

## "ZARAH-KUBO" TRADITION ON EIDUL FITRI DAY IN KOTO JAYO VILLAGE, TANAH TUMBUH, BUNGO REGENCY, JAMBI PROVINCE (STUDY: PROCESSES, CULTURAL EDUCATION, DEVELOPMENT AND MEANING)

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### ABSTRACT

This study aims to describe and analyze and examine the *Zarah-Kubo* procession, the development of *Zarah-Kubo* and the meaning of *Zarah-Kubo* on Eid al-Fitr in Koto Jayo Tanah Tumbuh Village, Bungo Regency, Jambi Province. This study uses a qualitative method. Informants in this study were the people of Bungo Regency Generally and Koto Jayo Tanah Tumbuh Village. The instruments in this study were the researchers themselves and assisted with supporting instruments in the form of stationery and cameras. Data collection techniques were carried out using literature study, observation, interviews, and documentation. To ensure the validity of the data, the data was checked using extended participation techniques, observer persistence, and triangulation. The steps to analyze the data are data reduction, data presentation, and conclusion. The results of this study are 1) the development of the *Zarah-Kubo* Tradition is the result of the thoughts, contents of the heart and what is believed by the executors of the *Zarah-Kubo* Tradition who are played to read the prayer readings of the *Zarah-Kubo* tradition where the prayer comes from holy verses Al-Qur'an; 2) the procession of the *Zarah-Kubo* Tradition in Koto Jayo Tanah Tumbuh Village has a sequence of processions starting from the beginning or preparing for the event starting from the annual meeting of the Koto Jayo village community led by the village head, Ninik Mamak and the Community The village to decide which son will lead the prayers during the pilgrimage, choose the gathering place, determine the community for *Badua* (to eat together) after the Grave Pilgrimage is over; and 3) The Meaning of the *Zarah-Kubo* Tradition which was carried out in Koto Jayo Tanah Tumbuh Village which has a very strong meaning in the Koto Jayo Village community because the people there really believe that the meaning of the *Zarah-Kubo* Tradition is not just a spectacle and also not just a tradition the people of the Growing Land, the meaning of the *Zarah-Kubo* Tradition itself is also a form of community gratitude to Allah SWT for giving him a long life to be able to feel the Eid al-Fitr and give prayers to relatives who have been left behind.

*Keywords: Grave Pilgrimage, Eid al-Fitr, Koto Jayo Village Procession.*



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## INTRODUCTION

Indonesia is one of the Southeast Asian countries that have a variety of cultures which are the nation's wealth created from people's beliefs, which include beliefs, morals, art, and also customs. Jambi Province itself consists of city and Regency governments which also have a variety of cultures. The culture in Jambi is in the form of the *Kumau* Tradition, Makan Kelung, Finai Night, Traditional Ceremonies, and others which are still widely available in Jambi Province. The Regency which is part of the Jambi government also has a diverse culture, one of which is Koto Jayo Tanah Tumbuh Village, Bungo Regency, Bungo Regency which has several villages in it, where this research was conducted in Koto Jayo Tanah Tumbuh Village.

Traditional ceremonies are traditions that still exist, are maintained, and are passed down from generation to generation. There are several traditional ceremonies in Koto Jayo Tanah Tumbuh Village, namely the Marriage Ceremony, the *Turun Mandi* Ceremony, and the *Zarah-Kubo* Ceremony. Pilgrimage to graves is a visit to a public/private burial place that is carried out individually or in groups, to pray for relatives or families who have died so that they will be given a proper position or position in the sight of Allah SWT. *Zarah-Kubo* used to be a religious ceremony that was always held every Eid al-Fitr, the celebration fell on every 1st of Shawwal or after carrying out Ramadan Fasting.

In the beginning, the *Kubo* tradition was carried out by local religious leaders. In ancient times, after the first Eid, this tradition was carried out by parading from the door of the mosque and then to the gate of the cemetery. During the procession, religious leaders and other pilgrims recite blessings while on their way to the cemetery gate. Besides that, after arriving at the cemetery gate, the fathers and religious leaders stand in the front and the other pilgrim women are in the back row before entering the cemetery, make a pilgrimage to read the holy verses of the Media and pray and read greetings before entering the cemetery together after finishing all the pilgrims go into the cemetery to visit their respective families who have been left behind. After completing the pilgrimage, all gather back and come out of the cemetery to carry out *Badua* (eating together) from each house to another where in each house a dish has been provided for the pilgrims to eat because of the changing times *Zarah-Kubo* in Koto Jayo Tanah Tumbuh Village itself has become a Tradition every Eid al-Fitr holiday, now it's not religious leaders who carry out this tradition anymore but every prayer and recitation at the funeral and in front of the cemetery gate recites the holy verses of the Qur'an 'an has been passed down to teenagers so that this tradition continues to grow and become a tradition every Eid al-Fitr.

