

# Preferences and Motivating Factors in the Selection of Qurban Managers in Malaysia

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## ABSTRACT

Qurban practices hold prominent value in Islamic countries, including Malaysia. Gaining insight into what motivates participation and managers' selection is crucial in enhancing the transparency of Qurban management. This study explores the preferences of Muslims in Malaysia when participating in Qurban and factors that influence the selection of Qurban managers. A descriptive research design was employed with a convenience sample of 464 Muslim adults in the Central and South regions. Data were collected via self-administered questionnaires and descriptively analyzed using SPSS. Findings show that 80.6% of respondents prefer to participate in Qurban organized by local mosques. The main reason for this preference is their trust in the organizers to manage the Qurban distribution effectively (50.9%), followed by a strong desire to help those in need (31%). These results highlight the importance of trust, openness, and good management in organizations, especially mosques, when handling Qurban to retain community involvement. As following Shariah requirements in Qurban distribution is a fundamental expectation in every practice, ensuring compliance is crucial in building participant trust. This study offers valuable practical insights for religious groups, policymakers, and Qurban organizers looking to improve management and support community welfare.

**Keywords:** Qurban, mosque, religious institution, qurban management, qurban managers, shariah compliance

## INTRODUCTION

Qurban, an important annual Islamic ritual involving devotion and charity, holds great religious and social significance for Muslim communities worldwide. In Malaysia, where Islamic principles are deeply woven into society, Qurban is not just a personal act of faith but also involves community participation and organized management. Understanding how people choose to participate in Qurban, especially what influences their choice of Qurban managers, is vital for both religious institutions and those who practice Qurban.

This study aims to systematically investigate these factors, offering practical insights into the preferences and reasons of Muslim residents in Malaysia regarding Qurban practices and the organizations that facilitate them. Through this exploration, we hope to clarify how religious observance, community trust, and organizational effectiveness interact in this important Islamic ritual.

## LITERATURE REVIEW

Qurban is an annual Islamic ritual that involves sacrificing specific livestock during the month of Zulhijjah, with

the meat then given to designated recipients (Md Salleh et al., 2021). In Malaysia, it is a common and established practice for mosques or other authorized organizations to manage Qurban rituals on behalf of participants. Mosques, in particular, often act as agents overseeing the entire process, from buying the animals and sacrificing them to packaging and distributing the meat (Kedin et al., 2024). The Department of Islamic Development of Malaysia provides official guidelines and standard procedures to ensure that religious rules are followed and that distribution is done properly (Md Salleh et al., 2021).

Religious beliefs are the primary motivation for Qurban participation, as it is considered an act of worship in Islam, often done with the intention of gaining blessings and divine rewards (Cipta, 2020). The ethical and spiritual aspects of charity in Islam, like donation (sadaqa), highlight not only spiritual cleansing but also social and economic stability, thus strengthening the community aspect of Qurban (Bensaid et al., 2013).

Participants' confidence in the organizers' ability to manage the distribution effectively significantly influences the choice of a Qurban manager. This aligns with broader academic discussions about the importance of professional, transparent, and accountable governance in religious and charitable institutions (Masdar et al., 2022; Senjiati & Wahyudin, 2020). Research indicates that trust is a fundamental basis for non-profit organizations, with greater public trust improving the institution's positive public image and helping with fundraising (Jamal & Fathonah, 2022). Conversely, cases of poor management and financial misuse can reduce public trust in charitable organizations (Ghafran & Yasmin, 2019). Therefore, strong governance structures are essential for institutions managing religious endowments and charities to ensure accountability and maintain donor confidence (Alam et al., 2023; Daud, 2019; Hasan et al., 2020).

Participants' concern for proper religious practice extends to how Qurban meat is distributed, where adherence to Shariah law is crucial to ensure the meat reaches the intended recipients, especially the poor and needy, as required by Islamic principles (Mahat et al., 2023; Md Salleh et al., 2021). Furthermore, factors such as the cost of participation and the availability of installment payment options can greatly influence individuals' decisions to join organized Qurban programs (Novra et al., 2021). Effective mosque management is also mentioned as important for encouraging community involvement and participation in activities organized by these institutions (Salleh et al., 2021). Ensuring a clear understanding of Islamic laws related to Qurban and its distribution among the Muslim community is an area that requires ongoing research and educational efforts (Md Salleh et al., 2023).

