

## THE INFLUENCE OF INNOVATION OF SACRIFICIAL WORSHIP SERVICES AND DIGITAL MARKETING ON MILLENNIAL AND GEN Z DONATION TENDENCIES

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### Abstract

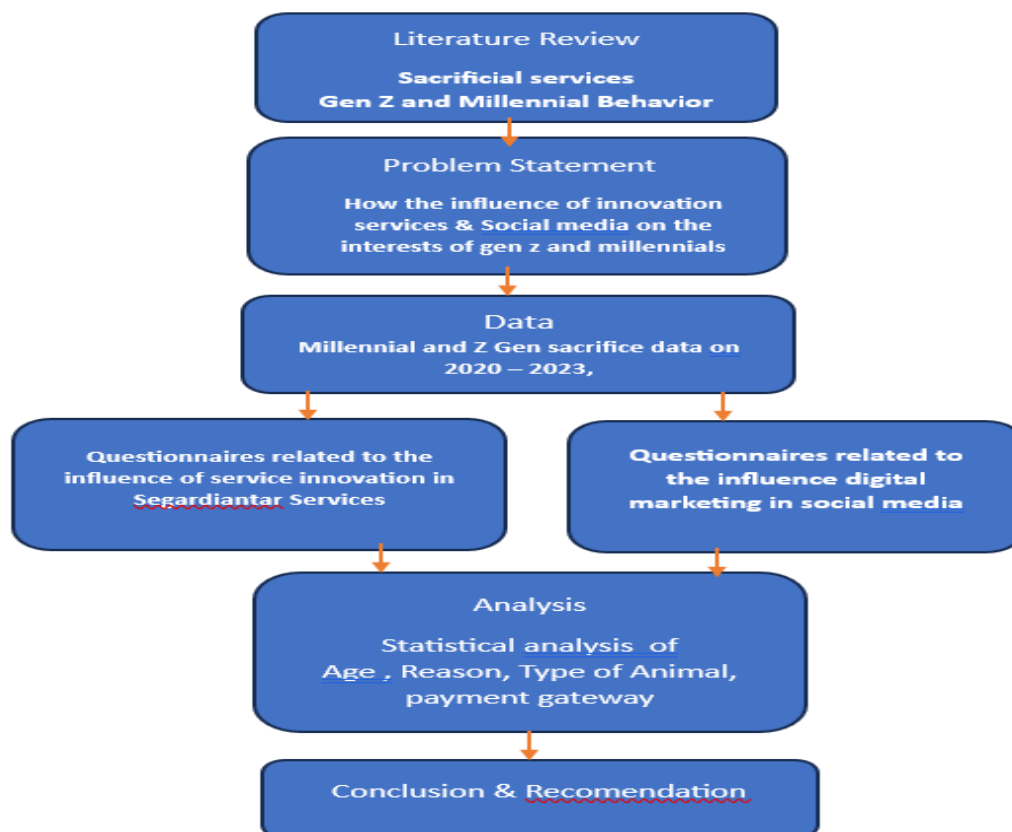
*Sacrificial worship is the act of slaughtering livestock to get closer to Allah SWT. In 2022, the economic potential of sacrificial worship is IDR 31.6 trillion from 2.61 million Shohibul Qurban and around 2.1 million sacrificial animals slaughtered, consisting of 1.6 million sheep/goats and 521 thousand cows. Sacrificial worship services must be able to answer the needs of worshipers as time progresses and consumer behaviour in the midst of very significant developments in the world. The purpose of this study is to see the effect of sacrificial worship service innovation and digital marketing on donor trends with millennial and Gen Z segmentation. The research method uses quantitative research methods with Ms. Excel statistical data analysis tools. The number of samples in this study were 42 respondents of Rumah Amal Salman sacrificial worship donors. Sacrificial worship service innovations implemented by Rumah Amal Salman are in the form of economical sacrificial worship services and fresh delivered services. While the application of digital marketing in collecting donors is emphasised on the use of social media Instagram as the main channel. Based on the results of the analysis and discussion, it is known that sacrificial worship service innovation and digital marketing simultaneously have a significant effect on the tendency of millennial and Gen Z donors. Partially, sacrificial worship service innovation and digital marketing have a positive and significant influence on the tendency of millennial and Gen Z donors.*

