

LIVING QUR'AN: THE MEANING OF GRATITUDE IN THE TRADITION *SUDAH TUA* (Case Study In Koto Salak Kerinci Village)

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Abstract: Indonesia highly upholds cultural values, especially Islamic cultural values. This research explains how the Koto Salak people's interpretation of the Qur'anic verse about gratitude, namely QS. Ibrahim verse 7 as a form of gratitude from the people of Koto Salak Village to Allah SWT for the abundance of rice harvests and the practice of community gratitude is manifested in the form of the *Kenduri Sudah Tuai* tradition. This research is a Qualitative research with an Ethnographic approach. The ethnographic approach used in this study to examine cultural culture in the Koto salak community towards the meaning of Gratitude after the holding of *kenduri* has reaped Data collected in this study there are three ways, namely: Observation, Interview, and Documentation. After the data was obtained, the researchers conducted data analysis with the approach of Miles and Huberman and Saldana, namely in Four ways; 1) Collecting data, 2) Blending Data, 3) Condensing Data, 4) and Infering with Data. The results of the study are as follows: 1) *Kenduri* has been reaped as a form of Gratitude to God, 2) As a container to strengthen friendship, 3) As a container for almsgiving, 4) Glorifying guests, 5) As a form of rejecting bala.

Keywords: *Gratitude, Kenduri Has Reaped, Living Qur'an*

INTRODUCTION

The Qur'an was handed down by Allah Almighty to the Prophet Muhammad SAW which contains guidelines as a guide for life for humans both living in the time of the Qur'an's descent and those who lived after it until the end of time. The Qur'an is not passed down to a society that is empty of values, but a society that is in accordance with cultural and social values. As the spread of the values of the Qur'an inevitably comes directly confronted with the established social and cultural values.¹ The study of the Qur'an does not always focus on the text of the Qur'an, but can develop to the point of social phenomena related to the existence of the Qur'an in certain Muslim communities that interact with it in everyday life or known as the living Qur'an, namely the Qur'an that lives in society. Living Qur'an can be an interesting alternative in the development of Qur'anic studies in contemporary times.²

Living Qur'an is not only defined as how a person or muslim community understands the Qur'an, but how the Qur'an is responded to by the muslim community in the realities of daily life based on cultural context and social interaction. Various activities carried out by the Muslim community which initially did not originate from religion, but began from social interactions between fellow humans as social beings which resulted in the birth of various cultures that surround human life as cultural creators.³ The object of study is not about questioning the truth of the interpretation or treatment of the people towards the Qur'an, but how the meaning or understanding of the community towards the presence of the Qur'an practiced by the community in their daily lives.

The study of *living* Qur'an is indeed closer to socio-cultural studies, because researchers do not discuss the truth of their understanding but the

¹ Umar Shihab, *Kontekstualitas al-Qur'an: Kajian Tematik atas Ayat-ayat Hukum dalam al-Qur'an*, (Jakarta: Permadani, 2005), h. 38

² Ahmad Farhan, "Living al-Qur'an sebagai Metode Alternatif dalam Studi al-Qur'an", *Jurnal el-Afkar*, Vol. 6, No. 2, 2017, h. 88

³ Ahmad 'Ubaydi Hasbillah, *Ilmu Living Quran-Hadis: Ontologi, Epistemologi, dan Aksiologi*, (Ciputat: Maktabah Darus-Sunnah, 2019), h. 22



phenomena that exist in the community.⁴ The Qur'an is not only a source or foundation in living Islam. But the Qur'an forms a tradition, a culture of the people. He has superpowers for those who believe in changing the personality and group of people.⁵ One of the traditions that emerged from the community's understanding of the Qur'an is the *Kenduri Sudah Tuai* Tradition which is a form of meaning of community gratitude for abundant agricultural products. The *Kenduri Sudah Tuai* tradition is a tradition that exists in the Kerinci community, precisely in Koto Salak Village, Kerinci Regency, which arises from the community's understanding of QS. Ibrahim verse 7, as an expression of gratitude and gratitude to Allah SWT who has bestowed His mercy and gifts on the local community, namely favors in the form of abundant rice harvests. In essence, this tradition aims to remember Allah Almighty who has given His mercy to humans, especially people whose lives depend on agricultural products.

