

Zakat Campaign of Baitul Mal Aceh  
(Study of BMA Release to Serambi Indonesia Newspapers in Aceh)

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*ABSTRACT*

*The zakat campaign strategy of Baitul Mal Aceh is discussed in this article. Promoting or preaching zakat Baitul Mal Aceh to readers of online newspapers and the Serambi Indonesia press. The researcher looks at Baitul Mal's technique for disseminating information through both released material and news that Serambi journalists have found. Positive feedback on the marketing plan has come from Muzakki and mustahik, particularly through the Serambi Indonesian press and online media. The Agenda Setting Media Theory from Baitul Mal Aceh and Serambi Indonesia is regularly used by researchers. Research is being conducted using framing analysis. Muzakki, in addition to being members of the upper middle class, are also intelligent readers, therefore the Zakat campaign promoted by the Serambi Indonesia press media has a favorable effect on them. Baitul Mal Aceh saw a huge increase in zakat collecting.*

*Keywords: Zakat, Infaq, Da'wah, Campaign and Communication*

**INTRODUCTION**

The beginning of Aceh's independence built diversity with the Aceh Special Region. Currently in Aceh the enactment of the Law of the Republic of Indonesia Number 11 of 2006 which regulates the peculiarities of the field of Religion and culture. One of the peculiarities of UUPA articles 191 and 192 is that *zakat* is managed by the Government of Aceh. *Zakat* in Aceh, apart from being a religious obligation, is also a tradition that has roots in Acehese culture. This phenomenon has become hereditary for the people of Aceh. *Zakat* in Aceh is managed by the Regional Government, regulated by law and in the Qanun Baitul Mal Aceh in 2021. *Zakat* in Aceh becomes income from the Aceh Government Budget. All *zakat* and *infaq* are included in the regional treasury. This specificity is a particular complication because financial data is managed by the Aceh government. Another phenomenon is that *zakat* cannot be disbursed quickly, thus

delaying the distribution of *zakat*, because it is waiting for the ratification of the Aceh Government Budget at the beginning of the year.

Baitul Mal Aceh has the task of interpreting the *asnaf* of *zakat* in accordance with the *Quran* and *Hadith* and in tune with the context of the times. Baitul Mal Aceh (BMA) is obliged to collect, manage, and distribute *zakat* according to religious and state orders. Baitul Mal Aceh has produced *zakat* and *infaq* in accordance with the capabilities of the available resources as well as in accordance with the conditions of the times. Due to the limited human resources and wide area coverage resulting in delays in the distribution of *zakat* according to the demands of the times. Not many national entrepreneurs and companies operating in Aceh have deposited their *zakat* at BMA. Therefore, the researcher wants to examine: *Zakat Campaign of Aceh Baitul Mal (Study of*

*BMA Release to Serambi Indonesia Newspapers in Aceh).*

### THEORETICAL ORIENTATION

The theory used in this research is content analysis. This theory is considered suitable because it examines the contents of the Baitul Mal Aceh zakat campaign news in serambi Indonesia. This method is widely used to examine aspects of communication messages (Ida, Subiakto, 2015: 9). The researcher analyzed the contents of the release sent by the Baitul Mal Aceh (BMA) zakat outreach team to the serambi Indonesia daily. Chose Serambi Indonesia (SI) because there are so many si readers in aceh as well as si as a reference medium for readers in the aceh region. Zakat campaigns through si media make it easy for is journalists not to cover themselves in the field, because the *zakat* collection team at bma has the ability to explore, determine suitable anklets and make news according to media demands. The following is the theoretical model used in this research.

### RESEARCH METHODOLOGY

This study uses framing, which is a media frame as a basic regulatory idea for news content. According to entman, framing is choosing aspects and realities and making issues prominent in communication texts (Kaid, 2015: 339-340). Frame as a regulator of news ideas that will be highlighted so that it will be loaded in SI. In other words, news is selected, chooses and defines and evaluates which ones will be published. Researchers reviewed the zakat campaign strategy released by the BMA collection team to SI who were selected and read by the public. An interesting phenomenon is analyzed by this news because it is closely related to the obligation of zakat in aceh apart from religious obligations as well as being regulated by the bma law and qanun.

