

## Organizational communication strategies of Nahdlatul Ulama administrators in establishing Lazisnu of North Sumatera, Indonesia

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### *Abstract*

*Nahdlatul Ulama (NU) prominently proves that their principles have quite an influence in Indonesian Muslim people's daily activities. Many linguists may have conducted few ethnographic research on communication strategies, but any research focusing on organizational communication strategies within the scope of NU administrators especially in relation to Lazisnu establishment in North Sumatera is hardly found. This particular research aims at describing the organizational communication strategies used by NU administrators in establishing Lazisnu (a non-profit organization belonged to NU to help taking care of people's welfare) in North Sumatera. By employing field research, this study was conducted with descriptive qualitative approach combined with phenomenology design. The data were collected using observation, interview, and document analysis techniques. The data analysis procedure included data classification, data reduction, data description, and conclusion making. The findings pronounced that organizational communication strategies were used by NU administrators in establishing Lazisnu of North Sumatera in taking care of socialization, cooperation with companies, collaboration with local bank, and cooperation with mosque administrators. To this, the researcher suggests NU administrators in North Sumatera to mind and control the cooperation and collaboration with various parties to make a betterment in carrying out Lazisnu programs.*

### **Introduction**

Nahdlatul Ulama (NU) is an Islamic movement organization which institutes nationalist characteristic in Indonesian Muslim people. This statement is potently supported by many previous researchers who

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also confirm that NU plays a significant part in many aspects including social, religion, politics, and economy (Faizin, 2017; Ningtias, 2018; Ridwan, 2020). According to NU official website, it is retrieved that this organization was established on January 31st 1926 in Surabaya which constituted toward education, social, and economy sectors. The establishment was prominently because of Kiai Hasyim Asy'ari and Kiai Abdul Wahab Hasbullah who became respected Muslim scholars at that time. Establishment of NU was initiated by the community's care towards Islam from education, social, and economy aspects and, then, many participants from varied areas were constructed and NU branches from around Indonesia. As the result, each NU branch needs administrators to manage the operation, one of which is in North Sumatera, Indonesia.

Nahdlatul Ulama (NU) is an Islamic movement organization which institutes nationalist characteristic in Indonesian Muslim people. This statement is potently supported by many previous researchers who also confirm that NU plays a significant part in many aspects including social, religion, politics, and economy (Faizin, 2017; Ningtias, 2018; Ridwan, 2020). According to NU official website, it is retrieved that this organization was established on January 31st 1926 in Surabaya which constituted toward education, social, and economy sectors. The establishment was prominently because of Kiai Hasyim Asy'ari and Kiai Abdul Wahab Hasbullah who became respected Muslim scholars at that time. Establishment of NU was initiated by the community's care towards Islam from education, social, and economy aspects and, then, many participants from varied areas were constructed and NU branches from around Indonesia. As the result, each NU branch needs administrators to manage the operation, one of which is in North Sumatera.

The development of Nahdlatul Ulama in North Sumatera is primarily supported by the community. This is because the major population living in North Sumatera is Muslim. The development is reflected in various programs establishment pioneered by NU. One of the biggest programs run by NU in economy sector is the institution of Lazisnu (Nahdlatul Ulama Agency of Amil, Zakat, Infaq, and Shadaqah) through the movement of Koin NU (Nahdlatul Ulama Nusantara Infaq Box). In establishing Lazisnu, it was based on the ideas of NU central administrators which aims at empowering Indonesian economy and independence, including the community of North Sumatera. Lazisnu in North Sumatera has operated since 2018 even though the official Decision Letter from the central administrators was agreed on April 1st 2021. From the interview with Lazisnu administrator in Padangsidempuan city, there was only one Lazisnu out of thirty-three cites/regencies in all areas of North Sumatera which is situated in Padangsidempuan city. However, the Koin NU distribution operational

has spread to all areas of North Sumatera. In the management of these programs, the administrators of each NU branch should possess communication strategies to interact with other parties correlated to the organization.

