

## THE EFFORTS TO PRESERVE THE TRADITIONAL VALUES OF KENDURI SKO CEREMONY AS THE LOCAL WISDOM OF THE COMMUNITY, KELANTAN KEBALAI VILLAGE, KERINCI REGENCY

*Tantry Adiwijaya, Achmad Hufad & Yadi Ruyadi*

*Research Scholar, Department of Sociology Education, Universitas Pendidikan Indonesia, Bandung, Indonesia*

**Received: 16 May 2019**

**Accepted: 31 May 2019**

**Published: 18 Jun 2019**

### **ABSTRACT**

*The Kerinci community is an indigenous Indonesian community that lives in Kerinci Regency, Jambi Province. They have various forms of art and ceremonies of traditional events which until now can still be found. Kenduri sko is a form of the customary event held every five years as a form of gratitude to God the Almighty for the harvest. In addition to a Thanksgiving event for the harvest, which was held by the community at the Kenduri Sko event, there was also an appointment or inauguration of the title "sko adat" for individuals chosen by each kalbu and appointed by tigo luhah and other traditional leaders. This study aims to reveal the efforts to preserve the traditional values of kenduri sko traditional ceremonies as a tradition that has been going on for generations. The study was carried out in the Kelantan Kebalai Village, Air Hangat Timur District, Kerinci Regency. The research approach was carried out qualitatively by participatory observation methods through in-depth interviews with traditional leaders, communities and village governments and taking documentation of community activities in that tradition. The results of the study show that there are important cultural messages held by each village community in Kerinci that must be maintained. Because this tradition has been around for a long time and must remain in the future. A joint effort is to provide education as early as possible to the next generation in the village of Kelantan Kebalai, both from the family, community, traditional leaders and education at school. So that the tradition of Kenduri Sko traditional ceremony and its meaning is not extinct. Even though the times are progressing rapidly as we feel at this time.*

**KEYWORDS:** *Tradition, Kenduri Sko, Preservation*

### **INTRODUCTION**

In this globalization era when there is not a little convenience offered and can be achieved through increasingly sophisticated technology, performing arts held in conjunction with traditional ceremonies can still be found here and there. One of them is the performing arts that are still related to the traditional ceremony, *Kenduri Sko* in Kerinci. *Kenduri Sko* is literally translated from *Kenduri* and *Sko*'s vocabulary. *Kenduri* means party while *Sko* can be interpreted as heritage. If the two terms above are combined can be interpreted as a heritage party. But if it is traced further *Kenduri Sko* has a variety of purposes. The purpose of the party: (1) as a means of the coronation of people from the indigenous groups called *Depati* and *Rio* (2) as expressions of gratitude in the form of the crops they obtain (3) as a means of ceremonies for decreasing long-kept heirlooms on *umoh geda*. Then cleared by traditional leaders. Biswajit. (2011).

The Kerinci community has a variety of traditional ceremonies. It is the *kenduri sko* ceremony, the *asyeik* ceremony, *ngasap negri* ceremony, *mandi balimau* ceremony, *mandi basantan* ceremony, *tuhaun kayei* ceremony, the hajj ceremony, *ayun luci* ceremony and mutual cooperation “*gotong-royong*” (going down to the fields, *negak rumah*, digging the canal water, pulling wood). All of these ceremonies involve many people which indicate that the Kerinci tribe holds the principle of strong unity, helping each other as they say “*kerjo kecik bertabur arai, kerjo gedang bertabur urai*”. This togetherness is also shown by the saying “*sahalun suhak, salatuh bdei*” has the meaning of togetherness and mutual life please help. Iskandar Zakaria. (1984) in *Tambo Sakti Alam Kerinci*

The *Kenduri Sko* traditional ceremony was held aimed at expressing gratitude to the Almighty God for the blessings of the harvest obtained and begging for fertility in the next harvest. In addition, the *Kenduri Sko* ceremony is a tribute to the spirits of the ancestors who fought for the hamlet, so that they were shunned from all the disasters that struck the village of Kelantan Kebalai. To avoid the moment of the disaster at the same time and as legitimacy, someone becomes a traditional leader called Depati. So the community becomes the obligation and agreement of *anak betino* (women) who have a role in traditional leaders. The *Kenduri Sko* ceremony is a traditional ceremony as a medium for expressing gratitude to the Almighty God, and respect for ancestors. Although the Kelantan Kebalai Village community is Muslim, the Islam of the concretism focuses on aspects of animism, Hinduism and Islam, and the role of ceremonial rituals is to remind people of their existence and their relationship to their environment (Clifford Greetz, 1981: 8-21).

