



LAZISMU Partnership Communication with Companies in the Implementation of Managing Corporate Social Responsibility Programs

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Abstract

Lembaga Amil Zakat Infak dan Shodaqoh Muhammadiyah (LAZISMU) is a national Obligatory charity foundation engaged in community empowerment. Furthermore, this foundation manages the charity and helps supervise the company's Corporate Social Responsibility. The implementation of the company's CSR with LAZISMU is related to the existence of a partnership, which is believed to be a solution for solving significant societal problems. Communication is influential in partnerships to reach the initial of the company. However, finding the meeting point among the organizations involved in the partnership is challenging, so it requires communication strategies to build sustainable partnerships. Therefore, This study aims to identify LAZISMU's partnership communication strategy with companies implementing CSR. Second, to find out the LAZISMU program ideas with companies in implementing CSR. The research method uses qualitative methods with a descriptive approach. The results of the study found that 1) Communication is a crucial factor in promoting the running of the partnerships, 2) LAZISMU's partnership communication strategy with companies prioritizes proactive engagement, 3) The implementation of CSR managed by LAZISMU includes education, health, economics, da'wah, social programs, and humanity.

Keywords: Communication Strategy; LAZISMU; Partnership; CSR

Introduction

LAZISMU is one of the institutions in the Muhammadiyah organization engaged in collecting, managing, and distributing obligatory charity funds and is a problem solver for the social issues of the Indonesian people. LAZISMU carries social justice by eradicating poverty and ignorance and increasing the human development index. Furthermore, LAZISMU manages Corporate Social Responsibility (CSR) activities and operates an obligatory charity, infak, shadaqah, and waqf (ZISWAF).

CSR is a corporate activity program stipulated by the Indonesian government in laws and regulations. PP No. 47 of 2012 (as implementing regulations for Article 74 of Law no. 40 of 2007) shows that every company engaged in and related to natural resources has social and environmental responsibility obligations. As a company implementing government policies, CSR activities can improve the corporate image and affect company performance (Kartini, 2013).

CSR is related to the Sustainable Development Goals (SDGs) set by the United

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Nations. The CSR and LAZISMU programs are aligned with Indonesia's sustainable development goals or SDG'S, so LAZISMU's partnership with companies in managing CSR is essential in achieving SDG'S targets in Indonesia.

LAZISMU's partnership with the company as the company's primary stakeholder drives CSR activity programs the company's partner. Collaboration in the organization is essential for achieving company goals. Partnerships can solve significant societal problems. Communication is an important part that influences the sustainability of partnerships in associations. However, finding the meeting point among the organizations involved in the partnership is challenging, so it requires communication strategies to build sustainable partnerships. An effective partnership communication strategy is needed to construct enduring and sustainable partnerships.

This research study focuses on the communication strategy and partnership model implemented by LAZISMU. This research aims to review LAZISMU's partnership communication strategy with companies, the implementation of CSR program ideas at LAZISMU, and analyze a sustainable partnership model carried out by LAZISMU with companies.

Many studies discuss LAZISMU, including Aswin Fahmi D.(2019)with the Strategy for the Collection and Distribution of Zakat, Infaq, and Sadaqah at the Amil Zakat Infaq Shadaqah Muhammadiyah Institution (LAZISMU) in Medan City. The results of his research show that LAZISMU's position is strategic under Muhammadiyah as a significant organization in Indonesia. By utilizing technology, LAZISMU

can improve the performance of collecting and distributing obligatory charity. This performance can be seen in various obligatory charity utilization activities, such as: Mentari and Sang Surya Scholarship programs, Ta'awun Kesehatan, Free Ambulance (Medan Mobile Clinic), Elderly Care (caring for the elderly), Bina Ekonomi Keluarga Amanah (BIEKA), Santunan Anak Yatim Dan Dhuafa, Indonesia Siaga (Kebencanaan), Tebar dan Taburi Kurbanmu, Pengembangan Amil Profesional, Dakwah Fii Sabilillah.

