

MORAL AND SOCIAL VALUES IN THE IMPLEMENTATION OF KENDURI SKO IN LOLO KECIL VILLAGE, BUKIT KERMAN DISTRICT, KERINCI REGENCY

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Abstract: This research was motivated by the fact that the Sko feast is rarely done, where the Sko feast is no longer held regularly every year. Sometimes a feast is held every 1 or 5 years. The purpose of this study is to find out the moral and social values in the implementation of Kenduri Sko in the Lolo Kecil Village Community, to identify the role of traditional stakeholders in the implementation of Kenduri Sko. This type of research is qualitative with descriptive method. Determination of informants is done by purposive sampling. This type of data consists of primary and secondary data, collected through observation, interviews, and documentation. The results of the study show that the Kenduri Sko ceremony carried out by the people of Lolo Kecil Village from the past until now aims to be grateful to Allah SWT who has bestowed His grace and gifts to the community, both the blessings of age, and sustenance. The role of traditional stakeholders is very important in the Kenduri Sko event which has always invited boys and girls to participate in the Kenduri event. The community of the small lolo village until now still maintains the Kenduri Sko tradition, in this tradition there are historical values of the past, the value of togetherness and fostering respect among residents. Kenduri Sko Community in the area of Depati IV (four) Batu Gong Tanah Kurnia can be held annually as local wisdom. Furthermore, the tradition of sko kenduri is maintained and passed on to the younger generation.

Keywords: Role of Traditional Stakeholders, Kenduri

INTRODUCTION

Culture as a whole is the result of human efforts to provide for all the needs of life, both in personal life and in social life. A day gives a reflection of the identity or peculiarities of each society. Culture needs to be studied and studied, among others, because culture has characteristics that are quite effective in maintaining harmony in social life. People's lives will not be separated from the cultural influences that surround them. The mindset of the words of different people's actions and decisions is always influenced by their culture. The values that are *temaktub* in culture are formed from the donations made by religion, customs, traditions, and norms prevailing in society (Abuddin Born, 2010).

According to culture, it is a civilization that adapts so that humans can understand how they should act and behave when dealing with others. If a man lived alone no other human being would be disturbed by his actions. But no matter what his life is like, he will always have the habits that he does in his life (Nurul Mubin, 2016).

According to culture and tradition, they have different meanings but they are one unit. Culture has elements of ideas and understanding. And it's obvious that the two are different and separate from each other. Meanwhile, tradition is something that happens repeatedly deliberately and does not happen by chance. In social life, of course, it is inseparable from a culture, where the culture is created from all aspects of the life of the community itself, Culture is the result of creating human feelings and

feelings so that it slowly becomes a heritage and becomes a tradition, so that tradition is the fruit of culture (Muchotob Hamzah, 2017).

As one of the parts of culture, tradition is the realization of people's lives. It is influenced by relationships between individuals, statutes, and needs that correspond to human needs or instincts which are reflected in the respect for standard traditions and the feeling of fear of violating the norms that have been established by their predecessors. Tradition can be accepted in society if it conflicts with *nash*, neither the Qur'an nor the Sunnah. Moreover, the prevailing traditions do not conflict with common sense and prosperous Taibi at but do not result in iniquity, corruption, and *kumudhorotan* (Bukhari Umar, 2010).

A custom is an act that has always been done since ancient times until now those rules are customs that have always been used in society. The custom of a society that has been cultivated in the deeds it does is called tradition. The rules that are carried out in the community have become a habit that has always been carried out in society. These customary customs have been contained in the *kerinci* customs that are always carried out by the community regularly, as is done by the people of the small *lolo* village. Where the traditional activity that is always carried out by the people of small *lolo* village is *Kenduri Sko*.

In addition to *Kenduri Sko*, there are also several traditional ceremonies that are trusted by the *kerinci* community, namely: *Kenduri Sko*, traditional wedding ceremonies, childbirth ceremonies, naming

and kekah ceremonies, apostle circumcision, jambi traditional traditions, and Sko kenduri.

The people of lolo kecil village usually in carrying out kenduri focusing more on mutual benefit in achieving the goal of social piety in the community. Social piety is a behavior that upholds Islamic values that are social in nature. Be courteous to others, help, be able to empathize, and respect the rights of fellow human beings. Social piety can be defined as a form of piety that is not only characterized by diligent worship but is characterized by how much social sensitivity he has and the good he does for those around him (Helmiati, 2021).