For such a big organization like NU, organizational communication is pretty much needed to be acquired by their administrators to be able to accommodate and manage the organization vision and mission. (Pace & Faules, 2002) defines organizational communication as sending and receiving various organizational messages in formal and informal groups in an organization. The main objectives of organizational communication proposed by (Oktarina & Abdullah, 2017) are stating ideas, views, and opinion, sharing information, expressing feelings and emotions, and coordinating particular action. The importance of organizational communication is mentioned by Demir & Demir (2009) in (Zorlu & Korkmaz, 2021) as increased in line with the growing and developing organizations, complex management structures, upgraded specialization, decentralization, rapid development of technology, and organization's concern on social problems. Human resources as the basic requirement of organizations cannot be insufficient because all physical and financial resources possessed by organizations can only be processed and turned to be valuable if it is not because of human resources. To this, human resources management can be achieved effectively if the organizational communication is conducted effectively (Zorlu & Korkmaz, 2021). In conducting effective organizational communication, appropriate strategies are necessary to prevent potential hindrances which resist sender in delivering message and vice versa.

Communication strategies are inevitably significant in human interaction to deliver message and other social values. (Ahmed & Pawar, 2018) state that communication strategies contribute to not only facilitate speakers to compensate for their language deficiency but also in encouraging and mastering communication competence. Furthermore, there are legendary debate about communication strategy definition according to (Tarone, 1981) who views it from interactional definition and (Færch & Kasper, 1984) who defines it from psycholinguistic perspective. (Tarone, 1981) pronounces that the prime function of communication strategies is in the meaning negotiation. Meanwhile, (Færch & Kasper, 1984) define communication strategies to closely correlate with the experience of individual language users in dealing with communicative problems and pursuing the cooperative or noncooperative solutions. In addition, communication strategies are the overall planning, tactic, and way used by group or organization to smoothen the communication by showing all aspects involved in communication process to obtain the

expected objectives (Arni, 2005). Therefore, the stance of communication strategies in having successful interaction with other people is inevitably significant.

Regarding the complexity of organizational communication strategies, the implications of research on this topic is pretty much needed the management of an organization especially such a big organization like NU which contributes to various aspects of Indonesian people. However, the discovered previous studies only imply to the general sense of organizational communication strategies. Therefore, this study aims at describing the organizational communication strategies utilized by NU administrators especially in the establishment of Lazisnu in North Sumatera. This objective is urgent to be achieved as Lazisnu is considered to be potentially developed as part of National Zakat Amal Agency in North Sumatera as the community is mostly Muslim and join NU organization hereditarily. Therefore, the research problem formulated for this study is: how is the organizational communication strategies used by Nahdlatul Ulama administrators in establishing Lazisnu in North Sumatera, Indonesia?

## **Methodology and key questions**

This research was field research by employing descriptive qualitative approach combined with phenomenology design. Phenomenology research design was utilized to understand the meaning behind a phenomenon and the interpretation is described in details. The aim of employing phenomenology design in this study was to describe how the organizational communication strategies is used by NU administrators in supporting Lazisnu establishment by conducting field research to overview the phenomenon from planning and evaluating the process done by Lazisnu administrators in North Sumatera.

This study was conducted in NU office in all areas of North Sumatera, Indonesia including Central Tapanuli Regency, Sibolga City, Mandailing Natal Regency, North Padang Lawas, Padang Lawas, Asahan Regency, Tebing Tinggi City, and Medan City. The researcher selected North Sumatera Province as the setting of this study because the majority of population in this province was Muslim and this location was potential to develop and establish Lazisnu. In addition, this location was easy to reach by the researcher so it contributed to the information collection. This research was conducted since March 2022 until all data were collected. The research procedure was initiated with preliminary data collection, research proposal construction and development, data collection instruments construction, data collection, data analysis, conclusion making, report writing, and report revision.

