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Animal Sacrifice (Qurban) Determinant Factors of Tuatunu Population in Pangkalpinang's City

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Abstract: This article intends to find an answer to the high level of community participation in Tuatunu Urban Village in the City of Pangkalpinang, Bangka Belitung Islands Province in the animal sacrifice (qurban) during the Eid al-Adha feast day. Tuatunu Urban Village only has a population of approximately 9,000 inhabitants and the average livelihood of its inhabitants is as pepper, rubber and pineapple farmer. But in 2019 Eid al-Adha the level of participation of the people who follow the animal sacrifice from the five mosques in this area is highest when compared to the seven sub-districts in the Municipality of Pangkalpinang. Tuatunu Urban Village sacrifices approximately 32 cows at 2019 Eid Al-Adha, where seven people bear one cow. This Urban Village celebrates Eid al-Adha like Eid al-Fitr where residents visit each other's neighbors. This article is the result of quantitative research with the dependent variables of motivation and the independent variables of religiosity, generosity, avoid harm, and social status. This study found that the variables that influence the motivation to animal sacrifice the people of Tuatunu Village are the factors of religiosity, social status and avoid harm while the elements of generosity do not significantly influence the motivation to sacrifice.

Keywords: Animal Sacrifice (Qurban) Motivation, Religiosity, Generosity, Avoid Harm, Social Status

Introduction

Eid al-Adha, which is a Muslim holiday, is marked by the slaughter of sacrificial animals as part of the worship that is carried out on Eid al-Adha. (Khaeriyah, 2016) In the time of the Prophet Muhammad, the Eid al-Adha feast was more celebrated than the Eid al-Fitr. It is not the same as today that Eid al-Fitr is more famous than Eid al-Adha. (Mahfud, 2014) Takbir even celebrates the day of victory on the Eid al-Adha feast carried out more than one day (during the day of Tashriq), while on Eid al-Fitr the Takbir is only carried out for one day.

The animal sacrifice today is not only an embodiment of worship for Muslims, but the animal sacrifice is now a symbol of the stability of one's social status in the central community in economic terms. It is not uncommon to classify those who can sacrifice themselves with cows or those who can sacrifice themselves with goats. (Rohimi, n.d.) Mukh. Imron Ali Mahmudi and Hartati Sulisty Rini revealed that animal sacrifice worship could be an embryo for the formation of social identity in the community, the different methods of socializing animal sacrifice conducted by the animal sacrifice committee towards people with upper social strata and lower social levels as proof of this statement. Sacrificial socialization methods that distinguish this class according to researchers can be the embryo of social status identity formation in society. (Mahmudi and Rini, 2015)

Imanda Firmantyas Putri's research found a significant influence between animal sacrifice education on the level of religiosity of Agus Salim Middle School Semarang students. The substantial effect observed in this study was quite high at 89% (coefficient of determination). T-test results of this study with a significance value of 5% (95% confidence level) also found a significant favorable influence between the variables of animal sacrifice education and the level of religiosity of Agus Salim Middle School Semarang students. (Putri, 2015)

Muhammad Iqbal Ansari on the results of his research revealed that religious routines carried out at SDIT Ukhuwah Banjarmasin students were able to foster student religiosity in the school. Spiritual methods are practiced in this brotherhood SDIT students are divided into a term of days, weeks, months, and years. The distribution of qurban meat practiced by school students in the annual religious routine. This study also found that the role of students in distributing sacrificial lamb not only fostered student religiosity but also fostered a caring attitude towards others. (Ansari, 2016) Arbi in his research expressed the same opinion that the qurban animal payment program was able to improve the teachers'

social piety competence in teaching. In its search, this research revealed that community-based learning education could improve the quality of Islamic religious education in schools.(Arbi, 2018)

Ziasma Haneef Khan, PJ Watson, and Zhuo Chen in a study conducted in Pakistan with 156 respondents from the students stated that religiosity played an essential role in the implementation of animal sacrifice worship according to the respondents.(Z. H. Khan, Watson, & Chen, 2015) Consideration of obedience to religious orders is the dominant factor that makes people want to sacrifice based on this research.

Sacrifice worship by setting aside possessions through almsgiving in the form of sacrificial animals is an embodiment of philanthropy which theoretically is giving in the way of alms without expecting rewards, serving with no strings attached and making associations with no strings attached because they want to help others in need. The term philanthropic equation in English is *charity*. Implementation of philanthropy in Islam is on zakat, infaq, alms, and endowments.(Amar, 2017) Sacrifice is included in the category of almsgiving by those who sacrifice because by sacrificing he gives away their property without self-interest. Oussama Benayad added that animal sacrifice worship in Islam is a form of gratitude and obedience to Allah's commands as exemplified by Prophet Ibrahim, animal sacrifice is also one of the kinds of charity practiced by Muslims for offering animal sacrifice meat to the poor. (Benayad, 2018) Muhammad Shoaib Khan and Anwaar Mohyuddin in their research say qurban is an expression of gratitude and form of individual piety.(M. S. Khan & Mohyuddin, 2013)

Animal sacrifices made on Eid al-Adha is the most preferred one of the primary worship in Zulhijjah and perform sacrifices in prayer is based on the hadith Hakim, Ibn Majah and Tirmizi will bring happiness and joy. While in the hadith reported by Ahmad and Ibn Majah also said that each strand of fur from 24 animals that sacrificed would be suitable for people who sacrifice an animal in the month of Zulhijjah. Jayusman, 'Tinjauan Hukum Islam terhadap Ibadah Kurban Kolektif', Al-'Adalah, vol. X, no. 4 (2012), pp. 435–446. Based on these two traditions there is wisdom that people who perform animal sacrifice worship will get happiness and happy people usually are people avoiding harm and danger.

