



Mudhohi's decision to implement qurban in zakat institutions : a case study in Rumah Zakat Institution

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ABSTRACT

There has been a decline in animal *qurban* in 2012 at LAZ Rumah Zakat. There is a phenomenon that customers are not satisfied with Rumah Zakat services. Thus, several factors can influence *Mudhohi's* decision to *qurban* in zakat institutions. Based on these problems, the research problem's formulation is how *Mudhohi qurban* decisions at zakat institutions. The research method used is a qualitative method with a descriptive analysis approach—data collection techniques with interviews with 100 *Mudhohi*. The result is that *Mudhohi's* decision to *qurban* at Rumah Zakat is 93% *Mudhohi* will *qurban* again. *Mudhohi's* decision to make *qurban* at Rumah Zakat is due to the longer value of Superqurban benefits, distribution throughout the country, affordable prices, and product innovation in corned beef and rendang cans, simple processes, and voucher offer

Keputusan Mudhohi untuk melaksanakan qurban di lembaga zakat: studi kasus di Lembaga Zakat Rumah. Telah terjadi penurunan penerimaan hewan kurban pada tahun 2012 di LAZ Rumah Zakat. Ada fenomena bahwa pelanggan yang tidak puas dengan layanan Rumah Zakat. Dengan demikian beberapa faktor dapat mempengaruhi keputusan Mudhohi dalam berkorban di lembaga zakat. Berdasarkan masalah-masalah ini rumusan masalah penelitian adalah bagaimana Mudhohi mengorbankan keputusan di lembaga zakat. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan analisis deskriptif. Teknik pengumpulan data dengan wawancara ke 100 Mudhohi. Hasilnya adalah keputusan Mudhohi untuk berkorban di Rumah Zakat adalah 93% Mudhohi akan berkorban lagi. Keputusan Mudhohi untuk berkorban di Rumah Zakat adalah karena nilai manfaat superqurban yang lebih lama, distribusi ke seluruh pelosok negeri, menawarkan harga yang terjangkau, inovasi produk dalam bentuk daging kornet dan kaleng rendang, proses sederhana, dan penawaran voucher.

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1. Introduction

Qurban is one of the worships exemplified by the Messenger of Allah, and commonly called *udhiyyah*. Slaughtered animals such as camels, cows or buffaloes and goats on Eid Adha and *tasyriq* days as *taqarrub* to Allah Almighty. According to the Quran and the Sunnah, not all animals can be *qurban*, for this is a worship that has the standard guidelines (Abdullah, 2016). As for the place of *qurban*, according to the Quran Surah al-Hajj verses 28 and 36, the scholars of the *salaf* liked dividing the sacrificial meat into three parts, partly for themselves, one third for *Hadiya* people capable and another third for *shadaqah* and *fuqara*. Sheikh Abdullah bin Baz also allowed sending animals and *qurban* meat to jihadic areas and where human beings were known to starve (Nurnaningsih, 2013).

Mudhohi can represent the *qurban* of sacrificial animals through an institution with a *wakalah* agreement (Hidayat, 2019; Kurniawan, 2018). One of the institutions that accept buying and slaughtering and handling sacrificial animals is the zakat institution. The Amil Zakat Institution is one of the institutions that collect Zakat in Indonesia. A non-governmental organization formed this organization. Based on Law No. 23 of 2011 and Government Regulation 14 of 2014, it is explained that the Amil Zakat Institution abbreviated as LAZ, is an institution formed by the community that has the task of assisting the collection, distribution, and utilization of zakat (BAZNAS, 2017). Government Regulation strengthens the existence of LAZ No. 2 of 2014 concerning Guidelines for Procedures for Granting Recommendations to Establish *Amil Zakat* Institutions.

The phenomenon of slaughtering sacrificial animals through LAZ occurs at the Alms House. The sacrificial program revenue only contributes 10% of the total funds received, and distributed by 3% of the total funds distributed (Rumah Zakat, 2015). This means that sacrificial activities through LAZ have not been much in demand by the community. Such a phenomenon occurs in *Siak* people who have a low level of awareness of *qurban* (Erma, 2014). Therefore, to increase the awareness of sacrificial communities, various strategies such as designing applications facilitate sacrificial animals' selection through web-based forward chaining methods (Miftahuddin, 2014). It is different for other regions that public awareness in *qurban* in the Jenang area is very high. The increasing understanding of *qurban* is a positive response by figures through various media. The dominant factor in raising awareness of *qurban* is the existence of *uswah hasanah* and management of professional, transparent, and accountable governance of *qurban*. The progress of the times achieved by modern civilization can be solutions that facilitate all forms of *Muslim* worship practices. Collectively goat *qurban*, online *qurban*, slaughtering *qurban* with mechanical devices, and canning sacrificial meat are some of the dynamics that occur in Muslim societies in the world (Hariyanto, 2019).