The data collection techniques employed in this study were participant observation, unstructured interview, and document analysis. Participant observation was chosen because the researcher was personally involved and participated in the process of collecting the data. This technique was utilized to obtain real and in-depth data related to the studied topic in the field. The instrument to accommodate this technique was observation checklist. Unstructured interview technique was selected as the researcher only focused on the research theme and problem core in this study and the process run spontaneously according to the research focus. Document analysis was utilized in this study as the evidence that this research was real as shown in the field and the retrieved data were analyzed based on this research's data need. The documents analyzed were activities photos, organizational structure, and setting.

The primary data source in this study were NU administrators in some areas in North Sumatera which were potential in establishing Lazisnu. Meanwhile, the secondary data source in this research were documents and other data. The retrieved data were, then, analyzed from classifying the data according to the discussion topic, reducing the data to check the data completeness to discover insufficient data and eliminate irrelevant data, describing the data by explaining them systematically according to the discussed topic, and making conclusion to summarize the description into brief and substantial structure. The result of the data analysis was used to answer the research problem.

## **History of Nahdlatul Ulama Establishment in North Sumatera**

Despite the fact that Nahdlatul Ulama was established in Surabaya, East Java, in 1926, the Islamic movement organization developed in all regions in Indonesia. The establishment of NU in North Sumatera was a part of NU administrators' expansion in 1947, particularly in Padangsidempuan, South Tapanuli. This NU establishment process was supported by the alumni of Madrasah Musthafawiyah Purbabaru and was fully bolstered by Syekh Musthafa Husein as the foremost ulama at that time. According to Nahdlatul Ulama First Article of Association, it is mentioned that this organization have two kinds of membership. The first consists of scholars of Islam and the second includes Muslim in general who are not categorized as Muslim scholar (Khoiri, 2020).

The establishment of NU in North Sumatera was based on the idea to carry out Tabligh Akbar in Panyabungan as a form of gratitude delivering and respect towards Indonesian independence on August 17th 1945. The leading figures were M. Nuddin Lubis, a Muslim alumnus from Madrasah Musthafawiyah. Muslim youngster in

education sector gathered to promote the idea that Islam people had to get involved in public sector. The idea was then approved by Syekh Musthafa Husein Prubabaru and other ulama in Mandailing including Syekh Ja'far Abdul Kadir (Khoiri, 2020). People living in North Sumatera who were mostly Muslim strongly supported every program pioneered by NU. One of the biggest programs run by NU in economic sector was Nahdlatul Ulama Agency of Amil, Zakat, Infaq, and Shadaqah (Lazisnu) through the movement of Koin NU movement (Nahdlatul Ulama Nusantara Infaq Box).

(Pulungan, 2018) administered that Lazisnu as an amil, zakat, infaq, and shodaqoh agency was the biggest community organization in Indonesia. Nahdlatul Ulama became one of the strategist partners in carrying out community well-being program. As time goes by, the conducted cooperation since 2017 grew with more variative and innovative cooperation programs. Lazisnu in North Sumatera has been operated since 2018 but the official Decision Letter was agreed on April 1st 2021. The cooperation programs were in line with organization's big mission which supported every effort towards humanity welfare which was based on independence and care principles as reflected in community well-being program's objective to contribute benefits for many people. As a matter of fact, the economy of people in North Sumatera was still categorized in moderate to lower income level. Therefore, NU administrators in North Sumatera pushed the economy empowerment. Socially, the existence of NU was also recognized internationally as the biggest Islamic organization with Ahlu Sunnah Wal-Jamaah principle (Khoiri, 2020).