Kartini in her research revealed that there was an opinion of the people that if they did not sacrifice, they would be harmed so that among the people the purpose of the sacrifice is to prevent themselves from being damaged. (Kartini, 2015) Enyinna S. Nwauche in her research in Tanzania, Mali, Senegal, and South Africa stated that more than half of the population surveyed believed that sacrifices made to their ancestors would protect themselves from all danger and harm.(Nwauche, 2017)

The implementation of animal sacrifice worship on Eid al-Adha is not only an impact on the observance of religious orders and social relations. It turns out that the application of animal sacrifice worship also influences the economic growth of rural communities and maintains a steady increase in the number of livestock in rural areas.(Hussain and Khan, 2009)

Tuatunu Village in the Municipality of Pangkalpinang, Bangka Belitung Islands Province in 2019, community participation in the sacrifice is exceptionally high, because in the village where the majority of farmers can sacrifice up to 32 head of cows. Sacrificial worship conducted by the community of Tuatunu Village, Pangkalpinang Municipality, Bangka Belitung Islands Province is quite a concern because many cows are sacrificed even though economically the profession of the population is mostly pineapple, pepper, and rubber farmers. In Bangka Belitung the pineapple production center is in this village, and the pineapple produced by this village is also sent to areas outside the Bangka Belitung Islands Province. It is the reason for this theme and location to be chosen as research objects.

Meaning of Animal Sacrifice (Qurban)

Qurban, which in Arabic means close, close (Sugandi, 2016) or almost is rooted in the word *qaruba-yaqrabu-qurban*. In other Arabic versions of the word synonym animal sacrifice is also said with *udhiyyah* which means the slaughtering of sacrificial animals intending to get closer to the Creator of Allah Subhanahu Wa Ta'ala. This animal sacrifice worship can be done the 10th - 13th of the month of Dhul-Hijjah. (Nur Hadi, 2018)

From the etymological version of animal sacrifice, it is slaughtering of animal sacrifice which is carried out during Eid al-Adha. The use of the word Adha in Eid al-Adha according to Wahbah az-Zuhaili is related to the time of the slaughter of sacrificial animals which at dhuha (when the sun begins to move up from the starting point of its rise). (Zuhaili, 1989) Traditions that developed in the community animal sacrifice animals on the 10th of Dhul-Hijjah at dhuha time after the Eid al-Adha prayer, and the following day on the 11th-13th of Zulhijjah. Muslim families on this Eid al-Adha feast

slaughter animal sacrifice animals and share them with their closest relatives, friends from family and to the poor. (Akhtar & Varma, 2012)

Qurban was first practiced by the two sons of the Prophet Adam, Qabil and Habil when both of them "competed" to marry Iklima. Al-Qur'an in surah Al-Maidah verse 27 says:

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا ۖ فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ ۚ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ۚ ۲۷﴾

Al-Kasysyaf's interpretation state that Habil and Qabil are both sons of the Prophet Adam. God conveyed his revelations to the Prophet Adam to marry his two sons. Candidates for Qabil and Habil are beautiful women named Iklima. But to be able to propose Iklima, Qabil and Habil must compete by offering animal sacrifice. The winner of this competition is when Allah accept the sacrifice. The winner of the match was Habil, and the sacrifice offered by Habil was approved, making Qabil unacceptable with the results of this competition which made him even more spiteful and angry, which eventually killed him.

In its history, the animal sacrifice worship between Qabil and Habil is a competition to woo Iklima, the future wife. But, the essence of animal sacrifice itself according to Az-Zamakhshari in Tafsir al-Kasysyaf is worship whose purpose is to get closer to Allah. The shape of prayer is a charity to the poor and needy who need to consume the meat. (Zamakhshari, 2006)

The Koran in Surah Ash-Shaffat verses 102-107 say the story of sacrifice:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا فِي الْمَنَامِ إِنِّي أَرَىٰ ذَبْحًا فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَاقَبْتُ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ۚ ١٠٢ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ١٠٣ وَنَدَيْتُهُ أَنْ يَا بُرْهِيمُ ١٠٤ قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكْ نَجْزِي الْمُحْسِنِينَ ١٠٥ إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ ١٠٦ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ١٠٧

In this verse, the Prophet Abraham dreamed of slaughtering his son Ismail, from the dream he obtained Prophet Ibrahim realized there was an order to sacrifice by killing his son. Finally, the vision was conveyed to his son Ismail. Because his son Ismail was a child who obeyed Allah's command, so Ishmael agreed to the commandments of God delivered through the dream of his father, Ibrahim. (Shihab, 2012)

When the slaughter procession where Ishmael is already lying on the ground, Allah in his majesty replaced Ishmael with a healthy and well-built sheep. With the greatness and power of Allah, the Prophet Ismail was saved and replaced by a sheep. (Ash-Shiddieqy, 2000) Based on the story of "slaughtering," this is interpreted as an obligation to perform animal sacrifice worship on every Eid al-Adha for Muslims who can sacrifice.