### INTRODUCTION

Sacrificial worship is an annual act of worship with two values, one being the value of worship for the Sacrificial worship performer, and the other being the social impact. The Institute for Demographic and Poverty Studies (IDEAS) projects that the economic potential of Sacrificial worship in Indonesia will reach IDR 24.3 trillion from 2.17 million Sacrificial worship performers in 2022. This projection increased slightly compared to 2021, which amounted to IDR 22.3 trillion from 2.11 million Sacrificial worship performers. According to IDEAS, the largest demand for sacrificial animals this year is goats-

sheep at around 1.31 million heads. Meanwhile, the need for cattle is estimated at around 519 thousand heads (IDEAS, 2022).

The significant development of digitalisation in Indonesia in recent years has helped to create a better digital ecosystem. In line with the growth of the digital economy, the penetration of internet users in Indonesia is also increasing. Indonesian Digital Report 2023, Indonesian's total population is 276.4 million, while connected mobile devices are 353.8 million (128% of the total population), Internet users are 212.9 million (77% of the total population), and active social media users: 167 million (60.4% of the total population). The average daily time using social media through any device is 3 hours, 18 minutes. The Digital Literacy Index shows that male gender, young age, highly educated, living in urban areas tend to have a Digital Literacy Index above the national average.



**Figure 1.** Conceptual framework

According to the Central Bureau of Statistics (BPS) in 2018, Indonesia's population reached 265 million. Then, in 2024, the figure has the potential to increase to 282 million and around 317 million people in 2045. According to BPS 2018 data, the number of millennials aged 20-35 years reached 24 per cent, equivalent to 63.4 million of the 179.1 million people of productive age (14-64 years). It is not wrong to call the millennial Gen the future of Indonesia. This is the so-called demographic bonus. The positive trend about the arrival of the demographic bonus will continue in 2020-2030.

Since 2018, Rumah Amal Salman has introduced two innovative Sacrificial worship services, namely the economical Sacrificial worship service and the fresh delivery service. Apart from the service sector, it has also begun to massively use social media as a form of service promotion.

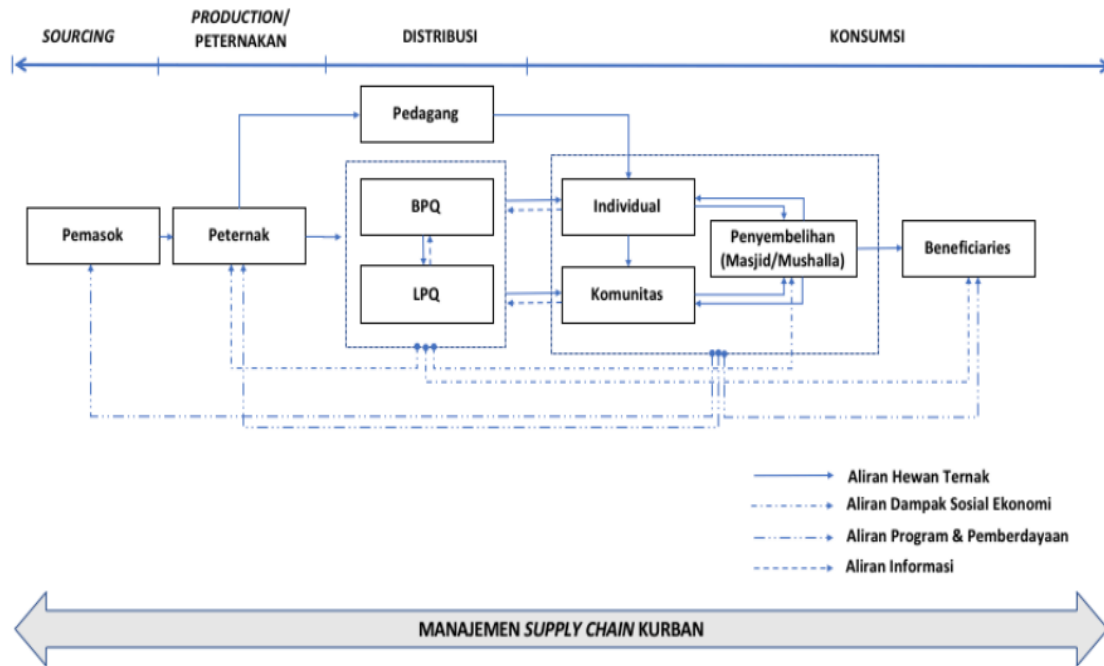
Therefore, a study entitled the effect of Qurban Service Innovation on the tendency to sacrifice Gen Z and millennials at Rumah Amal Salman. The objectives of this research are

