

**Internalization of Spiritual Values in the
Kanduhai Sko (Sudaib Nuwa):
Traditional Ceremony in Sungai Deras
Village**

Sakini Putri Sindayani^{1*}, Arif Iman Mauliddin,²

Icha Nurbahira Patrisia³

¹Institut Agama Islam Negeri Kerinci

(putrisindayanisakini@gmail.com)

²STAI Al-Falah Cicalengka Bandung

(arifimanmauliddin@gmail.com)

³Universitas Islam Negeri Sulthan Thaha Saifuddin

Jambi (ichanurbahirapatrisia@gmail.com)

Abstract

In the Kerinci community, especially Sungai Deras Village, *Kanduhai Sko* is a tradition that is considered sacred. Display various kinds and styles of worship during the *Kanduhai Sko* ceremony. This topic is exciting to raise because traditional ceremonies have different religious aspects. Because no community is involved in organizing this sacred ceremony, starting with children, young people, and parents who live and live in Sungai Deras Village beside this community is essential. The findings in this study dedicate religious values to the *Kanduhai Sko ceremony* in the Sungai Deras community. The conclusions of this study indicate spiritual values in the *Kanduhai Sko ceremony* for the Sungai Deras community. " *Kanduhai Sko (Sudaib Nuwa)*" is a form of designation by the people of Sungai Deras Village for the ceremony, which means *Kanduhai Sko* (finished rice harvest).

One day and the preparation of this ceremony takes three days. The method used in this research is qualitative research with a descriptive analysis approach. As for the results of this study, the researcher can see that the form of the process of carrying out the traditional *Kanduhai Sko (Sudaib Nuwa)* ceremony includes a series of events, namely: animal slaughter, cooking events, release events, martial arts events, eating together and praying together. As for the spiritual values in the *Kanduhai Sko formal event*, the researchers found several spiritual values, namely, the importance of honesty, the value of worship, the value of hospitality, and the value of faith.

Keywords: *Kanduhai Sko, Spiritual Values, Tradition*

Introduction

Kanduhai Sko comes from the vocabulary of *Kanduhai* and *Sko*. *Kanduhai* means party, while *Sko* is an heirloom. So *Kanduhai Sko* is construed as a party of heirlooms. However, if explored further, *Kanduhai Sko* has various purposes. The purpose of the event is: (a) as a means of enthroning traditional titles called *Depati* and *Rio*, (b) as an expression of gratitude for the harvests obtained, (c) as a means of ceremonial descent of heirlooms that have long been stored in the *Larik Umoh Gdeang* to be cleaned by traditional leaders (Sepdwiko, 2016:49).

The study of Kerinci culture is interesting because Kerinci is an area with a distinctive culture like other tribes. The culture belonging to the Kerinci people is a valuable heritage that people still

carry out today and is one of the wealth contributions in Indonesia. One of the Kerinci cultures that still exists today is the *Kandubai Sko* traditional ceremony, carried out from generation to generation by each generation to preserve the ancestral culture (Elmiyati, 2022:2).

Indonesia is rich in its customs. Each region has traditions with its characteristics. Customs play an essential role in the manners of life and the life of the Indonesian people in general. Each tribe has its customs that differ from one another but has the same goals and objectives, namely to be effective in educating people with noble character, politeness, compassion, and good deeds among the people (Soepomo, 1983:49-50).

Kandubai Sko in Sungai Deras Village has several differences from *Kandubai Sko* in other villages. If *Kandubai Sko* is held simultaneously with the appointment of traditional titles and *Kandubai Sudaih Nuwa* in another town, it is different from *Kandubai Sko* in Sungai Deras Village. *Kandubai Sko* in Sungai Deras Village only held one event without the ceremony's implementation for appointing a traditional title.

This research aims to discover the spiritual values in the *Kandubai Sko* (Sudaih Nuwa) Traditional Ceremony, which have been acculturated with Islamic religious values that can be used as a form of da'wah. Where is the custom-coded syara' as a forum for spreading Islamic values

to society? Spiritual values are Islamic values originating from the Al-Qur'an and Hadith in determining actions and actions and actions to behave in a social environment. The high character of the Qur'an, which is the primary source of values and norms of Islamic teachings, is because it can be practiced in people's lives. For this reason, this study will discuss the da'wah values contained in the *Kandubai Sko ceremony* and how they influence the community.

Methods

Obtain information about the condition of an object of research using data collection techniques through observation, interviews, and documentation. The data collection technique used is *first* observation, which is a data collection technique carried out by observing symptoms such as the process of *Kandubai Sko*. *Second*, interviews are a technique used to collect data through direct verbal questioning and answering of informants. *Third*, documentation is a data collection technique obtained through pre-existing documentation or archives. Documents are records of events that have passed, usually in writing, drawings, or monumental works of a person.

