

Legal Awareness-Based Religiosity: Unveiling the Segmentation and Motivation 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 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. Furthermore, it was concluded that qurbani participants in West Sumatra have high legal awareness, this can be seen in the high level of understanding and knowledge of the qurbani 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 qurbani performers are not solely related to economic security, but rather to high levels of religiosity and legal awareness.

Keywords: Social Motive; Qurbani Segmentation; Legal Awareness; Religiosity.

Introduction

The acts of qurbani and the level of religious devotion in Islam are interconnected, offering rich subjects for study (Reza, 2013; Wijaya et al., 2021). Qurbani 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 qurbani 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 qurbani purposes. The qurbani law was further refined with Prophet Ibrahim's (peace be upon him) command to qurbani 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 qurbani his son, but Allah intervened, replacing Ismail with a ram. This pivotal moment established the spiritual significance of qurbani, which every Muslim observes on the 10th of Dzulhijjah (Kusnadi, 2022).

This article explores the motivations behind Muslim participation in qurbani worship, considering both economic stability (*ruhaniyyah Maliyah*) and religiosity (Helmiati, 2021; Rusli & Mukhlis, 2023; Said, 2011; Wibowo et al., 2022). 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 qurbani animals and the community's level of religious devotion. In 2018, there was a 7% increase in qurbani 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 qurbani 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 qurbani, and then what the symbolic meaning of animal qurbani 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 qurbani 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 qurbani participants. Siti Nur Azizah (Azizah, 2019) discusses the management of qurbani 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 qurbani. Renny Puspita Sari and Ahmad Cahyono Adi (R. P. Sari & Adi, 2021) delve into the system for determining the quality of qurbani animals in Indonesia using the SAW method. These studies focus on technical aspects and propose new ways of implementing qurbani. Future academic work in Islamic studies should focus on segmentation and tracing the motivations of qurbani 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 qurbani 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 qurbani 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 qurbani worship, segmentation groups participants with diverse needs and behaviors to analyze community differences and meet segmentation criteria (Philip 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 qurbani 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 qurbani 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 (Philip Kotler & Armstrong, 2008; Mulyana, 2019), traditionally linked to consumer behavior, to understand the demographics and psychographics of qurbani participants. By categorizing segments such as geographic, demographic, and psychographic, researchers identify patterns in qurbani 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 qurbani 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 qurbani 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 qurbani animal skin management reveals the link between religious observance and community welfare (Azizah, 2019). Technical aspects like determining animal quality using methods such as Rasulullah are explored (R. P. Sari & Adi, 2021), offering insights into ritual implementation. Integrating market segmentation theory, symbolic analysis, legal studies, and motivation research provides a holistic understanding of qurbani 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 qurbani participants' knowledge, understanding, attitudes, and behavior regarding legal aspects (Soekanto, 2006). This framework structures the examination of legal dimensions in Islamic qurbani 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 qurbani practices and their societal implications within Islamic studies (Soekanto, 2006)..

Method

Based on the explanation above, the level of religiosity and segmentation of qurbani 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 qurbani worship implementation, geographical location analysis, segmentation, motivation, and participant conditions, employing social network analysis. Meanwhile, the quantitative aspect aims to measure the segmentation of qurbani participants in Tanah Datar Regency, Agam Regency, and Lima Puluh 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 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 qurbani meat coupons is the number of individuals in one family.

Results and Discussion

The Implementation of Qurbani Worship in West Sumatra

The discourse on Eid al-Adha worship involves more than just animal qurbani on the 10th of Zulhijjah (Zuhaili, 2011), encompassing a series of pre-planned activities presenting economic opportunities (Ghufron, 2013). Preparation for Eid al-Adha often begins immediately after the current year's celebration, including the procurement of qurbani 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 qurbani

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 Qurbani in West Sumatra



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

Firstly, livestock farmers are crucial as producers of qurbani animals, engaging in meticulous preparations from selection to care, aiming to meet criteria like health and age (Azizah, 2019; R. P. 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 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.

