

Theology of *sungai Deras* Community in Kanduhai Sko

Ahmad Zuhdi¹, Suci Elmiyanti²

^{1,2}Institut Agama Islam Negeri (IAIN) Kerinci (*Abmad.Zuhdi9@gmail.com*)

Abstract

This article raises the title "Theology of *Sungai Deras* Community in Kanduhai Sko". In the Kerinci community, especially *Sungai Deras* village, Kanduhai Sko is a tradition that is considered sacred. Many varieties and styles of worship are shown when the Kanduhai event is held. Seeing that there are various religious aspects in the traditional ceremony, makes this topic very interesting to be raised. Because no community is not involved in organizing this sacred event, ranging from children, youth, youth, and parents, who reside and live in *Sungai Deras* village. The findings in this study indicate the divine values at the *Kenduri Sko* event for the *Sungai Deras* community.

Keywords: *Theology, sungai Deras Community, Kandubai Sko*

Abstrak

Di masyarakat Kerinci, khususnya desa *Sungai Deras*, Kanduhai Sko merupakan tradisi yang dianggap sakral. Beragam ragam dan gaya pemujaan ditampilkan saat acara Kanduhai digelar. Melihat adanya berbagai aspek religi dalam upacara adat, menjadikan topik ini sangat menarik untuk diangkat. Karena tidak ada masyarakat yang tidak terlibat dalam penyelenggaraan acara sakral ini, mulai dari anak-anak, pemuda, pemuda, dan orang tua, yang bertempat tinggal dan tinggal di desa *Sungai Deras*. Temuan dalam penelitian ini mengidikasikan nilai-nilai ketuhanan pada acara *Kenduri Sko* masyarakat *Sungai Deras*. Temuan dalam penelitian ini menunjukkan nilai-nilai ketuhanan pada acara *Kenduri Sko* bagi masyarakat *Sungai Deras*.

Kata Kunci: *Teologi, Masyarakat Sungai Deras, Kandubai Sko*

Introduction

Custom can be understood as a local tradition (local custom) that regulates community interactions. In the encyclopedia, it is stated that custom is a "custom" or "tradition" of society that has been carried out repeatedly from generation to generation. The word "custom" here is commonly used without distinguishing which ones have sanctions such as "customary law" and which do not have sanctions called custom.¹ In the Big Indonesian Dictionary, the custom is a rule (action) that is

¹"Ensiklopedia Islam" (Jakarta; PT Ihtiar Baru Van Hoven, 1999) hlm 21.

commonly followed or done from time immemorial; a way (behavior) that has become a habit; a form of cultural ideas consisting of cultural values, norms, laws, and rules that are related to one another into a system.²

Indonesia is known to be rich in its customs; each region has indigenous peoples with its characteristics. Customs play an important role, in the manners of life and the life of the Indonesian people in general. Each tribe has its customs, different from one another, but has the same goal and target, namely being effective in educating people with noble character, and good manners. , love and do well to each other.³

Kerinci is one of the areas that has cultural peculiarities like other tribes, the culture of the Kerinci people is a valuable heritage that the community continues to carry out until now and is one of the contributions of wealth in Indonesia. One of the Kerinci cultures that still exist in the community namely the *Kandubai Sko* traditional ceremony which is carried out from generation to generation by each generation to preserve ancestral culture⁴.

The customs of the Kerinci tribe are included in the Proto-Malay category and are closest to the Minangkabau Deuteron Malays and Jambi. Kerinci has always adhered to a matrilineal society system, in which descendants are determined according to the maternal line, in the Kerinci system of customary leadership in the Kerinci community, there are three levels of customary holders called *sko Tigo takah*, namely: *sko depati*, *sko ninik Mamak*, and *sko taganai* (male child). Moreover, in the Kerinci custom, there are several customary titles, namely: *depati*, *Datuk*, *Rio*, *mangku*, *patih*, *manti Agung*, *malano*, and others. The power of the depati according to custom is told to cut off, eat it up, and kill it⁵.

The *Kandubai Sko* ceremony is traditional as a medium to express gratitude to God Almighty, and respect for ancestors. Islamic customs and religion greatly influence people in thinking, acting, acting, and behaving. "“ *adat bersandi syara', syara' bersandi kitabullah, syara' mangato, adat memakai, syah kato syara' pakai kato adal'*” (customs based on Islamic syari'ah, Islamic syari'ah based on the Qur'an and Hadith, Islamic syari'ah says, custom use, it is true that the word syari'ah uses the word custom.⁶

²*Kamus Besar Bahasa Indonesia* (Jakarta, 2002) hlm 56.

³Soepomo, *Bab-Bab Tentang Adat*, (Jakarta: Pradnya Paramita, 1983) hlm 49-50.

⁴Iskandar Zakaria, “Dalam Tambon Sakti Alam Kerinci 1,” 1984.

⁵Soerjono Soekanto, *Hukum Adat Indonesia* (Jakarta: PT Raja Grafindo Persada, Jakarta, 2001) hlm 19.

⁶Nurdin Yakub, *Hukum Kekerabatan Minangkabau*1 (Bukittinggi: CV Pustaka Indonesia, 1995) hlm 18.

Kanduhai sko is the biggest traditional ceremony for the people of Kerinci, during the implementation of *Kandubi Sko* all levels of society are happy together, playing traditional musical instruments and eating together. Kanduhai Sko party depicts integration, intimacy, awareness, togetherness, and openness between fellow community members, likewise *Kandubai Sko* in *Sungai Deras* Village, Kerinci Regency.

