

## Traditions And Religious Relations: Perceptions Of Religious Group In Kerinci, Jambi

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### Abstract

Indonesia has many kinds of traditions. Each region in Indonesia has different habits, characteristics, and uniqueness, as well as the practices belonging to Kerinci Regency, Jambi Province, namely "Kenduri Sko," a hereditary tradition. From ancestral heritage. Various series of trades are carried out in the *Kenduri Sko* tradition, namely in the form of inauguration or inauguration of traditionary positions on *depati*, *ninik mamak*, *hulubalang*, and traditional stakeholders, lowering and purifying *ske* (heritage objects) using lime juice, *balimau* bath for all people and guests who are present are allowed to participate, then ends with a large *keduri* in the area. The community in Kerinci is a society whose majority adheres to Islam and has several religious groups spread across the Kerinci area. Of course, each of these religious groups has its perception of *adat*, which the Kerinci people always uphold. This research intends to determine the perceptions of each religious group in Kerinci regarding this *Kenduri Sko* tradition, how the forms of

religious values contained in the *Kenduri Sko* tradition according to religious groups, and how harmony, harmony, and inequality exist in culture and religion in Kerinci. The research method was carried out by directly interviewing each known religious group and conducting a literature study. The research results are that every religious group in Kerinci has the same opinion, and there are also differences. Of course, each religious group has its perception of Tradition, which is always upheld by the Kerinci community. This research intends to determine the perceptions of each religious group in Kerinci regarding this *Kenduri Sko* tradition, how the forms of religious values contained in the *Kenduri Sko* tradition according to religious groups, and how harmony, harmony, and inequality exist in culture and religion in Kerinci.

**Keywords:** *Relationship, Religion, Tradition, Kenduri Sko*

### Introduction

Tradition is a style or characteristic that is owned by people in every region in Indonesia. Tradition is always maintained and upheld by each part so that the aspects of an area will not be lost by introducing and passing it on from generation to generation, always to be preserved. Likewise, with "*Kenduri Sko*," which is always guarded and maintained by the Kerinci community, each regional group in the Kerinci community always holds a traditional ceremony or *Kenduri Sko*, which aims to preserve this Tradition. *Kenduri Sko* is carried out once every 3-7 years throughout the area of Kerinci. Each regional group in Kerinci has different

calculations for carrying out the Kenduri Sko traditional ceremony.

*Kenduri Sko* is interpreted it comes from the word Kenduri which means party, while Sko is construed as an heirloom. Then when the two terms are combined, the meaning is created, namely the Heritage Party. However, if explored further, the definition of Kenduri Sko has various meanings when viewed from the traditional ceremonies contained in Kenduri Sko. Part of the Kenduri Sko series is some of the characteristics found in the Kerinci region, which also has a series of traditions that lead to religion, such as "*Balemang*," which is carried out by almost all people who hold Kenduri Sko, where the balemang tradition is intended to entertain guests. from outside the regional group who attended the Kenduri Sko event.

Religion and Tradition can never be separated from people's lives. A sign of the existence of a community group is these two things that basically will never be left behind by human energy. Tradition is part of society, while religion is a standard for human behaviour. Of course, Tradition and religion always live side by side and must be in harmony to balance the two. Therefore Tradition must be based on religion so that something that people believe in and is sacred will not deviate from religious law. Likewise, with Kenduri Sko, opinions are needed from a spiritual point of view for harmony or balance between traditions and religion.

With the above thoughts, it is exciting to research religious groups in Kerinci Regency. The religious groups that I made the object of research were religious groups that I already knew, namely: 1) *The opinion of the Nablatul Ulama (NU) religious group*, 2) *The Muhammadiyah religious group*, 3) *The Nasabandiyah religious group*, which is still relatively small once in the Kerinci area. And the purpose of this research is to find out the various views of religious groups in Kerinci Regency regarding traditionary and religious relations contained in the Kenduri Sko culture.

This research was conducted using a qualitative approach to find out the various views of religious groups I know in the Kerinci Regency. Several people from the above religious groups or recitations were used as informants to discover the ideas of various religious groups in Kerinci. This research is hoped to be helpful as a benchmark for the Kerinci community in carrying out existing traditions. It can open the Kerinci people's view of Tradition from a religious perspective.