Prospective qurbani participants with sufficient funds often allocate expenses at the time of purchasing qurbani animals. However, for those lacking funds, various models are employed for expense preparation. Participants may save gradually or opt for qurbani 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 qurbani post-Eid al-Adha prayer. Animals are entrusted

to designated individuals until the qurbani, 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, qurbani 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 qurbani 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 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 of Meat Slaughter is an open field near mosques, mullahs, and suraus.

Once the qurbani 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 qurbani 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 qurbani animals are locally sourced. The rest are imported, impacting local producers. Optimizing the role of qurbani 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 Qurbani 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 (Philip 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 (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 (P. 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).

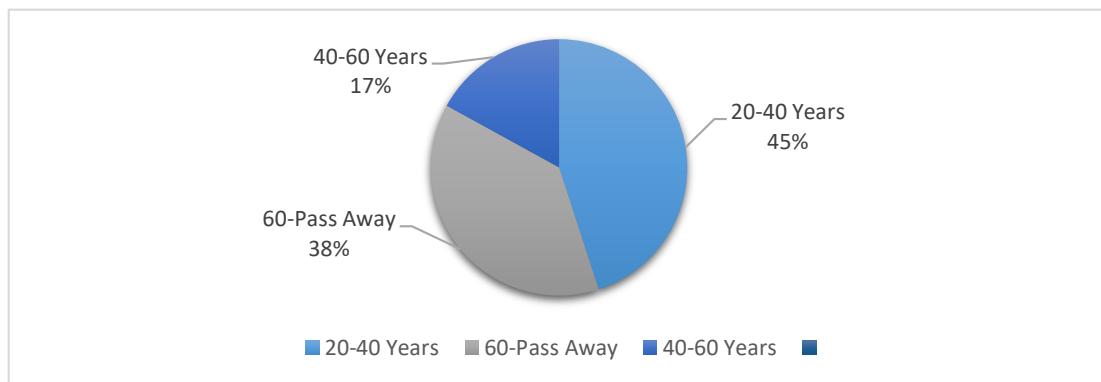
Segmentation, based on standards by Kotler and Armstrong, requires measurability, differentiability, and actionability. This ensures clear, distinguishable segments of qurbani participants in West Sumatra, enhancing service provision and strategy effectiveness. Identifying participant segments involves 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 (Philip 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.

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

Age is a crucial demographic factor influencing qurbani 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 Qurbani Participants in West Sumatra Based on Age



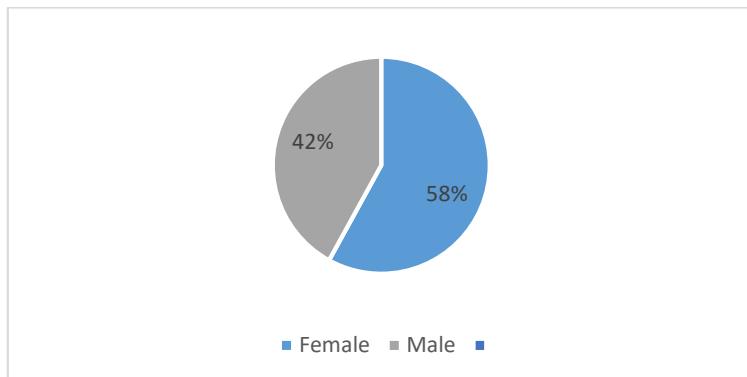
Source: Results of research data processing on segmentation of Qurbani Participants in West Sumatra Based on Age

Based on the diagram above, it can be understood that the largest segment of Qurbani 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 Qurbani 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 Qurbani participants in this age group is lower, alongside lower levels of awareness and religiosity.