For the people of *Sungai Deras* Village, the *Kandubai Sko* custom is a form of gratitude for the grace of Allah SWT and to maintain a long-standing tradition as well as a form of respect for the previous ancestors who had founded *Sungai Deras* Village, the *Kandubai Sko* custom is carried out by washing heirlooms which have been left by the ancestors as a legacy for *Sungai Deras* Village.⁷

Preparation for the *Kandubai Sko* Ceremony

Kandubai Sko is a traditional event carried out by the people of *Sungai Deras* Village in preserving the existing culture from the time of the ancestors of the *Sungai Deras* Village community. *Kandubai Sko* is an event to form gratitude for the grace of Allah SWT and has a core event, namely the washing of heirlooms or cleaning of heirlooms in *Sungai Deras* Village.

According to Mr. Suhirman, Mangku the traditional chairperson of *Sungai Deras* Village stated:

"There are two traditional events in *Sungai Deras* Village, the first is the *Kandubai Sudaih Nuwa* event and the second is the *Kandubai Sko* event, each custom has a core event, process, stages, number of days, and also different materials, for the *Kandubai Sudaih* event. *Nuwa* has three core events, namely: first, the *Kandubai Sudaih Nuwa* event, *Kandubai Sko*, and the Coronation ceremony for traditional titles, the process and stages are long, which are carried out in a week, and also the amount of material is very, very large and difficult to obtain. The *Kandubai Sko* traditional event which has a core event that focuses only on cleaning heirlooms and bathing heirlooms, all the materials needed are easy to obtain, and the process is also fairly short and only takes one day."⁸

From the opinion above, it can be concluded that the *Kandubai Sko* custom in *Sungai Deras* Village only focuses on one core event, which is not mixed with other traditional events such as harvest parties and the appointment of traditional titles. Meanwhile, all this time, it is known that the *Kandubai Sko* event will certainly discuss the harvest party and the lifting of traditional titles.

⁷Wawancara Dengan Bapak Suhirman Mangku Selaku Tokoh Adat Desa Sungai Deras, 2021.

⁸Wawancara Dengan Bapak Suhirman Mangku Selaku Tokoh Adat Desa Sungai Deras,(jumat, 01-oktober- 2021).

However, it is different from the traditional ceremonies in *Sungai Deras* Village that have very far differences, both in terms of preparation, implementation, and the time required⁹.

The *Kandubai Sko* tradition in *Sungai Deras* Village only focuses on the party for heirloom cleaning and heirloom washing where this event only lasts a short time, and only takes one day to complete the event. The preparations for the event are as follows:

Result and Discussion

A male child and a female child that took place in the Gadang house of *Sungai Deras* Village initially conducted the consultation. The son and the female child have an important role in the *Kandubai Sko* event because the preparation of the event is carried out by the son and female child. in the deliberation, it is determined to prepare all the needs that will be needed when the event is held and at the same time, deliberation is to determine a good day and date for the *Kandubai Sko* event held. in the event, the male and female child also brought a *carana* (a special cutting board for traditional events) which contained betel, areca nut, *gambier*, betel lime, and *ukok Lipan* (cigarettes made from tobacco). In custom, it is called *Sibai Sacukun-Cukunmyu* (betel nut to taste)¹⁰. The following are the various betel ingredients used:

a) Betel

Betel is an ingredient that must be used in every traditional ceremony carried out in *Sungai Deras* Village; betel is prepared together with all the ingredients that have been prepared on the *carana*. After the traditional ceremony is over, all *ninik Mamak* and traditional stakeholders will take a sheet of betel and then put all the ingredients starting from *gambier*, areca nut, and betel lime onto the betel leaf and then eat it. It is obligatory for the *ninik Mamak* and traditional stakeholders as a sign that the customary deliberations have been completed.

b) Areca nut

The areca nut used in this traditional event is used as much as one stalk, and taken by a female child; after the betel nut is taken, it will be arranged on a *cerana* along with all the ingredients that have been prepared.¹¹.

⁹*Ibid.*

¹⁰Wawancara Dengan Ibu Yusni Selaku Anak Batino Desa *Sungai Deras*, (kamis, 30-september- 2021).

¹¹*Ibid.*

c) Gambier

Gambier is a dry leaf that has been boiled and dried in the sun so that it changes color to white, the number of uses is not determined by how many strands are used, but the use of gambier is very necessary and has become a long-standing tradition.

d) Betel lime

Betel lime is made from river shells found in *Sungai Deras* Village. Whiting is usually put in a small plastic after being put into the plastic, the end of the plastic will be cut and placed on a *cerana* (a special cutting board for traditional events), and this is done so that the lime can easily be used when someone wants to eat betel.

e) Tobacco

Tobacco is made from the leaves of the tobacco tree that are still young and have been dried, the amount of tobacco use will usually be equal to the number of uses of *ukouk na*, this is because the tobacco will be placed in the *ukouk na* and immediately rolled to form like a cigarette in general¹².

f) *Ukouk Na* (*Enau* Cigarettes)

Ukouk na is made from palm tree leaves that are still young in the process of making the palm leaves will be washed first after washing the palm leaves will take the outer skin after everything is finished the palm leaves will be dried in the sun for one day until it turns milky white. The *ukouk na* is used together with tobacco which is rolled in it after finishing eating the betel.

After the materials referred to above have been completed, the male child will hand it over to the customary holder accompanied by conveying his intention that the *Kandubai Sko* event will be held and asking for opinions as well as setting the day for the *Kandubai Sko* event to the customary holder.

2. Fundraising Activities

A committee that had been appointed and assisted by young people in *Sungai Deras* village carried out this fundraising activity. This fundraising is done by asking for donations to people's homes, selling food, and doing fundraising.

a) Asking for donations to people's homes

In this case, the youth and women in *Sungai Deras* village will work together with the organizing committee of traditional events to come and go down to the houses of residents in the village to ask for donations in the form of money or rice and rice in an unspecified amount

¹²*Ibid.*

or voluntarily from residents village. This was done two weeks before the *Kandubai Sko* event was held so as not to hinder the implementation of the event¹³.

b) Selling food

The committee also sells food that can be bought by villagers and is affordable, such as making food made from fruit (fried foods, fruit soup, etc.), making *lontong*, and various cakes that are affordable for the village community.