### Methods

This research was conducted using qualitative methods with exploratory research types. This research is a case study, so data collection on the object under study prioritizes data integrity (wholeness). All data collected is then studied as an integrated whole (J. Vredenburg, 1983:38). In this study, the object under investigation is the views of

the religious groups in Kerinci, regarding the traditions that exist in Kerinci, especially the Kenduri sko tradition. The research was carried out on the religious groups in Kerinci, especially those I already know.

Data collection techniques were used using interviews, literature study, observation/observation, documentation, and literature study. Interviews were conducted with several people from each religious group studied. Literature study and documentation were obtained from several books, related sources, and relevant documents.

This research was conducted on associated subjects and objects for the techniques in this observation, carried out by formal and informal statements. Literature study is obtained by browsing several documents on matters relating to this topic, including information on the internet, such as related articles.

The data analysis technique is carried out by presenting information obtained from informants and several sources, as well as related documents, regarding the views of several people from each religious group in Kerinci, regarding adat in Kerinci, namely kenduri sko.

Data collection was carried out using transcription, namely interviews with informants using recordings, which were then analyzed and translated to be used as writing after obtaining information from various objects, such as data

obtained from informants and related articles. Then all the data was reviewed, and the researcher arrived at the stage of writing this research. The author uses triangulation of data sources in this study.

## Result and Discussion

### Data Exposure

Parents pass down religion in the Kerinci district, and almost all Kerinci people adhere to Islam. Because many kerinci adhere to the Islamic faith, several Islamic religious groups enter and spread in the Kerinci area. I then made this religious group the object of my research on "Traditionary and Religious Relations: Perceptions of religious groups in Kerinci, Jambi." Because Kerinci has powerful traditions and is a characteristic of this region, I was interested in researching Kerinci traditions from the point of view of several religious groups that I know.

In this study, the authors discuss more the perceptions of the religious groups above regarding the Kenduri sko tradition, a hereditary tradition from generation to generation. There are several traditions and rituals in the sko kenduri in implementing this sko kenduri. Kenduri sko is held every 3-7 years in each area in Kerinci. In the sko kenduri, several processes are carried out to carry out this sko kenduri Tradition. First, in the stage of wanting to hold a sko kenduri, traditional leaders and village staff in a particular area gather to discuss

the sko kenduri event for the right time for its implementation.

The designer who is in charge and responsible for the sko kenduri performance. Because in the sko kenduri, there are several traditional events and art performances that will be held, and the sko kenduri event is usually attended by significant figures in the area, such as the regent and deputy regent or mayor and deputy mayor, and sometimes also attended directly by the governor of Jambi, as well as the local government staff. The form of the classic series contained in the sko kenduri, namely:

### Inauguration of the coronation of traditionary positions on depati, ninik mamak, hulubalang, and traditional stakeholders.

*Depati* is to decide, the person who determines all known cases, which are then tried in the traditional house. All decisions are taken over by the Depati and may not be disputed by anyone. It can be said that the Depati is a person who carries out all domestic laws. Ninik mamak is someone elder in a *kalebu*, he is the one who supervises and advises the residents of his kalebu, and he is the mamak who will manage his inner child and his nephews. The Hulu Balang is a person who can fight, but in this sense, the Hulu Balang is proficient in *basilek* or silat, and the *silek* is shown on certain occasions. Traditional stakeholders are elders who

know the alliance of a specific heart (large family) and are made leaders (traditional stakeholders).

At the time of the coronation of the Depati, Ninik mamak, Hulu Balang, the traditional Stakeholder at the kenduri sko ceremony, a conventional speech called *deto talitai* was first held. This *deto talitai* is a series of conventional lessons delivered in rhythmic language, performed during the kenduri sko ceremony and the inauguration of these conventional titles. This formal speech is in rhythmic prose with a *petitih* proverb. After the delivery of the *deto talitai* formal speech by someone assigned, usually, someone who delivers the traditional speech is part of a group with the title of Depati or the equivalent of depati, Traditional Stakeholders, and Ninik Mamak. Then a Declaration of the Karangsatio Oath was carried out. In this Karangsatio oath, there was a *petitih* saying or a stern warning to those who held the sko title.

### Decline and purification of sko (inheritance)

It is one of the series of traditions in kenduri sko, where traditional leaders and salih holders lower heirlooms found in traditional houses in the area that performs kenduri sko, which are then taken down by and taken to the nearest river to be cleaned using lime water (oranges), of various types of limes. Then the heirlooms that have been cleaned are returned to their original place. Why is it called a sko drop? Usually, the sko (heirloom) is placed in a

traditional house above the penteh in my study area, or it is generally called an attic. The Salih mentioned above is a term for someone who is believed to have been chosen by the spirits of his ancestors (his ancestors).

