

**BUKTI KORESPONDENSI**  
**ARTIKEL JURNAL INTERNASIONAL BEREPUTASI**

**Judul Artikel** : **LEGAL AWARENESS-BASED RELIGIOSITY: UNVEILING THE SEGMENTATION AND MOTIVATION OF QURBANI PARTICIPANTS IN WEST SUMATRA**

**Jurnal** : **JURIS: Jurnal Ilmiah Syari'ah (Scopus Q1; Sjr 0.51)**

**Penulis** : **Testru Hendra, Zelfeni Wimra, Mahlil Bunaiya**

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2.	Bukti Upload Hasil Review A oleh Reviewer dan Catatan Review A oleh Reviewer A	25 April 2024
3.	Bukti Upload Hasil Revisi A, dan Artikel yang Diupload	01 Juni 2024
4.	Bukti Konfirmasi Email Revisions Required, Upload Hasil Review Oleh Reviewer B dan Catatan Review dalam Artikel oleh Reviewer B	03 Juni 2024
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6.	Bukti Layout	06 Juni 2024
7.	Bukti Artikel Published	08 Juni 2024

# 1. Bukti Submit dan Konfirmasi Submit Artikel (01 November 2023)

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Authors	Testru Hendra, Zelfeni Wimra, Mahlil Bunaiya
Title	Legal Awareness-Based Religiosity: Unveiling the Segmentation and Motivation of Qurbani Participants in West Sumatra
Original file	10824-28738-1-SM.DOCX 2023-11-01
Supp. files	None
Submitter	Testru Hendra
Date submitted	November 1, 2023 - 02:07 AM
Section	Articles
Editor	Elfia Elfia
Abstract Views	112

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Testru Hendra, Zelfeni Wimra, Mahlil Bunaiya

Legal Awareness-Based Religiosity: Unveiling the Segmentation and Motivation of Qurbani Participants in West Sumatra

Articles

Elfia Elfia

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10824-28739-3-RV.DOCX 2024-04-25  
2024-04-22  
2024-06-03  
Reviewer B 10824-33440-1-RV.DOCX 2024-06-03  
Reviewer A 10824-32567-1-RV.DOCX 2024-04-25

## ISION

### b. Catatan Review A oleh Reviewer

REVIEW FORM

Article Title : Unveiling The Shifting Legal Illat of Qurban in West Sumatra

Journal Code :

No	Assessment Criteria	Score*				
		1	2	3	4	5
1	The authenticity of the contents of the article (never been published in other journals)			v		
2	The novelty of the content of the article		v			
3	The suitability of the title with the contents of the journal			v		
4	Methodological description (informative, up-to-date and clear)				v	
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6	Completeness of data		v			
7	Quality of discussion		v			
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10	Use of language (grammar, readability, use of terms, EYD, etc.)		v			
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a. Accepted Submission  
b. Revisions Required  
c. Resubmit for Review

## Unveiling The Shifting Legal Illat of Qurban in West Sumatra

|| Received:

|| Revised:

|| Accepted:

**Abstract** *Sacrifice is often thought of as a practice that is primarily performed by individuals with substantial financial resources. However, in practice, financial capability is not the only determinant of performing a sacrifice and how legal it is according to Islam. This article examines the various factors that influence the segmentation and motivation of individuals to perform sacrifices. These factors are categorized by age, gender, economic status, and education level. The aim is to uncover the motivations of Qurban participants, focusing on the experiences of individuals in West Sumatra. The research method used involves sorting the collected data, which is then analyzed with a focus on the segmentation and motivations that drive the practice of Qurban in the communities studied. Furthermore, it was analyzed with a normative approach, based on the perspective of Islamic law on the segmentation of Qurban performers, especially the participation of the underprivileged (ndak bapnyo) in Qurban. The research findings show that most of the Qurban participants come from the middle class, amounting to 42% of the total Qurban participants. The main motivation for the people of West Sumatra to perform Qurban is strongly influenced by their level of religiosity, which is nurtured through recitations and fatwas from religious leaders. Economic motivations play a secondary role, as individuals, even in the absence of financial stability, still maintain their enthusiasm to participate in qurban activities. Their motivation is rooted in the preparation of the necessary sacrificial funds and proper timing. This research underscores the conclusion that participation, segmentation, and motivation for Qurban are not only determined by economic stability but rather the level of religiosity. This is also supported by the fact that there is no prohibition for the poor to participate in Qurban, as long as they can prepare Qurban funds and do not violate religious norms.*

**Keywords:** *Social Motivation; Sacrifice Segmentation; Eid al-Adha.*

### Introduction

The act of sacrifice and the level of religious devotion of a Muslim have always been compelling topics of study, particularly when discussing the interplay between religious rituals and a Muslim's adherence to their faith (Reza, 2013). Sacrificial rituals have been recognized since the early days of humanity, even preceding the arrival of Islam. The practice of sacrifice dates back to the time of Prophet Adam, when his two sons, Qabil and Habil, both engaged in acts of sacrifice. Habil, representing the herding community, and Qabil, representing the farming community, each offered sacrifices of their

**Comment [A1]:** Your paper title serves as the initial guide to the essence of your work so please revise your title so it includes the most important elements of your report.

Judul ini perlu mneyakinkan pembaca bahwa penelitian lokal anda ada kepentingan globalnya

**Comment [A2]:** Komponen abstrak belum lengkap. Penulis belum mengungkapkan metode.

**Comment [A3]:** Prespektif hukum islamnya belum terlihat di sini.

**Comment [A4]:** Temuan ini belum mengungkap aspek hukum

**Comment [A5]:** Pendahuluan belum menjelaskan posisi kajian ini diantara kajian2 sebelumnya. Oleh karenanya penulis perlu memetakan kajian-kajian sebelumnya untuk melihat research gap. selain itu urgensi dari penelitian ini perlu diungkapkan dengan baik. Penulis juga perlu menegaskan bahwa kajian ini merupakan kajian hukum, bukan semata persoalan religiusitas masyarakat.

in depth involving an understanding of the concept of sacrifice in Islam as well as the conditions and procedures for its implementation. In this regard, it is important to refer to the primary sources of Islam, such as the Qur'an, the traditions of the Prophet Muhammad, the opinions of scholars, and fiqh studies.

### Literature Review

The concept of segmentation in this article is based theoretically on the concept of market segmentation (Kotler & Armstrong, 2008) and market segmentation (Mulyana, 2019). Previous studies of these two objects explain the internalization of the concept when explaining market segmentation, it is suggested that segmentation can be divided into nine categories, namely, geographic segmentation, demographic segmentation, psychographic segmentation, sociocultural segmentation, usage situation segmentation, benefit segmentation, hybrid segmentation, behavioral segmentation, and extreme relationship-based segmentation. Age is a significant demographic variable (Mulyana, 2019). An individual is eligible to become a Qurban participant when they reach adulthood, as it is during this phase that people typically start working and earning income.

Highlighting the symbols of religious ritual worship on the Eid al-Adha holiday, research by Muhammad Said Khan and Mohyuddin (Khan & Mohyuddin, 2013) Explain a brief historical background regarding sacrifice, and then what the symbolic meaning of animal sacrifice on Eid al-Adha is. His findings indicate that Eid al-Adha is not just a religious ritual for society, but is more than that. It

**Comment [A6]:** Bagian literatur review ini bukan menjelaskan penelitian-penelitian terdahulu, tapi lebih mengedepankan teoritical framework dari kajian ini. Oleh karenanya, penulis harusnya menjelaskan teori-teori atau konsep-konsep yang menjadi dasar dalam menganalisa kajian ini. Seperti konsep segmentasi, motivasi, dan kajian hukumnya.

symbolizes many beliefs, messages, concepts, and ideas related to history, religion, and even the future of society. Sacred and worldly concepts have also been discussed. Then Hariyanto specifically explained the dynamics of sacrificial worship in the development of modern Islamic law which was optimized from the aspects of using technology (Hariyanto, 2018).

activity but as a significant practice in their lives (Khan & Mohyuddin, 2013). This perspective is further reinforced by a statement from one of the mosque leaders in the Nagari Batu Hampar:

*"To the best of my knowledge, which is commonly heard among the people, the belief that the Qurban animal will serve as a conveyance for its owner in the afterlife may be what drives them to participate in Qurban (Interview, September 15, 2019).*

#### Qurban Segmentation in the Perspective of Islamic Law

As explained earlier, the segmentation of Qurban participants is divided based on age, economic level, education, and region. It was found that most qurban participants in West Sumatra are people aged 40-60 years old, dominated by the female gender. Similarly, the segmentation based on economic status showed that most of the Qurban participants were from the middle class, followed by the rich, the simple, and the poor as much as 7%, and on average had a high school and undergraduate education. From these findings, what will be discussed specifically is how Islamic law regulates the segmentation of Qurban participants, especially for the poor.

From the beginning, the law of qurban is sunnat (some scholars say sunnat muakkad). In the book *Fiqh Islam Complete* by Moh Rifa', it is explained that the law of sacrifice is Sunnat muakkad based on the hadith narrated by Abu Hurairah.a.: That the Messenger of Allah s.a.w. said which means: "Whoever has enough to sacrifice and does not like to sacrifice, then do not come near my place of prayer" (Rifa'i, 1978). Furthermore, was received from Barra bin Azib that he said: the Messenger of Allah (SAW) said: that the first thing we do on our day is to pray, pray Eid al-Adha, then return home from the musholla or prayer field, then slaughter a sacrifice that is worth slaughtering (Majelis Tertinggi Urusan Keislaman Mesir, 2007). Whoever slaughters the udhiyah after the Eid prayer has indeed followed our Sunnah. If a person slaughters the udhiyah before the Eid prayer, then what is slaughtered or sacrificed is only meat that is offered to his family to give them respite and for them to enjoy together at the time of Eid, but it does not count as an act of worship in any way, so he does not have the reward of offering the udhiyah. Ash-Shafi'i and Ahmad said, "The ruling is Sunnah." However, Ahmad said, "It is not recommended for those who can afford it." A person is not obliged to sacrifice for his small children even if he is rich, except Abu Hanifah, "He is obliged to sacrifice one sheep for each of them" (Hubairah, 2016).

Likewise, with the segmentation of Qurban participants in West Sumatra the law of sacrifice is Sunnat, it will become obligatory for someone if he can according to some scholars. This means that in the context of Qurban, segmentation based on gender or formal education does not matter, unlike the discourse on segmentation based on age and economic ability. Regarding the age limit for Qurban participants, it is not specifically explained, the important points is that a person is allowed to sacrifice if he has reached puberty, where a person is already burdened with the law in Islam.

**Comment [A7]:** Analisa hukum islamnya terkesan memaksakan. Penulis mencari satu poin dari aspek hukum. Misalnya pemahaman hukum masyarakat yang berkorban. Apakah mereka paham aturan hukum berkorban. Artinya, religiusitas meningkat, namun pemahaman hukum tidak. ini mungkin yang lebih menarik diteliti oleh penulis. temuan ini lebih menarik dan sangat menjuwal, daripada hanya sekedar memetakan segmentasi dan motivasi peserta korban saja.

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#### a. Upload Hasil Revisi A

Title	in West Sumatra
Section	Articles
Editor	Elfia Elfia

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#### PEER REVIEW

##### ROUND 1

Review Version	10824-28739-3-RV.DOCX	2024-04-25
Initiated	2024-04-22	
Last modified	2024-06-03	
Uploaded file	Reviewer B 10824-33440-1-RV.DOCX	2024-06-03
	Reviewer A 10824-32567-1-RV.DOCX	2024-04-25

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#### EDITOR DECISION

Decision	Accept Submission	2024-06-08
Notify Editor	Editor/Author Email Record	2024-06-08
Editor Version	10824-32529-2-ED.DOCX	2024-04-25
Author Version	10824-33389-1-ED.DOCX	2024-06-01 <span>DELETE</span>
	10824-33389-2-ED.DOCX	2024-06-06 <span>DELETE</span>

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#### b. Artikel yang Diupload



## Unveiling The Legal Awareness, Segmentation, and Motives of Qurbani Participants in West Sumatra

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| Received:

| Revised:

|| Accepted:

**Abstract:** *Qurbani is perceived to be performed by people who have a lot of money, but in practice, financial capability is not the main reason why people perform Qurbani. This article discusses what factors are the segmentation and motivation for performing Qurbani and divides them into several reasons for Qurbani*



participants based on age, gender, economic level, and education level. Furthermore, the segmentation of Qurbani participants that has been determined is analyzed from the perspective of legal awareness, which is an indicator of the level of knowledge, understanding, attitude, and behavior. The purpose of the descriptive description of the segmentation and legal awareness of Qurbani performers is to reveal the motivation of Qurbani performers based on the experience of the people of West Sumatra. The method used is a mixed method (mix method), namely a qualitative-descriptive approach and a quantitative approach. The quantitative approach will measure the percentage based on the segmentation of Qurbani participants, namely based on age, gender, education, and region. The qualitative approach was used to analyze the Qurbani participants' motivation, religious level, and legal awareness. The results showed that the segmentation of Qurbani participants from the middle class is higher, as many as 42% of the total Qurbani participants. The dominance of West Sumatran people's motivation for Qurbani is influenced by the level of religiosity fostered through religious teachings and Ulama fatwas, while economic motivation is only one of the supporting factors, because materially, even though the community does not have economic stability, they are still enthusiastic about becoming qurbani participants with motivations based on the pattern of preparing qurbani costs and the preparation period. The analysis of legal awareness in the Qurbani segment in West Sumatra shows a high level of understanding and knowledge of Qurbani laws, as well as a positive attitude driven by religiosity, which strengthens social solidarity and community unity. This research implies that the participation, segmentation, and motivation of Qurbani performers are not solely related to economic security, but rather to a high level of religiosity and legal awareness.

**Keywords:** Social Motive; Sacrificial Segmentation; Legal Awareness.

## Introduction

The act of sacrifice and the level of religious devotion of a Muslim have always been compelling topics of study, particularly when discussing the interplay between religious rituals and a Muslim's adherence to their faith (Reza, 2013; Wijaya et al., 2021). Sacrificial rituals have been recognized since the early days of humanity, even preceding the arrival of Islam. The practice of sacrifice dates back to the time of Prophet Adam, when his two sons, Qabil and Habil, both engaged in acts of sacrifice. Habil, representing the herding community, and Qabil, representing the farming community, each offered sacrifices of their wealth. This marked the beginning of the directive that those with abundant resources should allocate a portion of their wealth for sacrificial purposes. As a farmer, Qabil made his sacrifice from the produce of his land, while Habil, as a herder, offered his sacrifice from the yield of his livestock (Ghufroon, 2013).

