

The Essence of Social Values in the *Nganta Petuloh* Tradition (Study of Living Qur'an-Hadith in Koto Petai Village, Kerinci- Indonesia)

Munawaroh¹, Amzaludin², Fathi Hisyam Panagara³, Eka Silfia Khumairah⁴, Fairuzah⁵, Sidik Al Kahfi⁶

¹ UIN Sunan Kalijaga Yogyakarta, Indonesia, mw9600509@gmail.com

² UIN Maulana Malik Ibrahim Malang, Indonesia, amzaludin99@gmail.com

³ Universitas KH. Abdul Chalim Mojokerto, Indonesia, fhpanagara@uac.ac.id

⁴ Universitas Islam DDI AGH. Abdurrahman Ambo Dalle Polewali Mandar, Indonesia, ekasilfiakhumaerah35q@gmail.com

⁵ UIN Maulana Malik Ibrahim Malang, Indonesia, fayruzfairuzah@gmail.com

⁶ Albuhkary International University, Malaysia, sidik.kahfi@student.aiu.edu.my

Article Info	Abstract
<p><i>Article History</i> Submitted: 21 January 2025 Accepted: 01 May 2025 Published: 01 June 2025</p> <p><i>Keywords:</i> Social Values, Nganta Petuloh Tradition, Living Qur'an-Hadith</p> <p><i>Correspondence:</i> mw9600509@gmail.com</p>	<p><i>This research aims to explore the essence of social values contained in the Nganta Petuloh tradition in the Koto Petai community, Kerinci Regency. This tradition, which is a form of cooperation and mutual aid in the context of celebrations or celebrations, has strong roots in local culture and serves to strengthen social relations between citizens. Using qualitative methods, and data collection techniques with interviews with village governments, community leaders, and local communities, this research identifies values such as empathy, solidarity, and helplessness that are internalized in daily life. The results of the study show that Nganta Petuloh plays an important role in strengthening social ties, even though it is currently facing challenges due to social changes and declining interest of the younger generation. The influence of the teachings of the Qur'an is also seen in the practice of the nganta petuloh tradition, reflecting how religious values are manifested in community life, such as helping people, social service, strengthening brotherhood, and solidarity to care for each other between communities. To ensure the continuity of this tradition, this study recommends preservation efforts through education and innovation that can attract the interest of new generations. Thus, Nganta Petuloh is not only a tradition, but also a vital means of building a community that is in solidarity and supports each other.</i></p> <p>Penelitian ini bertujuan untuk mengeksplorasi esensi nilai-nilai sosial yang terkandung dalam tradisi Nganta Petuloh di masyarakat Koto Petai, Kabupaten Kerinci. Tradisi ini, yang merupakan bentuk gotong royong dan saling membantu dalam konteks hajatan atau perayaan, memiliki akar yang kuat dalam budaya lokal dan berfungsi untuk mempererat hubungan sosial antarwarga. Penelitian ini menggunakan metode kualitatif, dan teknik pengumpulan data dengan wawancara dengan pemerintah desa, tokoh-tokoh Masyarakat, dan masyarakat setempat,</p>

	penelitian ini mengidentifikasi nilai-nilai seperti empati, solidaritas, dan tolong-menolong yang terinternalisasi dalam kehidupan sehari-hari. Hasil penelitian menunjukkan bahwa Nganta Petuloh berperan penting dalam memperkuat ikatan sosial, meskipun saat ini menghadapi tantangan akibat perubahan sosial dan penurunan minat generasi muda. Pengaruh ajaran Qur'an juga tampak dalam praktik tradisi <i>nganta petuloh</i> , mencerminkan bagaimana nilai-nilai agama terwujud dalam kehidupan komunitas, seperti tolong menolong, bakti sosial, memperkuat tali persaudaraan, dan solidaritas untuk saling peduli antar masyarakat. Untuk memastikan keberlangsungan tradisi ini, penelitian ini merekomendasikan upaya pelestarian melalui edukasi dan inovasi yang dapat menarik minat generasi baru. Dengan demikian, Nganta Petuloh tidak hanya menjadi tradisi, tetapi juga sarana vital dalam membangun komunitas yang solidaritas dan saling mendukung.
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INTRODUCTION

The tradition of *Nganta Petuloh* is an integral part of the life of the people in Kerinci Regency, Jambi Province. Literally, the term "*Nganta Petuloh*" means "to deliver/help," and has a deeper meaning in a social and cultural context. This tradition is held as a form of community solidarity as a cultural heritage, *Nganta Petuloh* not only reflects a sense of empathy and togetherness, but is also a manifestation of Qur'anic values that provide guidance in various aspects of human life, including the relationship with Allah, with fellow humans, and with the universe.¹ Thus, the study of Living Al-Qur'an is an object of study that examines the involvement or participation of the Qur'an in the social life of the local community, and this refers to the meaning and purpose of the Qur'an that occurs in the community.²

