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INNOVATIVE QURBANI MARKETING FOR GREATER SOCIAL IMPACT: EVIDENCE FROM INDONESIA

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Abstract

This study aims to analyze the landscape of marketing innovations for qurbani by the BAZNAS (Badan Amil Zakat Nasional) and LAZ (Lembaga Amil Zakat) in Indonesia during the 2021–2025 period, including a comparison of segmentation, targeting, positioning, and 4P marketing mix strategies, as well as an evaluation of their social impact through the perspective of maqasid al-shariah. This research employs a qualitative comparative case study approach involving 67 Islamic philanthropic institutions consisting of 34 provincial BAZNAS offices and 33 national LAZ. Data were collected through document analysis of annual reports, official websites, institutional publications, regulations, audited financial reports, and academic literature. The findings reveal that qurbani marketing innovations are concentrated in product development, digital promotion, distribution systems, and strategic partnerships. LAZ demonstrates greater adaptability in product innovation, strategic flexibility, and transparency-based promotion, while BAZNAS excels in institutional legitimacy, national coordination, and distribution reach. Programs such as Superqurban, digital qurbani tracking, and livestock empowerment indicate that qurbani management has transformed into a sustainable socio-economic ecosystem emphasizing social impact, transparency, and distributive justice. The study finds an integrative model of qurbani marketing that links marketing strategies, sharia values, and institutional accountability. The findings is a prove that from religious tradition of qurbani transforms to innovation of Islamic philanthropic organization in Indonesia

Keywords: Qurbani Marketing, Islamic Philanthropy, Maqasid al-Shariah

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INTRODUCTION

The development of contemporary Islamic philanthropy indicates that religious institutions no longer serve merely as mediators of worship, but also as key actors in the social and economic welfare of the Muslim community. This transformation has occurred alongside the increasing professionalization of Islamic philanthropic institutions, the acceleration of digitalization, and public demands for transparency and the social impact of programs. In this context, Islamic philanthropy is evolving from traditional charity practices toward a model of social empowerment based on technology, accountability, and sustainability (Fadillah et al., 2022; Fauzia, 2013; Kasri & Yuniar, 2021; Mutakin & Waheeda, 2023).

One sector that has undergone significant transformation is the management of sacrificial offerings (udhiyah) during Eid al-Adha. A practice that was previously synonymous with conventional meat distribution has now evolved into a socio-economic ecosystem involving digital based fundraising, halal supply chains, food processing, distribution logistics, and the empowerment of local livestock farmers. In Indonesia, the economic potential of udhiyah is estimated to reach Rp69.9 trillion per year (Sudibyo et al., 2018). This value means that qurbani is no longer understood merely as an individual act of worship, but also as an instrument for food distribution, strengthening the halal value chain, and social welfare development (Fuseini et al., 2023; Torlak et al., 2019).

This transformation has driven a shift in the qurbani management strategies of the National Zakat Agency (BAZNAS) and Zakat Management Institutions (LAZ). In recent years, Islamic philanthropic organizations have not only served as collectors and distributors of qurbani animals, but also as managers of a qurbani ecosystem based on social and digital innovation. Various programs—such as multi-channel online qurbani, real-time distribution tracking, processing meat into ready-to-eat products, distribution to 3T regions (*Tertinggal, Tedepan, Terluar*) and the empowerment of eligible livestock farmers—demonstrate a shift toward a more professional, competitive, and social-impact-oriented model of Islamic philanthropy (Sawmar & Mohammed, 2021). This transformation is further reinforced by national regulations, such as Law No. 23 of 2011 on Zakat Management and MUI Fatwa No. 37 of 2019 on the utilization of qurbani funds for social and humanitarian purposes.

Nevertheless, the management of qurbani in Indonesia still faces various structural challenges. Distribution disparities between urban areas and 3T regions persist, while the perishable nature of fresh meat limits the temporal and geographical reach of qurbani benefits. Furthermore, transparency in reporting to qurbani donors remains limited in some institutions, which could potentially affect public trust (Sargeant & Jay, 2004). The potential of qurbani as an instrument for the economic empowerment of eligible livestock farmers has also not been optimally utilized (Ulpah et al., 2025). These conditions have spurred the emergence of various qurbani marketing strategies that are not only focused on fundraising but also on building trust, expanding social impact, and strengthening institutional legitimacy.