The people of Koto Salak Village, which has an Islamic religion, interpret that *Kenduri Sudah Tuai* is the embodiment of a community that is grateful to Allah SWT as an expression of gratitude for being given favors in the form of abundant rice harvests. This *kenduri* is carried out by the people of Koto Salak as a form of obedience to Allah SWT, namely by thanking the favors of Allah SWT. In addition, the essence of gratitude according to M. Quraish Shihab is to show the favors bestowed by Allah Almighty by using them according to their place and also according to what the Supreme Giver wants, and mentioning the giver well.⁶

RESEARCH LIMITATION

This research departs on the basis of a measure to Allah SWT for the enjoyment of nature given by Allah to the Koto Salak Community. The koto salak community performs *kenduri* already reaped once every

⁴ Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi", *Jurnal Walisongo*, Vol. 20, No. 1, Juli 2012, h. 250

⁵ Robert E. Van Voorst, *Anthology of World Scriptures*, (Belmont, CA: Thomson Wasworth, 2008), h. 10

⁶ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), h. 22



five years. It is not related to cultural tradition alone but a form of gratitude to God for the favors given. The tradition of *tuai* has been carried out by the Koto salak Community from the time of their ancestors.

Kerinci people in general, have various forms of traditional ceremonies, namely the tradition of *kenduri* has been reaped, *kenduri sko*, *asyeik* ceremony, *ngasap negri* ceremony, *balimau* bathing ceremony, *basantan* bathing ceremony, *tuhaun kayei* ceremony, *ayun luci* ceremony, *hajj* boarding ceremony, mutual aid (going down to the rice fields, setting up houses, digging waterways, and pulling wood). This whole ceremony involved many people who showed that the people of Kerinci always hold a strong principle of unity and unity, helping each other and helping each other as their saying "kerjo kecil studded with *aria*, *kerjo gedang* studded *urai*". This principle of togetherness is also described by the saying "sahalun suhak, salatuh bdei" which contains the meaning of togetherness and life helping each other.

Another basis for this research is to dictate the meaning of *kenduri sudah tuai* carried out by the Koto Salak Community including several things, namely: 1) Whether *kenduri* has reaped is contained in the teachings of the Islamic religion, 2) Disciplining the meaning of *kenduri* has been reaped in accordance with the Qur'an and Sunnah.

RESEARCH METHODS

This research is a Qualitative research with an Ethnographic approach.⁷ The ethnographic approach used in this study to examine cultural culture in the community koto salak towards the meaning of Gratitude after the holding of *kenduri* has been reaped.⁸ The data collected in this study is three ways, namely: Observation, Interview, and Documentation. After the data was obtained, the researchers conducted data analysis with the approach of Miles and Huberman and Saldana, namely in Four ways; 1) Collecting data, 2) Blending Data, 3) Condensing

⁷ James P. Spradley, *Metode Etnografi*, (Yogyakarta: PT Tiara Wacana, 1997), p. 3-4

⁸ Suwardi Endraswara, *Metode, Teori, Teknik Penelitian Kebudayaan Ideologi, Epistemologi, dan Aplikasi*, (Yogyakarta: Pustaka Widyatama, 2006), h. 208



Data, 4) and Infering Data.⁹

RESEARCH RESULTS AND DISCUSSION

Living Qur'an Studies

The word *living* is etymologically derived from the English verb "live" which means to live. The verb meaning life acquires the bubuhaning at the end (forming a *verb-ing* pattern) which in English grammar is called the *present participle* which can be interpreted as "bringing the Qur'an to life". If there is a nominalization of the verb "live" to "living", then the word *living* Qur'an means the Qur'an that lives in society.¹⁰ As for terminology, *living* Qur'an can be interpreted as a science that studies or discusses the practice of the Qur'an. The practice of the Qur'an in question is to examine the Qur'an from a reality, not from ideas arising from the interpretation of the qur'anic text. The nature of the study of *the* Qur'an is from practice to text, not from text to practice. Living science of the Qur'an is also defined as a branch of qur'an science that still studies the Qur'an but studies it from the aspect of its symptoms not from the aspect of the text.¹¹

