Sacrificers' Preferences on Selection and Procurement of Sacrificial Animals for Eid al-Adha Celebration

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Abstract. Eid al-Adha is one of the biggest religious celebrations in Indonesia. This study was conducted to determine the profile and activities of sacrificers (shohibul qurban) in selecting and procuring sacrificial animals for the Eid al-Adha celebration. This study was conducted by in-depth interviews with a total of 54 sacrificers in Sleman Regency, Yogyakarta, during the Eid al-Adha celebration in 2019. The data were analyzed using descriptive analysis (number and percentage). This study indicated that most sacrificers were classified as productive age (45.35 years), high school graduates (46.30%), and self-employed workers (50.00%) with an income of IDR 3,357,896 per month. The sacrificial animals were cattle, sheep, and goats with an average body weight of 253.75 kg, 27.80 kg, and 32.80 kg, and the prices of IDR 20,939,962; IDR 2,906,250; and IDR 2,420,000, respectively. The sacrificial animals were mainly purchased from the livestock seller or intermediary seller (38.89%). There were livestock-price differences in the different marketplaces (44.44%) and between Eid al-Adha and the daily period (61.11%). This study concluded that the cattle preferred animal types for group sacrifices, and the sheep had preferred animal types for individual sacrifice. Cattle are usually sacrificed with a joint purchase between sacrificers. Each reason for selecting and procuring the sacrificial animal types was influenced by different motivations, such as financial, animal handling, and local wisdom factors.

Keywords: Consumer's preferences, muslim festival, *shohibul qurban*, slaughter animal, religious festivities

Abstrak. Penelitian ini dilakukan untuk mengetahui profil dan aktivitas para shohibul qurban dalam pemilihan dan pengadaan hewan kurban untuk perayaan Idul Adha, salah satu hari raya keagamaan terbesar di Indonesia. Penelitian ini melakukan wawancara mendalam dengan total 54 kurban di Kabupaten Sleman, Yogyakarta, pada perayaan Idul Adha tahun 2019. Data dianalisis secara deskriptif (jumlah dan persentase). Penelitian ini menunjukkan bahwa sebagian besar kurban berada pada usia produktif (45,35 tahun), lulusan SMA (46,30%), dan wiraswasta (50,00%) dengan penghasilan bulanan Rp 3.357.896. Hewan kurban berupa sapi, domba, dan kambing dengan bobot badan rata-rata 253,75 kg, 27,80 kg, dan 32,80 kg, dengan harga Rp 20.939.962; Rp 2.906.250; dan Rp 2.420.000 masing-masing. Pembelian hewan kurban terutama dilakukan dari penjual ternak atau pedagang perantara (38,89%). Terdapat perbedaan harga ternak di pasar yang berbeda (44,44%) dan antara hari raya Idul Adha dan hari raya (61,11%). Studi ini menyimpulkan bahwa sementara sapi adalah hewan yang disukai untuk pengorbanan kelompok, domba adalah untuk preferensi individu. Sapi biasanya dikorbankan dengan pembelian bersama antar kurban. Setiap alasan pemilihan dan pengadaan jenis hewan kurban dipengaruhi oleh motivasi yang berbeda, seperti faktor finansial, penanganan hewan, dan kearifan lokal.

Kata Kunci: Preferensi konsumen, festival muslim, *shohibul qurban*, penyembelihan hewan, perayaan agama

Introduction

Religious values and practices have a significant influence on economic growth. In Muslim countries, religion is an essential part of society (Satt, 2017). As the largest Muslim country in the world, Indonesia celebrates huge religious celebrations, including Eid al-Adha where the Muslims sacrifice animals (Noviyanti, 2017; Budisatria et al., 2018). It is a religious festivity held on 10 Dzulhijjah or Tasyriq days (Dzulhijjah 11, 12, and 13) for Muslims who do not perform Hajj (Degen and El-Meccawi, 2008; Ibrahim et al., 2019b). The celebration commemorates the sacrifices of the Prophet Ibrahim to slaughter his son Prophet Ishmael as a form of obedience to the command of God. According to His direction, Gabriel substituted a lamb for Ishmael after God was convinced that Ibrahim would sacrifice Ishmael to prove his faith

(Chowdhury and Mostari, 2015; Noviyanti, 2017; Satt, 2017).