The institution of the sacrificial law was further perfected when the Prophet Ibrahim (peace be upon him) was commanded to sacrifice his son, Ismail. This account is detailed in its entirety in Surah As-Shafat [37], verses 102-107, and it serves as a profound example of devotion, a rigorous test of one's religious commitment, and an inner struggle for a father who had to make the agonizing choice to sacrifice his son. Nonetheless, in an immeasurable display of obedience, Prophet Ibrahim (peace be upon him) carried out this divine command. By the divine will of Allah, Ismail's role as the sacrificial subject was substituted with a robust ram or a plump lamb. Subsequently, for every Muslim, the act of performing the sacrifice became a ritual laden with spiritual significance, observed on the 10th of Dzulhijjah (Hariyanto, 2018).

Similar to the test of a Muslim's level of religiosity seen in the narrative of Prophet Ibrahim (peace be upon him), this article delves into the subject of sacrificial worship, examining it not only from the economic stability perspective of a Muslim (*ruhaniyah Maliyah*) (Said, 2011), but also in the context of a Muslim's religiosity, offering insights into their level of adherence to the teachings of Islam. This article seeks to address the question of what motivates a Muslim to participate in the act of sacrifice. Is it primarily driven by their economic well-being, or does their level of religiosity play a more significant role?

The answer to this question is grounded in the data showing an increase in the number of sacrificial animals in West Sumatra and its correlation with the level of religious devotion within the community. In 2018, the number of sacrificial animals witnessed a 7% rise compared to the previous year, 2017. The total count of sacrificial animals in 2018 reached 45,650, comprising 38,400

cattle and 7,250 goats. These figures were reported by 285,000 participants in the act of sacrifice. By contrast, in 2017, the number of sacrificial animals stood at 42,250 (Candra, 2018).

The concept of segmentation in this article is based theoretically on the concept of market segmentation (Kotler & Armstrong, 2008) and market segmentation (Mulyana, 2019). Previous studies of these two objects explain the internalization of the concept when explaining market segmentation, it is suggested that segmentation can be divided into nine categories, namely, geographic segmentation, demographic segmentation, psychographic segmentation, sociocultural segmentation, usage situation segmentation, benefit segmentation, hybrid segmentation, behavioral segmentation, and extreme relationship-based segmentation. Age is a significant demographic variable (Mulyana, 2019). An individual is eligible to become a Qurbani participant when they reach adulthood, as it is during this phase that people typically start working and earning income (Long et al., 2023).

Highlighting the symbols of religious ritual worship on the Eid al-Adha holiday, research by Muhammad Said Khan and Mohyuddin (Khan & Mohyuddin, 2013) Explain a brief historical background regarding sacrifice, and then what the symbolic meaning of animal sacrifice on Eid al-Adha is. His findings indicate that Eid al-Adha is not just a religious ritual for society, but is more than that. It symbolizes many beliefs, messages, concepts, and ideas related to history, religion, and even the future of society. Sacred and worldly concepts have also been discussed. Then Hariyanto specifically explained the dynamics of sacrificial worship in the development of modern Islamic law which was optimized from the aspects of using technology (Hariyanto, 2018).

There are several studies whose issues are also connected to the segmentation and motivation of sacrificial participants, such as Siti Nur Azizah (Azizah, 2019) who discusses the management of sacrificial animal skins, the proceeds of which are then sold to help poor communities. Meanwhile, the motivation for the participation of sacrificial participants is explained in Muhamamd Said's research (Said, 2011), that among the many factors driving the implementation of sacrifices in society, including religious motivation played by Da'i. Lastly, research conducted by Renny Puspita Sari and Ahmad Cahyono Adi (Sari & Adi, 2021) which discusses in depth the system for determining the quality of sacrificial animals in Indonesia, especially using the SAW method. Overall the literature available in previous studies is more about technical implementation and offers new ways of sacrificing. Based on this mapping, segmentation, and tracing of the motivation of sacrificial participants is a future academic need for Islamic studies

If the increase in participant involvement in the act of sacrifice can be regarded as one of the indicators of the level of religiosity within the Muslim community, then the religiosity of the West Sumatran population can be inferred to have risen based on the aforementioned percentage. However, before arriving at such a conclusion, it is essential to pose fundamental questions regarding the standards employed for assessing the level of religiosity among the Muslim population of West Sumatra. What approach is used to analyze the socio-economic realities of the community? This article will employ the criterion of sacrificial participants, categorized according to various demographic aspects, often referred to as the segmentation of participants, including age, gender, economic status, and educational level (Kotler & Keller, 2012). Furthermore, the Qurbani segmentation data was analyzed from the perspective of legal awareness with indicators set by Soejono Sukanto, namely knowledge, understanding, attitudes, and behavior of Qurbani participants (Soekanto, 2006).

Definitively, a consensus on the interpretation of sacrificial participant segmentation has not yet been established. The concept draws its foundation from the views of Philip Kotler and Gary Armstrong, who explain market segmentation as the process of dividing a market into distinct groups based on varying (heterogeneous) buyer attributes, as opposed to similar (homogeneous) characteristics. Each group can then be targeted for marketing specific products that align with the needs, desires, and characteristics of the buyers in that particular market (Kasali, 1998). In the context of sacrificial worship, participant segmentation refers to the categorization of sacrificial



participants with diverse needs, characteristics, and behaviors within a specific community. Its purpose is to identify and analyze the distinctions within a society while meeting the criteria for defining sacrificial participant segmentation (Kotler & Armstrong, 2008).

Furthermore, it is also important to find answers to questions about the legal perspective on the segmentation of qurbani, some of the questions to be asked are how does Islamic law regulate the segmentation of qurbani? Do economic, social, and cultural levels influence it? And is it permissible for underprivileged people to perform Qurbani in Islam? The answers to these questions will be examined in depth involving an understanding of the concept of sacrifice in Islam as well as the conditions and procedures for its implementation. In this regard, it is important to refer to the primary sources of Islam, such as the Qur'an, the traditions of the Prophet Muhammad, the opinions of scholars, and fiqh studies.

## Literature Review

The theoretical framework for studying segmentation and motivation among sacrificial participants in Islamic studies encompasses various perspectives that shed light on the intricate dynamics of religious rituals and their societal implications. One fundamental aspect of this framework is the application of market segmentation theory to religious practices, as elucidated by (Kotler & Armstrong, 2008) and (Mulyana, 2019). Market segmentation, traditionally associated with consumer behavior in marketing, offers a conceptual framework for understanding the diverse demographics and psychographics of sacrificial participants. By delineating categories such as geographic, demographic, and psychographic segmentation, researchers can discern patterns in sacrificial participation influenced by factors like age, income, and cultural background.

Furthermore, the study delves into the symbolic significance of religious rituals, particularly focusing on the tradition of animal sacrifice during Eid al-Adha, as analyzed by (Khan & Mohyuddin, 2013). This exploration extends beyond mere religious observance to unravel the historical and cultural underpinnings of the ritual, illustrating its profound meanings and implications within society. The intersection of sacred and worldly concepts becomes apparent, elucidating how religious rituals serve as conduits for conveying beliefs, messages, and societal values, thereby enriching our understanding of the ritual's significance.

In the realm of legal studies, the dynamics of sacrificial worship are examined through the lens of modern Islamic law, with a particular emphasis on technological advancements, as discussed by (Hariyanto, 2018). This perspective highlights the evolving nature of religious practices in response to societal changes and technological innovations, underscoring the need for a nuanced understanding of religious rituals in contemporary contexts.

Motivation emerges as a crucial aspect of sacrificial participation, as elucidated by (Said, 2011). Religious motivations, in particular, play a significant role, often influenced by religious leaders or Da'i. Additionally, (Azizah, 2019) research on the management of sacrificial animal skins underscores the intertwined relationship between religious observance and community welfare, shedding light on how practical aspects of religious rituals impact participants' motivations and behaviors.

Technical aspects, such as the determination of sacrificial animal quality using methods like Rasullah SAW, are also examined within the theoretical framework, as discussed by (Sari & Adi, 2021), these technical considerations provide insights into the implementation of religious rituals and their adherence to established standards, contributing to a comprehensive understanding of sacrificial practices. Ultimately, the integration of these diverse theoretical perspectives offers a holistic understanding of the segmentation and motivation of sacrificial participants in Islamic studies. By synthesizing insights from market segmentation theory, symbolic analysis, legal studies, motivational research, and technical considerations, researchers can elucidate the complex interplay of factors shaping religious practices. However, despite the wealth of existing literature,

gaps remain, signaling the need for future research to delve deeper into these areas and expand our knowledge of religious rituals and their societal implications (Long et al., 2023).

In addition to the mentioned perspectives, the analysis incorporates the theory of legal awareness proposed by Soejono Soekanto, which encompasses indicators such as knowledge, understanding, attitudes, and behavior of sacrificial participants. This theoretical framework provides a structured approach to examining the legal dimensions of sacrificial practices within Islamic studies. By focusing on indicators such as knowledge and understanding, researchers can assess the level of awareness among sacrificial participants regarding the legal aspects governing their religious obligations (Soekanto, 2006).

Understanding sacrificial participants' attitudes towards legal norms and regulations is another crucial aspect illuminated by Soekanto's theory. By exploring participants' attitudes towards legal frameworks governing religious rituals, researchers can gain insights into their adherence to established norms and the potential influence of legal awareness on their behavior. This aspect contributes to a nuanced understanding of the interplay between legal factors and religious practices within the context of sacrificial participation.

Moreover, behavior, as an indicator in Soekanto's theory of legal awareness, offers valuable insights into the actual implementation of legal norms among sacrificial participants (Soekanto, 2006). By examining participants' behavior about legal requirements and obligations, researchers can assess the extent to which legal awareness translates into practical adherence to legal frameworks governing religious rituals. This behavioral dimension adds depth to the analysis by bridging the gap between legal knowledge and actual conduct, shedding light on the effectiveness of legal awareness in shaping sacrificial practices.

Incorporating Soekanto's theory of legal awareness into the theoretical framework enriches the analysis by providing a comprehensive perspective on the legal dimensions of sacrificial participation. By integrating indicators such as knowledge, understanding, attitudes, and behavior, researchers can elucidate the complex interplay between legal factors and religious practices within Islamic studies (Soekanto, 2006). This theoretical framework complements existing perspectives on segmentation, motivation, and technical aspects, offering a holistic understanding of sacrificial practices and their societal implications.

## **Method**

Furthermore, based on the explanation above, the level of religiosity and segmentation of Qurbani participants will be analyzed using a mixed method, namely a qualitative-descriptive approach and a quantitative approach (Suyanto & et. al., 2013). The qualitative approach will explain the general description of the implementation of Qurbani worship, the geographical location of the object, segmentation, motivation, and the condition of Qurbani participants by analyzing it from the perspective of social network analysis. Meanwhile, the quantitative approach is used to measure the presentation of the segmentation of Qurbani participants in Tanah Datar Regency, Agam Regency, and Lima Puluh Kota Regency from the aspect of legal awareness in Soejono Soekanto's theory.

In Tanah Datar Regency, Nagari Pariangan was chosen as the oldest Nagari in Minangkabau, as well as a model for the blending of customs and religion in Minangkabau. In Agam Regency, Nagari Lasi was chosen. Lasi village was chosen as one of the research locations because the village has a uniqueness where in this village there are two customary systems, namely Adat Urang Nan Sapuluah (ten tribes) and Urang Nan Ampek Puluah (ninik mamak 40 people). Adat Urang Nan Sapuluah (ten tribes) is used by the people of Jorong Lasi Tuo and Lasi Mudo. While Adat Urang Nan Ampek Puluah (ninik mamak 40 people) is used by the people of Jorong Pasanehan. Furthermore, in District 50 Kota, Nagari Batu Hampar was chosen, because this village is unique in calculating the recipients of Qurbani, in other areas the distribution of Qurbani

coupons is based on the number of heads of families, while in Batu Hampar village the basis for distributing qurban meat coupons is the number of individuals in one family.

## Results and Discussion

### The Implementation of Qurban Worship in West Sumatra

The discourse surrounding the implementation of Eid al-Adha worship as a religious ritual performed by Muslim communities each year (Ghufron, 2013) cannot be simplified merely as the act of sacrificing animals on the 10th of Zulhijjah (Zuhaili, 2011). Instead, the execution of Eid al-Adha encompasses a series of activities prepared well in advance, presenting economic opportunities. Preparation for the next year's Eid al-Adha often commences immediately after the conclusion of the current year's celebration. This includes the procurement of sacrificial animals, which serves as a source of increased income.

Particularly in West Sumatra, the sequence of Eid al-Adha activities involves various entities (Wulandari et al., 2021) yang terlibat langsung dengan pelaksanaan Qurban, seperti peternak yang berperan sebagai directly engaged in the process. This includes livestock farmers who serve as producers of sacrificial animals, livestock traders who act as distributors, and the wider community involved in Eid al-Adha activities, whether as participants or beneficiaries. In this context, the community plays a dual role as both participants and consumers of sacrificial animals. This intricate interplay of activities is further detailed in the diagram and its corresponding explanation below:

**Diagram 1. Primary Entities in the Implementation of Qurbani in West Sumatra**



*Firstly*, livestock farmers serve as the producers of Qurbani animals. In the entity of Qurbani livestock farmers, this activity is typically characterized by meticulous and well-planned preparations. Right from the beginning, the selection and allocation of animals for Qurbani purposes are carried out, accompanied by ensuring their adequate nourishment and care (Azizah, 2019). The primary objective of this endeavor is to meet the desired criteria and price for the Qurbani animals. The conditions include factors such as being free from defects, the right age, absence of lameness, adequate body condition, good health, intact ears, and complete tails (Sari & Adi, 2021). Specifically, the animals that attract buyers are healthy, clean, robust male Qurbani animals that have already shed their milk teeth (Interview, August 10, 2019, and Interview, September 9, 2019).

For livestock farmers, particularly those engaged in Qurbani livestock farming, the Eid al-Adha holiday holds economic significance as it marks a period when Qurbani animals are in high demand, often commanding premium prices. According to one of the informants in this study, a Qurbani cattle farmer can generate a profit of approximately Rp. 1,000,000 per head for an animal raised over six months (Interview, August 10, 2019). Conversely, for livestock farmers who provide Qurbani cattle calves, it takes a duration of 12 to 18 months for their livestock to be sold to farmers engaged in the cattle fattening business. Typically, the selling price for Qurbani cattle calves intended for fattening ranges from Rp. 9,000,000 to Rp. 10,000,000 (Interview, September 9, 2019).

