Digital marketing as a strategy for fulfilling Eid Al-Adha beef cattle: A case study of start-up companies

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Abstract. The demand for beef cattle increases every year ahead of the Eid al-Adha celebration. While the fulfillment of orders in the market is rising, the critical point is that the distribution of beef cattle tends to be uneven between regions. This paper proposes a case study of how the interaction between market and demand fulfillment, in the case of the beef cattle market, can be supported by digital marketing. The focus is how the new company (start-up) creates a marketing chain between regions, West Nusa Tenggara and DKI Jakarta. An in-depth characterization of the marketing chain was carried out through semi-structured interviews. In addition, secondary data uses institutional/private publication data, which is then analyzed descriptively. Using integrated marketing communications (IMC) practices, we explore an enhanced framework for managing communications in the digital world. This research is expected to help fulfill the needs of livestock (beef cattle) to be more optimal, concise, attractive, and evenly distributed so that the social objectives of the celebration of Eid al-Adha are achieved. The study also highlights the utility for organizations to use social media strategically rather than simply as a tactical tool.

1. Introduction
Beef cattle play a role in meat production to meet animal protein needs. The demand for beef in Indonesia increases yearly, but meat imports are still happening in Indonesia because the meat supply has not met consumers’ demand [1]. In addition, Indonesia is one of the largest Muslim-majority countries globally and commemorates Eid al-Adha is one of its most important religious celebrations [2]. Muslims traditionally slaughter animals on holy days to commemorate Allah’s mercy. Muslims worldwide take animals as sacrifices, and the animal must be a cow, sheep, goat, buffalo, or camel with specific requirements, such as not being pregnant and in good condition [3]. The animal must be “perfect,” that is, it cannot be cut, castrated, docked or horned, lame or damaged [4]. The celebration of Eid al-Adha has a significant impact on the supply and demand of ruminants [5].

When the celebration is approaching, livestock in various regions has multiplied [4]. Urban traders sell livestock at market prices, and market prices may fluctuate significantly. As is usual, the amount of livestock purchased by locals increases in the days leading up to the festival. The number of buyers...
grows by the day and will purchase the livestock on the fifth day before the festival. Livestock market prices rise on the 17th day before the festival and continue to rise, with the highest price recorded on the 3rd day before the festival, compared to a regular day [4]. The rising price is also one of the challenges for Muslims to prepare their sacrificial animal before approaching the holy day so that the price and availability of the animal are maintained.

Table 1. Indonesia beef cattle statistic (Source: BPS Statistic)

|                        | 2018    | 2019    | 2020    |
|------------------------|---------|---------|---------|
| Beef production (tons)  | 497,971 | 504,802 | 515,627 |
| Number of beef cattle slaughtered | 1,429,202 | 1,102,256 | 1,276,473 |
| Beef cattle population  | 16,432,945 | 16,930,025 | 17,466,792 |

From the government’s perspective, the Minister of Agriculture stated that the availability of sacrificial animals during Eid al-Adha 2021 was 1,767,522 heads (consisting of cows, buffaloes, goats, and sheep). Animals slaughtered for sacrifice come from local animal supplies [6]. The information means that the availability of local animals must be available during Eid al-Adha this year. The latest regulation related to the pandemic, the Ministry of Agriculture issued Circular (SE) of the Director-General of Livestock and Animal Health Number 8017/SE/PK.320/F.06/2021 concerning the Implementation of Sacrificial Activities in Situations of Corona Virus Disease (COVID-19) Non-Natural Disasters. This Circular regulates risk mitigation or actions to prevent and minimize the transmission of COVID-19 in the implementation of sacrificial activities at the point of sale and slaughter of sacrificial animals [6]. A pandemic can also change the tradition running so far, namely, how people slaughter sacrificial animals together in every mosque or Muslim village.