However, research on qurbani marketing remains relatively limited. Previous research has tended to address aspects of Islamic philanthropy in a piecemeal manner, such as the halal supply chain, digital fundraising, donor behavior, and Sharia compliance (Permata & Fauzi, 2021), social justice (Fauzia, 2017) and donor behavior (Latief, 2010). The paper fill those gap by integrating marketing strategies, maqasid al-shariah, and sharia enterprise.

The theoretical framework of this study is built on three complementary layers of analysis. The first layer is marketing based on the 4P marketing mix (product, promotion, price, and place) as an analytical tool for the marketing strategies of Islamic philanthropic institutions. From a Shariah marketing perspective, marketing is not only transaction-oriented but also focused on creating ethical and social value in accordance with Islamic principles (Kartajaya & Sula, 2006). The second layer is maqasid al-shariah as a normative foundation for evaluating the contribution of marketing innovations to social welfare, particularly in the dimensions of safeguarding life, sustaining worship, and social justice (Auda, 2008). In contemporary developments, maqasid al-shariah is understood not only as a normative framework but also as an analytical approach to interpreting social innovations within Islamic philanthropic institutions. Research by Piliyanti (2023) indicates that innovations in zakat management reflect efforts to realize Sharia objectives of justice and social welfare, making them relevant for analyzing marketing innovations in Islamic philanthropy programs. The third layer is Sharia enterprise theory, which positions an institution's accountability not only to donors but also to society, the environment, and Allah SWT (Meutia, 2010; Riyanti & Irianto, 2022). The integration of these three frameworks enables research to analyze innovations in qurbani marketing not only from the perspective of fundraising efficiency but also from the dimensions of Sharia values, social legitimacy, and institutional sustainability.

This study aims to analyze the landscape of marketing innovations for qurbani by BAZNAS and LAZ in Indonesia for the 2021–2025 period, including a comparison of segmentation, targeting, positioning, and 4P marketing mix strategies, as well as an evaluation of their social impact through the perspectives of maqasid al-shariah. Theoretically, this study develops an integrative model of sharia qurbani marketing that links marketing strategies, sharia values, and institutional accountability. Empirically, this study maps innovations across 67 institutions (34 BAZNAS and 33 national LAZ).

METHODS

This study employs a qualitative approach using a comparative case study design(Creswell & Creswell, 2022). By comparing BAZNAS and LAZ as the two main types of Islamic philanthropic institutions in Indonesia, representing state-based and civil society-based management, as discussed in Piliyanti et al. (2022).

The unit of analysis for this study is the qurbani program as an institutional unit, with a focus on institutional strategies, program innovation, and qurbani marketing governance. This approach was chosen because it provides an in-depth understanding of the dynamics of qurbani marketing innovation in the context of digital transformation, changes in Muslim donors' behavior, and the strengthening of accountability among Islamic philanthropic institutions in the era of contemporary digital philanthropy.

Data was collected through document analysis, which included annual reports, audited financial statements, official websites, the organization's digital publications, regulations, policy documents, verified media reports, and academic articles related to Islamic philanthropy marketing and the digitization of qurbani. This approach was chosen because it provides stable, documented, and verifiable longitudinal institutional data without relying entirely on direct interviews (Morgan, 2022). The study covers the 2021–2025 period as a phase of accelerated digitalization of Islamic philanthropy post-pandemic, marked by increased use of digital platforms in the collection and distribution of religious social programs (Kailani & Slama, 2020). The sampling technique employed purposive sampling based on three criteria: (1) having a verifiable qurbani program from at least three independent sources; (2) implementing qurbani marketing innovations during the study period; and (3) possessing official or audited financial reports (Hennink & Kaiser, 2022). Based on these criteria, the research sample consists of BAZNAS RI, 34 provincial BAZNAS offices, and 33 officially licensed national LAZs that are considered capable of representing the variety of qurbani marketing strategies employed by Islamic philanthropic institutions in Indonesia.