Before the Prophet Muhammad laid the founded of Islamic culture in Medina, the value of Islamic culture had been pioneered with a group of people of Medina, regarding the importance of life that dissected the human life system,

¹ M Yunus, "Internalisasi Nilai-Nilai Living Quran Di Pondok Pesantren Roudhotul Quran Tlogo Anyar Lamongan," Jurnal Ilmiah Research Student (JIRS) 1, no. 1 (2023): 146–153.

² Ivan Firmansyah, "Internalisasi Nilai-Nilai Al-Qur'an (Studi Living Qur'an Di Perguruan Pagar Melayu Silat Kamenyan Putih Provinsi Jambi)" (Institut PTIQ Jakarta., 2024).

which was originally blocked by tribal barriers into a wider space as a nation-state.³ The existence of the continuity of the tradition is so that today's mankind can understand, record and implement the guidance of Islamic teachings in accordance with what is exemplified and in accordance with what was taught by the Prophet Muhammad (saw), then hadith becomes something that lives in society. The term that is commonly used to interpret this is *living hadith/sunnah*.⁴ In Indonesia, the Kerinci people, who are rich in culture, implement these Islamic social values through the Nganta Petuloh tradition. This tradition serves as a bridge to strengthen social ties between residents by involving the collaboration of various elements of society from preparation to implementation. Social values such as cooperation, mutual help, and empathy which are part of Islamic teachings become real and internalized in their daily lives. This shows how Islamic teachings are not only limited to understanding the text of the Qur'an, but also the application of its social values in the context of local culture.

The tradition of Nganta Petuloh in Kerinci is a concrete example of how the Islamic cultural values taught by the Prophet Muhammad can transform and adapt in the context of multireligious and diverse Indonesian culture, while emphasizing the importance of religious moderation so that these values can live in harmony and be appreciated in a pluralistic society. Thus, the history of Islamic culture starting from the Prophet Muhammad in Medina to the tradition of Nganta Petuloh in Koto Petai Kerinci shows the continuity and adaptation of Islamic values in strengthening social ties and building a harmonious and inclusive community life. Through this traditional activity, social values such as mutual cooperation, mutual help, and empathy become more visible and internalized in daily life, so that it can explain the socio-cultural aspects of human interaction with the Qur'an that have not been

³ Rasidin, Nurfadliyati, and Kusuma, "Aktualisasi Makna Kerjasama (Living Al-Qur'an-Hadist Di Desa Koto Petai-Kerinci-Jambi)," *AL QUDDS : Jurnal Studi Alquran dan Hadis* 5 (2021): 489–512.

⁴ Hafizullah and Fadhilah Iffah, "Living Hadis Dalam Konsep Pemahaman Hadis," *Thullab: Jurnal Riset dan Publikasi Mahasiswa* 1, no. 1 (2021): 1–15, <http://ejournal.iainkerinci.ac.id/index.php/thullab/article/view/903%0Ahttp://ejournal.iainkerinci.ac.id/index.php/thullab/article/download/903/430>.

fully utilized.⁵ Islamic teachings not only understand the Qur'an but also apply its values in daily life. In this context, religious moderation is very important, because a multireligious Indonesian society needs an understanding and appreciation for religious differences.⁶

The *Nganta Petuloh tradition* is a tradition that has high social value in the people of Koto Petai Village. This tradition initially functioned as a form of cooperation and help-help where the community helped each other in the implementation of almsgiving or celebration events without expecting material rewards.⁷ The values embodied in this tradition emphasize social solidarity and togetherness between citizens, which have been carried out for generations as part of the cultural identity of the local community.

However, along with the times, the tradition of Nganta Petuloh has undergone a significant transformation. This shift in traditional values is influenced by higher education factors, modernization, and changes in the community's economy. Education opens the mindset of the community to be more open to change, while modernization introduces technological conveniences such as the use of mobile phones for the distribution of invitations and the procurement of more modern events. In addition, the improvement of the community's economy has also caused changes in the form of assistance provided, from what was initially in the form of rice and coconut, now to chicken or more. As a result, the tradition of cooperation now tends to be more transactional, where the assistance provided is recorded and expected to be returned in the future. This transformation shows the adaptation of society to the development of the times without eliminating the essence of togetherness in the tradition.