Until now, the *Zarah-Kubo* Tradition is still well implemented and times are changing, *Zarah-Kubo* is still being implemented properly without changing the meaning of *Zarah-Kubo*. With the rampant from the front of the mosque to the front gate of the cemetery. Based on this, *Zarah-Kubo* is an original tradition of the Muara Bungo people, especially the hamlet of Koto Jayo Tanah Tumbuh, which has existed from the time of their ancestors to the present. It is always carried out every year to remember and pray for relatives who have died as a motivation for the children of Koto Jayo Tanah Tumbuh Village to go to the mosque and recite the Media with the *Zarah-Kubo* tradition as meaning in remembering families who have died on the second day of Eid al-Fitr, because pilgrimage is our obligation as human beings to give prayers to relatives or family who has gone before us, and also as a form of gratitude for Muslims for the day of victory after fasting for 1 full month to carry out the pillars of Islam but even though the *Zarah-Kubo* tradition is still being carried out today, there has been a slight change in the *Zarah-Kubo* tradition, as well as the lack of documentation and the absence of documentation such as books. Apart from that, only the people in the area know this tradition. It is feared that in the future the *Zarah-Kubo* tradition may disappear or become extinct over time because it has not been documented by related parties in Koto Jayo Tanah Tumbuh Village. Therefore, this tradition should be preserved by the Islamic principles contained in the *Zarah-Kubo* Tradition. Such as form, procession, and meaning that can be applied in our lives.

## METHODS

The research method used in obtaining research data is qualitative. Qualitative research

methods are often called naturalistic research methods because the research is carried out in natural conditions (natural setting), also known as the ethnographic method. After all, initially, this method was more widely used for research in the field of cultural anthropology; referred to as a qualitative method, because the data collected and the analysis is more qualitative. In qualitative research the researcher himself or with the help of others is the main data collection tool, this is done because, if you use non-human tools and prepare them in advance as they are commonly used, it is very unlikely to adapt to the realities in the field.

## RESULTS

The procession of the *Zarah-Kubo* Tradition in Koto Jayo Tanah Tumbuh Village has a procession sequence that starts from the beginning or prepares for the event starting from the Village Head and Village Community meeting to decide which son will be the prayer leader during the pilgrimage, choosing a gathering place, determine the community to *Badua* (eat together) after the Grave Pilgrimage is over. The implementation of the *Zarah-Kubo* Tradition itself is carried out during the feast of angels (2nd day of Eid Al-Fitr) attended by 6 jorongs who are joined by Rio Koto Jayo Village, Madrasah children and the local community, this *Zarah-Kubo* Tradition is starting from the door of the Tanah Tumbuh mosque, continuing to the cemetery near the mosque and directly to the Main (general) cemetery and then after completing the pilgrimage itself, closing with *Badua* (eating together) which has been determined by the *Zarah-Kubo* Tradition committee. according to the opinion of Burhan (2021); Royyan (2021), said the procession has an order of presentation, it can be observed in the opening section, then followed by the form of the main dish, what is the difference from the opening part, analyzed. The final part which is still a series of the whole staging, it can also be observed what is needed by each of these parts. The procession which is a series of activities in a ceremony or u tradition.

The development of the tradition according to Jenks If you look at the tradition in Koto Jayo Tanah Tumbuh Village itself is the *Zarah-Kubo* Tradition which has been going on for a long time and has been passed down from generation to generation where the *Zarah-Kubo* Tradition was previously carried out by Ninik Mamak as reciting The Pilgrimage reading has now changed in the last 2 years, namely that it is played by a boy who teaches the Media at the madrasah of Koto Jayo Tanah Tumbuh Village, but does not remove the meaning of the *Zarah-Kubo* Tradition. The people of Koto Jayo Tanah Tumbuh Village are people who still use the Traditions from their Ancestors. Tradition is a picture of human attitudes and behavior that has been in the process for a long time and has been passed down from generation to generation tradition is influenced by the tendency to do something and repeat something so that it becomes a habit.

The development of the *Zarah-Kubo* Tradition, which has cultural development from the past to the present which is the result of thoughts, contents of the heart and what is believed by the executors of the *Zarah-Kubo* Tradition, has a development from ancient times which is played to read the verses of the Pilgrimage of the Graves namely Ninik The mamak of the village of Koto Jayo was then taken over by a boy who went to school at the local village mosque madrasah appointed by the imam of the mosque to lead the prayers and readings which were read as usual. aims to make the younger generation aware of the *Zarah-Kubo* tradition, so that it becomes a provision for themselves and for others, the boys become motivation to diligently go to the mosque and recite the Media at the mosque.

Cultural developments like this must be carried out by the local community as a forum for expressing the contents conveyed by the community.