Data analysis was conducted through qualitative content analysis, systematic comparative analysis, and framework analysis using a marketing framework based on the 4Ps, integrated with the maqasid al-Shariah and Shariah enterprise theory. The analysis followed three stages. First, all documents were organized according to institution type and source category. Second, open coding was conducted to identify recurring themes related to qurbani marketing innovations, including product development, digital promotion, pricing accessibility, distribution strategies, partnerships, transparency mechanisms, and social impact initiatives. Third, the codes were grouped into broader analytical categories based on the marketing mix (4Ps), Segmentation–Targeting–Positioning (STP), maqasid al-shariah dimensions, and Sharia enterprise theory. The dimensions of product, promotion, price, and place were analyzed not only as marketing instruments but also as manifestations of the values of maslahah, amanah, and justice ('adl) in the governance of Islamic philanthropy (Saxton & Wang, 2014; Yasmin et al., 2015). Coding decisions were continuously refined through repeated comparison across cases and data sources to ensure analytical consistency. Given the single-researcher design of the study, formal inter-coder reliability testing was not applicable. Instead, coding consistency was enhanced through iterative recoding, maintenance of an audit trail, and continuous comparison of coding decisions throughout the analysis process.

Data validity is ensured through credibility, transferability, dependability, and confirmability (Ahmed, 2024). Credibility was strengthened through data triangulation by comparing information obtained from multiple sources, including annual reports, official websites, audited financial reports, digital publications, policy documents, verified media reports, and academic literature. Transferability was supported through detailed descriptions of institutional contexts and program characteristics. Dependability was maintained through an audit trail documenting the data collection, coding, and analytical procedures. Confirmability was enhanced through researcher reflexivity and continuous verification of interpretations against documentary evidence, ensuring that the findings remained grounded in empirical data and were academically accountable.

DISCUSSION

Map of Qurbani Marketing Innovation in Indonesian Islamic Philanthropic Institutions

The development of Islamic philanthropic institutions in Indonesia indicates that organizations managing zakat, infaq, sadaqah, and religious social funds no longer function merely as collectors and distributors of funds, but also as agents of social transformation through innovations in digital-based qurbani programs, strengthened distribution, product processing, and sustainable partnerships. Based on a review of official websites, annual reports, digital publications, and the qurbani programs of each institution, this study found that there are 67 Islamic philanthropic institutions actively developing qurbani innovations during the 2021–2025 period. These institutions consist of the National Zakat Agency of the Republic of Indonesia (BAZNAS RI-headquarter) and 34 Provincial BAZNAS offices, namely BAZNAS Aceh, North Sumatra, West Sumatra, Riau, Riau Islands , Jambi, Bengkulu, South Sumatra, Bangka Belitung, Lampung, Jakarta, West Java, Central Java, Yogyakarta Special Region, East Java, Banten, Bali, West Nusa Tenggara, East Nusa Tenggara, West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan, North Kalimantan, North Sulawesi, Gorontalo, Central Sulawesi, West Sulawesi, South Sulawesi, Southeast Sulawesi, Maluku, North Maluku, Papua, and West Papua.

Meanwhile, the 33 National LAZ includes Rumah Zakat Indonesia (RZI), Daarut Tauhid (DT Peduli), Baitul Maal Hidayatullah (BMH), Dompet Dhuafa (DD), Nurul Hayat, Inisiatif Zakat Indonesia (IZI), Yatim Mandiri Surabaya, Lembaga Manajemen Infak Ukhuwah Islamiyah (LMI), Dana Sosial Al Falah (DSAF) Surabaya, Pesantren Islam Al Azhar, Baitulmaal Muamalat (BMM), LAZIS NU (NU Care-LAZISNU), Global Zakat, LAZ MU (LAZISMU), Dewan Da'wah Islamiyah Indonesia, Perkumpulan Persatuan Islam (PERSIS), Rumah Yatim Arrohman Indonesia, Yayasan Kesejahteraan Madani (YAKESMA), Yayasan Griya Yatim dan Dhuafa, Yayasan Darul Quran Nusantara (PPPA), Yayasan Baitul Ummah Banten, Yayasan Pusat Peradaban Islam (AQL), Yayasan Mizan Amanah, Panti Yatim Indonesia Al Fajr, Wahdah Islamiyah, Yayasan Hadji Kalla, Djalaludin Pane Foundation (DPF), Yayasan Lazis Peduli, Perkumpulan Al Irsyad Al Islamiyyah, Yayasan Sahabat Yatim Indonesia, Yayasan Telaga Bijak, Yayasan Membangun Keluarga Utama, Yayasan Mandiri Amal Insani (BAZNAS, 2025; Kemenag, 2023).

Of all the institutions analyzed, Rumah Zakat is noted as one of the pioneers in innovating the processing of sacrificial meat into processed food products through the Superqurban program since 2000 (Hendra, 2017). This program has begun developing the concept of canning sacrificial meat in the form of corned beef and canned *rendang* as a strategy to extend the distribution period and expand the reach of beneficiaries to disaster-affected areas, 3T regions, and humanitarian programs.