In addition, Tatang Ruhiat (2020), in his article entitled "Strategi Pendayagunaan Zakat Produktif Untuk Pengentasan Kemiskinan (Implementasi Indeks Zakat di LAZISMU)," states that LAZISMU productive obligatory charity helps to increase information and provides capital while monitoring it.

The utilization of LAZISMU was also discussed by Syahrul Amsari(2019). Amsari did his studies at the central LAZISMU. Productive obligatory charity is used as an object of study. The results of his research explain that productive obligatory charity in central LAZISMU has an impact on empowering mustahik in the Amanah Family Economic Development program. Distribution is accomplished by optimizing forums of assemblies, institutions, and ortom within Muhammadiyah.

LAZISMU plays a crucial role in alleviating poverty. This statement appeared in Syahputra's research(Syaputra, 2016)entitled "Peranan Lazismu dalam Mengentaskan Kemiskinan Masyarakat D.I. Yogyakarta." Struggles to alleviate poverty include providing additional business capital through grants and qardul hasan, training, and guidance.

Good communication with congregations, related agencies, and partnerships with companies is the key to Lazismu's success in distributing their support. Nurhidayah's research entitled "Strategi Komunikasi Pemasaran Lazismu dalam Membangun Awareness Muzakki di Indonesia" strengthens that claim.

The results of his study show that to build awareness, muzakki LAZISMU is always innovative in creating obligatory charity-raising themes. The communication strategy is built through a marketing approach: advertising, personal selling, publicity, and public relations (Nurhidayah, 2012).

In communicating, LAZISMU also utilizes social media, for example, Instagram. Rahma's research entitled "Strategi Komunikasi Akun Instagram LAZISMU Daerah Istimewa Yogyakarta Sebagai Media Dakwah" stated that LAZISMU distributing his da'wah narrative through the feeds, instastory, comments, posts, profile, captions, mentions, hashtag, location, and direct message features in Instagram (Rahma, 2022).

Apart from Rahma, Effendi also presented a communication paradigm in his research at LAZISMU Yogyakarta. The study entitled "Teknik Komunikasi Persuasif Penghimpunan Dana Melalui Instagram Oleh LAZISMU Umbulharjo Kota Yogyakarta" parses the results that LAZISMU Umbulharjo Yogyakarta uses logos, pathos, and ethos persuasive techniques to influence communicators and messages. From a persuasive perspective, using symbols successfully resulted in fundraising actions (Effendi, 2022).

Therefore, based on some of the research above, the focus of this research study is on the communication strategy of LAZISMU's

partnership with companies in implementing CSR management.

The communication context used is organizational communication. Elements of Communication, according to Laswell (Kurniawan, 2018), is who says what in which channel to whom with what effect (who says what through what channel to whom with what effect), which means that the elements of communication, specifically the communicator, message, media, receiver (communicant) and effect (impact). This research shows that communication is essentially a process of statements between humans to express thoughts or feelings by using language as a channel.

According to Cook & Hunsaker (Sitorus, 2009), communication aims to improve coordination, information sharing, and satisfaction with social needs. Sitorus also cited the opinion of George & Jones in explaining the benefits generated by communication, specifically understanding organizational goals, motivating organizational members, monitoring, and evaluating. Organizational members can express their feelings and emotions.

Organizational communication is a language and social interaction process used for coordination to achieve a common goal (S. Littlejohn, 2016). Organizational communication functions as the spirit of the organization's survival in achieving its goals by managing issues, problems, and crises involving the interaction of stakeholders (stakeholders), connected constituents, or parties interested in the work of the organization.

Meanwhile, partnerships are part of the organizational system, as stakeholders

have an essential role in describing the organization as a step to identify, explain, and formulate organizational relationships and responsibilities to other parties. (S. Littlejohn, 2016). Stakeholder, according to Freeman in Mukti Fadjar (Dawn, 2010) mentions, "Stakeholders... is (by definition) any group or individual who can affect or is affected by the achievement of the organization's objectives." These stakeholders as parties that must be considered. The company is not only to meet their needs but also must provide benefits to the stakeholders. That's according to Chariri (Karina & Yuyetta, 2013)

Stakeholder communication is a practice of identifying organizations on the use of communication strategies in managing reputation and maintaining competitive advantage, as well as exploring organizational interactions with stakeholders in creating effective and sustainable relationships to "do good" for society (SW Littlejohn et al., 2012).

