

High Technology, High Touch: An Integrative Communication Model for Zakat Management in the 5.0 Society

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Abstract

Zakat management in Indonesia, especially in North Sumatra Province, faces significant challenges in achieving its budget targets. As of September 2025, zakat collection in North Sumatra has only reached 26.5% of the target of Rp 28 billion. This gap is caused by a crisis of trust in the digital era, the threat of fraud, and a lack of synergy between institutions. A transformation in governance is needed that does not only rely on technology but also touches on humanitarian aspects. This study aims to analyze strategies to accelerate zakat collection through the integration of the 3A principles (Aman Syar'i, Aman Regulasi, Aman NKRI), the development of PROMANIS human resources (Professional, Trustworthy, Consistent), and the application of Integrated Marketing Communication in the context of Society 5.0. This study uses a qualitative approach with a case study design at BAZNAS North Sumatra Province. Data were collected through systematic observation of digital communication channels, documentation of audited financial reports, and statistical analysis of zakat realization. Data analysis techniques used the interactive model of Miles, Huberman, and Saldana to reduce, present, and draw conclusions from the data. Research findings show that the effectiveness of zakat management in the Society 5.0 era depends on the concept of "High Tech, High Touch." BAZNAS North Sumatra has successfully converted regulatory compliance into credibility through real-time transparency (e-Zakat). However, automation technology (AI/Chatbot) must be supported by PROMANIS human resources as an emotional bridge to overcome muzakki skepticism. In addition, the use of communication based on local wisdom (such as the Dalihan Na Tolu approach and the use of regional languages) has proven effective in reducing social distance and increasing muzakki loyalty. The synergy between the automation system (3A) and human professionalism (PROMANIS) results in a robust and accountable zakat ecosystem. Integrative communication acts as a binding force to ensure that the "One Voice" message remains consistent across all digital platforms and conventional services. The main recommendation from this study is to accelerate digitization accompanied by an increase in High Order Thinking Skills (HOTS) for amil to reduce the risk of fraud and strengthen public trust.

Keywords: Zakat Management, BAZNAS North Sumatra, Society 5.0, PROMANIS, Integrated Communication, Communication Fraud.

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Teknologi Tinggi, Sentuhan Manusiawi: Model Komunikasi Integratif untuk Pengelolaan Zakat di Masyarakat 5.0

Abstrak

Pengelolaan zakat di Indonesia, terutama di Provinsi Sumatera Utara, menghadapi tantangan signifikan dalam mencapai target realisasi anggaran. Hingga September 2025, pencapaian zakat di Sumatera Utara baru mencapai 26,5% dari target sebesar Rp 28 miliar. Kesenjangan ini disebabkan oleh krisis kepercayaan di era digital, ancaman penipuan, serta kurangnya sinergi antar lembaga. Diperlukan transformasi dalam tata kelola yang tidak hanya bergantung pada teknologi, tetapi juga menyentuh aspek kemanusiaan. Penelitian ini bertujuan untuk menganalisis strategi percepatan pengumpulan zakat melalui integrasi prinsip 3A (Aman Syar'i, Aman Regulasi, Aman NKRI), pengembangan SDM PROMANIS (Profesional, Amanah, Konsisten), serta penerapan Komunikasi Pemasaran Terintegratif dalam konteks Society 5.0. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus pada BAZNAS Provinsi Sumatera Utara. Data dikumpulkan melalui observasi sistematis pada saluran komunikasi digital, dokumentasi laporan keuangan yang diaudit, serta analisis data statistik realisasi zakat. Teknik analisis data menggunakan model interaktif Miles, Huberman, dan Saldana untuk mereduksi, menyajikan, dan menarik kesimpulan dari data. Temuan penelitian menunjukkan bahwa efektivitas pengelolaan zakat di era Society 5.0 bergantung pada konsep "High Tech, High Touch". BAZNAS Sumatera Utara berhasil mengonversi kepatuhan regulasi menjadi kredibilitas melalui transparansi real-time (e-Zakat). Namun, teknologi otomatisasi (AI/Chatbot) harus didukung oleh SDM PROMANIS sebagai jembatan emosional untuk mengatasi skeptisisme muzakki. Selain itu, penggunaan komunikasi berbasis kearifan lokal (seperti pendekatan Dalihan Na Tolu dan penggunaan bahasa daerah) terbukti efektif dalam memperkecil jarak sosial dan meningkatkan loyalitas muzakki. Sinergi antara sistem otomasi (3A) dan profesionalisme manusia (PROMANIS) menghasilkan ekosistem zakat yang tangguh dan dapat dipertanggungjawabkan. Komunikasi integratif berperan sebagai pengikat agar pesan "Satu Suara" tetap konsisten di seluruh platform digital maupun layanan konvensional. Rekomendasi utama dari penelitian ini adalah percepatan digitalisasi yang disertai dengan peningkatan High Order Thinking Skills (HOTS) bagi para amil untuk mengurangi risiko penipuan dan memperkuat kepercayaan publik.

