INTEREST IN SHOHIBUL QURBAN DELIVERING ANIMAL QURBAN

Dian Ismi ISLAMI[1*], Nunuk PRIHATINGSIH[2], and Cakraningsih CAKRANINGSIH[3]
[1,2,3]*Universitas Prof. Dr. Moestopo (Beragama)*
[*]dianismiislami@dsn.moestopo.ac.id

ABSTRACT

The wisdom of holding the qurban law, among others, has a spiritual dimension, namely the form of the servant's love for his Lord by getting closer through the qurban law, on the other hand, the qurban law has a social dimension, which is indicated by the distribution of qurban animals to the poor, neighbors or relatives regardless of religion, or social status. Another dimension in this qurban law is the economic dimension, namely the existence of buying and selling transactions between farmers and buyers of qurban animals. In this digital era, the purchase of sacrificial animals or the care of sacrificial animals is carried out without face to face. Shohibul qurban prepares funds according to the qurban animal that is of interest, the qurban service institution documents the slaughter of the qurban animal and then the qurban meat is distributed to the surrounding population. Syamil Aqikah is an institution that provides aqikah culinary but is trusted to carry out qurban services without having face-to-face with the qurban shohibul. The purpose of this study was to determine the effect of qurban information literacy and the image of the institution on the interest in entrusting qurban animals to syamil aqikah. Using information literacy theory, Goldsmith, Kotler & Keller image theory, and Hierarchy of Effect theory. By Lavidge and Steiner. Quantitative research approach, the research method used is a survey. The results of the research on the influence of information literacy on shohibul qurban and also the image of qurban service institutions have a high influence on the interest of shohibul qurban in entrusting their qurban animals.

Keywords: qurban service, interest of shohibul qurban, institutional image

1. INTRODUCTION

Every 10, 11, 12, and 13 Dzulhizah Muslims celebrate Eid al-Adha. On that day, Muslims are highly recommended to sacrifice, where they slaughter the sacrificial animal and then distribute it to all Muslims in every area. The word Qurban comes from Arabic which means close (Yunus Muhammad 2010). Qurban in Islam is called al-udhhiyyah and adh-dhahiyyah which means slaughtered animals, such as camels, cows (buffaloes), and goats that are slaughtered on Eid al-Adha and tasyriq days as a form of taqarrub or getting closer to Allah.

The shari'a for qurban has existed since humans existed, namely when the son of Adam was ordered to sacrifice, then Allah accepted a good qurban and was accompanied by piety and rejected bad qurbani. Another sacrifice was made by the prophet Ibrahim 'alaihissalam when he was ordered by Allah SWT to sacrifice his beloved son Ismail 'alaihissalam as proof of Abraham's love for Allah SWT and mankind as a whole. (Umairoh Ummi 2020)

According to the zumhur scholars, making qurban is an act of worship whose law is sunnah, except for Imam Abu Hanifah who thinks that it is obligatory to slaughter a sacrificial animal for people who can do so. The law of sacrificing is sunnah muakkad for people who have the flexibility of fortune (able) as in the word of Allah in the letter al-Kautsar verse 2 which means "Indeed we have given you many blessings. So, establish prayer for your Lord and sacrifice." (Umairoh Ummi 2020)

The wisdom of holding the qurban law, among others, has a spiritual dimension, namely the form of the servant's love for his Lord by getting closer through the qurban law, on the other hand, the qurban requirement has a social dimension, which is indicated by the distribution of qurban animals to the poor, neighbors or relatives regardless of religion, or social status. Another dimension in this qurban law is the economic dimension, namely the existence of buying and selling transactions between farmers and buyers of qurban animals.

As a country with the largest Muslim population in the world and a high middle class, the demand for sacrificial animals in Indonesia is quite large. Based on data from the Institute for Demographic and Poverty Studies (IDEAS), the projection of qurbani in Indonesia in 2021 during the pandemic shows shahibul qurban as many as 2.19 million people with 414,000 cows and 1.26 million goats. Furthermore, the value of the Indonesia Food Security Index in 2021 has decreased compared to the previous year. The results of the assessment from the Global Food Safety Initiative (GFSI) show that Indonesia tends to have a good predicate in terms of price affordability and food supply availability compared to other countries. However, in the following two aspects, Indonesia has a low nutritional standard and diversity of staple foods, below the global average. (Nono 2022)

The supply of livestock for food needs in Indonesia is quite large. On Eid al-Adha, sacrificial animals are needed consisting of cows, goats, and sheep to fulfill the slaughter of sacrificial animals for shohibul qurban in Indonesia.

