Sheep Traders Preferences on Marketing Place and Their Satisfaction during Eid al-Adha Period in Yogyakarta, Indonesia

A Ibrahim1, W T Artama1, R Widayanti1, M D E Yulianto2, D Faqar2, I G S Budisatria2

1Faculty of Veterinary Medicine, Universitas Gadjah Mada, Yogyakarta, Indonesia
2Faculty of Animal Science, Universitas Gadjah Mada, Yogyakarta, Indonesia

E-mail: budisatria@ugm.ac.id

Abstract. Eid al-Adha is one of the important religious festivals for Muslims in the world. Sheep traders can be divided into primary traders and opportunist traders based on trade activity in this period. This study aims to investigate the preferences of sheep traders on marketing place and their satisfaction during Eid al-Adha period in Yogyakarta, Indonesia. In-depth and semi-structured interviews with 59 sheep traders were conducted on July 15 – August 25, 2018. The collected data were analyzed by descriptive analysis (score, index and rank). The results indicate that the most livestock purchased from the animal market, followed from farmers for primary traders and livestock traders for opportunist traders. Livestock most widely sold to individual consumers who come to their stalls, and then sold to animal market by primary traders and to organization/groups by opportunist traders. Most primary traders (64.10%) state to sell their sheep with different prices for different types of buyers, while the majority of opportunist traders (65.00%) thought no different. The average price difference is IDR 286,364 according to primary traders and IDR 150,000 according to opportunist traders. Most primary traders (69.23%) and opportunist traders (90.00%) was pleased with the momentum of Eid al-Adha, as the selling price of their livestock could be higher, easy to sell, and any buyer. The conclusion is that both primary and opportunist traders in Yogyakarta have similar preferences in marketing place to buy and sell their livestock during Eid al-Adha period. Eid al-Adha period provides pleasure and an additional benefit for sheep traders.

Keyword: Indonesia, livestock trader, opportunist traders, religious festival, sheep seller

1. Introduction

Eid al-Adha, the Muslim festival of sacrifice, which lasted for months Dzulhijah on the Islamic calendar and is an important celebration for Muslim around the world. During the festival, Muslim who does not perform the Hajj will slaughter sacrificial animals in their respective regions [1]. Sheep is one of the animals that can be slaughtered for the celebration of Eid al-Adha, which this animal has a valuable contribution to the poor in the rural areas [2], especially in developing countries like Indonesia because of its affordability.
The feast of Eid al-Adha is a religious ritual that is subject to commercial ties by nature. At this celebration, need to purchase sacrificial animals and have economic impacts [3][4][5]. At the same time, also characterized by their characterization as for sacrificial animal, payment instrument, marketplaces, animal slaughtering tools, and expressive elements, so that it could be thought of as a heterogeneous aggregate item, namely, an assemblage [3].

Eid al-Adha has a significant effect on the livestock markets [6]. Approximately one month before the celebration of Eid al-Adha, livestock trading activity began to rise. Not only in the animal market, but there are also people who trade livestock on the roadside or around their home who may be the main job or daily life is as livestock traders, while the opportunist traders are people who do livestock trading activities only during the period of Eid al-Adha.

The existence of these two types of traders has not yet been explored in depth. Therefore, this study was conducted to observed the preferences of the two types of sheep traders in marketing place to procurement and sale their livestock during Eid al-Adha period. In addition, this study investigated the satisfaction of two types of sheep traders for the Eid al-Adha period in Yogyakarta, Indonesia.

2. Methodology

This research was conducted in Yogyakarta, Indonesia. In-depth interviews conducted on a total of 59 sheep traders (39 of primary sheep traders and 20 of opportunist sheep traders). Sampling was done by purposive sampling method. Interview conducted during six weeks before the Eid al-Adha celebration (July 15 to August 25, 2018) to the sheep traders. The data taken includes sheep traders’ preference for sales moment, livestock purchased, livestock sold, and reason for selling livestock in Eid al-Adha period.

Qualitative answers given in the interviews were transformed into a categorical variables roommates are appropriate and simple, and descriptive analysis of data was shown on numerical and categorical values. Data were analyzed using descriptive analysis (score, index and rank). A total score, index, and rank of preference was calculated with the formula adapted from [5] and [9]. The score obtained by the respondent answers give points ranging from the more important (value=1) to the less important (value=2,3,4,5). Furthermore, the total score is calculated by means of one divided by the value in each answer, and each answer summed. The index is obtained by dividing the total score for each answer with a total score of all the answers to every parameter. The ranking is determined by giving the number 1 on most major indices followed by number 2,3,4, or 5 for smaller index numbers.

3. Result and Discussion

Two weeks before the Eid al-Adha celebration, activity began to increase trade in livestock is marked by the increasing number of trading activity in the market of animal and their impromptu market that is in front of the house and the roadside traders. Not all traders who are active in this period are primary traders, but also opportunist traders who use this period to make a profit [6][8]. Preferences of two types of sheep traders in the marketing place of livestock as well as the reasons to sell livestock in the period of Eid al-Adha presented in Table 1.