Stakeholder communication interactions become part of the partnership, known as *gotong royong* or collaboration with various parties for a specific purpose. According to Tenyson in Rahmatullah (Rahmatullah, 2012), partnerships are agreements between sectors, be it personally, groups, or organizations, that agree to carry out certain activities with risks or benefits shared.

There are three critical principles in partnership (Wibisono, 2007): equality or balance (equity), transparency, and mutual benefit. These three elements show that partnerships must be beneficial to all parties involved so that they can be sustainable. Beryl Levinger and Jean Mulroy (Khamdan, 2018) mention four types of partnerships: 1) Potential partnership, the partners have the same concern but have yet to work together.

2) Nascent partnership, just accomplishing a partnership. 3) Complementary partnership, a partnership that reaches benefits each other. 4) Synergistic partnership, partners who reach benefits together and synergize.

Involvement of all stakeholders, such as the government, private sector, community institutions/organizations, academia, professional associations, and mass media, with principles to build trust, shared values, and business inclusion to form sustainable partnerships.

Partnership communication is interrelated with the elements of communication. Specifically, there is a message or (message), the person giving the message (communicator), the person receiving the statement (communicant), the media as a means of communication, and feedback as a form of message interaction. Communication strategies can change attitudes, opinions, or actions. There are three stages of strategic communication planning: conducting analysis/designing strategies, improving communication/starting workshops, and continuing workshops/monitoring results (Laila & Eddy Kurnia, 2019).

The communication strategy is a framework for planning communication with stakeholders (stakeholders). The communication strategy related to CSR was mentioned by Mette Morsing, quoted by Yulia Rahmawati (Rahmawati, 2020), that there are three CSR communication strategies, precisely stakeholder information strategy, stakeholder response strategy, and stakeholder involvement strategy. The three communication strategies show that communication is carried out in one direction, involving stakeholders in making decisions and prioritizing dialogue with stakeholders.

Many companies in Indonesia have carried out CSR activities, not exclusively multinational companies but also private companies and state-owned companies. Howard R Bowen, in Yosai Iriantara's book (Iriantara, 2019), states that Corporate Social Responsibility (CSR) is the obligation of business people to carry out policies, make decisions, or work in a certain way that is in line with the goals and values of society. According to Mulyadi (Rahmatullah, 2017), companies that carry out CSR have a motive for security, compliance with the employment contract, and morale.

CSR activities refer to ISO 26000 as a reference in carrying out CSR. As for the implementation, four things are interrelated: economics, law, ethics, and philanthropy (Carroll, 2016). If Jackie (Jackie, 2008) calls it a balance of economic, social, and environmental.

Method

This research is conducted at Central LAZISMU, Special Capital Region (DKI) Jakarta. This research uses a survey method (survey research), and the data collection process was carried out for ten months. The investigation stages began with identifying the LAZISMU problem through a literature study and interview approach. After the data is collected, it is analyzed with the theory of partnership communication strategy implemented by LAZISMU.

This study used a qualitative research approach with data collection techniques through in-depth interviews. LAZISMU management resource person. Then use the observation method and analysis of documentation related to communication

strategies, partnership development, stakeholders, and CSR, as well as determining program ideas and CSR implementation. The data is then analyzed, and conclusions are drawn or process verification using the theoretical analysis of the CSR communication model disclosed by Littlejohn (S.W. Littlejohn & Foss, 2016).

Results

PP Muhammadiyah founded LAZISMU in 2002, then designated by the Minister of Religion of the Republic of Indonesia as the National Amil Zakat Institution with Decree No.457/21 November 2002, LAZISMU now has 760 offices spread throughout the Republic of Indonesia. LAZISMU has a slogan, "Giving for the Nation," as one of the concrete actions together in realizing the ideals of building a just and prosperous country.