### **Preliminary Findings**

NU branches in North Sumatera consisted of 33 Regencies/Cities. All of the 33 regencies or cities has established Lazisnu but not all of them got the formal legitimation. The stated formal legitimation should be marked with Regional Decision Letter as a form of NU establishment administration and legality in that region. The entire NU administrators had strong enthusiasm to establish Lazisnu and consider it as a zakat program which facilitated the mustahiq. All NU branches established Lazisnu only by referring to the Regional Decision Letter in North Sumatera except NU of Padangsidempuan city which has acquired the Operational Decision Letter from the headquarter Lazisnu. However, this situation led to a problem as Lazisnu of Padangsidempuan city decided to spread NU Koin to outside Padangsidempuan city area which invited pro and contra from the other NU branches.

Some NU branches supported the distribution of NU Koin outside the coverage of NU Padangsidempuan city and even highly appreciated the effort and hard work of NU Padangsidempuan city in sharing and collecting NU Koin. Yet, most other NU branches objected the distribution of NU Koin outside their area coverage because such step would condescend NU organization.

### **Specific Findings**

Nahdlatul Ulama (NU) organization had strategies which were considered significant as an effort to establish and continue Lazisnu program in North Sumatera. The preliminary findings showed that there were 17 NU branches throughout 33 regencies and cities in areas covered by NU administration of North Sumatera. Even though each NU branch has established Lazisnu using the legitimation from each NU branch, there was only one branch which has carried out Lazisnu program well and got the operational permission from NU headquarter administrators, it was Lazisnu of Padangsidempuan City.

The implementation of Lazisnu programs should be in line with the communication strategies of the administrators in running each program, including the NU administrators in North Sumatera. The strategies of NU administrators in Lazisnu establishment in North Sumatera were:

#### **1. Socialization**

Socialization is an effort to deliver cultural values towards individual so that the individual becomes a part of the society. Socialization process is a lifetime education through individual's understanding and acceptance on their role in a group. Socialization is also utilized as an alternative to send information to particular group or public society.

As NU becomes a big organization group which continuously grows in Indonesia, socialization was also used by NU administrators as a strategy to establish Lazisnu in North Sumatera. This data was retrieved from the interview with the Head of NU North Sumatera, Marahalim Harahap. He concluded that NU regional administrators in North Sumatera carried out socialization to all NU branch administrators in regencies or cities of North Sumatera. The regional administrators sent invitations to each NU branch in North Sumatera to send some representatives to attend the socialization of Lazisnu establishment and development. They also invited speakers from NU headquarter which had prime experience in Lazisnu management. In the socialization, they explained the objectives and benefits of Lazisnu establishment, what were needed to be prepared and the targets of zakat, infaq, and shodaqoh, and how to manage the collected funds to

be distributed fairly. The speaker also mentioned some areas which have managed Lazisnu prominently to inspire the other NU branch administrators.

The result of interview with the Vice of NU Regional Administrators in North Sumatera, Mustafa Bakhrie Nasution, summarized that one strategy done by NU regional administrators in North Sumatera in establishing and developing Lazisnu was carrying out socialization by inviting the representatives of NU branch administrators from regencies or cities as the participants of the conducted socialization activity. He also expected that this activity increased NU administrators' motivation in planning and growing Lazisnu programs in North Sumatera.

The Secretary of NU Mandailing Natal, Ahmad Sais Pulungan, also stated that NU branch administrators of Mandailing Natal fully supported the socialization activity to establish and develop Lazisnu in North Sumatera. He suggested that such activity highly inspired NU administrators of Mandailing Natal as they could directly discuss the experiences of establishing and developing Lazisnu with NU branch administrators from other regencies and cities. NU branch administrators of Mandailing Natal followed up the socialization by conducting another socialization in regency level to continue the inspiration delivery.

Further, the interview with the Secretary of NU branch in Padang Lawas Regency, Ahmad Sanusi Daulay, concluded that the socialization activity was an event to build inspiration as NU administrators to establish and develop Lazisnu in Padang Lawas. The socialization shared the success stories of NU branch administrators from other regencies and cities to be able to establish schools, hospitals, and community independent organization. Other forms of help were given to the community by giving scholarships, groceries, and other food produces which could help the community's economy.