Figure 1. Rumah Zakat's Superqurban Products

By looking at BAZNAS and LAZ in qurbani program, innovations were analyzed through three complementary frameworks: the 4P marketing mix as an operational foundation, maqasid al-shariah—which encompasses maslahah, amanah, and 'adl—as a normative foundation, and sharia enterprise theory as an accountability framework. These three layers are integrated into a model that positions Islamic philanthropic institutions as actors in social-religious marketing, not merely as organizers of the qurbani ritual. This integrative approach goes beyond most previous studies, which tended to apply these frameworks separately (Abidin et al., 2023).

Segmentation, Targeting, and Positioning (STP) Strategies in Qurbani Marketing

Segmentation, targeting, and positioning patterns vary systematically across institutions, although they are not always explicitly articulated in official publications by BAZNAS and LAZ. This finding aligns with the observations of (Kotler & Andreasen, 2008) that nonprofit organizations often implement implicit STP strategies shaped more by institutional mission than by deliberate market planning.

1. Segmentation of the Qurbani Donor Market

Based on observed innovation adoption patterns, the qurbani donor market in Indonesia can be segmented into three main groups. The first group consists of digital-native donors, dominated by Millennials and Generation Z who are accustomed to transacting via digital platforms, are sensitive to institutional transparency, and tend to seek a donation experience that is both personalized and verified (Kasri & Yuniar, 2021). The second group consists of organizational community donors, namely members, congregants, or supporters of major religious organizations—particularly Muhammadiyah and Nahdlatul Ulama—who exhibit high institutional loyalty and rely on community recommendations when selecting a qurbani institution. The third group consists of affluent-philanthropist donors, comprising corporate donors and high-income individuals who prioritize qurbani programs that are high-impact, standardized, and institutionally accountable.

This segmentation is analytically significant because it demonstrates that competition in the qurbani market cannot be reduced to a matter of price or transactional convenience. Essentially, this competition is a contest over value relevance—that is, the ability of each institution to communicate a value proposition that resonates with the values, expectations, and trust criteria of different donor segments (Alserhan, 2022).

2. Targeting and Positioning: BAZNAS versus National LAZ

BAZNAS implicitly targets the affluent-philanthropist and digital-native segments through the diversification of more than 25 digital payment channels and collaborative programs with state institutions such as *Badan Pengelola Keuangan Haji* (BPKH) and state-owned enterprises. BAZNAS's positioning rests on two mutually reinforcing pillars: its regulatory authority as an official government agency and its national reach, ensuring that qurbani donations reach every corner of Indonesia. This state-legitimized competitive advantage constitutes a structural strength that no other LAZ can replicate (Fauzia, 2013).

National LAZ, on the other hand, occupies a more diverse and segmented market niche. Dompet Dhuafa positions itself as a professional qurbani organization with international standards, as evidenced by its ISO 9001:2015 and ISO/IEC 27001:2022 certifications, targeting donors who prioritize professional governance and measurable impact. Rumah Zakat positions Superqurban as a qurbani whose benefits flow throughout the year, not just on the holiday, targeting donors who desire sustainable social impact beyond the moment of Eid al-Adha. Meanwhile, LAZISMU and LAZISNU leverage positioning based on organizational affiliation, offering qurbani propositions through institutions directly connected to the donor community, which has proven highly effective for the organizational community segment.

These differences in STP strategies directly determine the direction of innovation pursued by each institution in terms of the marketing mix, as described in the following section.

Table 1. Categorization of Qurbani Marketing Innovations in Indonesian Islamic Philanthropic Institutions

Innovation Categories	Program Examples	Implementing Institutions
Processed Product Innovations	Superqurban (canned corned beef & rendang), RendangMu LAZISMU, BAZNAS Central Java Canned Corned Beef	Rumah Zakat, LAZISMU, BAZNAS Central Java, BMM
Digital Marketing Innovations	Multichannel online qurbani, digital tracking (lacak.izi.or.id), digital qurbani installment plans, QRIS & e-wallets	BAZNAS RI, IZI, Rumah Zakat, Dompet Dhuafa
Distribution Innovations	Distribution to 3T areas, eco-friendly besek packaging, coupon system, empowerment of eligible livestock farmers	LAZISNU, Nurul Hayat, BAZNAS DIY, Dompet Dhuafa
Partnership Innovations	Partnership with BPKH (Badan Pengelola Keuangan Haji) for Qurbani Donations, collaboration with state-owned enterprises (Danareksa), partnerships with Islamic banks	BMH, BMM, PPPA, LAZISMU, LAZISNU, DT Peduli