3). Ask for Adjunct Directions (*ajun arab*)

After everything is finished, the day before the event starts, precisely on the night before the event, a meeting or deliberation will be held again to ask for approval from the *depati ninik Mamak* or traditional stakeholders to slaughter four-legged animals such as cows, buffalo, and goats. In the event, the assistant director also uses delivery such as *sibaih cukum-cukum* (betel nut in moderation) such as betel material used during deliberation to determine the day, the committee, and for notification of the upcoming *Kandubai Sko* in the traditional event.

In the event, the traditional leaders and *ninik Mamak* will gather together and give directions related to the slaughter of four-legged animals which will be carried out when the event begins the next day¹⁴.

In the adjunct direction (*ajun arab*) event, the traditional stakeholders will answer each other in a *parno* whose contents are as follows:

...

Sarapeik-rapeik kita ngan dudeik

many of us are sitting

Nan ditandeih Lanta

The one with the floor

Di lingkungan dinding ngan empauk

Surrounded by four walls

¹³Wawancara Dengan Bapak Putrawadi selaku anak jantan Desa Sungai Deras, (Kamis, 30-september-2021).

¹⁴*Ibid.*

Disungkuw atauk ngan putaih

Covered with a white roof

...

Satibounyu kaya padou saat inih

Father's arrival at this time

Kamai atas namu sapangkalan

We represent all

Numpau perna sapatauh duwai patouh kata

We want to share a word with a word

...

Apou katou pepatah ngata

As the traditional saying says

Terbit ayai dari uluw, terbit getaih dari bati, terbit kata dari sepangkalan

There were a few words from the event committee to inform that a traditional ceremony would be held, if it was not conveyed then the indigenous people would not know and the event could not be held.

...

Ndak nyampa sapatah duwai

I want to say a few words

Bahwa kamai atas namu panitia Kanuhai Sko ndak mintak arah aju kaya ninik mamauk

That we, on behalf of the *Kanduhai Sko* committee, would like to ask all *ninik Mamak* for directions

Kamai ndak munuh kaki empauk

We want to kill the four-legged beast¹⁵

...

In this case, the female child prepares coconut milk which is used to show that there is an event and the intention of the residents to slaughter a four-legged animal for the *Kandubai Sko* event which will be held when the event starts¹⁶.

1. . Installation of *Karamentang*

Karamentang is a symbol for the implementation of the *Kandubai Sko* event. *Karamentang* is several meters in size and is in the form of a rectangular flag whose width will decrease until it reaches the end. *Karamentang* will be erected 3 days before the event begins with the aim of informing and inviting villagers and other villagers to come and participate in the *Kandubai Sko* traditional activities.

The *Karamentang* is erected using long and very strong bamboo or wood to match the width and length of the *Karamentang* flag and is also installed beyond the roofs of residents' houses so that everyone can see the *Karamentang* and can immediately know that in the village that is a *Karamentang* exist there will be a *Kandubai Sko* traditional event¹⁷.

2. Making *Lemang*

Making *lemang* is usually done one day before the main event starts, in the process of making it the ladies and gentlemen will divide the tasks, the ladies will be in charge of preparing all the materials needed to make *lemang* and the gentlemen will be tasked to finding bamboo and wood. *Lemang* is usually required to be presented in every traditional ceremony other than because it has become a tradition, *lemang* is usually also used as a souvenir for people who come from outside *Sungai Deras* Village

3. *Nao Abai* (Resistant the Rain)

Nao abai is a process carried out by rain handlers so that the sky on the appointed day will be clear and it will not rain. People who are believed to be the experts in doing this usually do *Nao*

¹⁵Wawancara Dengan Bapak Suhirman Mangku Selaku Tokoh Adat Desa Sungai Deras.

¹⁶Wawancara Dengan Bpk Putrawadi.

¹⁷*Ibid.*

abai. *Nao abai* is usually done for two days, starting from the *malemang* process to the main event process.

Kandubai Sko Traditional Event Implementation Process

The *Kandubai Sko* event in *Sungai Deras* village was carried out in one day and had to be completed on the same day.

Mr. Suhirman Mangku as the customary leader stated:

"It's been a long time since the *Kandubai Sko* event was held in one day, all processes and materials needed for the event had to be prepared in one day, this was done by dividing tasks, all residents including young women, and the event organizing committee would divide their respective duties and roles. Some are in charge of finding ingredients for bathing, in charge of slaughtering animals, preparing cooking ingredients, and so on."¹⁸

From the opinion above, it can be seen that the *Kandubai Sko* traditional event in *Sungai Deras* Village has indeed become a tradition and has become a must to be done in just one day, apart from this, this is done so that the materials to be used are still in good condition. fresh and new, the community will be given time from 6 am to 10 am to find all the ingredients for bathing heirlooms, ingredients for cooking, and also for the process of slaughtering four-legged animals, and all of this is done using a predetermined division of tasks.

There are several series of processes in the implementation of the *Kandubai Sko* event, namely as follows: the event of slaughtering four-legged animals (cows, buffalo, and goats), cooking together, the main event, namely heirloom bathing, eating together, and entertainment events, namely *silat* event.

1. Animal Slaughter Event

The event of slaughtering four-legged animals (cows, buffaloes, and goats) is carried out in the morning, this is done so that after the slaughter, the meat from the slaughtered animals can be directly distributed per *kolbu* or in groups and cooked by the mothers in charge of cooking.

This slaughter takes place in the field in *Sungai Deras* Village and is carried out by an appointed committee, after being slaughtered the meat from the animal is immediately cut into several parts and distributed to the mothers so that it can be directly cooked and can be enjoyed together by villagers and immigrants from outside the village¹⁹.