Data on livestock meat production shows that cows, goats, and sheep are the main commodities for sacrificial animals in the implementation of Eid al-Adha in Indonesia. Of the three livestock commodities, the percentage of total cattle production is 79-80%, while the production of goats and sheep contribute 11% and 9% respectively for the needs of qurbani in Indonesia. However, in 2020 and 2021, there will be a contraction in the supply of animal feed due to the COVID-19 pandemic that hit Indonesia. This is in line with the decline in demand for food needs of the Indonesian people who also experienced a decline in purchasing power due to the decline in household economic conditions. (Nono 2022)
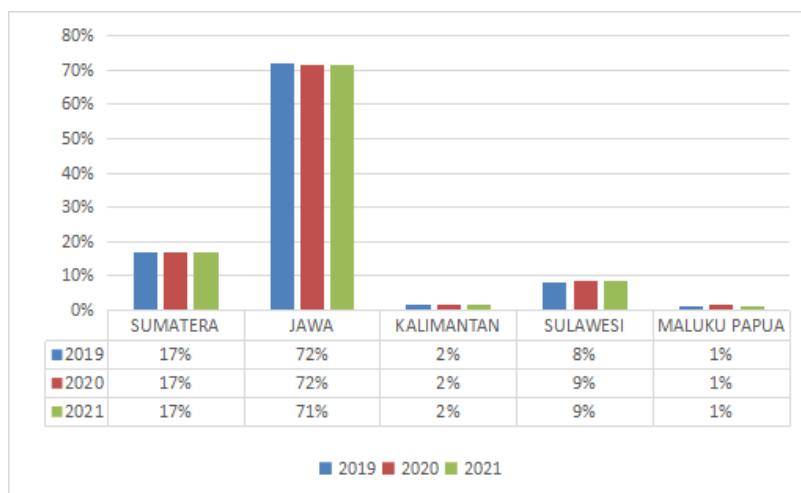

Figure 1. Inequality of Livestock Population Between Islands (tails)
Source: (Nono 2022)

Based on the picture above, the production of cattle, goats, and sheep in Indonesia between islands experiences inequality. Based on the results of the 2020 population census, the supply of food meat availability between islands is very uneven where an average of 72% of livestock meat is on the island of Java, 17% on the island of Sumatra, 8-9% on the island of Sulawesi, 2% on the island of Borneo, and only 1% availability of livestock meat on the islands of Maluku and Papua. Thus, inequality in the distribution of sacrificial meat is still a problem in itself, how is the phenomenon of food insecurity in Indonesia still occurring so that appropriate solutions are needed regarding the distribution of sacrificial meat? (Nono 2022).

Based on meat consumption as seen from the number of livestock slaughtered at Slaughterhouses (RPH) and outside the RPH, there was an increase from 2019 to 2020 but a decrease in 2021. This is the impact of the COVID-19 pandemic that makes consumption households for the basic needs of meat will experience a decline in 2021, which is the peak period of the pandemic hitting Indonesia. (Nono 2022).

In Indonesia, the collection of sacrificial animals is usually carried out by local mosques, and the distribution is given to residents. While the development of qurban services through zakat, infaq and shodaqoh institutions has been known for the past six years but there is no real and accurate data on the number of qurban animals managed by zakat institutions. The semi-government institution that collects and slaughters sacrificial animals is BAZNAS (National Amil Zakat Agency). Meanwhile, the Amil Zakat Institution (LAZ) is fully formed and initiated by the community and by the community such as Lazis-MU, LazisNu, Dompet Dhuafa, LAZ al-Azhar, and others.