Source: Compiled from research data, 2026

Marketing Innovation for Qurbani: A 4P Analysis Based on Maqasid Al-Shariah

1. Product: Product Innovation as a Differentiation Strategy

In the context of qurbani marketing, product innovation serves not merely as a means of service diversification, but as the primary differentiation strategy that determines why donors choose one organization over the dozens of institutions offering similar programs. Two approaches to product innovation dominate the findings of this study.

The first approach is product transformation, which involves converting qurbani meat—a perishable product with logistical limitations—into value-added processed goods with a longer shelf life. Through Superqurban, Rumah Zakat processes qurbani meat into canned corned beef with a three-year shelf life and canned rendang with a two-year shelf life. In 2022, this program produced 253,132 packages, with 69 percent distributed to remote villages and 3T regions and 31 percent allocated for disaster relief and international humanitarian response. LAZISMU developed RendangMu, a 200-gram canned rendang product marketed through the Muhammadiyah Regional Leadership network across Indonesia. BAZNAS Central Java processed 116 sacrificial cows into 150,000 to 160,000 cans of corned beef for distribution to areas affected by stunting.

From a marketing perspective, this product transformation addresses two strategic issues simultaneously: a supply-side issue—the challenge of preserving fresh meat—and a demand-side issue as today's donors increasingly seek demonstrable and sustainable impact, rather than merely a ritual slaughter. Within the framework of maqasid al-shariah, this product transformation is a tangible manifestation of hifz al-nafs—the protection of life through nutritional fulfillment—which extends the benefits of the sacrifice far beyond the moment of Eid al-Adha (Abidin et al., 2023; Rusydiana et al., 2023).

The second approach is to bundle products with economic empowerment, namely by integrating the qurbani program with the development of a local livestock supply chain that involves eligible recipients as suppliers. The DD Farm program by Dompet Dhuafa, the BAZNAS Livestock Center, and the Nurul Hayat Prosperous Village Livestock initiative transform qurbani from a single transaction into a sustainable economic ecosystem. Abidin et al. (2023) demonstrate that integrated supply chain management within this social business model can increase small-scale farmers' income while ensuring the quality of qurbani animals. From a marketing perspective, this type of bundling strengthens the organization's value proposition in the eyes of donors who are increasingly mindful of the economic dimensions of their generosity, aligning with the growing global trend of impact-oriented philanthropy (Setiawan et al., 2022).

Promotion: Digitalization as a Transformation of Marketing Communication Strategy

The promotion dimension is undergoing the most massive transformation during the 2021–2025 period, driven by post-pandemic digital acceleration and the migration of donor behavior to online platforms. However, from an analytical perspective, it is important to distinguish between the tactical digitization of payment infrastructure and the strategic transformation of marketing communication strategies.

Trust-based marketing has emerged as the most prominent communication trend. IZI has developed the platform lacak.izi.or.id, which allows donors to monitor the status of their sacrificial animals in real time—from animal selection and slaughter to processing and distribution. This innovation is not merely a technological feature but a communication strategy that transforms donors from passive contributors into actively engaged participants (Kasri & Yuniar, 2021). The marketing effectiveness of this strategy has been empirically proven by the award for Best Reporting LAZ at the BAZNAS Award 2023. The four-parameter quality control system developed by DT Peduli—covering weight, physical health condition, compliance with slaughtering standards, and accuracy of distribution targets—also functions as a transparent marketing communication mechanism that strengthens the institution's credibility in the eyes of donors. Within the framework of maqasid al-shariah, these two innovations represent the fulfillment of a trust in the realm of marketing communication, as the organization does not merely promise an impact but demonstrates it transparently and directly.

BAZNAS RI's diversification of digital channels—which involves more than 25 platforms, ranging from marketplaces such as Tokopedia, Shopee, Blibli, and Lazada to digital wallets like GoPay, OVO, LinkAja Syariah, QRIS Xendit, and Bank Jago Syariah—explicitly targets the digital-native donor segment. This strategy offers a donation experience as convenient as online shopping. The "Safari Qurban RendangMu LAZISMU," a roadshow visiting all Muhammadiyah branches across Indonesia, is a hybrid promotional strategy that combines face-to-face engagement with digital channels, proven effective in reaching the organization's community segments. From the perspective of Sharia enterprise theory, this diversification of communication also reflects the institution's accountability to donors through ease of access, not merely through post-program reporting (Zainuddin & Hasan, 2020).