Researcher used a critical methodology to conclude the results of the study of four analytically distinguished but intertwined dimensions:(1) critical understanding,(2) critical explanation and

comparative generalization,(3) open discourse and transformative redefinition or action, and (4) reflexive–dialectic argumentation (Yul et al., 2022).

Preparation for the Implementation of the *Kandubai Sko Traditional Ceremony*

Kandubai Sko (Sudaib Nuwa) is a traditional event carried out by the people of Sungai Deras Village to preserve the culture that existed from the ancestral era of the people of Sungai Deras Village. *Kandubai Sko (Sudaib Nuwa)* is an event to form a sense of gratitude for the grace given by Allah SWT for the abundant rice harvest.

According to Mr. Siwasti, a *Tuo Tau* (traditional person) in Sungai Deras Village stated that: "*The Kandubai Sko formal event (Sudaib Nuwa) is held every once a year when the rice harvest is over, and the harvest gets great results. The implementation process only takes one day, and preparation for the event before D-day takes three days to prepare all the materials and tools needed for the event*" (Siwasti, Interview, 2022).

From the opinion above, it can be concluded that the *Kandubai Sko formal event* in Sungai Deras Village, which so far is known to discuss harvest festivals, is different from other areas which use *Kandubai Sko* as a regular title appointment. The fundamental difference between traditional ceremonies in other villages is in terms of preparation, implementation, and time required.

Kandubai Sko custom in Sungai Deras Village, also called *Kandubai Sko (Sudaib Nuwa)*, lasts a short time. It only takes a day (*balik abi*) to complete the event. The preparations made for the event are as follows:

Discussion

Deliberation was initially carried out by *the male child* and *the inner child* and took place at *the Gadang house* in Sungai Deras Village. *The male child* and *the inner child* play an essential role in the *Kandubai Sko event* because the preparation for the event is carried out by *the male child* and *the inner child* in the deliberation. This part is to prepare all the needs that will be needed when the *Kandubai Sko event* is carried out and, at the same time, considerations to determine a good day and date for the *Kandubai Sko event*. During the meeting, *the male* and *inner child* brought a *carana* (a unique cutting board for traditional ceremonies) containing betel, areca nut, gambier, lime betel, and *ukok centipede* (cigarettes made from tobacco). The contents of this digest are known as *Sihai Sacukuw-Cukuwnyu* (betel nut to taste) (Siwasti & Murni, Interview, 2022). Here are the various betel ingredients used:

First, Betel. Betel is an ingredient that must be present in every traditional ceremony held in Sungai Deras Village; betel is prepared with all the elements designed on the *cerana*. And after the formal ceremony is over, all the *ninik mamak* and the

Contemporary Society and Politics Journal (CSPJ)

Vol.1, No.1, 22 Desember 2022. pp. 47-56

traditional stakeholders will take *the Sibai Sacukuw-cukuwmyu* (betel sufficiently) and then eat it. The ninik mamak and traditional stakeholders must carry out this procession to sign that the customary deliberation has been completed.

Second, Betel Nut. This event is used as much as one stalk and taken by *the inner child*. After the areca nut is taken, it is then arranged on the cerana along with all the ingredients that have been prepared (*Interview with Ibuk Yusni as the Inner Child of Sungai Deras Village, 2022*).

Third, Gambir. Gambir is dried leaves boiled and dried in the sun to change color to white. The number of uses is not stranding, but the use of Gambir is very much required and has become a tradition carried out for a long time.

Fourth, Lime Betel

Kapur betel is made from river shells found in Sungai Deras Village, and the whiting is usually put in a small plastic. The end of the plastic will be cut and placed on a cerana (a unique cutting board for formal events). This procession is done so that the lime can be easily used when someone wants to eat betel.

Fifth, Tobacco. Tobacco is made from the leaves of the tobacco tree, which are still young and have been dried. The amount of tobacco used will usually be adjusted to the amount of use of *ukouk na* because the tobacco will be placed inside the *ukouk*

na and rolled up to form a cigarette in general (*Interview with Ibu Murni as a Child Batino Sungai Deras Village, 2022*).

Sixth, Ukouk Na (Arena Cigarettes). *Ukouk na* is made from the young leaves of the palm tree. In the process of making the palm leaves, they were washed, and the outer skin was taken. After everything is finished, the palm leaves will be dried in the sun for one day until they change to milky white. *Ukouk na* is used together with tobacco rolled after eating betel nut. The use of *ukouk na* is also not required, and the amount is set.