Institutions or mosques where shohibul qurban entrust their qurban animals are certainly good organizational institutions. Good management of mosque institutions or institutions that accept sacrificial animals can be measured from 3 keys, namely trustworthiness, professionalism, and transparency, if these three principles are applied, the wider community will believe in the institution. In institutions that receive the mandate of sacrificial animals, there must be several factors that influence the community or the qurban shohibul entrusts the sacrificial animals to be slaughtered and distributed by the institution. Among these factors is the image of the institution. The image of the institution is the perception that develops in the public's mind about the reality of the company or institution. Every institution has an image in society. The image itself can be rated good, moderate, or bad. A bad image will hurt the organization's operations and can also weaken the ability to compete with other institutions. The image of an institution is a very important asset because the image has an impact on public perception. A strong and good image will lead the qurban shohibul to be willing to entrust the qurban animal through a trusted institution, otherwise, a bad image will only result in low interest in the qurban shohibul entrusting the qurban animal to the institution.

Sacrificial services through the Syamil Aqiqah institution have been going on since 2016, starting with a goat and sheep farm pioneered by Mr. Faidzan Adzim Winata who serves requests for goats and sheep for aqikah in the Jakarta

Bogor Depok Tangerang and Bekasi areas, then Syamil Aqiqah continues on the culinary business own goat meat. Furthermore, apart from serving aqiqah, syamil institutions also serve catering, qurban and goat fattening. The shohibul qurban besides buying qurban animals at the syamil institution also entrusts the slaughter of qurban animals and the distribution of qurban animals to the syamil institution. The syamil institution is trusted to manage the sacrificial animals in 2022 as many as 1196 individuals. Publications regarding qurban orders are carried out by syamil institutions through customer databases, and social media accounts such as what's app, Instagram, Facebook, Google, and TikTok.

The qurban order which is carried out once a year does not cause the Syamil institution to only work during the month of Dzulhijjah, but every day Syamil makes a qurban savings program, aqikah, and catering services. Every day Syamil can serve 30 goats or about 2500 boxes of food. This research is interesting because the syamil institution itself is not a zakat institution or social institution but is trusted by the community to manage qurban animals.

This study uses the concept of information literacy. Information literacy was first introduced in 1974 in America by Paul Zurkowski (president of the Information Industries Association). The concept of information literacy was used in a proposal addressed to The National Commission on Libraries and Information Science (NCLIS) the USA. Zurkowski argues, people trained in the application of information resources to their work can be called information literate. They are learned techniques and skills for utilizing a wide range of information tools as well as primary sources in molding information solutions to their problems. (Husaebah 2014)

There are 4 basic components of Information Literacy, namely: (Ratih 2019)
a. Realizing the Need for Information Recognizing the need is a sensitivity to information that information is needed to solve problems in the workplace, understand the needs of society, overcome health problems and carry on with life.
b. Ability to Access Information This skill is needed to find information whose condition depends on the context in which the person is searching and the type of information source needed, such as a library or the internet.
c. Utilizing Information with the availability of information sources that support problem-solving, the next step is to utilize information.
d. Evaluating Information Evaluating the results of the discovery and use of information to find out whether the information obtained is useful or not (effectiveness).

In the Big Indonesian Dictionary, image is defined as (1) a noun: appearance, image, image, (2) an image of the product, (3) a mental impression or visual image caused by a word, phrase, or sentence, and is a distinctive basic element in works of prose or poetry. (Darma 2020)

Image in this study is defined as the image that many people have about individuals, organizations, and products that exist in an institution or company. The image of the institution itself is a person's impression or perception of the institution or its products which are influenced by factors outside the control of the institution. Complete information regarding the image of the institution includes four elements, namely:(AMbok 2017)

The image formation model proposed by John S. Nimpoene in (Soemirat & Ardianto, 2002:116) shows how external stimuli are organized and influence public responses. There are four models of image formation, as follows: (1). Perception is the result of public/public observation of environmental elements that are directly associated with an understanding. (2). Cognition is the self-confidence of the community or individual towards the given stimulus. (3). Motivation is a condition in a person's personality that encourages the individual's desire to carry out certain activities to achieve a goal. (4). Attitude is an individual's tendency to act, perceive, think and feel in the face of objects, ideas, situations, or values.