Research Methodology

This research is quantitative. Quantitative research methods are research with the stages of formulating research problems, conducting research model preparation, finding research data, obtaining solutions, testing 42 utions, analyzing research results, and applying research results. (Kuncoro, 2011) The quantitative analysis used in this study is multiple regression analysis with four independent variables and one dependent variable.

In quantitative research, populations and samples to be used must be measured. Community is the whole element of the object being targeted in a study can be people, objects, transactions, symptoms, values, events and so on. (Machfudz, 2014) The population is the subject of research on a large scale total. While the research sample is a small-scale research subject that is part of the study population. (Riduwan, 2012) The community in this study were participants who contributed to the

animal sacrifice in Tuatunu Village, Pangkalpinang, Bangka Belitung Islands Province. If seen by the number of cows that sacrificed five existing mosques in the village of Tuatunu Pangkalpinang numbering 32 cows and one cow repaid by seven people, then the population who participated animal sacrifice cow around 224 people. By using the Slovin formula through the significance of 5%, the sample obtained for this study was 143 people. Here is the calculation using the Slovin formula:

$$n = \frac{N}{N d^2 + 1}$$

The formula's description is:

n = Samples to be used

N = total population

d² = Precision (in this study using 5%). (Riduwan and Akdon, 2013)

The calculation:

$$n = \frac{224}{224 \times 0,05^2 + 1}$$

$$n = \frac{224}{1,56}$$

$$n = 143,5$$

The sample selection of this study uses a *purposive random sampling* method which is a method of determining samples based on the competencies of the example by the research theme. (Martono, 2012) So, this *purposive random sampling* method is a method of random sampling, but still considers the competence of samples taken per the topic of this study, or terms of Suharsimi Arikunto also said by determining the sample based on the specific purpose of an investigation. (Arikunto, 1998)

The variables of this study divide into the dependent variable, the motivation of the sacrifice and the independent variable, namely religiosity (x1), social status (x2), generosity (x3), and avoiding harm (x4). The formula of these five regression models variables are:

$$Y = \alpha + b_1 X_1 + b_2 X_2 + b_3 X_3 + b_4 X_4 + \varepsilon$$

Y = Motivation to sacrifice

α = Constant

β₁ - β₅ = Coefisien determination

X1 = Religiosity

X2 = Social Status

X3 = Generosity

X4 = Avoiding Harm

The data used in this study are primary data obtained through research questionnaires that were answered by respondents who participated in the sacrifice of cattle in Tuatunu Village, Pangkalpinang Municipality, amounting to 143 people. Data collection method used in this study was a questionnaire with Likert scale where there are 26 statements of five variables tested in this study.

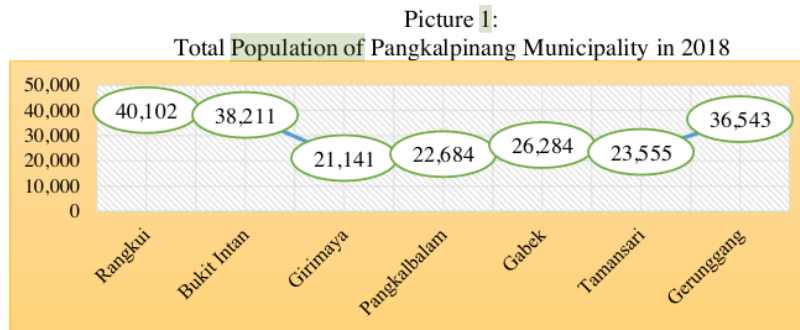
The primary data of this study were obtained from questionnaire answers distributed to respondents which were used as research data before this data was used in regression testing and hypothesis testing; then the information is first tested for validity and reliability. The data used is said to be valid if it can measure what should be measured in a study. If it turns out the data used is not able to measure what should be measured in a survey, then the data is certainly not useful. Mudrajat Kuncoro quoted Sekaran as saying that validity is divided into three types, namely content validity, criteria validity, and construct validity. (Kuncoro, 2009)

The regression model used in this research is multiple regression with processing applications SPSS version 9. After tested the validity and reliability of the data obtained through the

questionnaire, then performed classical assumption with normality test, multicollinearity, autocorrelation and heteroscedasticity test. Later in the final step, the research data was tested with a hypothesis test consisting of the T-test, the F-test and the coefficient of determination test (R²).