Based on the results of preliminary observations or preliminary interviews of researchers with Mr. Zakirman, one of the traditional stakeholders, stated that kenduri Sko is kenduri to commemorate or be grateful for the abundant harvest that is carried out after the community reaps rice or harvest, Where this kenduri is carried out to be grateful or grateful to God Almighty (YME) and thank the spirits of our ancestors who have worked hard to flatten the high and hoard the low So that rice fields are formed.

Kenduri Sko is one of the traditional ceremonies that can maintain friendship, cooperation, deliberation, mutual cooperation, mutual cooperation, especially the people of small lolo village. Why is that because to perform the ceremony the community must first conduct deliberations. Where the deliberations are carried out with the aim of determining the costs and dues that must

be paid by the people of the village of lolo kecil perhead of the family. In determining the amount of such dues, it is determined based on the type of work of each head of the family. The determination of the amount of dues is not divided equally, but based on the abilities of each head of the family. For example, the head of a family whose job is a civil servant is subject to greater contributions compared to the head of a family who is a non-civil servant/farmer. This is done so that people do not feel burdened. From the issue of dues, it can be seen that from the beginning, Sko kenduri will be implemented by upholding the value of justice and tolerance.

In addition, the implementation of Kenduri Sko can establish sirahaturahmi and make relations between communities more harmonious, increasing the attitude of mutual cooperation and cooperation in the small lolo village community. This can be seen when Kenduri Sko will be held, where the community together works together in cooking for the kenduri ceremony. Each housewife brings 1 bushel of rice, lemong, and bananas for slack. From this, the community works hand in hand in an effort to succeed in making it possible to be carried out properly.

The peak of kenduri is where on D-day, the kenduri community of the village performs a meal together and prays as a form of gratitude for the favors and gifts given by Allah SWT. Not only that, after the meal was over, all the invited guests who were present on that day were also given lemong and bananas that had been collected in the kenduri. The most

distinctive thing is that in the kenduri event there is a specially made lemang, which the community named it Lemang Kaeh (lemang which is tied every 3 sticks) and banana 1 comb in each lemang kaeh. Where the lemang is especially given to ninik mamak / indigenous people. Why is that? Because the community pays tribute and thanks to the indigenous people who have directed the male child and the betino child to come down to the field.

Kenduri Sko is carried out by the Kerinci community because basically, the Kerinci tribe inhabits a relatively fertile area where the area is surrounded by hills, and in this area, there is also the highest mountain in Sumatra, namely Mount Kerinci. So most of the people are farmers and are famous for being tenacious and diligent farmers. As well as the rice fields in Kerinci are very good water systems by utilizing the water on the mountain. With such natural conditions, many traditional ceremonies are performed in the kerinci area, especially those related to soil fertility. One of them that has been mentioned above is the ceremony/ Kenduri Sko.

Based on the observations and interviews of researchers with Mr. Zakirman, the ceremony / Kenduri Sko has rarely been carried out. Where Kenduri Sko is no longer held regularly every year. Sometimes slack is carried out once every 5 years. Traditional stakeholders in determining the implementation of Kenduri Sko are no longer in accordance with existing regulations for long time, so the implementation of Kenduri SKo is not in accordance with existing regulations.

In addition, community participation in Kenduri Sko has also decreased where

usually the people of small lolo villages carry out activities of melting and cooking rice carried out by all communities, both those who have rice fields and those who do not have rice fields. This decrease in participation is characterized by: not all communities play an active role in organizing ceremonies as well as people who do not have a livelihood as farmers / people who do not have rice fields no longer participate in paying dues, melting and cooking rice for the Kenduri Sko.

The youths and children are no longer actively participating in the ceremony / Kenduri SKo, it can be said that Kenduri Sko is now only attended by the elderly. In addition, there is also a reduced role of depati grandma mamak in providing direction for the implementation of Kenduri Sko in the community.

Furthermore, the problem that arises in traditional stakeholders is that not all traditional stakeholders can attend the kenduri sko event, this is caused by various obstacles faced by traditional stakeholders. In addition to the limited number of customary stakeholders available because the position of the customary holder is held by a person until he dies, and after that it can be replaced with a new one. This was confirmed by Mr. Zakirman, one of the traditional stakeholders.