2. Price: Financial Accessibility as an Inclusion Strategy

The price dimension in qurbani marketing has different characteristics from those of commercial products because the price of qurbani is determined by the market price of livestock and, furthermore, by Sharia regulations regarding the minimum standards for valid sacrificial animals. Innovation in this dimension is therefore more focused on financial accessibility engineering, namely restructuring payment mechanisms to expand the donor base to lower-income segments who wish to perform qurbani but are constrained by their inability to pay in a single lump sum.

The digital qurbani installment plan developed by Rumah Zakat allows prospective qurbani donors to pay in installments months before Eid al-Adha, strategically targeting the lower-middle-income segment. DT Peduli offers qurbani packages starting at Rp1,750,000 per goat, a competitive price point for the same segment. Within the framework of maqasid al-shariah, this type of pricing innovation embodies 'adl—that is, justice in providing access to worship for groups previously marginalized due to financial constraints—while also realizing hifz al-din through the facilitation of worship that was previously perceived as unaffordable (Chapra, 2000).

At the national level, BAZNAS has not yet developed comparable innovations, although some provincial BAZNAS offices have experimented with qurbani savings schemes. If addressed, this strategic gap has the potential to significantly expand BAZNAS's base of qurbani donors to segments currently underserved by existing programs.

3. Place: Distribution as a Statement of Institutional Values

In qurbani marketing, the "place" dimension is not merely about the logistics of meat distribution but serves as a value statement that communicates to the public who the institution truly prioritizes as beneficiaries. Distribution choices are marketing decisions that communicate the institution's mission and identity far more powerfully than any promotional message.

BAZNAS RI has allocated approximately 10 percent of the total national qurbani volume to disaster-affected provinces—namely Aceh, North Sumatra, and West Sumatra—and is simultaneously implementing the Kurban Berkah 2025 program at 43 locations across Indonesia. The value proposition being communicated is that BAZNAS is present throughout Indonesia, including in the most vulnerable areas. Dompet Dhuafa's Tebar Hewan Kurban (THK) program, which reaches 29 provinces and 12 countries, communicates the values of internationalism and global reach that set it apart from other institutions. The "Stop Kresek, Use Besek" campaign by LAZISNU, mandated across 34 provinces communicates the value of environmental sustainability—a theme increasingly relevant to younger donor segments (Ahmad & Zainal, 2023). From the perspective of Sharia enterprise theory, distribution choices that prioritize 3T regions, vulnerable communities, and disaster-affected areas represent a form of accountability by Islamic organizations toward the groups most in need, going beyond mere accountability to donors who entrust their funds. Innovative distribution to regions that have long been marginalized serves as both a marketing strategy and an ethical initiative that reinforce one another, and both contribute to institutional legitimacy and long-term donor trust (Riyanti & Irianto, 2022).

Comparative Analysis: BAZNAS's Marketing Strategy versus National LAZ

A systematic comparison of BAZNAS and National LAZ's qurbani marketing strategies reveals a clear differentiation map across every dimension of the marketing mix, with important implications for how each institution competes and where the most productive potential for collaboration lies.

Table 2. Data on the Achievements of Selected LAZ Qurbani Programs (2021–2025)

Organization	Key Achievements	Key Innovations	Reach
Dompet Dhuafa (THK)	29,288 head (2022); 1,982,400 beneficiaries; 662,743 head total 1994–2023	DD Farm, THK ISO 9001:2015, international distribution	Various remote areas and overseas.
Rumah Zakat (Superqurban)	13,850 sacrificers (2022); 253,132 corned beef/rendang packages; target of 15,000 sacrificers (2023)	Canned corned beef & rendang, digital installments, annual distribution	3T villages + disaster-affected areas; 69% remote areas, 31% humanitarian