*Secondly*, livestock traders play a pivotal role as distributors of Qurbani animals. Typically, Qurbani animal traders commence their substantial purchases from farmers one to two months before the arrival of Eid al-Adha, sourcing animals from both individual buyers and mosque committees tasked with executing the Qurbani. This period is often exploited by traders to amass as many Qurbani animals as possible for subsequent resale. The greater the number of Qurbani animals bought and sold, the higher the profits reaped by the traders. According to one of the Qurbani animal traders, the profit for a single Qurbani cattle can range from Rp. 1,000,000 to Rp. 2,000,000. In other words, profits depend on the quality of the animals sold by traders. Generally, prices and profits are relatively high compared to ordinary days (Interview: August 10, 2019).

*Thirdly*, the community engaged in Qurbani activities, whether as Qurbani participants or recipients of Qurbani benefits, plays the role of consumers of Qurbani animals. For the recipients, Eid al-Adha is a highly anticipated occasion, as they envision a plastic bag filled with meat that they carry with joy. This plastic bag contains several pieces of meat ready to be cooked and enjoyed with their families. This experience undoubtedly brings happiness to families who seldom have the opportunity to savor such luxurious meals, except during Eid al-Adha (Interview: August 10, 2019).

For Qurbani participants, the presence of Eid al-Adha holds a special significance. On this day, they can fulfill their intention to perform the Qurbani after a considerable passage of time, which includes the period from initially forming the intention to perform the Qurbani, collecting the necessary funds, and acquiring the Qurbani animal. This process is distinct, especially for those with substantial financial resources, marking a differentiation among the clusters of Qurbani participants.

For prospective Qurbani participants with substantial financial means, it is common practice to allocate the Qurbani expenses at the time of purchasing the Qurbani animal. However, for prospective Qurbani participants who do not have sufficient funds to cover the Qurbani costs, several models for preparing these expenses can be implemented. *First*, Qurbani participants create their savings to accumulate the necessary funds for Qurbani. Once they feel that they have amassed a sufficient amount, they then transfer it to the Qurbani committee. *Second*, the Qurbani committee offers Qurbani savings packages in mosques, prayer halls, and community assembly places (established by a specific community for worship and gatherings). Participants can make incremental payments towards the Qurbani expenses to the committee, depending on their capability (Interview, August 9, 2019).

The payment of Qurbani expenses concludes approximately 1 or 2 weeks before the Eid al-Adha holiday. This time limit is intended to provide the Qurbani committee with the opportunity to procure the Qurbani animals. It applies solely to participants who acquire their Qurbani animals through the committee. However, for participants who purchase their Qurbani animals independently, this time restriction does not apply. Such participants directly acquire and submit their Qurbani animals to the committee at the time of the animal sacrifice following the Eid al-Adha prayer.

Once the Qurbani animals have been purchased, they are entrusted to individuals designated by the committee to care for these animals until the time of the Qurbani sacrifice on the

Eid al-Adha holiday. The expenses for the care of the Qurbani animals are covered by allocating a portion of the Qurbani fee contributions made by the participants. The maintenance costs typically range from Rp. 100,000 to Rp. 150,000 per animal (Interview, August 18, 2019).

In West Sumatra, several Qurbani packages are typically offered by the Qurbani committee to prospective Qurbani participants, which include: (1) a single goat package, (2) a single cattle package, and (3) a 1/7 share of the cost of a single cattle (where the purchase of a single cattle is collectively funded by a group of 7 participants). Once the prospective participants are informed about these Qurbani packages, they can select the Qurbani package of their choice. Subsequently, Qurbani participants can commence making installment payments to the committee.

The series of Qurbani committee activities becomes increasingly noticeable three days before the Eid al-Adha holiday. During this period, the Qurbani committee's responsibilities include creating several coupons that will be distributed to community members. These coupons serve as tickets for collecting Qurbani meat from the Qurbani committee. In West Sumatra, two basic models for the distribution of Qurbani coupons are applied. The first model calculates the distribution of Qurbani meat coupons based on the number of Household Heads (KK), while the second model calculates the distribution based on the total number of individuals in the community. This system is practiced by the community in Nagari Batu Hampar, Akabiluru Subdistrict, Lima Puluh Kota Regency, West Sumatra Province. According to Romi Suhardi, who serves as the daily Walinagari of Batu Hampar, this approach is intended to promote fairness in meat distribution. Although it can be somewhat inconvenient, the sense of fairness is prioritized. This distribution model has been in place for an extended period in Nagari Batu Hampar (Interview, September 8, 2019).

When the Eid holiday falls on a Friday, the slaughter activities are typically postponed by one day after Eid al-Adha, as the time for cleaning the Qurbani meat is insufficient due to the Friday congregational prayer. During the slaughter time, mosques, mullahs, and suras in West Sumatra are filled with joyful community members who attend the Qurbani meat distribution event. This includes participants, committee members, children, and regular citizens. The chosen location for the Qurbani meat slaughter is an open field near mosques, mullahs, and suraus.

Once the Qurbani animals have been slaughtered and cleaned by the Qurbani committee, the Qurbani meat is collected to estimate the total weight of the meat, determining how much Qurbani meat will be distributed to the community. The committee then divides the Qurbani meat among the recipients based on the number of meat coupons distributed to Household Heads (KK) in the vicinity of the mosques, musallahs, and suraus. For example, if the total number of KK and participants is 1,000 people, and it is estimated that each individual will receive 1 kg of meat, the meat is packaged into 1 kg plastic bags, totaling 1,000 bags. The meat is subsequently distributed based on the prepared coupons.

Based on the above description, it can be concluded that the implementation of the Qurbani ritual in West Sumatra is an activity that has been prepared well in advance and holds economic significance. This can be observed from the detailed explanation of the sequence of activities involving the three entities in Qurbani implementation. However, in practice, there are several criticisms that the author has noted. For example, the economic potential of the livestock sector as a producer of Qurbani animals is wide open for development by the community, particularly in West Sumatra, where the availability of Qurbani animals still reaches only 85% (sourced from Pesisir Selatan, Dharmasraya, and Solok Selatan, as well as supplied from several other areas in West Sumatra), while the remaining 15% is still imported from provinces outside West Sumatra.

Furthermore, the position of Qurbani animal traders can be optimized by reducing the distribution chain of Qurbani animals. If Qurbani animals could be purchased directly from the farmers, the prices would likely decrease, benefiting both buyers and farmers. So far, those who have mostly profited during the Qurbani season are seasonal traders with sufficient capital. From the farmers' perspective, the selling price remains similar to their regular days because the

Qurbani animal traders mainly calculate based on the meat's weight. The boom in demand during this season does not directly benefit the farmers, with the main beneficiaries being the Qurbani animal traders.

### Segmentation of Qurban Participants in West Sumatra

According to Philip Kotler and Gary Armstrong, when explaining market segmentation, it is suggested that segmentation can be divided into nine categories, namely, geographic segmentation, demographic segmentation, psychographic segmentation, sociocultural segmentation, usage situation segmentation, benefit segmentation, hybrid segmentation, behavioral segmentation, and extreme relationship-based segmentation (Kotler & Armstrong, 2008). However, the segmentation referred to in this research is demographic segmentation (Meilawati et al., 2021), which divides Qurbani participants into groups based on age, gender, economic status, and educational level. The choice of demographic segmentation is due to the belief that these demographic elements may contribute to the participation of Qurbani participants, in addition to factors related to their religious beliefs. This interpretation is adopted from the understanding that demographic segmentation divides the market into groups based on variables such as age, gender, income, occupation, education, and social class. These variables are popular among marketers because demographic variables are often closely related to consumer needs and desires (Kotler & Keller, 2012), where each group can be targeted to market a product according to the needs, desires, and characteristics of the buyers in that market (Kasali, 1998).

In this discussion, segmentation is determined based on the standards presented by Philip Kotler and Gary Armstrong. To effectively establish segmentation, it must meet the following criteria: *First*, measurable, meaning that the determination of Qurbani participant segmentation is based on criteria that can be measured and known. *Second*, differentiable, meaning that the segmentation can be clearly distinguished. *Third*, actionable, meaning that the intended segmentation involvement can indeed be discerned.

Meeting the above-mentioned requirements in determining the segmentation of Qurbani participants in West Sumatra aims to make the Qurbani participant segments more distinguishable, enabling them to receive better services. Similarly, in setting strategies, designs, communications, and target evaluation activities for more effective plans. These efforts can also serve as instruments to assess competitors with the same segments.

To perform the segmentation of Qurbani participants in West Sumatra, the identification of participant segments is carried out through the following three stages, following Kotler and Armstrong (Kotler & Armstrong, 2008), *First*, the Survey Stage, which involves interviewing Qurbani participants in a particular area to gain an understanding of their characteristics. *Second*, the Analysis Stage, where data containing highly correlated variables is separated, and group analysis is conducted to generate the maximum number of distinct segments. *Third*, is the Formation Stage, in which groups are formed based on differences in attitudes, behaviors, demographics, psychology, psychographics, and media patterns. Depending on the dominant characteristics found within these groups, profile names are assigned to these segment groups.

#### 1. Segmentation of Qurbani Participants in West Sumatra Based on Age

Age is a significant demographic variable (Mulyana, 2019). An individual is eligible to become a Qurbani participant when they reach adulthood, as it is during this phase that people typically start working and earning income. In connection with this, Hurlock (2000) divides adulthood into three stages (Hurlock, 1990):

##### a. Early adulthood (young adulthood)

The phase of early adulthood occurs between the ages of 21 and 40. Furthermore, Hurlock explains that early adulthood is a period of establishing a livelihood and the reproductive phase, characterized by emotional challenges and tensions, social isolation,

commitment, and dependence, changes in values, creativity, and adaptation to new lifestyle patterns.

b. Middle adulthood phase (*middle adulthood*)

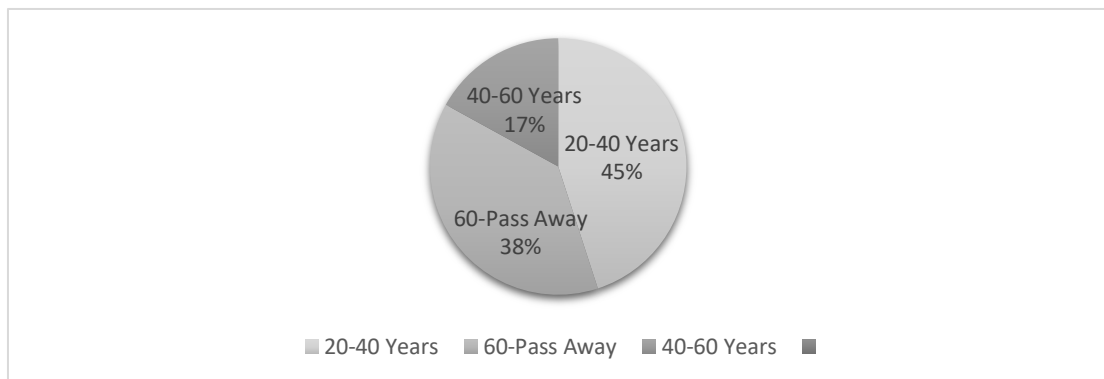
The middle adulthood phase occurs between the ages of 40 and 60. This phase is characterized by several features, including the transition from the physical and behavioral traits of early adulthood to a period in life marked by new physical and behavioral characteristics. There is a greater emphasis on religion during this phase compared to earlier periods, and sometimes, the interest and attention to religion are driven by personal and social needs

c. Elderly Age

The phase of middle adulthood spans from 40 to 60 years of age. Later life, also known as the elderly age, is the closing phase in one's life span. It commences at the age of 60 and continues until the end of life, characterized by gradual physical and psychological changes.

The percentage of Qurban participants within each age segmentation is elaborated in the field data findings presented in the following diagram:

**Diagram 2. Segmentation of Qurban Participants in West Sumatra Based on Age**



Based on the diagram above, it can be understood that the largest segment of Qurban participants is in the 40-60 age group, accounting for 45%, followed by the age group >20-40 with a percentage of 17%. The reason why there are more Qurban participants in the 40-60 age segment compared to the >20-40 age group in West Sumatra is related to their financial stability and religiosity as Muslims. In the 40-60 age range, individuals typically have savings and financial stability, driven by awareness and adherence to their religious beliefs.

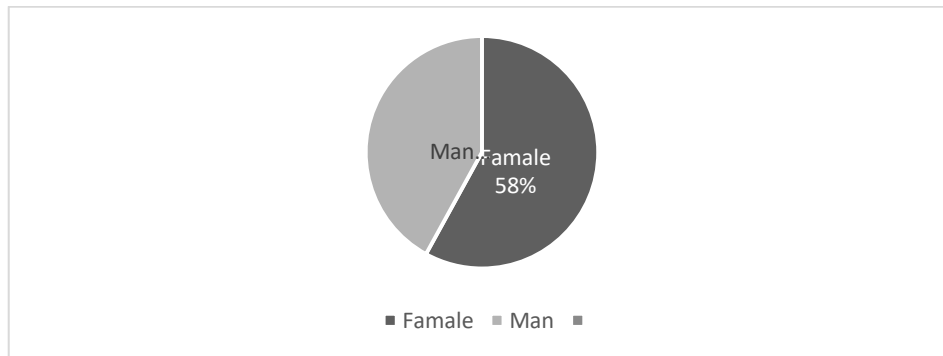
The age of 40 is often seen as the peak of cognitive maturity (as mentioned in Surat Al-Ahqaf verse 15). Cognitive maturity begins around ten years before turning 40. This aligns with the views of Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi in their commentaries, suggesting that the onset of cognitive and emotional maturity occurs around the age of 30 or 33. Human maturity is said to peak at the age of 40 (Refer to Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi, 2002 M/1423 H). On the other hand, in the >20-40 age group, individuals are often starting their careers or in the process of establishing their lives toward financial stability. Therefore, the participation of Qurban participants in this age group is lower, alongside lower levels of awareness and religiosity.

