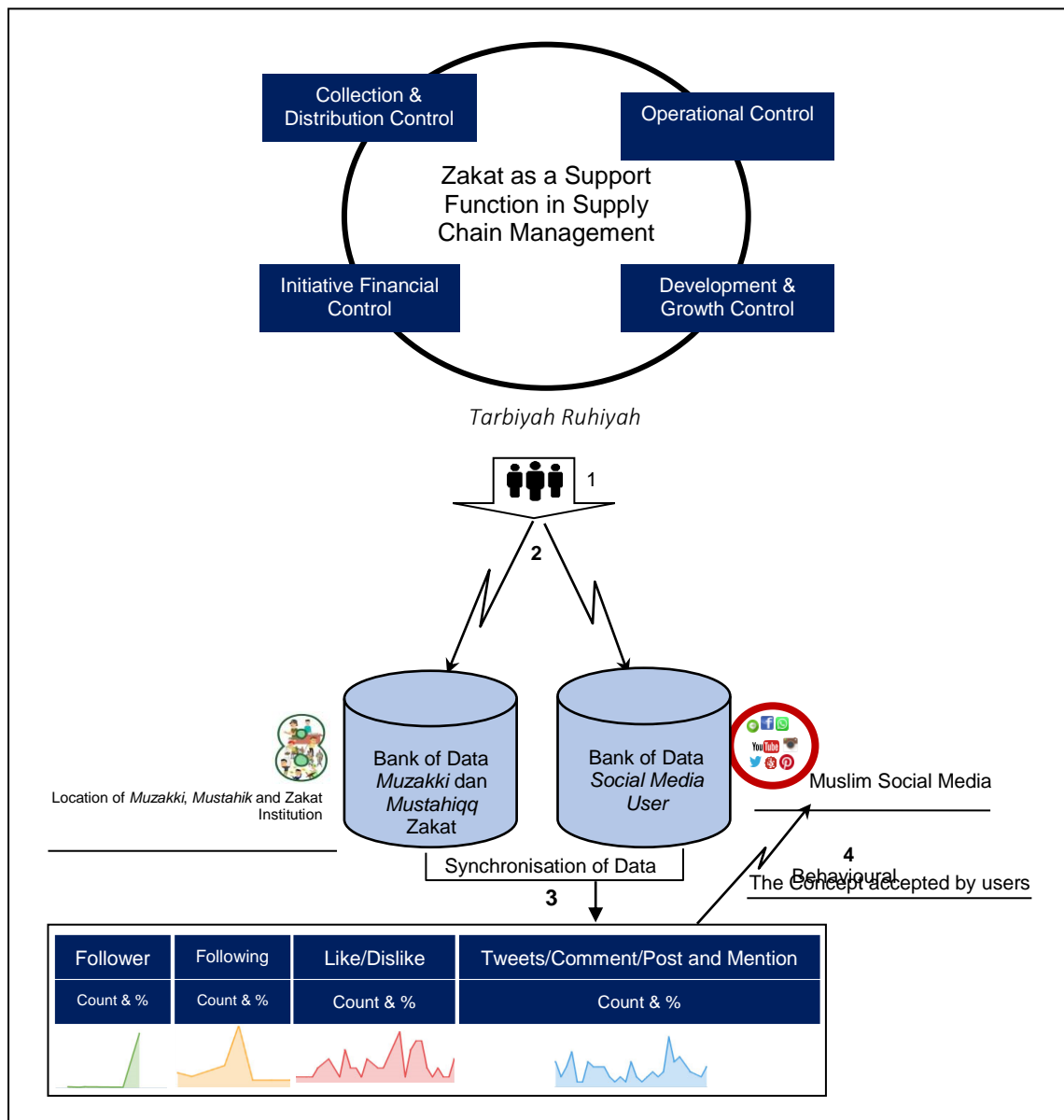


Figure 1: Conceptual framework of #Zakat

¹⁶ The Meaning of learning the Analytic Hierarchy Process (AHP) is We must define the problem and determine the kind of knowledge sought. Construct a set of pairwise comparison matrices and Use the priorities obtained from the comparisons to weigh the priorities in the level immediately below.

This is important because, even though the public is aware that zakat is a religious obligation (Tajuddin, Azman, & Shamsuddin, 2015), the reality of zakat quotations is still low. Therefore, #zakat can be implemented as a role of da'wah by adjusting to the changing times/technology, such as sending an email to each house (Salleh, 2006). The number of Muslim (social media) technology users is a force in building zakat marketing. Of course, #zakat must pay attention to the value of *tarbiyah al-ruhiyyah*,¹⁷ which aims to optimise the use of technology (Muharman, Ibtisam, Yusoff, & Abdurrahman, 2011; Noorhayati, 2011; Senthe, 2012).

The second step is mapping the number of *muzakki* and *mustahik*, the number of Muslim social media users (in social demographics and backgrounds), the number of followers, the number of recipients and the amount of distribution to be made. Previously, socialisation in da'wah methods involved classes and brochures or other notification models. Thus, social media can be a concise and interesting method for generating zakat payments. Therefore, in the third step, it is necessary to analyse the form of information delivery, #zakat, to ensure it is culturally appropriate in accordance with the locality.

The third step requires synchronising zakat institution data and social media user data. The goal is to provide initial confirmation of social media users who have not entered the zakat institution database. The fourth step is utilising computer software to automatically provide user confirmation by adjusting the data that has been presented by zakat institutions to social media users. This step can also provide information on the magnitude of the zakat distributed through social media networks and to determine the user behaviours and concepts that are appropriate to the user's desires. Furthermore, the information received can be a research study related to information technology in increasing the metrics on social media, whose impacts can be identified to the #zakat messenger.

4. CONCLUSION

By paying attention to two objectives of the study, first, the social media hashtag generated zakat payments and second, the development of the #zakat in medsos strengthens the implementation of zakat payments. In general, the #zakat hashtag is an alternative for increasing the number of zakat quotes. The government must support socialising zakat payments by maximising social media users as a means of da'wah. One form of support is by providing access to facilities and cooperation to social media providers and assisting with the data collection of social media users' demographics to deliver zakat information to the targeted audience. This research may also contribute to studies for computer science disciplines, regarding the existence of several social media that have not been publicly detected when presenting metrics. Empirically, this model's concept can be tested in a field study and studies the sociological aspects of the use of transmedia to deeply analyse the performance, comprehension, and engagement processes from the different hashtag. The #zakat message must be concise, consistent and easy to understand. Innovative efforts, such as the socialisation of the #zakat hashtag in the marketing politics of increasing zakat payments, must be adjusted to the culture of the user community. This study contributes to promoting the delivery of knowledge by utilising technology that can be tested in most countries. Therefore, in addition to stimulating muzakki discipline in paying zakat, the #zakat hashtag can also touch the emotions of mustahik users and pay attention to the regulations that apply to a country. The study's implication is that zakat institutions that use social media can increase zakat payment income.

¹⁷ *Tarbiyah Ruhiyah* is to cultivate the human rohaniyah side to be able to live this life easily and lightly.

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