Quoting Muhammad Yusuf's opinion regarding the *living* science of the Qur'an in terminology is a social reaction to the study of the Qur'an which is not only based on the existence of the text, but also on social phenomena that occur in connection with the presence of the Qur'an in a certain geographical area and possibly at a certain time.¹² In simple terms, *living* Qur'an is a science that studies or studies the phenomena that occur in society and the symptoms of the Qur'an that are found in the midst of people's lives, as a science that examines the practice of the Qur'an which does not come from the idea of an interpreter or researcher of the Qur'an but examines the Qur'an from a reality. Abdul Mustaqim in his writings revealed that the study of *living*

⁹ Imam Gunawan, *Metode Penelitian Kualitatif Teori dan Praktik*, (Jakarta: PT. Bumi Aksara, 2013), h. 210

¹⁰ Ahmad 'Ubaidi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Ciputat: Yayasan Wakaf Darus-Sunnah, 2019), h. 20

¹¹ *Ibid.*, h. 22

¹² Muhammad Yusuf, *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH Press, 2007), h. 36-37



Qur'an is very important to be discussed to develop the study of the Qur'an in contemporary times. There are three urgency it expresses. *First*, the study of *living* Qur'an makes an important contribution to the development of the field of study of the Qur'an so that interpretation can be meaningful as a form of community response inspired by the existence of the Qur'an. *Second*, the importance of proselytizing and community empowerment so that people can understand the Qur'an better and more accurately. *Third*. Providing a new paradigm to develop the study of the Qur'an in contemporary times so that the study of the Qur'an is not limited to the field of text science.¹³

The *living* Qur'an study model is a phenomenon that lives in Islamic society and is directly related to the Qur'an. Such as: 1) Social phenomena related to learning to read the Qur'an in a certain place. For example: in a certain place (mosque, musholla, house, or garden) learn to read the Qur'an and do not affect age. You can also learn to understand the Qur'an by studying the meaning or interpretation contained in the Qur'an guided by teachers. This form of model of learning is usually held in Pesantren, Mosques or in special places. 2) The verses of the Qur'an are always memorized, either in whole or in part. 3) The phenomenon of writing certain parts of the Qur'an in certain places as well. For example: calligraphy is the carving of verses from the Qur'an written on the wall of masjid, musholla, rumah, and so on. 4) A performance that holds the recitation of the holy book of the Qur'an. For example: the recitation of the Qur'an khotmul which starts from reading surat al-Fatihah to a l-Nas in commemoration of the seven days, the letter of Maryam and the letter of Yusuf which is read in the activities of *walimatul haml*, the reading of surat *al-Muawwidzat* (surat al-Ikhlâs, al-Falaq, al-Nas), Yasin, al-Fatihah, ayat Qursi and so on d alam held tahlil activities. 5) The Qur'an is used as a treatment, prayers, ruqyah and others that are done by certain Muslim communities but not done by other communities.¹⁴

¹³ Abdul Mustaqim, *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007), h. 68-70

¹⁴ Sahiron Syamsuddin, *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH Press dan Penerbit Teras, 2007), h. 46



The meaning of the Qur'an and its embodiment in people's lives is an event or symptom influenced by social and cultural that usually receives special attention for anthropologists and social religious experts. If you look at *The Living of the Qur'an* or the living Qur'an when viewed anthropologically, then basically it is to view this phenomenon as a social and cultural phenomenon, namely as a symptom or pattern of behavior of people from their understanding of the Qur'an with the understanding that this phenomenon is the object of their study, no longer the Qur'an as a book but human behavior towards the Qur'an and how behavior is considered based on the understanding of the Qur'an is embodied.