2. Segmentation of Qurban Participants in West Sumatra Based on Gender

Segmentation of Qurban Participants in West Sumatra Based on Gender is explained based on field data findings in the following diagram:

**Diagram 3. Segmentation of Qurban Participants in West Sumatra Based on Gender**



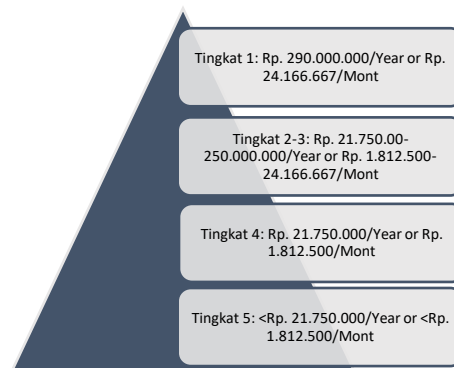


Based on the above diagram, it can be understood that the segmentation of Qurban participants by gender consists of 42% male participants and 58% female participants. The higher number of female Qurban participants is believed to be due to (1) women's higher level of religious devotion compared to men, (2) women's greater tendency to be thrifty and save money compared to men, and (3) a larger female population compared to the male population.

### 3. Segmentation of Qurban Participants in West Sumatra Based on the Economic Status of the Community

Before delving into the segmentation of Qurban participants based on the economic status of the community, let's outline the categorization of community economic levels as introduced by Prahalad and Hart through the "Base of the Pyramid" (BoP) concept in 2002 (Prahalad & Hart, 2002):

**Diagram 4. Segmentation of Qurban Participants in West Sumatra Based on Average Community Income Levels**



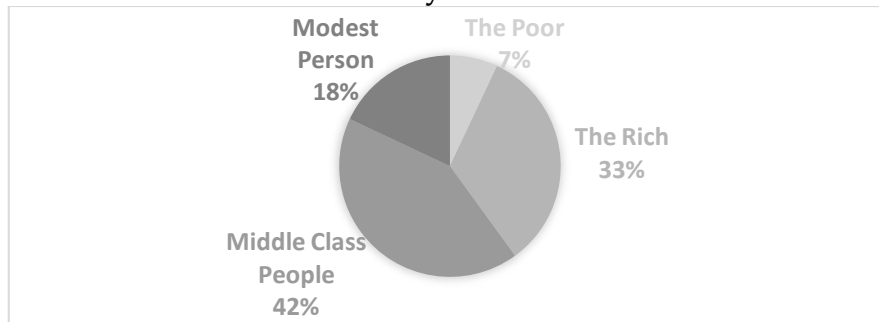
Based on the above diagram, it can be understood that there are four levels of community income:

- Level 1 consists of individuals with an annual income of Rp. 290,000,000 or Rp. 24,166,667 per month (Wealthy Individuals).
- Levels 2-3 consist of individuals with an income ranging from Rp. 21,750,000 per year or Rp. 1,812,500 per month to an income of Rp. 290,000,000 per year or Rp. 24,166,667 per month (Middle-Class Individuals).
- Level 4 consists of individuals with an income of Rp. 21,750,000 per year or Rp. 1,812,500 per month (Lower-Class Individuals).
- Level 5 consists of individuals with an income of less than Rp. 21,750,000 per year or Rp. 1,812,500 per month (Impoverished Individuals).

Based on this categorization of average community income levels, the researcher further grouped Qurban participants in West Sumatra based on their annual income and economic level, as indicated in the field data findings below:

**Diagram 5. Segmentation of Qurban Participants in West Sumatra**

**Based on Community Economic Levels**



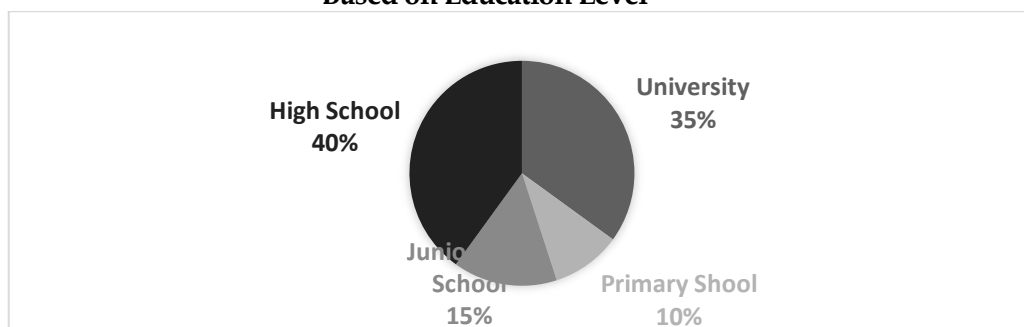
The diagram above illustrates that the percentage of Qurban participants coming from the middle-class society is higher, accounting for 42% of the total Qurban participants. This is quite reasonable when considering the growth of the middle class in Indonesia, which is on the rise. As stated by the Minister of Finance, Sri Mulyani Indrawati, the expansion of the middle class in Indonesia can significantly impact the economy. The development of the middle class contributes to increased demand and lifestyle changes. The potential and economic opportunities in the future are closely tied to the middle class's growth. Despite the global economic turmoil in 2018, the growth of the middle class in Indonesia continued to surge. Sri Mulyani revealed that nearly 60 million Indonesians now belong to the middle class, with approximately 120 million individuals categorized as aspiring middle class – individuals who have moved out of poverty and are heading toward a more affluent middle-class status (Anggraini, 2019).

Furthermore, Qurban participants from the affluent segment account for 33%. A higher number of Qurban participants from wealthy and middle-class backgrounds is expected, as performing Qurban requires a certain financial capacity. Individuals from these economic classes naturally have more opportunities to partake in this practice. What's noteworthy here is the presence of Qurban participants from the economically modest class at 18%, and participants from the economically disadvantaged class at 7%.

4. Segmentation of Qurban Participants in West Sumatra Based on Education Level

Segmentation of Qurban Participants in West Sumatra Based on Education Level can be understood from the field data findings in the following diagram:

**Diagram 6. Segmentation of Qurban Participants in West Sumatra Based on Education Level**



Based on the above diagram, it can be understood that the segmentation of Qurban participants with an elementary school education comprises 10%, Qurban participants with a junior high school education comprise 15%, Qurban participants with a high school education comprise 40%, and Qurban participants with a college education comprise 35%. The higher number of Qurban participants from individuals with a high school and college education is quite reasonable, as individuals with higher education tend to have higher productivity levels.

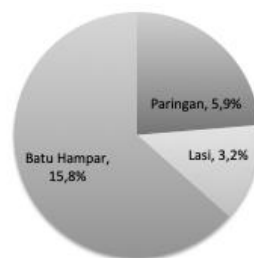
### Motives of Qurban Participants in West Sumatra

In this discussion, the Qurban ritual is not only examined in terms of a Muslim's economic capacity (material aspect) but also in connection with the level of their religiosity, which reflects their adherence to the teachings of Islam. This discussion aims to address the question of what motivates a Muslim to become a Qurban participant. Is it primarily driven by economic capacity or religiosity?

The answer is based on the data showing an increase in the number of Qurban animals in West Sumatra and its correlation with the religiosity level of the community. In 2018, the number of Qurban animals increased by 7% compared to the previous year, reaching a total of 45,650 animals, consisting of 38,400 cows and 7,250 goats. This data was collected from 285,000 Qurban participants. In contrast, in 2017, there were only 42,250 Qurban animals (Candra, 2018).

The percentage increase in Qurban participation in West Sumatra is further analyzed based on community involvement. Considering that the Qurban ritual is a communal activity, its success heavily relies on the community's participation and enthusiasm. Evaluating the sequence of Qurban practices at the research site, it can be concluded that community participation in Qurban activities is relatively high. This is evident from the community's enthusiasm in fundraising for Qurban donations, providing Qurban animals, and actively participating in the slaughtering and distribution of the meat. Additionally, when observing the percentage of the population as Qurban participants, community participation in the research area exhibits significant variations, as shown in the field data findings presented in the following diagram.

**Diagram 7. Percentage of Qurban Participants Based on the Population in the Research Location Nagari**



Based on the diagram above, it can be observed that the percentage of Qurban participants relative to the population in Nagari Paringan is 5.9% of the total population of 6,479 individuals. The percentage of Qurban participants relative to the population in Nagari Lasi is 3.2% of the total population of 6,700 individuals. Furthermore, the percentage of Qurban participants relative to the population in Nagari Batu Hampar is 15.8% of the total population of 3,143 individuals. Among the three research locations, it is evident that Nagari Batu Hampar has the highest Qurban participant participation.

According to Romi Suharadi (Walinagari Batu Hampar), the high level of community participation in Qurban activities is mainly due to the management of Qurban being held by each clan in Nagari Batu Hampar. Sometimes, there is a sense of shame for clans that do not participate in Qurban or take part in its execution. Therefore, each clan competes to collect their Qurban animals. (Interview, August 10, 2019).

If the percentage of Qurban participants in these three Nagaris is used as a baseline to map the percentage of Qurban participants in West Sumatra, it can be determined that the average participation of Qurban participants in West Sumatra is 8.3% of the total population. The figure of 8.3% of the total population participating as Qurban participants is more than sufficient to indicate that Qurban participant participation in West Sumatra is quite high.

The high motivation for participating in Qurban is, of course, driven by several underlying motivations. After conducting interviews with 60 informants who were Qurban participants in 2019 from various professional backgrounds, the researcher identified several motivations for Qurban participants based on the pattern of Qurban cost preparation and the lead time for its preparation. This can be seen in the field data findings in the following table:

**Table 1. Motives of Qurban Participants based on the Pattern of Qurban Cost Preparation and the Lead Time for its Preparation in West Sumatra**

o	Indicator Variables of Qurban Participant Motives			Social Status in Nagari
	Time of Intention to Perform Qurban	The Pattern of Preparing Qurban Funds	Procedures for Payment of Qurban Fees	
	1-6 months	Unplanned	Cash/one-time payment	So
	>1 year	Planned	Installments with a fixed amount	Secondary
	>2 Years	Planned well in advance	Installments with an irregular amount	Currently
	2-5 Years	Planned well in advance	Installments with an irregular amount	Poor

Based on the table above, it can be understood that there are several motivations for Qurban participants based on the pattern of preparing Qurban funds and the lead time in Sumatra Barat. *First*, there are Qurban participants who make the intention to perform Qurban within 1 to 6 months before the Qurban implementation. These participants tend not to plan the preparation of their Qurban funds because they have savings that can be withdrawn at any time for various purposes, including the payment of Qurban expenses. The payment of Qurban expenses by these participants is done on a cash basis. These Qurban participants come from the socio-economic status known as "Urang Kayo" (the wealthy) in the Nagari. "Urang Kayo" refers to individuals in the community who possess abundant wealth or have an annual income of Rp. 290,000,000,- or Rp. 24,166,667 per month.

*Second*, there are Qurban participants who make the intention to perform Qurban more than one year before the Qurban implementation. These participants tend to plan the preparation of their Qurban funds. The payment of Qurban expenses by these participants is made in installments with a fixed monthly amount, such as Rp. 200,000,- or Rp. 250,000,- per month. These Qurban participants come from the socio-economic status known as "urang bapunyo" (the middle class) in the Nagari. "Urang bapunyo" are individuals from the middle-class community in the Nagari, meaning those who have sufficient farmland or have steady employment, such as civil servants, private sector employees, etc., or have an annual income ranging from Rp. 21,750,000 per year to Rp. 290,000,000 per year, or Rp. 1,812,500 per month to Rp. 24,166,667 per month.

*Third*, there are Qurban participants who make the intention to perform Qurban more than two years before the Qurban implementation. These participants tend to plan the preparation of their Qurban funds. The payment of Qurban expenses by these participants is made by saving in an unscheduled manner each month. These Qurban participants come from the socio-economic status known as "urang bias" (ordinary people or the simple type). "Urang bias" are individuals in the community with modest economic status or have an annual income of Rp. 21,750,000 per year or Rp. 1,812,500 per month.

*Fourth*, there are Qurban participants who make the intention to perform Qurban two to five years before the Qurban implementation. These participants tend to meticulously plan the preparation of their Qurban funds. The payment of Qurban expenses by these participants is done

by saving or creating a dedicated Qurban fund or savings at home, as one of the Qurban participants mentioned:

*.....I have prepared a tin can at home. Whenever I receive blessings, whether from my earnings as a rice farmer, the proceeds from selling produce from my garden, and so on, I set aside some money for Qurban expenses. I never really think about when it will be enough; I just keep filling it. After some time, I try to calculate whether it's sufficient. Once it's enough, I express my intention to the mosque committee (Interview, September 14, 2019).*

The same sentiment was also expressed by Qurban participants in Nagari Batu Hampar who work as farmers:

*.....To prepare the Qurban fund, we consistently allocate a portion of the earnings we receive for Qurban purposes. Sometimes, it comes from selling agricultural produce, sometimes from receiving zakat from others, and occasionally from working on someone else's land. Once we have enough for the Qurban fund, we deposit it with the mosque committee (Interview, September 15, 2019).*

The Qurban participants in this category come from the socio-economic group referred to as "urang ndak bapunyo" (those without means or impoverished individuals). "Urang ndak bapunyo" signifies individuals with insufficient income to meet their needs or those with an income less than Rp. 21,750,000 per year or Rp. 1,812,500 per month.

Therefore, based on the explanation above, it can be concluded that the percentage of Qurban participants originating from the middle-class community is higher, amounting to 42% of the total Qurban participants. In general, there are two types of motivations for Qurban participants based on the pattern of preparing the Qurban fund and the lead time for its preparation. These are participants who are economically stable and possess religious awareness of the Qurban practice, and participants who lack economic stability but maintain a high level of religious commitment. This means their participation in Qurban is driven by a strong sense of religiosity influenced by education and nurtured through religious teachings and clerical decrees. This is evident through the statements made by Qurban participants:

*"I am motivated to participate in Qurban after listening to the sermon of my teacher/cleric during religious lectures. In these sermons, it is emphasized that Qurban serves as our savings for the afterlife. Given our present financial limitations in this world, we hope to have savings for the hereafter. Especially now that I am already old, there is no need to hoard money; the end is drawing near (Interview, September 14, 2019).*

On the other hand, economic motivation serves as only one supporting factor, as materially, even if the community lacks financial stability, they remain enthusiastic participants in Qurban with their specific financial preparation patterns and timelines. This means that participation and motivation in carrying out Qurban are not solely related to economic well-being. Instead, it is about obedience to religious Sharia, understanding that Qurban is an effort to draw closer to Allah (S. 'Ali Bin Hasan, 2005; Jaziri, 2004; Zuhaili, 2011), Their motivation is driven by the comprehension of the philosophical aspects of Qurban and how it is linked to Allah's pleasure. They do not view Qurban merely as a traditional recreational activity but as a significant practice in their lives (Khan & Mohyuddin, 2013). This perspective is further reinforced by a statement from one of the mosque leaders in the Nagari Batu Hampar:

*"To the best of my knowledge, which is commonly heard among the people, the belief that the Qurban animal will serve as a conveyance for its owner in the afterlife may be what drives them to participate in Qurban (Interview, September 15, 2019).*

### **Legal Awareness Analysis of Pekurban Segmentation in West Sumatra**

Legal awareness is an important concept in understanding how people interact with the legal system and the rules that apply in their environment. According to Soejono Soekanto, legal awareness can be measured through four main indicators: knowledge, understanding, attitude, and behavior (Soekanto, 2006). This analysis will use Soejono Soekanto's theory of legal awareness

to evaluate the level of legal awareness of the people of West Sumatra in the implementation of Qurbani. The high level of religiosity in this region appears to be in line with the legal awareness of Qurbani participants, which can be seen through the following indicators:

a. Legal Knowledge

Legal knowledge refers to the extent to which people understand the rules and regulations of the applicable law (Jahar, 2019). In the context of the implementation of qurbani, this knowledge includes information about Islamic laws related to Qurbani, including who is required to sacrifice, the types of animals that can be sacrificed, and the procedures that must be followed (Soekanto, 2006). The knowledge of the people of West Sumatra about the laws and regulations of Qurbani is very high. This can be seen from the consistent and even increasing participation in the implementation of Qurbani every year. According to available data, the number of sacrificial animals increased by 7% from 2017 to 2018.