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

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

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



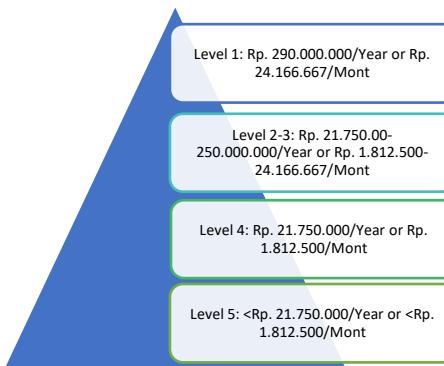
Source: Results of research data processing on segmentation of Qurbani Participants in West Sumatra Based on Gender

Based on the above diagram, it can be understood that the segmentation of Qurbani participants by gender consists of 42% male participants and 58% female participants. The higher number of female Qurbani 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 Qurbani Participants in West Sumatra Based on the Economic Status of the Community

Before delving into the segmentation of Qurbani 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 Qurbani Participants in West Sumatra Based on Average Community Income Levels



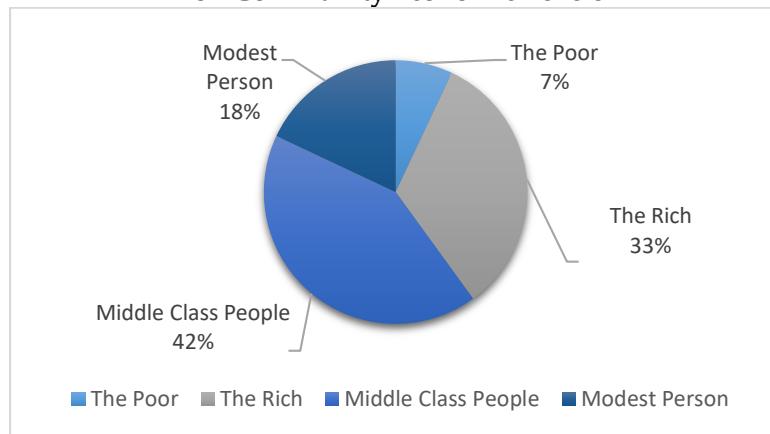
Source: Results of research data processing on segmentation of Qurbani Participants in West Sumatra based on average community income levels

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 qurbani participants in West Sumatra based on their annual income and economic level, as indicated in the field data findings below:

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



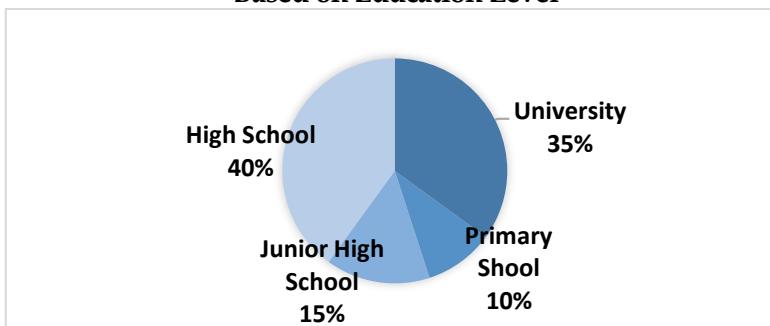
Source: Results of research data processing on Segmentation of Qurbani Participants in West Sumatra Based on Community Economic Levels

The diagram demonstrates that 42% of Qurbani 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 qurbani ritual. Notably, 18% represent the economically modest class, and 7% come from economically disadvantaged backgrounds, highlighting inclusivity in qurbani participation.

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

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

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



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

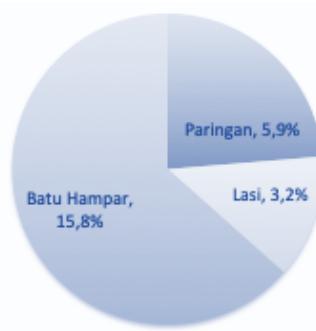
Based on the above diagram, it can be understood that the segmentation of qurbani participants with an elementary school education comprises 10%, qurbani participants with a junior high school education comprise 15%, qurbani participants with a high school education comprise 40%, and qurbani participants with a college education comprise 35%. The higher number of qurbani 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 Qurbani Participants in West Sumatra