¹⁸Wawancara Dengan Bapak Suhirman Mangku Selaku Tokoh Adat Desa Sungai Deras.

¹⁹*Ibid.*

2. Cooking event

Mothers in an open and spacious place carry out this cooking event. Therefore, the committee has prepared a place that has been prepared and has been arranged in such a way so that it is not exposed to rain or direct sunlight, because this cooking event carried out in large numbers and the number of people is also large, so because it is done in an open and wide area.

In addition to cooking the given meat, the mothers also prepare other menus such as fish, various kinds of dishes made from vegetables and also various kinds of cakes, after all the preparations for the food are finished, all the food will be collected in the traditional house to be eaten together after all events finished.

3. Heirloom Bathing Event

a) Traditional Heritage of *Sungai Deras* Village

Sungai Deras village has four kinds of objects that are used as heirlooms; each of them is placed in the attic of a *gedang* house. The heirloom is neatly stored in a wooden box in which there is a white cloth on which to place the heirloom. Here are the heirlooms in *Sungai Deras* Village:

1. Buffalo Head

The head of the buffalo in question is the head of a buffalo that has been slaughtered and only leaves from the head to the horns, the buffalo head is taken care of by two *kolbu* including *Kolbu Patih* and the youngest *Kolbu Rio*, the buffalo head is placed on the attic of the traditional house²⁰.

2. Hair and Kris sheath

The hair and Kris sheath are the oldest heirlooms in *Sungai Deras* Village. The hair used is hair from previous ancestors that is thought to have existed since the formation of *Sungai Deras* Village, while the Kris sheath is a relic that is used as a sign of friendship given by the ancestors of *Sungai Deras* Village with their ancestors in *Hiang* Village, as a sign of friendship. The ancestors of *Sungai Deras* Village gave the Kris to the ancestors of *Hiang* Village and the ancestors of *Sungai Deras* Village kept the sarong of the Kris. Since then, the sheath of the Kris has been used as an heirloom and kept together with the hair of the ancestors of *Sungai Deras* Village.

²⁰*Ibid.*

3. *Kambua'* (Basket)

Kambua' is an heirloom in the form of a basket in which there is a small keris, this *kambua'* is cared for by a *mangku sukarami bitam* and stored in the attic of a traditional house.

4. Kris

The kris that is used as an heirloom is in the form of a dagger left by the previous ancestors that were handed over to the *mangku sukarami kodrat* to be well cared for and maintained until now.²¹

b) the preparation of Ingredients

The event of bathing the heirlooms is very sacred for the people of *Sungai Deras* Village, so it is hoped that the event will run smoothly and there will be no obstacles in its implementation, including obstacles to all the materials used to bathe the heirlooms, all materials are not allowed to be lacking and so on. the quality of the materials used, all ingredients are required to be fresh and clean, the search for materials will be carried out from 6 to 10 in the morning before the heirloom bathing event begins. the ingredients used are as the following:

1. *Sihaih Cukuw-Cukuw* (Betel *Cukup-Cukup*)

Sihaih cukuw-cukuw consists of *sihaih, gambouw, ukouw na, tabaikai, and kapau*, The betel is used to make pointed betel shaped and put into a tray that already contains rice, a special thread that must be present at every event bathing heirlooms and white cloth used as a tray cover. These materials are intended to be a condition for the implementation of the heirloom-bathing event.²²

2. *Tigouw Buvaih Lima* (three kinds of oranges)

Tigou buvaih lima consists of : *limuw pubang, limuw kapah* and *limuw kuncai*. The oranges here are used as ingredients that are mixed in the heirloom bathing water, before being used all types of oranges are cut first and put into a bowl first while waiting for the inheritance process to begin.²³.

3. *Bungu Tigai* (three kinds of flowers)

Bungu tigai uses three kinds of flowers, namely : *bungu gedai, bungu tarasi itau, and bunguw tarasi putaih*. these three types of flowers are used on heirlooms. After the heirlooms are bathed by

²¹*Ibid.*

²²Wawancara Dengan Ibu Yusni Selaku Anak Batino Desa Sungai Deras.

²³*Ibid.*

splashing all over the heirloom by hand. All types of flowers are included in a white bowl that has been filled with clean water. A traditional proverb says "*ayai jangi samangkum jangi Sko ngan ditindaih*" (a bowl of water and Sko that is crushed). It means the flower water that has been bathed in this heirloom can also be used as medicine if when the heirloom-bathing event was held, there was one resident or committee who was in a trance by sprinkling the flower water from head to toe.

4. *Nametaih* (paddy) dan *Nabehaub* (Rice)

Nametaih and *nabehaub* are made from paddy and rice that has been roasted in a cauldron until it changes shape and is cooked. *Nametaih* and *nabehaub* are used to be scattered on the heirloom after being bathed²⁴.

5. *Kamenyau Putaih* (frankincense),

Kamenyau putaih that has been roasted is used to fumigate the room, the people who take care and bathe it, and to smoke the heirloom²⁵.

6. *Minyak Kamenyau* (frankincense oil),

Minyak kamenyau is used before bathing the heirlooms by hand and then rubbed from head to toe by each person in the room with the aim that the people in the room are not easily possessed or possessed by ancestral spirits.

7. *Kaeng Putaih* (White cloth)

Kaeng putaih serves as a cover for the tray that contains the *sibaih uncang*, yarn, and rice.

8. *Mangkuk putaih* (white bowl).

Mangkuk putaih serves as a container to hold the orange juice and flower water prepared for bathing and splashed onto the heirlooms that have been bathed²⁶.

