



## The Effect of Online Sacrificial Animal Donation Intentions using the *Kitabisa.com* Application (Case study there is a *Muslim* community in Indonesia)

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### ABSTRACT

Donation activities for sacrificial animal donations can be done through online media such as the *Kitabisa.com* application. This study aims to analyze the intention of donating sacrificial animals online using the *Kitabisa.com* application in *Muslim* communities in Indonesia. The parameters measured include perceptions of use, ease, trust, and religiosity. Quantitative research with a statistical approach. Primary data were collected using questionnaires in the *goggle forms*, which were then shared via social media. One hundred ninety people were sampled using *purposive sampling*. Data analysis using *SmartPLS* with a level of evidence of 95% ( $p < 0.05$ ). The results of the study obtained the intention of donating sacrificial animals online to the *Muslim* community in Indonesia using the application *Kitabisa.com* were not influenced by the perception of usefulness ( $p = 0.187$ ) and trust ( $p = 0.400$ ) while positively influenced by the perception of ease ( $p = 0.003$ ) and religiosity ( $p = 0.001$ ). Hence, service providers, *Kitabisa.com* need to increase the information related to the usefulness and trust of the *Muslim* community to increase the intention of donating sacrificial animals online.

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## INTRODUCTION

*Eid al-Adha* is an excellent holiday for all Muslims in the world. The sacrifice means "near" in Arabic, and it is taught in *Islam* that sacrifice is *al-udhhiyyah* and *adh-dhahhiyyah*, which means slaughtering animals (Rohmatun & Dewi, 2017). Sacrifice is etymologically defined as an animal sacrificed on the feast of *Eid al-Adha* which is performed on *Dhuha* (the sun rises in part). *Eid al-Adha* kurban always leads a *Muslim* not only to fulfil the call of Islamic shari'a but to interpret *Eid al-Adha* to reflect again and dig deeper into the values of *haqiqi* sacrifice (Jayusman, 2012). The foundation used as *shari'a* to perform sacrificial worship based on *the Quran*, *hadith* and *ijma* mentions sacrifice as a practice that Allah deeply loves (Mulyana, 2016).

In the midst of the COVID-19 pandemic, various infectious diseases have emerged and caused concern for people around the world including outbreaks of mouth and nail disease (FMD) (Mertha Adnyana et al., 2022; Mohankumar & Balaganesh, 2022) which is an acute and easily contagious viral infectious disease that spreads to even-hoofed livestock such as sacrificial animals of cows, buffaloes and goats (Becker et al., 2015). This has an impact on the purchase of sacrificial animals that require delivery or transfer due to restrictions on the travel of farm animals due to the outbreak. Efforts that can be made are using digitalization by sacrificing online through websites, social media, and even marketplaces (Kurniadi, 2022). This method provides a significant contribution, especially for people who want to make donations to level the distribution of sacrificial animals so that they do not accumulate in densely populated locations (Inayah, 2015).

This activity is facilitated by a marketplace called *kitabisa.com* and a company engaged in the social sector in utilizing technology as a financial manager for digital-based *fundraising* (*crowdfunding*) (Muhriza Ardiansyah, 2018). Nevertheless, several considerations are needed in carrying out sacrificial activities online, including ease of use and perception of usability (Davis, 1989). Previous studies have revealed that the perception of usability can affect a person's trust and intention to use digital halal tourism applications (Berakon et al., 2021). Furthermore, the perception of ease affects a person's intention to use *m-payment* (Leong et al., 2021) and Guriting & Oly Ndubisi (2006) mentions the perception of usefulness and the perception of ease of use are important determinants of the intention of adopting online banking. In contrast to research by Lu (2014), the perception of ease of use does not affect the intention to use *m-commerce*.