Kata-kata Kunci: Zakat; BAZNAS Sumatera Utara; Society 5.0; PROMANIS; Komunikasi Integratif; Fraud.

INTRODUCTION

Zakat management in Indonesia serves as a strategic instrument to improve community welfare and alleviate poverty (Suryani 2020; Yahya 2020). As the country with the largest Muslim population, zakat management must be carried out professionally, transparently, and accountably so that its benefits can be felt to the fullest by the mustahik (those entitled to receive zakat) (Saidurrahman 2013;

Solikhul Hadi 2013). The existence of the National Zakat Agency (BAZNAS) as a non-structural government institution is based on Law Number 23 of 2011 concerning Zakat Management (Indonesia 2014). This regulation, which was later reinforced by Government Regulation Number 14 of 2014 (Indonesia 2014), gives BAZNAS full mandate to manage zakat nationally. This task covers a comprehensive management cycle, from planning, implementation,

control, to reporting and accountability for the collection, distribution, and utilization of zakat.

In carrying out the mandate of the law, BAZNAS plays a very important role through two main functions. BAZNAS functions directly as an institution that collects and distributes zakat. BAZNAS also acts as a conductor for all zakat managers in Indonesia. As a national coordinator, BAZNAS carries out eight strategic functions. One of the main pillars of this coordination function is supervision through a mechanism for reporting on the implementation of zakat management. The reporting obligation is not only to fulfill administrative aspects, but also a form of public transparency and sharia accountability. To strengthen this governance, BAZNAS Regulation Number 1 of 2023 concerning Reporting on the Implementation of Zakat, Infak, Sadaqah, and Other Religious Social Funds (ZIS-DSKL) has been issued (Indonesia 2023). This regulation requires all zakat administrators to submit reports periodically (every six months and at the end of the year). This provides an overview of the effectiveness of the program and the achievement of organizational targets. The transparency of fund flows must be in accordance with applicable accounting standards. Although the regulatory framework has been strictly established, the effectiveness of national data collection and integration still faces various challenges. Timeliness, data accuracy, and compliance of zakat administrators with BAZNAS Regulation Number 1 of 2023 are key for BAZNAS in carrying out its function as national coordinator (Indonesia 2023). Without a

robust reporting system, the control and evaluation functions of national zakat management cannot run optimally.

Zakat plays an important role in the socio-economic development of Muslims (BAZNAS RI 2025). As a means of utilizing wealth, zakat not only functions as a form of vertical worship, but also as a real solution in overcoming poverty and empowering communities. In North Sumatra Province, the management of zakat, infak, and sadaqah (ZIS) is an integral part of the regional development vision outlined in the 2025-2029 RPJMD to create a superior, advanced, and sustainable region through the spirit of “Kolaborasi Sumut Berkah” (North Sumatra Collaboration for Blessings) (Provsu 2025).

However, in practice, there are still major challenges in optimizing the potential of zakat in North Sumatra. The North Sumatra Provincial Government, under the leadership of Governor Muhammad Bobby Afif Nasution, has set a zakat collection target of IDR 28 billion for 2025. This target was set so that the beneficial impact of zakat could reach more people (mustahik) and encourage them to transform into zakat givers (muzakki) (Provsu 2025).

Conditions on the ground show a significant gap between targets and actual results. Data shows that as of September 2025, the amount of zakat collected and distributed has only reached IDR 7.43 billion, or around 26.5% of the annual target. In fact, the funds that have been distributed have proven to provide tangible benefits to 6,512 mustahik through the five pillars of the main program, namely education, health, humanity, economy, as well as da'wah and advocacy (BAZNAS RI 2025; Provsu 2025).