BAZNAS RI (Kurban Berkah)	Rp21 billion; 7,000 sacrificial animals; 107,000+ beneficiaries (2025)	25+ digital channels, canned corned beef, 43 simultaneous distribution points	All of Indonesia + Palestine; 30+ Provincial BAZNAS
LAZISMU (RendangMu)	Target: Rp7.8 billion; 380 cows (up 30–40%) by 2025	200g canned rendang, Qurban Safari, eco-friendly besek	National Muhammadiyah network + Palestine (via PCM Egypt)
IZI (Confident in Sacrifice)	LAZ Best Reporting BAZNAS Award 2023; audited financial statements	Real-time digital tracking, partnership with Bank Panin Dubai Syariah	34 provinces via 19 representative offices

Source: Compiled from research data, 2026

The comparative data in Tables 2 and 3 show that BAZNAS and LAZ Nasional do not, in fact, compete directly in a zero-sum sense. Both serve different donor segments with differentiated value propositions. BAZNAS's competitive advantage stems from structural factors—namely regulatory authority, state legitimacy, and national coordination capacity—which enable it to operate at scale through centralized digital channels and inter-agency collaboration. Meanwhile, LAZ's competitive advantage stems from mission-based factors—namely, the depth of its organizational network, agility in product innovation, and community-based trust—which allow it to penetrate segments and geographic regions that are, in fact, constrained by BAZNAS's institutional nature.

Table 3. Comparison of BAZNAS and National LAZ Qurbani Marketing Strategies

Dimension	**BAZNAS**	**National LAZ**	**Marketing Implications**
Segmentation	Affluent-philanthropist donors, digital generation, and corporate	Diverse: religious organization communities (LAZISMU/NU), impact seekers (Dompet Dhuafa), price-sensitive (DT Peduli)	LAZ is more segmented and specialized
Positioning	Regulatory authority and national reach	Program brand equity and parent organization affiliation	BAZNAS excels in legitimacy; LAZ excels in program distinctiveness
Product	Kurban Berkah (fresh and canned), collaboration with BPKH (Badan Pengelola Keuangan Haji)	Superqurban, RendangMu, THK—ISO 9001:2015 certified	LAZ is superior in product differentiation

Promotion	Over 25 digital channels, large-scale national coordination	Trust-based marketing (lacak.izi.or.id), community (Safari Qurban)	LAZ excels in transparency; BAZNAS excels in scale and reach
Price	Standard market price; no national installment plans available	Digital installment plans (Rumah Zakat), affordable prices starting at Rp1,750,000 (DT Peduli)	LAZ is more inclusive toward the lower-middle-income segment
Place	43 simultaneous distribution points, affirmative allocation for disaster-affected areas	International distribution, 3T regions, eco-friendly packaging	Both are strong with different geographic priorities

Source: Compiled from research data, 2026

This analysis reveals that the most impactful innovations arise not from competition, but from collaboration. The BPKH (Badan Pengelola Keuangan Haji) Qurbani Charity Program serves as the most illustrative example: BAZNAS acts as the coordinator and authority on legitimacy, while LAZ partners such as MH (Baitul Maal Hidayatullah), BMM (Baitulmaal Muamalat), PPPA (Yayasan Pusat Peradaban Islam), LAZISMU (LAZ Muhammadiyah), dan LAZISNU (NU Care-LAZISNU) contribute through specialized distribution networks and deep community ties. Such co-marketing strategies generate social impact that exceeds the capacity of each party acting alone, and embody institutional maslahah that aligns marketing logic with sharia objectives.

Measuring Social Impact in Qurbani Marketing

Conventional marketing frameworks measure performance primarily in terms of market share and transaction volume. In maqasid-based qurbani marketing, a more appropriate measure of success is the depth and breadth of the social impact generated, as this is the true value proposition that Islamic philanthropic institutions offer their donors (Rusydiana et al., 2023).

A number of programs illustrate this impact on a significant scale. Dompet Dhuafa's THK program reaches 29 provinces and 12 countries, serving nearly two million beneficiaries in a single year—a figure that represents a truly significant impact. BAZNAS RI reaches over 107,000 people through its central programs alone, excluding distributions by provincial and district or city-level BAZNAS branches. BAZNAS Banten collaborated with BKKBN (Badan Kependudukan dan Keluarga Berencana Nasional) distribute sacrificial meat to 120 pregnant women and families at risk of stunting in the (Stunting-Free Village) initiative in Lebak District, an impact that extends the religious dimension of the sacrifice into the realm of national nutrition policy. BAZNAS Central

Java distributed 150,000 cans of corned beef to areas affected by stunting, integrating the institution of qurbani with the national program to combat stunting.