This increase shows that the community not only knows the terms and conditions of Qurbani but also applies them well. This knowledge is obtained from various sources, including formal religious education at school, religious lectures, recitations, and da'wah from local scholars. The importance of this legal knowledge is also reflected in the community's awareness of the detailed regulations regarding Qurbani, such as the minimum age of the sacrificial animal, the health condition of the animal, and the method of slaughter by Islamic law. This in-depth knowledge ensures that every action taken in the qurbani process is by the established rules, demonstrating a high level of legal awareness.

b. Understanding the Law

Legal understanding is how people interpret the law they know and the extent to which they realize the implications of the law (M. Hasan, 2023). This includes awareness of the purpose and benefits of the law, as well as its impact on their personal and social lives (Soekanto, 2006).

West Sumatrans not only know the rules of Qurbani but also understand the meaning and purpose of Qurbani itself. This understanding includes the belief that sacrifice is a form of worship that has high spiritual and social value (Soekanto, 2006). Many of them realize that Qurbani is a form of spiritual savings for life after death, as often conveyed in religious lectures.

This understanding is also evident in the way they view qurbani as a form of social solidarity. Qurbani is not only a fulfillment of religious obligations, but also a way to share their sustenance with others, especially those who are less fortunate. This awareness strengthens their commitment to performing Qurbani, even though they have to set aside a portion of their income to prepare for the Qurbani sacrifice.

c. Legal Attitude

Legal attitudes refer to people's perceptions and evaluations of applicable laws and regulations. This includes how far they appreciate and respect the law, and feel obliged to obey it (Soekanto, 2006). Legal Attitude Analysis: The attitude of the people of West Sumatra towards the implementation of Qurbani is very positive. They view qurbani as a religious obligation that must be carried out as a form of obedience to Allah. This attitude is supported by strong religious education and the active role of religious scholars and community leaders in conveying the importance of sacrifice.

Many of them feel that Qurbani is a way to get closer to Allah and show their adherence to Islamic law. This positive attitude is also reflected in their commitment to save and plan for Qurbani expenses well in advance, showing their seriousness in complying with religious laws.

d. Relationship between Religiosity and Legal Awareness

The high level of religiosity of the people of West Sumatra is closely related to their legal awareness. Strong religiosity encourages them to understand and obey religious laws well. Strong religious education, regular religious lectures, as well as support from ulama and community leaders play an important role in raising this legal awareness (Soekanto, 2006). Influence of Religious Education. Formal and non-formal religious education in West Sumatra has been very influential in improving people's knowledge and understanding of the sacrificial laws. School curricula that include Islamic religious lessons, as well as regular recitation activities and religious lectures, help people understand the importance of sacrifice and the procedures for its implementation.

Ulama and community leaders play an important role in conveying information and raising legal awareness. They not only give lectures on the importance of Qurbani but also explain the rules that must be followed. This role is very important in shaping positive attitudes and good legal behavior in the community. The legal awareness of Qurbani participants in West Sumatra is very high, as seen from their knowledge, understanding, attitude, and behavior in performing Qurbani. The high level of religiosity of the community contributes greatly to this legal awareness, where religious education and recitation play an important role in shaping the correct understanding and attitude towards the implementation of Qurbani. This shows that the community not only understands and knows the law but also actively and consciously applies it in their daily lives, especially in the implementation of Qurbani.

The high legal awareness in West Sumatra of the implementation of Qurbani is the result of a combination of deep knowledge, strong understanding, positive attitudes, and behavior consistent with religious teachings. Religious education and the role of religious scholars and community leaders are crucial in shaping this awareness. The high level of religiosity of the community is also a determining factor in motivating them to obey the law and perform Qurbani properly. This high level of legal awareness not only ensures compliance with the Sharia but also strengthens social solidarity and community cohesion, making the performance of sacrifices a significant practice in their lives (Yulita & Ong, 2019).

## **Conclusion**

The conclusion of this article explains that the implementation of qurbani in West Sumatra is a series of activities that have been prepared for a long time and become an economic opportunity, for preparation even for the implementation of next year's Qurbani has begun to be prepared after the implementation of this year's Qurbani is completed, as well as the activity of procuring sacrificial animals that open up increased income. Especially in West Sumatra, the activities of Qurbani can be seen from the activities of several entities directly involved in the implementation of Qurbani, such as farmers who act as producers of sacrificial animals, traders who act as distributors of sacrificial animals, and people who carry out Qurbani activities, either as participants in Qurbani or as beneficiaries of Qurbani, in this case acting as consumers of sacrificial animals.

In this article, we will use the standard of Qurbani participants based on the background of the groups also known as the segmentation of Qurbani participants, namely first, the percentage of segmentation based on age, that the most segmentation of Qurbani participants based on age 40-60 years 45%, followed by age >20-40 years with a percentage of 17%. Second, gender, the segmentation of Qurbani participants with male gender amounted to 42% and Qurbani participants with female gender amounted to 58%. Third, the economic level, the percentage of the segmentation of Qurbani participants who came from the middle class was higher, as many as 42% of the total Qurbani participants, and the level of education, the segmentation of Qurbani participants who had elementary school education amounted to 10%, Qurbani participants who had junior high school education amounted to 15%, Qurbani participants who had high school



education amounted to 40%, and Qurbani participants who had college education amounted to 35%.

Furthermore, the motivation of Qurbani participants in West Sumatra. The percentage of Qurbani participants who come from the middle class is higher, as many as 42% of the total Qurbani participants. The Qurbani participants are generally divided into two types: those who are economically well-established and religiously aware of the Qurbani laws, and those who are not economically well-established, but have a high level of religiosity. Based on the data analysis, it can be concluded that the motivations of Qurbani participants in West Sumatra are predominantly based on high religiosity, which is influenced by education and nurtured through recitations and fatwas from Islamic scholars. The economic motivation is only one of the supporting factors, because materially, even though the community does not have economic security, they are still enthusiastic to become qurbani participants with a pattern of preparing the cost of Qurbani and the preparation period.

Finally, the analysis of legal awareness in the Qurbani segment in West Sumatra shows that the community has a deep understanding and high level of knowledge regarding the rules and legal provisions that apply in the implementation of Qurbani. They not only understand well but are also able to apply these rules in their real actions. A positive attitude towards the law, driven by a high level of religiosity, is reflected in their commitment to performing qurbani and in their efforts to save money to prepare for the cost of Qurbani. This shows that high legal awareness in West Sumatran communities not only ensures compliance with sharia but also strengthens social solidarity and community cohesion through the practice of Qurbani, which has become an integral part of their lives.

## Acknowledgment

This research expresses appreciation and gratitude to Zelfeni Wimra and Mahlil Bunaiya for their inspiring discussions on the possibility of new studies in the field of fiqh history, to find out the role of Malay scriptures in Islamic studies. Thanks are also extended to my beloved family for their support. Lastly, gratitude is extended to *Juris (Jurnal Ilmiah Syariah)* Faculty of Shariah UIN Batusangkar for providing a platform for the dissemination of this article. May every goodness find its place to flourish towards a beneficial and wise life.

## Conflict of Interest

This article does not contain any conflicts of interest or biases that are detrimental to humanity.

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#### 4. Bukti Konfirmasi Email Revisions Required, Upload Hasil Review Oleh Reviewer B dan Catatan Review dalam Artikel oleh Reviewer B (03 Juni 2024)

##### a. Bukti email revisions required B

[JURIS] Editor Decision Eksternal Kotak Masuk x

Elfia Elfia <noreply-ojs@iainbatusangkar.ac.id>  
kepada saya ▾

Sen, 3 Jun, 09:18

Testru Hendra:

We have reached a decision regarding your submission to JURIS (Jurnal Ilmiah Syariah), "Unveiling The Legal Awareness, Segmentation, and Motives of Qurbani Participants in West Sumatra".



Our decision is: Revisions Required

Elfia Elfia  
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Reviewer B:  
Perlu direvisi

[Juris](http://ejournal.uinmybatusangkar.ac.id/ojs/index.php/Juris)  
<http://ejournal.uinmybatusangkar.ac.id/ojs/index.php/Juris>

##### b. Upload Hasil Review Oleh Reviewer B

Authors	Testru Hendra, Zelfeni Wimra, Mahlil Bunaiya 
Title	Legal Awareness-Based Religiosity: Unveiling the Segmentation and Motiva in West Sumatra
Section	Articles
Editor	Elfia Elfia 

## PEER REVIEW

### ROUND 1

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### Unveiling The Legal Awareness, Segmentation, and Motives of Qurbani Participants in West Sumatra

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**Abstract:** *Qurbani* is perceived to be performed by people who have a lot of money, but in practice, financial capability is not the main reason why people perform *Qurbani*. This article discusses what factors are the segmentation and motivation for performing *Qurbani* and divides them into several reasons for *Qurbani* participants based on age, gender, economic level, and education level. Furthermore, the segmentation of *Qurbani* participants that has been determined is analyzed from the perspective of legal awareness, which is an indicator of the level of knowledge, understanding, attitude, and behavior. The purpose of the descriptive description of the segmentation and legal awareness of *Qurbani* performers is to reveal the motivation of *Qurbani* performers based on the experience of the people of West Sumatra. The method used is a mixed method (mix: method), namely a qualitative-descriptive approach and a quantitative approach. The quantitative approach will measure the percentage based on the

participants. The dominance of West Sumatran people's motivation for *Qurbani* is influenced by the level of religiosity fostered through religious teachings and Ulama fatwas, while economic motivation is only one of the supporting factors, because materially, even though the community does not have economic stability, they are still enthusiastic about becoming *qurbani* participants with motivations based on the pattern of preparing *qurbani* costs and the preparation period. (The analysis of legal awareness in the *Qurbani* segment in West Sumatra shows a high level of understanding and knowledge of *Qurbani* laws, as well as a positive attitude driven by religiosity, which strengthens social solidarity and community unity. This research implies that the participation, segmentation, and motivation of *Qurbani* performers are not solely related to economic security, but rather to a high level of religiosity and legal awareness.

**Keywords:** Social Motive; Sacrificial Segmentation; Legal Awareness.

#### Introduction

The act of sacrifice and the level of religious devotion of a Muslim have always been compelling topics of study, particularly when discussing the interplay between religious rituals and a Muslim's adherence to their faith (Reza, 2013; Wijaya et al., 2021). Sacrificial rituals have been recognized since the early days of humanity, even preceding the arrival of Islam. The practice of sacrifice dates back to the time of Prophet Adam, when his two sons, Qabil and Habil, both engaged in acts of sacrifice. Habil, representing the herding community, and Qabil, representing the farming community, each offered sacrifices of their wealth. This marked the beginning of the directive that those with abundant resources should allocate a portion of their wealth for sacrificial purposes. As a farmer, Qabil made his sacrifice from the produce of his land, while Habil, as a herder, offered his sacrifice from the yield of his livestock (Ghufron, 2013).

The institution of the sacrificial law was further perfected when the Prophet Ibrahim (peace be upon him) was commanded to sacrifice his son, Ismail. This account is detailed in its entirety in Surah

sacrificial animals in West Sumatra and its correlation with the level of religious devotion within the community. In 2018, the number of sacrificial animals witnessed a 7% rise compared to the previous year, 2017. The total count of sacrificial animals in 2018 reached 45,650, comprising 38,400 cattle and 7,250 goats. These figures were reported by 285,000 participants in the act of sacrifice. By contrast, in 2017, the number of sacrificial animals stood at 42,250 (Candra, 2018).

The concept of segmentation in this article is based theoretically on the concept of market segmentation (Kotler & Armstrong, 2008) and market segmentation (Mulyana, 2019). Previous studies of these two objects explain the internalization of the concept when explaining market segmentation, it is suggested that segmentation can be divided into nine categories, namely, geographic segmentation, demographic segmentation, psychographic segmentation, sociocultural segmentation, usage situation segmentation, benefit segmentation, hybrid segmentation, behavioral segmentation, and extreme relationship-based segmentation. Age is a significant demographic variable (Mulyana, 2019). An individual is eligible to become a *Qurbani* participant when they reach adulthood, as it is during this phase that people typically start working and earning income (Long et al., 2023).

Highlighting the symbols of religious ritual worship on the Eid al-Adha holiday, research by Muhammad Said Khan and Mohyuddin (Khan & Mohyuddin, 2013) Explain a brief historical background regarding sacrifice, and then what the symbolic meaning of animal sacrifice on Eid al-Adha is. His findings indicate that Eid al-Adha is not just a religious ritual for society, but is more than that. It

**Comment [A1]:** Qurban atau qurbani? Silahkan cek inggisnya dengan jelas. Jika menggunakan kata asing, maka harus dimiringkan semua "qurban". Atau menggunakan kata "sacrifice" semuanya.

Kata masih terlalu banyak, dikurangi lagi menjadi 6000-7000 kata.

**Comment [A2]:**

**Comment [A3]:** Bahasanya diganti, jangan diawali dengan "analisis kesadaran hukum"

**Comment [A4]:** Tidak perlu menjelaskan teori dalam pendahuluan ini. Fokus saja pada masalahnya dan argumentasi kenapa ini perlu diteliti

**Comment [A5]:** Ini masuk teori

and behavior of Qurbani participants (Soekanto, 2006).