Based on the explanation above, the focus of this research is on the pattern of the preservation of the *Kenduri Sko* in the village of Kelantan Kebalai. While the theory used to analyze research problems is the social system theory proposed by Talcott Parsons. Because the theory is relevant to the problems that will be reviewed by researchers. It is about the pattern of preservation of the *Kenduri Sko* traditional ceremony in the village of Kelantan Kebalai. Sociologically, culture can be seen using system theory developed by Talcott Parsons. In his view, Parsons (2005, p. 37) argues that "the role of culture greatly influences individual actions in society". Furthermore, Parsons in his book *Social Structure and Personality* (1970, p. 78) suggests that "culture cannot be separated from the personality of individuals through a long learning process, belonging to each individual concerned community".

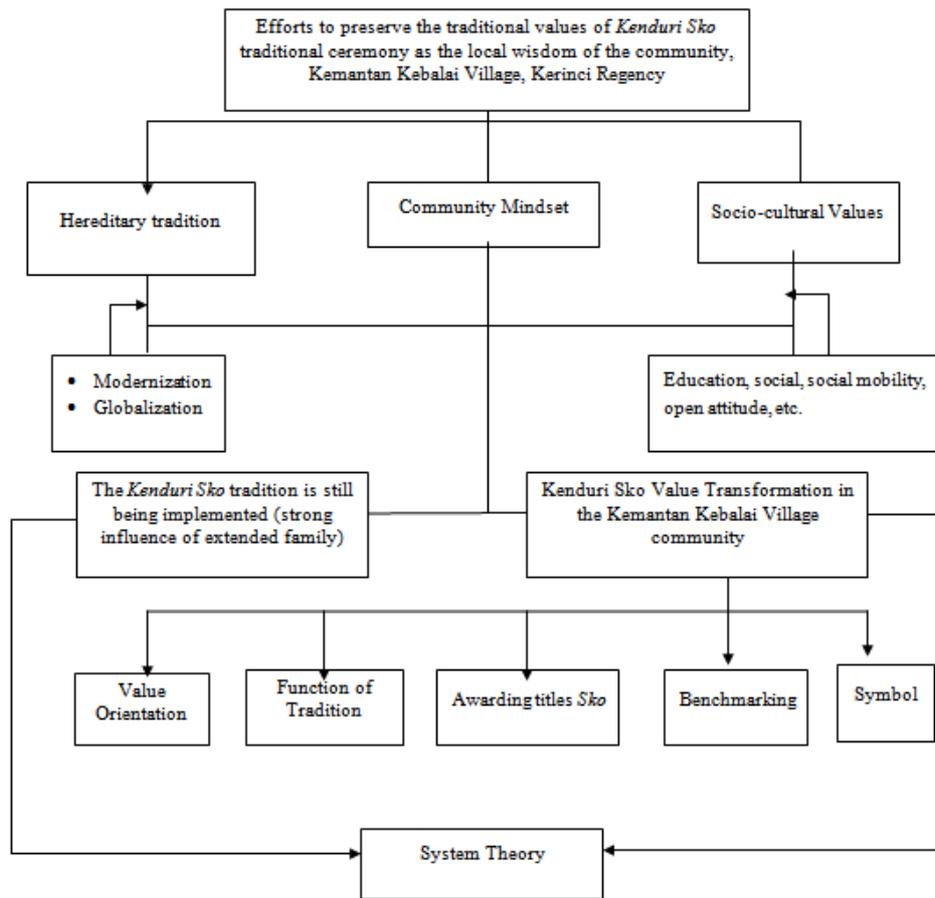


Figure 1

## METHODS

The study was conducted in the Village of Kelantan Kebalai, Kerinci Regency, Jambi Province. The research method is qualitative descriptive with a method of historical desk study approach (documentation study) and participatory observation. Participatory data collection techniques consist of free interviews (open-ended) and in-depth interviews). Interviews were conducted at key informants such as community leaders consisting of adat leaders, tigo luhah holders, and Kelantan Kebalai village heads and community members who were considered capable of providing accurate information with criteria from community leaders. To get the right key informants based on recommendations from traditional leaders / local community leaders or also called the snowballing method. It is the technique of determining informants based on instructions or determining the initial informant for someone who is considered more able to provide information according to research needs (Neuman 2006, Irawan 2006, Creswell 2009).