LAZISMU applies this concrete action in implementing community empowerment and service activities in all sectors, such as the economy, education, agriculture and animal husbandry, women's empowerment, the environment, disaster management, health, social services, da'wah development, and various other social care programs.

In partnership, in 2020, LAZISMU partners with RI BPKH (Haji Financial Management Agency), BAZNAS RI, Kompas TV on the Friends of Ambyar program, Kitabisa.com, PT. Sumber Alfaria Trijaya Tbk, PT. Midi Utama Indonesia Tbk, PT. PermataBank Syariah, PT. Indonesian Sharia Reinsurance, UPZDK Permata Bank Syariah, PT. BRISyariah Tbk, PT. CIMB Niaga Syariah Tbk, PT. Paragon Technology and Innovation, PT. Bank Mega Syariah Tbk, PT. Karya Anak Bangsa (Gojek), PT. Idol of Light of the Universe, BPZIS Bisnis

Indonesia, PT. BUMIDA Syariah, PT. Bank Bukopin, PT. Visionet, Grab Indonesia, PT. Fintech Karya Nusantara (LinkAja), PT. Bank Danamon Syariah Tbk, PT. Mainstay Tunas Mandiri, and PT. Toedjoe star.

Discussion

In an organization, partnership is essential. LAZISMU synergizes with various partners, including companies, in channeling corporate social responsibility (CSR). CSR program issues often refer to SDG'S issues, which align with LAZISMU's strategic policies. Therefore, many corporate partners work with LAZISMU because they have the same goal.

LAZISMU Partnership Communication Strategy

The partnership is connected to communication. The coalition's communication element(Kurniawan, 2018) consists of communicators, messages, communicants, media, and effects. For the success of the goal, Cangara(Cangara, 2013)states that the combination of all communication elements ranging from communicators, messages, channels (media) recipients to influences (effects) designed to achieve optimal communication goals is called a communication strategy.

Thus, the LAZISMU partnership communication strategy, first, is the communicator. The communicator is the party that conveys or sends the message. Individuals, groups, organizations, institutions, or companies can do this communication. LAZISMU, as an obligatory charity and community empowerment institution, has Islamic law principles:

trustworthiness, integrity, benefit, fairness, legal certainty, integration, accountability, professionalism, transparency, synergy, and progress.

The LAZISMU principle shows the credibility of the institution or communicator. Cangara states that the communicator must have credibility and attractiveness (Cangara, 2019). The attractiveness of LAZISMU as a communicator lies in its creative, innovative, and effective programs.

Second, message. Something sent by the communicator to the recipient is called a message(Cangara, 2019). The message can pay attention to the message structure, style, and appeal to achieve the purpose of the message to the communicant. The message structure is a systematic message whose composition can be a thematic or motivated sequence. (Nurhadi, 2017), specifically, messages that arouse attention (attention), foster needs (need), fulfill requirements to achieve satisfaction (satisfaction), describe program creativity and innovation (visualization), and recommend actions to donate (effort).

The style of the message contains elements of information and style of language. LAZISMU uses a formal language style as the official language, which has a specific effect on the content of the message and the communicant's goals. However, if the target audience is teenagers, use informal language. The appeal of the message is to attract the communicant's attention, who is expected to be able to think about the message, then donate. Strategy to attract the attention of the communicant with the following:

- a). Rational appeal, such as illustrating that donations empower women and housewives to help increase their income.

b) emotional appeal, such as inviting charity to help victims of natural disasters.

c) the appeal of motivation, such as sending a message QS al-Baqarah verse 277:

"Indeed, those who believe, do good deeds, establish prayers and pay zakat will be rewarded with their Lord. There is no concern for them, and they are not (nor) sad."

d) the appeal of fear, such as the hadith narrated by Al-Bazzar and Al-Baihaqi:

"As for the things that destroy our stinginess which is obeyed, and lust which is followed, and a person feels amazed by the advantages that are in himself."

e) the attractiveness of rewards, such as surah al-Hadid verse 18:

"Indeed, those who justify (Allah and His Messenger), both men and women, and lend to Allah a good loan, will surely be multiplied (the payment) to them; and for them a rich reward."