This low achievement indicates the need for acceleration in the collection strategy. The main problem faced is the lack of optimal synergy between institutions (Adewale Hamzat 2016; Da Costa, Rachmawati, and Laksana 2022). To achieve the remaining target in the last quarter of 2025, it is necessary to strengthen collaboration between Baznas North Sumatra and various other zakat collection institutions, such as the Zakat Collection Agency (LAZ), the Zakat Collection Unit (UPZ), and philanthropic institutions such as Dompot Dhuafa (Aslami et al. 2025; Syafira Fauzia, Mulatsih, and Alexandi 2021; Zein, Tanjung, and Siregar 2025).

Without solid collaboration and transparent, professional management, the enormous potential of zakat in North Sumatra will not be fully realized. Therefore, strategic steps are needed to strengthen zakat governance so that it can become a driver of economic development that has a broad and sustainable impact on the people of North Sumatra (Utara 2025).

The performance report up to September 2025 shows significant challenges in achieving annual targets. With only one quarter remaining, acceleration measures are needed that focus not only on numbers but also on strengthening the foundation of public trust. While prior studies have examined digital zakat transformation at the national level (Bustami et al. 2024; Mubarok et al. 2023), and blockchain-based transparency in Islamic fintech (Omar and Khairi 2021), a significant gap persists: existing literature has not sufficiently examined how Integrative Communication can bridge the trust deficit within regional BAZNAS offices operating in multi-ethnic,

multi-cultural contexts such as North Sumatra. Moreover, studies focusing on zakat communication tend to treat digital tools as solutions in themselves, without critically examining the internal organizational dynamics—specifically the "organizational silos" between digital teams and field officers—that determine whether technology actually reaches muzakki with consistent, trustworthy messaging. This study addresses that gap. Although the potential for zakat is enormous, the current realization is only 26.4%. This gap is caused by two main factors. The Trust crisis in the digital age (Bustami et al. 2024), has made muzakki (zakat payers) skeptical of the transparency of fund management on digital platforms due to a lack of personal interaction. The risk of fraud, in the form of threats of data misuse and cyber attacks on the zakat information system, has increased public anxiety, which hinders the conversion of intentions into transactions. To catch up with the target of IDR 20.6 billion for the rest of the year, organizations must integrate governance principles with human resource competencies (Provsu 2025; Utara 2025). Human resources are the face of an institution. The PROMANIS (Professional, Trustworthy, Consistent) standard must become a work culture to reduce the risk of fraud. Crucially, in the digital era, the nature of trust itself has transformed: from Interpersonal Trust (trusting a person) to System Trust (trusting a platform or technology) (Omar and Khairi 2021). This shift is the central communicative challenge BAZNAS North Sumatra must navigate. The proposed solution framework in this study rests on two mutually reinforcing pillars. First, PROMANIS

(Profesional, Amanah, Konsisten) human resources who function as the irreplaceable "high-touch" element—the relational bridge between system automation and muzakki confidence. Second, Integrative Communication (Komunikasi Integratif), adopted as the analytical lens throughout this study, which frames zakat governance not merely as a management problem but as a communication problem: how does BAZNAS transmit credibility, consistency, and accountability across fragmented channels in a cyber-physical Society 5.0 environment? Integrated Marketing Communication (IMC) is the operational tool used to navigate this reality—ensuring that BAZNAS speaks with "One Voice" across Instagram, field officers, audited reports, and community leaders simultaneously. The ultimate goal of this strategy is to synergize technology and human touch through Integrative Communication.