In addition, *the Nganta Petuloh tradition* also offers a rich perspective on the application of Qur'an values in daily life. In many ways, this activity reflects the

⁵ Amzaludin, Ahmad Rozi Ride, and Aini Mutmainnah, "Study Of Living Al-Qur'an Analysis: Tale Jei Tradition For Hajj Jama'ah In Koto Petai Kerinci Indonesia," *An-Nur International Journal of The Quran & Hadith* 1, no. 1 (2023): 11–23.

⁶ Abdon Arnolus Amtiran and Arimurti Kriswibowo, "Kepemimpinan Agama Dan Dialog Antaragama," *Jurnal Penelitian Agama Hindu* 8, no. 3 (2024): 331–348.

⁷ Results of the Researcher's Interview with One of the Community Leaders of Koto Petai Village, October 12, 2024.

teachings contained in the Qur'an. As per the teachings spread by the Prophet Muhammad, Islam displays the value of human values, and the meaning of cooperation and mutual assistance.⁸ Harmonious relationships are essential for the sustainability of society, as they can create a space to work together for common goals so that it will be easier to overcome conflicts and build understanding, which ultimately supports social stability and common progress.⁹

The tradition of Nganta Petuloh can strengthen brotherhood while preserving cultural heritage can be seen from the implementation process that involves all community members actively and collectively. Initially, this tradition was carried out based on family abilities and values, where people helped each other selflessly in accordance with strong social ties. This activity is a means of strengthening solidarity and a sense of belonging between residents, thereby strengthening the bond of brotherhood in the community. In addition, this tradition also functions as a medium for cultural preservation because it contains values and practices that have been passed down from generation to generation, maintaining the cultural identity of the community during modernization and globalization that threatens the sustainability of local values.¹⁰

The process of transformation of the Nganta Petuloh tradition shows how these values are still maintained despite the change in form. For example, now the implementation of this tradition is accompanied by the recording of the name of the giver and the amount of assistance that previously did not exist, so that the value of family shifts to the value of reciprocity and help turns into a form of debt-receivable. Nevertheless, this tradition remains a social glue that connects old and new generations, maintaining the sustainability of cultural heritage while

⁸ Widodo Hami, "Spirit Moderasi Beragama Dalam Pluralitas Multi-Agama (Studi Living Qur'an Desa Buntu Kejajar Wonosobo)," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 9, no. 1 (2024): 93–118.

⁹ G P Nusantara and M Z Alfaqi, "Peran Duta Damai Jawa Timur Dalam Meningkatkan Nilai-Nilai Toleransi Generasi Muda," *OASE: Multidisciplinary and ...* 1, no. 1 (2024): 109–120, <https://www.journal.oaseinstitute.org/index.php/OASE/article/view/27%0Ahttps://www.journal.oaseinstitute.org/index.php/OASE/article/download/27/20>.

¹⁰ Nevia Aulia, "PERGESERAN NILAI TRADISI NGANTAT PETOLONG DI ERA MODERNISASI: Studi Kasus Pada Masyarakat Desa Penandingan, Kec. Tanjung Sakti PUMI, Kab. Lahat, Sumatera Selatan" (Universitas Pendidikan Indonesia, 2021), <http://repository.upi.edu/id/eprint/119587>.

strengthening social ties. As a result, the community still has a strong sense of togetherness and cultural identity, as well as being able to adapt to the times without losing the essence of the tradition. Thus, Nganta Petuloh not only strengthens brotherhood but also becomes a bridge for the preservation of a vibrant and dynamic culture.

In the previous research, there have been many studies related to the living qur'an and hadith on the traditions and cultural heritage in Koto Petai Village in particular, including; *First*, Rasidin, *Nurfadliyati, and Kusmana* (2021), *Aktualisasi Makna Kerjasama (Actualization of the Meaning of Cooperation) Living Al-Qur'an-Hadith in Koto Petai-Kerinci-Jambi Village*), in this study, the researcher tries to explain how the actualization of the meaning of cooperation in the community of Koto Petai village. The research is qualitative using an analytical description method, namely describing the data that has been obtained in accordance with the research object.¹¹ *Second*, Amzaludin, Ride, Mutmainnah (2023) *Study Of Living Al-Qur'an Analysis: Tale Jei Tradition For Hajj Jama'ah In Koto Petai Kerinci Indonesia*, with the aim of analyzing the *Tale Jei Tradition* analyzing Karl Mannheim's theory of the Sociology of Knowledge, which focuses on three main points: objective, expressive, and documentary. using qualitative-descriptive research methods by describing the facts of the reality of existing data for the data collection method, namely by interview and documentation methods to analyze data obtained from various sources and then describe the results of the analysis.¹² *Third*, Annisa Ulfitri (2023), *The Khataman Al-Qur'an Tradition in the Holy Month of Ramadan in Kerinci: A Study of Living Hadith*. This study explains about living hadith in the tradition of khataman Al-Qur'an in the holy month of Ramadan This research is qualitative research using an analytical description method.¹³

¹¹ Rasidin, Nurfadliyati, and Kusuma, "Aktualisasi Makna Kerjasama (Living Al-Qur'an-Hadist Di Desa Koto Petai-Kerinci-Jambi)."