In addition to usability and convenience, one's level of trust influences one's intention to *infaq* online. Similar results are obtained that one's trust will affect one's intentions of using *mobile e-commerce* (Aji et al., 2021). However, Pipitwanichakarn & Wongtada (2020) getting that one's trust does not affect one's intention to switch to using *M-Payment*. Loh et al. (2021) and Mukhtar & Butt's (2012) explaining one's intention to use halal products is influenced by one's religiosity. Based on previous research, it is essential to conduct research related to perceptions of usefulness, perceptions of ease, trust, religiosity and intention to donate, especially in applications *kitabisa.com*. This study aimed to analyze the intention of donating sacrificial animals online using the *Kitabisa.com* application in Muslim communities in Indonesia.

## RESEARCH METHOD

Design quantitative research with a statistical approach (Darwin et al., 2021). The study was conducted by distributing a questionnaire containing several statements according to the variables studied in the form of *google forms* through social media such as *Instagram*, *WhatsApp*, and *Line* to application users *Kitabisa.com* throughout Indonesia. The subject of this study was focused on users of the *Kitabisa.com* application, which was then selected by 190 people who were included in the analysis of each hypothesis. Respondents were selected using *purposive sampling* in accordance with the criteria set by the researcher, namely 1) being in the territory of the unitary state of the Republic of Indonesia, 2) having used the application *Kitabisa.com* and 3) having donated using the application.

The hypotheses formulated in this study include 1) H1: Perception of usefulness positively affects the intention of online sacrificial animal donation in application users *Kitabisa.com*; 2) H2: Perception of ease positively affects the intention of online donation of sacrificial animals in application users *Kitabisa.com*; 3) H3: Trust has a positive effect on the intention of online donation of sacrificial animals in users of the application *Kitabisa.com*, and 4) H4: Religiosity positively affects the intention of online donation of sacrificial animals on users of *Kitabisa.com* application. Furthermore, the data from filling out the questionnaire were analyzed descriptively to find out

the sociodemographic information of respondents such as gender, age, region and length using the *Kitabisa.com* application. Furthermore, statistical analysis is used to analyze the two-way relationship of each variable using *Structural Equation Modelling* (SEM) using the Smart-PLS application. The analysis process uses two models: *the inner model* (inner model) and *the outer model* (outer model). Hypothesis testing uses *the t-value* criterion ( $> 1.96$ ) and *the p-value* ( $< 0.050$ ). The level of evidence used is 95%; if the *p-value*  $< 0.05$ , then the hypothesis is accepted, and if the *p-value*  $> 0.05$ , then the hypothesis is rejected (Darwin et al., 2021).

## RESULTS AND DISCUSSIONS

### R<sup>2</sup> Value of Dependent Variable

The results of the donation intention test obtained an *R-Square adjusted* of 0.61, indicating that the intention variable described in this study was 61% and the remaining 39% was explained by other variables not studied in this study.

### Hypothesis testing value

The results of hypothesis testing with bootstrapping techniques using the SmartPLS application are presented in table 1.

**Table 1.** Coefficient of path between research variables

Variable	Original Sample	t- Statistics	p-value
Perception of the Usefulness → Donation Intentions	0.119	1.321	0.187
Perception of Ease → Donation Intent	0.274	2.994:00	0.003
Trust → Donation Intentions	0.072	0.842	0.400
The religiosity → Donation Intentions	0.462	3.337	0.001

According to table 1, the results in the first hypothesis relate to the perception of the usefulness of the intention of sacrificial animal donation online using the application of *Kitabisa.com* obtained t-statistics of 1.321 ( $> 1.96$ ) with a *p-value* of 0.187 ( $> 0.05$ ), thus there is an insignificant positive influence indicating that the user perception has no significant effect on the intention of sacrificial animal donation online using the *Kitabisa.com* application. These results are in line with previous studies that stated the perception of usability did not affect the intentions of Estonian customers to use *internet* banking. Studies in Saudi Arabia found that the user's perception does not affect the intention of a person using *m-banking* (Baabdullah et al., 2019). This factor has no significant relationship because, from the age of the respondents, the majority is dominated by students or as many as 131 people (68.9%). The respondent's profession as a student or student is not obligated to generate income, so there may still be financial limitations. The most significant source of their support is their parents. Other actors have to do with security and privacy that affect a person's intentions in this regard, as revealed by previous studies that the change in payment methods from cash to *mobile payments* (Loh et al., 2021). This indicates that the perception of usefulness is not only the only factor that affects a person's intention to use the *Kitabisa.com* application to influence a person in donating sacrificial animals online, which is described in the theory *Technology Acceptance Model* (TAM) (Mehrad & Mohammadi, 2017).

