

The Strategy of Ziswaf Ctarsa Institution in Increasing Public Trust through Social Media

Hani Yuniani

hany.hun@bsi.ac.id

Mike Indarsih

mike.mih@bsi.ac.id

Fajar Diah Astuti

fajar.fja@bsi.ac.id

Horidatul Bakiyah

horidatul.hbk@bsi.ac.id

Muhammad Zulfikar

44190365@bsi.ac.id

Universitas Bina Sarana Informatika

ABSTRACT

Public trust is an essential aspect of a non-profit organization like ZISWAF CTARSA. The existence of public trust will increase the amount of public fundraising in the form of zakat, infaq, endowments and sadaqah, which will then be distributed to those in need. Public trust allows the ZISWAF CTARSA institution to carry out its business objectives smoothly. The purpose of this research is to find out the strategy of the ZISWAF CTARSA Institute in increasing public trust and to find out how optimal the content of the ZISWAF CTARSA Institute is in building public trust. The method used is a qualitative method. Sources of data in the form of primary data, namely interviews and observations. And secondary data sources in the form of documentation studies. Data analysis used qualitative techniques, which included inductive, deductive and comparative analysis. The results of the study show that the communication strategies implemented include: a) A team that is specifically responsible for social media management, b) Consistency of communication styles on social media, c) Interesting and trend-following content, d) Digitalization of zakat, e) Open communication with the public through social media and f) Development of artificial intelligence to analyze zakat management and the impact of implementing the program. Then, the primary strategy for creating public trust is by sharing content that contains sharing of success stories and testimonials from beneficiaries. However, this strategy could be more effective. The image of the ZISWAF CTARSA institution is a wish image. The ZISWAF CTARSA Institute runs a business by applying CSR principles, which are its identity and image as a company that aims to be able to help people experiencing poverty and prosper the community equally.

Key words: Organizational Image, Public Trust, Social Media, Communication Strategy, ZISWAF CTARSA

INTRODUCTION

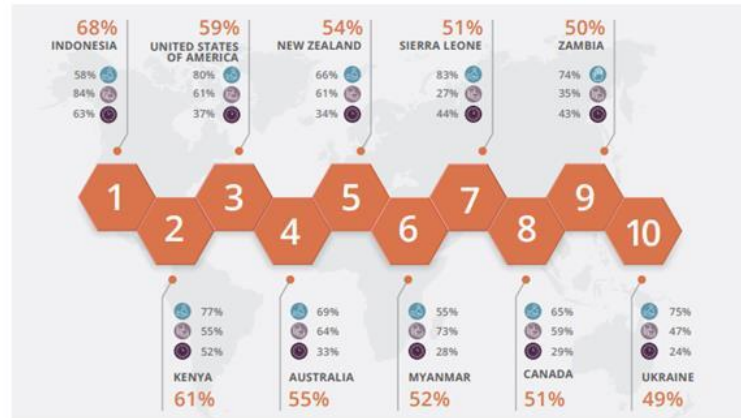
ZISWAF CTARSA Institution was formed from the noble ideals, determination and good intentions of Chairul Tanjung, and his wife, Anita Ratnasari Tanjung. Based on the author's pre-research data, ZISWAF CTARSA Institution, located at Menara Bank Mega Syariah, Kuningan, South Jakarta, is an amil zakat institution from a *philanthropic* institution CTARSA Foundation owned by a well-known entrepreneur, Chairul Tanjung and his wife Anita Ratnasari Tanjung. This foundation was formed in 2004 during the 2004 Aceh Darussalam tsunami disaster. After 17 years passed. Chairul Tanjung and Anita Ratnasari Tanjung realized that the management of zakat and waqf can be a very effective instrument in cutting the chain of poverty by improving the quality of life of the community. Therefore, they decided to expand the scope of CTARSA *Foundation's* services by establishing the CTARSA ZISWAF Institute. CTARSA ZISWAF Institution embraces the TOP principle as an institutional culture. They are committed to transparency in the management of zakat and waqf funds by ensuring that there is no 0% fee deduction given to the zakat manager (*hak amil*) and waqf manager (*hak nazir*). It ensures that all funds channelled can be fully utilized to help people in need.