¹² Amzaludin, Ride, and Mutmainnah, "Study Of Living Al-Qur'an Analysis: Tale Jei Tradition For Hajj Jama'ah In Koto Petai Kerinci Indonesia."

¹³ Annisa Ulfitri, "Tradisi Khataman Al-Qur'an Pada Bulan Suci Ramadhan Di Kerinci (Sebuah Kajian Living Hadis)," *Al-Manar: Jurnal Kajian Alquran dan Hadis* 9, no. 1 (2023): 91–103.

Research on *Nganta Petuloh* is also important to understand how this tradition transform throughout the history of the village Koto Petai. Along with the development of modern society, many local traditions are endangered or have experienced a shift in meaning. By studying *Nganta Petuloh*, we can identify the factors that influence the sustainability of this tradition and how society strives to maintain it.

According to the previous background, this study aims to analyze the essence of social values contained in the *Nganta Petuloh* tradition. Through employing a qualitative approach, this study is expected to provide a more comprehensive picture of how this tradition contributes to the social life of the Kerinci people as well as its relevance to the teachings in the Qur'an, and the changes and challenges faced by the Koto Petai community in maintaining the sustainability of the *Nganta Petuloh* tradition in the modern era.

RESEARCH METHODS

This study uses qualitative research based on fieldwork to collect primary and secondary data. The approach used is a phenomenological approach by relying on respondents' participation in data collection. This research will be carried out from October 10, 2024, to the end of 2024. The data collection techniques carried out in this study are through interviews, observations and documentation. This primary data was obtained through interviews with respondents from 7 informants from the village government, community leaders, and the local community of Koto Petai Village, in this study, what was observed was the process of implementing the *Nganta Petuloh* tradition, including the stages in the tradition starting from the beginning, aiding, to the help provided to the community. In addition, the study also observed changes in traditional values, such as shifts from values. The data obtained will be analyzed using thematic analysis techniques, with stages, understanding the data, compiling code, looking for themes.

LITERATUR REVIEW

The Essence of Social Values

Social values are formed through intensive social interaction and are not innate from birth. This value is inherited through the process of socialization, acculturation, and diffusion, so that everyone learns to recognize the limits of accepted and unaccepted behaviors in his or her society. The characteristics of social values include diversity between communities, their dynamic nature and can change with the times, and their different influences on individual actions and personalities.¹⁴ Social values also have a wide scope, encompassing the way of behaving, customs, and culture that prevail in a community group.

The function of social values is very important in people's lives, including as a code of conduct that directs individuals to act according to applicable norms, as a social control system that limits deviant actions, and as a tool of solidarity that maintains cohesiveness and cooperation between members of society.¹⁵ In addition, social values also play a role as social protectors that prevent violations and create order, as well as help individuals understand their rights and obligations in carrying out their social roles. Thus, social values not only regulate behavior, but also strengthen social integration and harmony in society.

Social values can be in the form of various aspects such as compassion, responsibility, justice, tolerance, and cooperation which are moral and ethical guidelines in social interaction. These values influence the development of an individual's personality and have a positive or negative impact depending on how they are internalized.¹⁶ A clear example of the application of social values is the attitude of respecting religious, ethnic, and cultural differences, upholding honesty, and working together in groups to achieve common goals. Therefore, social values act as a moral foundation that forms harmonious behavior and social relationships in society.

Evidence of the Qur'an and Hadith in Tradition Nganta Petuloh

¹⁴ Mohammad Syawaludin, *Teori Sosial Budaya Dan Methodenstreit, CV. Amanah*, vol. 53 (Palembang: NoerFikri, 2017).

¹⁵ Sumarno and Septina Alrianingrum, *Pendidikan Nilai Dan Karakter*, ed. Wisnu (Surabaya: Unesa University Press, 2020).

¹⁶ Muhammad Taufiq Rahman, *Glosari Teori Sosial*, ed. Mohamad Mustari (Bandung: Ibnu Sina Press, 2018), <https://etheses.uinsgd.ac.id/id/eprint/11819>.