1. To determine the effect of Sacrificial worship service innovations, namely economical Sacrificial worship and fresh delivered services on the interest of gen z and millennials in Sacrificial worship.

- To determine the effect of digital marketing, namely social media marketing in the on Gen z and millennial interest in sacrificing.

## LITERATURE REVIEW

### Sacrifice: Rituals of Worship and Social Impact



**Figure 2.0** Sacrificial Supply Chain Model and Network 2.0 (Jatmiko & Azizon, 2018)

In Islam, the implementation of sacrifice is not just a form of worship but also as a means of philanthropy to provide social and economic impacts to society. (Zaenal et al., 2014)). From a socio-economic perspective, sacrifice has the function of equality and justice. Not only directly in the form of distributing sacrificial meat to the community, but also through the multiplier effect that arises. In the economic dimension, sacrifice creates economic value for entities that participate directly in the sacrificial supply chain, or entities that are affected by side effects from the implementation of the sacrifice itself. (Husain and Khan, 2009; Sarma and Ahmed, 2011).

Basically, the sacrificial supply chain is almost the same as the general supply chain model which is supported by 3 main entities, namely breeders (producers), traders (distributors) and the community (consumers). A model like this will create two sacrificial supply chain flows, namely the program flow and empowerment with information flow. As a result, the sacrificial supply chain will become more effective from several aspects. First, the price of sacrificial animals will be cheaper. Second, it will create a better livestock system so that the supply chain for sacrificial animals will be more sustainable. Third, it will improve animal welfare with training and supervision. And finally, the distribution of the socio-economic impact of sacrifice will be better because of more thorough planning and strategies based on massive data collection (Jatmiko & Azizon, 2018).

### Character of Millennial and Gen Z

Definition of Millennial is a Genal terminology that is currently discussed by many people in the world in various fields. Millennials or also Sebelas Maret University Professors Council Webinar 2021 SHEs: Conference Series 5 (1) (2022) 114- 121 116 known as the Millennial Gen or Gen Y is a demographic group (cohort) after Gen X. Social researchers often categorise the Gen as the Gen that came after Gen

X. Social researchers often categorise Gens born between the 1980s and 2000s as millennials. It can be said that the millennial Gen is the young Gen of today who are currently aged in the age range of 21 to 41 years (Naldo and Hardika, 2018: 36).

Gen Z (1995-2010) Also called I Gen, net Gen or internet Gen. They have similarities with Gen Y, but they are able to apply all activities at one time such as tweeting using a mobile phone, browsing with a PC, and listening to music using a headset. whatever they do is mostly related to the virtual world. Since childhood, they have been exposed to technology and are familiar with sophisticated gadgets that indirectly affect their personality.