LAZ Rumah Zakat as one of the institutions that support sacrificial activities to innovate services through canning sacrificial meat, commonly called Super *Qurban* products. This super *qurban* has been held since 2000, and in 2007 Rumah Zakat slaughtered 4709 goats and 146 cows. The overview of animal *qurban* from 2007 to 2012 in Figure 1.

From Figure 1, we can see a decrease in the acceptance of goat or cow *qurban*. The sale of sacrificial animals in the "Super*Qurban*" program packs sacrificial meat in cans with more extended durability. This is in line with Evi's research, which states that the super*qurban* program is beneficial. With indicators of development and progress every year, an increase in the amount of *Mudhohi*, a large supply of meat in corned beef packaging and convenience, the speed of distribution that is increasingly widespread to remote areas and abroad (Kartikasari, Arifin, & Hidayat, 2013). However, there is a phenomenon that customers who are not satisfied with Rumah Zakat services. Like the experience of a *mudhahi* (not named) who has made 2x the purchase of sacrificial animals at the Rumah Zakat. The *Mudhohi* felt disturbed by the promotion service conducted by Rumah Zakat via SMS and telephone every day to attract the attention of customers to buy sacrificial animals. The

Mudhohi suggested using a promotion to use Facebook ads, blogs, or other promotional media to look elegant. Even after 2x buying sacrificial animals at the Rumah Zakat, for the following year, this customer decided to stop buying at the Rumah Zakat because there was another understanding related to the management of sacrificial animals and wanted to feel the atmosphere of witnessing the *qurban* of live animals.

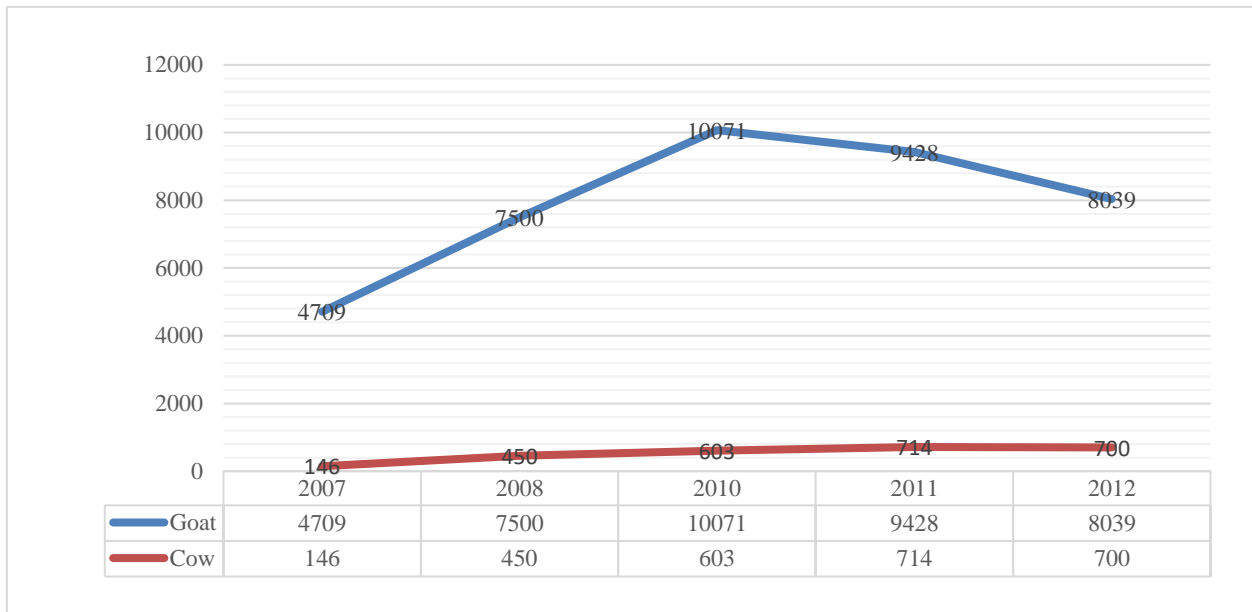


Figure 1. *qurban* animal acceptance chart

Thus, several factors can influence *Mudhohi's* decision to make *qurban* at zakat institutions. Based on the background of the problems above, the author deems it necessary to examine the Decree of *Mudhohi to qurban* at the Zakat Institution: Case Study at Rumah Zakat Institution. With the research formulation, how is the *Mudhohi* decision to go to zakat institutions?

