

## Tale Haji: The Uncovering Tradition In Kerinci District

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### Abstract

Talking about the Kerinci district this article will discuss one of the traditions in the Kerinci district, namely *Tale Haji*. It is a song sung by pilgrims who want to go to Haji using their local languages. In its implementation, all family members and the community gather in one house to release the pilgrims by singing or listening to them. The article uses qualitative methods to produce data and information about the history of *Tale Haji* in the tradition of the Pungut Hilir community of the Kerinci district. In this article, the researcher looks at various aspects, namely the history of the *Tale Haji*, the implementation of the *Tale Haji* in community life, and the meaning of the *Tale Haji*. This article research also aims to give more information and better understand the traditions in Kerinci Regency, one of which is the *Tale Haji* tradition. This research can also be a guide and reference for further research about the *Tale Haji* tradition.

**Keywords:** *Tale Haji, Tradition, Kerinci*

### Abstrak

Bicara tentang kabupaten Kerinci, dalam atrikel ini akan membahas salah satu tradisi di kabupaten

Kerinci, yaitu *Tale Haji*. Merupakan nyanyian yang didendangkan para Jemaah yang ingin pergi haji dengan menggunakan bahasa daerah masing-masing. Dalam pelaksanaannya semua anggota keluarga dan masyarakat berkumpul di satu rumah dengan tujuan melepaskan jemaah haji menggunakan nyanyian atau didendangkan oleh jemaah haji tersebut. Artikel menggunakan metode kualitatif dengan tujuan untuk menghasilkan data dan informasi tentang sejarah *Tale Haji* dalam tradisi masyarakat pungut hilir Kabupaten kerinci. Artikel ini melihat *Tale Haji* dari berbagai aspek yaitu sejarah, pelaksanaan dalam kehidupan bermasyarakat, dan maknanya. Juga bertujuan agar memberi pengetahuan lebih tentang tradisi-tradisi yang ada di kabupaten Kerinci, salah satunya tradisi *Tale Haji*. Dan penelitian ini juga dapat dijadikan sebagai pedoman dan acuan untuk peneliti-peneliti selanjutnya tentang tersebut.

**Kata Kunci:** *Tale Haji, Tradisi, Kerinci*

### Introduction

Performing Hajj, in general, is sunnah, as explained in the fifth pillar of Islam, which is to perform Hajj for those who are able. The sound in this pillar of Islam is clear that performing Hajj is mandatory if you are physically and materially able. Performing the Hajj is a ritual carried out by Muslims who are able and ready in every way. Performing the Hajj is a special worship for capable Muslims because it is the best worship. After all, they can come to the holy land in Mecca because it is the desire of all Muslims. This *Tale Haji* is one of the traditions in the Kerinci district, which is still carried out in various regions in the Kerinci district,

one of which is the area still carrying out this *Tale Haji* tradition, namely in the village of Pungut Hilir. *Tale Haji* tradition has been assimilated with Islamic teachings, but it still survives (Ultra et al., 2022). *Tale Haji* tradition has been going on for generations because it is a unique thing in the process of travelling before the departure of prospective pilgrims in performing their Hajj (Sandra et al., 2021).

## Method

In this study, the main discussion that the author examines is about the *Tale Haji* tradition were in this discussion. Three links become the flow of the dialogue of the first *Tale Haji*, namely the Islamization that occurred in Kerinci, the history of the emergence of the *Tale Haji* tradition in Pungut Hilir, the form of the implementation of the *Tale Haji* tradition from the beginning of its emergence until now. The researcher uses library research by using the literature study method and historical approach.

## Result and Discussion

### Islamization In Kerinci

Islam is a widespread religion throughout the world, especially in Indonesia. Most of Indonesia's population adheres to Islam. Islam is spread through several channels: trade, marriage, Sufism, education, arts and politics (Japarudin, 2021). At that time, the development of Islam in the

western part of Sumatra was very rapid until the spread of Islam reached the district of Kerinci. Geographically the Kerinci region is surrounded by forests. Therefore at that time, the community of Kerinci was tough to get in the spread of Islam. According to several figures on the spread of Islam in Kerinci, one of them is Sagimun MD. the spread of Islam in the land of Kerinci is estimated to have occurred around the 14th-15th centuries AD in the space of Islam in Kerinci brought directly by the *Mubalighs* who came from Minang Kabau (Khusairi & Elex Sarmigi, 2022).