**Table 01. Comparison Gen Y & Z**

<b>Millenial/Y</b>	<b>Gen Z</b>
<ul style="list-style-type: none"> <li>- use a lot of instant communication technology such as email, SMS, instant messaging and others. This is because Gen Y is a Gen that grew up in the booming internet era (Lyons, 2004) (in Putra, 2016).</li> <li>- more open in political and economic views, so they seem very reactive to environmental changes that occur around them</li> <li>- More committed to the company, work is one of the priorities, but not the main priority, likes uncomplicated regulations, likes openness and transparency</li> </ul>	<ul style="list-style-type: none"> <li>- make more social connections via cyberspace. Since childhood, this Gen has been exposed to a lot of technology and is very familiar with smartphones and is categorized as a creative Gen.</li> <li>- Prefers social activities compared to the previous Gen, prefers start-up companies, multi-tasking, really likes technology and is skilled in operating the technology, cares about the environment, is easily influenced by the environment regarding positive products and likes freedom and has room to develop.</li> <li>- new, challenging challenges that require them to push their limits. or brand, smart and easy to capture information quickly.</li> </ul>

(Kupperschmidt (2000) in Putra, 2016)

**Digital Marketing: Social Media Behaviour to Millenial and Gen Z**

“Digital marketing is the application of the internet and related digital technologies in conjunction with traditional communications to achieve marketing objectives”. This means that Digital Marketing is the application of the internet and related digital technologies in conjunction with traditional communications to achieve marketing objectives (Chaffey and Chadwick, 2016: 11).

***Social Media Marketing***

Social Media Marketing is a form of digital marketing that uses social media and websites to market business products or services through paid and organic means. This marketing can interact directly with customers, resolve questions and complaints, announce new products and services, get feedback and recommendations, and build customer communities. Social Media Marketing involves several activities such as building a presence on social networks, spreading brand awareness, engaging customers through uploaded content, increasing ROI (Return of Investment) conversions, driving traffic to websites, and so on.

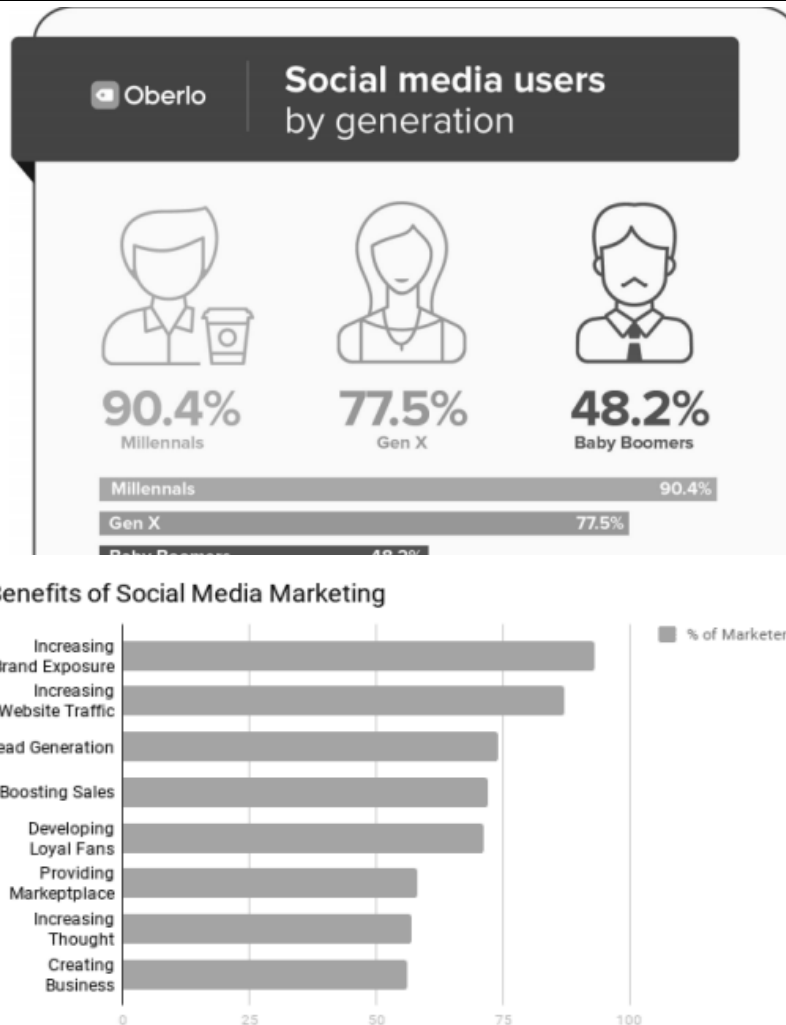


Figure 3.0. (a) social media users by Gen, (b), benefits of social media marketing