The Eid al-Adha festival in Indonesia is also known as Idul Adha or Hajj Holiday. During the Eid al-Adha festival, there are prayers and rituals for the sacrifice. The meat from sacrificial animals is then distributed to low-income families and relatives. At the moment of the celebration, each mosque provides a place for the people who sacrifice the sacrificial animal (sacrificer/shohibul qurban) (Noviyanti, 2017). Not all animals can be used as sacrificial animals. Eid al-Adha is worshipped with some basic Sharia instructions and cannot be changed, reduced, or added. The animals used for sacrifice are camels, cattle, buffalo, sheep, and goats (Abdullah, 2016).

The price and number of livestock have experienced an increase during the Eid al-Adha period. The increase usually occurs three weeks before the celebration, but most buyers go to the market a week before (Ibrahim et al., 2019b). In addition to the animal marketplace, the shohibul qurban was bought the sacrificial animal from the farmers, seasonal sellers, groups of breeders, and brokers (Budisatria et al., 2019; Ibrahim et al., 2019a). Research on the characteristics and behaviors (selection and procurement) of the livestock buyers and/or sacrificers (shohibul qurban) for the Eid al-Adha festival assisted in marketing and the trends of sacrificial animals in society used for such religious celebrations. This research can be used as a database to implement social marketing strategies (Noviyanti, 2017) and biodiversity conservation networks (Foti et al., 2019). The marketing chain, the buyers' preferences for the animal types, and the location to buy the livestock are also crucial for supply management, compliance, and livestock management (Tindano et al., 2017; Ibrahim et al., 2019b).

Previous studies on livestock traders in Yogyakarta reported their activities during the Eid al-Adha period and preferences for the sacrificial animals they sell (Budisatria et al., 2019; Ibrahim et al., 2019a; Ibrahim et al., 2019c). However, to the best of our knowledge, there has been no further study on the dynamics and preferences in the selection and procurement of sacrificial animals based on sacrificers perspectives. Therefore, this study observed sacrificers (shohibul qurban) in Sleman Regency, Yogyakarta, to identify the sacrificers' profiles and their activity in selecting and procuring the sacrificial animals for the Eid al-Adha celebration.

Materials and Methods

The approval to conduct this study was obtained from Animal Care and Use Committee of the Faculty of Veterinary Medicine, Universitas Gadjah Mada, with the ethical clearance number 002/EC-FKH/Int./2019, from the National Political and Unity of Yogyakarta Province with the approval number 074/1850/Kesbangpol/2019, and a letter of recommendation from the Faculty of Veterinary Medicine, Universitas Gadjah Mada number 314/Sain-Vet/VII/2019.

In-depth interviews (Guion et al., 2011) were conducted with a total of 54 sacrificers (shohibul qurban) selected by non-probability sampling with judgmental sampling method in Prambanan District (rural areas) and Depok District (peri-urban areas), Sleman Regency, Yogyakarta Province (Etikan et al., 2016; Etikan and Bala, 2017). The sacrificers or shohibul qurban in this study are individuals (or family) who sacrificed the sacrificial animal during the Eid al-Adha period. The interviewed sacrificers were the family heads of the sacrificial animals' owners. The sample size was determined based on Dworkin's (2012) statement that the recommended minimum sample size for in-depth interviews is 25-30 participants. All interviews were conducted at the Eid al-Adha celebration (August 11-14, 2019). The collected data included sacrificers' demographics, livestock types, livestock prices, purchase

method, and place of purchasing sacrificial animals. The data were analyzed using descriptive analysis (percentage, mean, and standard deviation).

Results and Discussion

Sacrificers' Profiles

Shohibul qurban or sacrificers are people who celebrate Eid al-Adha by sacrificing animals in the Eid al-Adha period. Shohibul qurban usually sacrifices the animals in the mosque or places holding sacrificial animal slaughtering activities during this period. Based on the interviews (See Table 1), most of the respondents were males of productive age. Most of the respondents are high school graduates and self-employed. The income and price are expressed in Indonesian Rupiah (IDR/Rp.) (USD 1 = IDR 14,300 in August 2019). The average income of the respondents is IDR 3,357,896 per month.