Qurban in Islam

The word *qurban* comes from Arabic, the word from *Qaruba, Yaqruba, and Qurbanan*, which means being near, near, approaching, or approaching. In terms of Shari'ah. *Qurban* is one of the ways of worship of *Amaliyah* to draw closer to God. By slaughtering individual animals on the 10th day of *Dzulhijjah* (Eid al-Adha) and *tasyriq* days (Rasyidi & Kurdish, 2007).

Qurban is worship that contains the meaning of *Rabbani*, and it is clear that Islam has made a *qurban* as a highly recommended worship for those who are able and willing to make a living. In the Indonesian dictionary, it is said that *qurban* is an offering to Allah SWT (such as sheep, cows, camels, slaughtered on the day of the Hajj (Hajj Language Dictionary). *Qurban* is everything used to draw close to Allah. The animals *qurban* on Eid and Advent Day (11, 12, 13 *Djulhijjah*) are called *udhhiyyah*. The legal basis for sacrificing the Qur'an is in the QS. Al Kautsar verse 2, which means:

"So Pray for your Lord and worship the Qur'an."

The Quranic command is also found in the Quranic Al-Hajj verse 34, which means:

"And for every people, We devote *qurban* worship, that they may remember the name of Allah upon the blessings which He has given them as livestock. " So your worship is one, and then you are the only one to submit to it" (Sabiq, 2008).

According to the Bogor City Farm Development Center, sacrificial worship was done to please the poor on the Eid of Adha feast with sacrificial meat. The sacrificial meat is mainly concentrated in the raw state (Pusat Penelitian dan Pengembangan Peternakan Kota Bogor, 2012).

Mudhohi and Sacrificial Animal Criteria

The word *Mudhohi* comes from Arabic discussion, meaning people who *qurban*. As for the conditions of people who *qurban* are as follows as Muslim. Second, in an independent state. Third, the reasonable age (already baligh). Fourth common sense. Fifth, have the economic capacity (Rasyidi & Kurdish, 2007).

The animal criteria for *qurban* divide from two aspects, namely;

First, the physical criteria, namely animals for *qurban*, should be healthy, sound, and not disabled. Animals that are suitable and suitable as *qurban* animals are as follows *Al-Aqran*, a complete horned animal, Samin, which is fat or fleshy animal and *Al-Amlah*, namely animals with more white than black. Animals that are not fit to be sacrificial animals are *Al-Auraa*, a blind animal in one eye, *Al-Mardhoh*, a sick animal, *Al-Arja*, a lame animal *Al-Kasir*, which is an animal that is emaciated and dirty.

Second, the criteria in terms of age. In this case, the animals that fulfil the *qurban*, namely, camels are five years old, cows are two years old, and goats are one year old. And third, the criteria in terms of sex (*qurban* animals may be male and female because no proposition specializes in one type) (Majelis Tarjih Muhammadiyah, 2008).

Scholars have agreed (agreed) that the sacrificial animal can only be taken from livestock (*An Na'am*). They also decided that the main thing was camel (ibl), then cow/buffalo (*Baqar*), then goat (*ghanam*) in that order. The reason is that camels have more benefits (because they have more meat) for the poor, and so cows have more benefits than goats (Abdullah, 2016)

Livestock that can be made sacrificial animals are: kibas, sheep, sheep or goats; cattle or buffalo; and camels. These livestock are eligible (legally) made *qurban* if: Qibas, sheep or sheep, are one or more years old or have their front teeth dated; Rasulullah SAW. Said:

"Do not slaughter for a *qurban* unless it has changed its teeth. If it is difficult to obtain, it may be only one year old or more than sheep" (HR. Muslim).

Goat, already two years or more, Cows or buffalo, aged two years or more, have entered at least the third year, Camels are already five years old and entering their sixth year.

Besides fulfilling the age requirements, the animal that will be made a *qurban* must also be in a healthy condition, not diseased. And Not physically handicapped such as blind (even if only one side), limping, too thin, scabies, falling teeth, ears, milk, and tongue broken, cut off the tail, which all the defects are visible. Rasulullah SAW. Said:

"There are four kinds of animal conditions that cannot be made *qurban*. 1. Blindness and blindness are evident; 2. The sick and sick; 3. Limping and visible ribs; 4. Weak (broken) legs and very thin and unable to stand because of his thinness, HR. Ibn Majah from Al-Bara' ibn Azib.

And the hadith:

"The Messenger of Allah told us to pay attention to the eyes and ears of animals that were intended to be *qurban*, and forbid us to *qurban* from animals that were cut off at the ends and edges of their ears, which had broken ears and not to have holes in their ears", Narrated by Ahmad, At-Turmudzi, An-Nasai, Abu Daud and Ibn Majah from Ali.