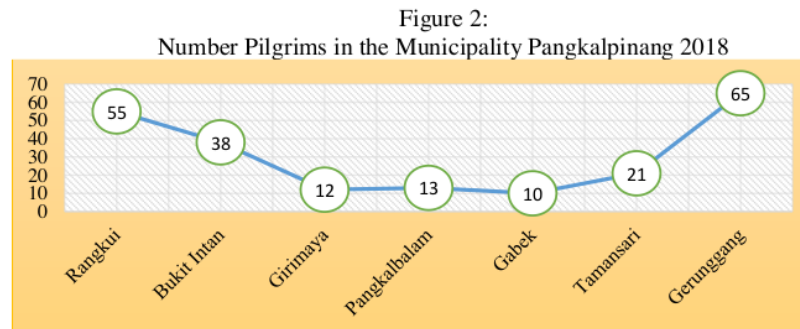
Get to Know Tuatunu Village

Tuatunu Urban Village, which is the location of this research object is located in Gerunggang District, Pangkalpinang Municipality, which is the capital of the Bangka Belitung Islands Province. Pangkalpinang Municipality consists of seven districts with Rangkui and Bukit Intan Districts as the most populous districts. While Gerunggang District is the third most populous population in the Municipality of Pangkalpinang. (Badan Pusat Statistik Kota Pangkalpinang, 2019) In detail about the people in the Municipality of Pangkalpinang can be seen in the following figure:



Source: BPS Municipality of Pangkalpinang, 2019.

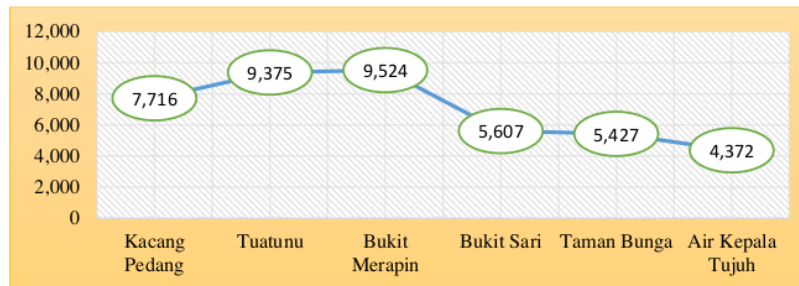
District of Gerunggang where Tuatunu village is part of this district is a religious area; it is marked with the number pilgrims of this district, even to the Municipality Pangkalpinang contributor pilgrims highest hajj originated from the District Gerunggang. (Badan Pusat Statistik Kota Pangkalpinang, 2019) The following picture shows the proof:



Source: BPS Municipality of Pangkalpinang, 2019.

If detailed per village the population in the Gerunggang District is as follows:

Figure 3:
Total Population of Gerunggang District in 2017



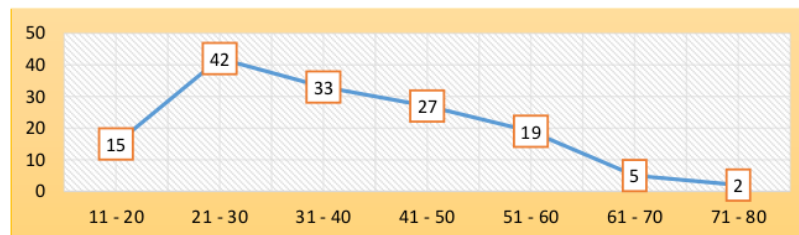
Source: B PS Pangkalpinang Municipality, 2018 .

Bukit Merapin Urban Village with a population of 9.524 people as the capital of Gerunggang District occupies the first area of the most populous region in Gerunggang District in 2017 while Tuatunu Urban Village with a population of 9.375 inhabitants ranks second as the most populous area. (Badan Pusat Statistik Kota Pangkalpinang, 2018) Based on data obtained from the Tuatunu urban village office, the people of Muslims is 99%. (Kelurahan Tuatunu Indah, 2019) From the data collected from the Tuatunu village office, information is obtained that the majority of the people of Muslims is the first capital to be an animal sacrifice worship participant in Tuatunu village.

Research result

The instrument used to collect data in this study was a questionnaire. The research questionnaire was filled by 143 samples, with ages ranging from 11 - 80 years. For more details, the age group division that fills this questionnaire can be seen in the following figure:

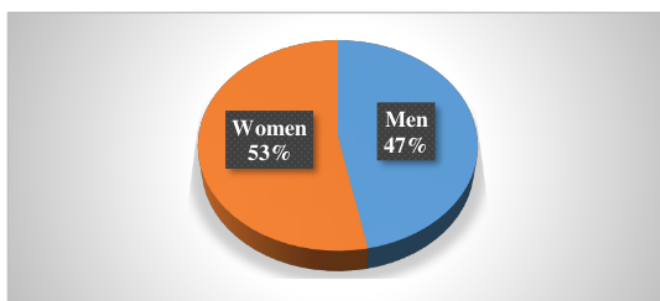
Figure 4 :
Ages of Questionnaire Filled Respondents



Source: Processed Research Data

The age group that most filled out the questionnaire in this study was the age range 21-30 years with a total of 42 people, while the age group that filled out the least questionnaire was the age range 71-80 years with the number 2 people. From the age division, it is seen that the population who most participated in the animal sacrifice at the Eid al-Adha feast in Tuatunu Village, Pangkalpinang, was residents in the age range of 21-30 years. Meanwhile, if viewed based on gender differences, the following data show:

