

DIGITAL COMMUNICATION AND SOCIAL CHANGE AQIQAH SERVICES DURING THE COVID-19 PANDEMIC

Jeratallah Aram Dani
University of Surakarta
jieratallaharramdhani@gmail.com

Hendri Noviyanto
University of Surakarta
hendriunsa@gmail.com

Abstract

Aqiqah is an order for Muslims to be grateful for the blessings of Allah because they have entrusted a baby. In Indonesia, Aqiqah has become a business field for Aqiqah services such as livestock sales and meat processing services. However, during the COVID-19 pandemic, Aqiqah services experienced a decline in enthusiasts. This is due to the fear of transmitting the Covid-19 virus when visiting farmers sometimes. This study aims to analyze the effect of digital communication during the covid-19 pandemic on the sale of livestock for Aqiqah. So that the social changes that occur can still be overcome. The research method for the data collection process uses observation, interview, and documentation techniques. The data obtained were processed using validity and reliability techniques. Data analysis used the T-Test technique. The results of the study were assisted by SPSS software to analyze results. Of the 32 questions, 16 questions were obtained that were ready to be tested after going through the validation and reliability tests. The questionnaire was tested on 32 respondents with the results processed using the One-Sample Kolmogorov-Smirnov Test technique, the Absolute value (D) was 0.242, this value is smaller than the table value of 1.7, so the data is said to be normally distributed. Test scores on Levene's Sig. of 0.397 states that the data have the same variance, while the T-Test value on Asymp. Sig. (2-tailed) of .000 < which states that using digital media is enough to affect the results of livestock sales.

Keywords: *Aqiqah; Communication; Covid-19; Digital; Social*

Introduction

Indonesia has experienced the Covid-19 pandemic since early March 2020 (Arenggoasih & Khatibah, 2020) and is still ongoing. The official website covid19.go.id released data in July 2022 that there were 4,048 additional Covid-19 cases, bringing the total confirmed Corona cases in Indonesia to 6,172,390 (Wijaya, 2022). However, the Head of the National Population and Family Planning Agency (BKKBN) highlighted another thing behind the still-increasing number of COVID-19, namely the birth rate which has actually increased (Hida, 2021).

The government has started to enforce the work from home - WFH policy, which is thought to be the cause of this increase in the pregnancy rate. Pregnancy is more common in women at a young age and especially in couples who have recently married (Hartono, 2020). Nothing means to refuse fortune, pregnancy is a priceless gift from Lord, but pregnancy in a pandemic condition is a separate note because of the risks that pregnant women and their families have to face. The pandemic has given different conditions, something good news about birth is not easy to live as usual. one of them is to be grateful for the blessings through the aqiqah ceremony for Muslims.

According to (Guna, 2019) Aqiqah ceremony is the sacrifice of livestock in Islamic law as a form of gratitude for the baby who has been born. However, during the pandemic, breeders were limited in their activities due to the Covid-19 pandemic, so farmers serving Aqiqah and Qurban services who still use conventional methods were far behind (Pakaya et al., 2020). According to (Syarif & Wijayanto, 2017) that Aqiqah services by utilizing the website quite affect the results of selling Aqiqah livestock. Therefore, this research will focus more on marketing media, namely website optimization, and social media.

KH Muhammad Sholikhin through the Book of Rituals & Javanese Islamic Traditions revealed that aqiqah or *walimah al maulid* is based on the word 'Uquq which has multiple meanings, namely agate gem, broken, ungodly and also means hair that grows on the head of the baby. In the context of Islamic law or Fiqh, the meaning used is that a newborn's hair is shaved accompanied by the slaughter of a goat for him. As for the application of this hair mutilation, the Prophet Muhammad SAW was

sunnah to do it on the 7th day based on the day of birth. This is based on the Jumhur Ulama having the status of a sunnah muakkadah or a highly prioritized sunnah (semi-obligatory). Thus, the sequence of tidying up the aqiqah method first uses the slaughter of the aqiqah fauna. For men 2 goats and for daughters one tail, the requirements are the same using the animal sacrifice. The difference is that in the sacrifice of meat, it is sunnah to give alms before cooking, but in Aqiqah, give it to people after the meat is cooked. After the animal slaughter, then the baby's hair mutilation ceremony & given the best name (Marzuki, 2021).