THE HISTORICITY OF THE *KENDURI* TRADITION *SUDAH TUAI*

Kerinci people have various forms of traditional ceremonies, namely the tradition of *kenduri has been reaped*, *kenduri sko*, *asyeik* ceremony, *ngasap negri* ceremony, *balimau* bathing ceremony, *basantan* bathing ceremony, *tuhaun kayei* ceremony, *ayun luci* ceremony, *hajj* boarding ceremony, mutual aid (going down to the rice fields, setting up houses, digging waterways, and pulling wood). This whole ceremony involved many people who showed that the people of Kerinci always hold a strong principle of unity and unity, helping each other and helping each other as their saying "*kerjo kecil studded with aria, kerjo gedang studded urai*". This principle of togetherness is also described by the saying "*sahalun suhak, salatuh bdei*" which contains the meaning of togetherness and life helping each other.¹⁵

The historicity of the birth of the *Kenduri Sudah Tuai* tradition can be classified into 2 phases, namely: 1) *Pre-Islam*: Before Islam came, people still adhered to the beliefs of animism and dynamism. *Kenduri Sudah Tuai* is carried out to thank nature and the spirits of the ancestors who gave a bountiful harvest and have taken pains to find a place to settle and find fertile land so that it is beneficial for the community to grow crops. In the past, the implementation of *Kenduri Sudah Tuai* was

¹⁵ Asvic Helida, dkk, "Perhelatan Kenduri Sko sebagai Sebuah Pesan Kebudayaan Masyarakat Kerinci di Taman Nasional Kerinci Seblat", *Jurnal Masyarakat, Kebudayaan dan Politik*, Vol. 29, No. 1, Januari 2016, h. 35



carried out in the rice fields after all the people had finished reaping rice, so the community together went down the rice fields with food to hold a meal together as a form of gratitude to the spirits of the ancestors for the devolution of rice harvests.

Kenduri Sudah Tuai grows and develops in the valley of the hilly basin in the Jambi plateau or the peak of Andalas, namely Sungai Penuh City and Kerinci Regency. This tradition is one of the proto-Malay cultures that is still developing and tracing today in this region. Despite the shift in the meaning and value of the implementation of *Kenduri Sudah Tuai* in this modern era, every region or customary alliance in Sungai Penuh City and Kerinci Regency still carries out this *kenduri* for generations with traditional procedures in accordance with the *outdated lamo pusako custom*. So that *Kenduri Sudah Tuai* can be said to be an oral culture that has been going on for generations. The term *kenduri Sudah Tuai* is commonly also referred to as *Kenduri Sko*. These two terms are basically equally correct, because these two events are carried out simultaneously which is summarized in the *Kenduri Sudah Tuai* or *Kenduri Sko* event.

Kenduri Sko in the Kerinci Nature custom can be interpreted as the inauguration of traditional titles (*depati*, *rio*, *mangku*, *datuk*), to the new as a substitute for the previous in accordance with the provisions of each *luhah* in the traditional communion and issuing and sanctifying heirloom objects. So, it can be concluded that in the *Kenduri Sko* event there are two main events, namely *first*, the ritual of lowering and cleansing heirloom objects and *secondly*, the traditional confirmation to the person who will bear the traditional title. In addition, the series of implementation of *Kenduri Sko* among others is *first*, thanking the spirits of the ancestors, the spirits of their ancestors for the heritage of the land left behind, because after this *Kenduri Sko* activity the locals will return to the fields and fields. *Second*, re-examine the heirloom lands born from his heirloom house which may now be in the hands of others. *Third*, gather all scattered relatives, gather in his family's house and his heirloom house.¹⁶

¹⁶ Yatim Abas, *Meninjau Hukum Adat Alam Kerinci*, (Sungai Penuh: Andalas, 1985), h. 1745



Each customary alliance or each region in Kerinci has differences in carrying out the *Kenduri Sko*, although these differences are not significant. It can be seen from the differences of several series of events, both the terms mentioned and their implementation. However, the purpose and purpose are the same, except that it is different in pronunciation and implementation procedures that are adapted to the *ICO* of each customary communion. In addition, there are also differences in the timeframe of implementation. The procession of this ritual is generally carried out 5 (five) to (10) ten years once and some even reach 25 (twenty-five) years once. However, there are also customary communions that carry out once each year, usually carried out after reaping or harvesting.¹⁷