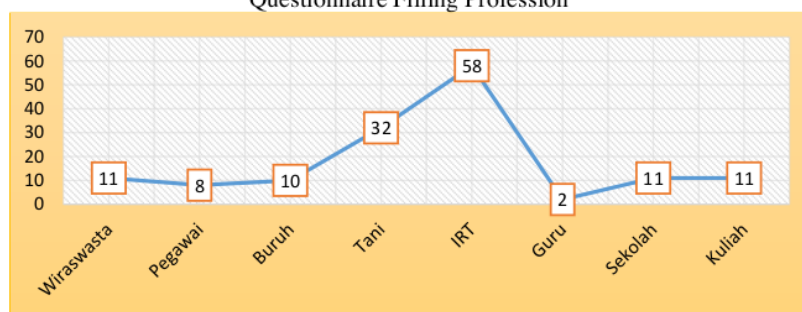
Figure 5 :
Distribution of Respondents by Gender



Source: Processed Research Data

Based on gender, the respondents who mostly filled out this questionnaire were women by 53%, while the remaining 47% were from men. Whereas based on the profession of the inhabitants of Tuatunu Village, Pangkal Pinang Municipality who participated in animal sacrifice can be seen in the following data:

Figure 6 :
Questionnaire Filling Profession



Source: Processed Research Data

The professions and groups that filled the questionnaire the most were housewives with a total of 58 people, while the profession that filled the questionnaire the least. Based on the occupations that fill in the survey, it can also be analogous that the jobs and groups that mostly attend the animal sacrifice worship are housewives and farmers. The job of a farmer in Tuatunu Village is indeed one of the principal occupations in the community, the crops produced by the people of Tuatunu Village are pineapple, rubber, and pepper.

There are 26 items of statements prepared in this study questionnaire. The total of 26 comments was divided into five research variables, namely four independent variables and one dependent variable. Details of the 26 statements in this research questionnaire are divided into 6 comments for the animal sacrifice motivation variable (Y), 6 comments for religiosity variable (X1), 4 comments for social status variable (X2), 6 comments for generosity variable (X3), and 4 comments for the avoidance of harm variables (X4).

Before being used in data processing, a 26 point statement that tested the validity and reliability with the help of SPSS version 26. The purpose of conducting this validity and reliability test is to measure the validity and reliability of measurements made without errors, the questionnaire that has passed the validity and reliability test is a stable and consistent questionnaire in assessing a concept and theory and maintaining the quality of data correctness. (Sekaran, 2003)

The validity test of this study used the Pearson Product Moment Correlation theory by comparing the values of r arithmetic and r tables. If the value of r count > r table then the data tested is considered valid. (Priyatno, 2014) The r table of this study was obtained from the r table

of Product Moment r value with N = 143 and a significance level of 5%, so the r table value was obtained for 0.1631. The results of the validity test of the data of this study are:

Table 1:
Questionnaire Validity Test

No	Item Questions	R Calculate	R Table	Decision
1	Q1	0.082	.1631	Invalid
2	Q2	.204	.1631	Valid
3	Q3	.383	.1631	Valid
4	Q4	.346	.1631	Valid
5	Q5	0.190	.1631	Valid
6	Q6	-0.094	.1631	Invalid
7	Q7	-0.059	.1631	Valid
8	Q8	0.063	.1631	Invalid
9	Q9	0.530	.1631	Valid
10	Q10	-0.036	.1631	Invalid
11	Q11	.354	.1631	Valid
12	Q12	.398	.1631	Valid
13	Q13	0.310	.1631	Valid
14	Q14	.273	.1631	Valid
15	Q15	0.315	.1631	Valid
16	Q16	0.294	.1631	Valid
17	Q17	0.317	.1631	Valid
18	Q18	.479	.1631	Valid
19	Q19	0.330	.1631	Valid
20	Q20	0.440	.1631	Valid
21	Q21	0.513	.1631	Valid
22	Q22	0.528	.1631	Valid
23	Q23	0.654	.1631	Valid
24	Q24	0.579	.1631	Valid
25	Q25	0.607	.1631	Valid
26	Q26	0.567	.1631	Valid

Source: Processed Research Data

Of the 26 statement items tested through the validity test, only 21 statement items were declared valid because the value of R Calculates > R Table. While five-item statements that are not valid. That exists in point statement to 1, 6, 7, 8, and 10. From 5 items invalid statement is divided into two pieces on the statement of the variable Y and the third item on the statement religiosity variable (X1). Meanwhile, as many as 21 valid statement items were spread to the five variables tested in this study.