The presence of the national-scale ZISWAF CTARSA Institution with the tagline TOP (Transparent 0% Amil Rights and Nazhir Rights and Productive) is a unique phenomenon because it has changed the existing zakat system in Indonesia. It became a topic of debate at the Coordination Meeting of the National Amil Zakat Agency (RAKOR BAZNAS) in 2023. Most of the National Amil Zakat Institutions (LAZNAS) in Indonesia are facing new challenges as most of their income and operations come from the 2.5% deduction from the amount of zakat collected.

According to (2013), the rapid development of technology and the shift of information media from conventional to social media affect the way people consume information, and this can change the way we do activities, socialize and do work. It is one of the indicators in the process of intensifying zakat collection, more than that, zakat institutions in Indonesia, both the National Zakat Agency (BAZNAS) and the Amil Zakat Institution (LAZ), cannot eliminate the manual method of collecting zakat, so what is done is to integrate manual and digital zakat collection. (Rahman, 2021)

The number of Muslims in Indonesia is the largest in the world. As the majority, the potential for zakat collection should also be huge. Add to that the fact that we are so "light-hearted" that the *Charities Aid Foundation (CAF)* has named Indonesia as the most generous country in the world. Indonesia twice ranked first in *CAF's World Giving Index*. The first time, when the annual index was published in 2018, with a score of 59%. The most recent was in 2022 *CAF* has again placed Indonesia

at the top of the *World Giving Index* with a higher score of 68%. Based on the *World Giving Index* assessment, eight out of 10 Indonesians donated in 2022. Indonesia's volunteer rate is also three times higher than the global average (*Charities Aid Foundation, 2022*).



Exposure to CAF Research Results
Source: *Charity Aid Foundation*

From these facts, we can imagine how significant the potential of zakat in Indonesia is. Based on the Indicators of Zakat Potential Mapping (IPPZ), as of 2019, Indonesia's zakat potential was recorded at IDR 233.8 trillion or equivalent to 1.72% of GDP in 2018, which was IDR 13,588.8 trillion (Puskas BAZNAS, 2019) While the total potential of zakat in Indonesia in 2020 is 327.6 trillion (Puskas BAZNAS, 2020).

In the book *Multiplatform Digital Fundraising: Strategies for Optimizing Digital Technology to Raise Donations*. Changes in people's lifestyles in transactions are also an opportunity for us to increase collections. People are accustomed to transactions through e-commerce, e-wallets or other payment applications. (Arifin and Hafiza, 2022: 125)

With the changes in people's habits in their activities, amil zakat, infaq, sadaqah, and waqf (ZISWAF) institutions must have innovative strategies for muzaki and wakif (donors). Many factors determine competitive advantage, one of which is by innovating products. According to (D. Prasetyo 2020: 37), innovation is an attractive new inspiration that can be proposed. Innovation must continue to be done in order to compete with other Amil Zakat institutions.

Service innovation towards digital is a good development for Amil Zakat institutions in Indonesia. It is supported by the development of digital utilization in Indonesia, which tends to increase every year. Based on data from *We Are Social and Hootsuite* in 2021, the number of social media users in Indonesia reached 160 million people or around 58% of the total population of Indonesia. Social media users in Indonesia are dominated by the younger generation, where around 90% of

social media users are under 35 years old.

In addition, social media users in Indonesia tend to be more active on mobile platforms, with around 99% of users accessing social media through mobile devices such as smartphones.

- a. *YouTube* users in Indonesia are 93.8% of the population.
- b. *Whatsapp* users in Indonesia are 87.7% of the population.
- c. *Instagram* users in Indonesia are 86.6% of the population.
- d. Facebook users in Indonesia are 85.5% of the population. *Facebook* users in Indonesia are 85.5% of the population.