LITERATURE REVIEW

Concept of Society 5.0

The concept of Society 5.0 is a significant evolution from the Industrial Revolution 4.0. While Industry 4.0 emphasizes production efficiency through technology, Society 5.0 places humans at the center (human-centric) by utilizing the integration between cyberspace and physical space to overcome social problems (Deguchi 2018; Harayama 2016). This theory argues that human welfare in the future will not be achieved through separate digitalization, but through the total integration of physical reality and artificial intelligence. In previous societies (Society 4.0), humans accessed services through

internet networks in cyberspace to search for, retrieve, and analyze information in physical space (Harayama 2016; Hopkins et al. 2021). Information from the physical space is continuously collected by sensors into cyberspace. In cyberspace, this big data is analyzed by AI that exceeds human analytical capabilities. The results of this analysis are then returned to the physical space in various forms (robots, smart devices, or automated policies) to support human activities with precision. The core of this theory is Convergence (Mubarok et al. 2023). Cyberspace is no longer just a tool, but has transformed into a "simulation laboratory" for real life. It creates digital replicas of physical systems (such as cities or the human body) to predict problems before they arise in the real world. Technology no longer forces humans to adapt, but rather adapts to human needs, limitations, and diversity (Chaniago et al. 2024; Kiki Hardiansyah Siregar 2021). Society 5.0 is a social order in which the boundaries between cyberspace and physical space disappear through highly advanced data integration, with the aim of creating a resilient, inclusive, and human-oriented society.

Integrated Marketing Communications

This theory suggests that the effectiveness of communication is not determined by the number of channels used, but rather by how those channels resonate in the same tone. In the digital age, integrative communication serves as a bridge to remove the boundaries between physical (offline) and virtual (online) interactions (Azhar and Sikumbang 2018; Robert S. Littlefield, Deanna D. Sellnow

2021). The key to integrative communication is the “One Voice, One Look” principle. This means that the visual identity, tone of voice, and substance of the message received by muzakki when interacting directly with Promanis HR must be consistent with what they see on the app or social media. This aims to eliminate cognitive confusion and build credibility instantly. This principle gains additional theoretical depth through Media Richness Theory (Daft and Lengel): communication channels differ in their capacity to convey nuanced information. Face-to-face interactions with Promanis field officers constitute high-richness channels—capable of conveying empathy, spiritual sincerity, and responding in real time—while Instagram posts and chatbot notifications are low-richness channels suited for transactional updates. Effective IMC for BAZNAS therefore does not mean identical messages on all channels, but that the same core values are communicated at the appropriate richness level: building deep trust requires high-richness human interaction, while digital channels amplify reach and demonstrate institutional transparency. The consistent use of official visual identity, certified account numbers, and Sharia-compliance labels across all BAZNAS platforms constitutes Source Credibility management—a deliberate strategy to reduce the “Skepticism Crisis” identified in this study’s introduction. Zakat literacy, as a form of religious-civic education, must be disseminated across all touchpoints—not confined to Instagram alone—because low-richness digital platforms cannot resolve trust deficits rooted in interpersonal religious tradition. (Bustami and Sazali 2025; Don Schultz 2021).

Integration creates a multiplier effect where offline and online channels complement each other. Promanis HR provides in-depth education, builds emotional closeness, and demonstrates accountability directly (3A Principle) (Maesurah 2025; Muhammad Hasbi Zaenal 2025). They also provide fast access, ease of transaction, and real-time data transparency that can be validated at any time.

The message about “Sharia-compliant, Regulatory-compliant, NKRI-compliant” is disseminated simultaneously across all platforms. A prospective muzakki sees an advertisement on Instagram (Online), consults via WhatsApp (Online/Hybrid), and verifies when meeting with an officer in the field (Sikumbang et al. 2023; Sikumbang and Siahaan 2020). Feedback from offline interactions is used to improve online content, and vice versa, so that the risk of fraud can be detected earlier through integrated reporting.

Integrative Theory of Zakat Intentions in the Digital Age

This theory integrates elements from the Theory of Planned Behavior (TPB) and Technology Acceptance Model (TAM) adapted to the context of Islamic philanthropy. Trust is the most important variable. In the digital age, trust is not only interpersonal, but also encompasses institutional and technical aspects. This represents a paradigmatic shift: from Interpersonal Trust (trusting the amil as a moral individual) to System Trust (trusting the e-Zakat platform as a secure, legitimate infrastructure) (Omar and Khairi 2021). A productive scholarly controversy frames this distinction: while Harayama (2016)

advocates for total digital integration as the path to human-centered welfare in Society 5.0, Omar and Khairi (2021) caution that in religious giving contexts, digital systems alone cannot replace the "human touch" required to build and sustain trust. This study resolves the tension by arguing that PROMANIS human resources serve as the relational bridge between both trust forms—their professional conduct validates the system's institutional integrity, while their interpersonal warmth fulfills the spiritual dimension of zakat that algorithms cannot replicate (Irwanty and Ritonga 2023; Omar and Khairi 2021). The belief that institutions are managed by Promanis (Professional, Trustworthy, Consistent) human resources. The belief that digital platforms are protected from the risk of fraud and cyber attacks (Sikumbang A. T 2014; Yanti Ritonga 2018).