The following is a marketing pathway for social media :

- a. Explanatory worth and utility stimulates contributors to be able to collect knowledge and data plus distribute that findings and facts with a wider pact of individuals (Weigand, 2009; Li, Kuo, & Russell, 1999)
- b. Media platform or social media sites already have evolved as segregated marketing path could concede vendors or sellers to utilize conveying messages, agreements and undertakings, and circulation platforms in a singular situation, alike to a classical online site (Qualman, E., 2011)
- c. Through Facebook, Twitter, and YouTube, purchasers alike can gain or be notified of propositions from “friends”, supporters or people of interest towards a specific retailer or corporations, or they may have been attracted enough to just enjoy the product (Li, Kuo, & Russell, 2009)
- d. Being socially active individuals, people will be anxious on what can individuals perceive about each other and desire to gain or understand that understanding. Jacobsen and Forste (2010) imply that Millennials/Gen Z are indefinitely not constrained to being technically educated yet have the potential for being exceptional at multi-tasking and keeping connections with other individuals on several of their online communication platforms(Jones et al., 2009; Sweeney, 2006)
- e. Online social communication platforms have the potential to be associated to an optimistic alliance that has a value of contribution aspect that can change or help these individuals in

establishing conclusion on about how to, where they want to or even what they want to purchase. (Weigand, 2009; Li, Kuo, & Russell, 1999)

- f. Influential practicality helps individuals and buyers a gesture of feeling involved and assists them in approaching goals they've established. Marketers and teams are establishing and enlarging their merchandising budget (Ad Age Staff, 2012) to reach and understand the ultimatum of well informed, millennial/Gen Z on the go online consumers. Using propositions of prominent individuals spokespeople as a factor of impact and sway in buying behavior had been habitual through the act of television advertisements and now influential individuals as spokespersons tend to be adored or followed on their social communication sharing platforms by individuals who admire them or have tendencies of similar interests

## **METHOD**

This research method uses quantitative descriptive methods. Sugiyono (2019) explains that the quantitative approach can be interpreted as a research method based on the philosophy of positivism. This research was conducted to examine certain populations or samples with sampling techniques that were generally carried out randomly. Data collection uses research instruments and data analysis is quantitative / statistical with the aim of testing predetermined hypotheses. Yeni Marchna Sari Purba (2021) explains that descriptive research methods are research used to describe phenomena or events that occur today. This method does not make comparisons or connect the variables studied. This research method uses data collection techniques through surveys and experiments (observation) as well as mathematical and statistical data analysis.

The population used in this study are Rumah Amal Salman Sacrificial worship donors who fall into the Millennial Gen and Gen Z categories. These donors have made Sacrificial worship service transactions in the range of 2018-2023. In this study, the sampling method applied was purposive sampling technique. This technique is an approach to selecting samples based on special considerations in accordance with predetermined criteria, in order to determine the number of samples that will become the object of research, as explained by Sugiyono (2018).