"Meaning refers to the overall meaning of the text in relation to a larger context, namely a performance ceremony" (Sugihastuti, 2011) This is related to the *Zarah-Kubo* Tradition carried out in Koto Jayo Tanah Tumbuh Village which has meaning which is very strong in the Koto Jayo Village community because the people there really believe that the meaning of the *Zarah-Kubo* Tradition is not just a spectacle and also not just a tradition of the Tanah Tumbuh people, the meaning of the *Zarah-Kubo* Tradition itself is also a form of community gratitude to Allah SWT for being given a long life can feel the Eid al-Fitr and give prayers to relatives who have been left behind.

The meaning above is in accordance with the opinion of Daryusti (2010) "Meaning is the understanding given to a form. The meaning of the symbol will vary depending on the perception of the perpetrator's outlook on life. Humans speak, do and build something is an effort to form meaning. The meaning in each form is a sign of the object seen, depending on the perception of the way of life of each actor, but this cannot be separated from the culture that is shared. "Symbols are objects that have implied meanings and intentions. The form of symbols is not only in the form of visible objects but also through motion and speech. Symbols used to interact for the process of conveying intentions and messages to others" (Suriadi, 2019)

Existence is an intangible or intangible idea or notion of an event, the presence of an object or event that can be shown or exhibited. The existence of the *Zarah-Kubo* Tradition when viewed from a historical aspect, there has been no change from the past to the present, starting from the readings, the procession to the implementation which is carried out on the feast of angels (the second day of Eid al-Fitr), it's just that the change is only found in the person who leads prayer, that is, formerly a ninik mamak, now a teenager from madrasah children who are appointed by the Media teacher and the local community of Koto Jayo Tanah Tumbuh village.

The *Zarah-Kubo* tradition is interpreted positively by religious leaders and Ninik Mamak in Koto Jayo Tanah Tumbuh Village, whose goal is only to pray for people who have died during the second Idul Fitri holiday in Koto Jayo Tanah Tumbuh Village. In today's society the *Zarah-Kubo* Tradition still exists, but the younger generation now lacks knowledge of this Tradition to be interested in learning and understanding the process of the *Zarah-Kubo* Tradition. Most of the previous implementations were carried out by Grandmothers who were over 40 years old.

The existence of the *Zarah-Kubo* Tradition from the past until now is very much accepted and carried out by all levels of society in Koto Jayo Tanah Tumbuh Village. This can be proven by the fact that there are still nomadic people who continue to attend every Idul Fitri holiday to take the time to go home and make pilgrimages and carry out the *Zarah-Kubo* Tradition in Koto Jayo Tanah Tumbuh Village. This *Zarah-Kubo* tradition needs to be taught to the younger generation, because the *Zarah-Kubo* tradition is the identity of Koto Jayo Tanah Tumbuh Village, which if it is not developed, this tradition will disappear with time. Among students, more or less the *Zarah-Kubo* tradition is known and implemented. The proof is that in the past 2 years it has been carried out by madrasah children appointed by Ninik Mamak and the Media teacher in the village. However, the difficulty in this case is how Ngah Yanto and the people there teach the *Zarah-Kubo* tradition in the wider world of education.

Sedyawati (1997), says that "coaching is efforts to provide guidance, direction, research, transfer, recording and quality improvement. Business is a treatment to carry out activities on a regular and continuous basis in order to gain profits, whether carried out by

individuals or by groups that are in the form of legal entities or not in the form of legal entities, established or domiciled somewhere. Effort can also be interpreted as an activity by mobilizing energy and mind or body to achieve certain goals or purposes. The *Zarah-Kubo* tradition is an activity passed down from ancestors in the past to pray for people who have passed away which has interesting processions and meanings and is able to be known by the wider community and needs to be maintained to preserve the culture in the area. Koto Jayo Village of Growing Land Jambi Province.

## CONCLUSION

Democracy is independence or freedom in making decisions both morally and materially in government, decisions that concern the common interests of many people, so that in the decision-making process each member has the same rights, democracy is always related to the process of making decisions together in all forms life together and democracy itself is not only in making decisions but the freedom to do positive things in any field, especially art, art in democracy has various functions depending on the needs. One of the cultures of the Malay community is a traditional marriage before marriage which is carried out through joint deliberations between the two sides, men and women. In the past, agreements were made by the nuclear family and relatives with burners by the development of modern times, now agreements are only on the nuclear family according to needs. and finances of both parties. Malay Traditional Pre-Marriage Deliberation in the pre-wedding democracy of Batam Malay traditional culture is one of the agreements that begins with the male family. After the single child conveys his intention to his mother's father that he is very pleased and wants to attract the girl who is his dream, this agreement is taken from the decision between relatives and wise people who are clever between the two sides.

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