In addition, Islam entered the land of Kerinci was also brought by the Siak (*Sheikh*). According to the Siak, Islam entered Kerinci around the 13th century AD, and the Siak consisted of seven people including, Siak Lenggih in Kota Pandan Full River, Siak Rajo in Kemantan, Siak Ali in Semurup, Siak Jelir in Sulak, etc. (Maharjo, 2011). In contrast to the entry of Islam in Indonesia brought by traders from Gujarat (Andrian, 2021). And in the spread of Islam, Siak Lenggih proved with a quote that reads as follows:

"Originally came from the land of Minangkabau Luak Land Padang Ganting, the grandchildren of the lord Kadli Padang ganting four brothers, namely (1) Siak Lenggih (2) Siak Malindo (3) Siak Bagindo (4) Siak Ulas. As for Siak Ulas, then to Kebatang Ulas Ulas died there buried in the ground cliff of the collapsed land under the winning wood tree, and Siak Malindo then to Gunung Tunggal Pengasi died there and Siak Lenggih then to

the blue emir domain mentioned by people now Koto Pandan"(ZE, 2020).

And the middle of the 14th century, Islam entered Kerinci is seen and counted in Jambi's shipping and trade routes. Because Kerinci is an area rich in spices such as pepper and Kerinci pepper is a superior commodity from Jambi province. Famous for its rich sauces, the district of Kerinci was once traders from China anchored in Kerinci. In addition to traders from China, Kerinci was also visited by Arab traders (Ningsih & Dukalang, 2019). In the 14th century, it cannot be said that Islam wholly entered Kerinci because the spread was still done secretly by traders, and this spread will not be able to be separated from the sultan in Jambi. Still, at this time, there was only contact between the Arab sword and the people of Kerinci. Still, in the 14th century, the development of Islam entered Kerinci found the book of Nitisarasamuccaya or people are more familiar with the Tanjung Tanah law (Kozok, 2006). This book is evidence of the oldest Malay manuscript in the world, dating from the 14th century, during the reign of Paduka Maharaja Dharmasraya.

The spread of Islam in Kerinci in the 14th century is an inseparable role of the sultanate in Jambi. The sultan strengthens Islam has spread in Kerinci by proving that in the western region Watson in 1989 and Tjoa-Bonatz in 2009 found that there are two letters to the depati of Kerinci from the sultanate of Jambi which originated in the 18th century AD. The letters dated 1776 and 1778

contain evidence of the spread of Islam in Kerinci, namely, the prohibition of paying homage to stones, wood, and gods and the prohibition of drinking tuak and wine" (Yuliyana, 2021).

### History of *Tale Haji* Tradition

Performing the Pilgrimage, in general, is sunnah, as also explained in the 5th pillar of Islam, serving the Pilgrimage for those who are able. The sound in this pillar of Islam is clear: performing the Pilgrimage is mandatory if you are physically and materially able. Performing the Hajj is a ritual carried out by Muslims who are able and ready in every way (Jauhariyah et al., 2020). Performing the Hajj is a special worship for capable Muslims because it is the best worship. After all, they can come to the holy land in Mecca because it is the desire of all Muslims (Hanafiah, n.d.).

This *Tale Haji* is one of the traditions in the Kerinci district. Which is still carried out in various regions in the Kerinci district. One of which is the area still carrying out this *Tale Haji* tradition in the village of Pungut Hilir because this *Tale Haji* tradition has been assimilated with Islamic teachings so that it still survives to this day. This *Tale Haji* tradition has been going on for generations because it is a unique thing in the process of travelling before the departure of prospective pilgrims in performing their Hajj (Fahham, 2016).

The emergence of this *Tale Haji* is much related to the entry and development of Islam in the

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land of Kerinci. According to some expert figures in Kerinci, In addition, the word *Tale/Butale Haji* also comes from the word "*Tale*", which means "*Singing*", and "*Butale*" means the content or activities of the *Tale* (Kahin, 2005). Here there is also the name *Petale* which means the people who carry out the *Tale Haji* activities. The *Petale* will carry out this singing activity in escorting the preparation of the pilgrims who want to go to the holy land. This *Tale Haji* is a tradition that has existed for a long time by being chanted, which has rhythmic characteristics. This tradition has been carried out orally by the community since long ago, so it is still being carried out today (Defrianti & Nurdin, 2021).

The singing or chanting of the Hajj tale often heard in the community indicates that one of our family members wants to go to the holy land to perfect his worship (Atrea, 2018). The activity of this *Tale Haji* can be done or takes place one month before departure to the holy land until one day before leaving Kerinci to the dormitory in Kerinci (Alfadhilah, 2018). The *Tale Haji* is done after the isya prayer until midnight, even until dawn before the adhan for morning prayers is announced:

### **\*First Stanza\***

*Butale tale kito sabi inih*

*Malapeh dusanak pegi ke mekah*

*Apu bikmah negeri mekah*

*Muku hati semabuk ini*

### **Meaning:**

We do Butale today

Letting go of our brothers go to Mecca

What is the wisdom of the land of Mecca?