## RESULTS AND DISCUSSIONS

The process of transmission or delivery of patterns of the implementation of traditional ceremonies from one generation to another can occur intentionally and can also take place without realizing it. The transferred aspects will include material or forms, actors, and the values contained therein (Yu, 2015, p. 312). Parents often play a role in introducing the *Kenduri Sko* ceremony, which is devoted to children and their descendants. Although technological

progress and such actions are not always as successful as one of the chosen ways to transmit. Not all young people or families are interested in continuing the activities of the introduced *Kenduri Sko*. Sometimes children are willing to participate as limited as watching the performance of the *Kenduri Sko* traditional ceremony, even as a congregation of connoisseurs only (Archer & Vass, 2011, p. 97).

Generational transfers occur directly and intentionally when young children are invited by parents, witnessing the sacredness of the shaman and the perpetrators of traditional figures included children of nephews. This ancestral spirit makes it an emotional closeness to the Kelantan Kebalai Village community. Then believe that the emotional closeness in question will penetrate into the body of the community if it makes a mistake either in the form of reading incantations. Then the community will be doubted by the ancestors in the form of disaster. Here is clearly the simplicity of the *Kenduri Sko* ceremony as a reflection of traditional rural life and develop in the midst of the progress of the times. The simplicity of the *Kenduri Sko* ceremony is carried out as a means to connect with the spirits of their ancestors (in Jacobus, 2008, p. 115). Their young generation is invited by their parents to witness the *Kenduri Sko* traditional ritual or to be close to the ritual arena of cleaning the heirlooms, and mingling with the perpetrators. In addition, the role of parents and traditional leaders also invites young people to participate in the success of the event such as participating in the event committee, performers such as *pencak silat*, *sike rabano*, dance offerings in the series of events, Keraf (2010, p.40).

The preservation of the value of the tradition of *Kenduri Sko* in Kelantan village is done by socializing to their children the importance of the values contained in the tradition of *Kenduri Sko* and that can increase the solidarity of their fellowmen will be even tighter. The process of providing knowledge to children from generation to generation so that our culture can be maintained or preserved. Examples at home explain to children to be able to know their culture and family tree to understand where the family descends and in the community. This is so that children know the importance of shared life in a civilized society.

In terms of education taught from family and society by adjusting their thoughts and attitudes towards customs, systems of norms and rules that exist in society. Where we explain to children about customs and customary rules that should not be violated. Because the meaning contained in the tradition of *Kenduri Sko* is very beneficial for helping the economy and maintaining friendship between people especially in fellow families (Shimahara & Sakai, 1992). From the younger generation said that the local wisdom of the tradition of *Kenduri Sko* in the Kelantan Kebalai village community really needs to be preserved. This is to show the characteristics or identity of the Kelantan Kebalai village community that in order to understand the family tree and the location of the inheritance of the family which demands to keep the relationship in order to stay well maintained. (Carlone and Johnson, 2013).

Whereas from community leaders and village government, the efforts made to preserve the *Kenduri Sko* tradition in the Kelantan Kebalai village community is to improve the performance of traditional institutions, increase the existence of the role of *ninik mamak*, provide education as early as possible about the importance of knowing the traditions from the village itself, publish custom books, especially *Kenduri Sko*, as well as socialize in the mass media that the *Kenduri Sko* custom is not something that is viewed negatively by the outside community. But it is more seen from its value and the benefits of the tradition of *Kenduri Sko* traditional ceremonies.

**Table 1: Efforts to Preserve the Traditional Values of Kenduri Sko Traditional Ceremony as the Local Wisdom of the Community, Kelantan Kebalai Village, Kerinci Regency**

Parties	Efforts to Preserve the Traditional Values of Kenduri Sko Ceremony
Family (nuclear family, extended family)	<ul style="list-style-type: none"> <li>• In the nuclear family, from small children to adults are taught to recognize the importance of traditional values in the village of Kelantan Kebalai. One of them is the Kenduri Sko tradition that can strengthen solidarity between people. Parents tell their children to take part in everything related to a large family in order to understand or know as early as possible about the family tree.</li> <li>• In a broad family, the effort made to keep this tradition is to continue to increase the role of <i>ninik mamak</i> in organizing everything related to family affairs by inviting <i>ninik mamak</i> to be able to attend every event determined by the family where all activities are good joy and sorrow.</li> </ul>
Community	<ul style="list-style-type: none"> <li>• Uphold customary values and also respect each other, helping, a sense of togetherness, a sense of social care, solidarity in order to realize good relations with fellow humans.</li> </ul>
Government/traditional leaders	<ul style="list-style-type: none"> <li>• Socialization in the mass media that tradition or traditional values in our village is very important to know from an early age so as not to become extinct.</li> <li>• Planning to carry out a policy by publishing books on adat and conducting socialization such as holding a <i>halal bi halal</i> event during Eid al-Fitr.</li> </ul>
Sekolah	<ul style="list-style-type: none"> <li>• Sociology teachers and other teachers also participated in introducing local cultures in Indonesia. One of them is the traditional tradition in Kelantan village. One of them is the tradition of <i>Kenduri Sko</i> which aims to encourage young people to be more literate and care about their local culture.</li> </ul>