The discussion explores the qurbani ritual in West Sumatra, examining its connection with both economic capacity and religiosity among Muslims. It aims to understand the motivations behind qurbani participation, whether driven by economic factors or religiosity. Data reveals a 7% increase in qurbani animals in 2018 compared to the previous year, with 45,650 qurbani animals 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 qurbani 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 Qurbani Participants Based on the Population in the Research Location Nagari



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

The diagram illustrates the percentage of qurbani 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 qurbani activities in Batu Hampar is attributed to each clan's management of the ritual, fostering competition among clans to procure qurbani animals. Using these percentages as a baseline, the average qurbani 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 qurbani cost preparation and lead time. These motivations reflect the significance of qurbani 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 Qurbani Participants based on the Pattern of Qurbani Cost Preparation and the Lead Time for its Preparation in West Sumatra

No	Indicator Variables of Qurbani Participant Motives			
	Time of Intention to Perform Qurbani	The Pattern of Preparing Qurbani Funds	Procedures for Payment of Qurbani Fees	Social Status in Nagari
1.	1-6 months	Unplanned	Cash/one-time payment	Rich
2.	>1 year	Planned	Installments with a fixed amount	Secondary
3.	>2 Years	Planned well in advance	Installments with an irregular amount	Currently
4.	2-5 Years	Planned well in advance	Installments with an irregular amount	Poor

The table outlines different motivations for qurbani participants in Sumatra Barat based on their preparation patterns and lead time. *Firstly*, some participants decide to perform qurbani 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 qurbani participants. The payment of qurbani expenses by these participants is done by saving or creating a dedicated qurbani fund or savings at home, as one of the qurbani 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 qurbani 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 qurbani participants in Nagari Batu Hampar who work as farmers:

"....To prepare the qurbani fund, we consistently allocate a portion of the earnings we receive for Qurbani 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 qurbani fund, we deposit it with the mosque committee." (Interview, September 15, 2019).

The qurbani 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 qurbani participants originating from the middle-class community is higher, amounting to 42% of the total qurbani participants. In general, there are two types of motivations for qurbani participants based on the pattern of preparing the qurbani fund and the lead time for its preparation. These are participants who are economically stable and possess religious awareness of the qurbani practice, and participants who lack economic stability but maintain a high level of religious commitment (Alam et al., 2022). This means their participation in qurbani 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 qurbani participants:

"I am motivated to participate in qurbani after listening to the sermon of my teacher/cleric during religious lectures. In these sermons, it is emphasized that qurbani 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 qurbani with their specific financial preparation patterns and timelines. This means that participation and motivation in carrying out qurbani are not solely related to economic well-being. Instead, it is about obedience to religious Sharia, understanding that qurbani 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 qurbani and how it is linked to Allah's pleasure. They do not view qurbani 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 qurbani animal will serve as a conveyance for its owner in the afterlife may be what drives them to participate in qurbani." (Interview, September 15, 2019).

Legal Awareness of Qurbani 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 (M. N. Sari et al., 2024; 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:

1. 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 qurbani, the types of animals that can be qurbanid, 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 qurbani 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 qurbani 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.

2. 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 qurbani 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.

3. 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 qurbani. 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.

4. 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 qurbani 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 qurbani and ensuring adherence to established rules. Through their efforts, positive attitudes and behaviors towards qurbani are instilled, shaping a community characterized by high legal awareness and commitment to religious teachings.

This profound legal awareness in West Sumatra regarding qurbani 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 qurbani correctly. This heightened legal awareness not only fosters adherence to Sharia but also strengthens social cohesion and solidarity within the community, making the ritual of qurbani 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 qurbani in West Sumatra highlights the meticulous preparation and economic opportunities it creates. Preparations for the following year's qurbani begin as soon as this year's activities end. The study categorized qurbani 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 qurbani 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 qurbani 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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