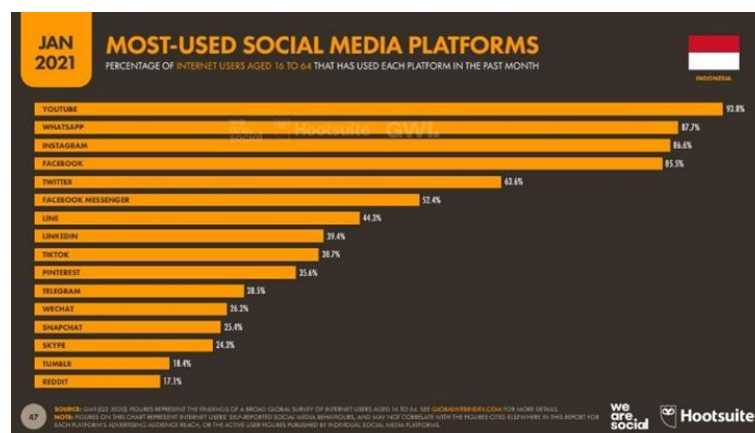


Figure 2. 2021 Social Media Platform Research, We are Social & Hootsuite
 Source: Research on Social Media Platforms that are widely used in Indonesia Year 2021, We Are Social & Hootsuite

Increasing the achievement of the target of muzaki giving zakat is the impact of muzaki's satisfaction with the institution's services. According to Kriswibowo et al., (2021) trust can be defined as the desire to rely on relationships with others that are based on inner beliefs. In addition, trust can also be interpreted as a person's hope to control others through spoken words. Moreover, trust begins to grow when Muzaki and Mustahik or wakif (beneficiaries) have a good relationship with each other, so this becomes a positive value; that trust grows with the institution providing program reports through social media.

In maintaining public trust, institutions must implement a communication strategy to maintain appropriate public trust, namely by demonstrating transparency and accountability in the management of zakat funds, complying with sharia principles, actively interacting with the community, showing tangible evidence of program success, and forming communities that are actively involved in social programs. By implementing these steps consistently, it is expected that zakat institutions can build trust and support from the community through social media.

This situation attracts the author to research how to increase public trust in ZISWAF CTARSA through social media. This research will explore strategies and approaches that are effective in building public trust in this institution, especially

considering the responses and debates that occur in the zakat institution community in Indonesia.

LITERATURE REVIEW

According to (Effendy, 2015, p. 32), every development in a field today requires a communication strategy. The success of communication is highly dependent on the strategy used. Communication strategy combines communication planning and communication management to achieve the desired goals. To achieve these goals, communication strategies must be applied tactically, with approaches that can change according to the situation. In designing a communication strategy, it is essential to consider the context and conditions when communicating. Understanding the characteristics of the audience and the impact that communication can have will influence the selection of appropriate communication methods. Communication strategy is also understood as an essential pillar that opens opportunities in an effort to accelerate the sustainability of a development plan, not least in the scope of marketing (Heris, 2016).

Public Trust Theory is an essential concept in understanding the political and social dynamics of a country. High levels of public trust can strengthen government legitimacy, reinforce social cohesion, and facilitate cooperation between government and society. Conversely, a lack of public trust can hinder government performance, cause social instability, and result in policy non-compliance. Therefore, governments need to build and maintain public trust through transparency, accountability, community engagement, and fair policies.

According to (Antiny Masfiel, 2008), social media is a medium that makes it easy for users to participate, share, and create roles, mainly through blogs, social networks, Wikipedia, and other forums. Meanwhile, Andreas Kaplan and Michael Heinlein explain that social media is a group of internet-based applications built on Web 2.0 ideology and technology that allows the creation and exchange of *user-generated content*. Boyd's opinion in the same study states that social media is a collection of software that allows individuals and communities to gather, share, communicate, and, in some cases, collaborate or play together. Social media has strength in *user-generated content*, in contrast to content produced by editors in traditional mass media.

METHOD

Design and Samples

The method used is a qualitative method. In qualitative research, researchers seek to understand the perspectives and experiences of research subjects as well as possible. Some data collection methods commonly used in qualitative research include interviews, observation, and document analysis. Researchers can also apply an inductive analysis approach, where findings and patterns that emerge from the

data are discovered directly through in-depth analysis (Murdiyanto, 2020).

Instrument and Procedure

Sources of data in the form of primary data, namely interviews and observations. And secondary data sources in the form of documentation studies.

Data Analysis

Data analysis used qualitative techniques, which included inductive, deductive and comparative analysis.