Then, the implementation of the *Kenduri Sudah Tuai* tradition in Koto Salak Village before the arrival of Islam was enlivened by entertainment such as dance and martial arts. Dance and martial arts are performed at the end of the *kenduri* event. The dance is called tauh dance which is a traditional dance of the Kerinci people inherited from ancestors. 2) *Post-Islam*: No one knows for sure when the tradition of *kenduri Sudah Tuai* appeared, but it is estimated that this tradition appeared about five hundred or seven hundred years ago. After the arrival of Islam in the kerinci community *Kenduri Already Tuai* is still preserved today but there are some things that have been changed in its implementation. Before the arrival of Islamic teachings, *kenduri* was carried out in rice fields but after the arrival of Islam *kenduri* was carried out inside mosques. Then, there is no longer any decline or purification of heirloom objects in the tradition. The tradition of *Kenduri Sudah Tuai* is carried out by the Koto Salak community in addition to preserving budaya also proceeds from the community's understanding of the verse of gratitude and as a form of gratitude they carry out the tradition of *kenduri Sudah Tuai* to express gratitude to Allah SWT who has bestowed abundant rice harvests.

¹⁷ Deki Syaputra ZE, "Ritus dan Manuskrip: Analisis Korelasi Naskah dengan *Kenduri Sko* di Kerinci", *Hadharah: Jurnal Keislaman dan Peradaban*, Vol. 13, No. 2, Desember 2019, h. 83



ACTUALIZATION OF LIVING QUR'AN IN KENDURI TRADITION HAS REAPED IN KOTO SALAK COMMUNITY

The tradition of *Kenduri Sudah Tuai* is a form of gratitude from the people of Koto Salak Village to Allah SWT. To be grateful for the blessings given by Allah SWT in the form of abundant harvests, every time they finish reaping rice, the community commemorates it by holding a thanksgiving that aims to bring blessings and hopefully the next harvest will also get abundant results. Explicitly, there is no text from the Qur'an and hadith of Prophet SAW that explains the tradition of *Kenduri Sudah Tuai*. However, this tradition is built by the interpretation of some verses of the Qur'an and hadith that are arranged into a new understanding. This process of understanding does not mean that this tradition originated from a partial understanding of the Qur'an and hadith of the Prophet, but an innovation to bring several verses of the Qur'an to life at once on one occasion.

As the times are advancing, technology is getting more sophisticated, and knowledge is getting higher quality, many observers of the study of the Qur'an and hadith have come up with bright ideas to modify certain traditions that breathe Islam to remain relevant to its time. Behind the bright idea, there must be a motivation or goal that drives it. From here, the Qur'an seeks to find the relation of religious texts contained in a social phenomenon in society. In detail, the *Kenduri* Tradition has been reaped in Koto Salak Village, Kerinci Regency in the form of: preparing the equipment used when *Kenduri Sudah Tuai*, namely *carano* filled with betel leaves, betel nut, lime, and tobacco. The *carano* is given to the considered special who attends the *kenduri* event. A *carano* complete with a betel nut gives the meaning of homage to the great guest. People must also prepare rice, gulai, lemang and *kencung beruk* to eat together.

The use of symbols in the *Kenduri Sudah Tuai* tradition is inseparable from the Koto salak community, people feel that they are not religious if the symbol is abolished. It is not complete to feel like *Kenduri* Has Reaped without these symbols. This is in accordance with Geertz's statement that religion is a systematic set of symbols. Symbols according



to Geertz include objects, actions, events, qualities, or anything that connects to conception. Conception is the meaning of symbols. The symbol system can build strong, long-lasting moods and motivations in humans. It can be said that through existing symbols can make people feel something and want to do it. Then according to Talal, the system of symbols and religious practices is inseparable.¹⁸