Similar statement was also described by Mahli Zainuddin as the Head of NU branch in Central Tapanuli in an interview with the researcher. He pronounced that NU branch administrators of Central Tapanuli conducted follow-up socialization to all administrators of NU Central Tapanuli Regency after attending the socialization hold by NU administrators of North Sumatera.

From the entire interviews regarding the socialization conducted by NU Regional Administrators of North Sumatera, it can be concluded that this activity brings fresh inspiration for the administrators to keep working together and harder to establish and develop Lazisnu in North Sumatera. The administrators were given the examples of how the successful programs were carried out to develop Lazisnu by

establishing hospitals, schools, and community independent organization. Such sharing session became suggestion for NU branch administrators from other regencies or cities to work harder in running Lazisnu programs.

The results of observation conducted by the researcher concluded that Lazisnu establishment socialization was considered as new atmosphere for the administrators to grow Lazisnu in North Sumatera. It could be implied from the facial expression of the participants which reflected new spirit to run Lazisnu program better. This socialization also became an eventful activity to know their colleagues better and discuss Lazisnu establishment and development experiences in their own regions. From the socialization, it could be reflected that NU administrators of North Sumatera fully supported the establishment and development of Lazisnu in North Sumatera.

## 2. Cooperation with Companies

Another strategy to establish and develop Lazisnu in North Sumatera was dealing cooperation with companies situated in North Sumatera. The cooperation was in the form of sponsorship in NU programs as it could promote the companies' business and mutually facilitated the program carried out by NU administrators. The statement was reflected from the explanation from Marahalim Harahap as the Head of NU North Sumatera that Lazisnu needed to collaborate with companies in developing and carrying out their programs because Lazisnu could not work alone and depend on infaq, shodaqoh, and zakat only without building relationship in funding Lazisnu programs. The Secretary of NU Padang Lawas, Ahmad Sanusi Daulay, described that the cooperation had to be established through, for example, memorandum of understanding (MOU) to acquire companies' responsibility in each Lazisnu program. Vice versa, the companies could benefit from Lazisnu programs as their company marketing could be maximized to be more recognized by all spheres of community.

Meanwhile, Yahya Qolil as the NU administrator development section testified that there would be no big organization without any relation. Therefore, Lazisnu was required to work together and involve companies in each of their activities as they needed to learn from each company in managing the funds. Supportive statement was also pronounced by the Head of NU Sibolga City, Ali Sutan Lubis, that Lazisnu Sibolga development was closely correlated by companies where the companies took part in moving and succeeding each activity hold by Lazisnu. Such cooperation led to companies' responsibility to increase better income in the future.

The interview with the Head of Regional Administrators in NU Central Tapanulis, Mahli Zainuddin, concluded that they had cooperation with nearby companies and Lazisnu's income in Central Tapanuli was considered as stable and without any financial problem. In addition, Moesafa as the administration secretary of Regional Administrator in NU North Sumatera added that finance donors were practically needed in carrying out each NU activity as it would not run well if there was no financial support. Similar sentiment was also showed by Samsul Bahri Hutabarat as NU branch administrator of Central Tapanuli in the interview as he claimed that the role of companies was reflected in increasing NU quantity and quality. By dealing the collaboration with companies, Lazisnu could be introduced to broader coverage of the community.

From the entire interviews conducted by the researcher related to cooperation with companies, it can be summarized that most of Lazisnu in North Sumatera had dealt cooperations with companies in their regencies or cities. The cooperation with companies was expected to motivate each Lazisnu program to be carried out successfully and contributed to the financial support. It was done to lead the companies to give positive impacts to the future Lazisnu development.