The aqiqah ceremony actually started from Persian Millah the Prophet patriarch Alaihisalam with his son Prophet Ismail As. When Prophet Ismail was thirteen years old and Prophet Ibrahim was ninety-six years old, on the basis of the revelation of the Supreme Being, Prophet Ibrahim ordered Prophet Ismail to slaughter a goat that he shepherded as redemption for Ismail (akikah). Slaughtered lamb is the best. At the same time, Prophet Ismail was circumcised. Aqiqah is based on the great traditions of Prophet Ibrahim and Prophet Muhammad SAW. It is said that Prophet Ibrahim was ordered to sacrifice Ishmael for Abraham himself to God and Abraham and Ishmael submitted to God's command patiently. Finally, the slaughter of Ismail was canceled by Allah by stating that the patriarch's sacrifice had essentially been accepted by the Supreme Beings. Then Allah gave Ishmael a ransom with a big lamb. Allah ordered Ibrahim to slaughter Ishmael but later canceled it. At that time, Prophet Ibrahim lived in a time of deviation from human thought by sacrificing humans to the God he worshiped as offerings. Therefore, at the time of Prophet Ibrahim, Allah taught humans that it is not permissible for human souls and their blood to be sacrificed as offerings to Him. The symbol of the sacrifice to Allah was replaced with perfect cattle.

The Hadith of the Prophet stipulates the number of goats to be slaughtered, namely the difference between boys and girls. Meanwhile, two goats are slaughtered for boys and one goat for girls. This is according to the majority of scholars. As for the type of goat, there is no problem between males and females (Harahap, 2014). The Prophet recommended to welcome the birth of a new year child with love and a sense of responsibility. Parents are stewards of God's trust in their children to build and train them. In addition, thanks to Allah SWT. which gives offspring.

One form of gratitude is to give good treatment and appreciation to children while at the same time providing a positive influence on their families and their position in society. In walimah aqiqah, it is hoped that positive goals can be achieved, both Syar'iah and Ijtima'iyah (Tsaury, 2001).

The implementation of traditions related to the practice of aqiqah during the Covid-19 pandemic has resulted in several new provisions that are in accordance with health protocols, without ignoring the rules of Islamic law when equipped with a mature design approach. Among the new provisions for the implementation of Aqiqah Sunnah, namely, designing space for the implementation of Aqiqah, interpreting the essence of the contents of Aqiqah Sunnah according to the hadith to prevent epidemics of infection, and designing the implementation of Aqiqah Sunnah. Aqiqah is in line with expectations. from a couple from a Muslim family who was blessed with a newborn with a new order without losing the wisdom of Islamic law in accordance with the Covid-19 health protocol. The results of the research design describe the benefits for couples from Muslim families who intend to carry out Aqiqah Sunnah in the midst of the corona pandemic. Couples' awareness of limitations as an initial idea in designing a safer prototype of Aqiqah implementation, so we need a design that can really guarantee the prevention of the Corona virus, therefore recommending a new approach to design thinking in Islam. religion that should be proposed as a material for consideration to overcome various problems with concrete solutions through continuous testing (Darmalaksana, 2020).

Based on the description that has been submitted, the researcher formulates the problem in this study by describing the change in social communication into digital communication for Aqiqah services during the covid-19 pandemic.

The goal to be achieved in this study is to determine the effect of digital marketing on Aqiqah services during the covid-19 pandemic. This research has the following benefits: a) produces an output effect from the use of digital marketing, b) reduces the interaction between sellers and buyers of Aqiqah animals, c) reduces social interactions in ordering Aqiqah services.

Research Method

This research is a type of experimental quantitative research. The method of data collection was carried out using observation, interview, and documentation techniques. The data analysis process in this study used the T-test technique to determine the level of influence of livestock sales using the digitization method. The method applied is the One-Sample Kolmogorov-Smirnov Test. The following is a Research Flowchart.

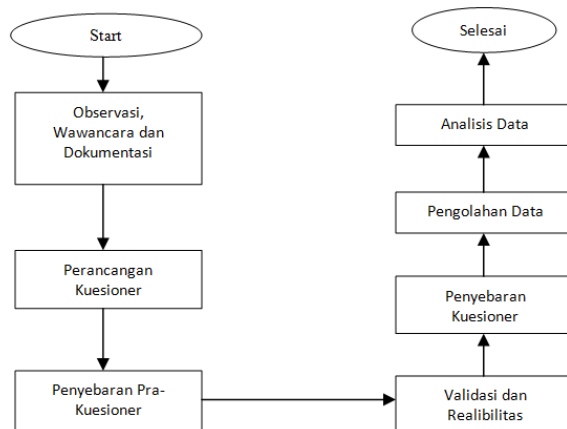


Figure 1. Research Flowchart

Research aims to find something carefully, critically in finding facts in certain steps through a process of systematic activities based on scientific principles. The more general quantitative problems have a large and complex, but superficial, degree of variation (Mulyadi, 2011). However, qualitative problems are confined to a narrow space with a small degree of variation, but have an infinite depth of discussion. Researchers took samples obtained through the use of quota sampling technique (Saleh & Pitriani, 2018). This technique consists of determining a sample of the population that has certain criteria for the desired number of researchers through a quota. Researchers can even try to combine approaches, derive hypotheses from exploratory analyzes of observational data and then test those hypotheses with an experimental design or with a new random sample (Wennberg & Anderson, 2020).