## RESEARCH RESULTS AND DISCUSSION

### *Legal Basis for Baitul Mal Aceh Zakat Campaign*

Indonesia is a plural country built based on an agreement on identity in the archipelago based on Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika. As a large nation consisting of various religious and ethnic elements, Indonesia is a model for plural development in Southeast Asia. Indonesia, which is based on law, forms a plural society with peace based on provisions regulated by law. Article 34 of the 1945 Constitution states that the poor and neglected children are cared for by the state. The state develops a social security system for all people and empowers people who are weak and unable to live according to human dignity.

One of the peculiarities reflected in the State of Indonesia is the birth of the Law of the Republic of Indonesia Number 11 of 2006, concerning the Government of Aceh (UUPA). This specificity is a guide for the nation and state, especially in Aceh. Aceh as one of the provinces in Indonesia is trying to implement the Law of the Republic of Indonesia Number 11 of 2006 as much as possible. This diversity is actually a natural reality in the archipelago. Unity in natural diversity in Indonesia has not been fully conveyed to all of us, especially regarding the implementation of the UUPA.

### *State Philosophy*

Indonesia as a plural nation-state upholds the values of divinity, humanity, and justice. The duty of the state is to protect its citizens to carry out their rights and obligations and develop themselves to live in an orderly and safe manner. The Indonesian state is based on Pancasila which reflects human dignity. It is complying with the principles of the One and Only God, humanity, nationality,

democracy, and social justice means upholding human dignity and worth (Teaching Materials for the Study of Pancasila & the 1945 Constitution of the Republic of Indonesia, 2017:44).

Indonesia as a constitutional state that respects human values give freedom to its citizens to adopt the religion they believe in, without forcing it on others. The human values embodied in their beliefs have national characteristics. The existing system of democracy and social justice is framed by differences but within the framework of the unity of the Indonesian nation. Social justice that exists in society is implemented in accordance with the principles of maintaining human values and dignity as citizens.

#### *The Privileges of Zakat in Aceh*

Related to the motto of Unity in Diversity, it can be seen in UUPA No. 11 of 2006 article 191, Zakat, waqf assets and religious assets are managed by Baitul Mal Aceh and Baitul Mal district cities. Article 192 Zakat paid becomes a deduction factor from the number of taxpayers. Aceh as a special province has laws to regulate its own government system, in certain fields one of which is the regulation of *zakat*, *infaq*, and other religious assets. Regarding the *zakat* regulation system as mandated by UUPA article 191, it is regulated by Qanun Number 3 of 2021.

*Zakat* is an obligation for Muslims who can fulfill their income, while taxes are an obligation for all citizens. Related to the mandate of UUPA, number 11 of 2006, *zakat* is managed by Baitul Mal Aceh and Regency-City. Management of *zakat* is regulated by Qanun Aceh Number 3 of 2021. *Zakat* that has been collected at Baitul Mal becomes Regional Income. This means that *zakat* is the responsibility of the Aceh government, in this case the Baitul Mal. *Zakat* is the responsibility of the government to manage it in accordance with the Law and Qanun. However, the

realization of the 2006 UUPA requires regulations to implement the UUPA. This means that the Related Department needs a draft new regulation to follow the mandate of the BAL.