Various challenges in this year’s Eid al-Adha have made farmers, who have always paid less attention to target-oriented marketing activities, often rely on word of mouth marketing and personal selling, which has become less efficient in the digital economy. This study will observe start-up companies with livestock preparation during Eid al-Adha, intending to identify business profiles and digital marketing strategies from the information above. For this reason, this research is focused on procurement, sales, and product marketing patterns of sacrificial animals during Eid al-Adha. The existence of these types of the start-up has not yet been explored in depth. The purpose of this study is to analyze and evaluate how digital marketing can help spread the potential of livestock products in certain areas to urban areas during Eid al-Adha. This study’s results are expected to be one of the evaluation results for other companies in the livestock platform or domain by maximizing the benefits of technology, especially the media, providing more power and results for regional farmers.

2. Literature review

2.1. Digital marketing

Over time, the term “digital marketing” has evolved from a description. The general term for using digital channels to market products and services describes using digital technology to acquire customers, build customer preferences, promote brands, retain customers, and increase sales [7]. The adaptive process, aided by digital technology, generates value in novel ways in the digital environment. Facilitated by digital technology, institutions have developed the necessary capabilities to create value for their customers and themselves. Processes helped by digital technology add value by providing new customer experiences and allowing customers to interact. It is worth noting that as more and more offline customers turn to digital technology and “young, digital-oriented consumers enter the ranks of buyers” [8].

2.2. Integrated marketing communications (IMC)

The IMC theory aims to solve, describe and explain the marketing communication elements not captured by traditional mass marketing communication accounts. The emergence of IMC emphasizes the critical role of building close relationships with customers in the target market, thereby bringing tangible results
to the company. The development of the IMC definition reveals how it can be seen as a process. A company systematically coordinates its many messages and communications activities. It integrates them into a consistent marketing communications mix, sending clear information about themselves and the content they provide to the target market [9]. The integration of strategic objectives reflects the planning aspects of IMC. Premise IMC is to improve the efficiency and effectiveness of marketing communications. Target consumers manage various communication messages and components instead of managing all aspects of marketing management [10].

3. Research methods
As a qualitative case study with a single case, the researcher used semi-structured interviews as the primary data source. Other data sources are carried out by collecting publications and reports on the availability and level of meat consumption in Indonesia, especially Eid al-Adha. The research method includes interviews with several sources, consisting of the founders and owners of the platform, customers, and beef cattle breeders. Data analysis uses the Miles and Huberman models in data reduction, display, and conclusion drawing/verification [11]. Through the analysis of the data, it is hoped that the research will become more evident.

4. Results and discussion
The increasing demand for beef cattle forced the production, sales, and distribution system to adjust demand and supply immediately [12]. In this study, researchers explore the business processes of start-up companies engaged in the provision of sacrificial animals and use digital marketing as one of the tools in their marketing. This “x” company has the slogan Your Livestock Products Partner and has been around for about two years—the company choosing West Nusa Tenggara (NTB) as a partner because of three main points. The first is Cow Characteristics; the cattle raised in Bima NTB are Bali cattle, where these cows weigh 200-500kg. The requirements for sacrificial cows are two years old; Bali cattle aged two years weigh 180 kg (if we compare the average Javanese cows are two years old and weigh up to 300 kg). Furthermore, the market in Jabodetabek (70%) is a joint venture with cows of 2 million-3 million/person, so the price of one cow is 14 million-21 million/head. The food for Bali cattle is suitable for sacrificial cows in Jabodetabek because the target market entered and followed the Shari’a.

The second point is Farmer Characteristics; because the company aims to digitize livestock, they choose partners whose cows they can pay for in the future. This NTB farmer wants to go to Jabodetabek to take care of his cows, unlike farmers in other areas who do not want to come, want to buy and sell in their cages. So one of the goals of farmer empowerment is very much included in this NTB farmer. The third or last one is social, economic, and cultural. Bima farmers are cattle fatteners, where 70% of the cows are bought from Sumbawa hinterland breeders. They do fattening only once a year for Eid al-Adha and for additional living expenses, usually to register their children for school or celebrations. From an economic point of view, Bima is a lagging region (before the revision of the 3T region, even though the economy has not changed but is said to be a developed region now). This company also already has a livestock group in NTB for developing the production area.