After the materials referred to above are complete, *the male child* will hand them over to the customary stakeholders, conveying his wish that the *Kandubai Sko* event will be held, asking for opinions, and setting the day for the *Kandubai Sko event* to the customary stakeholders.

Fundraising Activities

This fundraising activity was carried out by a committee appointed and assisted by the youth/girls in Sungai Deras Village. Fundraising for this event is done by asking for donations to people's homes or direct contributions from residents through the mosque committee; usually, the gift is in the form of 2 cans of rice (Sarjuna, *Interview, 2022*).

Ask Adjunct Directions

After everything is finished, on the night before the event, a deliberation will be held again to

seek approval from the *ninik mamak depati* or customary stakeholders to slaughter four-legged animals such as cows, buffaloes, and goats. In the *ajun- direction* event, delivery is also used, such as *siaih cukuw-cukuw* (sufficient betel leaf) betel leaf which is used during deliberations to determine the day and to notify the *Kandubai Sko formal event* above.

In this event, traditional leaders and *ninik mamak* will gather and give directions related to the procedure for slaughtering four-legged animals, which will be carried out when the event starts the next day (Putrawadi, *Interview*, 2022).

In this case, the *inner child* prepares coconut milk which is used to show that there is an event and the intention of the residents to slaughter four-legged animals for the *Kandubai Sko event*, which will be held when the event starts.

Karamentang installation

Karamentang is a kind of colorful banner (Syaputra, 2019: 85) *Karamentang* is in the form of a long-sided flag whose width will get smaller until it reaches the end with a size of several meters. *Karamentang* will be erected three days before the implementation event begins, which aims to notify and invite residents of Sungai Deras Village and other villagers to participate in the *Kandubai Sko* event.

Karamentang is erected using long and robust bamboo or wood to suit the width and length of the

flag. The *Karamentang* is installed beyond the roofs of residents' houses so that everyone can see the *Karamentang* and know that the village will carry out the *Kandubai Sko formal event*.

Making Lemang

Making *lemang* is usually done one day before the main event begins. In the process of making it, the ladies and gentlemen will share the tasks. The ladies are in charge of preparing all the materials needed to make *lemang*, and the gentlemen are in order of looking for bamboo and wood. *Lemang* is indeed required in every traditional ceremony. Besides, because it has become a tradition, *lemang* is usually also used as a souvenir for people outside the Sungai Deras village.

Nao Abai (Withholding the Rain)

Nao abai is a process carried out by the rain handler so that the sky on the specified day will be clear and not rain. *Nao abai* is usually done by people who are experts in doing this. *Nao abai* is generally done for two days, starting from the *malemang* process to the core event process is carried out.

The process of implementing the *Kandubai Sko* Traditional Ceremony

The *Kandubai Sko event* in Sungai Deras Village is carried out in one day and must be

completed in one day that very day. According to Mr. Siwasti, as *Tuo Tau* (traditional person) stated: "Indeed, since ancient times, the *Kandubai Sko* event was carried out in one day, all the processes and materials needed for the event must be prepared in that one day, this was done by dividing the tasks, all residents including young people as well as the event organizing committee will share their respective tasks and roles. Some are responsible for slaughtering animals, preparing cooking ingredients, and so on" (Siwasti, Interview, 2022).

From the opinion above, it can be seen that the *Kandubai Sko* formal event in Sungai Deras Village has become a tradition and a necessity to be carried out in just one day. Used is still fresh and new. Society gave time from 6 am to 12 noon to cook ingredients and process the slaughter of four-legged animals, all that is done under the task that has been determined. There are several series of processes in the implementation of the *Kandubai Sko* event, namely as follows :

Animal Slaughter Event

This event of slaughtering four-legged animals (cows, buffaloes, and goats) is carried out in the morning. This procession is done after the slaughter. The slaughtered meat is distributed to *kolbu* in groups and cooked by the mothers in charge of cooking. So that they can be enjoyed with villagers and migrants from outside the village, this slaughter takes place in a field in Sungai Deras Village and is carried out by an appointed

committee, which can be enjoyed jointly by villagers and migrants from outside the village. (Suhirman, Interview, 2022).

Cooking Show

The ladies carry out cooking show events in an open and spacious place. Therefore, the committee is in charge of preparing an area designed and arranged so that it is not exposed to rain or direct sunlight due to the cooking event. This procession was done in large numbers of people; therefore, the event was held in an open and wide area. Apart from cooking the meat, the mothers also prepare other menus such as fish or dishes made from vegetables and cakes. The prepared food will be collected at the traditional house to be eaten after all events are finished.