In shaping the brand image, it is closely related to the perception in the minds of the public towards the company/organization. According to Kotler & Keller (Akbar & Ginting, 2020) three aspects are measured by brand image, namely:
a. Strength
    Strength in the formation of the brand image in question is the advantage possessed by a brand and not owned by other brands.
b. Uniqueness
    The uniqueness in the formation of the brand image in question is the ability to distinguish a brand from other brands.
c. Favorable
    Excellence in the formation of the brand image in question is an advantage that can encourage brand capacity to be important for its users or audiences.

The theory used as the basic reference for this research is the Hierarchy of Effect theory. Lavidge and Steiner as the basis of this research and also as the basis for operationalizing the concept to explain the Y2 variable, the interest of

the shohibul qurban in entrusting the sacrificial animal to Syamil Aqikah. According to the Hierarchy of Effects model, Robert J. Lavidge and Gary A. Steiner stated that there are several stages of attitude in consumers after seeing the advertisement publication of a product, until the moment he decides to buy the product. Attitudes to consumers are divided into three basic types of psychological processes, namely cognitive, affective and conative (Moza 2021).

2. RESEARCH METHODOLOGY

The paradigm in research uses a positivistic approach which specifically means "positive" or "reality" so that a new survey is called objective, there must be facts on the ground. The research results are called reality and objective because they follow the research rules. That is, the research discussed is supported by the right theory and the concept of the theory has become a clear measuring tool or operationalization of the concept. The reason for using a positivistic or objective paradigm or approach is because the research title consists of three variables, the research methodology is quantitative, the research method is a survey, the type of research is explanatory, there are statistical hypotheses that must be tested for truth, the data collection technique uses a questionnaire so it must be tested with numbers. (H 2022)

Research with a quantitative approach emphasizes the analysis of numerical data (numbers) which is then analyzed by appropriate statistical methods. Usually, quantitative research is used in inferential research to test hypotheses. The results of statistical tests can present the significance of the relationship sought so that the direction of the relationship obtained depends on the hypothesis and the results of statistical tests, not scientific logic. This method is called the positivistic method which is based on the philosophy of positivism. Research with a quantitative approach is usually carried out with the number of samples determined based on the existing population. (H 2022)

The research method used is a survey, a survey of informants is carried out using a questionnaire, this type of research format is explanative, the population obtained through customer data from Syamil Aqikah who is shohibul qurban in 2022 as many as 1196 people, with a precision of 10%, sampling using the Taro Yamane formula   = 92, 28 so that the number of samples became 92 people.

The sampling technique used is simple random sampling (simple random sample). A simple random sample is a sample in which each element of the population has an equal and independent chance of being included in the sample. Data collection techniques using primary data using a coded questionnaire for later analysis, coding using a Likert scale, with the category of strongly agree; 5, agree; 4, undecided 3, disagree; 2 and strongly disagree; 1. Secondary data is also used. A literature review or literature review is written material in the form of books, or journals that discuss the topic to be studied. validity test in this study using the SPSS program. The dependent variable that will be measured in this study is the information literacy of the institution's image. The independent variable of this research is the interest in entrusting the sacrificial animals to Syamil Aqikah. The subject of this research is shohibul qurban syamil aqikah and the object of research is syamil aqikah.

3. RESULTS AND DISCUSSION

Based on the results of the recapitulation of the mean value, the magnitude of the assessment of shohibul qurban on qurban information literacy, obtained a total mean of 4.54 including agree or in other words good category. The findings of this study are by the theory used, namely the theory of information literacy. According to Goldsmith, there are 4 basic components of information literacy, namely: (Ratih 2019) realizing information needs, the ability to access information, utilizing information, and evaluating information. The individual's ability to master the four basic components of information literacy will affect changing understanding over time

In connection with this research, a person's basic ability in mastering the basic components of information literacy will make it easier for that person to get a lot of information about qurban worship so that they can make themselves aware of carrying out qurban worship orders to get closer to Allah SWT.

The results of the research findings indicate that the ability of shohibul qurban in the information literacy component gets a good assessment, meaning that shohibul qurban trusts the information conveyed by Syamil Aqikah about qurban worship.

Based on the results of the recapitulation of the mean value, the magnitude of the institution's image assessment obtained a total mean of 4.39 including agree or in other words good category.

The findings of this study are by the theory used, namely, brand image is very closely related to the perception in the minds of the public towards the company/organization. According to Kotler & Keller (Akbar & Ginting, 2020) three aspects are measured from brand image, namely: Strength, Uniqueness, and Favorable.