It does not contain (pregnant); Regarding the genitals of animals, no provision stipulates that animals must be male. Female animals can also be used as sacrificial animals, as long as they are not pregnant (pregnant). Imam an-Nawawi allows *qurban* animals, both male, and female, based on Umm Kurz's hadith, that the Prophet SAW. Said:

"For a baby boy two goats, for baby girl a goat, there is no objection to male or female." Although the above hadith is intended to administer aqiqah, we can explain it for the organization of *qurban*.

Castrated animals can be used as sacrificial animals. Rasulullah SAW. Said:

"That Rasulullah SAW. *Qurban* with two castrated *kibas* "(Narrated by Abu Dawud and Ahmad).

A *kibas*, lamb, sheep, or goat is for one person *qurban*, while a camel, cow, or buffalo is for *qurban* seven people. Rasulullah SAW. Said:

"Rasulullah SAW. Told us to share with one camel and bull, every seven of us sacrificing with one ", Narrated by Muttafaq' alaih.

Purchase Decisions

Understanding decisions is the selection of two or more choices (Leon & Leslie, 2008). Consumer decision is a decision to ownership of an action from two or more options (Kotler & Keller, 2012). Another definition of consumer decision is consumers' preference for brands to collect choices and consumer preferences to buy the most preferred brand (Kotler, 2005). According to Mowen and Minor (2002), consumer decisions are processes that consumers go through to identify problems, find solutions, evaluate alternatives, and choose between their purchasing choices. According to Boyd Walker, purchasing decision-making is an approach to solving human activities problems to buy a product to meet wants and needs (Walker & Knox, 1997). Consumer behaviour becomes the basis for consumers to make purchasing decisions. As it is the process and activity when a person (consumer) is related to the search, selection, purchase, use, and evaluation of products and services to meet their needs and desires. In Islam, consumer behaviour must reflect his relationship with Allah (Muflih, 2006)

According to Kotler, Keller, Ancarani, & Costabile (2014), The Five-Stage Model in the process of making a purchase decision are: 1) Problem Recognition, The purchasing process begins with the buyer recognizing a problem or need-driven internally or externally. Marketers must identify the circumstances that cause the need to find information from several consumers. After that, marketers must develop marketing strategies that bring up consumer interests. 2) Information Search, In general, the information sources that consumers want can be divided into four; a) Personal: family, friends, neighbours, and others; b) Commercial: advertisements, websites, salespeople, dealers, and others; c) Public: Mass media and consumer rating organizations, and d) Experimental; Handling, examining, and using products. 3) Evaluation of Alternatives Process include; a) Consumers try to satisfy their needs, b) Consumers are looking for benefits from product solutions, and c) Consumers see each product as a bundle of attributes that can deliver benefits. 4) Purchase Decision: An evaluation stage where consumers choose among the selected brands and create an interest in buying the most preferred products. There are two steps between purchase intention and purchase decision, which are commonly called intervening factors, while the intervening factors are; a) Attitudes of Other, The influence of other people's attitudes depends on two things; (1) The intensity of the negative attitude of others to the alternatives we have, the more often the level of negativity, and the close relationship with us, then our buying interest will disappear. (2) Our motivation to fulfil the desires of others; b) Unanticipated Situational Factors: factors that can prevent a person from making a buying decision. Meanwhile, according to Djaslim, Saladin added one purchasing decision factor, namely the situation factors that can be predicted (Saladin, 2005) is, 5) Post Purchase Behavior; Marketer's work does not end when the product has been purchased. After buying a product, consumers may be satisfied or disappointed.

The level of consumer involvement in a purchase is influenced by a stimulus (stimulus). According to Kotler (2005), indicators of usage decisions include: a) Have confidence in the product, b) Making the right decision to buy, and c) Have the confidence to use the product (Kotler, 2005).

other than that according to Kotler and Keller, consumer purchase decisions for an item have five sub-decisions: brand, dealer, quantity, timing, and payment method (Kotler & Keller, 2009).

Consumer decisions to change, delay or reject purchase decisions are mostly influenced by the risk received. These risks include: 1) Functional risk: the product does not perform up to expectations (the product does not meet expectations). 2) Physical risk: the product poses a threat to the physical well-being or health of the user or others (the work can threaten the physical or the health of consumers or other users). 3) Financial risk: the product is not worth the price paid (This product does not match the price offered). 4) Social risk: the product results in embarrassment from others (the work creates a disgrace for others). 5) Psychological risk: the product affects the mental well-being of the user (the product affects consumer psychology). 6) Time risk: the failure of the product results in an opportunity cost of finding another satisfactory product (product failure produces opportunity costs to see other products that satisfy) (Kotler & Keller, 2009).