The Nganta Petuloh tradition as a form of practicing religious values indicates that the Koto Petai people not only maintain the local culture but also affirm the religious identity of the community. Islam encourages cooperation between individuals and the state to ensure a decent life for all by working together in good things and aiding with people in need.¹⁷

Allah says in Qs. Al-Maidah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"Help yourselves in virtue and piety, and do not help each other in committing sin and enmity. Fear Allah, indeed, Allah is severe in His punishment."

Prophet Muhammad Saw said:

وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ.

"Whoever raises the difficulties of a Muslim, Allah will lift his difficulties on the Day of Resurrection." (HR. Bukhari and Muslim)"

Allah says in Qs. Al-Baqarah verse 267:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

"O you who have believed, give some of the fruits of your good deeds and part of what We have brought out of the earth for you."

Allah says in Qs. An Nisa' verse 36:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

"Worship Allah and do not associate Him with anything. Do good to your parents, close relatives, children, the poor, close neighbors and distant neighbors, colleagues, ibnusabil, and the servants that you have. Indeed, Allah does not like those who are arrogant and boastful."

Prophet Muhammad Saw said:

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ جِئْنَا قَتَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اصْنَعُوا لَالِ جَعْفَرٍ طَعَامًا طَعَامًا فَقَدْ أَنَا هُمْ أَمْرٌ يَشْغَلُهُمْ (رواه الخمسة)

¹⁷ Rasidin, Nurfadliyati, and Kusuma, "Aktualisasi Makna Kerjasama (Living Al-Qur'an-Hadist Di Desa Koto Petai-Kerinci-Jambi)."

"It was narrated from 'Abdullah ibn Ja'far that he said: when the news of Ja'far's death came, the Prophet said: make food for Ja'far's family, because there has come a calamity that makes the people troubled (Hadith narrated by five hadith experts)."

Allah says in Qs. An-Nisa' verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

"O man, fear your Lord who created you from oneself (Adam) and He created from him his mate (Eve). From both Allah multiplied many males and females. Fear Allah in whose name you ask each other and (maintain) family relations. Indeed, Allah is always watching over you."

Prophet Muhammad Saw said:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى
ظَنَنْتُ أَنَّهُ سَيُورَثُهُ. (رواه البخاري)

"From Aisha RA, from the Prophet Muhammad saw she said, "Jibril continues to bequeath to me about my neighbors. Until I thought that the neighbor would become the heir" (HR Al-Bukhari)."

The Living Qur'an-Hadis

Judging from the language, the living Quran is a combination of two different words, namely *living* which means life, and *the Qur'an* which is the holy book of Muslims. So in simple terms, the term *living Qur'an* can be interpreted as "(Text) of the Qur'an that lives in society".¹⁸ In essence, *the living Quran* starts from the phenomenon of *the Quran in Everyday Life*, which is the meaning and function of the Quran which *is understood* and deepened in the Muslim community.¹⁹ It can be understood by functioning the Qur'an in the life of praxis outside its textual conditions, but based on the assumption that there is a fadhilah from a certain unit of the Qur'an text, for the benefit of praxis in the daily life of the people.

¹⁸ Saepul Rahman and Wely Dozan, "THE LIVING QURAN : TRADISI FREE LUNCH SETELAH SHALAT," REVELATIA: Jurnal Ilmu Al-Qur'an dan Tafsir 2, no. 2 (2021).

¹⁹ Yunus, "Internalisasi Nilai-Nilai Living Quran Di Pondok Pesantren Roudhotul Quran Tlogo Anyar Lamongan."

The study or research of the living Qur'an is intended to understand the mode of thought and the mode of conduct of society, that is, what exactly encourages people to absorb the Qur'an like that, and what it means for people in life.²⁰ The most important point is how researchers can find or find relationships between texts (verses of the Qur'an) that underlie the practice of receiving the Qur'an in that society. So, in this case there is a creative interpretation process carried out by the community, which may be considered by some people as an aberration or the practice of "bid'ah", but for sociologists and anthropologists the practice is a creative process in accepting the presence of God. This is the importance of the study or research of the living Qur'an in understanding the practice of receiving the Qur'an in the Community.²¹

The study or research of the living Qur'an is also intended to understand the way of thinking and behavior of the people being studied. Seeking answers to what exactly drives people to receive the Qur'an as such, and what meaning it contains for people in life. This is the important role of the study of the living Qur'an in studying or researching a social tradition in society related to the application of the Qur'an text which provides a new paradigm in the development of the study of the Qur'an in the contemporary era.