## CONCLUSIONS

The *Kenduri Sko* traditional ceremony is held every five years or more and displays various traditional arts from the Kelantan Kebalai area. From this cultural phenomenon gave birth to a cultural peculiarity which is the result of their ancestors' heritage. In addition to, the cultural phenomena that have been described, the conditions inherent in the *Kenduri Sko* traditional ceremony are also a factor of interest and fear of the preservation of the *Kenduri Sko* ceremony with an extended period of time carried out by the Kelantan Kebalai village community and make it a hereditary generation. With the presence of the *Kenduri Sko* traditional ceremony, it is hoped that it can become a valuable value for the community and for the researchers at least have a positive impact. So that the *Kenduri Sko* traditional ceremony will continue to be preserved to make the asset of the traditional reflection culture of the traditional Kelantan Village Kebalai. Thus the phenomenon gave birth to a cultural peculiarity which was the heritage of their ancestors. In addition, it is a factor that attracts the presenter to lift and assess. This is a study of culture. So that it contains various phenomena that are worthy to be disclosed and dissected.

## REFERENCES

1. Archer, Margaret S. & Vass, Dave Elder. (2011). *Cultural System or norm circles? An exchange*. *European Journal of Social Theory*, vol. 15, 1: pp. 93-115.
2. Aumeeruddy Y & Sansonnens (1994) *Shifting from simple to complex agroforestry systems: An example for buffer zone management from Kerinci (Sumatra, Indonesia)*. *Agroforestry Systems* 28: 113-141.
3. Carlone, H & A. Johnson. (2012). *Unpacking Cculture' in Cultural Studies of Science Education: Cultural Difference versus Cultural Production*. *Ethnography and Education*, Vol. 7, No. 2, 151-173. Routledge.
4. Christie, D.J., & Dawes, A. (2001). *Tolerance and Solidarity*. Vol 7(2), 131-142.
5. Creswell, John. W. 1994. *Research design qualitative & quantative approaches*. California: Sage Publications.
6. Creswell, John. W. 2010. *Research design: Pendekatan kualitatif, kuantitatif, dan mixed*. Yogyakarta: Pustaka Pelajar.
7. Geertz, Clifford. (1992). *Kebudayaan dan Agama*. Yogyakarta: Kanisius.
8. Ghosh, Biswajit. (2011). *Cultural Changes and Challenges in the Era Globalization*. vol. 27, 2: pp. 153-175..
9. Grathoff, Richard. (2000). *Kesesuaian antara Alfred Schutz dan Talcott Parsons: Teori Aksi Sosial*. Jakarta: Kencana
10. Iskandar Zakaria. (1984). *dalam Tambo Sakti Alam Kerinci*
11. Keraf, A.S. (2010). *Etika Lingkungan Hidup*. Jakarta: Buku Kompas.
12. Parsons, Talcott, and Kroeber A. L. (1958). *The Concepts of Culture And Social System In The American*. New York : Free Press.
13. Parsons, Talcott. (1970). *Social Structure and Personality*. New York: The Free Press.
14. Parsons, Talcott. (1978). *Action Theory and the Human Condition*. New York: Free Press.
15. Parsons, Talcott. (2005). *The Social System*. London: Routledge.
16. Ranjabar, Jacobus. (2008). *Sistem Sosial Budaya Indonesia Suatu Pengantar*. Bandung: Ghalia Indonesia.
17. Shimahara & Sakai. (1992). *Teacher Intership and the Culture of Teaching in Japan*. *British Journal of Sociology of Education*, Vol. 13 No. 2, 147-162,
18. Vansina J (1985) *Oral traditional as history*. Madison University of Wisconsin Press. *tradisi lisan sebagai sejarah (2014) Terjemahan Astrid Reza dkk*. Yogyakarta: Penerbit Ombak.
19. Yu, Feng et. al. (2015). *Cultural Value Shifting in Pronoun Use*. *Journal of Cross-Cultural Psychology*. Vol. 47, 2: pp. 310-316.