Also, Saladin added the role of the buyer (buying roles) in the buying decision process, namely: 1) The initiator (initiator) is the first person to suggest the idea of buying. 2) People who influence (influencers) provide information and influence on how needs and differences can be met. 3) Decider (decider) is a person who ultimately chooses alternatives that will meet their needs and desires. 4) The buyer (buyer) is a person who will meet the needs and desires. 5) Users are end-users or actual consumers. 6) An evaluator is a person who gives feedback about the ability of the product chosen to provide satisfaction.

This is in line with an article which states that five roles occur in buying decisions (Simamora, 2001). According to Henry Assael in Saladin noted that the types of purchasing behaviour, namely: 1) Complex buying behaviour: consumers experience high involvement in purchasing a product if the product is expensive, rarely purchased, has a high risk, and reflects high self-expression. 2) Buyer's behaviour reduces mismatch: consumers experience buying behaviour to reduce mismatch when they choose high involvement in purchasing a product. But there is no real difference between the various product brands. 3) *Habitual* buying behaviour: consumer involvement is shallow, and there are no significant differences between brands. In this case, the consumer is not actively seeking information about the brand or evaluating its characteristics. Purchases are made basically through habits, which can generate loyalty to a brand. 4) Buying behaviour that looks for diversity: low consumer involvement, but faced with various product brand choices to be bought. In this case, consumers choose one product brand among multiple brands. 5) Based on the four types of buying behaviour above, consumer involvement will be highly valued on a brand if the goods are expensive, high risk and rarely purchased, and vice versa (Saladin, 2005). This is in line with Kotler's opinion, which is, 6) Time risk: the failure of the product results in an opportunity cost of finding another satisfactory product (product failure produces opportunity costs to see other products that satisfy) (Kotler & Keller, 2009)

According to several studies revealed that several variables, including influence purchasing decisions. Tambunan's research results that three variables influence purchasing decisions: brand image, perceived quality, and price, and the most significant influence on purchasing decisions is a brand image (Tambunan & Widiyanto, 2012). Yuda Melisa's research results show that the retail marketing mix consisting of inventory, price, location, communication mix, design, and appearance of the store has a significant effect on consumer repurchase decisions in Mega Prima Swalayan Payakumbuh (Melisa, 2012). The results of Bagas Sunu Pratama's research, Azis Fathoni, Leonardo Budi Hasiholan showed that brand image had a positive and significant effect on purchasing decisions. Product quality has a positive and significant impact on buying decisions. Price has a positive and significant impact on purchasing decisions (Pratama, Fathoni, & Hashiolan, 2017). Cultural, social,

personal, and psychological variables influence purchasing decisions' structure (Kartikasari et al., 2013). Indicators of purchasing decisions: a) Perceived needs, b) Activities before buying, c) Time to use behaviour, d) Post-purchase behaviour (Soewito, 2013).

Three activities take place in consumers' purchasing decisions, namely (Hahn & Mangun, 2002): 1) Consumer routines in making purchases. 2) Quality obtained from a purchasing decision. 3) Commitment or loyalty of consumers not to replace the usually bought decisions with competing products.

Amil Zakat Institutions

Amil Zakat Institutions (LAZ) are zakat management institutions formed by civil society initiatives. In structure, LAZ is also tiered from the national level (LAZNAS-National Amil Zakat Institution) to the regional level (LAZDA-Regional Amil Zakat Institution). The principles of zakat management carried out by the Amil Zakat Institution, both from national and regional levels, are: a) Paying attention to organizational structure; b) What is the pattern of collecting and empowering zakat, *infaq*, and alms (ZIS) funds; and c) LAZ offered the program in the collection and empowerment of zakat funds (Fadilah, 2016).

The Amil Zakat Institution is '*amil*'. '*Amil* comes from the word' charity, which translates to "the one who works or carries out" (Mardani, 2011). Amil in zakat is all parties who act on matters relating to the collection, storage, safekeeping, recording, and distribution or distribution of zakat. By sharia, those who become '*amil* zakat must fulfil the following conditions: (a) Muslim; (b) *mukallaf*, people who are puberty (adults); (c) can be trusted; (d) having sufficient knowledge about zakat fiqh and having experience by their field of work (Mardani, 2011).