In the implementation of *kenduri*, starting from the *traditional parno*, the recitation of *zikir*, *tahlilan*, and prayer. Next is to eat *bajamba*. Eating *bajamba* is a joint meal held inside the Ukhuwah mosque as a form of gratitude for the abundant harvest of the community. The food brought into the mosque is wrapped rice, *gulai*, *lemang*, and *beruk kancung*. The food is collected and will later be distributed to guests from other villages who attend the implementation of *kenduri*, orphans and poor people who live in the village, as well as all people who attend *kenduri*. The principle used by the Koto Salak community when carrying out the *Kenduri Sudah Tuai* tradition is to move from the community's understanding of the thanksgiving verse, namely the word of Allah SWT in QS. Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (٧)

It means: "And (remember) when your Lord declared, Se truly if you are grateful, I will undoubtedly add (favours) to you, but if you deny (My favours), then surely My doom is very heavy. " (QS. Ibrahim/14: 7)

From the Ibrahim verse 7, the people of Koto Salak believe that the *Kenduri Sudah Tuai* tradition carried out is an expression of gratitude to Allah for all the favours that have been bestowed on them in the form of abundant local people's harvests. If you are always grateful for the blessings given, surely God's favor will be added. Local religious leaders explained the interpretation of QS. Ibrahim verse 7 i.e. "another *syakartum*" when a person is grateful then Allah will add his blessings, "*wa lain kafartum inna adzabi la syadid*" and if you all kufur will favor Allah then

¹⁸Novizal Wendry, "Menimbang Agama dalam Kategori Antopologi: Telaah terhadap Pemikiran Talal Asad", *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, Vol. 4, No. 1, 2016, h. 187



the torment of Allah is very painful. Gratitude is when you get favors and then say the phrase *Al-hamdulillah* and use the favors to serve Allah.

Some people argue that the way to be grateful for favors is divided into three kinds, namely by oral, heart and deed. Being grateful verbally, that is, saying *hamdalah*, but being grateful with *hamdalah* is not enough. In addition to being spoken orally, in the heart you must also believe that the *halal thayyiban* sustenance comes from Allah Almighty, but this has also not been said to be grateful. The sustenance is used according to the benefits and then it is said to be grateful. So, he said *hamdalah*, his heart assured then his limbs worked according to what benefits were received.

Based on the above explanation, this is in accordance with what is explained in *the Tafsir al-Mishbah* that QS. Ibrahim verse 7 expressly states that if you are always grateful, surely Allah Almighty will add favors to him, but when talking about kufur favors, there is no affirmation that surely His torment will fall. This verse only confirms that the torment of Allah Almighty is very heavy. If so, the final fragment of this verse can be understood simply as a threat. On the other hand, it is possible to avoid worldly torments for those who practice the favors of Allah Almighty, it may even be that these favors are added by Him in order to buy iniquity.¹⁹

From the description above, it can be understood that the birth of the *Kenduri Sudah Tuai* tradition is moving from the understanding of the people of Koto Salak Village towards the thanksgiving verse, namely QS. Ibrahim verse 7 and the awareness of the community to be grateful for God's favor for the abundance of rice harvests and the form of community gratitude practices are manifested in the form of the *Kenduri Sudah Tuai* tradition.

THE MEANING OF THE PEOPLE OF KOTO SALAK VILLAGE TOWARDS THE KENDURI TRADITION SUDAH TUAI

Kenduri Sudah Tuai is a custom or tradition for which there is no provision in the Qur'an and hadith, so it can be seen from the *kayfiyah* or

¹⁹ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), h. 23



its ordinances. In the ordinance of its administration there are those who praise God, those who give alms, and those who help each other can be said to be grateful. *Kenduri Sudah Tuai* organized by the people of Koto Salak Village is a form of gratitude which does not conflict with Islamic shari'a. Because in the process of implementing *Kenduri Sudah Tuai* has been in accordance with the Shari'a of the Islamic religion such as the holding of zikir and prayers. The tradition of *Kenduri Sudah Tuai* has been ingrained in the minds and hearts of the Koto Salak people.