Third, channels (media). LAZISMU in conveying messages is accomplished face to face and information and communication technology (ICT). In using ICT, LAZISMU uses smartphone and laptop/PC technology. For the media for sending messages by telephone, sms, email, and social media. In the digital era nowadays, LAZISMU uses a website (<https://lazismu.org/>) as a company profile and updated information. The social networks used are WA, facebook (web.facebook.com/lazismu.org), twitter (<https://twitter.com/LAZISMU>), instagram (<https://www.instagram.com/lazismupusat/>), Youtube (<https://www.youtube.com/channel/UCHTy1Esq0CUyjbkn10tNzxA>), TikTok (<https://www.tiktok.com/@lazismupusat>) and linkedin (<https://www.linkedin.com/company/lazismu>).

Fourth, communicate. The term communicant is often also called the audience.

This communicant can be personal or many (mass). Understanding the communicant is an essential part of conveying the message. When sending messages to the communicant, it needs to be accomplished in a compelling way with a person-centered approach (Griffin, 2011). This approach refers to the message as a reflection of awareness and adaptation to one's condition, subjectively, effectively, and relationally. To understand the communicant, you can segment it geographically, demographically, psychographically, and behaviorally.

Fifth, effect. The effect of communication is the change that occurs from the communicant. There are three communication effects: a) Cognitive, which includes increased awareness, learning, and knowledge. b) Affective, related to emotions, feelings, and attitudes (attitude). c) Behavioral or conative relating to behavior.

LAZISMU partnership communication with proactive engagement, specifically seeking strategic partners. LAZISMU's partnership communication strategy consists of, precisely, a). personal, personal communication, either face-to-face or through the media. This communication is usually accomplished to executives or company leaders; b). corporate (companies), communicating with companies, such as submitting proposals or hearings; c). retail, communication using the telephone, such as telemarketing; d). digital, communicating through digital media, such as Whatsapp, website, Facebook, Instagram, Twitter, and TikTok.

LAZISMU Partnership Pattern

LAZISMU is present as an intermediate institution that prioritizes partnerships. There is synergy between partners in distributing and utilizing both internal and external obligatory charity funds to Muhammadiyah. This partnership synergy works with the expertise of the parties so that it can reach a broader range of program targets. This synergy cannot be separated from the principles of partnership (Wibisono, 2007), specifically equality or balance, transparency, and mutual benefit.

Interaction with partners, LAZISMU is in two patterns. First, as part of fundraising, which provides information about the LAZISMU program. Fundraising is required to find as many donors as possible, cash from obligatory charity, infaq, alms, donations, or CSR. Second, as a program field that receives partnership benefits.

In partnerships, some companies ask for specific CSR distribution targets, and some give power to LAZISMU to distribute to anyone who needs it according to the LAZISMU program. The character of the company's partners is permanent by making regular donations and contemporary with only one contribution, for those who donate once, usually when there is a disaster, such as a flood. According to Edi (LAZISMU, 2021), the CSR provided by the company to LAZISMU has been in the form of goods, such as groceries, during a disaster. However, many companies also give in the name of humanitarian donations and obligatory charity.

LAZISMU Sustainable Partnership Communication with the Company

With mutual cooperation, sustainable partnerships can build trust, skills, and knowledge. In caring for partnerships, LAZISMU communicates partnerships with the following:

1. Donations given by the company will be distributed according to the company partner's request. If contributors do not ask for a specific target, then LAZISMU will provide it to those entitled according to the LAZISMU distribution pillar.
2. After receiving and distributing the donation, LAZISMU will provide a report to the company's partners.
3. Wishing the company and company leaders a happy birthday when they have a birthday, whether in the form of bouquets, flyers, Short Massage Service, and other channels.
4. Annually provide activity reports and financial reports.