RESULTS AND DISCUSSION

CTARSA ZISWAF Institution's Strategy for Increasing Public Trust through Social Media

Over the past few decades, the world has experienced four major transformations: globalization, democratization, information and communication technology. These changes have contributed to building public awareness and changing public perceptions of government. Public trust is not something that comes by itself but something that is very dynamic and must be managed. Public trust is an essential variable for the realization of *good governance* (Putra, 2018). As happens at the CTARSA ZISWAF Institution, making payments of zakat, infaq, and waqf can be done either manually or with the help of technology. The purpose of paying zakat, infaq and waqf is the hope that it can be distributed safely and in accordance with the target recipients of zakat. One of the strategies to restore public trust is the principle of *participatory governance*. Participatory companies prioritize participation and transparency in increasing public trust.

Participatory governance is a model of governance that originates from the democratic state system. A book by Hubert Heinelt (2010) entitled *Governing Modern Society: Toward Participatory Governance* explains that the main element of democracy is population participation. So, it can be said that an excellent democratic country is a country that can provide space for its population to participate in a government order. In its usefulness, participatory governance has functions that will be able to contribute in three different ways to improve the quality of decision-making. Among them, (1) they increase the opportunities for mutual accommodation through the exchange of arguments; (2) they provide higher levels of trust among the participants; (3) they allow them to introduce a longer time in their calculations for present and future decisions. A similar view is also expressed by Wampler & McNulty (2011), who state that participatory governance consists of state-sanctioned institutional processes that allow citizens to exercise their *voice* and *vote*, which then results in the implementation of public policies that can produce changes in society.

The ZISWAF CTARSA Institute carried out the form of participatory governance by creating open communication through social media space, especially Instagram. The use of social media by government agencies is one of the innovations in maximizing technology. In the book "Maximizing the Use of Social Media in Government Institutions", compiled by the Directorate General of Public Information and Communication, the Ministry of Communication and Information explained that one of the benefits of using social media is to restore public trust that has dropped.

Restoration of trust through social media requires a mature and structured communication strategy so that the trust recovery strategy can successfully achieve its goals. According to Effendy (2011), a communication strategy is effective planning in delivering messages so that communicants easily understand them and can accept what has been conveyed so that it can change one's attitude or behaviour. The communication strategy carried out by ZISWAF CTARSA is quite intensive to achieve effective communication and gain public trust. These strategies include:

1. A team specifically responsible for social media management

The critical role of Human Resources in the organization is that all potential resources owned by humans can be utilized in an effort to achieve success in achieving goals both personally, individually, and in the organization (Bukit et al., 2017). The composition of a competent team is able to create a good communication strategy to achieve organizational goals. ZISWAF CTARSA, as a non-profit organization and financial manager, has an important goal, namely public trust that they want to pay zakat, infaq and waqf through ZISWAF CTARSA so that the institution's operations continue to run and do their job well, namely the welfare of the community. This team consists of individuals who are experienced in digital communication and marketing and a support team from TMS (Trans et al.).

2. Consistency of communication style on social media

Consistency in communication style also functions as an institutional identity and shows that ZISWAF CTARSA is professional and credible. The identity of ZISWAF CTARSA consistently uses the colour blue. Apart from the use of colour, ZISWAF CTARSA always displays content that contains education about zakat and how zakat can provide a more valuable and blessed life.

3. Engaging and on-trend content

Today's content creators strive to keep up with the latest trends in social media with the aim of going viral and reaching a large audience.

4. Digitalization of Zakat

According to Sukmana in Erwin (2020), digitization is the process of transforming media from printed, audio, and video forms into digital forms. Digitization is carried out to create a digital form document archive. Digitization requires equipment such as computers, *scanners*, source media operators and supporting *software*. The growth of digitization is starting to penetrate various sectors. One of them is growth in the digital economy. The digital economy is defined as a *virtual* arena where business is actually conducted, value is created and exchanged, transactions occur, and one-on-one relationships using internet

initiatives as a medium of exchange (Irawan et al., 2022). ZISWAF CTARSA carries out digitalization by providing payment of zakat, infaq, sadaqah and waqf through transfers via m banking or e-wallet.

5. Open communication with the community through social media

One of the social media used by the ZISWAF CTARSA organization is Instagram social media. In Instagram social media, content creators can establish communication through comments and *direct message* features. ZISWAF CTARSA provides many alternatives for the public to communicate with social media managers as representatives of ZISWAF CTARSA directly.