Definitively, a consensus on the interpretation of sacrificial participant segmentation has not yet been established. The concept draws its foundation from the views of Philip Kotler and Gary Armstrong, who explain market segmentation as the process of dividing a market into distinct groups based on varying (heterogeneous) buyer attributes, as opposed to similar (homogeneous) characteristics. Each group can then be targeted for marketing specific products that align with the needs, desires, and characteristics of the buyers in that particular market (Kasali, 1998). In the context of sacrificial worship, participant segmentation refers to the categorization of sacrificial participants with diverse needs, characteristics, and behaviors within a specific community. Its purpose is to identify and analyze the distinctions within a society while meeting the criteria for defining sacrificial participant segmentation (Kotler & Armstrong, 2008).

Furthermore, it is also important to find answers to questions about the legal perspective on the segmentation of qurbani, some of the questions to be asked are how does Islamic law regulate the segmentation of qurbani? Do economic, social, and cultural levels influence it? And is it permissible for underprivileged people to perform Qurbani in Islam? The answers to these questions will be examined in depth involving an understanding of the concept of sacrifice in Islam as well as the conditions and procedures for its implementation. In this regard, it is important to refer to the primary sources of Islam, such as the Qur'an, the traditions of the Prophet Muhammad, the opinions of scholars, and fiqh studies.

**Comment [A6]:** Pertanyaan ini tidak sesuai dengan kajian kesadaran hukum

### Literature Review

and psychographic segmentation, researchers can discern patterns in sacrificial participation influenced by factors like age, income, and cultural background.

Furthermore, the study delves into the symbolic significance of religious rituals, particularly focusing on the tradition of animal sacrifice during Eid al-Adha, as analyzed by (Khan & Mohyuddin, 2013). This exploration extends beyond mere religious observance to unravel the historical and cultural underpinnings of the ritual, illustrating its profound meanings and implications within society. The intersection of sacred and worldly concepts becomes apparent, elucidating how religious rituals serve as conduits for conveying beliefs, messages, and societal values, thereby enriching our understanding of the ritual's significance.

In the realm of legal studies, the dynamics of sacrificial worship are examined through the lens of modern Islamic law, with a particular emphasis on technological advancements, as discussed by (Hariyanto, 2018). This perspective highlights the evolving nature of religious practices in response to societal changes and technological innovations, underscoring the need for a nuanced understanding of religious rituals in contemporary contexts.

Motivation emerges as a crucial aspect of sacrificial participation, as elucidated by (Saïd, 2011). Religious motivations, in particular, play a significant role, often influenced by religious leaders or Da'i. Additionally, (Azizah, 2019) research on the management of sacrificial animal skins underscores the intertwined relationship between religious observance and community welfare, shedding light on how practical aspects of religious rituals impact participants' motivations and behaviors.

Technical aspects, such as the determination of sacrificial animal quality using methods like Rasulullah SAW, are also examined within the theoretical framework, as discussed by (Sari & Adi, 2021),

**Comment [A7]:** Perhatikan proporsional pragraf, rata-rata paragraf sekitar 10-15 baris, dan minimal 3 kalimat. Perhatikan semua paragraf

## 5. Bukti Upload Revisi B dan Artikel yang Upload (06 Juni 2024)

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### b. Artikel yang Upload

## Unveiling The Legal Awareness, Segmentation, and Motives of Sacrifice Participants in West Sumatra

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**Abstract:** Sacrifice is perceived to be performed by people who have a lot of money, but in practice, financial capability is not the main reason why people perform Sacrifice. This article discusses what factors are the segmentation and motivation for performing Sacrifice and divides them into several reasons for Sacrifice participants based on age, gender, economic level, and education level. Furthermore, the segmentation of Sacrifice participants that has been determined is analyzed from the perspective of legal awareness, which is an indicator of the level of knowledge, understanding, attitude, and behavior. The purpose of the descriptive description of the segmentation and legal awareness of Sacrifice performers is to reveal the motivation of Sacrifice performers based on the experience of the people of West Sumatra. The method used is a mixed method (mix method), namely a qualitative-descriptive approach and a quantitative approach. The quantitative approach will measure the percentage based on the segmentation of Sacrifice participants, namely based on age, gender, education, and region. The qualitative approach was used to analyze the Sacrifice participants' motivation, religious level, and legal awareness. The results showed that the segmentation of



*Sacrifice participants from the middle class is higher, as many as 42% of the total Sacrifice participants. The dominance of West Sumatran people's motivation for Sacrifice is influenced by the level of religiosity fostered through religious teachings and Ulama fatwas, while economic motivation is only one of the supporting factors, because materially, even though the community does not have economic stability, they are still enthusiastic about becoming Sacrifice participants with motivations based on the pattern of preparing Sacrifice costs and the preparation period. Furthermore, it was concluded that sacrifice participants in West Sumatra have high legal awareness, this can be seen in the high level of understanding and knowledge of the sacrificial law, as well as positive attitudes driven by religiosity, which strengthens social solidarity and community unity. This research implies that the participation, segmentation, and motivation of Sacrifice performers are not solely related to economic security, but rather to high levels of religiosity and legal awareness.*

**Keywords:** Social Motive; Sacrificial Segmentation; Legal Awareness.

## Introduction

The acts of sacrifice and the level of religious devotion in Islam are interconnected, offering rich subjects for study (Reza, 2013; Wijaya et al., 2021). Sacrificial rituals date back to humanity's early days, even before Islam, as seen in the story of Prophet Adam's sons, Qabil and Habil, who offered sacrifices from their respective wealth—Qabil from his farm produce and Habil from his livestock (Ghufron, 2013). This practice emphasized that those with abundant resources should allocate a portion for sacrificial purposes. The sacrificial law was further refined with Prophet Ibrahim's (peace be upon him) command to sacrifice his son, Ismail, a story detailed in Surah As-Shafat [37], verses 102-107. This event is a profound example of devotion and a severe test of religious commitment. In an ultimate display of obedience, Ibrahim prepared to sacrifice his son, but Allah intervened, replacing Ismail with a ram. This pivotal moment established the spiritual significance of sacrifice, which every Muslim observes on the 10th of Dzulhijjah (Kusnadi, 2022).

This article explores the motivations behind Muslim participation in sacrificial worship, considering both economic stability (*ruhaniyah Maliyah*) and religiosity (Helmiati, 2021; Said, 2011). It aims to determine whether economic well-being or religious devotion is the primary driver for this practice. The study is contextualized with data from West Sumatra, showing a correlation between the increase in sacrificial animals and the community's level of religious devotion. In 2018, there was a 7% increase in sacrificial animals compared to 2017, with the total reaching 45,650 (38,400 cattle and 7,250 goats), reported by 285,000 participants. This is up from 42,250 sacrificial animals in 2017 (Candra, 2018). Highlighting the symbols of religious ritual worship on the Eid al-Adha holiday, research by Muhammad Said Khan and Mohyuddin (Khan & Mohyuddin, 2013) explain a brief historical background regarding sacrifice, and then what the symbolic meaning of animal sacrifice on Eid al-Adha is. His findings indicate that Eid al-Adha is not just a religious ritual for society, but is more than that. It symbolizes many beliefs, messages, concepts, and ideas related to history, religion, and even the future of society (Muhtadi & Soderborg, 2023). Sacred and worldly concepts have also been discussed. Then Kusnadi specifically explained the dynamics of sacrificial worship in the development of modern Islamic law which was optimized from the aspects of using technology (Kusnadi, 2022).

Several studies examine the segmentation and motivation of sacrificial participants. Siti Nur Azizah (Azizah, 2019) discusses the management of sacrificial animal skins, sold to help poor communities. Muhammad Said (Said, 2011) highlights religious motivation, particularly influenced by Da'i, as a key driver for participation in sacrifices. Renny Puspita Sari and Ahmad Cahyono Adi (Sari & Adi, 2021) delve into the system for determining the quality of sacrificial animals in Indonesia using the SAW method. These studies focus on technical aspects and propose new ways of implementing sacrifices. Future academic work in Islamic studies should focus on segmentation and tracing the motivations of sacrificial participants. An increase in participant involvement might indicate rising religiosity in West Sumatra, but this requires careful examination of the standards used to assess religiosity and socio-economic realities. This article

will categorize sacrificial participants by demographics (age, gender, economic status, education) and analyze legal awareness using Soejono Sukanto's indicators: knowledge, understanding, attitudes, and behavior (Soekanto, 2006).

There is no consensus on the interpretation of sacrificial participant segmentation. The concept is based on Philip Kotler and Gary Armstrong's market segmentation, which divides the market into different groups based on heterogeneous buyer attributes. This approach targets each group with specific products according to their needs and characteristics (Kasali, 1998). In sacrificial worship, segmentation groups participants with diverse needs and behaviors to analyze community differences and meet segmentation criteria (Kotler & Armstrong, 2008). In addition, it is crucial to assess how the legal awareness of Qurbani participants in West Sumatra. Which involves understanding the concept of sacrifice in Islam and analyzing it with Soejono Sukanto's theory of legal awareness, including knowledge, understanding, attitude, and behavior.

## **Literature Review**

The theoretical framework for studying segmentation and motivation among sacrificial participants in Islamic studies integrates perspectives that illuminate the dynamics of religious rituals and their societal implications. This framework applies market segmentation theory to religious practices (Kotler & Armstrong, 2008; Mulyana, 2019), traditionally linked to consumer behavior, to understand the demographics and psychographics of sacrificial participants. By categorizing segments such as geographic, demographic, and psychographic, researchers identify patterns in sacrificial participation influenced by factors like age, income, and cultural background. Additionally, the study explores the symbolic significance of religious rituals, particularly the tradition of animal sacrifice during Eid al-Adha (Khan & Mohyuddin, 2013), highlighting its historical and cultural roots. This analysis reveals how religious rituals convey beliefs, messages, and societal values, enriching our understanding of their significance (Rajafi et al., 2020).

Legal studies examine sacrificial worship through modern Islamic law, emphasizing technological advancements (Kusnadi, 2022), and showcasing how religious practices evolve in response to societal changes. Motivation, particularly religious motivation influenced by leaders, is crucial (Said, 2011). Research on sacrificial animal skin management reveals the link between religious observance and community welfare (Azizah, 2019). Technical aspects like determining animal quality using methods such as Rasullah SAW are explored (Sari & Adi, 2021), offering insights into ritual implementation. Integrating market segmentation theory, symbolic analysis, legal studies, and motivation research provides a holistic understanding of sacrificial participants. Despite existing literature, gaps persist, prompting further research to deepen our understanding of religious rituals and their societal impact (Long et al., 2023).

The analysis integrates Soejono Soekanto's theory of legal awareness, which assesses sacrificial participants' knowledge, understanding, attitudes, and behavior regarding legal aspects (Soekanto, 2006). This framework structures the examination of legal dimensions in Islamic sacrificial practices. It evaluates participants' awareness of legal obligations, attitudes toward legal norms, and behavioral adherence to legal frameworks. This nuanced understanding sheds light on the interplay between legal factors and religious practices. Behavior, a key indicator, reveals the practical implementation of legal norms among participants, bridging the gap between knowledge and conduct (Soekanto, 2006). Soekanto's theory enriches the analysis by providing a comprehensive perspective on legal dimensions, complementing existing perspectives on segmentation, motivation, and technical aspects. Integrating indicators such as knowledge, understanding, attitudes, and behavior offers a holistic view of sacrificial practices and their societal implications within Islamic studies (Soekanto, 2006).

## **Method**

Based on the explanation above, the level of religiosity and segmentation of Sacrifice participants will be analyzed using a mixed method, comprising a qualitative-descriptive approach and a quantitative approach (Suyanto & et. al., 2013). The qualitative aspect will provide a general description of Sacrifice worship implementation, geographical location analysis, segmentation, motivation, and participant conditions, employing social network analysis. Meanwhile, the quantitative aspect aims to measure the segmentation of Sacrifice participants in Tanah Datar Regency, Agam Regency, and Lima Puluah Kota Regency, focusing on legal awareness according to Soejono Soekanto's theory.

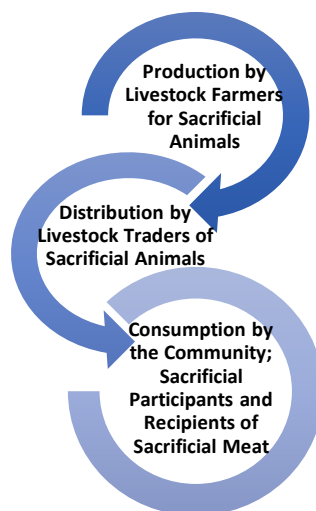
In Tanah Datar Regency, Nagari Pariangan was chosen as the oldest Nagari in Minangkabau, as well as a model for the blending of customs and religion in Minangkabau. In Agam Regency, Nagari Lasi was chosen. Lasi village was chosen as one of the research locations because the village has a uniqueness where in this village there are two customary systems, namely *Adat Urang Nan Sapuluah* (ten tribes) and *Urang Nan Ampek Puluah* (*ninik mamak* 40 people). *Adat Urang Nan Sapuluah* (ten tribes) is used by the people of Jorong Lasi Tuo and Lasi Mudo. While *Adat Urang Nan Ampek Puluah* (*ninik mamak* 40 people) is used by the people of Jorong Pasanehan. Furthermore, in District 50 Kota, Nagari Batu Hampar was chosen, because this village is unique in calculating the recipients of Sacrifice, in other areas the distribution of Sacrifice coupons is based on the number of heads of families, while in Batu Hampar village the basis for distributing Sacrifice meat coupons is the number of individuals in one family.

## Results and Discussion

### The Implementation of Sacrifice Worship in West Sumatra

The discourse on Eid al-Adha worship involves more than just animal sacrifice on the 10th of Zulhijjah (Zuhaili, 2011), encompassing a series of pre-planned activities presenting economic opportunities (Ghufroon, 2013). Preparation for Eid al-Adha often begins immediately after the current year's celebration, including the procurement of sacrificial animals, which boosts income. In West Sumatra, various entities are directly involved in Eid al-Adha activities, such as livestock farmers, traders, and the wider community. This community plays a dual role as both participants and consumers of sacrificial animals, facilitating an intricate interplay of activities (Wulandari et al., 2021). The following is a detailed diagram:

**Diagram 1. Primary Entities in the Implementation of Sacrifice in West Sumatra**



**Source:** Results of research data processing on primary entities in the implementation of Sacrifice in West Sumatra

*Firstly*, livestock farmers are crucial as producers of Sacrifice animals, engaging in meticulous preparations from selection to care, aiming to meet criteria like health and age (Azizah, 2019; Sari & Adi, 2021). Healthy, robust male animals are in high demand during Eid al-Adha, commanding premium prices, with farmers potentially earning Rp. 1,000,000 per head (Interview, August 10, 2019, and Interview, September 9, 2019). For those providing cattle calves, the selling process takes 12 to 18 months, with prices ranging from Rp. 9,000,000 to Rp. 10,000,000 (Interview, August 10, 2019). On the other hand, livestock traders act as distributors for resale (Interview, September 9, 2019). *Secondly*, their profits, ranging from Rp. 1,000,000 to Rp. 2,000,000 per cattle, depending on the quality of the animals sold (Interview, August 10, 2019). Prices and profits soar during this period compared to ordinary days (Interview: August 10, 2019).