RESULTS AND DISCUSSION

Social Values in the Nganta Petuloh Tradition

The Nganta Petuloh tradition is an integral part of the life of the people in Kerinci Regency, Jambi Province. Literally, the term "*Nganta Petuloh*" means "to deliver/provide help," and it has a deeper meaning in a social and cultural context. This tradition is held as a form of community solidarity as a cultural heritage, as stated by one of the religious leaders, under the *tradition of Nganta Petuloh* not only reflects a sense of empathy and togetherness, but also is a manifestation of the

²⁰ Muhammad Azizan Fitriana and Agustina Choirunnisa, "Studi Living Qur'an Di Kalangan Narapidana: Studi Kasus Pesantren At-Taubah Lembaga Pemasyarakatan Kab. Cianjur-Jawa Barat.," MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah 03 (2019): 65–98.

²¹ Abdul Mustaqim, METODE PENELITIAN AL-QUR'AN DAN TAFSIR, 6th ed. (Yogyakarta: IDEA Press, 2021).

values of the Qur'an and hadith that provide guidance in various aspects of human life, including relationships with Allah, and relationships with fellow human beings.²²

In addition, *the Nganta Petuloh* tradition also offers a rich perspective on the application of Qur'anic values in daily life. The research informant stated that in many ways, this activity reflects the teachings contained in the Qur'an, such as aiding with people in need, cooperation, and helping the community take care of the body, tahlilan events and other activities.²³

Social values are principles, assumptions, and beliefs that apply in a society that are a guideline for life for its members. This value is considered good and correct and must be obeyed by the community, even though it is not formally written, but agreed orally and inherited from generation to generation.²⁴ Social values function to regulate relationships between members of society and shape life views and cultural identities that distinguish one society from another.²⁵ Thus, social values are an important foundation in maintaining order and harmony in community life.

The Nganta Petuloh tradition contains several important social values for the people of Koto Petai. Respondents (2,3, and 5) revealed that.

"Nganta petuloh is a tradition that is carried out at a celebration, marriage and death ceremony Petuloh is a form of mutual help / support each other in the wedding party. This tradition has been happening for a long time."

"This tradition is hereditary which the community believes can strengthen the bond of brotherhood that is usually carried out during feast celebrations, be it marriages, establishing houses for Eid al-Fitr, Adha, Isra Mi'raj or the Prophet's Birthday."

²² The results of the researcher's interview with one of the religious leaders in Koto Petai Village, October 26, 2024.

²³ The results of the researcher's interview with the research informant in Koto Petai Village, November 01, 2024.

²⁴ Ratih Widiawati and Yoyo Zakaria Ansori, "Pentingnya Nilai-Nilai Sosial Dan Perilaku Sosial Pada Siswa," *Jurnal Ilmiah Pendidik Indonesia* 2, no. 1 (2023): 27–34.

²⁵ Raudhatul Husna, Iba Harliyana, and Rani Ardesi Pratiwi, "Analisis Nilai Moral Dalam Novel Selembar Itu Berarti Karya Suryaman Amipriono," *KANDE : Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia* 4, no. 1 (2023): 123–136.

"With the tradition of nganta petuloh in Koto Petai Village, we can ease the burden on people, especially for those who cannot afford it."

Nganta Petuloh with the habit of attending important events, such as weddings and deaths, which creates opportunities to strengthen friendships. These values are internalized through active participation in traditions, which have been passed down from generation to generation. In this context, tradition is not just a ritual, but also a mechanism for building a strong and mutually supportive social network. Based on the data from the interview results above, there are 3 (three) social values contained, namely.

First, helping each other (*Ta'awun*) is the core of this practice, where people help each other in various events, such as marriage and death. This can be seen from the respondents' answers that this tradition has existed for a long time and is a form of sympathy for others. *Ta'awun* is intended to help meet basic needs in life, one of the basic needs in community life is the management of the body, in the concept it can be in the form of the strong helping the weak or those who are felt able to help the needy. Through this principle, cooperation will be created well and mutually beneficial according to each function and ability.²⁶

Second, strengthening the bond of brotherhood, through this practice, where the community feels called to ease the burden of others, especially for the underprivileged. This creates a more harmonious and supportive environment. So that traditions like this can rebuild the bond of brotherhood between the community, also strengthen the sense of social solidarity between others so that people can help each other and live in harmony.²⁷ The process and practice of living together is based on the spirit of every Indonesian citizen who has local culture and traditions acknowledging the existence and role of Allah. Religious values that are very rich with an emphasis on the spirit of brotherhood, solidarity and cooperation are

²⁶ Muhammad Khalid and Fajar Utama Ritonga, "Penerapan Prinsip Ukhuwah Islamiyah: Serikat Tolong Menolong Al-Amin Dusun X Desa Bandar Setia," *Jurnal Penelitian Inovatif* 2, no. 3 (2022): 433–440.