The people of Koto Salak Village have their own beliefs in the tradition of *Kenduri Sudah Tuai*. The community's meaning of the *Kenduri Sudah Tuai* tradition is: 1) Expression of gratitude to God. The *Kenduri Sudah Tuai* tradition organized by the people of Koto Salak Village can be said to be an expression of gratitude in accordance with Islamic shari'a. Because the purpose of implementing *Kenduri Sudah Tuai* is to be grateful for God's favor in the form of abundant rice harvests of the local community. The tradition of *Kenduri Sudah Tuai* is also the embodiment of gratitude in the form of deeds. Based on researchers' interviews with the community, it is known that Surah Ibrahim verse 7 is the basis for the implementation of the *Kenduri Sudah Tuai* tradition and the people of Koto Salak Village interpret the implementation of the *Kenduri Sudah Tuai* tradition as adding gratitude to Allah and to remember Allah who has bestowed sustenance on the local community with abundant harvests.

People believe that if they are grateful, then God will add sustenance to them. In addition, the community also prayed together to ask Allah so that in the next harvest they would also get a bountiful harvest again, because after the implementation of *Kenduri Sudah Tuai* the community will go back down to work on the fields. 2) Tightening the ropes of noodle friendship: The tradition of *Kenduri Sudah Tuai* is a time that the people of Kerinci Regency, especially the people of Koto Salak Village have been waiting for because *when Kenduri Has Reaped* they can further strengthen the ropes of brotherhood, friendship, and re-knitting friendships. In the implementation of the *Kenduri Sudah Tuai* tradition, it involves the entire Koto Salak community where to prepare for this



kenduri requires cooperation and help so that this *kenduri* can run smoothly.

Kenduri Sudah Tuai is a *kenduri* that is highly anticipated by the people of Koto Salak because people in this village are not allowed to leave the village and must attend the *kenduri* event. In addition, *kenduri* is interpreted as cultural preservation and strengthening friendship between communities to remain united and respect each other. 3) Bersedakah: The *Kenduri* Tradition Has Reaped in its implementation there is a tradition of eating *bajamba* (eating together). The joint meal held inside the Ukhuwah Koto Salak mosque which was attended by leaders of traditional institutions, religious leaders, village government officials, community members, guests from other villages who were led to eat simultaneously was called *bajamba meal*. The people of Koto Salak Village interpret that with the tradition of *Kenduri Sudah Tuai* is a place to set aside some of the property they have for donation.

This can be seen from the implementation of *Kenduri Sudah Tuai*, there is food distributed to orphans, poor people, and guests from other villages who attend the event. 4) Glorifying Guests: The meaning of the people of Koto Salak Village with the tradition of *Kenduri Sudah Tuai* is a moment where the community again strengthens the relationship between both fellow communities and relatives who are outside the area. 5) Reject Bala: The majority of Koto Salak people have converted to Islam. Even though they have embraced Islam, the local community still organizes the tradition of *Kenduri Sudah Tuai* as an expression of gratitude to Allah and thanks to the ancestors who have sought fertile land so that until now it can be useful for farming. Some people believe that if *Kenduri Sudah Tuai* is not implemented, the community will get a small harvest. For this reason, with the implementation of *Kenduri Sudah Tuai*, the community hopes to get a bountiful harvest and as a repellent for everything that harms the local community.

CONCLUSION

Tradisi *Kenduri Sudah Tuai* has a very important meaning for the people of Koto Salak. The *Kenduri Sudah Tuai* tradition is an effort by the



community to practice and revive the Qur'an. From the verse of thanksgiving that they understood gave birth to a tradition which is an expression of gratitude to Allah SWT for the rice harvest. In addition, the symbols used in *kenduri* in the form of betel nut, nasi gulai, leman, and kencing *beruk* make religion inseparable from symbols. With the use of symbols in *kenduri*, people want to always maintain the tradition of *Kenduri Sudah Tuai* because the meaning in the symbol can influence someone to continue to carry out these tradition activities. Religious symbols and practices are inseparable.

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