Within the framework of Sharia enterprise theory, these social impacts are not merely program outputs but rather evidence of tripartite accountability: to Allah through acts of worship performed correctly, to fellow human beings through the effective service of those in need, and to the environment through the adoption of eco-friendly packaging innovations by LAZISNU, BMM, and other institutions. When consistently communicated to donors, this tripartite accountability becomes a marketing narrative that is far stronger and more enduring than mere fundraising figures (Riyanti & Irianto, 2022).

Synthesis: Toward an Integrative Model of Sharia Qurbani Marketing

BAZNAS and LAZ has own segment since the background of the institutions. Surprisingly, in Qurbani program, they use marketing strategies as business process by looking at website and documens. By integrating all previous findings, an integrative model of Sharia-compliant qurbani marketing can be formulated, consisting of three mutually reinforcing layers of analysis. The first layer is a Sharia-based marketing mix, or a value-based 4Ps. Each element of the marketing mix is not only optimized for collection efficiency but is also oriented toward Sharia values. Product innovation is directed toward expanding hifz al-nafs through extending the nutritional benefits of the sacrifice. Promotion is built upon trust and real-time transparency. Price is structured to realize 'adl in access to worship. Place is selected based on maslahah, prioritizing the most needy groups. This reconfiguration of the value-based marketing mix distinguishes Sharia marketing from its conventional counterpart, not merely in its instrumental application but in its normative foundation (Kasri & Yuniar, 2021).

The second layer is mission-based Segmentation, Targeting, and Positioning (STP). Segmentation, targeting, and positioning in sharia-compliant qurbani marketing are not entirely driven by market logic but are shaped by the institution's mission. Institutions with a clear STP that aligns with their mission—such as Rumah Zakat through Superqurban and IZI through its digital tracking system—demonstrate stronger and more sustainable growth in donor trust compared to institutions that rely more on scale or regulatory authority.

The third layer is accountability as a marketing strategy. In the context of Islamic philanthropy, transparency and accountability are not merely ethical obligations but the most sustainable marketing strategies. An organization's ability to demonstrate measurable, direct, and comprehensive impact to donors, beneficiaries, and the natural environment constitutes a form of competitive positioning that is difficult to replicate and builds trust that accumulates over time (Maulina et al., 2023; Zainuddin & Hasan, 2020).

This integrative model positions Islamic philanthropic institutions not merely as organizers of the ritual of qurbani, but as managers of a religious social- al marketing ecosystem that integrates worship, the market, technology, halal logistics, and community welfare within a coherent, sustainable, and Sharia-compliant framework. This reconceptualization constitutes the primary theoretical contribution of this study to the evolving literature on Islamic social business marketing.

An analysis of 67 Islamic philanthropic institutions—comprising 34 BAZNAS and 33 national LAZ—reveals that innovations in qurbani marketing in Indonesia during the 2021–2025 period cannot be understood merely as operational innovations or social programs alone. These innovations are, in fact, a strategic response to changes in donor behavior, increasing competition among institutions, and the acceleration of the digital ecosystem, which has driven Islamic philanthropic institutions to transition from a passive charity approach toward active marketing strategies grounded in Sharia-based values (Abidin et al., 2023; Kasri & Yuniar, 2021; Sawmar & Mohammed, 2021).

CONCLUSION

This study demonstrates that innovations in qurbani marketing within Islamic philanthropic institutions in Indonesia have transitioned from merely fundraising activities to integrated strategies that generate both social and religious value. Based on an analysis of 67 institutions (34 BAZNAS and 33 national LAZ), innovations were identified across four key dimensions: product, digital promotion, distribution, and partnerships. Comparatively, BAZNAS excels in institutional legitimacy and national reach, while LAZ shows greater adaptability in product innovation, strategic flexibility, and community engagement, making both complementary in building the Islamic philanthropy ecosystem. The integration of a Sharia-based marketing framework, incorporating the 4Ps, maqasid al-shariah, and Sharia enterprise theory (SET), results in a comprehensive model for qurbani marketing that positions marketing as a tool for creating maslahah through enhanced access to worship, transparency, and distributive justice. The success of qurbani marketing is not solely measured by the volume of funds raised but also by its broad and sustainable social impact, with the collaboration between BAZNAS and LAZ proving to be a key strategy. These findings contribute to the theoretical development of Sharia-compliant qurbani marketing models and practically provide a reference for strengthening Sharia-based social finance strategies and policies in Indonesia.

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