6. Development of artificial intelligence to analyze zakat management and the impact of implementing the program

Artificial intelligence can be defined as a knowledge mechanism that emphasizes the intelligent formation and assessment of tools that make mechanisms, as well as making computers think intelligently. Artificial intelligence technology is studied in various fields such as robotics, computer vision, artificial neural networks, natural language processing, speech recognition and expert systems (Rohman & Fauziah, 2008). Currently, ZISWAF CTARSA is trying to develop artificial intelligence to analyze zakat management and the impact of implementing the program. It is done with the aim of increasing the effectiveness of zakat distribution.

The primary purpose of ZISWAF CTARSA in using Instagram social media is to introduce the existence of products so that more people are aware of paying taxes, then create public trust in ZISWAF CTARSA as a trustworthy and targeted zakat management institution.

Optimizing the Content of ZISWAF Institution CTARSA in Building Public Trust

According to (2018), optimization comes from the word optimal, which means best or highest. Optimizing means making the best or highest. Meanwhile, optimization is the process of optimizing something, in other words, the process of making something the best or highest. To improve the optimal communication strategy, it is necessary to evaluate the social media communication strategy that has previously been carried out. Every strategy applied to communication on social media will be assessed for the success of the strategy. The assessment is also intended as a strategy evaluation. Evaluation is a process that includes measurement and possibly testing, which also contains decision-making about value. This opinion is in line with Arikunto's opinion, which states that evaluation is an activity of measuring and assessing. Both opinions above implicitly state that evaluation has a broader scope than measurement and testing (Aunurrahman, 2013).

Kelsey and Hearne (Suartha, 2017) say that the objectives of the evaluation are (1) determining the starting point of a program, (2) showing how far the progress obtained as a result of program implementation, (3) showing whether the program is appropriate or not, (4) showing program effectiveness, (5) helping to find weak

points in program implementation, (6) as a direction for skills and cooperation with surrounding potential, and (7) proving systematic planning, and (8) providing satisfaction to planners, implementers and evaluators.

Social media strategy measurement activities in increasing public trust, measured by:

1. Analyze the number of followers

The number of followers is analyzed by observing Instagram Insight. Instagram Insight is a service that provides information related to follower profiles as well as engagement, reach, and impressions obtained from content. This service can also provide information about when is the right time to upload content when adjusted to the desired audience type. For now, the number of ZISWAF CTARSA followers on Instagram is 5,036; this number is still minimal, only 0.006% compared to all Instagram users in Indonesia, reaching 89,150,000 users. But looking at the type of account that follows it, indicates that the account is a fake account that was deliberately created to increase followers or, in the term, namely, buying followers. Followers and the number of ZISWAF CTARSA followers do not show the actual numbers. The majority of ZISWAF CTARSA followers use unclear names with profiles showing users from abroad. After opening one of the @pre_mini_ follower accounts, it shows that the account was deliberately created as a sale and purchase of *followers* because it has more *followers*.

2. Level of engagement and responsiveness

The level of involvement and responsiveness of social media followers can be seen through *engagement*. Activities included in social media engagement activities are reading articles, clicking the like button on social media, commenting, or sharing specific articles through social media (Groth et al., 2018). Tsai & Men (2017) have revealed that social media *engagement* consists of three dimensions, namely *consumption*, *contribution*, and *creation*. Consumption is the lowest level of social media engagement; the indicators consist of reading comments and viewing images and videos. The contribution dimension is a moderate level of social media engagement; the indicators consist of asking and answering questions through social media. While the creation dimension is the highest level of *social media engagement*, its indicators consist of publishing and sharing videos and images consumed and contributed by others (Tsai & Men, 2017). (Tsai & Men, 2017) also suggested that organizations should foster opportunities for symmetrical communication in engaging respondents who have low levels of social media engagement. (Sondhi et al., 2017) state that *customer engagement* can build trust, commitment, loyalty, and consumer advocacy. (Haro-de-Rosario et al., 2018) state that the adoption of using social media platforms to post information will help build trust among customers. However, based on an observational study of Instagram social media shows that follower engagement and responsiveness still need to be improved.