#### *The Foundation of Baitul Mal Aceh Zakat Campaign*

The foundation of preaching zakat for Muslims refers to Surah At-Taubah verses 103-104 as follows, “*Take zakat from their property, to clean and purify them, and pray for them. Truly your prayer (grow) peace of mind for them. Allah is All-Hearing, All-Knowing. Do they not know that Allah accepts the repentance of His servants and accepts zakat (its), and that Allah is Most Accepting of repentance, Most Merciful.*” The recommendation to collect *zakat* is clearly stated in paragraphs 103-104 and carried out by a body that is managed professionally and in accordance with the Word of God. Whereas *asnaf zakat* is distributed to 8 as in letter At-Taubah verse 60 namely the needy, the poor, *amil zakat*, converts, slaves (slaves), people who are in debt (*gharim*), for *fi sabilillah* people, and people on the way (*ibn sabil*).

Baitul Mal Aceh (BMA) as a representative of the Government of Aceh in defending the poor and at the same time implementing Islamic law by campaigning for *zakat* to *muzakki* in various circles, especially with the Serambi Indonesia press and online mass media in Aceh. Serambi Indonesia is as a reference media for the people of Aceh both in terms of social, economic and other fields. One of the *zakat* campaign strategies by BMA is using Serambi Indonesia. While the field of campaigning at BMA was assigned to the Baitul Aceh Agency in the field of collection and outreach which oversees the collection section which consists of the head of the advocacy outreach sub-division, the head of the service sub-division and the collection head of the *zakat* and *infaq* collection sub-division. While the

socialization section is assisted by professionals in the field of searching, news, determining angles and raising what titles are suitable and read by people while at the same time attracting people's attention.

### *Zakat Campaign Strategy in Aceh*

Baitul Mal Aceh continues to have changes including the Qanun Baitul Mal Aceh. After the issuance of Qanun Aceh Number 3 of 2021 concerning Baitul Mal, BMA has the structure of a Sharia Advisory Council, Agency and Secretariat. When the structure works based on the system that has been regulated in the intended Qanun, it includes the collection sector. The collection field is coordinated by a member of the agency under which there is the Head of Collection Unit. This head of division oversees campaigning for *zakat* and *infaq* to *muzakki* through the mass media, outreach to vertical agencies, private companies and BUMD.

### *Campaign through Serambi Indonesia*

News related to the collection and distribution at BMA with a promotional nuance and to foster the spirit of giving alms is always made news by the outreach team and the campaign, in this case, is made by professionals in the mass media sector.

The news lead that was revealed, the Governor of Aceh, Ir Nova Iriansyah, MT together with his wife, Dyah Erti Idawati, paid their *zakat* through Baitul Mal Aceh. Nova's arrival was greeted directly by the Baitul Mal Sharia Advisory Council, Prof. Alyasa 'Abubakar, Chair of the Aceh Baitul Mal Agency, Prof. Nazaruddin A Wahid along with members of the Board and other amil. The Framing Release sent to SI is an example that leaders become models of and to pay *zakat*. The example shown is of interest to the reader of Serambi Indonesia. This phenomenon is the focus of the BMA media team to send releases to various mass

media in the country. News collection has even begun to be scrutinized by both students and academics.

Regarding the release sent to Serambi Indonesia (SI), you can see the report from Serambinews.com 30/8/2022 by Muhammad Nasir. As reported by Productive Zakat, the Qanun Baitul Mal has given the order to develop the economy of the people. Additionally, constructive *zakat* might serve as an example for reducing poverty in Aceh.

The framing of the economic development model developed by BMA has been rolling since 2015 by motivating vegetable sellers at the Aceh Market. After the success of economic development, BMA developed a productive economic development model. News related to the economy is a concern for SI readers because the Acehnese people's reference reading is SI. Economic development news texts are more interested because many people, especially after this pandemic, many *muzakki* are more interested in paying their *zakat* to BMA. Likewise, if the text, "*The sentence builds the people's economy.*" persuasively BMA has tried to foster the poor with *zakat* funds to be developed for people who need the economy.

*Zakat* campaigns and socialization to the public through mass media, especially SI, are continuing to be carried out. Baitul Mal Aceh has succeeded in collecting *zakat* from *muzakki* and *infaq* from *munfiqs* as well as other religious assets (HKL) of IDR 63.9 billion until September 2022. In 2022 the collection of BMA is targeted of IDR 85.5 billion. The text framing, "*Successfully collected IDR 63.9 billion in zakat.*" is the key to BMA's seriousness in socializing *zakat* to *muzakki* so that in September 2022 it will reach 70% exceeding the target.