Table 1 showed that the average of the respondents was 45.35 years old. The average of the respondents based on the Central Bureau of Stantistics (2017) is included in the productive age, which is between 15 and 64 years. Age has positive and negative effects on an individual's behavior. It can determine the people's different responses towards the events in their lives and the rational decision. It has a positive correlation with creativity and adaptability. The younger the people are, the faster their adaptability and responsiveness in their activities, especially in communication and understanding (Khan et al., 2018; Aldosari et al., 2019; Ibrahim et al., 2021).

Most shohibul qurban were male (81.48%), and they were the heads of the family. The head of the family plays a vital role in determining the families' activities and decides the sacrifice in the family. The average number of family members is four people: a father, a mother, and two children. The number of family members also affects the daily spending in the family, and the livestock types and prices bought for sacrifice. The more family members have, the

more life burdens the family must bear (Tadesse, 2019).

Table 1. Demographics of the Sacrificers

Parameters	Value
Respondents (people)	54
Age (year)	45.35±14.13
Genders (%)	
Male	81.48
Female	18.52
Family Members (people)	3.95±1.11
Formal educations (%)	
Unfinished school	7.41
Elementary school	11.11
Junior High school	9.26
Senior High school	46.30
University	25.93
Main jobs (%)	
Farmers	11.11
Entrepreneurs	50.00
Labors	12.96
State civil apparatus (ASN)	9.26
Others	16.67
Income (IDR per month)	3,357,896

Education has a vital role in adopting various things because educated people have more ability than uneducated people (Khan et al., 2018). Table 1 showed that nearly half of the respondents were high school graduates (46.30%), followed by university graduates (25.93%). It shows that the education level of sacrificers in this study was generally adequate. Education level will affect the level of their knowledge and insights. Education level will also affect their ability for doing jobs and earning income (Rahmah and Somanjaya, 2019; Supriyanto et al., 2019).

Half of the respondents were self-employed (50.00%) with a small fraction of civil apparatus (9:26%). The average income of the respondents was Rp. 3,357,896 per month. The average revenue per month of the respondents was higher than the provincial minimum monthly wage of 2019 in Yogyakarta and Sleman, i.e., IDR 1,570,922.73 and IDR 1,701,000, respectively (Regional Office of Man Power and Transmigration Department of Special Region of Yogyakarta, 2019). The jobs determined the amount of income received by the family. The income per month affected funding allocation

for sacrifice every year. The sacrificial livestock types, weights, and prices of the higher-income people are usually higher than those of the lower income.

Sacrificial Animal Types

The sacrificial animal types are presented in Table 2. Most shohibul qurban sacrifice was made in form of money collected by a group of 7 to 28 people starting from IDR 750,000 to IDR 3,500,000 per person (Table 2). While most of the groups consist of seven people, those groups with 7+ will sacrifice the animals on behalf of 7 people, and the rest was for the following year.

Despite most sacrificers contributing money (61.11%) (Table 2), they still have to sacrifice cattle.

Table 2. The sacrificial types by sacrificers (*shohibul qurban*)

Parameters	Value
Respondents (people)	54
Types of sacrifice (%)	
Livestock	38.89
Money	61.11
Sacrificial animal types (%)	
Sheep	25.93
Goat	16.67
Cattle	57.41
Animals' weight (kg)	
Sheep	27.80±6.83
Goat	32.80±10.45
Cattle	253.75±55.95
Animals price (IDR/head)	
Sheep	
Min-Max	1,750,000-4,000,000
Mean±Std.Dev.	2,906,250±646,107
Goat	
Min- Max	1,500,000-3,600,000
Mean±Std.Dev.	2,420,000±779,102
Cattle	
Min-Max	14,875,000-24,500,000
Mean±Std.Dev.	20,937,962±2,194,032

Sacrifice with money means that the shohibul qurban gave money to the committee of animal sacrifice to buy the cattle. Joint ventures to purchase livestock for Eid al-Adha celebrations are a new trend in Yogyakarta because people may not have time to buy the cattle or find it challenging to buy personaly; therefore, they entrusted the committee with sacrificial animals.

In some mosques, they deliberately provided livestock procurement services to facilitate shohibul qurban. Some mosques also held a joint program to buy livestock to sacrifice. The formation of a committee could centralize the process of performing sacrificial worship. Therefore, the sacrificial meat could be distributed evenly (Mahmudi and Rini, 2015).