MATERIALS AND METHODS

This type of research is a qualitative research method According to Bogdan and Taylor in qualitative methodology as a research procedure that generates descriptive data in the form of written or spoken words of people and observable

behaviors (Iskandar, 2008). The descriptive method according to (Moleong, 2013) method of collecting data with words, pictures, and not numbers (Moleong, 2013).

The research location is a small lolo village, Bukit Kerman District, Kerinci Regency. Research informants were taken purposively. Purposive sampling is a technique for determining samples with special considerations so that they are worthy of being used as samples, by people who really know clearly the problems studied (Moleong, 2013).

In accordance with the objectives to be achieved, the data source is obtained from primary data and secondary data. Data collection is carried out by observation techniques, wawancara, and documentation. Data analysis in qualitative research is carried out at the time of data collection and after the completion of data collection in a certain period. At the time of the interview, the researcher has done an analysis that feels unsatisfactory, so the researcher will continue the question to a certain stage so that credible data is obtained. Thus the activity in qualitative data analysis is carried out continuously until it is complete so that the data is saturated, Miles and Huberman in (Sugiyono, 2012).

RESULTS AND DISCUSSION

Moral and Social Values in the Implementation of Kenduri Sko in the Community of Lolo Kecil Village, Bukit Kerman District, Kerinci Regency

a. Religious values or believing in God Almighty.

The small lolo village community is the majority community of followers of the Islamic religion, In the religion it is recommended to be grateful a lot. Kenduri Sko is a manifestation of the community being grateful to Alloh SWT, as a gratitude for what Alloh has given sustenance, especially after carrying out the harvest in the rice fields. Kenduri SKO is a traditional ceremony basically a community custom sourced from alloh SWT, as conveyed by H. Amirudin in an interview on March 28, 2022. In his customary petiti:

"Manaolah adat lamao, adat bersandi syarak bersendikan kitabulloh, adat kumun pusako obsolete, ngan idak lapaok in the rain, idak lekang di paneh syarak ngatao adat make".

"Where the custom used to be, the custom based on the sharak/law, and the sharak encoded the book of alloh, the old custom of heritage was not destroyed by rain or heat, the customary written law that practiced".

From the results of the interview above, the tradition of kenduri sko does not deviate from God's provisions, but the embodiment of religious teachings that society applies in everyday life as a form of community obedience to its creator.

b. Family and Equality Values

Family is a form of human relationship that is established because of a bond, either because of marital or fraternal ties. With the existence of kenduri sko further

strengthens family and fraternal relationships between the people of lolo kecil village, this can be seen in the preparation of how kenduri sko is not only felt by the community of farmers professions but other communities' civil servants, private entrepreneurs, etc. Participating in enlivening kenduri sko, as well as in the implementation of all communities regardless of social status background are all treated equally. As seen in the picture of the preparations carried out by the community in the Kenduri SKO event.

Kenduri Sko, which is carried out by the people of lolo kecil village, can foster a sense of community that is realized in the form of help and mutual cooperation. This is as revealed in the customary petitih in Kemukakan by H. Amirudin Depati on March 28, 2022.

"Manao lah grow nyo gawe sno ineh de break samo-samo kitao miku, de inga ndo samo-saaamo kitao nyinjek, manao nga jaeuh intok tulao kayao ngimbo, manao nga dakaek intok yulao kayao ngambiek"

"What about when we work like this, if it's heavy, we both carry it, if it's light, we both carry it, where the person / family who asks for help is called and where the close family asks for help is called".

The Kenduri Sko event, which is carried out by the village of Lolo Kecil, which every year at the time after the rice harvest in the rice fields, can naturally maintain the nature of togetherness, mutual cooperation that always lives in the community, where heavy work is equally carried in the shoulders so

that it is light, both in the carry-on and all residents are gathered together to enliven the event.

Kenduri Sko is a tradition of the small lolo village community in general and the small lolo village community in particular which has been carried out since the time of the ancestors until now for generations, whose existence cannot be ascertained in writing, because Kenduri Sko is a habit that lives in a society whose nature is hereditary, this is stated by one of the traditional figures in the small lolo village, namely in its customary petitih: proposed by H. Amirudin Depati on March 28, 2022.

"Ramao-ramao si kumbak jantie, hkatib indah bailk bakudeo, broken tumbaoh hila baganti adat lamao sno itoh ugeo"

"Butterflies and beetles whose white legs khatib/buya do not come home on broken riding grow up lost, old customs and sekrang so too".