They cared for those partnerships as part of a proactive engagement to build interaction and comfortable partnership relations. Not exclusively partnerships with companies but also with other partners. Because as a distributor of donations, LAZISMU collaborates with other partners in distributing it. This distribution can be fellow LAZISMU, such as regional, regional, or service LAZISMU. Partners who are given benefits or beneficiaries are adjusted depending on the needs of the receiving partners.

LAZISMU in Building the Nation

LAZISMU's policy, with the principle of building the country, reaches utilization that provides maximum benefits to the community. The basis for distribution is

based on the Qur'an Surah At-Taubah verse 60, that zakat is exclusively for the needy, the poor, zakat administrators, converts, free dehumanizing, people who are in debt, people who fight in the way of Allah, and people who are on their way. The eight groups are obligated to receive obligatory charity. Muhammadiyah distributes the shadaqah, infaq, and waqf to Muhammadiyah conference recommendations and 17 SDGs the Indonesian government has established. From the reference above, LAZISMU determines the distribution program's six pillars: education, economy, health, da'wah, social, and humanity.

Education

Education is the main element in building an intelligent and civilized nation. In the education pillar, LAZISMU has several programs with various target beneficiaries. First, Muhammadiyah Scholarship is an educational assistance program for underprivileged people. This program has three sub-programs, namely the Mentari Scholarship, which targets elementary to high school/vocational students. It has criteria for achievement students, orphan students, and students from orphanages. For advanced-level students, there is the Sang Surya Scholarship for outstanding and underprivileged candidates or students. As for those who wish to continue their education abroad, there is the Muhammadiyah Scholarship Preparation Program (MSPP) which takes the form of English language training for undergraduates who will continue studying abroad. 5,752 people have received the Muhammadiyah Scholarship benefits.

Second, care teacher. Assistance program in increasing the capacity and welfare of

teachers, targeting honorary teachers, Quran teachers, and volunteer teachers. Beneficiaries are 1,231 teachers from 183 schools in 14 provinces. Third, save our school. Help repair damaged schools and complete school facilities. 704 students from 9 schools in 7 regions receive benefits. Fourth, LAZISMU goes to campus, campus, and community-based youth empowerment programs to increase creativity and innovation. The form of activity is financial assistance for innovation projects, individually and in groups—fifth, innovative school. A program for school preparedness from disaster risks and violence by building school skills and policies in reducing the chances of natural and social disasters. Form of activity with training and school assistance. Beneficiaries are 255 teachers, 3040 students, 400 ambassadors, ten coordinators, ten older siblings, and 75 institutions.

Health

The life expectancy of citizens of a nation cannot be separated from the health of its people. In this health service, LAZISMU has programs, firstly, said Tuhuleley floating clinic, a mobile health service in the form of a health service ship for coastal communities and remote islands that nonetheless lack access to health services. Health services with health checks and free medical treatment benefited 1444 people, and there were 16 mass circumcisions. Second, Indonesia's mobile clinic is a mobile health clinic program in locations and areas prone to health and far from access to health centers or hospitals. The form of counseling is medication, consultation, health counseling, and ambulance services.

Economy

The welfare of a country cannot be separated from the nation's economic development. In the economic field, LAZISMU has a program first, MSME Empowerment. They are assisting in growing and developing MSMEs to become solid and independent businesses. Beneficiaries are 16 individuals and 2 Islamic boarding schools. Second, peasants got up. They are empowering farmers through an integrated and environmentally friendly farming system. There are 110 beneficiaries. Third, civil society farming. Breeder empowerment program through an integrated and ecologically friendly livestock system. Its activities include training, mentoring, providing capital, and opening access to market distribution.

Da'wah

Da'wah is a broadcasting movement of Islamic teachings. In this program, LAZISMU has programs, first, independent dai, a dai resource development program in charge of the 3T, underdeveloped, frontier, and outermost regions of Indonesia. Forms of activities with training, mentoring, capital, and assistance with living costs. Second, back to the mosque. Activities to enliven the mosque by coaching and empowering the community around the mosque. The activities include cleaning mosques, donating religious tools, donating loudspeakers, and renovating places of worship, and third, empowering converts—Mentoring and coaching programs. The form of activities is training, mentoring, and providing capital.