In the procurement of livestock, both sheep traders have almost the same preference, with the first rank livestock animals purchased from the market. In primary sheep traders, further livestock purchased from farmers (rank 2nd) and the other livestock traders (rank 3rd). In contrast to opportunist sheep traders who buy livestock for the stock of livestock traders (rank 2nd) and followed from farmers (rank 3rd). For the next sequence is the same that of the organization/group (rank 4th) and village collectors (rank 5th). The difference occurs because the primary traders, they are in their daily transactions in the market apart from animals is also more familiar with farmers who raise livestock. In addition, farmers also usually offer their livestock to primary traders. While for others they are more rare livestock traders to buy because they both know the market value. Value index on animal traders and farmer by the primary sheep traders have the same results. This is different opportunist sheep traders, whereby the purchase index numbers of farmer and livestock traders actually have the same results. Compared with the
primary sheep traders, the opportunist sheep trader index on livestock traders has higher, because according to them it is easier to get stock of livestock traders in this regard is the primary livestock traders. According to [6] that roadside sellers buy livestock from farmers or livestock markets, about four weeks before the Eid al-Adha celebration and they start to offer these animals two weeks before the celebration.

Table 1. Ranking analysis of sheep traders’ preferences for sales moments, livestock purchased, livestock sold, and reason for sales during Eid al-Adha period

| Livestock purchase from | Primary traders | Opportunist traders |
|------------------------|-----------------|---------------------|
| a. Animal markers      | 17.67 0.39 1    | 13.00 0.40 1        |
| b. Farmers             | 17.03 0.38 2    | 8.00 0.24 3         |
| c. Livestock traders   | 6.83 0.11 3     | 9.00 0.28 2         |
| d. Organization/groups | 3.83 0.06 4     | 2.00 0.06 4         |
| e. Village collectors  | 2.53 0.06 5     | 0.67 0.02 5         |

| Livestock sold to      | Primary traders | Opportunist traders |
|------------------------|-----------------|---------------------|
| a. Consumers/individuals| 18.50 0.47 1    | 12.08 0.57 1        |
| b. Animal markets      | 8.00 0.20 2     | 3.00 0.14 3         |
| c. Organization/groups | 7.65 0.20 3     | 3.90 0.18 2         |
| d. Slaughterhouse      | 3.33 0.09 4     | 1.17 0.05 4         |
| e. Village collectors  | 1.67 0.04 5     | 1.08 0.05 5         |

| Reason to sell during Eid al-Adha | Primary traders | Opportunist traders |
|------------------------------------|-----------------|---------------------|
| a. Higher price                    | 13.33 0.55 1    | 6.42 0.28 1         |
| b. Easy to sell                    | 5.33 0.22 2     | 6.00 0.26 3         |
| c. Many buyers                     | 3.83 0.16 3     | 6.33 0.28 2         |
| d. Others                          | 1.67 0.07 4     | 4.00 0.18 4         |

Both primary and opportunist traders sell their livestock at most to consumers or individuals who come directly into their stall. The next ranking in the primary sheep traders is to animal markets that are not much different from the organization/group. This pattern is different from opportunist sheep traders who sell their livestock after to individual consumers is to the organization/group (rank 2nd) then to animal markets (rank 3rd). Organization/group here is a community of livestock, mosque officials, school board, or the office of the company that organizes the purchase and slaughtering of sacrifice. While the next sequence of sales is to slaughterhouse and village collectors. Sales made by opportunist sheep traders who in addition to consumers who come usually done when the stock of sheep that they provide are not sold, so as to restore their capital community to sell livestock, animal markets, and other places.

The marketing chain that occurs in sheep traders, especially in the procurement and sale of livestock, can be used to trace the distribution of livestock. This is important in relation to the regulation of animal trafficking and animal movement to prevent and control the transmission of zoonotic diseases [10]. The preference of marketplace and marketing time, especially during the Eid al-Adha period, besides being important in managing market strategies to get more profits, can also be used as a basis for consideration of various management [5]. Management among them are for animal genetic resource management in order to maintain sustainability [11], improve animal welfare management to keep livestock feel secure during distribution and marketing [12], and also to improve human welfare management to get livestock and livestock products are good and healthy, and increasing awareness of food-safety [13].

Most primary sheep traders (64.10%) said that the sheep were sold to different buyer types will be sold at different prices, with the average difference in price as in Table 2, while the opportunist sheep traders (65.00%) say otherwise. Most sheep traders, both primary and opportunist sheep traders, argue that they enjoy and are happy with the moment of Eid al-Adha. The reason they sell their livestock in this period is due to the higher selling prices of livestock, easily sold, and many buyers (Table 1). At the time of Eid al-Adha, a sheep which has sold selling price and higher body weight than usual [6][14]. The feast of Eid al-Adha showed a positive and highly significant difference in price, compared with
other [11]. A total of 30.37% of primary sheep traders argue mediocrely, it is because this period is considered normal, and some of them are also not only as traders, but they also serve orders to *aqiqah* and dishes for the celebration. While as much as 10.00% opportunist sheep traders who say mediocre because they had first started trading activities and there is also the opinion of these activities are preferred as worship to help people who want to make a sacrifice.