The success of collecting *zakat* with a value of IDR 63.9 billion is of concern to readers. Because during the pandemic,

many people did not run their business as usual. However, information that is continuously disseminated and campaigned for *zakat* by the BMA team, the news and words published by SI are of concern to readers, especially *muzakki* and *munfiq* or people who donate their wealth to BMA. News related to collection is widely read by *muzakki*, especially civil servants who work in government. In addition, the *mustahiq* also know that with this program there will be hope for those who want to maintain their lives or develop their productive businesses.

News on the campaign and support for building the nation through *zakat* was reported by Indra Jaya, serambinews.com 10/8/2022. The Governor of Aceh reminded the Heads of Vertical Agencies, State-Owned Enterprises, Aceh-Owned Enterprises, and Private Business Entities to deposit their employees' *zakat* income to Baitul Mal Aceh.

Government support is of particular concern to *muzakki* who read SI. This means that the circular letter of the Governor of Aceh number 180/11860 concerning the call for depositing *zakat* to BMA and forming a *zakat* collection unit and reporting *zakat* voluntarily to BMA is framing the substance as a manifestation of the government in alleviating poverty in Aceh. The publication of the issuance of the circular letter is the key word for government support in preaching *zakat* to the public, especially through the mass media. The BMA media team is the spearhead in campaigning for *zakat* to the public. News about BMA is also a priority in building people, especially building houses.

The Governor of Aceh, Nova Iriansyah laid the first stone for the construction of the Baitul Mal Aceh House in Punge Blang Cut, Jayabaru District, Banda Aceh City, 1/7/2022. The news lead published by Serambi Indonesia emphasizes the figure of an Aceh Governor. Framing and context is the house

construction done by BMA. This means that building houses in Aceh is a priority for BMA in 2022. The next framing is that the financing for building houses comes from the *infaq* of the people of Aceh. The framing of this text which is published in SI is an attraction for SI readers because for several years' *infaq* funds from the people of Aceh cannot be distributed because there are no regulations regarding housing construction in BMA. The governor also, as quoted by SI, showed Islamic teachings in improving people's lives. The campaign carried out by BMA is of concern to *muzakki*, especially SI readers, at least increasing *zakat* and *infaq* in 2022.

BMA as a government institution under the Aceh Government Work Unit has an obligation to collect and distribute *zakat* and *infaq* to *mustahiq*. The duties and obligations of the socialization sector are prioritizing and preaching *zakat* using various methods other than publicizing BMA's work to the mass media as well as the collection sector to socialize *zakat* to the vertical agencies of state companies or regional companies.

The socialization news campaigned through the mass media, especially SI, is a model that can increase the collection of *zakat* and *infaq* in Aceh. Serambi news.com 13/6/2022 published as stated in the news lead: as many as 25 administrators and members of the Aceh Indonesian Doctors Association (IDI) participated in the socialization of income or professional *zakat* carried out by BMA. The socialization of BMA *zakat* to various parties besides presenting participants from certain professions also presents *zakat* experts, such as Dr. Armiadi Musa, MA. The framing published by SI 13/6/2022 apart from the obligations of the BMA as well as a *zakat* expert can explain the obligation of *zakat* for a Muslim. This framing is what BMA wants in preaching *zakat* to other communities.

*Dynamics of Increasing Zakat and Infaq in Baitul Mal Aceh*

Zakat and infaq collected by BMA consist of civil servants, private employees, private companies, and the government. However, the increase in zakat and infaq at BMA is very fluctuating. Regarding collection at BMA, BMA's finance staff, Muharrami stated: In 2020 the infaq target is 59,169,323,476.55. However, only 80.39% was realized. Meanwhile, the targeted infaq was 27,257,294,887.47 but 72.69% was realized. In 2021 BMA targets 73,600,000,000 zakat. While realized 59,169,323,476.55. 80%. Infaq target for 2021 is 37,500,000,000 realized only 27,257,294,887.47, 72.69% Zakat and infaq data collection field.