After conducting a validity test, the next step is to do a reliability test of 21 items of valid statements after the validity test. The reliability test results in this research data are:

Table 2:
Overall Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.758	21

Source: Processed Research Data

The data reliability test of this study used the method of seeing the value of Cronbach's Alpha by comparing the amount of Cronbach's Alpha with a value of 0,60. If the Cronbach's Alpha value >

0,60 then the data tested is declared reliable. The overall amount of Cronbach's Alpha data of this study is seen at $0,758 > 0,60$; therefore, 21 items of the statement in this study are stated to be reliable. (Priyatno, 2014) In addition to seeing Cronbach's Alpha values in general, for reliability testing it can also be seen Cronbach's Alpha per item items, namely :

Table 3 :
Per-Item Statement Reliability Tests
Item-Total Statistics

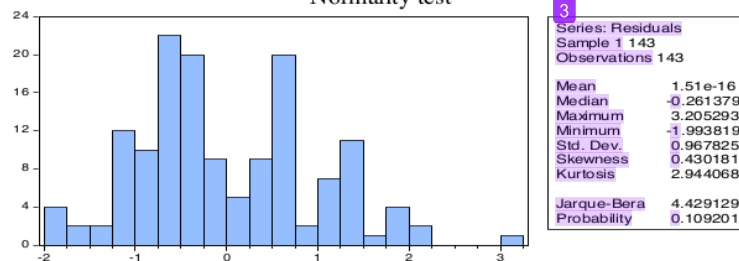
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Deleted Item
q2	72.42	33,471	-,016	,764
q3	72.98	32,556	,146	,758
q4	74.79	29,195	,284	,756
q5	73.17	32,986	,065	,762
q9	73.40	30,171	,356	,745
q11	73.19	32,464	,174	,756
q12	73.17	32,014	,258	,752
q13	73.24	32,211	,201	,755
q14	75.08	30,275	,264	,754
q15	74.90	30,610	,241	,756
q16	75.18	29,812	,314	,749
q17	73,13	32,384	,184	,756
q18	73.19	31,056	,395	,745
q19	73.06	32,363	,178	,756
q20	73.09	31,604	,318	,749
q21	73.91	26,182	,535	,727
q22	73.11	30,593	,440	,741
q23	73.52	27,533	,679	,718
q24	73.64	27,879	,631	,722
q25	73.01	30,937	,462	,742
q26	73.01	30,718	,397	,744

Source: Processed Research Data

After looking at it as a whole, it turns out that the Cronbach's Alpha value per-item statement which amounts to 21 items are declared reliable all because of the Cronbach's Alpha value with a value of $0,7 > 0,60$.

After "filtering" the research questionnaire statement items through the validity and reliability test, the statement items that are already valid and reliable are tested using classic assumptions with normality test, multicollinearity test, autocorrelation test, and heteroscedasticity test. The first step carried out in this classic assumption test is the normality test with the Jarque - Bera theory; the results of the normality test are as follows:

Figure 7 :
Normality test



Source: Processed Research Data

Data is said to be normally distributed if the Jarque-Bera probability value > 5%, the significance is used 5% because this study uses a significance level of 5%. (Winarno, 2011) The normality test results in Figure 7 above show that the study data are normal because of the Jarque-Bera probability of 0.9210 > 0.05. Because the research data is normal, the next classical assumption test stage (multicollinearity test, autocorrelation test, and heteroscedasticity test) can be performed.

The classic assumption test at the second stage in this study is the multicollinearity test. The test results are as follows:

Table 4 :
Multicollinearity Test

Variable	Coefficient Variance	Uncentered VIF	Centered VIF
C	1.265752	187.7938	NA
RELIGIUSITY	0.006306	133.188	1.280549
SOCIAL STATUS	0.001574	26.50814	1.083059
GENEROSITY	0.002146	181.4635	1.614765
AVOID HARM	0.003575	131.8884	1.975165

Source: Processed Research Data

To determine whether multicollinearity occurs or not in this study, it can be seen from the centered VIF value, the provisions are if the centered VIF value < 10; then it was decided that there was no multicollinearity problem. (Ghozali, 2011) Based on table 4 above, it can be seen that the results of the multicollinearity test of the study did not show any centered VIF value > 10, so it was decided that there was no multicollinearity problem in this research data. From the five variables tested in this study, the average VIF value is still in the number 1, because it is still far from 10; it can be concluded that this research data is still far from the possibility of multicollinearity problems.

Third stages of the classical assumption made on the researchers are autocorrelation method Lagrange Multiplier (LM). The Lagrange Multiplier (LM) method was chosen because with the Durbin Watson (DW) method there were weaknesses in terms of the DW value at the position which could not decide whether or not autocorrelation occurred. This method was introduced by Breusch-Godfrey, so there is also a method called the Lagrange Multiplier (LM) method with the Breusch-Godfrey test. The method used to determine whether autocorrelation occurs or is to look at the probability value $Obs * R\text{-squared}$, if the probability value $Obs * R\text{-squared} > 0, 05$ then it is decided that there is no autocorrelation problem. (Nachrowi and Usman, 2006)

For more details about the results of the autocorrelation test with the Breusch-Godfrey Test method can be seen in the following table :

Table 5 :
Autocorrelation Test

Breusch-Godfrey Serial Correlation LM Test:

F-statistics	0.668826	Prob. F (2,136)	0.5140
Obs * R-squared	1.392803	Prob. Chi-Square (2)	0.4984

Source: Processed Research Data

The function of this autocorrelation test is to find out whether there are links between residuals because the principle that must be obeyed in the autocorrelation test is that there should be no linkages between residuals or in other words the residuals must be independent. (Rosadi, 2012) In table 5 above the $Obs * R\text{-squared}$ probability value is 0.4984 > 0.05, so the data of this study decide that there is no autocorrelation problem and it is decided that there is no association between residuals in this study.