| Table 2. Sheep traders’ preferences on their livestock selling during Eid al-Adha period |
|---------------------------------|------------------|-------------------|
|                                  | Primary traders   | Opportunist traders |
| Difference in selling price to different consumers/selling place (%) |
| a. Yes                          | 64.10            | 35.00             |
| b. No                           | 35.90            | 65.00             |
| The average of the price difference on difference consumers/selling place (IDR) | 286,364          | 150,000           |
| Is the sales number during Eid al-Adha satisfying? (%) |
| a. Yes                          | 69.23            | 90.00             |
| b. Neutral                      | 30.37            | 10.00             |
| c. No                           | 0.00             | 0.00              |

The Eid al-Adha period gives its own color, not only those who perform sacrifice and recipients of sacrificial meat but also for traders who provide sacrificial animals. Targeting businesses trading in this period will be able to increase the income of traders and sectors related to the chain production of sheep [15]. The demand for meat is associated with religious and cultural which results in seasonal demand from year to year. This can be considered both producers and traders in the planning of their business activities to benefit from this religious festival [16].

4. Conclusion
The conclusion is that both primary and opportunist traders in Yogyakarta have similar preferences in marketing place to buy and sell their livestock during Eid al-Adha period. Eid al-Adha period provides pleasure and an additional benefit for sheep traders.

References

[1] H. Leblebicioglu, M. Sunbul, Z. A. Memish, J. A. Al-tawfiq, H. Bodur, A. Ozkul, A. Gucukoglu, S. Chinikar, and Z. Hasan. 2015. Consensus report : Preventive measures for Crimean-Congo Hemorrhagic Fever during Eid-al-Adha festival Int. J. Infect. Dis. 38 9–15
[2] D. Ramesh, H. R. Meena, and K. L. Meena. 2012. Analysis of small ruminant market system in different agro-climatic zones of southern India. *Vet. World*. 5:288–93.
[3] O. Torlak, M. Ozmen, M. A. Tiltay, and M. S. Islek. 2018. Ritual as assemblage : feast of sacrifice experiences of Turkish consumers. *J. Islam. Mark*.
[4] I. G. S. Budisatria, Panjono, D. Maharani, and A. Ibrahim. 2018. Kambing Peranakan Etawah: Kepala Hitam atau Cokelat?. Yogyakarta: Gadjah Mada University Press.
[5] A. Ibrahim, I. G. S. Budisatria, R. Widayanti, and W. T. Artama. 2019. The impact of religious festival on roadside livestock traders in urban and peri-urban areas of Yogyakarta, Indonesia. *Vet. World*. 12:1405–15.
[6] I. G. S. Budisatria, J. M. J. Udo, A. J. J. van der Zijpp, E. Baliarti, and T. W. Murti. 2008. Religious Festivities and Marketing of Small Ruminants in Central Java – Indonesia Asian. *J. Agric. Dev*. 5:57–74.
[7] I. G. S. Budisatria. 2006. Dynamics of Small Ruminant Development in Central Java - Indonesia (Wageningen University).
[8] A. A. Degen and S. El-Meccawi. 2008. Livestock trader entrepreneurs among urban Bedouin in
the Negev Desert Entrep. *Innov.* 9:93–101.

[9] J. M. K. Ojango, J. Audho, E. Oyieng, M. Radeny, P. Kimeli, J. Recha, and A. W. T. Muigai. 2018. Assessing actors in rural markets of sheep and goats in the Nyando Basin of Western Kenya: a key to improving productivity from smallholder farms. *Trop. Anim. Health Prod.* 50: 1871–1879.

[10] H. Leylabadlo, H. Kafil, and A. Nikmaram. 2017. Does Eid-ad-Adha affect the transmission of Zoonotic diseases?. *Ann. Trop. Med. Public Heal.* 10:1064–1065.

[11] K. Tindano, N. Moula, P. Leroy, A. Traoré, and N. Antoine-Moussiaux. 2017. Market organization and animal genetic resource management: a revealed preference analysis of sheep pricing *Animal.* 11:1873–1880.

[12] C. Phillips. 2016. The welfare risks and impacts of heat stress on sheep shipped from Australia to the Middle East. *Vet. J.* 218:78–85.

[13] Noviyanti. 2017. Implementing Social Marketing Strategies to Improve Food-Safety Awareness During Eid-Al Adha Festival in Indonesia. *Proc. Indones. Focus.* 19–23.

[14] M. A. Asja, A. Natsir, R. Murray-Prior, and P. Murray. 2010. Goat supply from enrekang, south sulawesi to East Kalimantans: a long and winding road. *Int. Semin. Trop. Anim. Prod.* 5:725–732.

[15] L. J. Asheim, L. O. Eik, and I. Dellal. 2014. Production Systems for the Muslim Goat’s Meat Market Tanzania. *J. Agric. Sci.* 12:26–34.

[16] Y. T. Tena, A. H. Asgedom, and Y. T. Gebre. 2015. Sheep and goat marketing and consumption in relation to religious festivities in shifting and permanent farming systems in Western Ethiopia *Glob. J. Anim. Sci. Res.* 3:142–7.