After all the materials have been prepared, *the Kandubai Sko* implementation event will begin immediately, all the residents of *Sungai Deras* Village will gather in front of the traditional house to await the completion of the process of bathing the heirlooms.

c) Heirloom Bathing process

At this heirloom bathing event, only *ninik Mamak*, traditional leaders, and certain people can enter and see firsthand the process of bathing the heirlooms. All residents who are not allowed to see directly are only allowed to see from outside of the traditional house. Because

²⁴*Ibid.*

²⁵*Ibid.*

²⁶*Ibid.*

there are too many residents who want to see the event, so they often make a fuss and push each other to see the event. For that reason, at the entrance to the traditional house, there will be a committee that will guard the door of the traditional house, so that there are no residents who make a commotion and are forced to enter the traditional house. There are several stages and processes in bathing heirlooms. Here are the steps and the process:

1. Heirloom Drop

heritage will be dropped or raised by certain people and cannot be done by just anyone, for that heritage will be carried out by an appointed person or elected person, usually, the chosen person will get the trust to pass down the inheritance from generation to generation without being interrupted and cannot be replaced²⁷.

The person who drops the heirloom can only take the heirloom from its place and cannot take it directly to the place that has been prepared to bathe the heirloom, there will be someone who has also been appointed who can welcome the heirloom and take it to the place that has been provided.

2. Bathing Heirlooms

After the heirloom is dropped, the next process will be carried out, namely bathing the heirloom. Certain people can also only do this process. The heirloom is placed on a white cloth that has been prepared by *Nametaih*, nabehauh. In addition, three kinds of flowers have been prepared and the materials are arranged in a circle on a white cloth, and next to the white cloth, be put the roasted frankincense.

The heirloom, which is placed on a white cloth and surrounded by materials that have been arranged in a circle, will be slowly washed using orange juice that has been prepared until all parts of the heirloom are exposed to water. When it is finished, the heirloom will be dried using a white cloth and put back in its original place by the person who sent the inheritance down²⁸.

4. Pray Together

After finishing the event to wash the heirlooms, a joint prayer event was held led by traditional stakeholders. The prayer was aimed to refuse reinforcements, asking for ease of sustenance, launching all affairs, and asking all residents of *Sungai Deras* Village to be protected from harm, those villagers who are in the village as well as villagers who are migrating.

²⁷Wawancara Dengan Bapak Suhirman Mangku Selaku Tokoh Adat Desa Sungai Deras.

²⁸*Ibid.*

5. Eating Together

The meal together, which was held after the bathing and prayer ceremony, took place in the traditional house, all residents, committees, traditional leaders, and newcomers from outside the village would be invited to eat together²⁹.

6. Silat Event

The *silat* event is usually held at the end of the event and is intended for men only. The *silat* event is usually carried out for entertainment for residents and newcomers who have been present to see the *Kanduhai Sko* event. As apart from entertainment, the *silat* event can also be used as an event to show the abilities of the residents in particular especially men in terms of doing silat. In this case, everyone, including immigrants from outside the village, is allowed to perform *silat*³⁰.

The end of the *Kanduhai Sko* traditional event was marked by the distribution of *Nametaih* and *nabehaub* which had been prayed for by the traditional stakeholders and prepared especially for the end of the event and given to the entire community and migrants from other villages.

The community Theology Values of Da'wah *Kanduhai Sko* Event

In the *Kanduhai Sko* event, many lessons can be learned, not only on issues of art, culture, and history, but also include Islamic values such as the value of *Da'wah*. The following are the *Da'wah* values contained in the *Kanduhai Sko* event:

1. Discipline Value

The value of discipline is obedience (compliance) to regulations (order and so on). In the sense of discipline, there are 2 main keywords, namely obey (obedient) and rules (regulation). It can be interpreted that discipline grows from an obedient attitude in a person to follow the rules that have been made for himself and his surroundings and a way to manage time well³¹. Discipline is also explained in the Hadith below::

بِعَمَّتَانِ مَعْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ

Meaning: "Two blessings that many people are deceived in both, namely the pleasures of health and free time." (HR. *Bukhari, Tirmidzi dan Ibnu Majah*).

From the previous Hadith above, it can be seen that discipline in terms of time and discipline regarding health is highly recommended, discipline is very important and prioritized in all

²⁹*Ibid.*

³⁰*Ibid.*

³¹Abdul Basit, *Filsafat Dakwah* (Depok: PT Raja Grafindo Persada, 2017).

things and must be applied in everyday life even for all events that are carried out are expected to be carried out with good discipline.

At every event, of course, discipline is very important both for safety, and cleanliness and for the convenience of residents and themselves. In the *Kandubai Sko* event, of course, discipline cannot be separated, it can even be said that starting from the event for deliberation to the end of the event, it is certainly required to prioritize discipline so that the event can run smoothly and safely.

2. Honesty Value

The value of honesty is the attitude or behavior of a person who can always adjust what is said and what is in his heart so that someone can be trusted³². . Honesty is very important in life and has been explained in the Qur'an, here are the verses of the Qur'an related to honesty

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصّٰدِقِينَ

Meaning: "O you, who believe, fear Allah and be with you who are true (honest)." (*QS. At-Taubah: 119*)

In the *Kandubai Sko* traditional event, there is also the value of honesty, because this is a sacred event, of course, the people involved are required to be honest and trustworthy.

Honesty can be seen in various things and can be seen in anyone, including everyone who is doing traditional events. Custom is called a sacred event that is carried out wholeheartedly and cleanly, of course, what is meant by clean here is a clean heart and mind, far from dirty and bad thoughts. The people concerned include:

First, the *ninik Mamak*, here the *ninik Mamak* are required to have a value of honesty and are required to have a clean heart, that's because they are responsible and as role models or examples for the community, the *ninik Mamak* will tell the truth about traditional issues and financial problems used for the traditional event.

The second, is committees and young people, because the committee and young people are tasked with collecting funds from the residents, whatever results are obtained must be explained carefully without being understated and exaggerated.