The perception of usability is defined as the level of trust a person has in something when using a particular system to improve its performance (Davis, 1989). Tyas & Darma (2017) explaining the perception of usability indicates a level for individuals to trust the use of specific systems to improve work performance and performance. Keni (2020) explains the perception of usability, namely the benefits felt by a consumer or society who believes that the technology they use will improve the quality of a person's work or activities. Through this perception,

companies, especially applications, *Kitabisa.com* important to pay attention to the usefulness and benefits consumers obtain when the application services are used.

The second hypothesis, relating to the perception of ease of online donation intentions of sacrificial animals using the *application Kitabisa.com* obtained t-statistics of 2,994 ( $>1.96$ ) with a *p-value* of 0.003 ( $<0.05$ ). Thus there is a significant positive relationship between the perception of ease of online donation intentions of sacrificial animals using the *Kitabisa.com* app. This indicates that the ease of using the *application Kitabisa.com* will positively and strongly affect a person's intention to donate sacrificial animals online. This is in line with previous research conducted by that to use *m-banking*, there is an increase in the level of consumer perception of aspects related to the perception of convenience (Malaquias, F., Malaquias, R. and Hwang, 2018). The application *Kitabisa.com* make it easier for someone to realize the sacrifice of their dreams. In other words, people can feel the ease of using *Kitabisa.com* to meet the community's needs without the need to spend much effort, instead only choosing sacrificial animals from home and can be adjusted to the location of the placement of sacrificial animals to be purchased. If this continues in the use of technology to donate, it will be an easy way for someone to make sacrifices online.

In structuring and developing the marketplace, ease of use is the most significant indicator affecting consumer interest, avoiding direct exposure to diseases, and protecting the environment with minimal efforts (Mertha Adnyana & Sudaryati, 2022). The perception of ease is defined as the state of a person or individual in implementing an information technology system that does not expend much effort and is not complicated in its use (Islami et al., 2021). Perception ease is the confidence that a person who uses a specific technology or system will be free from business (Naufaldi & Tjokrosaputro, 2020). Research Agung & Tanamal (2021) explains that the perception of convenience indicates a trust to make decisions if its use can be done quickly for its users. Furthermore, Davis (1989) explains that the perception of convenience is the extent to which individuals believe in using specific systems or innovations that will be free from physical and mental effort.

Several studies also support the results of the research obtained, namely, in the intention of using *m-banking*, there is an increase in the level of consumer perception of aspects related to the perception of convenience (Malaquias, F., Malaquias, R. and Hwang, 2018). Similarly, Purnama's (2012) results showed that the perception of convenience significantly influences consumers' intentions to use *mobile payments*. Marsyadini & Aprilia (2019) explain that the perception of ease positively affects a person's intention to use *e-commerce* on MSMEs in Bengkulu City. These results indicate that the more convenience felt from using the application *Kitabisa.com* it will facilitate and increase a person's intention to donate sacrificial animals online. Semakin high ease in using the application increases the intention of online donation of sacrificial animals for Muslim communities in Indonesia.