Until the heart is this sad

### **\*Second Stanza\***

*Ambek tali tebang durian*

*Durian di tebang nyu rebah*

*Kai butale hati kami riang*

*Malepeh jamaah pegi ke mekah*

### **Meaning:**

*Take a rope to cut down the durian tree*

*Durian tree cut down until it falls*

*We do butale. Our hearts are carefree*

*Releasing the congregation to Mecca*

### **\*Thirt Stanza\***

*Burung Puntung terbang dulu*

*Tibo di ulu manite nite*

*Sanak baruntung berangkat dulu*

*Sanak dengan tinggan mencari pike*

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### Meaning:

Cranes fly first

Until the end of walking on the bridge

the brother was lucky to leave first

The brother who was left behind thought about being able to get there too

### \*Fourth Stanza\*

*Berlayar babilok –bilok*

*Ayah bajalan hati idak ilok*

*Anak tinggan hati idak tenang*

### Meaning:

Sailing turns and turns

Stopping in calm water

Father set off the heart to be anxious

The child who is left behind makes the heart unsettled

### \*Fifth Stanza\*

*Ilok ragi batik semarang*

*Kain panjang ayam den lapel*

*Jemaah haji nak bejalan*

*Samu-samu kiti melepeh*

### Meaning:

Good motif of batik semarang

Long cloth, my chicken is off

The pilgrims are about to leave

Equally, we let go of his departure

### \*Sixth Stanza\*

*Pecah geleh ditimpu lemari*

*Pecah piring dipecah lagi*

*Inh pesan kami butale*

*Sampai ke salam ka makam nabi*

### Meaning:

Broken glass clamped by cupboard

Broken dishes are broken again

Here's our message butale

Say hello to the tomb of the prophet

### \*Seventh Stanza\*

*Apu tinggi kayu di jambi*

*Tinggalah jugo kayu di tungkal*

*Api ibo kayo dengan pegi*

*Ibo jugo kami dengan tinggaan*

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### Meaning:

How high is the wood in Jambi

Also high is the wood in tungkal

How sad is the brother who left to leave

Sadder we were left behind

### \*Eighth Stanza\*

*Hu Allah batu ni Allah be yahoo batu*

*Digumbak hu Allah*

*Hu Allah bu taletak Allah be yahoo luma*

*Mangkuto hu Allah*

*Hu Allah tujuh musim Allah be yahoo di*

*Lamun umbak hu Allah*

*Hu Allah maksud atu Allah be yahoo ku mekah jugo*

### Meaning:

Stone-hued hajj stone

Stone located outside the crown

Seven seasons on the seagrass waves

The intention of the heart to Mecca is also

Implementation of *Tale Haji*

This *Tale Haji* is carried out or held one month before departure to the holy land until one

day before leaving Kerinci to the dormitory in Kerinci. Implementing the *Tale Haji* in the community has a sequence that must be followed in the *butale* (Wekke, 2013). The series is as follows:

*First*, Customary Throwing of Prospective Hajj Pilgrims. When the pilgrims are launched, some words are read by traditional leaders. "This customary pepitih saying is read by the customary person holding the heirloom title in a clear and loud voice so that it is heard by the people present at that time, and by often listening to this customary saying, our teenagers also know them with existing customs."

*Second*, The prospective congregation tells the male child. The purpose of describing the male child is so that they know that one of their family members wants to perform the Pilgrimage to the holy land. Prospective pilgrims invite the male child to convey their intention to become a candidate for the voyage to their respective male child. After being told to the male child, they will invite and inform the traditional leaders of both parties by holding a family thanksgiving.

*Third*, The male child informs the traditional leaders. With traditional words, the male child tells the conventional leaders as follows:

"Look, O customary leaders, as for the intentions and desires of our daughters tonight, where this person both parties have received a sufficient fortune from Allah SWT. Tasebut in the heart said on the tongue. It seems that the people of

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both parties want to carry out the fifth pillar of Islam, namely, performing the Pilgrimage to the holy land of Mecca. That is the essence of tonight's conversation, this betel from us as a sign of our respect for the customary leaders who have attended tonight."

*Fourth*, The Customary Leader of the House Conveys to the Ninik Mamak or Customary Leader. This series is the familiar figure of the male child. We accept betel nut from you. We convey the familiar figure to the ninik mamak then the ninik mamak conveys it to the customary leader or other ninik mamak.

*Fifth*, Ninik Mamak Seeks Permission from the Depati. Look, depati, we, as ninik mamak, received betel nut from the male child after we saw and examined that our son had intended to go to fulfil the fifth pillar of Islam. They wanted to go on a pilgrimage to the holy land of Mecca.

*Sixth*, The Depati Responds. What the traditional leader said from beginning to end, with bajenjang naik, as is the custom in our village, the ninik mamak leads mangaju whatever the words of the ninik mamak said from earlier we accept and we invite you to use it.

*Seventh*, Ninik Mamak.

*Eighth*, Patch's answer.