Results and Discussion

Validity and Reliability Test Results

This study uses the SPSS program as a tool to carry out the validation, reliability and T-Test test. The process of testing the validity and reliability resulted in 16 question points that could be given to respondents. The results of the validity and reliability tests can be seen in Tables 1 to 4.

Table 1. Covid-19 Validation Test Results

Total	Pearson Correlation	.529(*)	.537(*)	.537(*)	.618(*)	.797(*)	.529(*)	.521(*)	.176	.392	.423	1
	Sig. (2-tailed)	.017	.015	.015	.004	.000	.017	.019	.457	.087	.063	
	N	20	20	20	20	20	20	20	20	20	20	20

Table 2. Digital Validation Test Results

Total	Pearson Correlation	.415	.683(**)	.717(**)	.517(*)	.624(**)	.633(**)	.703(**)	.335	.778(**)	.480(*)	.753(**)	.540(*)	1
	Sig. (2-tailed)	.069	.001	.000	.020	.003	.003	.001	.149	.000	.032	.000	.014	
	N	20	20	20	20	20	20	20	20	20	20	20	20	20

Table 3. Livestock Validation Test Results

Total	Pearson Correlation	.804	.533(*)	.631(*)	.331	.282	.246	.312	.282	.349	.223	.148	.250	.415	-.115	.200	1
	Sig. (2-tailed)	***	***	***	.1	.2	.46	.12	.282	.349	.223	.148	.250	.415	.15	.200	

)																		
Sig. (2- tailed)	.00	.016	.003	.154	.228	.296	.180	.228	.131	.344	.533	.288	.069	.628	.399				
N	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20

Table 4. Reliability Test Results

No	Kuesioner	Realibilitas Cronbach's Alpha	
1	Covid-19 jumlah awal 10 point pertanyaan	Cronbach's Alpha	N of Items
		.518	3
2	Digital jumlah awal 12 point pertanyaan	Cronbach's Alpha	N of Items
		.375	5
3	Ternak jumlah awal 15 point pertanyaan	Cronbach's Alpha	N of Items
		.299	8

In Tables 1 to 3, it can be seen that the Pearson Correlation value marked with (**) is a question that is not good enough when used again because the results will be the same. Then the question should be deleted. The questionnaire instrument must be reliable (reliable). Reliable means the instrument can produce a consistent measure when used to measure repeatedly. The questionnaire instrument is declared reliable if it has a Cronbach alpha value > 0.6 . In Table 4, the results of the reliability test can be seen from the Cronbach Alpha results from the three questionnaires below 0.6, this means that all questionnaires are declared reliable.

Kolmogorov-Smirnov Z . Method Test Results

Table 5. One-Sample Kolmogorov-Smirnov Test

		Pengaruh
N		32
Normal	Mean	42.7500
Parameters(a,b)	Std. Deviation	9.60175
Most Extreme	Absolute	.242
Differences	Positive	.196
	Negative	-.242
Kolmogorov-Smirnov Z		1.372
Asymp. Sig. (2-tailed)		.046

Looking at table 5 using the One-Sample Kolmogorov-Smirnov Test, the Absolute (D) value is 0.242, if the D value is smaller than the table, the data is normally distributed. The table value is 1.7 with the formula $IDF.T(prob, df)$. Asymp Value. Sig. (2-tailed) of $0.045 <$ so it is proven that there are differences in the application of farmer digitization. The results from table 5 are supported by table 6 with a larger mean digitization value and table 7 of Levene's Test process obtained Sig. (0.397) which states that both groups have the same variance. In the second test, the t-test can be seen the value of Sig. (0.000) $<$ (0.025) which means that there is a difference between the results of digitizing and without digitizing.

Table 6. Group Statistics

Kelompok		N	Mean	Std. Deviation	Std. Error Mean
Pengaruh	Digitalisasi	16	51.8750	2.09364	.52341
	Tanpa Digitalisasi	16	33.6250	2.91833	.72958

Table 7. Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
		Lower	Upper	Lower	Upper	Lower	Upper	Lower	Upper	Lower
Pengaruh	Equal variances assumed	.737	.397	20.325	30	.000	18.2500	.89791	16.41621	20.08379
	Equal variances not assumed			20.325	27.207	.000	18.2500	.89791	16.40829	20.09171

From a series of tests carried out, it can be concluded that the application of digitization for the process of developing and selling livestock has quite an impact on sales results.