²⁷ Reshtu Widhi Agung, Muh Zubair, and Lalu Sumardi, "Keberagaman Penguatan Sosial Melalui Tradisi Mbolo Weki Pada Masyarakat Suku Mbajo (Studi Di Desa Baka Jaya Kecamatan Woja Kabupaten Dompu)," *Jurnal Pendidikan Sosial* 10, no. 2 (2023): 43–48, <https://juridiksiam.unram.ac.id/index.php/juridiksiam>.

Indonesian human identities that are the basis for ethical attitudes and actions in society.²⁸

Third, solidarity among residents. This tradition is considered a medium to strengthen the bond of brotherhood and build harmonious relationships between residents, especially during celebrations or when there are celebrations. In the results of the research, Nurfadillah also revealed that traditional ceremonies and celebrations that contain religious values including selamatan are usually carried out, ranging from relatives, to the surrounding community who participate or the community concerned carries out activities together has a social function to intensify community solidarity.²⁹ In the results of other relevant research, it is also consistent to state that traditional events that contain religious and social values that involve active participation and support from relatives, friends, and neighbors, create social bonds and solidarity among the community that include various aspects of social interaction and cooperation that occur between family, friends, and communities involved in celebrating marriage.³⁰

The Role of the Nganta Petuloh Tradition in Strengthening Social Ties

The Nganta Petuloh tradition serves as a powerful tool to strengthen social bonds among community members. Cooperation activities and interactions between families establish a close relationship. Respondent (6) stated that.

"The existence of the tradition of nganta petuloh in Koto petai village, able to strengthen the bond of brotherhood between many families, is carried out on big days so it is more meaningful. Because it is a really extraordinary thing because we can ease the burden of people, especially for people who cannot afford it."

This tradition can strengthen the bond of brotherhood, especially on big days, making these moments more meaningful. The existence of this practice

²⁸ Carolus Borromeus Mulyanto and Yosafat, "Praktik Bergotong-Royong Dalam Hidup Bermasyarakat Sebagai Pengamalan Nilai-Nilai Pancasila," *Jurnal Kewarganegaraan* 6, no. 2 (2022): 4624-4634.

²⁹ Nurfadillah, "The New Normal : Wujud Transformasi Perayaan Menre ' Bola Pada Era Pandemi Di Kabupaten Barru Sulawesi Selatan," *Sosioireligius: Jurnal Ilmiah Sosiologi Agama* 5, no. 1 (2020).

³⁰ Bayu Sudrajat, "Hajatan Pernikahan: Dari Nilai-Nilai Tradisi Dan Dampak Ekonominya," *AT-THARIQ: Jurnal Studi Islam dan Budaya* 03, no. 02 (2023), <https://ejournal.stais.ac.id/index.php/trq>.

invites people to actively participate and contribute to each other, which in turn builds a sense of togetherness.

The Nganta Petuloh tradition functions as a bond for the community, creating a deep sense of togetherness. Informant (7) stated that this activity involves the whole community, where each family contributes to helping each other.

"The nganta petuloh tradition contains very good social values in other communities, because with this tradition people can freely contribute to each other, working hand in hand to help other communities in holding celebrations or those who are experiencing disasters. This contains the values of mutual sympathy between fellow people of Koto Petai Village."

This shows how this tradition reduces the burden on individuals, especially for the underprivileged. In the context of big days or celebrations, *Nganta Petuloh* is a moment to gather, share, and strengthen relationships between residents. This process, which involves cooperation and solidarity, shows how important this tradition is in building social cohesion.

An implementation process involving all members of the community, as revealed by respondents (3), creates moments of gathering that strengthen interpersonal relationships.

"Traditions that are hereditary that the community believes can strengthen the bonds of brotherhood that are usually carried out during big days such as Eid al-Fitr, Adha, Isra Mi'raj and the Prophet's Birthday. It is possible that this tradition has existed in Koto Petai Village since the previous ancestors,"

Events that are carried out in the context of holidays and celebrations help build a sense of belonging and attachment among residents. This can be seen in the ritual of sharing food and goods, where each individual feels involved in a shared responsibility. This tradition not only strengthens relationships between individuals but also creates strong community solidarity.