The intention of muzakki increases significantly when institutions can demonstrate compliance through the following principles: first, providing spiritual satisfaction that funds are managed in accordance with Allah's law. Second, reducing the perception of legal risk and ensuring that funds are not misused for illegal activities (Rani Hartati Tarigan and Elfi Yanti Ritonga 2024; Ritonga 2018; Ritonga et al. 2023). In the digital age, intentions are often hampered by perceived risks related to personal data security and the possibility of malpractice. Integrative communication plays a role in reducing these risks.

METHOD

This study adopts a qualitative approach with a case study design. This approach was chosen to explore in depth

how BAZNAS North Sumatra Province integrates the 3A principles and Promanis human resources in facing the challenges of digitalization and the risk of fraud, with the aim of achieving the 2025 budget realization target. BAZNAS North Sumatra Province was specifically selected as the case for several theoretically significant reasons: it operates under a clearly defined annual collection target (IDR 28 billion for 2025), faces a uniquely measurable trust-gap (only 26.5% realization as of September 2025 despite substantial digital investments), and represents the intersection of multi-ethnic cultural complexity (Batak, Malay, Javanese communities) with digital transformation—a configuration that makes it an instrumental case (Stake 1995) for studying Integrative Communication under real-world pressure. No existing study has specifically examined BAZNAS North Sumatra through a communication theory lens, making it both a practically urgent and academically novel site of inquiry. Integrated communication strategies, the effectiveness of digital platforms, and financial/annual performance reports are the main focus (Babbie 2013; Silverman David 2011). Data was collected through three main techniques to ensure validity through data triangulation. Systematic observations were made of BAZNAS North Sumatra's digital communication channels (official website, Instagram, Facebook). This constitutes Technique 1: Systematic Content Analysis—evaluating not merely descriptive metrics (follower counts, bio information) but examining each platform through Dialogic Communication Theory (Kent and Taylor) and Digital Public Relations frameworks,

assessing whether BAZNAS uses these channels for genuine two-way dialogue with muzakki or primarily as top-down broadcast outlets. This framing is critical: in communication marketing theory, zakat literacy must be disseminated broadly across all touchpoints—sermons, community leaders, workplace units (UPZ), and digital platforms—not Instagram alone. Technique 2 is Document Analysis of primary organizational texts: audited financial reports, annual program reports, and BAZNAS Regulation No. 1/2023 compliance records. Technique 3 is Secondary Data Analysis of aggregate statistical indicators (zakat realization figures, national BAZNAS benchmarks) and published academic literature on zakat communication—explicitly distinguished from Technique 2 in that it draws on external research findings rather than BAZNAS's own primary organizational documents. Across all three techniques, the specific communication phenomena under analysis are: content framing (the language and imagery used to convey the 3A principles), channel strategy (how messages are differentiated across high- and low-richness platforms), and responsiveness indicators (evidence of dialogic vs. broadcast communication patterns) (Babbie 2008; Matthew B. Miles, A. Michael Huberman 2014; Rachman 2024). The focus of the observations included transparency of reporting, responsiveness to muzakki, and educational content on transaction security (fraud mitigation). Analysis was conducted on official documents such as Annual Reports, audited Financial Reports, and statistical data on zakat realization up to September 2025. Secondary data

was also collected from zakat regulations, scientific journals related to integrated communication, and the 3A principles (Creswell 2009; Neuman 2014).

Data analysis was conducted using an interactive model developed by Miles, Huberman, and Saldana. This process involved summarizing and selecting key data from social media observations and figures contained in annual reports. The data is presented in a comparison table format (Target vs. Actual) and descriptive narratives that illustrate the digital communication patterns applied (John W. Creswell 2018; LEAVY 2017). In addition, solutions are formulated to create synergy between technical aspects (3A) and human aspects (Promanis HR) in order to bridge the gap between targets and actual results.