The fourth test conducted at the classical assumption stage is the heteroscedasticity test; this test is performed to determine whether there is a constant variance in the residuals of this study. If there is a heteroscedasticity problem in a survey, the credibility of the results of the T-test and F-test can no longer be trusted. (Kuncoro, 2011)

Heteroscedasticity test results of this study are in the following table:

Table 6 :
Heteroscedasticity Test
Heteroskedasticity Test: Glejser

F-statistics	1.779852	Prob. F (4,138)	0.1363
Obs * R-squared	7,015431	Prob. Chi-Square (4)	0.1351
Scaled explained SS	6,017980	Prob. Chi-Square (4)	0.1978

Source: Processed Research Data

This heteroscedasticity test uses the Glejser method, the determination of whether or not heteroscedasticity occurs in this method is if the probability of $Obs * R-squared > 0,05$ then it is concluded that there is no heteroscedasticity problem. (Ajija and et.al, 2011) The results of the heteroscedasticity test by the Glejser method in this study show the probability value $Obs * R-squared 0,1351 > 0,05$ so that it was decided that there was no heteroscedasticity problem in this study.

For more details on the calculation of the multiple linear regression equation from this study after the classic assumption test is performed:

$$\text{MOTIVATION} = 9.8713963294 + 0.181809436013 * \text{RELIGIUSITY} + 0.0889196383845 * \text{SOCIAL_STATUS} - 0.0387879421319 * \text{GENEROSITY} + 0.220218953254 * \text{AVOID_HARM}$$

After all, data have been confirmed there is no problem in the classical assumption test through the normality test, multicollinearity test, autocorrelation test, and heteroscedasticity test; then the next hypothesis test consisting of the T-test, F-test and the coefficient of determination test (R²). The following are the results of this research hypothesis test:

Table 7 :
T-test, F-test, and R² test
Dependent Variable: MOTIVATION
Method: Least Squares
Date: 09/24/19 Time: 22:29
Sample: 1 143
Included observations: 143

Variable	Coefficient	Std. Error	t-Statistics	Prob.
C	9.871396	1.125056	8.774135	0.0000
RELIGIUSITY	0.181809	0.079408	2.289550	0.0236
SOCIAL STATUS	0.088920	0.039676	2.241123	0.0266
GENEROSITY	-0.038788	0.046320	-0.837384	0.4038
AVOID HARM	0.220219	0.059791	3,683141	0,0003

R-squared	0.259851	Mean dependent var	15.48252
Adjusted R-squared	0.238398	SD dependent var	1.124961
SE of regression	0.981752	Akaike info criterion	2.835382
Sum squared resid	133.0094	Schwarz criterion	2.938978
Log likelihood	-197.7298	Hannan-Quinn criter.	2.877479
F-statistics	12,11224	Durbin-Watson stat	1.975250
Prob (F-statistic)	0.000000		

Source: Processed Research Data

From the results of the T-test (partial test) contained in table 7 above, three independent variables can be seen that have a significant effect on animal sacrifice motivation, namely religiosity, social status variables and the avoidance of harm. T-test results of religiosity variable seen the probability value of $0,0236 < 0,05$ and the calculated T value of $2,289550 > 1,97730$ (T-table value), so it was decided that the variable of religiosity had a significant positive effect on the motivation to sacrifice the community. The purpose of positive significance is that when there is an increase in community religiosity, the motivation to sacrifice is also increasing.

The next variable that has a significant effect is the social status variable whose probability value is $0,0266 < 0,05$ and the calculated T value is $2,241123 > 1,97730$ (T table value), then it is decided that the social status variable has a significant positive effect on the motivation to sacrifice the community. The positive meaning is that when the social status of the population increases, the motivation to sacrifice the people also grows.

The last variable that has a significant effect on people's motivation to sacrifice is the avoidance of harm. In the T-test results, the probability value is $0,0003 < 0,05$ and the calculated T value is $3,683141 > 1,97730$ (T table value), so it is concluded that the avoidance variable has a significant positive effect on people's motivation to sacrifice. Here we see a positive relationship between the two variables; the meaning is when there is an increase in the desire of the community to avoid harm, then the motivation to sacrifice the people also increases.

Among the four independent variables tested in this study, only one variable did not have a significant effect; namely the generosity variable. From the results of the T-test shows the probability value of generosity variable is $0,4038 > 0,05$ and the calculated T value $-0,837384 < 1,97730$ (T table value). Based on the probability value and the computed T value, the variable of generosity does not have a significant negative effect on the variables of animal sacrifice motivation. Because the relationship is negative, it can be expressed when the generosity of the community decreases; it is precisely the motivation to sacrifice the community.