The decrease in zakat and infaq from 2018 to 2021 is closely related to the economic crisis due to the pandemic as well as due to an assessment of the value of gold on the market so that the BMA Sharia Advisory Board reviews and analyzes to make new considerations of the nisab value of IDR 5,500,000, an increase of IDR 6,900,000, so that the decrease in zakat and infaq decreased sharply. The collection chart for 2018 to 2021 can be seen as follows:

Baitul Mal Aceh as an Aceh Government institution in charge of the privileges of Aceh regulates economic empowerment based on the poor. BMA is an asset for Aceh in dealing with poverty. This institution is under the auspices of the State and has a structure like other government agencies. After the existence of regulations, especially UUPA Number 11 of 2006, it became capital for Aceh to manage zakat and infaq finances. After the existence of Qanun BMA Number 10 of 2018, BMA is getting stronger in implementing zakat, infaq and other religious assets empowerment programs in Aceh. Zakat and infaq in Aceh are a hope for the generation of Acehnese because currently zakat has been productive through

economic empowerment for marginalized communities.

The BMA collection section has the task of socializing zakat and infaq to the community so that muzakki increases every year and mustahiq is expected to continue to decrease. This phenomenon has been actively carried out by BMA through the collection section, especially in campaigning for zakat to muzakki in Aceh, especially in publicizing all programs that will be, are being and have been carried out by BMA. The media team moved quickly to make a release and send it to SI to be published to readers both online and in press. BMA in this case builds relationships with various media, especially with journalists so that publications can be published in the mass media. Results from releases sent to SI are generally loaded for use. Quantitatively, the BMA campaign through SI has a relationship with an increase in the collection of zakat, infaq and other religious treasures at BMA. The increase in the collection of BMA has a relationship with Islamic and State programs in alleviating poverty in Aceh.

Table 1. Reduction of BMA Zakat and Infaq from 2018-2021

NO	TAHUN	Pengumpulan BMA	
		zakat	infak
1	2018	53.928.676.345	32.418.515.262
2	2019	59.551.675.960	29.687.530.323
3	2020	57.556.552.817	24.987.643.694
4	2021	59.169.323.477	27.257.294.887



Figure 1. Graph of Decreasing Zakat and Infaq at BMA 2018-2021

Collection and income of *zakat* in 2020 at BMA fell by 19%. Meanwhile, the BMA *infaq* for 2020 fell by 25%. This phenomenon is closely related to the pandemic situation in Aceh. Likewise, *zakat* in 2021 will decrease by 20% and *infaq* at BMA in 2021 will decrease by 28%. *Zakat* and *infaq* have decreased apart from the pandemic and the consideration that the *nisab* for *zakat* has increased from IDR 5,500,000 to IDR 6,900,000. In addition, the BMA structure is still an Executing Agency headed by one person. Starting in 2020, Qanun No 18.2018 has been implemented, namely Baitul Mal is a commissioner, or a body chaired by a chairman and four members of the agency.

After the pandemic has passed and the community has started working as usual, BMA begins to intensively campaign for *zakat*, *infaq* and other religious treasures through a collection team, intensively making programs as well as sending releases of all planned activities to the media for publication. In addition, BMA is also targeting *zakat* in 2022 of IDR 60,000,000, while *infaq* in 2022 the target is IDR 25,500,000,000. The socialization activity program from the collection section was released by the media team. BMA has a media team to create socialization programs to campaign for *zakat* and *infaq* to various media, especially SI. Likewise, during 2022 the collection division created a lot of campaign programs and socialization of *zakat* and *infaq* to the public, in addition to making releases, making podcasts and also outreach to

vertical agencies, such as the air force, the Ministry of Law and Human Rights, and the Indonesian Doctors Association (IDI Aceh).