The third is mothers, of course, mothers who have to work on cooking and buying all the ingredients needed here, it is hoped that all the finances given to mothers can be used clearly and honestly.

³²*Ibid.*

3. Hard work Value

The value of hard work is an effort made by a person or group seriously in overcoming various obstacles and problems properly to achieve the desired goals³³.

Hard work is also very much needed in carrying out traditional events because in all traditional events it takes effort both in the process of finding the materials needed to bathe the heirlooms until the end of the event, all of these hard work efforts can be seen from the start of the event until the event has been completed.

If you want to see in more detail all of them carry out their duties and roles with good hard work, starting with the first role, namely the *ninik Mamak* who works hard to organize the event from the start of the event to the end of the event and make sure everything runs smoothly. The two roles are fathers who work hard from slaughtering animals, preparing bamboo and wood, to installing *Karamentang*. The three roles of the committee are to make sure everything goes well. The four roles of mothers are in charge of preparing, starting from the ingredients needed for the event to preparing ingredients for cooking and eating together. In addition, the fifth is the role of youth and women whose job is to help generate additional funds so that they can meet all the materials needed by asking for donations to people's homes and selling food. In essence, all of them do their hard work in a compact and good manner³⁴.

This is in line with the Hadith that has been explained below:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

Artinya: Meaning: "There is no one who eats any food that is better than the food made by his own hands. And indeed the Prophet of Allah *Daud* (as.) eat food from his efforts."

(HR. *Bukhari*)

4. Cleanliness Value

Cleanliness is part of faith and is a human effort to protect themselves and their environment from all dirty things to preserve a comfortable and healthy life³⁵. Many *Hadith* explain cleanliness and the following is one Hadith related to cleanliness.

الطُّهُورُ شَطْرُ الْإِيمَانِ

Meaning: "Holiness is half of faith." (HR *Muslim*).

³³ *Ibid.*

³⁴ *Wawancara Dengan Bapak Putrawadi selaku anak jantan .*

³⁵ *Abdul Basit, Filsafat Dakwah.*

When viewed from the beginning of the event to its completion, it can be found the value of cleanliness in it. As is the case when bathing heirlooms, this is certainly a value of cleanliness. It is carried out so that the heirloom that initially looks unkempt becomes maintained, which previously looked unclean becomes clean. The value of cleanliness is also seen when all residents work together in cleaning traditional houses from food waste that has been used, and the value of cleanliness is also seen when washing all the materials used.

5. Competency Value

The value of competition is something that can encourage a person to be more advanced and more developed and is an event to show the talent that is in a person. The value of competence referred to in the *Kandubai Sko* traditional event is more directed towards, where a person can show talent by participating in silat events that are used as final entertainment after the event is over³⁶.

The value of competence is carried out using two people who do silat and ends with one of them relenting or resigning. Competence is also widely explained in the Hadith and the verses of the Qur'an. The following verse of the Qur'an is in line with the competency values described above.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

The meaning: "And every ummah has a qiblah which he faces. So compete in goodness.

Wherever you are, Allah will surely gather you all together. Indeed, Allah has power over all things." (QS. *Al Baqarah*: 148)

6. Cultural Value

Cultural values are something that becomes a reference for behavior in the lives of the people concerned, which are in their minds and are difficult to explain rationally, cultural values are lasting, not easily changed or replaced by other cultural values³⁷.

Kandubai Sko is of course a culture that has been preserved by the people of *Sungai Deras* Village and has become a tradition that continues to be implemented. *Kandubai Sko* has also become part of a culture that has been recognized by the people of Kerinci as a culture that must be preserved; in this case, cultural values cannot be explained one by one in the *Kandubai*

³⁶*Ibid.*

³⁷Abdul Wahid, "Dakwah Dalam Pendekatan Nilai-Nilai Kearifan Lokal (Tinjauan Dalam Perspektif Internalisasi Islam Dan Budaya)," *Tabligh* 19, no. 1 (2018): hlm 8.

Sko event, because *Kandubai Sko* itself has become a culture and has enormous value for the people of *Sungai Deras* Village. This is also in line with the explanation of the verse below:

وَأَمَّا الْعَادَاتُ فَهِيَ مَا اعْتَادَهُ النَّاسُ فِي دُنْيَاهُمْ مِمَّا يَحْتَاجُونَ إِلَيْهِ وَالْأَصْلُ فِيهِ عَدَمُ الْحُظْرِ فَلَا يَحْظُرُ مِنْهَا إِلَّا مَا حَظَرَهُ
اللَّهُ سُبْحَانَهُ وَتَعَالَى

Meaning: "Customs are human habits in their worldly affairs that they need. The law of origin of this custom is that there is no prohibition unless Allah forbids it." (*Majmu'atul Fatawa*, 29: 16-17)

7. Social Value

Social values are various principles, assumptions, and beliefs that apply in a society, these values become a way of life for members of the community and are considered good and right and must be obeyed. In the problems of social life, social is defined as a unity and mutual need for both individuals and groups.³⁸ The following is a Hadith that explains about social values:

رواه البخارى (عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: لا يؤمن أحدكم حتى يحب لأخيه ما يحب
لنفسه) (ومسلم وأحمد والنسائي)

Artinya: Anas ra. said that the Prophet said, "It is not one of us to believe that he loves his brother as he loves himself." (*H.R. Bukhari, Muslim, Ahmad, dan Nasa'i*)

The existence of social interaction in the *Kandubai Sko* traditional event can be seen from the interactions carried out by *ninik Mamak*, who meet each other and tell stories to each other, the *ninik Mamak* who were initially difficult to meet for some reason, can be brought together by the existence of this traditional event. In addition to the *ninik Mamak*, all the residents concerned, such as men, women, event organizers, and young people, will also carry out social interactions where at first the community did everything individually or did everything only by relying on themselves. In this event, all residents will do all things related to the event together and help each other, so that social values or social interactions are formed between fellow villagers.