Table 2 showed that most of the respondents (57.41%) slaughter cattle, followed by sheep (25.93%) and goats (16.67%). The highest percentage of sacrificial animals was cattle but it was not as many as sheep because the respondent sacrificed cattle in a group of at least seven people (Table 3). There was also a mosque that managed 28 people to have one cattle which was still on behalf of 7 people in one period of sacrifice, and the following 21 people took the turn in the next year's sacrifice. It was the case so each person would only need to pay a small amount of money in one period, but they must stay in the group for four periods until all members have their turns. In the procurement of sacrificial animals, as Abdullah (2016) described, a goat or a sheep to sacrifice may come from one person who either buy or raise the animal himself. Therefore, the reward covered the entire family of shohibul qurban. The same rules apply with cattle or a camel in which the source of procurement could only be derived from a maximum of seven sacrificers, and the rewards covered the families of seven sacrificers (shohibul qurban).

Historically, the primary sacrificial animal is the camel, followed by cattle, sheep, and goats for the sacrifice of one person, then followed by camel and cattle for a group (Abdullah, 2016). In this study, the sacrificers selected sheep as sacrificial animals because they raise the livestock, set the price and adjust the capability by themselves in order to provide animals that is affordable, easily located, frequent and practical handling, and plenty of choices. Muslims belive that the sheep was a type of livestock slaughtered by Ibrahim and not goat or cattle.

The people can ride the sheep by themselves in the hereafter, and it is hard to have cattle contributed by a group of people because they would only ride the tail. For sacrificers of a goat argued that the goat was easy to find, handled, affordable, already accustomed to sacrifice, and they raised it by themselves. All sacrifices with cattle in this study were in groups (Table 3). The reason to sacrifice the cattle was that it can be done in groups to obtain more meat. Beef is believe to not causing high blood pressure and it does not smell, and quick to cook. Also, the mosque board releases the invitation and recommendation to sacrifice cattle. There is satisfaction to sacrifice cattle. Abdullah (2016) stated that according to the agreement of the Muslim scholars (ijma'), the sacrificial animals could only be taken from livestock (An-na'am). They also agree that the most primary sacrificial animal is the camel, followed by cattle, buffalo, goat, and sheep. Camels and cattle bring more benefits to the poor by producing more meat than goats or sheep. The sacrificial livestock have an average weight of 27.80 kg (sheep), 32.80 kg (goat), and 253.75 kg (cattle). The average prices were IDR 2,905,250 (sheep), IDR 2,420,000 (goat) and IDR 20,937,962 (cattle) (Table 2). The body weight, age, and sex are the characteristics of animals preferred by the buyers. It contributed to the higher price and was associated with buying and the location of the marketplace (Ahmad et al., 2019).

Animals that will be sacrificed should be in the best condition, quite aged, and not disabled. Four criteria illegitimate for sacrificial animals were defective eyes, lame, and skinny without fat. The sacrificial animals should have lost their incisor (*musinnah*). It is allowed to use one-year-old sheep (*jadzz'ah*) if challenging to find *musinnah*. The meaning of *musinnah* is when the livestock reach five years old (camel), two years old (cattle), one-year-old (goat), and six months to one-year-old (sheep). In other words, the sacrificial animals should not be infertile (Cholili, 2016). Since purchasing purpose determines the

livestock price, livestock for Eid al-Adha celebration has a higher price. Furthermore, the farmers can use market strategies to maximize revenue or profit (Ahmad et al., 2019; Ibrahim et al., 2019b).

Table 3. The profiles of sacrificial animals for cattle type

Parameters	Value
Total sacrificers who used cattle livestock (people)	33 (61.11%)
Sacrifice individually or in a group? (%)	
Individual	0.00
In a group	100.00
In a group (people)	
Min-Max	7-28
Mean± Std. Dev.	8.10±4.05
Price in a group (IDR/person)	
Min	750,000-3,500,000
Mean± Std. Dev.	2,875,892±617,022

Shohibul qurban sacrificed individually with sheep and goats, while those who sacrificed cattle are in group (Table 2). Some reasons for sacrificing individually include feeling more comfortable, raising livestock by themselves, higher financial ability, higher satisfaction, stability, and the belief that they would ride their livestock in the hereafter. On the other hand, some reasons to respondents sacrificed in a group were to obtain more meat, to get more affordable price, to acrfice their own livestock, to avoid high price, to get more convenient, could not buy their own yet, and relieve to sacrifice. Following Abdullah's study (2016) relating to meat distribution, the meat from the sacrifices was basically for alms or charity. However, sacrificers (*shohibul qurban*) were also entitled to receive the sacrificial meat and consume it. Then the meat was distributed to the poor people who deserved it.