*Thirdly*, the community engaged in Sacrifice activities, whether as Sacrifice participants or recipients of Sacrifice benefits, plays the role of consumers of Sacrifice animals. For the recipients, Eid al-Adha is a highly anticipated occasion, as they envision a plastic bag filled with meat that they carry with joy. This plastic bag contains several pieces of meat ready to be cooked and enjoyed with their families. This experience undoubtedly brings happiness to families who seldom have the opportunity to savor such luxurious meals, except during Eid al-Adha (Interview: August 10, 2019). For Sacrifice participants, the presence of Eid al-Adha holds a special significance. On this day, they can fulfill their intention to perform the Sacrifice after a considerable passage of time, which includes the period from initially forming the intention to perform the Sacrifice, collecting the necessary funds, and acquiring the Sacrifice animal. This process is distinct, especially for those with substantial financial resources, marking a differentiation among the clusters of Sacrifice participants.

Prospective Sacrifice participants with sufficient funds often allocate expenses at the time of purchasing Sacrifice animals. However, for those lacking funds, various models are employed for expense preparation. Participants may save gradually or opt for Sacrifice savings packages offered by committees in mosques or community assembly places, allowing incremental payments (Interview, August 9, 2019). Payment concludes approximately 1 or 2 weeks before Eid al-Adha, enabling committees to procure animals, but this deadline doesn't apply to those purchasing independently. These participants acquire and submit animals directly to the committee for sacrifice post-Eid al-Adha prayer. Animals are entrusted to designated individuals until the sacrifice, with maintenance costs covered by participants' contributions, typically ranging from Rp. 100,000 to Rp. 150,000 per animal (Interview, August 18, 2019).

In West Sumatra, Sacrifice committees offer packages such as single goats, single cattle, and shares of cattle collectively funded by seven participants. Prospective participants select their preferred package and start installment payments. Three days before Eid al-Adha, the committee ramps up activities, issuing coupons for Sacrifice meat collection. Two distribution models are used: one based on household heads and another on the total community population. Nagari Batu Hampar follows the latter model, emphasizing fairness despite potential inconveniences. This equitable distribution method has been a long-standing tradition in the community (Interview, September 8, 2019). When the Eid holiday falls on a Friday, the slaughter activities are typically postponed by one day after Eid al-Adha, as the time for cleaning the Sacrifice meat is insufficient due to the Friday congregational prayer. During the slaughter time, mosques, mullahs, and suraus in West Sumatra are filled with joyful community members who attend the Sacrifice meat distribution event. This includes participants, committee members, children, and regular citizens. The chosen location for the Sacrifice of Meat Slaughter is an open field near mosques, mullahs, and suraus.

Once the Sacrifice animals are slaughtered and cleaned by the committee, their meat is collected and weighed to estimate distribution. Dividing the meat among recipients is based on coupons distributed to household heads near mosques, musallahs, and suraus. For instance, if 1,000 people are estimated to receive 1 kg each, 1,000 bags of meat are prepared accordingly. This process highlights the detailed preparation and economic significance of the Sacrifice ritual in

West Sumatra, involving multiple entities in its implementation. Despite this, there are noted criticisms, particularly regarding the livestock sector's untapped economic potential in the region, where only 85% of Sacrifice animals are locally sourced. The rest are imported, impacting local producers. Optimizing the role of Sacrifice animal traders by reducing distribution chains could lower prices, benefiting both buyers and farmers. Currently, seasonal traders with sufficient capital reap the most profits, while farmers' earnings remain similar to regular days as traders primarily consider meat weight. The demand boom during this season fails to directly benefit farmers, with traders being the main beneficiaries.

### **Segmentation of Sacrifice Participants in West Sumatra**

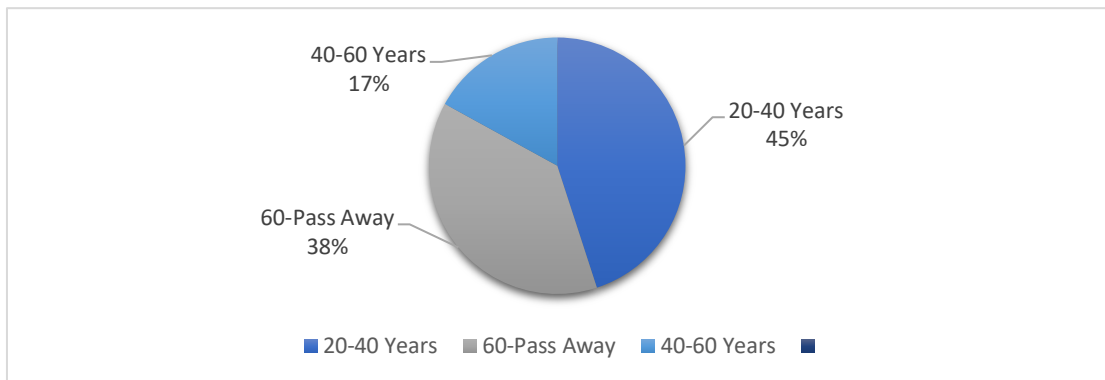
According to Philip Kotler and Gary Armstrong, when explaining market segmentation, it is suggested that segmentation can be divided into nine categories, namely, geographic segmentation, demographic segmentation, psychographic segmentation, sociocultural segmentation, usage situation segmentation, benefit segmentation, hybrid segmentation, behavioral segmentation, and extreme relationship-based segmentation (Kotler & Armstrong, 2008). However, the segmentation referred to in this research is demographic segmentation (Meilawati et al., 2021), which divides Sacrifice participants into groups based on age, gender, economic status, and educational level. The choice of demographic segmentation is due to the belief that these demographic elements may contribute to the participation of Sacrifice participants, in addition to factors related to their religious beliefs (Al-Banna, 2019). This interpretation is adopted from the understanding that demographic segmentation divides the market into groups based on variables such as age, gender, income, occupation, education, and social class. These variables are popular among marketers because demographic variables are often closely related to consumer needs and desires (Kotler & Keller, 2012), where each group can be targeted to market a product according to the needs, desires, and characteristics of the buyers in that market (Kasali, 1998).

Segmentation, based on standards by Kotler and Armstrong, requires measurability, differentiability, and actionability. This ensures clear, distinguishable segments of Sacrifice participants in West Sumatra, enhancing service provision and strategy effectiveness. Identifying participant segments involves three stages: Survey, Analysis, and Formation. The Survey stage entails interviews to understand participant characteristics. In the Analysis stage, correlated data is separated, and group analysis generates distinct segments. Lastly, in the Formation stage, groups are formed based on differences in attitudes, behaviors, demographics, and psychographics, with profile names assigned accordingly (Kotler & Armstrong, 2008). These segmentation efforts not only aid in service enhancement but also serve tools for assessing competitors with similar segments, facilitating more effective planning and communication strategies.

#### **5. Segmentation of Sacrifice Participants in West Sumatra Based on Age**

Age is a crucial demographic factor influencing Sacrifice participation eligibility (Mulyana, 2019), typically aligning with adulthood, as individuals start earning income during this phase. According to Hurlock (Hurlock, 1990), adulthood unfolds in three stages: early adulthood (21-40), marked by livelihood establishment and reproductive challenges; middle adulthood (40-60), witnessing transitions in physical and behavioral traits, with a heightened religious focus driven by personal and social factors; and elderly age, commencing at 60 years, denoting life's closure, accompanied by gradual physical and psychological changes. These phases illustrate distinct developmental milestones and shifts in priorities and interests across the lifespan. The following is a detailed diagram:

#### **Diagram 2. Segmentation of Sacrifice Participants in West Sumatra Based on Age**



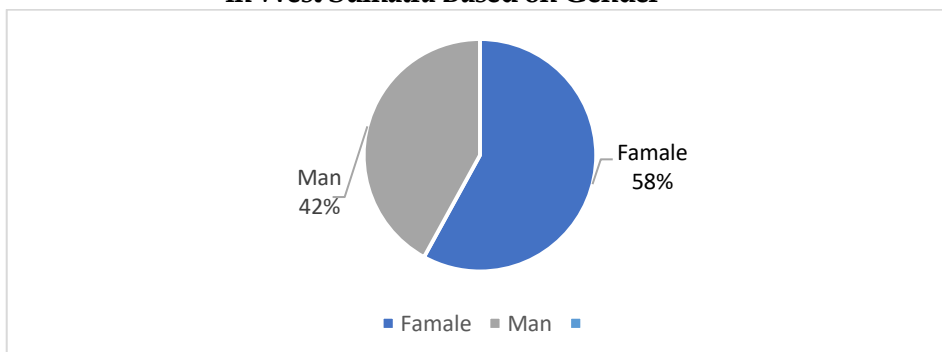
**Source:** Results of research data processing on segmentation of Sacrifice Participants in West Sumatra Based on Age

Based on the diagram above, it can be understood that the largest segment of Sacrifice participants is in the 40-60 age group, accounting for 45%, followed by the age group >20-40 with a percentage of 17%. The reason why there are more Sacrifice participants in the 40-60 age segment compared to the >20-40 age group in West Sumatra is related to their financial stability and religiosity as Muslims. In the 40-60 age range, individuals typically have savings and financial stability, driven by awareness and adherence to their religious beliefs. The age of 40 is often seen as the peak of cognitive maturity (as mentioned in Surat Al-Ahqaf verse 15). Cognitive maturity begins around ten years before turning 40. This aligns with the views of Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi in their commentaries, suggesting that the onset of cognitive and emotional maturity occurs around the age of 30 or 33. Human maturity is said to peak at the age of 40 (Refer to Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi, 2002 M/1423 H). On the other hand, in the >20-40 age group, individuals are often starting their careers or in the process of establishing their lives toward financial stability. Therefore, the participation of Sacrifice participants in this age group is lower, alongside lower levels of awareness and religiosity.

6. Segmentation of Sacrifice Participants in West Sumatra Based on Gender

Segmentation of Sacrifice Participants in West Sumatra Based on Gender is explained based on field data findings in the following diagram:

**Diagram 3. Segmentation of Sacrifice Participants in West Sumatra Based on Gender**



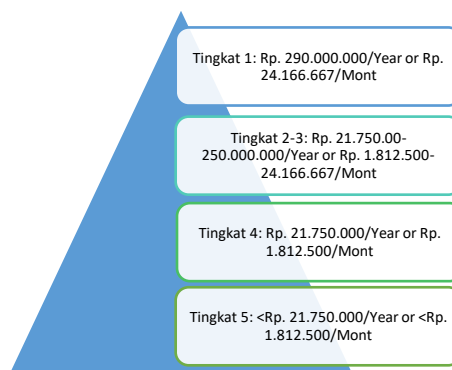
**Source:** Results of research data processing on segmentation of Sacrifice Participants in West Sumatra Based on Gender

Based on the above diagram, it can be understood that the segmentation of Sacrifice participants by gender consists of 42% male participants and 58% female participants. The higher number of female Sacrifice participants is believed to be due to (1) women's higher level of religious devotion compared to men, (2) women's greater tendency to be thrifty and save money compared to men, and (3) a larger female population compared to the male population.

7. Segmentation of Sacrifice Participants in West Sumatra Based on the Economic Status of the Community

Before delving into the segmentation of Sacrifice participants based on the economic status of the community, let's outline the categorization of community economic levels as introduced by Prahalad and Hart through the "Base of the Pyramid" (BoP) concept in 2002 (Prahalad & Hart, 2002):

**Diagram 4. Segmentation of Sacrifice Participants in West Sumatra Based on Average Community Income Levels**



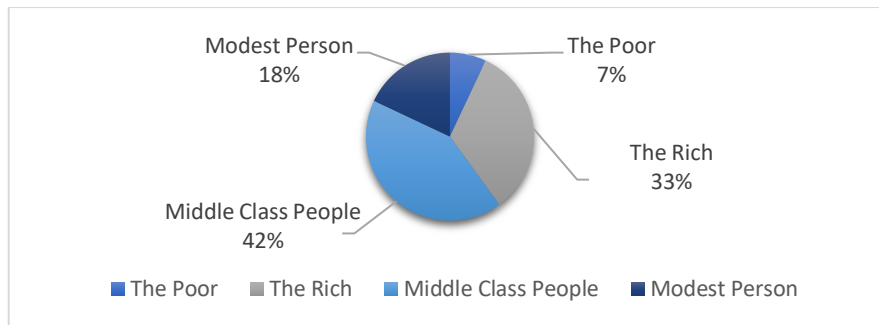
**Source:** Results of research data processing on segmentation of Sacrifice Participants in West Sumatra based on average community income levels

Based on the above diagram, it can be understood that there are four levels of community income:

- e. Level 1 consists of individuals with an annual income of Rp. 290,000,000 or Rp. 24,166,667 per month (Wealthy Individuals).
- f. Levels 2-3 consist of individuals with an income ranging from Rp. 21,750,000 per year or Rp. 1,812,500 per month to an income of Rp. 290,000,000 per year or Rp. 24,166,667 per month (Middle-Class Individuals).
- g. Level 4 consists of individuals with an income of Rp. 21,750,000 per year or Rp. 1,812,500 per month (Lower-Class Individuals).
- h. Level 5 consists of individuals with an income of less than Rp. 21,750,000 per year or Rp. 1,812,500 per month (Impoverished Individuals).