RESULT AND DISCUSSION

Results

Based on observations of the information dissemination patterns of BAZNAS North Sumatra, the main message is constructed through three dimensions of compliance. First, sharia compliance: BAZNAS North Sumatra communicates that every process of zakat collection and utilization has been verified by the Sharia Supervisory Board (DPS). This message is conveyed with the label "Sharia Compliant" on every distribution program (Ibnu Sa'dan, Syukur Kholil 2025). Second, regulatory compliance, credibility is built by highlighting the transparency of financial reports audited by a Public Accounting Firm (KAP) with an "Unqualified Opinion" (WTP) (BAZNAS RI 2025). The publication of these audit results is clear evidence of compliance with Law No. 23 of 2011

(Indonesia 2014). Third, secure for the Unitary State of the Republic of Indonesia, communication is focused on the role of zakat in supporting government programs (such as poverty alleviation and stunting prevention in North Sumatra) to ensure that zakat funds strengthen social cohesion and state sovereignty (Provsu 2025).

Although artificial intelligence (AI) technology and automation systems facilitate zakat transactions, the psychological aspect of muzakki still requires personal interaction. Observations show that automation often creates emotional distance. Chatbots or applications can answer technical questions (e.g., “What is the nishab for zakat?”), but they fail to provide empathy when muzakki are in certain spiritual conditions or experiencing deep doubts (Arno and Mujahidin 2024; R. Zulham 2025). Employees serve as an emotional bridge that humanizes technology. The human touch here is not just face-to-face, but the quality of interaction that reflects care, appreciation, and sincerity (Bustami 2026; Rizqi Nur Rachmi and Reskino 2023).

In this age of automation, the administrative responsibilities of amil (Promanis HR) are now handled by the system. This change shifts the role of employees to: First, employees play an active role in providing education that touches on the religious aspects of muzakki, which is difficult for algorithms to do in depth. Second, handling complex zakat cases (such as corporate zakat or crypto assets) that require in-depth fiqh considerations and two-way discussions (Bustami, Arifin, and Samosir 2025; Nopianti and Andayani 2026).

The implementation of a digital

platform in zakat management (e-Zakat) has transformed the traditional paradigm into a data-driven and automated system. Based on an analysis of Society 5.0 trends, the integration of technologies such as Blockchain, Artificial Intelligence (AI), and the Internet of Things (IoT) has enabled the creation of a more inclusive zakat ecosystem (Deguchi 2018; Harayama 2016; Omar and Khairi 2021). The use of Application Programming Interfaces (API) connects banking, population, and zakat collection system data. A public dashboard displays cash inflows (muzakki) and cash outflows (mustahik) in real time. High-level encryption is used to protect donor privacy while maintaining transparency in distribution amounts (Muhammad Hasbi Zaenal 2025).

This analysis outlines how an entity (business or organization) aligns its messages to remain consistent yet contextually relevant across social media, mobile apps, and conventional services. Based on observations of cross-platform campaigns, the key to successful integration lies in a “Single Voice Policy” (Putri et al. 2025). Although content formats may change, the core value proposition remains the same. Focus on engagement and visuals. Messages are delivered in fragments (small pieces) to pique curiosity. Focus on personalization and transactions. Messages here are more functional (e.g., promotional notifications relevant to purchase history). Focus on human experiences. Messages are reinforced through direct interactions that validate what consumers see in digital media (Zahara et al. 2023).

BAZNAS North Sumatra has successfully integrated local values such as “Dalihan Na Tolu” (Batak community)

and the principle of “Kekeluargaan/Gotong Royong” (Malay and Javanese communities in North Sumatra) into its zakat da’wah messages (Dinda Oktavia et al. 2025). Research shows that messages using local terminology are more easily accepted because they are not considered mere administrative instructions, but rather a manifestation of social concern that is deeply rooted in customs. The approach used is Local Wisdom. The use of pantun (Malay poetry) in socialization (Malay culture) and a persuasive approach through traditional leaders (Raja Adat/Penghulu) are also applied. In the structure of North Sumatra society, the role of religious leaders who are also traditional leaders is very central. BAZNAS North Sumatra applies a two-step flow communication model, in which the message of zakat is first conveyed to community leaders, who then pass it on to the citizens (muzakki) (Budi Santoso, Siti Landy Havivi 2021; Dinda Oktavia et al. 2025; Muin 2020). BAZNAS North Sumatra not only uses formal Indonesian, but also incorporates regional languages in its campaign materials (posters, short videos, and sermons). The community feels an emotional connection with the zakat institution (Genot 2018). Theoretically, this is in line with the Communication Accommodation Theory, in which communicators adjust their style of speech to their audience in order to reduce social distance.