Social and Humanity

Welfare distribution is a part of social justice. Within this pillar, the programs carried

out by LAZISMU, firstly, empower people with disabilities. Movement in empowering people with disabilities by seeking to achieve social welfare. Forms of activity with assistance, training in productive economic activities and services. Second, Indonesia is bright. Programs to meet the need for access to electricity in areas with low electricity still need to be reached by the State Electricity Company (PLN) form of activity with the help of solar panel electrification. Third, Indonesia is on alert. Programs in response to disaster emergency response, starting from search and rescue (SAR) activities.

Based on the LAZISMU activity program above shows that LAZISMU places great emphasis on people by developing and improving welfare and social justice for the people of Indonesia. People are a part of Elkington's triple bottom line theory in his book entitled, "Cannibals with Forks; The Triple Bottom Line of 21st Century Business," with economic prosperity, social justice, and environmental quality. These three things describe that companies cannot be separated from seeking profits (profit), upholding social justice (people), and maintaining the environment (planet). (Limijaya, 2014). LAZISMU, as a humanitarian, social institution, certainly puts forward the values of social justice.

Implementation of CSR at LAZISMU

In 2020, LAZISMU partnered with 23 companies to distribute benefit funds for humanitarian purposes (disasters), social assistance, and da'wah. LAZISMU helps distribute basic food packages, services to teachers, students, preachers, and economic empowerment programs.

Edi Muktiono as LAZISMU Program and Fundraising Director (2021), stated that so far, companies in CSR activities are still at the accidental stage, specifically distributing CSR in the form of goods for humanitarian programs, such as residents affected by natural disasters or the impact of the covid 19 pandemic. LAZISMU distributes CSR following the wishes of the company.

CSR Communication Model at LAZISMU

According to Ralph Tench(S. Littlejohn, 2016), the model of CSR communication includes four elements, precisely (1) communication. LAZISMU, as a philanthropic institution, communicates its programs to companies, resulting in two-way communication and discussion that leads to cooperation in carrying out CSR activities. (2) the subject of communication. LAZISMU is the subject of communication in CSR activities. LAZISMU acts as a stakeholder (recipient) and a corporation (sender of information about CSR). (3) form of communication. Forms of communication are the various ways companies use to communicate with stakeholders. LAZISMU introduces its programs through social media, advertisements, talk shows, and annual reports. (4) communication content. The communication content covers four aspects: (a) the CSR perspective held by the company, including its values and beliefs; (b) the motivation and objectives of CSR programs and actions; (c) the measurement and evaluation of CSR program objectives; and (d) resolve stakeholder issues. LAZISMU, a philanthropic institution that is a stakeholder for the beneficiaries of CSR activities, is concerned about the company's interests in the program. Edi Muktiono as

The LAZISMU Director of Fundraising and Programs (2021) stated that LAZISMU had distributed CSR according to the company's wishes. To communicate CSR, LAZISMU reports CSR activities periodically.

Conclusion

LAZISMU's partnership with companies in implementing CSR programs strongly relates to communication. The involvement of all communication elements becomes the LAZISMU partnership communication strategy: communicators, communicants, messages, channels, and feedback. Proactive engagement is part of the communication strategy for building interaction and comfortable partnership relationships. In partnership, LAZISMU has a pattern as fundraising and partnership beneficiaries (stakeholders). As a stakeholder, LAZISMU benefits from a company with a position as the main stakeholder, specifically partners who create program activities. In implementing the program, LAZISMU has programs in the fields of education, health, economy, da'wah, social, and humanity, accompanied by various activities in the program. The CSR communication model is inseparable from accuracy in communication, subject, form, and content. LAZISMU communicates its programs to companies through various media and discussions, thus making LAZISMU a partner in implementing CSR programs.

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