³⁸Umi Hayati, "Nilai-Nilai Dakwah; Aktivitas Ibadah Dan Perilaku Sosial," *INJECT (Interdisciplinary Journal of Communication)* 2, no. 2 (2017): 175.

8. Worship Value

The value of worship is a means to connect oneself with Allah and to prove oneself as a servant as well as to affirm the existence of Allah³⁹.

The value of worship in this event lies in slaughtering four-legged animals and when praying together. At this time, the value of worship plays its role. Because in slaughtering animals, the Islamic community has regulations; requires to face *the kiblrah*, reading bismillah, and also reading Takbir, and can also be seen from the prayer together which is one part that cannot be violated by Muslims because praying is one of the most important things in worshipping Allah SWT. This is in line with the following verse of the Qur'an:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning: O mankind, worship your Lord, who created you and those before you, so that you may become pious. (*QS Al-Baqarah: 21*)

9. Friendship Value

The value of friendship is to give a positive impact on relationships with relatives and relatives, people who establish friendships are not like those who decide them, in addition to rewards, goodness, and blessings, and friendship also has a positive impact on relationships with relatives, even every one⁴⁰. The following are the provisions of the Hadith that explain the virtues of friendship and course have a relationship with the value of friendship in the *Kandubai Sko* custom:

تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّجْمَ، ذَرَّةً

Artinya: " Meaning: "Worship Allah SWT perfectly, does not shirk, establish prayer, pay *zakat*, and establish ties of kinship with parents and siblings." (*HR Bukhari*).

The *Kandubai Sko* event can be called a gathering event for all families, from those who are far away to be close and those who are close are getting better and getting closer. In this *Kandubai Sko* event, all residents will gather with families near and far, if a *Kandubai Sko* event is held all residents who migrate are expected to return to the village either to just stay in touch or to take part in the *Kandubai Sko* event.

³⁹*Ibid.*

⁴⁰Syam'un, "Nilai-Nilai Dakwah Dalam Tradisi Bugis Di Kecamatan Tanete Riatang Kabupaten Bone," *Al-Khitab* IV, no. 1 (2018): hlm 44–45.

In addition to uniting families who are wondering, the *Kandubai Sko* custom is also able to unite the *Kolbu* in *Sungai Deras* Village, this is because at first, it was difficult for each *Kolbu* to meet each other due to their busy lives, so from this *Kandubai Sko* event, all *Kolbu* were brought together. , not only met, all the kolbu will help each other and unite to make the event a success and run well from the beginning to the end of the event

10. Faith Value

The value of faith is belief in the heart, verbal speech and actions with the limbs, and deeds of all kinds, both the practice in the heart and the practice with the limbs are also included in the essence of faith. ⁴¹. The value of faith is also explained in the verses of the Qur'an below:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

Meaning: "Indeed those who believe are those who believe only in Allah and His Messenger, then they do not doubt, and they strive with their wealth and their souls in the way of Allah. They are the right people (*QS al-Hujurat: 15*).

The value of faith that is formed from this *Kandubai Sko* traditional event is gratitude for the abundant sustenance, grace given, and health that God has given to all people in *Sungai Deras* Village. Not only that but the value of faith can also be seen in the joint prayer process that is carried out after the heirloom-bathing event is completed.

Conclusion

Based on the results of this study, it can be concluded that:

1. preparation and implementation of *Kandubai Sko* Traditional Event

a. Preparation

There were several preparations for the implementation of the *Kandubai Sko* traditional event in *Sungai Deras* Village. Firstly, the male and female children carried out deliberation activities to determine a good day and date for the implementation of the *Kandubai Sko* traditional event. Second, gathering fund activities, the third is asking for assistant directions, the fourth is the installation of *Karamentang*, the fifth is making lemang, and the sixth is *Nao abai* (holding *ujai*)

b. Implementation

For the implementation of the *Kandubai Sko* traditional event, there are several series of preparations. The first activity is animal slaughtering. The second is a cooking event. The third is

⁴¹Ibid.

the bathing ceremony for heirlooms, in the heirloom bathing event there are several explanations about the traditional heritage of *Sungai Deras* Village, the preparation of materials the materials needed to bathe the heirlooms, and the process of bathing the heirlooms, the fourth is prayers together, the fifth is eating together, and the sixth is silat events

2. Da'wah Values

In the *Kandubai Sko* custom, there are also Da'wah values that can be seen and felt, the following are the Da'wah values contained in it: first, the value of discipline, the second is the value of honesty, the third is the value of hard work, the fourth is the value of cleanliness, the fifth is the value of competence. , the sixth is cultural values, the seventh is social values, the eighth is worship values, the ninth is friendship values and the tenth is faith values.

The *Kandubai Sko* event is a tradition that has existed since time immemorial and is an ancestral heritage that deserves to be preserved, not only has historical and cultural values, but the *Kandubai Sko* event also has various other values, one of which is the value of Da'wah. Many Da'wah values can be taken and learned by the people in the *Kandubai Sko* traditional event.

In essence, the *Kandubai Sko event* has values that can be applied in everyday life both for individual life as well as for social life, not only, does it has historical value but also has many other values that can be learned and applied in social and individual life.