From the result of observation conducted by the researcher, it can be overviewed that cooperating with companies became an innovation to upgrade the quality of Lazisnu in North Sumatera. The interview results confirmed that it was not easy to collaborate with companies who wanted to sign an MOU with Lazisnu as it was still newly recognized. They needed to learn more about how to convince everyone to be the financial donors for each program carried out by Lazisnu.

### 3. Cooperation with Local Banks

Cooperation with local banks was one strategy done by NU branch administrators of North Sumatera to establish and develop Lazisnu in North Sumatera. Lazisnu cooperated with North Sumatera Bank (Bank Sumatera Utara or Bank Sumut) by getting the membership card in the form of debit card. The entire NU branch administrators were encouraged to sign for the membership card with Bank Sumut logo on it. The card functioned as a membership card and as a debit card where the NU administrators should pay for the membership fee voluntarily and it was paid automatically from the administrators' savings.

The interview with Marahadi Hasibuan as NU administrator of Padang Lawas summarized his expectation that the cooperation between Lazisnu and the local bank could introduce Lazisnu to wide range of community. Similar statement was also pronounced by Torkisma

Panggabean who was NU administrator of Sibolga that cooperation with local bank brought positive impacts for the activity program and the financial aspect for each conducted Lazisnu program. Meanwhile, Ali Sutan Lubis, the Head of NU Sibolga City, stated that every Lazisnu activity was always closely correlated with social and humanity aspects and, therefore, cooperation with local bank was pretty much needed. They needed additional fund from their relations to carry out various programs even though they had infaq and shodaqoh from the community. In addition, Mahli Zainuddin as the Head of NU regional administrators in Central Tapanuli commented that local banks were beneficial to help Lazisnu for all aspects including the economy. Aside from the financial support, the local bank was expected to give the lesson on managing and analyzing every Lazisnu program.

The conclusion from the entire interview was that local bank was expected to be able to facilitate every Lazisnu program materially and non-materially. The result of the observation conducted by the researcher showed that cooperating with local bank was a choice to increase the quality of Lazisnu in North Sumatera. It was also implied that it was not easy to build a relation especially with local banks as they needed to convince many people to be the donors for Lazisnu programs.

#### 4. Cooperation with Mosque Administrators

Cooperating with many mosques became an alternative in collecting funds aside from depending on infaq and shodaqoh from the community. Based on the interview conducted with Marahalim Harahap as the Head of NU North Sumatera, mosque was the main foundation from a religious program and, therefore, Lazisnu could not forget to cooperate with mosque administrators. As we know that mosque was where people put their infaq per year, thus, mosque could become a bridge for Lazisnu to collect social funds from the community. Another opinion was given by Ahmad Sanusi Daulay as the Secretary of NU Padang Lawas that Lazisnu needed to sign an MOU with the mosque administrators to succeed every program. Cooperation with mosque administrators was expected to help Lazisnu to carry out their programs materially and non-materially.

In addition, Yahya Qolil as the NU administrator from development section explained that mosque could be utilized as a reference in developing Islam-based organization including Lazisnu. Aside from using mosque as a worshipping place, it also accommodated sharing interaction so that Lazisnu could introduce their programs and invite donors. This is in line with the statement of NU Regional Administrator of Central Tapanuli, Mahli Zainuddin, that Lazisnu did not only cooperate with companies and local banks but also mosques. If Lazisnu could convince mosque administrators to cooperate, it would bring

huge impacts and could move the community in promoting and empowering Lazisnu towards the betterment.

The conclusion from the entire interview with mosque administrators was that mosque was expected to be able to help Lazisnu program materially and non-materially. The observation conducted by the researcher also implied that cooperation with mosque administrators was a strategy to develop and empower Lazisnu in North Sumatera. Dealing the cooperation with mosque administrators was not easy as Lazisnu program was hold each year. The mosque administrators were encouraged to promote and introduce Lazisnu to the community in a hope that the community would help each Lazisnu program.