Procurement of Sacrificial Animals

The behavior of consumers varied with the degree of involvement and religiosity (Bukhari et al., 2019). Religiosity affects various aspects of life, work, and daily activities of Muslim consumers and Islamic businesses. Consumers' ethical beliefs and behavior impacted religiosity,

consumers' choice of indemnity services, the tourism experience, the form and place of fitness exercises for Muslim women, and decisions about certain taboo products (Floren et al., 2019). According to Torlak et al. (2018), the selection of sacrificial animals prepares the religious celebration and ritual. The decision was formed by three factors, namely livestock, buyers, and sellers. In selecting sacrificial animals, people have some motivation, namely financial opportunity, the practice of a range of selection, agreement with partners in making selections, cultural preference, and risk avoidance.

Table 4. The procurement of sacrificial animals

Parameters	Value
Way to purchase (%)	
Raising the livestock by themselves	3.70
Purchasing without assistance	46.30
Ask for assistance	50.00
Purchased from (%)	
Raising the livestock by themselves	3.70
Neighbors/ breeders	27.78
Animal market	18.52
Seasonal sellers	11.11
Livestock sellers	38.89
Are there price differences? (%)	
Yes	44.44
No	1.85
Unknown	53.70
The price difference (IDR)	745,833.33

Most of the sacrificers (50.00%) purchased the sacrificial animals by asking for assistance from the mosque management or the committee of sacrifice (Table 4). *Shohibul qurban*, who bought by selecting their own, felt more satisfaction, practical, not complicated, purer ritually, and knew the condition of livestock directly. Sacrificers who purchased with assistance argued that they did not have time and place, saved more time and energy to get better livestock, already joined a group and felt convenient, and considered that the *takmir* had more knowledge about the sacrificial animals' requirements. Most sacrificial animals were bought from livestock or intermediary sellers (38.89%). Half of the sacrificers (53.70%) said there were differences in the livestock price

in different places, with an average price difference of IDR 745,833. According to Ahmad et al. (2019), the marketplace or market location is essential to determine livestock prices. It demonstrates that the consumer can choose a suitable marketplace for a fair price. Besides, the sellers could get benefits if they carefully select the marketplace. Pilar *et al*. (2019) identified the characteristics of customers' motivation to visit the market: product orientation, personal social-responsibility orientation, entertainment, emotional orientation, and alternative orientation.

Table 5. The livestock-price differences in the Eid al-Adha period and daily

Parameters	Value
Is there any livestock-price difference during the Eid Al-Adha period and daily? (%)	
Yes	61.11
No	1.85
Unknown	37.04
Price differences (IDR/head)	
Sheep	
Min-Max	200,000-500,000
Mean	283,333
Goat	
Min-Max	100,000-700,000
Mean	433,333
Cattle	
Min-Max	200,000-4,000,000
Mean	1,821,428

Islamic marketing has a significant impact on the characteristics of Muslim consumers and therefore, their critical choices about specific products and services (Floren et al., 2019). Most of the sacrificers (*shohibul qurban*) said that there was a livestock price difference in the Eid al-Adha period compared with the daily (61.11%), and the price differences were IDR 283,333 (sheep), IDR 433,333 (goat), and IDR 1,821,428 (cattle) (Table 5). The previous study reported that the number of livestock slaughtered during the Eid al-Adha period was higher than the daily (Noviyanti, 2017). Sheep sold in the Eid al-Adha period was 127% more than the daily, and the number of livestock sold was 182% more than the daily. The price and bodyweight of the sheep also experienced a rise

of 69% and 35%, respectively, in the Eid al-Adha period (Budisatria et al., 2008). The livestock producers could increase their profitability by targeting the livestock sales based on weight, marketing location, age, sex type, and selling time, especially in the Eid al-Adha period (Ahmad et al., 2019).

Conclusions

This study concluded that the cattle preferred animal types for group sacrifices, and the sheep had preferred animal types for individual sacrifice. Cattle are usually sacrificed with a joint purchase between sacrificers (*shohibul qurban*). Each reason for selecting and procuring the sacrificial animal types was influenced by different motivations, such as financial condition, animal handling, and local wisdom factors.

Acknowledgments

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