Release Event

This event is almost similar to the cooking event which takes place at *umah ska* (gathering house), but the cooking here is in the form of what preparations to bring when you want to go to the top of the *jiraik* (ancestral graves), such as *diamond* rice, namely mixed rice which is in the form of yellow rice, black rice, white rice, and when all the preparations are finished, then the *male children, tuo tau* (traditional people) tell them that it is time to go up the *jiraik*, then the inner child will bring what has been made to the top of the *jiraik* (Sarjuna, Interview, 2022)

Silat event

The silat event is intended for men only. The silat event aims to entertain residents and newcomers who are already present to see the *Kandubai Sko event*. In addition to entertainment, silat events are also used to show residents' skills, especially men in martial arts. In this case, everyone, including migrants from outside the village, is allowed to practice silat. The values that we can take in this activity are the attitude of growing a sense of unity and oneness, being ready to defend, defend and building a hometown (Nasution. 2017: 87)

Eating together

The joint meal event is held after the silat event, which takes place in front of the mosque. All residents, committee members, traditional leaders, and immigrants from outside the village will be invited to eat together.

Common Prayer

After all the events were finished, a joint prayer was held, which was led by the traditional stakeholders. The prayer was aimed at rejecting reinforcements, being grateful for the event that was carried out smoothly, asking for easy sustenance, expediting all matters, and asking that all residents of Sungai Deras Village be protected from distress. Both villagers are both villagers in the village and villagers who are migrating. The distribution of *nametaih* and *nabehauh* marked the end of the

Kandubai Sko formal event; they were prayed for by the traditional stakeholders and specially prepared for the end of the event and given to all communities and migrants from other villages.

Spiritual Values in the *Kandubai Sko Event*

In the *Kandubai Sko event*, there are many lessons to be learned, not only on matters of art, culture, and history but also on Islamic values such as spiritual values. The following are the spiritual values contained in the *Kandubai Sko event* :

Honesty Value

Honest is stating what is, being consistent between what is said and done, and saying or providing information about the actual reality (Fahira et al., 2021). Honesty is essential in life, and this has been explained in the Al-Qur'an surah Al-Ahzab verse 70:

Meaning: "*O you who believe, fear Allah and speak the truth*" (QS. Al-Ahzab [46]: 70)

The *Kandubai Sko* formal event is inseparable from the value of honesty because this is a sacred event; of course, the people involved must be honest and trustworthy. An open attitude is visible in various things and can be seen in anyone, including all people doing traditional events. Adat is a sacred event carried out wholeheartedly and

Contemporary Society and Politics Journal (CSPJ)

Vol.1, No.1, 22 Desember 2022. pp. 47-56

cleanly; of course, what is meant by being clean here is a pure heart and mind (Elmiyati, 2022: 15-16).

Worship Value

Order for worship is essentially a warning, warning us to fulfill our obligations to Allah, who has bestowed His gifts (Zafi, 2020:51) . The value of prayer here lies in the slaughter of four-legged animals. When praying together, it is at this time that the importance of worship is highlighted. Because when slaughtering animals, Islamic society has regulations that require facing the *Qibla*, reciting *Bismillah* and the *Takbir*, and can be seen the joint prayer event. This procession is one part that Muslims cannot ignore to pray because prayer is essential in worshipping Allah SWT. This case is in line with the verse of Al-Qur'an surah Al-Baqarah verse 21:

It means: "*O people! Worship your Lord, who created you and those before you, so that you may be justified*" (Surah Al-Baqarah: 21)

Friendship Value

The word hospitality contains grace and affection in it, so this gathering is highly recommended and even must be carried out by Muslims without exception, regardless of whether it has a hereditary relationship (lineage) or not, not even just brotherhood as fellow Muslims (Cahyana et al., 2021: 216). The Qur'an verses explain the importance of hospitality and connect with the

value of hospitality in the *Kandubai Sko custom*. It is contained in QS An-Nisa' verse 1:

Meaning: "*O people, fear your Lord, who created you from one man and God created his wife; and Allah raised many men and women from both of them. And fear Allah (using) whose names you ask one another others, and (maintain) friendly relations. Truly, God always cares for and takes care of you.*" (QS An-Nisa': 1)

The *Kandubai Sko event* can be said to be a gathering event for all families. Both those who are far away have become closer, and those who are close have become even closer closely. In this *Kandubai Sko event*, all residents will gather with their families who are near and far. If a *Kandubai Sko event* is held, all residents who migrate are expected to return to the village to stay in touch or participate in implementing the *Kandubai Sko event*. In addition to uniting and relocating families, the *Kandubai Sko custom* can join *the kolbu* in Sungai Deras Village.