### Balimau bath

*Balimau* bath is a series of kenduri sko rituals carried out after the traditional purification of sko (heirloom objects). The *balimau* bath was attended by residents who participated in the event. The traditional form of the *balimau* bath is to use lime (orange) water, like the conventional series of purification sko. Then hundreds of residents who wanted to participate in the *balimau* bath went down to the river to cross the place where the *balimau* bath was carried out. The place where the lime water was poured was high enough, which had been made by some residents so that residents could cross the bathing place. There are several people above sprinkling the lime water. Usually, those who sprinkle the lime water have traditional titles. *Balimau* baths are believed to purify oneself physically and spiritually or cleanse oneself.

### Big Kenduri

The big kenduri is a series of traditions in the sko kenduri, where all the residents and guests present perform together in the space provided. The available food is the joint work of the residents

who hold the sko kenduri to entertain the guests who attend the event. Food prepared by residents was distributed to guests and residents who participated in the event. Then a joint prayer led by local religious leaders and a standard meal was held. The purpose of this is to tie the relationship between communities. All the series carried out were a collaboration by residents, so the sko kenduri event went well. After the event, some lemang is distributed to the guests and the residents have made.

Not only are there a series of traditions contained in kenduri sko, but magical rituals are also contained therein, such as the aseik dance. Aseik dance is a traditional ritual to summon the spirits of the ancestors or ancestors. Inviting ancestral spirits is carried out with incense and offerings or ritual needs, usually in conventional houses. Then it comes to the climax of the aseik ritual, in which someone leading the aseik dance starts the dance accompanied by mantra verses, which then reaches the finish of the aseik dance ritual, namely, one of the dancers is possessed by ancestral spirits. Aseik dance is not only performed at the Kenduri Sko event but can be performed at any time, depending on the event's purpose.

The series of traditional sko kenduri and magical rituals that have been described above these will be used as interview questions to be asked of informants. The informants in this study, namely several people from each religious group in Kerinci, were asked for their perceptions of the traditions

contained in kenduri sko. As for the religious groups that were used as informants, namely religious groups that the author already knew about, which religious groups were Nahlatul Ulama (NU), Muhammadiyah, and the Nasabandiyah Order. These religious groups have their perceptions about kenduri sko, and the perceptions of each of these religious groups will be explained by the researcher as follows.

### First informant

In the first informant the researcher interviewed, he said that the Tradition of the sko kenduri series had been carried out by the Kerinci Region for a long time. We also appreciate or preserve the traditions or series of Kenduri Sko traditions so that the habits that already exist and have become the hallmark of the Kerinci region disappear. The Kenduri Sko or Kerinci traditions are innate from previous ancestors, so forms of Tradition that have existed for a long time can become a cultural characteristic of Kerinci, which then the culture or traditions of Kerinci can be exciting and unique to this area.

The Aseik Dance, where the summoning of ancestral spirits is a tradition in the Kerinci Region, is an area that still maintains traditional values compared to modern values, so the Aseik Dance returns to the person of each person. Related to the *Balimau* Bath, which is a tradition or a series of rituals at Kenduri Sko in the Kerinci area, especially

if you look at the Semurup area (the area contained in Kerinci Regency) is a tradition the *Balimau* Bath is believed to purify all its people to avoid something that bad. So a series of habits, if connected from an Islamic point of view, are traditions that we cannot fail to appreciate and preserve. But if you look at it from an Islamic point of view, believing in the unseen is indeed permissible, but if you believe in it, that is not permissible. People only need to preserve the traditions and culture that have existed for a long time so that they become a characteristic that a broad audience can recognize.

### Second informant

The second informant the researcher interviewed explained that if some of the traditional arrangements in kenduri sko were under religion and were not outside the Islamic faith, this was legal. And as long as the series of traditions contained in kenduri sko do not contain elements of superstition or shirk, where more belief in animism or dynamism is strictly prohibited. However, the series of traditions is fine if it is still within reasonable limits and not restricted in Islam. As for what Islam prohibits in kenduri sko, such as the element of worshipping, Islam forbids ancestors (ancestors) and forms of animism like that, but if it is within reasonable limits, such as when performing only dances, then this is permissible.