Amil, formed in the zakat management organization, will receive and manage various types of funds. The following is an explanation of funds collected, namely: a) Zakat Funds is the types of zakat funds managed by zakat management organizations are general zakat funds and special zakat funds. A general zakat fund is a zakat fund given by *Muzaki* to Amil without a specific request. Meanwhile, a special zakat fund is a zakat fund with a *muzaki* license distributed to a particular *mustahik*. b) Infaq / Alms Funds is the case with zakat funds, *infaq* / alms funds also consist of general and special ones. General *infaq* / alms fund is a fund given by donors without certain conditions. Simultaneously, select *infaq* / alms are funds provided donator with various requirements, for example, distributed to people in certain areas. c) Endowment Funds (Waqf) is to refrain from doing something about things that benefit certain people with good intentions. d) The fund manager is '*amil* rights used to finance institutions' operational activities that originate from '*amil* rights of zakat funds, certain parts of *infaq*/alms funds, and other sources that are not in conflict with sharia (Fadilah, 2016).

2. Research Method

The research method used is a qualitative method with a descriptive analysis approach. The object of research is the '*amil* zakat institution Rumah Zakat Bandung. Data collection techniques were carried out by in-depth interviews with *Mudhohi* at Rumah Zakat using the interview guide. The number of *Mudhohi*'s interviewed was 100 *Mudhohi*'s. The research approach uses case studies and field observations. Case study research is often described as a flexible, challenging methodology and most commonly used in social science research. However, support and attention to case studies are the least because there is no well-defined protocol (Cope, 2015). Observational research is an empirical scientific activity that bases field facts and texts through the five senses' experience without manipulation (Hasanah, 2017). Data analysis uses analytical description. Descriptive statistical

analysis is a statistic used to analyze data by describing or describing data that has been collected as it is without intending to make conclusions that apply to the public or generalization (Muhson, 2006)

3. Result and Discussion

Super *Qurban* Profile

Super *Qurban* is a product produced from sacrificial animals sold through the Alms House. This program has existed since 2000, and the procurement of sacrificial animals is the key to the success of Super*qurban*. RZ cooperates with local breeders suppliers in East Java, intending to improve the economy, especially East Java, which was disrupted due to several disasters. RZ cooperates with Pasuruan Slaughterhouse. Animals are examined separate teams, including a physical examination of animals, health, whether there is a defect, the animal's mate, and its quantity. For medical tests, the Indonesian Rumah Zakat works together with the Animal Husbandry Service of Pasuruan Regency.

Super *qurban* products can answer the problem of *qurban* meat distribution to remote and leading areas in the archipelago. Corned beef, which lasts up to 3 years, can be distributed throughout the year and is useful for fostering nutrition and *aqidah*. The RZ won many awards from the Super*qurban* program as an innovative product for optimizing animal *qurban* meat.

Sacrifice through the Super*Qurban* Rumah Zakat product has advantages including Following Sharia, Animals are slaughtered in a healthy condition on the Eid al-Adha until the Muslim holiday; The actualization of the inspiration of the Prophet Yusuf as in the development of national food security; Practical, easy to carry, easy to open, minimal risk; Animal Sacrifice kept in modern animal husbandry, health is more guaranteed because under the supervision of a veterinarian; Hold for three years; No.1 meat quality (all meat is processed into corned beef); Distributed more directed & planned throughout the year; Distribution reaches remote areas of Indonesia; Proven effective in helping victims of disasters; Empowering local communities and farmers and The right logistics for CSR (Rumah Zakat, 2017).

The objectives of the Super*qurban* program are: a) Reducing nutritional problems and hunger. b) Increasing the fulfilment of community needs in minus areas, food insecurity, and disasters, especially for food procurement needs.

Management of Super *Qurban* Rumah Zakat Products

At the beginning of super*qurban* management at Rumah Zakat, In Eid Al-*Qurban* in 2007, RZ divided 47 teams consisting of 40 units of goats and seven cow teams and began to slaughter *qurban* livestock from the feast day to the Islamic holy day. Previously, animal slaughterers came from 25 *takmir* of the mosque had agreed on the procedures slaughtering the *qurban* according to the Shari'a, so that the practice did not deviate. Generally, the mosque *takmir* involved is not far from the RPH location, still around Blandongan, so it empowers the community around the RPH. After the animal is slaughtered perfectly, the next activity is removing and separating meat from the animal's bones and other organs. The beef slaughtering team consisting of 7-8 people per team, starts skinning the cows and separating the bones, green innards (intestine and tripe), red (liver, heart, and lung), and gravel from the meat. In one day, a team can slaughter 6-8 cows. The goat-cutting team consists of 5-8 people, with a daily target of 1500 goats and 40-50 head of cattle being slaughtered. So each goat team killed 35 - 40 goats per day. A team from the Pasuruan RPH oversees all slaughter activities.