## METHODOLOGY

This study used a quantitative research approach. Data were collected from Muslim residents aged 18 and above in the Central and South regions of Malaysia. These regions were chosen because they have similar characteristics in terms of Qurban practices.

According to the Department of Statistics Malaysia, the total Muslim population in both regions was 9,111,428 Muslims. To ensure the sample selected adequately represented the large population, a minimum of 384 samples was used based on the Sampling Schedule of Krejcie and Morgan (1970).

Respondents were selected using a non-probability sampling method because it was practically impossible to get a complete list of everyone in the target population. Convenience sampling was employed because it is simple, fast, and effective. Respondents who participated were participants who were easily accessible, available at a specific time, geographically close, or willing to take part in the study. While this was a practical choice, it is important to know that convenience samples limit how broadly the findings can be applied to the wider population (Andrade, 2020; Fuller, 2009). However, by carefully designing the research and reporting the sampling method, we can still draw strong conclusions within the scope of this study.

A self-developed questionnaire, titled "A Study of the Handling of Qurban Management by Mosque," served as the main data collection instrument. The questionnaire was reviewed by experts to establish the content validity, and administered to cover a large geographical area. Responses were analysed using SPSS version 26, with descriptive analysis specifically frequency counts and percentages to summarise the demographic profiles and meet the research.

## FINDINGS AND DISCUSSION

### Demographic Profiles

Table 1 shows the demographic data of the respondents. A total of 464 respondents participated in this study.

		Frequency	Percentage (%)
Gender	Male	183	39.4
	Female	281	60.6
Age	18 - 30 years old	220	47.4
	31 - 40 years old	71	15.3
	41 - 50 years old	61	13.2
	51 - 60 years old	86	18.5
	61 years old and above	26	5.6
Marital Status	Single	230	49.6
	Married	224	48.3
	Widower	10	2.2
	Total	464	100.0

**Table 1.** Demographic Profiles of the Respondents

The demographic information of the respondents included gender, age, and marital status. The gender breakdown was 39.4% male and 60.6% female. All respondents lived in the target area (Malaysia's Central and South regions) and were eighteen years or older. Most respondents (47.4%, n=220) were in the 18-30 age group, followed by the 51-60 age group (18.5%) and the 31-40 age group (15.3%). In terms of marital status, single respondents made up 49.6%, while married respondents accounted for 48.3%.

Objective 1: To determine the Muslims' preferences in the participation of Qurban.

Table 2 shows respondents' preferences when participating in Qurban practices.

Preferences	Frequency	Percentage (%)
Carry out Qurban privately and manage the distribution of Qurban personally.	42	9.1
Participating in Qurban practices in groups organized by the mosque in my residential area.	374	80.6
Join Qurban practices in groups abroad.	32	6.9
Participating in Qurban practices organized by the organization where I work.	14	3.0
Others	2	0.4
Total	464	100.0

**Table 2.** The Muslims' Preferences in the participation of Qurban

The results show that the majority of respondents (80.6%) chose to participate in Qurban organized by mosques in their local areas. This preference was much higher than other options, such as doing Qurban privately and managing the distribution themselves (9.1%), joining Qurban groups abroad (6.9%), or participating in Qurban organized by their workplace (3.0%). A small number (0.4%) preferred local Non-Government Organizations (NGOs) for Qurban distribution.

Objective 2: To analyse the motivating factors behind the selection of a particular Qurban manager.

Table 3 presents the factors that influenced respondents' choice of a specific Qurban manager.

Influencing Factors	Frequency	Percentage (%)
It is easy to manage the distribution of Qurban according to one's wishes.	42	9.1
Confidence in the ability of the organizers to manage the distribution of Qurban.	236	50.9
The cost of Qurban participation is cheaper and economical.	32	6.9
It can help those who are facing difficulty in life.	144	31
The organizer offers an installment payment option.	9	1.9
Other	1	0.2
Total	464	100.0

**Table 3.** Motivating Factors Behind the Selection of a Particular Qurban Manager

More than half of the respondents (50.9%) stated that their choice was driven by high confidence and a positive view of the organizers' ability to manage Qurban distribution. Another significant factor (31%) was the strong desire to help those in need and facing difficulties, including family and friends. About 9.1% found it easy to manage Qurban distribution as they wished without too many rules. Additionally, 6.9% and 1.9% were influenced by the lower cost of Qurban participation and the availability of installment payment plans, respectively. A very small percentage (0.2%) relied on family members to help manage Qurban.