Faith Value

Understanding faith in terms is faith that penetrates the heart with complete confidence, not mixed with doubt, and influences one's attitude towards life, behavior, and daily activities (Al-Jisr et al., 1953: 8) .). The value of faith is also explained in the Al Quran, An-Nisa 136:

It means:" *O you who believe! Keep believing in Allah, His Messenger (Mubammad), the Book (Al-Quran) revealed to His Messenger, and the Book sent down before.*

Contemporary Society and Politics Journal (CSPJ)

Vol.1, No.1, 22 Desember 2022. pp. 47-56

Whoever does not believe in Allah, His angels, His books, His messengers, and the Hereafter has strayed ." (QS An-Nisa': 136)

Conclusion

Based on the results of the research on Instilling Spiritual Values in the *Kandubai Sko* (Sudaih Nuwa) Traditional Ceremony in Sungai Deras Village, it can be concluded that a series of events began: first, *Kandubai Sko* was prepared for the traditional event., In preparation for implementing the *Kandubai Sko* formal event, several preparations were made in the village of Sungai Deras, including activities (a) Meditation led by the Outer Child and the Inner Child was carried out to determine the day and date of its implementation from the event. Traditional *Kandubai Sko* events; b) fundraising; (c) request further instructions; d) Installation of Karamentang; e) making *lemang*; f) Nao Ahai (Adhesion Test). Second, the implementation of the *Kandubai Sko* formal event requires several preparations, namely (a) an animal slaughtering operation; b) a cooking show; c) publication events; d) martial arts events; (e) eating together and (f) praying together. *Kandubai Sko* also has spiritual values that can be seen and felt, as well as spiritual values contained in it, namely the importance of discipline, honesty, worship, and friendship. And faith values. The *Kandubai Sko* program has discounts that can be applied in

everyday life, both in individual and social life. Apart from its historical significance, it has many other values that can be learned and applied in everyday life.

References

- Cahyana, et al. 2021. *Silaturahmi Melalui Media Sosial Perspektif Hadits (Metode Syarah Hadits Bil Ra'yi)*. *Jurnal Al-Hikmah*, Volume 3 No. 2.
- Elmiyati, et al. 2022. *Nilai-Nilai Dakwah Dalam Adat Kandubai Sko Di Desa Sungai Deras Kabupaten Kerinci*. *Jurnal Riset Publikasi Mahasiswa*, vol. 2 no. 1.
- Fahira, et al. 2021. *Pelaksanaan Pembelajaran Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Kejujuran*. *An-Nuha: Jurnal Pendidikan Islam*, Volume 1 No. 4.
- Nasution, Syamsarina. 2017. *Tradisi Kenduri Sko Dan Memandikan Benda-Benda Pusaka Dalam Perspektif Hukum Islam (Studi Kasus Di Kelurahan Dusun Baru Kota Sungai Penuh)*. *Jurnal Islamika*, Volume 17 No. 2.
- Poerwadarminta. 2000. *Kamus Umum Bahasa Indonesia*, Jakarta: Balai Pustaka.
- Sepdwiko, Deria. 2016. *Upacara Adat Kendubai Sko Pada Masyarakat Kerinci Provinsi Jambi*. *Jurnal seni, desain dan budaya* volume 1 no. 1 maret
- Soepomo. 1983. *Bab-Bab Tentang Adat* Soepomo Ed. Pradnya Paramita

Contemporary Society and Politics Journal (CSPJ)

Vol.1, No.1, 22 Desember 2022. pp. 47-56

Syaputra, Deki. 2019. *Ritus Dan Manuskrip (Analisis Korelasi Naskah Dengan Kenduri Sko Di Kerinci)*. Hadharah: Jurnal Keislaman Dan Peradaban Volume 13 No. 2

Yul, W., Andrian, R., Musthofa, A., & Fitri Rozianie, J. (2022). Assessing Arabic Speaking Skills: A Critical Study for Implementation of Final Examination in Indonesia. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 5(2), 151–166.
<https://doi.org/10.22219/jiz.v5i2.22294>

Zafi, 2022. *Pemahaman Dan Penghayatan Peserta Didik Tentang Ibadah Dalam Pembelajaran Fiqih Di MI Manaful Ulum Gebog Kudus*. *Jurnal Elementary*, Vol. 6 No.1.

Interview

Siwasti, *interview*, 13/12/2022

Murni, *interview*, 13/12/2022

Putrawadi, *interview*, 17/12/2022

Sarjuna, *interview*, 13/12/2022

Suhirman, *interview*, 9/12/2022

Yusni, *interview*, 9/12/2022