The clean meat is put into a basket with a unit weighing 35 kg per basket. This separation aims to get the best quality from corned beef Super*qurban*, while the control of meat weight seeks to get the average value of each *qurban* animal's meat content. Before entering into corning, meat is stored in a refrigeration area in the PIER (Pasuruan Industrial Estate Rembang), 30 minutes from the Pasuruan

RPH to Surabaya, using three transport fleets. The corning process in the factory begins with the entry of meat into the pest control room, where the beef is examined for disease or bacteria, after making sure it is clean, it goes into the grinding process. From the grinding process, the meat enters the timer, a kind of maturation machine. At this stage, the heart begins to be mixed with various types of spices for corned beef, until canned one by one walking on a device called a robot. After a while in the pressing tub, the corned beef was removed using a giant iron basket into the cooling furnace for one day. The corned beef was then put into a warehouse for labelling, all using high-tech machinery and operated by experienced and professional human resources. In addition to processing that uses high technology, the packaging was designed as attractive and as comfortable as possible. One corned beef box contains 40 corned cans with a net weight of 200 grams (Rumah Zakat, 2007).

Super *qurban* production goes through the following stages: 1) Sacrificial animal collection is carried out in cages that are organized and maintained clean and healthy. Veterinarians and quality control teams conduct periodic monitoring so that the quality of animal health can be maintained well until the slaughtering time. 2) A maximum of 4 hours after being cut, *qurban* meat has been sorted and declared ready to be corned through the freezing process. After being frozen at -40°C , frozen animal meat is sent to the factory to be processed into corned beef. 3) The meat is re-examined for quality by an outstanding team before the monetization process. The next process is the ripening and mixing of herbs. The final process is heating in a vacuum to kill microbes and sterilization so that the meat can last up to 3 years. 4) Super*qurban* production requires a process that is longer than ordinary *qurban*. However, the advantage is that it can provide more comprehensive benefits and longer, even up to 3 years. The distribution of durable Super*qurban* Products can answer the problem of distributing *qurban* meat to remote and leading areas in the archipelago.

Discussion

In general, several things can be conveyed from the results of the interview to *Mudhohi* : 1) Reasons related to *qurban* at the Rumah Zakat. 2) The most preferred communication media by *Mudhohi*. 3) Processed Super*qurban* products that are often chosen by *Mudhohi*. 4) *Mudhohi* plans to *qurban* the following year.

Reasons for *Mudhohi's* decision to *qurban* at the Rumah Zakat

Based on data processing results, as much as 41% *Mudhohi* chose to *qurban* at the Rumah Zakat because of distribution to remote areas. This means that in terms of products, it is not only the form and packaging that are the factors causing *Mudhohi* to *qurban* at the Alms House, but *Mudhohi* sees the creation of other product values, that is, products can be distributed to remote areas. This gives a sense of comfort for *Mudhohi* because the purpose of *qurban* is to share with fellow people in remote areas. The smallest value of *Mudhohi* is the reason because there is a gojek voucher of 1%; this can be interpreted that *Mudhohi* utilizes its voucher facility so that the convenience to *qurban* at the Rumah Zakat can be fulfilled. Then from the percentage of the number of *Mudhohi* who choose for specific reasons, the reasons for *qurban* can be arranged at the Alms House as Table 1.

So from the eight reasons presented by *Mudhohi*, the reasons for sacrificing at Rumah Zakat can be grouped because of the product with the sense that the value of the benefits of Super*qurban* is more extended. It is happy with the innovation of the Super*qurban* program. The product is durable and looks for a simple but useful one. Because of the place or marketing channel due to distribution to remote areas. The variable price with reasons for affordable and varied prices, and super *qurban* offer reasonable prices. And the last reason there are categories of Go-jek vouchers included in the promotion variable. So it can be concluded from the description above description that the reason for

Mudhohi qurban at Rumah Zakat is because the product dimension is 47%, the price dimension is 11%, the place dimension is 41%, and the promotion dimension is 1%.

Table 1. Data Description Reason *Mudhohi* Distribution in Rumah Zakat

No	<i>Mudhohi</i> reason	<i>Mudhohi</i>	Percentage
1	Distribution to remote areas	45 people	41%
2	The value of Superqurban benefits is longer	30 people	27%
3	Happy with the innovation of the Superqurban program	18 people	16%
4	Superqurban offers affordable prices	10 people	9%
5	Durable product	2 people	2%
6	Affordable and varied prices	2 people	2%
7	Looking for simple but useful	2 people	2%
8	There are motorcycle taxi vouchers	1 people	1%
	Total	110 people	100%

Source: Data processing (2019)