## DISCUSSION

The findings of this study offer valuable insights into how Muslims in Malaysia participate in Qurban and what criteria they use to select managers. The strong preference for mosque-organized Qurban (80.6%) is consistent with established cultural and religious practices in Malaysia. This reinforces the significant role of mosques as trusted and central institutions for facilitating religious observances, particularly Qurban, within the Muslim community (Md Salleh et al., 2021). This strong preference suggests that mosques are seen as reliable and proper entities for managing this sacred ritual, a perception likely built on long-standing trust and community involvement.

Furthermore, the fact that "confidence in the organizers' ability to manage Qurban distribution" is the top motivating factor (50.9%) highlights the crucial importance of good governance and transparency in religious organizations. This matches broader academic literature that emphasizes how strong governance, ethical conduct, and clear reporting are essential for building and maintaining public trust in non-profit and charitable institutions. Participants' choices are clearly influenced by how reliable and honest they perceive the Qurban manager to be. This high level of confidence also strongly suggests an expectation that organizers will manage the Qurban process, especially meat distribution, strictly according to Shariah requirements. This adherence to Islamic law is a vital aspect that ensures the religious validity and impact of the ritual (Mahat et al., 2023; Md Salleh et al., 2021). Factors such as efficient payment systems and clear communication about the distribution process can further boost participant confidence and engagement.

The large number of respondents motivated by a desire to help those in need (31%) emphasizes the charitable and community aspects of Qurban. This finding confirms that Qurban is not just a personal act of worship but also a major contributor to social welfare and unity within the Muslim community, in line with the ethical and spiritual principles of Islamic charity (Bensaid et al., 2013). While cost and installment options were less

significant factors, their presence shows that practical financial considerations also play a role for some participants, highlighting the need for accessible and affordable choices.

## CONCLUSION AND RECOMMENDATION

This study examined the preferences of Muslim residents in specific regions of Malaysia concerning Qurban management and the factors influencing their choice of Qurban managers. The findings show a strong preference (80.6%) for participating in Qurban organized by local mosques, confirming the important role these institutions play as trusted facilitators of this religious observance in Malaysia. The main reason for choosing a particular Qurban manager was trust in the organizers' ability to manage Qurban distribution (50.9%), followed by a desire to help those facing difficulties (31%). These findings indirectly suggest that a key part of this trust is the expectation that Qurban distribution follows Shariah requirements, particularly by ensuring that distributions are made to the poor and needy at the appropriate percentage.

These findings highlight the importance of transparency, accountability, and effective management in Qurban organizations, especially mosques, to maintain public trust and encourage participation. The significant charitable motivation among participants also points to the community and welfare aspects of Qurban. On the other hand, a low cost of Qurban participation and installment payment options only influenced a smaller group of respondents, and may be deemed as irrelevant factors for Qurban participation. This suggests that the spiritual and communal benefits of Qurban outweigh purely economic considerations for the majority of participants.

With the trust given by the community, Qurban managers, particularly mosques, bear a significant responsibility to uphold the integrity and transparency of the entire Qurban process. An appropriate internal control system should be implemented by mosques in managing the Qurban ritual to ensure that the collection of funds, the purchasing and slaughtering of livestock, and the distribution of Qurban meat are all conducted following the Shariah principles (Kedin et al., 2024).

While this study provides valuable insights, it is important to acknowledge its limitations. The use of convenience sampling, while practical, means that the findings may not fully apply to the entire Muslim population of Malaysia. The results mainly represent the respondents from the Central and South regions of Malaysia who participated in the study.

Future research could explore the specific aspects of organizational governance and transparency that build participant trust in Qurban managers, particularly how following Shariah principles in operations, beyond just distribution, affects participant confidence. Further studies could also use probability sampling methods to improve how broadly the findings can be applied to a wider population. Additionally, qualitative research could offer deeper insights into the complex reasons behind Qurban participation and manager selection. Investigating how digital platforms and technology influence Qurban management and participant involvement could also be a valuable area for future research.

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