## **DATA AND ANALYSIS**

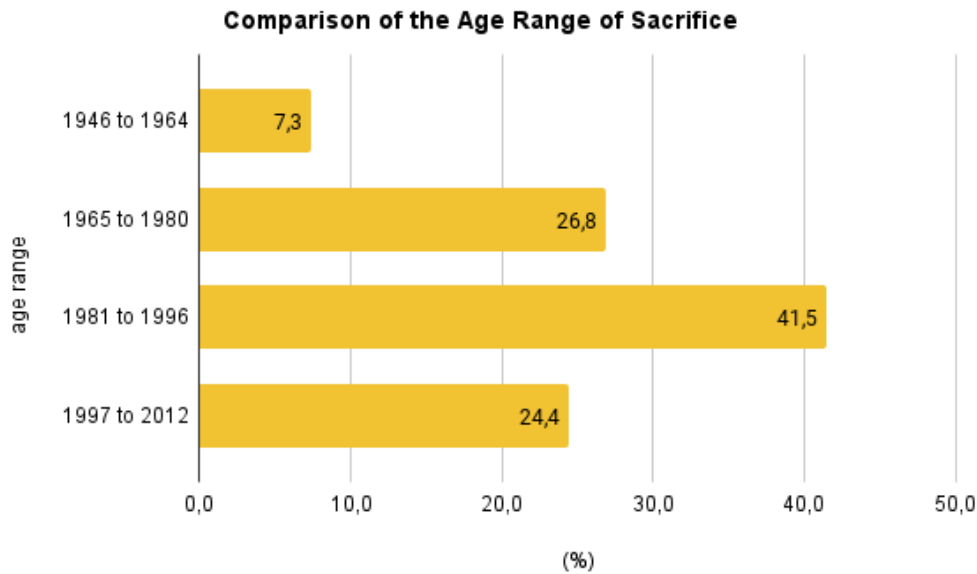
### **Data**

#### ***Rumah Amal Sacrificial Service***

The economical Sacrificial worship service is a service provided to sacrificers at a price of 1,850,000 per fat-tailed sheep. This economical Sacrificial worship service began in 2018 until the end of 2023. In 2023, there will be an additional type of cow with a price of 2,000,000. The price of sheep is 600,000 thousand cheaper than the previous price of 2.8 million per sheep. For example, a 30kg horn-type sheep in 2017 was the cheapest at 2,500,000.

Segardiantar Amanah Meat Service is a delivery service for Amanah meat rights. Every Sacrificial worship performer is entitled to Sacrificial worship meat. The meat comes from the sacrificial animals on behalf of the sacrificer. For conditions that do not allow the meat to be taken from the sacrificial animal on behalf of the Sacrificial worship, the Sacrificial worship will not get the meat from the sacrificial animal, but will get gift meat from other Sacrificial worship animals whose sacrificial animals are slaughtered in the vicinity of the Sacrificial worship (called gift meat because it comes from meat that is to be donated and/or gifted from other Sacrificial worship animals).

**Age Range of Sacrifice**



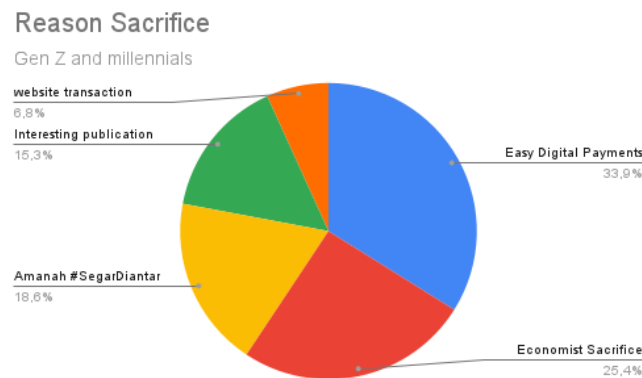
**Figure 4.** Age Comparison of Sacrificial worship Donors

Based on 42 samples of sacrificial data, the first thing to do is to categorise the age range of sacrificers based on graph 1.0 comparison of the age range of sacrificers from the data obtained as follows

1. The age range 1981 to 1996 or millennial Gen is the most age category at 41.5%,
2. Age range 1965 to 1980 or Gen X ranks second with 26.8%,
3. Age range 1997 to 2012 or Gen Z as much as 24.4%,
4. Age range 1965 to 1964 or Baby Boomer with 7.3% participation.