From the traditional petitih above, the traditions from the past to the present are the same, including Kenduri Sko from the past has changed generations until now it is still maintained.

c. Preserving mutual respect

The Kenduri Sko tradition that is still maintained by the people of lolo kecil village can also maintain mutual respect between community members, community leaders, traditional leaders, government agencies and the community in general, where all of them are placed according to their respective roles as well as invited guests. As found in the traditional petitih by

Dahrn mangku one of the ninek mamak of the small lolo village is:

"Tibo kamai lah kayao sambauk, datea kamai lah kayao tantaek, lah kayao sit pado tampek nga sapatuk nyo, lah dikatengahkan pulao nasi nga suak, gule ngan satangkae, ayae ngan sagiuk kayao present respect for kamai"

"Our arrival is welcomed, our arrival has been waited, welcome to sit according to the appropriate. In the middle of the table in the form of banquets, side dishes and as well as drinks to honor the people who come."

So it can be concluded that the people of Lolo Kecil Village are very respectful of community leaders who play a very important role in the progress of the small lolo village community in all fields as well as traditional leaders who always pay attention to their nieces and nephews as well as the community so that they can live safely, get along well always carrying out their life activities.

From the description above, it can be concluded that moral and social values are contained in the kenduri sko event, namely, the value of togetherness, cooperation, religious values, the value of cooperation, in the tradition contained the value of past history, the value of togetherness and fostering an attitude of respect between citizens. Kenduri implemented by the community is an example of a sense of mutual cooperation that is always preserved by the community and forms a sense of unity and unity. Furthermore, the tradition of kenduri sko is maintained and

passed on to the younger generation as proof that the people of small lolo village have traditions that are hereditary in nature even in the midst of the times, but the community has not forgotten the traditions of the ancestors who were inherited (Ahmadi, 2009).

The Role of Traditional Stakeholders in Kenduri Sko

The role of traditional stakeholders in Kenduri Sko is to guide the direction of the male child of butino children in RT who carry out kenduri sko. Giving awareness to the community that Sko kenduri is important to be carried out as a thank you.

According to the statement that the traditional leaders always invite the male children of butino children to learn to understand the old customs of obsolete pusako, customs coded syarak, syarak coded kitabulloh, Syarak said the custom of wearing them. Indigenous stakeholders. Depati grandma mamak always swoops a close look, floats a look far, near fenced mato, far fenced heart, anto near dikadano, anto far repeated. Mamak is virtuous, niece is beautiful, so a harmonious relationship is established (Amiruddin, 2013).

The role of traditional stakeholders is very important consisting of Depati, mamak grandmother, and tengganai including:

- a. Carrying out the deliberations proposed by the community group that will carry out the kenduri, in the deliberations decided on matters such as the number of families participating in the kenduri sko then
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set the day and date of implementation, collecting data on the number of invitees who attended the kenduri Sko event.

- b. Conveying the celebration or intention of the event. The role of traditional stakeholders is to direct the stages that must be passed in the implementation of Sko kenduri so that the kenduri runs smoothly and urges all elements of the community to be equally involved in Sko kenduri activities, namely all family members to equally deliver rice and lemang in the designated place.

So, it can be concluded that the role of traditional stakeholders is that traditional figures always invite male children of butino children to learn to understand the practice of old customs and Refer to male children of butino children in RT who carry out Sko kenduri. Giving awareness to the community that sko kenduri is important to be carried out as a gratitude to Allah SWT. Appealing to the community to jointly carry out sko kenduri activities and also expect the nature of cooperation and mutual cooperation in community life.

CONCLUSIONS

Based on the findings of researchers that the author conducted in lolo kecil village, Bukit Kerman District, Kerinci Regency, about the role of traditional stakeholders in the implementation of Kenduri Sko in lolo kecil village, Bukit Kerman District, Kerinci Regency, it can be concluded that the implementation of Kenduri Sko in the community of lolo kecil

village aims to express gratitude to the almighty who has provided abundant harvests and field products that are also satisfactory and Kenduri which is carried out by the community is an example of a sense of mutual cooperation and forms a sense of unity and unity. This tradition is believed by the people of lolo kecil village as one of the symbols of unity and unity and the nature of mutual cooperation in the community.

The role of traditional stakeholders in Kenduri Sko is to always invite male children of butino children to learn to understand the practice of old customs and to follow the direction of male children of butino children, Giving awareness to the community that kenduri sko is important to implement.

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