*Ninth*, The family Invites the Prospective Pilgrims. After the various events are held, the closest family invites the prospective pilgrims with thanksgiving, asking for prayers that the prospective

pilgrims will be safe in the morning and can carry out the pillars of Hajj in Mecca and safely return, then a butale is held (Nova, 2016). And each hamlet in Pungut Hilir Village also invited the pilgrims to thanksgiving at each dusn's surau with the same purpose and followed by a butale.

*Tenth*, The release of Prospective Hajj Pilgrims at Each Traditional House. The release in the traditional house, two days before the departure of the prospective pilgrims to the holy land of Mecca, is held in the gedang house or traditional house, respectively.

*Eleventh*, Answer the Depati.

*Twelfth*, Pilgrimage and prayer. Make pilgrimages and prayers to the graves of their respective families. Making Pilgrimage and prayers to the gedang house. Visiting or inviting close relatives to ask for prayers and blessings from the close relatives of the prospective pilgrims.

*Thirteenth*, Descending the House. Prospective pilgrims who built their houses in Pungut Hilir can go downstairs from their homes to the gedang house or flat. Prospective pilgrims who have not made their own house in Pungut Hilir can go downstairs to their parent's house, either the wife's or the husband's parents' house.

*Fourteenth*, Release of State Hajj Pilgrim Candidates. State or village release in Pungut hilir, one day before departure to the holy land of Mecca, a state or village release event is held at the mosque in Pungut hilir with the following circumstances: (1)

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Opening; (2) Recitation of the Holy Verses of the Koran and Saritilawah; (3) Words of release from the village head; (3) Words of farewell from one of the representatives of the prospective pilgrims; (5) Words of farewell, as well as advice from community leaders, usually delivered by a cleric; (6) Shaking hands or apologizing to each other; (7) Closing.

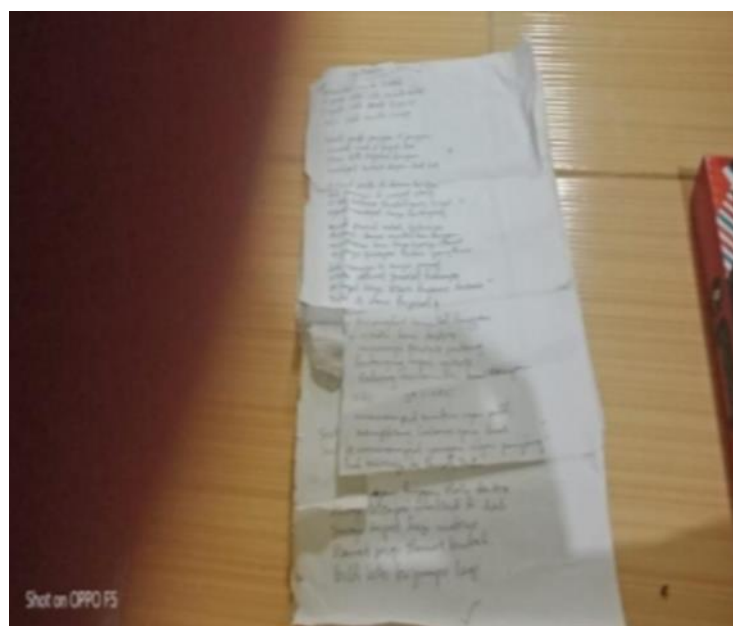
After the release ceremony at the Pungut Hilir mosque, prospective pilgrims are escorted back to their homes. When delivered at home, the visiting community is served traditional dishes such as bananas, tape and others.

*Fifteenth*, On the day of departure. On the day of departure, the family of the prospective pilgrims from the male and female parties escorts the prospective pilgrims to the capital city of Kerinci Regency and then leaves for the capital city of Jambi Province.

The families who escort to Jambi or Batam are the families of the male and female parties appointed by consensus two days before departure.

*Sixteenth*, Customs Welcoming the Return of Prospective Hajj Pilgrims. The custom of welcoming the return of prospective Hajj pilgrims to their homeland is carried out as follows: (1) Hajj is welcomed by his family in Jambi and, together, return to Kerinci or pungut hilir. (2) The closest family welcomes Hajj in Danau Kerinci and Sungai Penuh; (3) Some of the community welcome Hajj as it enters pungut hilir village.

The following is documentation of the implementation of the *Tale Haji* in the village of Pungut Hilir:



## Conclusion

*Tale Haji* is one of the traditions in the Kerinci district, which is still carried out in various regions in the Kerinci district. One of which is the area still carrying out this *Tale Haji* tradition. Namely, Pungut Hilir's village still survives because this *Tale Haji* tradition has been assimilated with Islamic



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teachings. This *Tale Haji* tradition has been going on for generations because this *Tale Haji* tradition is a unique thing in the process of travelling before the departure of prospective pilgrims in performing their Hajj.

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