3. Public trust survey

The survey is a measurement tool to see how followers respond to the content and activities carried out by ZISWAF CTARSA. Surveys can show public

perceptions of ZISWAF CTARSA's activities and illustrate public trust in zakat management carried out by ZISWAF CTARSA. Based on the analysis of the measurement of communication strategies to increase public trust, it shows that communication strategies on Instagram still need to be improved, so it is necessary to optimize communication strategies to increase effectiveness in building public trust. Optimization of communication strategies in social media needs to be improved; one of the optimizations carried out by ZISWAF CTARSA is by collaborating with television media to market ZISWAF CTARSA so as to make people aware of the existence of ZISWAF institutions. Publication of the activities of doing good carried out by ZISWAF CTARSA is carried out with the aim that many people know the activities of ZISWAF CTARSA and can provide transparency of zakat, infaq, sadaqah and waqf diseases that have been paid with transparency.

CONCLUSION

ZISWAF CTARSA is an institution for collecting and distributing zakat, infaq, sadaqah and waqf funds to mustahik or zakat recipients. The vision of ZISWAF CTARSA is to become a ZISWAF Institution that is *publicly trusted* to cut the chain of poverty through Education, Health and Community Empowerment services.

In an effort to gain public trust, the strategy is done through communication strategies through social media, especially Instagram. The strategies include: a) A team specifically responsible for social media management, b) Consistency of communication style in social media, c) Interesting content and following trends, d) Digitalization of zakat, e) Open communication with the community through social media and f) Development of artificial intelligence to analyze zakat management and the impact of program implementation. Then, the primary strategy for creating public trust is sharing content that contains success stories and testimonials from beneficiaries.

However, according to the results of measurements using a) Analysis of the number of followers, b) Level of involvement and responsiveness and c) Survey of the level of public trust. Shows that the communication strategy implemented on social media to gain public trust has not been optimal; this is shown by the number of followers, who are only 0.006% of all Instagram users in Indonesia, and the low responsiveness and engagement of followers.

ZISWAF CTARSA runs a business by applying the principles of *corporate social responsibility (CSR)*, which is its identity and image as a company that aims to help people experiencing poverty and improve the welfare of society equally. The application of *CSR* principles in ZISWAF CTARSA is by holding a volunteer program to carry out humanitarian tasks in areas in need, applying the concept of 0% Amil Rights and Nazhir Rights, meaning that ZISWAF CTARSA does not charge any fees and makes the mission of alleviating humanitarian and environmental crises an obligation and the main component of company operations.

REFERENCES

- Abdussamad, Z. (2021). *Qualitative Research Methods*. Syakir Media Press.
- Astari, N. (2021). Social Media as a New Media Supporting Mass Media for Political Communication in the Application of Agenda Setting Theory: A Scientific Review on Five Case Studies from Various Countries. *Journal of Business Information Technology and Systems*, 3(1), 131–142.
- Aunurrahman. (2013). *Learning and Learning*. Bandung: Alfabeta.
- Bukit, Benjamin, et al. (2017). *Human Resource Development Theory, Measurement Dimensions, and Implementation in Organizations*. Yogyakarta: Zahir Publishing.
- Chahal, H., & Rani, A. (2017). How trust moderates social media engagement and brand equity. *Journal of Research in Interactive Marketing*, 11(3), 312-335. <https://doi.org/10.1108/JRIM-10-2016-0104>
- Dikjen Kemkominfo. (2018). *Maximizing the Use of Social Media in Government Institutions*. Jakarta: Directorate General of Communication and Information Technology.
- Effendy, Onong Uchjana. (2011). *Communication Science. Theory and Practice*. Bandung: Workshop.
- Eriyanto. (2014). *Communication Research Methods (3rd Edition)*. Open University. <https://pustaka.ut.ac.id/lib/skom4436-metode-penelitian-komunikasi-edisi-3/>
- Fahrur, Feri Rohman, & Ami Fauziah. (2008). Designing an Expert System Application to Determine the Type of Developmental Disorder in Ana. *Media Informatika*, 6(1), 1-23.
- Groth, A., Buchauer, R., & Schlögl, S. (2018). Influence of Social Media Engagement on Sustainable Mobility Behaviour in Alpine Regions. In *Information and Communication Technologies in Tourism 2018* (pp. 186-199). Springer International Publishing. https://doi.org/10.1007/978-3-31972923-7_15
- Hallock, W., Roggeveen, A. L., & Crittenden, V. (2019). Firm-level perspectives on social media engagement: an exploratory study. *Qualitative Market Research: An International Journal*, 22(2), 217-226. <https://doi.org/10.1108/QMR-012017-0025>
- Harahap, N. (2020). *Qualitative Research* (H. Sazali (ed.)). Wal ashri Publishing.
- Haro-de-Rosario, A., Sáez-Martín, A., & del Carmen Caba-Pérez, M. (2018). Using social media to enhance citizen engagement with local government: Twitter or Facebook? *New Media & Society*, 20(1), 29-49. <https://doi.org/10.1177/1461444816645652>
- Heinelt, H. (2010). *Governing Modern Societies: Toward Participatory Governance*. London and New York: Routledge
- Huda, MN (2018). Optimization of Facilities and Infrastructure in Improving Achievement Student Learning. *Ta'dibi: Journal of Islamic Education Management*, 6(2).
- Irawan, Bambang, et al. (2023). *Basic Concepts of E-business*. Padang: PT Global Technology Executive