About this research, before buying and entrusting qurban animals to Syamil Aqikah, the shamil Aqikah pays attention to the strengths, uniqueness, and advantages of Syamil Aqikah so that he feels confident that Syamil Aqikah can

represent the qurban shohibul in terms of slaughtering sacrificial animals or distributing sacrificial animals according to Islamic law.

Based on the results of the recapitulation of the mean value, regarding the interest in entrusting sacrificial animals to Syamil Aqikah, the total mean was 4.42 including agreeing or in other words the good category. Changes in the behavior of the qurban shohibul to entrust the sacrificial animal to Syamil Aqikah according to the Hierarchy of Effect measurement. By Lavidge and Steiner. This model conveys that awareness, Knowledge, Liking, Conviction

The results of the research findings indicate that the interest in entrusting sacrificial animals to Syamil Aqikah is in a good category. This means that shohibul qurban believes and judges that Syamil aqikah is a trustworthy and reliable institution. Although in his daily life Syamil Aqikah is engaged in Aqikah culinary, the community or consumers also believe that Syamil Aqikah can provide sacrificial animals according to Islamic law.

Tabel 1. R-Value Table

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.780[a]	.608	.604	2.436

a. Predictors: (Constant), X1

The results of the analysis obtained an R-value. R-value = 0.780, meaning that it is in a condition < 0.780 < 1, meaning that literacy of qurban information has a positive effect on interest in entrusting sacrificial animals to Syamil Aqikah.

The contribution of R square is 0.608 or 60.8%. The value of R square can be used to analyze the results of the coefficient of determination (KD), where the value is obtained from the formula (KD = R2 x 100%) 0.608 x 100% = 60.8% meaning that the influence of qurban information literacy is 60.8% with a high category on interest in entrusting sacrificial animals to Syamil Aqikah. While the rest is equal to 100% - 60.8% = 39.2% is influenced by other factors that are not discussed in this study.

Tabel 2. R-Value Table

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.927[a]	.860	.859	1.455

a. Predictors: (Constant), X2

The results of the analysis obtained an R-value. R-value = 0.927, meaning that it is in a condition < 0.927 < 1, meaning that the image of the institution has a positive effect on the interest in entrusting sacrificial animals to Syamil Aqikah.

The contribution of R square is 0.860 or 86.0%. The value of R square can be used to analyze the results of the coefficient of determination (KD), where the value is obtained from the formula (KD = R2 x 100%) 0.927 x 100% = 92.7% meaning the influence of the image of the institution is 92.7% with a high category on interest entrust the sacrificial animal to Syamil Aqikah. While the rest is equal to 100% - 92.7% = 7.3% is influenced by other factors that are not discussed in this study.

The results of the analysis obtained an R-value. R-value = 0.934, meaning that it is in a condition < 0.934 < 1, meaning that information literacy and institutional image have a positive effect on interest in entrusting sacrificial animals to Syamil Aqikah.

The contribution of R square is 0.873 or 87.3%. The value of R square can be used to analyze the results of the coefficient of determination (KD), where the value is obtained from the formula (KD = R2 x 100%) 0.873 x 100% = 87.3% meaning that the influence of information literacy and the institutional image is 87.3% with categories high interest in entrusting sacrificial animals to Syamil Aqikah. While the rest is equal to 100% - 87.3% = 12.7% influenced by other factors that are not discussed in this study.

4. CONCLUSION

Based on the results of the calculation of the ANOVA formula, it can be seen that the calculated F value = 306.560 with sig 0.000 because the value of sig 0.000 < sig 0.05, then the statistical hypothesis (Ha) is accepted which states that there is an influence of information literacy on qurban, the image of the institution on interest in entrusting animals sacrifice to Shamil Aqikah. This means that the independent variable "information literacy and institutional image" can significantly affect the dependent variable "Interest in entrusting sacrificial animals to Syamil Aqikah"

The findings of this study indicate that information literacy of qurban and the image of the institution together have a strong and significant effect on the interest in entrusting sacrificial animals. This means that the interest in entrusting sacrificial animals is due to the information literacy possessed by the qurban shohibul and also the image of the institution.