In the third hypothesis, it relates to the perception of trust in the intention of online donation of sacrificial animals using *the application Kitabisa.com* obtained t-statistics of 0.842 ( $<1.96$ ) with a *p-value* of 0.400 ( $>0.05$ ), thus the existence of a positive influence is not significant on variable trust in the intention of online donation of sacrificial animals using *the Kitabisa.com* application. The results of the study were insignificant, influenced by the profile of respondents, the majority of whom were students/college as many as 131 people (68.9%) according Hermawan & Paramita (2020) to explaining that an educated person would be accustomed to knowing the dominance of needs based on empirical evidence. So that age tends to explore the information they need and want. So it is logical if trust is not the only factor that influences a person to donate by using the *application Kitabisa.com* to make an online sacrificial animal donation. Rohmatun & Goddess (2017) explained that online sacrificial

animal donation providers must be free from *spyware* or data-stealing machines to increase a Muslim's convenience and intention in making online sacrificial animal donations. In other words, things outside the trust factor also affect a person's intention to donate which can also be considered. This is in line with research by Loh et al. (2021) that trust does not affect people's intentions in using *mobile payments*.

Trust is the belief in integrity, virtue, competence and ability that a person has towards others (Naufaldi & Tjokrosaputro, 2020). Moorman (1993) defines trust as a willingness for an individual to hope in the existence of an exchange of himself with the other party due to the existence of a belief. Trust is also defined as the willingness in the ability, integrity and motivation of the other party to act to try to meet one's needs and interests according to the mutual agreement (Sheth & Mittal, 2004). Ejdays (2018) explained that trust is a person's belief, hope, and willingness to be influenced by others or something. The higher a person's trust in *Kitabisa.com* the integrity of the service provider will increase thus, it is necessary to increase the trust rating through better and more integrated education.

In the fourth hypothesis, the perception of religiosity and the intention to donate online sacrificial animals using the *application Kitabisa.com* obtained t-statistics of 3.337 ( $>1.96$ ) with a *p-value* of 0.001 ( $<0.05$ ), thus the perception of religiosity has a significant positive effect on the intention of online donation of sacrificial animals using *the Kitabisa.com* application. This is influenced by various factors, including the profile of respondents in the characteristics of the average cost incurred between Rp. 1,000,000 -Rp. 3,000,000 per month, as much as 108 or 55.8%, is not a problem for someone to donate sacrificial animals online. Moreover, the *application of Kitabisa.com* offers a variety of features of sacrificial animals, both cows and goats, and can adjust the desired animals. In this research, the majority of respondents as students, as many as 131 people (68.9%), indicated the instillation of good values in their lives, both between *Hablum Minallah* and *Hablum Minannas*. Because the feast of sacrifice is a big day for Muslims, it is very logical that if a student/undergraduate interprets sacrifices more deeply, that will increase the intention of a *Muslim* in making the intention of donating sacrificial animals online. This is in line with the research studied the Saptasari & Aji (2020) intention of using *Islamic Banks* is influenced by a person's religiosity.

Religiosity is defined as the personal characteristic of a person who describes oneself regarding personality as the internalization of the values, religiosity obtained from the values contained in religiosity (Musdalifah Usman, 2020). Religiosity is a sacred and sacred value that strongly influences one's emotional experience, behaviour, thoughts and good psychological feelings (Heck, 2015). Rois (2016) mentions religiosity as a picture of religion and understanding, strength, belief, and application of the rules of the religion he believes in. In this study, the higher the level of religiosity possessed by individuals and belief in the attitude of a *Muslim* in carrying out sacrifices, will increase the attitude of individual *Muslims* in the intention of donating sacrificial animals online using *Kitabisa.com* applications.

## CONCLUSION

Donation Intentions of sacrificial animals online to the *Muslim* community in Indonesia using the *application Kitabisa.com* is not influenced by the perception of usability ( $p = 0.187$ ) and trust ( $p = 0.400$ ), while positively influenced by the perception of convenience ( $p = 0.003$ ) and religiosity ( $p = 0.001$ ). Hence, service providers, *Kitabisa.com*, need to increase the information related to the usefulness and trust of the Muslim community in increasing the intention of donating sacrificial animals online. In the future, further studies related to *Kitabisa.com's* activities in fostering

consumer confidence and perceptions of usability with a heterogeneous number of samples throughout Indonesia will be needed.

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