References

- Abdul Basit. *Filsafat Dakwah*. Depok: PT Raja Grafindo Persada, 2017.
- Andiansyah. "Nilai-Nilai Dakwah Dalam Yayasan Perguruan Tinggi Bela Diri Muda Berakhlak Di Kabupaten Lebong." *Dakwah dan Komunikasi* 4, no. 1 (2019): 63.
- Asmuni Syukri. *Dasar-Dasar Strategi Dakwah Islam*. Surabaya: Al-Ikhlash, 1983.
- Azwar, Saifuddin. *Metode Penelitian*. Yogyakarta: Pustaka Pelajar, 2007.
- Creswell, Jhon W. *Research Design Pendekatan Kualitatif, Kuantitatif Dan Mixed*. Yogyakarta: Pustaka Pelajar, 2010.
- D. Paluseri, S. Putra Adhima, H. Utama Surya et al. "Penetapan Warisan Budaya Takbenda Indonesia Tahun 2018." *Kemdikbud* (2018): 107.
- Hafidhuddin, Didin. *Dakwah Aktual*. Jakarta: Gema Insani Perss, 1998.
- Hayati, Umi. "Nilai-Nilai Dakwah; Aktivitas Ibadah Dan Perilaku Sosial." *INJECT (Interdisciplinary Journal of Communication)* 2, no. 2 (2017): 175.

- Hikmah, Mahi M. *Metode Penelitian Dalam Perspektif Komunikasi Dan Sastra*. Yogyakarta: Graha Ilmu, 2014.
- Kencana, Wayan Nur. *Pemahaman Individu*. Surabaya: Usana Offset Printing, 1993.
- Koentjaraningrat. *Kebudayaan Mentalitas Dan Pembangunan*. Jakarta: PT Gramedia Pustaka, 1992.
- M. Nasor. "Implementasi Nilai-Nilai Dakwah Dalam Membina Masyarakat Pluralitas Di Jati Agung Lampung Selatan." *Al-Adyan* 12, no. 2 (2017): 161.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2016.
- Nasution, Syamsyarina. "Tradisi Kenduri Sko Dan Memandikan Benda-Benda Pusaka Dalam Perspektif Hukum Islam." *Islamika* 17 (2017): 75.
- Notosudirjo, Suwardi. *Kosa Kata Bahasa Indonesia*. Jakarta, 1990.
- Onong Unchajana Effendy. *Ilmu, Teori Dan Filsafat Komunikasi*. Bandung: Citra Aditya Bakti, 2003.
- Paluseri Dharmawan, Dais, Shakti Putra Adhima, Hendra Hutama Surya, and Ririn Putri Arisa. "Penetapan Warisan Budaya Takbenda Indonesia Tahun 2018." *Kemdikbud* (2018): 107. https://warisanbudaya.kemdikbud.go.id/dashboard/media/Buku_Penetapan_WBTb_2018.pdf.
- Pimay, Awaludin. *Metodologi Dakwah; Kajian Teoritis Dari Khazanah Al-Quran*. Edited by awaludin pimay. Semarang. Semarang: RaSAIL, 2006.
- Ramadhani, Yolla. "Pengaruh Pelaksanaan Kenduri Sko (Pesta Panen) Terhadap Perekonomian Dan Kepercayaan Masyarakat Kerinci, Provinsi Jambi." *Antropologi: Isu-Isu Sosial Budaya* 20 (2018): 71.
- Samsul Munir Amir. *Ilmu Dakwah*. Jakarta: Amzah, 2009.
- Saputra. *Pengantar Ilmu Dakwah*. Jakarta: PT Raja Grafindo Persada, 2011.
- Sepdwiko, Deria. "Upacara Adat Kenduhai Sko Pada Masyarakat Kerinci Provinsi Jambi." *Seni, Desain dan Budaya* 1 (2016): 49.
- Soekanto, Soerjono. *Hukum Adat Indonesia*. Jakarta: PT Raja Grafindo Persada, Jakarta, 2001.
- Soepomo. *Bab-Bab Tentang Adat*. Edited by Soepomo. Jakarta: Pradnya Paramita, 1983.
- Statistik, badan pusat. *Kecamatan Air Hangat Timur Dalam Angka*. kerinci, 2019.
- Sugiman. "Pemerintahan Desa." *Binamulia Hukum* 7, no. 1 (2018): 87.
- Sugiyono. *Metode Penelitian, Pendidikan, Pendekatan Kuantitatif, Kualitatif, R&D*. Bandung: Alfabet, 2010.
- Syam'un. "Nilai-Nilai Dakwah Dalam Tradisi Bugis Di Kecamatan Tanete Riatang Kabupaten Bone." *Al-Khitab* IV, no. 1 (2018): 44–45.
- Tariman, Abdurrauf. *Kebudayaan Talaki (Seri Etnografis)*. Jakarta: PT Balai Pustaka, 1993.

- Umi Hayati. “Nilai-Nilai Dakwah: Aktifitas Ibadah Dan Perilaku Sosial.” *Interdisciplinary Journal Of Communacation* 2, no. 2 (2017): 108–109.
- Wahid, Abdul. “Dakwah Dalam Pendekatan Nilai-Nilai Kearifan Lokal (Tinjauan Dalam Perspektif Internalisasi Islam Dan Budaya).” *Tabligh* 19, no. 1 (2018): 8.
- Yakub, Nurdin. *Hukum Kekeabatan Minangkabau*. 1st ed. Bukittinggi: CV Pustaka Indonesia, 1995.
- Yusuf, Muri. *Metode Penelitian Kuantitatif, Kualitatif Dan Penelitian Gabungan*. Jakarta: Prenadamedia, 2014.
- Zakaria, Iskandar. “Dalam Tambon Sakti Alam Kerinci 1,” 1984.
- Zulkarnaini. “Dakwah Islam Di Era Modern.” *Risalah* 26, no. 3 (2015): 155.
- “Ensiklopedia Islam.” Jakarta; PT Ichtiar Baru Van Hoven, 1999.
- Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 1993.
- Kamus Besar Bahasa Indonesia*. Jakarta, 2002.
- Wawancara Dengan Bapak Subirman Mangku Selaku Tokoh Adat Desa Sungai Deras*, 2021.
- Wawancara Dengan Bapak Putrawadi*, 2021.
- Wawancara Dengan IbuYusni Selaku Anak Batino Desa Sungai Deras*, 2021.