Based on this categorization of average community income levels, the researcher further grouped Sacrifice participants in West Sumatra based on their annual income and economic level, as indicated in the field data findings below:

**Diagram 5. Segmentation of Sacrifice Participants in West Sumatra Based on Community Economic Levels**



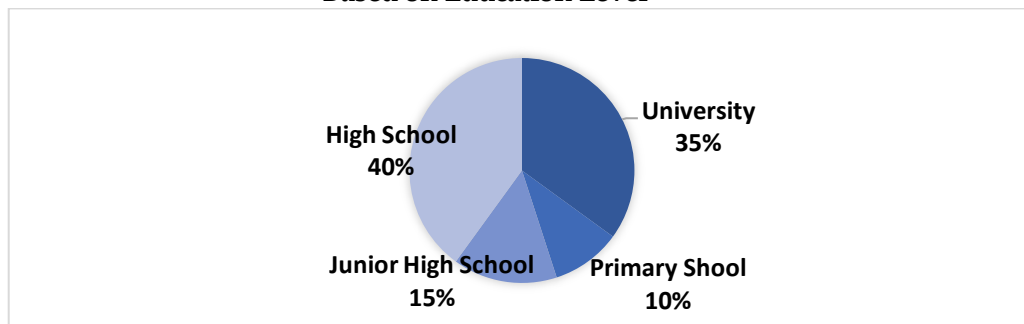
**Source:** Results of research data processing on Segmentation of Sacrifice Participants in West Sumatra Based on Community Economic Levels

The diagram demonstrates that 42% of Sacrifice participants hail from the middle-class segment, reflecting Indonesia's growing middle class, as emphasized by Finance Minister Sri Mulyani Indrawati. The expanding middle class contributes to increased economic activity and demand. Despite global economic challenges in 2018, Indonesia's middle class continued to grow, with nearly 60 million categorized as middle class and 120 million as aspiring middle-class (Anggraini, 2019). Additionally, 33% of participants come from affluent backgrounds, given the financial requirements of the Sacrifice ritual. Notably, 18% represent the economically modest class, and 7% come from economically disadvantaged backgrounds, highlighting inclusivity in Sacrifice participation.

#### 8. Segmentation of Sacrifice Participants in West Sumatra Based on Education Level

Segmentation of Sacrifice Participants in West Sumatra Based on Education Level can be understood from the field data findings in the following diagram:

**Diagram 6. Segmentation of Sacrifice Participants in West Sumatra Based on Education Level**



**Source:** Results of research data processing on Segmentation of Sacrifice Participants in West Sumatra Based on Education Level

Based on the above diagram, it can be understood that the segmentation of Sacrifice participants with an elementary school education comprises 10%, Sacrifice participants with a junior high school education comprise 15%, Sacrifice participants with a high school education comprise 40%, and Sacrifice participants with a college education comprise 35%. The higher number of Sacrifice participants from individuals with a high school and college education is quite reasonable, as individuals with higher education tend to have higher productivity levels.

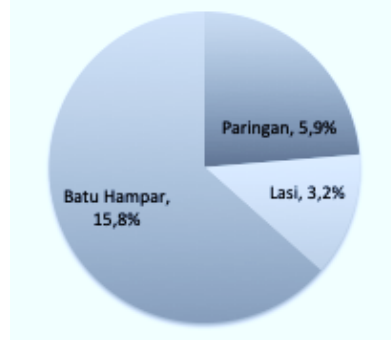
#### Motives of Sacrifice Participants in West Sumatra

The discussion explores the Sacrifice ritual in West Sumatra, examining its connection with both economic capacity and religiosity among Muslims. It aims to understand the motivations behind Sacrifice participation, whether driven by economic factors or religiosity. Data reveals a 7%



increase in sacrificed animals in 2018 compared to the previous year, with 45,650 animals sacrificed by 285,000 participants, contrasting with 2017's 42,250 animals (Candra, 2018). Community involvement is crucial for the ritual's success, evidenced by high participation levels in fundraising, animal provision, and ritual activities. Field data illustrates significant variations in Sacrifice participation among the community, highlighting the communal nature of the ritual and its importance within the local context (Munib et al., 2022).

**Diagram 7. Percentage of Sacrifice Participants Based on the Population in the Research Location Nagari**



**Source:** Results of research data processing on Percentage of Sacrifice Participants Based on the Population in the Research Location Nagari

The diagram illustrates the percentage of Sacrifice participants relative to the population in three Nagaris: Pariangan, Lasi, and Batu Hampar. Among them, Batu Hampar exhibits the highest participation at 15.8% of its population. Community involvement in Sacrifice activities in Batu Hampar is attributed to each clan's management of the ritual, fostering competition among clans to procure Sacrifice animals. Using these percentages as a baseline, the average Sacrifice participant participation in West Sumatra is estimated at 8.3% of the total population, indicating substantial involvement. Motivations for participation vary, as revealed in interviews with 60 participants from diverse professional backgrounds, categorized based on Sacrifice cost preparation and lead time. These motivations reflect the significance of Sacrifice within the community and underscore the diverse factors driving participation. This can be seen in the field data findings in the following table:

**Table 1. Motives of Sacrifice Participants based on the Pattern of Sacrifice Cost Preparation and the Lead Time for its Preparation in West Sumatra**

o	Indicator Variables of Sacrifice Participant Motives			Social Status in Nagari
	Time of Intention to Perform Sacrifice	The Pattern of Preparing Sacrifice Funds	Procedures for Payment of Sacrifice Fees	
	1-6 months	Unplanned	Cash/one-time payment	So
	>1 year	Planned	Installments with a fixed amount	Secondary
	>2 Years	Planned well in advance	Installments with an irregular amount	Currently
	2-5 Years	Planned well in advance	Installments with an irregular amount	Poor

The table outlines different motivations for Sacrifice participants in Sumatra Barat based on their preparation patterns and lead time. *Firstly*, some participants decide to perform Sacrifice

within 1 to 6 months before implementation, relying on readily available savings, typically belonging to the affluent "*Urang Kayo*" socio-economic status. *Secondly*, others plan more than a year, opting for installment payments, characteristic of the middle-class "*Urang Bapunyo*" who possess steady employment or sufficient farmland. *Thirdly*, some plan over two years in advance, saving irregularly each month, representing the "*Urang Biaso*" or ordinary individuals with modest economic status. *Lastly*, some meticulously plan two to five years, demonstrating a disciplined approach to preparation. These diverse approaches reflect varying financial capacities and planning behaviors among Sacrifice participants. The payment of Sacrifice expenses by these participants is done by saving or creating a dedicated Sacrifice fund or savings at home, as one of the Sacrifice participants mentioned:

*.....I have prepared a tin can at home. Whenever I receive blessings, whether from my earnings as a rice farmer, the proceeds from selling produce from my garden, and so on, I set aside some money for Sacrifice expenses. I never really think about when it will be enough; I just keep filling it. After some time, I try to calculate whether it's sufficient. Once it's enough, I express my intention to the mosque committee (Interview, September 14, 2019).*

The same sentiment was also expressed by Sacrifice participants in Nagari Batu Hampar who work as farmers:

*.....To prepare the Sacrifice fund, we consistently allocate a portion of the earnings we receive for Sacrifice purposes. Sometimes, it comes from selling agricultural produce, sometimes from receiving zakat from others, and occasionally from working on someone else's land. Once we have enough for the Sacrifice fund, we deposit it with the mosque committee (Interview, September 15, 2019).*

The Sacrifice participants in this category come from the socio-economic group referred to as "*urang ndak bapunyo*" (those without means or impoverished individuals). "*Urang ndak bapunyo*" signifies individuals with insufficient income to meet their needs or those with an income less than Rp. 21,750,000 per year or Rp. 1,812,500 per month. Therefore, based on the explanation above, it can be concluded that the percentage of Sacrifice participants originating from the middle-class community is higher, amounting to 42% of the total Sacrifice participants. In general, there are two types of motivations for Sacrifice participants based on the pattern of preparing the Sacrifice fund and the lead time for its preparation. These are participants who are economically stable and possess religious awareness of the Sacrifice practice, and participants who lack economic stability but maintain a high level of religious commitment. This means their participation in Sacrifice is driven by a strong sense of religiosity influenced by education and nurtured through religious teachings and clerical decrees. This is evident through the statements made by Sacrifice participants:

*"I am motivated to participate in Sacrifice after listening to the sermon of my teacher/cleric during religious lectures. In these sermons, it is emphasized that Sacrifice serves as our savings for the afterlife. Given our present financial limitations in this world, we hope to have savings for the hereafter. Especially now that I am already old, there is no need to hoard money; the end is drawing near (Interview, September 14, 2019).*

On the other hand, economic motivation serves as only one supporting factor, as materially, even if the community lacks financial stability, they remain enthusiastic participants in Sacrifice with their specific financial preparation patterns and timelines. This means that participation and motivation in carrying out Sacrifice are not solely related to economic well-being. Instead, it is about obedience to religious Sharia, understanding that Sacrifice is an effort to draw closer to Allah (S. 'Ali Bin Hasan, 2005; Jaziri, 2004; Zuhaili, 2011), Their motivation is driven by the comprehension of the philosophical aspects of Sacrifice and how it is linked to Allah's pleasure. They do not view Sacrifice merely as a traditional recreational activity but as a significant practice in their lives (Khan & Mohyuddin, 2013). This perspective is further reinforced by a statement from one of the mosque leaders in the Nagari Batu Hampar:

*"To the best of my knowledge, which is commonly heard among people, the belief that the Sacrifice animal will serve as a conveyance for its owner in the afterlife may be what drives them to participate in Sacrifice (Interview, September 15, 2019).*

### **Legal Awareness of Sacrifice Participants in West Sumatra**

Legal awareness is an important concept in understanding how people interact with the legal system and the rules that apply in their environment. According to Soejono Soekanto, legal awareness can be measured through four main indicators: knowledge, understanding, attitude, and behavior (Soekanto, 2006). This analysis will use Soejono Soekanto's theory of legal awareness to evaluate the level of legal awareness of the people of West Sumatra in the implementation of Sacrifice. The high level of religiosity in this region appears to be in line with the legal awareness of Sacrifice participants, which can be seen through the following indicators:

e. Legal Knowledge

Legal knowledge refers to the extent to which people understand the rules and regulations of the applicable law (Jahar, 2019). In the context of the implementation of Sacrifice, this knowledge includes information about Islamic laws related to Sacrifice, including who is required to sacrifice, the types of animals that can be sacrificed, and the procedures that must be followed (Soekanto, 2006). The knowledge of the people of West Sumatra about the laws and regulations of Sacrifice is very high. This can be seen from the consistent and even increasing participation in the implementation of Sacrifice every year. According to available data, the number of sacrificial animals increased by 7% from 2017 to 2018. This increase shows that the community not only knows the terms and conditions of Sacrifice but also applies them well. This knowledge is obtained from various sources, including formal religious education at school, religious lectures, recitations, and da'wah from local scholars. The importance of this legal knowledge is also reflected in the community's awareness of the detailed regulations regarding Sacrifice, such as the minimum age of the sacrificial animal, the health condition of the animal, and the method of slaughter by Islamic law. This in-depth knowledge ensures that every action taken in the Sacrifice process is by the established rules, demonstrating a high level of legal awareness.

f. Understanding the Law

Legal understanding is how people interpret the law they know and the extent to which they realize the implications of the law (M. Hasan, 2023). This includes awareness of the purpose and benefits of the law, as well as its impact on their personal and social lives (Soekanto, 2006). West Sumatrans not only know the rules of Sacrifice but also understand the meaning and purpose of Sacrifice itself. This understanding includes the belief that sacrifice is a form of worship that has high spiritual and social value (Soekanto, 2006). Many of them realize that Sacrifice is a form of spiritual savings for life after death, as often conveyed in religious lectures. This understanding is also evident in the way they view Sacrifice as a form of social solidarity. Sacrifice is not only a fulfillment of religious obligations but also a way to share their sustenance with others, especially those who are less fortunate. This awareness strengthens their commitment to performing Sacrifice, even though they have to set aside a portion of their income to prepare for the Sacrifice sacrifice.

g. Legal Attitude

Legal attitudes refer to people's perceptions and evaluations of applicable laws and regulations. This includes how far they appreciate and respect the law, and feel obliged to obey it (Soekanto, 2006). Legal Attitude Analysis: The attitude of the people of West Sumatra towards the implementation of Sacrifice is very positive. They view Sacrifice as a religious obligation that must be carried out as a form of obedience to Allah. This attitude is supported by strong religious education and the active role of religious scholars and community leaders in conveying the importance of sacrifice. Many of them feel that Sacrifice is a way to get closer to Allah and show their adherence to Islamic law. This positive attitude is also reflected in

their commitment to save and plan for Sacrifice expenses well in advance, showing their seriousness in complying with religious laws.

#### h. Relationship between Religiosity and Legal Awareness

The strong religiosity observed among the people of West Sumatra correlates with their high legal awareness, as deeply rooted religious beliefs foster a strong understanding and adherence to religious laws. Both formal and informal religious education, including school curricula and regular religious lectures, contribute significantly to enhancing the community's comprehension of sacrificial laws and procedures (Soekanto, 2006). Furthermore, the guidance and support provided by ulama and community leaders play a crucial role in conveying the importance of Sacrifice and ensuring adherence to established rules. Through their efforts, positive attitudes and behaviors towards Sacrifice are instilled, shaping a community characterized by high legal awareness and commitment to religious teachings.

This profound legal awareness in West Sumatra regarding Sacrifice is a product of comprehensive knowledge, deep understanding, positive attitudes, and consistent behavioral alignment with religious principles. The active involvement of religious scholars and community leaders, coupled with the community's strong religiosity, underscores the significance of obeying religious laws and performing Sacrifice correctly. This heightened legal awareness not only fosters adherence to Shariah but also strengthens social cohesion and solidarity within the community, making the ritual of Sacrifice a deeply meaningful practice in their lives, emblematic of their commitment to religious principles and communal values (Yulita & Ong, 2019).

## Conclusion

This article concludes that the implementation of Sacrifice in West Sumatra highlights the meticulous preparation and economic opportunities it creates. Preparations for the following year's Sacrifice begin as soon as this year's activities end. The study categorized Sacrifice participants by age, gender, economic level, and education: the largest age group was 40-60 years (45%), with a higher percentage of female participants (58%) than male (42%). Middle-class participants make up 42%, and education levels range from elementary school (10%) to college (35%). The motivation to participate in sacrifices is largely driven by religiosity, which is influenced by education and religious teachings, while economic factors are secondary but significant. The community's high legal awareness, rooted in religiosity, enhances social solidarity and cohesion.

However, this study has limitations. The study focuses only on West Sumatra, which may limit the applicability of its findings to other parts of Indonesia. Reliance on self-reported data may introduce bias, and the study does not account for economic fluctuations that may affect participation levels and motivation. Longitudinal studies are needed to observe changes over time, and a detailed economic analysis could better explain the economic aspects of sacrificial participation.

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## Conflict of Interest

This article does not contain any conflicts of interest or biases that are detrimental to humanity.

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