Conclusion

In this study, it can be concluded that digital media is quite influential on the progress of selling livestock for Aqiqah or sacrifice. This is evidenced by the increasing sales after respondents were introduced to digital media. However, in this study, there are still shortcomings and obstacles such as limited activities due to the covid-19 pandemic and limited data that can be used as instruments for research.

The research plan for the next stage of this research is to explore humans (humans) as research subjects to determine the extent to which

human background influences the livestock business. This the author knows when conducting the interview process with prospective respondents and the author hypothesizes that the background of the breeder is quite influential on the success of the progress of livestock sales. The author will evaluate the personality and background related to education, social relations, etc. that can support the running of the research.

Bibliography

- Arenggoasih, W., & Khatibah, I. (2020). Peran Pemerintah sebagai Aktor dalam Jaringan Komunikasi pada Pemberitaan Di Masa Pandemi Covid19 (p. Media, Komunikasi dan Informasi di Masa Pandemi Covid-19).
- Bungin, Burhan. 2014. Sosiologi Komunikasi. Teori, Paradigma, dan Diskursus Teknologi Komunikasi di Masyarakat. Edisi 1. Kencana Prenada Media Group. Jakarta.
- Darmalaksana, W. (2020). Design Thinking Hadis Hukum Pelaksanaan Aqiqah untuk Kepatuhan pada Protokol Kesehatan Pandemi Covid-19. *Khazanah Hukum*, 2(3), 100–109. <https://doi.org/10.15575/kh.v2i3.9528>
- Harahap, S. B. (2014). Aqiqah Dalam Islam. *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum*, 11, 17–22. <https://doi.org/10.32694/qst.v11i.1195>
- Hartono, S. H. (2020, mei). Selama WFH Jumlah Ibu Hamil Meningkatkan, Ada Risikonya Kehamilan di Tengah Pandemi Covid-19—Semua Halaman—Grid Health. <https://health.grid.id/read/352136711/selama-wfh-jumlah-ibu-hamil-meningkat-ada-risikonya-kehamilan-di-tengah-pandemi-covid-19>

- Herdiansyah, Haris. 2010. *Metodologi Penelitian Kualitatif Untuk Ilmu-ilmu Sosial*. Salemba Humanika. Jakarta.
- Hida. (2021). BKKBN Soroti Peningkatan Angka Kelahiran pada Masa Pandemi. <https://infopublik.id/kategori/nusantara/504851/bkkbn-soroti-peningkatan-angka-kelahiran-pada-masa-pandemi>
- Martono, Nanang. 2011. *Sosiologi Perubahan Sosial. Perspektif Klasik, Modern, Postmodern, dan Psikolonial*. Edisi 1. PT Raja Grafindo Persada. Jakarta.
- Marzuki, K. (2021, March 15). Hukum Aqiqah dan Tata Caranya dalam Islam. INews.ID. <https://www.inews.id/lifestyle/muslim/hukum-aqiqah/2>
- Mulyadi, M. (2011). PENELITIAN KUANTITATIF DAN KUALITATIF SERTA PEMIKIRAN DASAR MENGGABUNGKANNYA. *Jurnal Studi Komunikasi dan Media*, 15(1), 128–137. <https://doi.org/10.31445/jskm.2011.150106>
- Saleh, G., & Pitriani, R. (2018). Pengaruh Media Sosial Instagram dan WhatsApp Terhadap Pembentukan Budaya “Alone Together.” *Jurnal Komunikasi*, 10(2), 103–114. <https://doi.org/10.24912/jk.v10i2.2673>
- Sugiyono, 2017. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Penerbit Alfabeta. Bandung
- Tsaury, A. (2001). Penyambutan Kelahiran anak dan Aqiqah. Ta’dib : *Jurnal Pendidikan Islam*, 1(2), Article 2. <https://doi.org/10.29313/tjpi.v1i2.2049>
- Wennberg, K., & Anderson, B. S. (2020). Editorial: Enhancing the exploration and communication of quantitative entrepreneurship research. *Journal of Business Venturing*, 35(3), 105938.

<https://doi.org/10.1016/j.jbusvent.2019.05.002>

Wijaya, G. T. (2022, July). Update Covid-19 Indonesia 25 Juli 2022: Kasus Corona Baru Hari Ini Bertambah 4.048 - Pikiran Rakyat Depok.
<https://depok.pikiran-rakyat.com/nasional/pr-095100997/update-covid-19-indonesia-25-juli-2022-kasus-corona-baru-hari-ini-bertambah-4048>