For more details, the conclusions of the regression test results in this study can be seen in the following table:

Table 8 :
Summary of Regression Test Results

Dependent Variable	Independent Variable	Variable Relationship Test Results	Significant Effect of Test Results
Sacrifice Motivation	Religiosity	Positive	Significant
	Social status	Positive	Significant
	Generosity	Negative	Not significant
	Avoiding Harm	Positive	Significant

Source: Processed Research Data

From the F test results in table 7 above, it is known that the calculated F value of this study is 12,11224 which when compared to the F table with a significance of 5%, obtained an F table value of 2,44. After F arithmetic and F table are found, it is seen the amount of F arithmetic $12,11224 >$ from the F table with a value of 2,44 so that it is decided all independent variables (religiosity, social status, generosity, and avoiding harm) simultaneously affect the dependent variable (animal sacrifice motivation) if seen from the probability value F of $0,000000 < 0,05$, it can also be said simultaneously all independent variables affect the dependent variable.

The final test in this hypothesis testing stage is the coefficient of determination (R^2) test. The coefficient of determination in this study obtained from the adjusted R-squared value whose value is 0,238398, as shown in Table 7 above. It means that independent variable used in this study affects the dependent variable by 23%, while 77% remaining influenced by other variables.

Discussion

The results of the hypothesis test with the T-test showed that the variable of religiosity had a significant positive effect on the motivation of the people in the community of Tuatunu Village, Pangkalpinang Municipality, this was evidenced by the probability value of the test $T 0,0236 < 0,05$ and the value of the T count was $2,289550 > 1,97730$ (T value table). The results of the T-test in this study are following the results of research conducted by Imanda Firmantyas Putri which states that there is a significant positive relationship between animal sacrifice education and the level of religiosity. (Putri, 2015) Similar results are also seen in research conducted by Muhammad Iqbal Ansari which states that the role of students in the distribution of animal sacrifice meat can foster religiosity and concern. (Ansari, 2016) Arbi, in his research conclusion, also revealed that the animal sacrifice program was able to increase the loyalty of teachers. (Arbi, 2018) The results of this study also agree with investigations conducted by Ziasma Haneef Khan, PJ Watson and Zhuo Chen who also stated that religious factors greatly influenced respondents' decisions in Pakistan in performing animal sacrifice worship. (Z. H. Khan et al., 2015)

The second variable that has a significant positive effect on animal sacrifice motivation is the social status variable. T-test results show the probability value of social status is $0,0266 < 0,05$ and the calculated T value is $2,241123 > 1,97730$ (T table value) so that it is concluded that social status variables have a significant positive effect on the motivation of the animal sacrifice community of Tuatunu Pangkal Pinang Outflow. The results of this study are the same as those of Mukh. Imron Ali Mahmudi and Hartati Sulisty Rini research who argued the practice of animal sacrifice worship conducted in society would shape one's identity and social status. (Mahmudi & Rini, 2015) The same thing was also expressed by Primi Rohimi that animal sacrifice worship has now become a symbol for the establishment of social status in society. (Rohimi, n.d.)

The third variable, the variable of avoiding harm, also has a significant positive effect on motivation to sacrifice, this significant effect can be seen in the probability value of $0,0003 < 0,05$ and the calculated T value of $3,683141 > 1,97730$ (the amount of T table) so that the conclusion of the avoidance variable has a positive effect significant to the motivation to sacrifice the people of Tuatunu Village, Pangkalpinang. The results of this study are the same as the results of a survey conducted by Kartini that the intention of some people who sacrifice is to avoid harm and danger. (Kartini, 2015) Then the results of subsequent studies that are in line with the results of this study are the findings in the study of Enyinna S. Nwauche who revealed the tradition of sacrifice carried out by people in Tanzania, Mali, Senegal, and South Africa because of the belief that sacrifice can protect themselves from harm. (Nwauche, 2017)

There is one variable that does not significantly influence the motivation of the animal sacrifice, namely the generosity variable because the probability value of the generosity variable is $0,4038 > 0,05$, and the calculated T value is $-0,837384 < 1,97730$ (T table value) so that it is concluded that the generosity variable does not significantly influence the motivation of the animal sacrifice Tuatunu Village community, but the relationship between these two variables is negative. The results of this study are different from the results of Choirul Mahfud's research which found that animal sacrifice worship can shape a person's personality to be more humanistic, tolerant and generous because when someone sacrifice is essential, he is giving alms to people who are less able to meet their daily needs to consume meat. (Mahfud, 2014) The results of this study are also different from the research conducted by Oussama Benayad, who declared the animal sacrifice as one of the forms of one's charity and generosity. (Benayad, 2018)

Conclusion

This study found that the factors that influence the motivation of the animal sacrifice community of Tuatunu Village, Pangkalpinang Municipality, Bangka Belitung Islands Province are religiosity, social status and understanding of the animal sacrifice will avoid harm. It can be seen from the results of the T-test conducted in which these three variables have a significant positive effect on the motivation of the community sacrifice in the village of Tuatunu Pangkalpinang. Because of the positive relationship, then when there is an increase in the motivation to sacrifice the community, of course, religiosity, social status and the desire to avoid harm also increase. While the philanthropic variable does not have a significant influence on the motivation of the people who sacrifice, it has a negative relationship which means that when the motivation to sacrifice it increases the community's charity decreases.

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