Regarding the aseik dance described above, which is believed to summon the spirits of the



ancestors (ancestors), then the aseik dance is not allowed in Islam. We may believe in this but don't have faith. The people know but don't follow, let alone run it. In the traditionary series of inauguration or coronation of depati, ninik mamak, hulubalang, and adat leaders, the informant said this was fine as long as it did not deviate from the Islamic religion, such as animism or dynamism. Regarding *balimau* bathing, the informants did not know about this because several areas do not carry out the traditional series of *balimau* bathing.

### Third informant

This third informant is more directed to someone who must be able to appreciate traditions that have been born to commemorate ancestors or former ancestors. In fact, without the ancestors or ancestors in this area, all the people in this area would not be here. Likewise, Kenduri Sko is a tradition passed down from generation to generation that has been ingrained and should always be preserved so that practices that have existed for a long time will never be lost. Regarding the series of traditions and magical rituals in kenduri sko, this Nasabandiyah religious group believes others should respect this.

### **Description**

Tradition and religion are two things that cannot be separated from people's lives. Because

these two things always coexist amid society, adat, a symbol or characteristic of an area that becomes a habit in a room, cultural values, norms, and laws exist. Meanwhile, religion is the basis or guideline for human life that can assist in maintaining social control and social standards. In this case, of course, Traditions and Religion must grow well for harmony in society. As for the way for Traditions and Religion to achieve peace in a community, of course, by balancing the form of religious law, which is the standard in a spiritual society, with the traditionary values, which are symbols in an area,

Likewise, the research looked at the perceptions of religious groups regarding Tradition and religious relations in Kerinci. The interview asked the informant about Kenduri Sko, in which many traditions and rituals have existed for a long time and are traditionary heritage passed down from generation to generation. The informants used in this study were several people from each known religious group in Kerinci. The religious groups studied were 1) Nahlatul Ulama (NU), 2) Muhammadiyah, 3) Nasabandiyah Order, and 4) Tablighi Jama'ah. From the research conducted on these religious groups, everyone from the religious group in Kerinci has a mixed perception of Kenduri Sko from a spiritual perspective.

Every perception obtained from several religious groups can be a reference for the community, especially the Kerinci community, in seeing traditional forms that already exist from the perspective of the Islamic religion. Why is it only

seen from the point of view of the Islamic religion? Almost all of the people in Kerinci adhere to Islam. Islam is an inherited religion in the Kerinci community because it is a religion that is obtained from their parents. For this reason, it is very easy for religious groups that enter the Kerinci area to develop rapidly. Therefore, the researcher conducted this research on Islamic religious groups in Kerinci to get their perceptions of several traditions and traditional rituals contained in Kenduri Sko.

### Analysis

In the research on "Tradition and Religious Relations in the Perspective of Religious Groups in Kerinci, Jambi," it can be said that each religious group in Kerinci has its perception of the series of traditions and traditional rituals contained in the kenduri sko event. The perceptions of several people in each religious group studied have their views on kenduri sko. Some people's perceptions are more personal regarding the relationship between Tradition and religion.

The analysis used the theory of Anthony Giddens, a world-class social scientist and a well-known and influential social theorist. Giddens' theory used is "Structural Theory" in this theory, structure and agency are not seen as two separate things. The relationship between the two things is dialectical—design and agency influence each other, which goes on continuously or without stopping.

Likewise, Religion and Tradition are two things that cannot be separated because Religion and Tradition are two interrelated things, and these two things exist and exist amid society and have a very close relationship.

Traditions and Religion are two things that influence each other, and this goes on continuously or without stopping. Because in every Tradition and religion, values are contained therein, such as adat. In an area, religious matters will be held in existing traditions because adat affects religion and Tradition without any basis for spiritual values. This case refers more to how humans or residents carry out their lives as social and religious people who can balance traditions and religion because these two things refer to human life in social life.

### Conclusion

Tradition and religion are two things that always exist in society. Tradition is a characteristic and a form of habit in which cultural values, norms, and laws exist in an area. Meanwhile, religion is an identity and a person's guide in living life. So that Tradition and Religion can be said to be inseparable or always exist in human life and these two things are closely related to each other in a continuous or non-stop period.

A glimpse of the kenduri sko event, the form of traditional rituals that people in the Kerinci area usually carry out, and some perceptions or



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views of several Islamic religious groups in the Kerinci area. Regarding the traditions or traditions that exist in this area. Although, at first glance, the opinions of the informants studied, at least they can provide an understanding for the wider community, especially the people of Kerinci.

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