From the financial side, this business uses 100% of the capital to raise cattle from the farmers, and usually, they only have 2-3 cows. To optimize the potential of livestock, they help access KUR to BUMD or state-owned banks in charge of distributing KUR in the Animal Husbandry Sector. So they can have 6-10 cows/family on loan as an alternative for one of the intensification farmers in a rural area [13]. So, In the digital cattle sacrifice business from Bima, this 100% farmer empowerment program, these start-up are just like their ecosystem aggregators. One of the farmers said that apart from selling their cattle in Jakarta, they also learned about fattening cattle by utilizing the available feed. In order to promote the awareness of existing support policies among farmers, general efforts to improve their education and to facilitate their specialization would probably have a positive effect. Particular attention should be given to farmers living in remote regions [14].

The company handles various things, from the inter-provincial licensing process (Jakarta and NTB) to the management of cages and the needs of farmers and cattle in Jabodetabek. The livestock licenses
include the livestock permit at the initial location, the livestock import permit in the destination province, and the resident’s permit when marketing. Meanwhile, the needs of breeders in Jakarta include land preparation, feed preparation, provision of cages, provision of transportation, provision of marketing tools, human resources for offices, and the provision of supporting facilities for farmers. Later each breeder will provide a price for each cow, and then the company will curate it to determine the reference price for the introduction of the cow. From the reference price for cattle, it is determined that the margin usually includes marketing costs for cattle marketers. During sales activities in Jabodetabek, the company provides operational bridging funds until the sacrifice is complete. After Eid al-Adha, a new financial reconciliation will be carried out at the end of the sale. All costs during sales operations in Jabodetabek will be borne jointly by the farmers, so the system is cooperation.

To explain the process of digitalizing marketing, we can divide it into four steps. First, the primary reference price for cattle is determined, then determining the highest reference price by looking at competitors. After that, a cow photoshoot uploads the cow data (photo, weight, price) as a catalog product. Next, the company optimizes independently and in partnership with self-optimization and partnership. Self-optimization using Google Ads (use CPC outrank specific keywords and use remarketing too); FB and IG Ads (use conversion) and promote paid (go to da’wah accounts).

Meanwhile, partnerships are carried out by the company by collaborating with brands selling qurban on social media and collaborating with digital marketing agencies. The target market is determined based on the age of 26-60 years old. The behavior is interested in religious pages, following or having reposted qurban account, and having a car or elite local house in the Greater Jakarta area. Production, procurement, and sale of livestock under the best conditions ensure better access to inputs (market proximity and higher income) and technical information (health and production) [15].

However, the condition is different; usually, Muslims in Eurasia slaughter animals themselves, but they can appoint someone else to do so on their behalf [16]. The buyer then hands the livestock to the mosque’s qurban committee, which slaughters and distributes it. They rarely slaughter and distribute their sacrifice livestock on their own, and this is local wisdom for fostering citizen unity [4]. As digital marketing results to the customer, some customer experiences can be found in their opinion. The platform makes qurban very easy, from payment to slaughtering. The buyers can see the process of slaughtering through a mobile screen. This platform is used as an alternative in times of pandemic that creates restrictions. One of the keys is that the admin always updates the catalog at the time of order, directed at purchase to distribution, always given pictures or videos.

Furthermore, the platform also helps them virtually make sacrifices and distribute them to places where the need is more significant than their neighborhood. Most consumers believe that the qurban market is beneficial for the country’s economy [17]. The preference of marketing and marketing time, especially during the Eid al-Adha, is vital in managing market strategies to obtain more profits and can be used to consider various management [4]. Among them is the management of animal genetic resources to maintain sustainability [15], improve animal welfare management to ensure that livestock feels safe during distribution and marketing, and improve human welfare management to keep livestock and livestock products good and healthy food safety awareness [2].

5. Conclusion
Eid al-Adha gives its color, not only for the meat sacrificers and recipients but also for the traders and breeders who manage the sacrificial animals. The target of companies conducting transactions during this period will increase farmers’ income, and digital marketing related to animal chain production will continue to be monitored. The goal is that the demand for meat is related to religion and culture, which leads to seasonal demand every year can be met, and meat recipients can be explored to remote areas. Although this can be considered as producers and breeders who take advantage of this religious holy day when planning their business activities, technological assistance plays a significant role in the welfare of farmers.
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