Discussion

Converting Compliance into Credibility

In organizational communication theory, transparency is an important element of accountability. BAZNAS North

Sumatra utilizes annual reports and infographics on social media to transform complex regulatory data into information that is easier for muzaki (zakat payers) to understand. When the public sees that funds are managed in accordance with state regulations (regulatory safety), skepticism towards philanthropic institutions decreases. The Aman Syari principle serves as moral legitimacy (Muhammad Hasbi Zaenal 2025). In the religious region of North Sumatra, the involvement of religious leaders and the publication of fatwas on zakat management in BAZNAS communications are very effective (Schultz 2019). This creates a sense of spiritual security for muzaki that their religious obligations have been carried out correctly. The application of Aman NKRI is evidenced by the alignment of BAZNAS North Sumatra’s programs with regional development goals (Zulham, Sazali, and Ritonga 2025). By communicating that zakat contributes to the development of community infrastructure or provides business capital assistance to the people of North Sumatra, BAZNAS positions itself as a strategic partner of the government, not merely an independent social institution.

Promanis Human Resources as Communicators

Zakat is an instrument based on trust. Before examining those dimensions, it is important to clarify the governance architecture of PROMANIS deployment. The available evidence from BAZNAS institutional documents suggests this standard operates in a top-down manner: professional competency standards are set at the national level (Puskas BAZNAS)

and cascade to provincial offices. However, according to IMC theory (Schultz and Kitchen 2019), the primary internal barrier to achieving "One Voice" is organizational siloing—where the social media team, the field officer team, and the financial reporting team operate without shared data or narrative coordination. This study infers the presence or absence of PROMANIS competencies from observable communication artifacts (response quality on social media, consistency of messaging across platforms, coherence between audit findings and public communications) rather than from direct staff interviews—a methodological limitation acknowledged here. Critically, for trust-building to be authentic rather than performative, a bottom-up feedback mechanism is equally necessary: BAZNAS should systematically survey what muzakki actually want from their interactions with the institution, so that PROMANIS standards respond to community expectations rather than merely to institutional benchmarks. The absence of documented stakeholder satisfaction surveys represents a gap that future research should address. In this analysis, the behavior of Promanis Human Resources (HR) as communicators covers three main dimensions: First, employees not only send rigid notifications, but are also able to provide personalized responses (for example: praying for the specific blessings of the muzakki). Second, the speed in responding to complaints or consultations about zakat outside of the automatic response scheme is an added value that can increase the satisfaction of muzakki. Third, honesty in delivering zakat distribution reports, both verbally

and non-verbally, strengthens the image of the institution (Arno and Mujahidin 2024; Nurul Huda, Novarini, Yosi Mardoni 2015; Ramadhan, Harahap, and Rozi 2024).

This discussion shows that the combination of technological efficiency and warm employee behavior results in the concept of "High Tech, High Touch" (John Naisbitt 2020). Muzakki tends to choose to stay (retention) at institutions where employees can establish good relationships (*silaturahmi*) compared to institutions that only have sophisticated applications. Automation serves as a tool to achieve efficiency, but the behavior of Promanis human resources acts as an instrument to build emotional connections (Aqbar 2024). The future success of zakat institutions depends not only on the sophistication of their systems, but also on the extent to which their employees can provide a sincere human touch in every interaction with muzakki.

Effectiveness in Preventing Fraud

The use of digital platforms in Society 5.0 does not only focus on automation, but also on humanizing technology in solving social problems, including fraud. One of the main problems in conventional zakat management is the "dark gap" between the collection and distribution processes. Every transaction has a permanent digital trail (especially when utilizing Blockchain technology) (Rizqi Nur Rachmi and Reskino 2023). This reduces the possibility of financial statement manipulation by certain individuals. The use of AI and Big Data plays a role in verifying the eligibility of zakat recipients with high accuracy, thereby preventing distribution

to “fictitious recipients,” which is often a mode of corruption (Khoerulloh and Sharin 2025).