Then after knowing the distribution of the categories of Sacrificial worship performers, we focus on capturing data on what types of services encourage gen z and millennial genes to sacrifice, in the online questionnaire we provide several options, namely, Frugal Sacrificial worship Service, Regular Sacrificial worship Service, Fresh Amanah Meat Service delivered Based on graph 2.0, it shows the tendency to sacrifice with innovative services, a combination of frugal Sacrificial worship and fresh delivered services that attract as much as 85.2% of gen z and millennials,

**Reason Gen Z & Millennial Sacrifice**

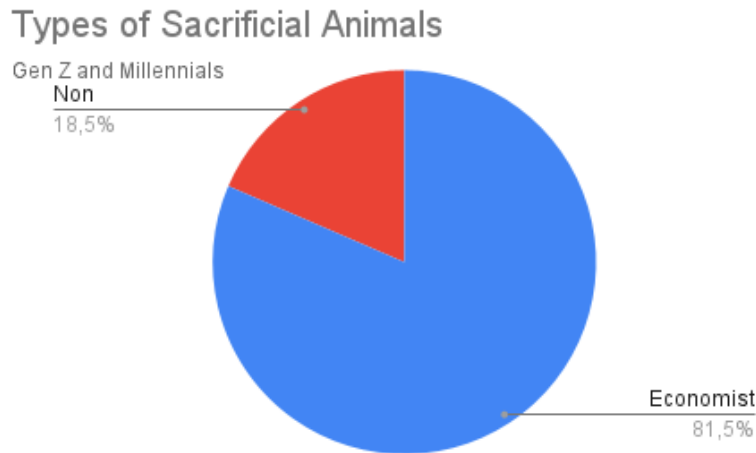


**Figure 4.** Gen Z and Millennials' Reasons for Sacrifice

After knowing the tendency of Sacrificial worship services, figure 4.0 illustrates the choice of reason of sacrificial animals of gen z and millennials. based on this graph, 33,9% of gen z and millennials Easy

Digital Payment. The Second reason, Economist Sacrifice until 25,4%, the three is Amanah segar diantar with 18,6%, and the last is website transaction with 6,8%.

### **Type Of Sacrificial Animals**

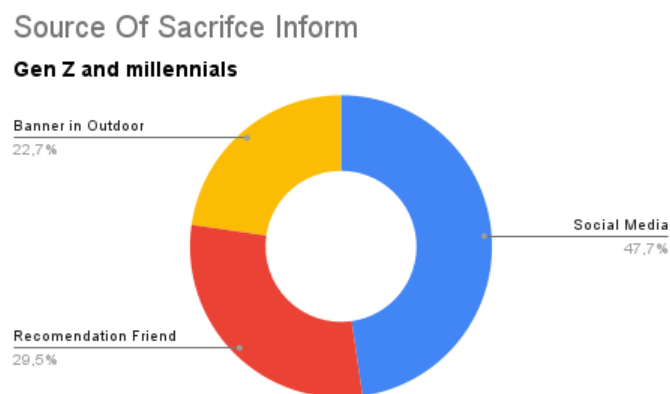


**Figure 5.** Gen Z and Millennials' Choice of Sacrificial Animals

Based on the graph above, it is obtained information that, as many as 81.5% of Gen Z and Millennial sacrificers choose economical types of animals as their choice for sacrifice.

Then finally, processing data on what information channels make gen z and millennials sacrifice at salman's charity house, whether it is social media marketing or offline marketing / recommendations.

### **Source of sacrifice Information**

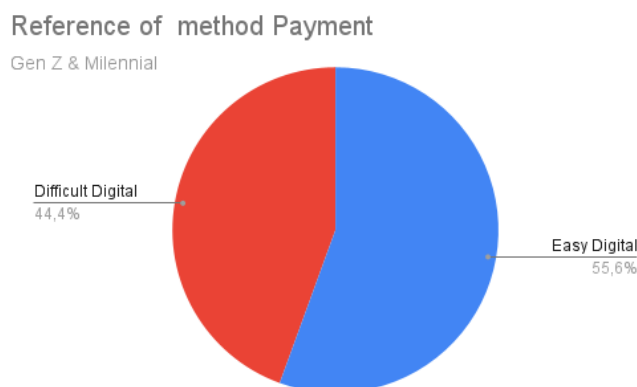


**Figure 6.** Source of information Rumah Amal Salman Sacrificial worship

Based on graph 4.0 above, it is obtained information that, Gen Z and Millennials use social media as the main source for obtaining sacrificial information or as much as 55.6%, others are in the form of non-social media such as banners, recommendations from friends/family, and booths.