REFERENCE

Abdullah, Nur. (2016). *IBADAH QURBAN DALAM PERSPEKTIF HADIS*. Rausyan Fikr 12 No 1.

AMbok, Pangiuk. (2017). Pengaruh Citra LAZ OPSEZI Kota Jambi terhadap Minat Muzakki untuk Menyalurkan Zakat. *Innovation*, XVII(1).

Darma, Rismawi Riski. (2020). *PENGARUH CITRA LEMBAGA DAN RELIGIUSITAS TERHADAP MINAT MUZAKKI MENYALURKAN ZAKAT DI LEMBAGA AMIL ZAKAT KABUPATEN PONOROGO*. IAIN Ponorogo.

Fauzi, Caniago. (2019). UPAYA TAKMIR MASJID Al-MUHAJIRIN DALAM MENINGKATKAN SEMANGAT BERKURBAN DI MASYARAKAT. *TEXTURA,* 6(1).

H, Ahyar. (2022). *Metode Penelitian Kualitatif & Kuantitatif*. Yogyakarta : Pustaka Ilmu.

Hani'Atus, Suroya. (2021). *Pengaruh Literasi Informasi, Literasi Media dan Literasi Digital Terhadap Komponen Pedagogik Guru PAI SMAN Se-Kabupaten Blitar*. Program Megister PAI Pascasarja UIN Maulana malik Ibrahim.

Hani, Suroya Atus. (2021). *Pengaruh literasi informasi, literasi media, dan literasi digital terhadap kompetensi pedagogik guru PAI SMAN se-Kabupaten Blitar*. Sekolah Pascasarjana Program Studi Magister Pendidikan Agama Islam. http://etheses.uin-malang.ac.id/id/eprint/25394.

Husaebah, Pattah Sitti. (2014). *Literasi Informasi : Peningkatan Kompetensi Informasi dalam Proses Pembelajaran*. Ilmu Perpustakaan & Kearsipan Khizanah al Hikmah 2 No 2.

Isfa, Kaharmudzakir. (2022). *Pengaruh Konten Instagram @interstudiofficial dan Opini Mahasiswa terhadap Citra Perguruan Tinggi InterStudi*. Riset Komunikasi JURKOM.

Moza, Kandara Muhammad. (2021). *Minat Mengunjungi Konser Musik Hammersonic Festival Pada Pengguna Intagram*. CYBER PR 1.

Mulyana, Abdullah. (2016)."Qurban : Wujud Kedekatan Hamba dengan Tuhannya. *Pendidikan Agama Islam Ta'lim,* 14(1).

Nono, Hartono. (2022). *Potensi Ekonomi Qurban 2022*. BAZNAS Official News.

Nurul, Hikmah Disya. (2015). Kajian komunikasi pemasaran syariah dalam meningkatkan jumlah nasabah tabungan qurban di Bank Syariah Mandiri KCU Dago. *Prosiding Keuangan Syariah Universitas Islam Bandung*.

P, Purwaningtyas Pranindya. (2018). Literasi Informasi dan Literasi Media. *Iqra,* 2(1).

Ratih, Aprilia. (2019). *PENGARUH LITERASI INFORMASI DAN PERILAKU KEWIRAUSAHAAN TERHADAP KINERJA USAHA KECIL Studi pada Usaha Kuliner di Kota Makassar*. UNM.

Sotar. (2018). Sistem Informasi Geografis Daerah Yang Layak Menerima Daging Qurban Di Wilayah Kota Padang. *RESTI (Rekayasa Sistem dan Teknologi Informasi)*, 2.

Umairoh Ummi. (2020). *PENGARUH PEMASARAN DAN DAYA TARIK PRODUK TERHADAP KEPUTUSAN NASABAH MENGGUNAKAN PRODUK TABUNGAN QURBAN (Studi Kasus BTN Syariah H.Juanda Medan)*. FAKULTAS EKONOMI DAN BISNIS ISLAM UNIVERSITAS ISLAM NEGERI SUMATERA UTARA MEDAN.

Yunus Muhammad. (2010). *Kamus Arab Indonesia*. ed. Turaihah. Ciputat: PT Muhammad Yunus Wa Dzurriyah.