Real-time transparency is the solution to the challenge of public distrust. When muzakki can track their funds until they reach the right hands through app notifications, public loyalty and participation will increase significantly. Although technically adequate, this discussion also highlights several obstacles: first, the technological access gap in remote areas for beneficiaries (mustahik). Second, the need for education for zakat administrators (amil) in operating complex systems (Widyanata 2021). The digitization of zakat in the context of Society 5.0 has the potential to create a system that is accountable, fast, and minimizes the risk of fraud (NAJED 2015). Real-time transparency serves as an effective social control tool, ensuring that every rupiah donated has a direct impact on poverty alleviation.

Analysis of Cross-Channel Message Integration

Integration is not simply a matter of copying identical messages across all channels. According to Schultz & Kitchen's theory, effective IMC requires strategic coordination of all brand messages (Don Schultz 2021). On social media platforms such as Instagram, messages can take the form of visual aesthetics, while in conventional services (such as brochures or frontline staff), these messages are transformed into more in-depth technical information (Siregar et al. 2024; Young 2014). Inconsistencies between the promises made on social media and the

reality of conventional services can cause “cognitive dissonance” in consumers. The use of applications serves as the main bridge. Data obtained from applications enables conventional services to provide personalized experiences (Cherry Annisa Febrianty, Malika Regyta Cahyani 2023).

The CRM (customer relationship management) system ensures that complaints submitted via social media are known to conventional service officers, so that consumers do not need to repeat their story (Barkah 2020; Zulham 2025). This is a very important form of Horizontal Integration. The biggest obstacle is often “Organizational Silos,” where social media teams do not communicate with operational teams in the field. Message integration requires a technological infrastructure that supports real-time information flow so that the narrative built in the digital space is not interrupted when it enters the physical space (Burnett 2023; Zulham, Ristati 2025). Successful message integration occurs when consumers experience a seamless experience. Social media serves as the entry point, applications as personal assistants, and conventional services as the ultimate solution providers. All three are connected by a strong brand identity thread (O'Donohoe and Kelly 2010).

Local Culture-Based Zakat Communication Model at BAZNAS North Sumatra

The effectiveness of this model lies in the level of trust. In North Sumatra, compliance with the directives of traditional leaders is often as high as compliance with formal laws (Muhammad Irwan Ariffin et al. 2025). By engaging them, community resistance to zakat can be minimized.

The cultural approach taken by BAZNAS North Sumatra has changed the perception of zakat from merely a “rigid religious obligation” to “part of the identity and concern of the people of North Sumatra” (Erlita and Putri 2025; Sa’dan 2025). This has proven effective in increasing the number of new muzakki and strengthening the loyalty of old muzakki through a more humane and down-to-earth approach.

CONCLUSION

The synergy between 3A (Automation, Analytics, AI/Augmentation) and Promanis (Human Professionalism) is not merely a combination of tools and labor, but rather the creation of an ecosystem. In the 5.0 era, technology no longer serves to replace humans, but to expand their capabilities. First, the 3A system functions as a “machine” that ensures efficiency, data accuracy, and operational speed. Second, promanis acts as a “captain” that provides a touch of ethics, creativity, and empathy that machines do not have. Third, integrative communication functions as a “lubricant” that ensures data from the system can be translated into humane policies and that the human vision can be executed with precision by the system.

Without integrative communication, there will be a gap between the sophistication of the system and the understanding of human resources, which can result in ineffective technology investment.

Recommendations

Don't just invest in hardware, but also in skills development. Focus human resource development on skills that fall under High Order Thinking Skills (HOTS),

such as complex problem solving and emotional intelligence, so that they can manage the 3A system wisely. Ensure that the system built has an intuitive interface. Systems should be designed to support people, not hinder them. Leverage data analytics to provide relevant insights for managerial decision-making. Create communication channels that connect every department to the data center. Integrative communication means no more information silos; every part of the organization must have access to the same data to move in harmony toward a greater goal. Conduct regular audits to assess the extent to which the 3A system supports human productivity. If people feel burdened by the system, or if the system does not provide accurate data, integrative communication should be used as a tool for recalibration.

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