The most preferred communication media by *Mudhohi*

The second component related to the discussion of interviews with *Mudhohi* is that the most preferred communication media by *Mudhohi* is through email, Rumah Zakat officials, and social media. From the data, 64% of *Mudhohi* prefer to communicate with Rumah Zakat related to *qurban* through email communication, 19% *Mudhohi* likes to share through social media, and 11% *Mudhohi* prefer to communicate through direct officers. This means that most *Mudhohi* communicates indirectly with Rumah Zakat in distributing their *qurban*. Based on the data diagram above, the promotion mix component favoured by *Mudhohi* is 64% *Mudhohi* likes direct marketing via email to communicate messages directly and conversations from specific consumers and prospects. 11% *Mudhohi* wants promotion through personal selling, meaning *Mudhohi* can interact with the Rumah Zakat staff to fulfil the purpose of sacrificing at the Rumah Zakat through presentations, questions, and answers to the procurement of sacrificial products offered by the Rumah Zakat. And as much as 19% *Mudhohi* prefers the word of mouth marketing promotion component through communication via electronic (social media) such as what's an app and other social media in using sacrificial products at Rumah Zakat.

Processed Superqurban Products that *Mudhohi* Selects

Super *qurban* processed products are divided into four forms: a) corned beef, b) corned goat, c) beef rendang, and d) goat rendang. Rendang in cans is a new processed product for two years. Because it sees the benefits can be felt more by the community so that processed can be ready to eat in contrast to corned processed products that can be processed and mixed with various other food ingredients so that the benefits are more varied.

Table 2. Preferred Processed Products *Mudhohi* Rumah Zakat

No	Processed Products	<i>Mudhohi</i>	Percentage
1	Corned beef	33 people	30%
2	Corned goat	19 people	17%
3	Cow Rendang	44 people	40%
4	Goat Rendang	14 people	13%
	Total	110 people	100%

Source: Data processing (2019)

Based on the Table 2, the largest percentage of *Mudhohi* choose beef rendang products because these processed products are new, and the benefits can be ready to eat. The presentation method is

only heated in a frying pan for 5-10 minutes; then, the product can be eaten immediately. Processed beef products become the most choices *Mudhohi* that is 70% *Mudhohi* choose processed beef products. Because beef is much in demand by the public than goat meat, the percentage of processed goat products is only selected by *Mudhohi* as much as 30%.

***Mudhohi* plans to *qurban* the following year again.**

Mudhohi's plan to *qurban* again at the Rumah Zakat the following year is one-factor *Mudhohi qurban* at the Rumah Zakat. As the theory previously explained, the purchase decision process includes the process of problem recognition of the needs of *Mudhohi*, then the process of finding information (information research) on the products offered by Rumah Zakat. In general, data can be obtained from experience in using Super*qurban* products.

The next process is evaluating alternative products, including assessing the satisfaction of *Mudhohi qurban* at Rumah Zakat, evaluating *Mudhohi* benefiting from Super*qurban* products, and evaluate the product's ability to reveal product benefits to *Mudhohi*. After going through this process, the process followed was the *Mudhohi*'s decision to *qurban* at the Rumah Zakat. Whether *qurban* or not. And the last is the process after the purchase means that the involvement of *Mudhohi* will be primarily determined by the decision of *Mudhohi* after *qurban* at the Rumah Zakat so that the following year *Mudhohi* can *qurban* again at the Rumah Zakat. This will be influenced by *Mudhohi*'s belief in the product; *Mudhohi* feels that his decision to *qurban* at Rumah Zakat is the right step. Finally, *Mudhohi* feels confident using Super*qurban* products as a form of worship to Allah SWT.

Therefore, based on interviews with *Mudhohi*, who *qurban* in 2017, data obtained that as many as 102 *Mudhohi* will *qurban* back at the Rumah Zakat. Five *Mudhohi* stated, "God willing if there is sustenance." Two *Mudhohi* people are still confused about the choice of *qurban* because there is no intention to *directly qurban* in the village. One person, *Mudhohi*, stated that he would pay attention to financial conditions in advance to determine whether to *qurban* or not. Based on data processing, it was obtained that 93% of *Mudhohi* had confidence in the product, felt that Super*qurban* products were the right products to *qurban*. *Mudhohi* had the confidence to *qurban* with Super*qurban* products compared to other sacrificial products.

4. Conclusions

The description of *Mudhohi*'s decision to *qurban* at the Rumah Zakat 93% of *Mudhohi* will *qurban* again this year. *Mudhohi*'s decision to *qurban* at Rumah Zakat is due to the longer value of super*qurban* benefits, distribution to all corners of the country, offering affordable prices, product innovation in the form of corned beef and rendang cans, simple processes, and a voucher offer.

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