## Payment Method



**Figure 5.** Sacrificial worship Payment Methods of Gen Z and Millennials

Based on graph 5.0 is a graph that shows the mechanism of digital payments using transfers via mbanking, QRIS, social platforms. based on this graph, 55.6 percent gave a statement that it was easy to transact, while 44.4 percent tended to find it difficult to transact.

### Analysis

Rumah Amal Salman Sacrifice service innovation in terms of offering economical animal prices and also freshly delivered services. How did this service finally attract Gen Z and Millennials to sacrifice? It needs to be understood that in the sacrificial supply chain, this innovation service is aimed at the community or customer. The increasing number of sacrifices will increase the economic and social impact on society. Based on the results of the questionnaire, the reasons why Gen Z and Millennials make sacrifices include the reason that cheap prices are 25%, while Amanah's services are freshly delivered by 18%. These two innovation services are the second and third numbers, where the main thing is the ease of transactions reaching 33%. Gen Z has an orientation where the best offer will be chosen, the cheap price is able to reach the economic capabilities of Gen Z and millennials who do not yet have large savings for sacrificing. Amanah's services have fewer reasons, the service is not easy for gen z and millennial characters who tend to only choose services that are instant and don't cause any hassle, but there are some who want to enjoy fresh meat because it provides added service value compared to other institutions. Apart from that, the choice of easy transactions ultimately supports Gen Z and Millennials to pray at charity houses. Even though the payment method is at the end of the purchasing process, this has proven to be important so that products that are attractive and provide added value need to be balanced with the ease of Gen Z and Millennials to make payments digitally. So that economical sacrificial services are chosen by 81.5% , while the fresh delivery service needs to look for something more practical so that you can still enjoy sacrificial meat, the main aspect besides the product is the ease of digital payment.

Innovation services must of course be delivered to customers using channels that suit the behaviour of Gen Z and Millennials. How do charity houses carry out this effort? Based on the results of the questionnaire given, 47% chose sacrifice based on information on social media, the remaining 29% came from friends' recommendations, and 22% came from placing banners outside. The massive use of promotions on Instagram and WhatsApp are the main media used by Gen Z and Millennials to communicate and build interactions with cyberspace. The use of promotional channels using social media is effective in providing information, apart from platforms, following issues that are being discussed, and being innovative is another added value. Recommendation channels are the second important thing, social media apart from providing information, gen z and millennials are also aware that the screening process and recommendations from those around them have an important meaning in choosing a service, not just reviews, but reinforced by recommendations from people around them.

Meanwhile, outdoor installations still have a promotional impact, although not significant. Based on the results of the questionnaire and the behaviour of Gen Z and Millennials regarding the use of sacrificial promotions via social media, there is a strong tendency that promotions carried out via social media have the greatest influence in reaching Gen Z, then the influence of recommendations from friends around them needs to be considered, apart from looking at social media, but be critical of the quality of the offers provided, as well as the veracity of information and other people's experiences in recommending this service to those around them.

## CONCLUSIONS

Based on the data and analysis above, it can be concluded, first The influence of Sacrificial worship service innovations in the form of economical Sacrificial worship to have a significant influence of 81% to attract gen z and millennials to sacrifice, Innovation on Amanah Segardiantar choice in 18,6% respondent, while the fresh delivery service needs to look for something more practical so that you can still enjoy sacrificial meat, the main aspect besides the product is the ease of digital payment. Second, The influence of social media marketing on interest and interest tendencies has a strong influence, as much as 45% is influenced by the interaction of gen z and millennials with social media, both Instagram and WhatsApp, this is influenced by the characteristics of gen z and millennials who are strongly correlated with media and the internet, types of media content, and also the ease of transactions.

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