The media collection team made relations with various media, especially SI. The media team apart from having individual relationships and experience in the media as well as BMA as a *sharia* financial institution under the Government of Aceh which is always audited with a national auditor system. All *zakat* and *infaq* activities in 2022 will experience a significant increase. The dynamics of change and increase in *zakat* and *infaq* can be seen in the following figure.

Table 2. Increase in Zakat and Infaq in 2022

NO	BULAN	Kenaikan Pengumpulan 2022	
		Zakat	Infaq
1	Januari	2.117.159.639	338.656.237
2	Februari	5.112.650.301	947.572.616
3	Maret	8.987.263.582	3.127.857.480
4	April	19.478.177.612	6.007.656.192
5	Mei	22.999.872.425	6.980.738.164
6	Juni	27.074.859.996	10.214.873.474
7	Juli	35.083.753.708	14.363.796.791
8	Agustus	38.891.461.880	17.526.402.555
9	September	42.807.512.995	21.080.993.751
10	Oktober	48.587.101.020	24.238.597.667
11	November	50.601.942.591	25.598.874.229



Figure 2. Increasing Zakat Monthly at BMA

The increase in monthly *zakat* collection when viewed from the percentage continues to increase. Collection of *zakat* in January 3.53%, February 8.52%, March 14.98%, April 32.46 %, May 38.32%, June 45.11%, July 58.46 %, August 64.80%, September 71.33%, October 80.96%, and November 84%. The average increases every month reaches 5%. This phenomenon is closely related to development projections and programs that are executed based on the government budget.

Meanwhile, the monthly BMA *infaq* collection for 2022 can be seen from the percentage, namely January 1.33%, February 3.72%, March 12.27%, April 23.56%, May 27.38%, June 40.06%, July 56.33%, August 68.73%, September 82.67%, October 95.05%, and November 100.39%. The increase in *infaq* collection in 2022 is an average of 6%. The increase until the end of November 2022 has exceeded the set target of 100.39%. The graph of the increase in *zakat* can be seen below:



Figure 3. Zakat Increase in 2022

The increase in the collection of *zakat*, *infaq* and other religious assets has increased in line with the active campaign in the field of collection from the program which is carried out every month. In 2022 the target is 60,000,000,000 *zakat*, while the *infaq* target is 25,500,000,000.

### CONCLUSION

Baitul Mal Aceh as an Aceh Government institution in charge of the privileges of Aceh regulates economic empowerment based on the poor. BMA is an asset for Aceh in dealing with poverty. This institution is under the auspices of the State and has a structure like other government agencies. After the existence of regulations, especially UUPA Number 11 of 2006, it became capital for Aceh to manage *zakat*

and *infaq* finances. After the existence of Qanun BMA Number 10 of 2018, BMA is getting stronger in implementing *zakat*, *infaq* and other religious assets empowerment programs in Aceh. *Zakat* and *infaq* in Aceh are a hope for the generation of Acehnese because currently *zakat* has been productive through economic empowerment for marginalized communities.

The BMA collection section has the task of socializing *zakat* and *infaq* to the community so that *muzakki* increases every year and *mustahiq* is expected to continue to decrease. This phenomenon has been actively carried out by BMA through the collection section, especially in campaigning for *zakat* to *muzakki* in Aceh, especially in publicizing all programs that will be, are being and have been carried out

by BMA. The media team moved quickly to make a release and send it to SI to be published to readers both online and in press. BMA in this case builds relationships with various media, especially with journalists so that publications can be published in the mass media. Results from releases sent to SI are generally loaded for use. Quantitatively, the BMA campaign through SI has a relationship with an increase in the collection of *zakat*, *infaq* and other religious treasures at BMA. The increase in the collection of BMA has a relationship with Islamic and State programs in alleviating poverty in Aceh.

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