- Kotler, Philip & Keller, Kevin L. (2018). *Marketing Management*. 12th Edition. 2. Jakarta: PT Indeks.
- Marnelly, T.R. (2012). Corporate Social Responsibility (CSR): A Review of Theory and Practice in Indonesia. *Journal of Business Applications*, 2(2).
- Murdiyanto, E. (2020). *Qualitative Research Methods (Systematics of Qualitative Research)*. In Bandung: Rosda Karya.
http://www.academia.edu/download/35360663/METODE_PENELITAN_KUALITAIF.docx
- Novianti, E., (2021). *General Communication Theory and Its Applications*. Andi Publisher.
- Nugrahani, F. (2014). *Qualitative Research Methods: in Language Education*. STIBA Makassar.
- Nurrohman, B. (2017). Optimizing E-KTP Services to Improve the Validity of Population Data in Majasari District, Pandeglang Regency. *Journal 10 No. 6. Banten STISIP Banten Raya Pandeglang*
- Putra, M. Ade Rahman. (2018). *Increasing Public Trust Through Participatory Government (Study on the Implementation of Bojonegoro Regent Regulation Number 30 of 2013 concerning Public Participation-Based Development Innovation Management)*. Scientific Article.
- Raza, Erwin, et al. (2020). Benefits and Impacts of Logistics Digitalization in the Industrial Era 4.0. *Journal of Indonesian Logistics*, 4(1), 43-69.
- Sondhi, N., Sharma, B. R., & Kalla, S. M. (2017). Customer engagement in the Indian retail banking sector: an exploratory study. *International Journal of Business Innovation and Research*, 12(1), 41-61.
- Suarta, G. (2017). *The Concept of Planning Evaluation and Its Application to Programs Extension*. Bali: Udayana University.
- Suherman, A. (2020). *Textbook of Communication Theories*. Deepublish.
- Syahputra, D. I., Hendra, Y., & Hidayat, T. W. (2018). The Role of Public Relations in Building the Image of the North Sumatra Government at the Governor's Public Relations Bureau Office. *PERSPECTIVE*, 7(1), 24-29.
- Tsai, W.-H. S., & Men, L. R. (2017). Consumer engagement with brands on social network sites: A cross-cultural comparison of China and the USA. *Journal of Marketing Communications*, 23(1), 2-21.
<https://doi.org/10.1080/13527266.2014.942678>
- Visram, O. (2022). The quadruple bottom line theory.
<https://www.enkel.ca/blog/accounting/the-quadruple-bottom-line/>
- Wampler, B. & S.L. McNulty. (2011). *Does Participatory Governance Matter: Exploring the Nature and Impact of Participatory Reform—Washington, DC: Woodrow Wilson International Center for Scholars, Comparative Urban Studies Project*.
- Widiawati, N. (2020). *Research Methodology: Islamic Communication and Broadcasting*. EduPublisher. j
- Zamrudi, Zakky, et al. (2016). The Effect of Social Commerce Construct and Brand Image on Consumer Trust and Purchase Intention. *PROFIT: Journal of Business Administration*, 10(1)