## **Discussion**

Islam is considered as a perfect and thorough religion as their principles cover all aspects in human life. Islamic teachings involve social, culture, economy, education, law, safety, and environment aspects. Islam is also considered as philanthropic religion which mostly acts to love people. One of the teachings suggests someone who has abundant wealth to share and help others who are in need (Nasrullah, 2015) and they can share through zakat agencies including Lazisnu.

Nahdlatul Ulama Amil Zakat Infaq and Shadaqah Agency which is well-known as Lazisnu is an organization which functions to manage, collect, and distribute the zakat, infaq, and shadaqah to the community. The substantial objective of Lazisnu establishment is to manage zakat, infaq, and shadaqah for independence. Lazisnu does not only allocate zakat consumptively but also consider the development of community productive business. It is also an organization which concerns on long-term community empowerment to acquire independence (Aziz et al., 2005). To this, Chambers cited in (Abidin, 2012) that community empowerment is a populist movement to the community, for the community, and by the community. In this context, Koin NU movement is a movement which involves the community from promoting, collecting, and allocating. Empowerment is also defined as an effort of guiding and facilitating the community to develop themselves towards independence and solve problems independently.

Islam invents one solution for economic problems which is retrieved from other people's hands, including through Koin NU. It is developed to help increase the community's welfare who come from moderate to low-income levels. This is in line with the statement of Rasulullah SAW which is mentioned in the masterpiece of Rahman (1995) that "For whoever helps troubled people, Allah will help him in the world

and the afterlife, Allah will always help his people as long as they are willing to help their brothers”.

All donations are expected to be able to train the community to be independent in the future so that the community structure is prosperous in economic aspect. Another benefit of Lazisnu establishment is the increasing job opportunities. As a matter of fact, the funds collection and distribution managed by Lazisnu require a lot of volunteers. This is an opportunity for unemployed youngsters to increase their economy condition. Further, the fund allocation is aimed at improving the community's well-being according to the empowerment objective (Ife & Tesoriero, 2008). Empowerment also has specific objectives which are formulated as follow: organizational improvement, business improvement, income increase, environment upgrade, life improvement, and community upgrade (Mardikanto, 2014). Meanwhile, educational assistance is allocated through formal education help such as giving scholarship to the poor students who have strong dedication to pursue their studies. For instance, formal education assistance is given to the volunteers who distribute and collect funds for Koin NU since 2018. Furthermore, Koin NU funds distribution in health sector is done by giving free treatments and offering free ambulance for poor people. This is in line with the government's concern in establishing healthy community through Koin NU program (Agustini et al., 2013).

## **Conclusion**

From the findings of this research, it can be concluded that the first organizational communication strategy employed by Nahdlatul Ulama administrators in Lazisnu establishment in North Sumatera was socialization activities done by NU administrators from North Sumatera in inspiring the new administrators to continue the cooperation and work harder to establish and develop Lazisnu in North Sumatera. Therefore, through this socialization, the administrators were encouraged to show more effort in running each program. Secondly, the organizational communication strategy was reflected in cooperation with companies to increase sponsorship in each Lazisnu activity. The companies could promote their business while NU administrators were accommodated in running their program. The third organizational communication strategy was cooperation with local banks as a way to preserve Lazisnu's finance accountability. Thus, all of finance report made by Lazisnu was clear. The fourth strategy was shown in cooperating with mosque administrators who were expected to help in carrying out each Lazisnu program materially and non-materially.

According to this research focusing on organizational communication strategies used by Nahdlatul Ulama administrators in Lazisnu establishment in North Sumatera, the researcher suggests that North Sumatera NU branches administrators to concern and manage the cooperations and collaborations with various parties for the betterment in running Lazisnu programs. Referring to the limitation of this study which only highlights the organizational communication strategies shown by NU administrators in establishing Lazisnu in North Sumatera, future research is encouraged to add empirical and practical implications on other segmented topic or broader scope of this study.

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