The Influence of Qur'an Teachings in the Implementation of Traditions

The Islamic values contained in *Nganta Petuloh* are evident in the social practices of the community. Respondents indicated that this tradition supports the Qur'an's teachings on social care and mutual help. The existence of this tradition as a form of practicing religious values indicates that the Koto Petai people not only

maintain the local culture but also affirm the religious identity of the community. Islam encourages cooperation between individuals and states to ensure a decent life for all by working together on good causes and aiding with communities in need.³¹

The values taught in the Qur'an and Hadist are reflected in the practice of *the Nganta Petuloh* tradition. Respondents also mentioned the importance of helping neighbors and maintaining friendship, and cooperation which is in line with Islamic teachings on social care. This tradition serves to embody these values in daily life, where everyone is taught to participate and provide support to others.

Therefore, *Nganta Petuloh* is not only a cultural tradition, but also reflects the implementation of religious teachings in social interaction, by helping each other by delivering aid in the form of rice and other staple foods, as conveyed by respondents (1&4).

"The people of Koto petai will go to deliver the pilgrims to the house who gives wishes by bringing 2 liters of rice and at least 2 coconuts."

"Every 1 family visits another family by bringing a lunch containing rice, curry and cakes which are then handed over to the family who will receive."

This is also in line with the results of previous research, revealing that the *Nganta Petuloh* tradition for the people of Koto Petai Village, when interviewed by the village head (Kasim), is an application of the Qur'an and Hadith? Of course, based on the Qur'an and hadith, because the custom in Koto Petai Village, the custom that is syarak, syarak is kitabullah, that is, syarak uses.³²

The next value reflected in *the Nganta Petuloh* tradition is to strengthen the bond of friendship. This practice can be seen as a manifestation of the values taught in the Qur'an and hadith about the importance of helping others and maintaining good relations between citizens. Thus, although the influence of Qur'anic teachings is not always apparent, religious values are manifested in everyday social practices through this tradition.

³¹ Rasidin, Nurfadliyati, and Kusuma, "Aktualisasi Makna Kerjasama (Living Al-Qur'an-Hadist Di Desa Koto Petai-Kerinci-Jambi)."

³² Ibid.

Changes and Challenges in Maintaining Tradition

The results of the interviews showed that there were changes in the implementation of Nganta Petuloh over time, including the transfer of practices from three days before the D-day to the day of implementation, and the influence of technological advances and social changes, where the interest of the younger generation to engage in this tradition began to decrease, and the occurrence of disagreements, as conveyed by the respondents (1, 4, and 7).

"Nganta petuloh has changed, usually delivered 3 days before the D-day, and now there are also those who deliver on the D-day, this is often done by young mothers and invited guests from outside Koto Petai village."

"The tradition of nganta betuloh has begun to decrease or dim, this happens because of the social changes that occur in society, both due to technological advances."

"The occurrence of disputes between communities, some groups consider that it is Bid'ah, misguided, and not in accordance with Islamic teachings, resulting in divisions between communities, which results in a loss of awareness of the importance of this."

The results of the interview above, show that there is a transformation of change and challenges faced by society, there are several factors that are the basis for change, namely internal and external factors of society itself.

Internal factors, originating from within the community itself, which are related to social, cultural, and community thought aspects, the level of education of the people of Penandingan Village leads to a more open and scientific mindset, so that the community is more receptive to changes and influences of outside culture. The emergence of disagreements in society, especially related to religious views that consider some aspects of tradition as heresy or heretical, thus causing division and declining awareness of maintaining tradition. Furthermore, the interest of the younger generation in preserving traditions began to decrease due to social

influence and prestige, which made them prefer a modern and practical lifestyle, so that traditions became less desirable and preserved.³³

External factors, derived from external influences from society, especially from technological developments, modernization, and globalization, the use of mobile phones makes it easier to carry out traditions, for example in distributing invitations, but also changes the way traditions are carried out to be more practical and modern. Modernization, globalization, and technology, the entry of foreign cultures that are attractive to the younger generation, so that local values and traditions are beginning to be eroded. Social media and global popular culture are changing the way people interact and view local traditions, which has the potential to erode the value of togetherness and cooperation. The improvement of the community's economy allows for a change in the form and type of helper in tradition, from simple to more diverse and of higher economic value. Changes in people's professions and incomes also affect the way they carry out traditions, which now tend to be transactional and more formal.

While these changes have negative impacts such as the fading of social solidarity and the shift in traditional values, there are also positive impacts, such as ease of implementation of traditions and adaptation to modern times. Efforts to preserve traditions need to be carried out with an inclusive approach, integrating cultural education, the use of technology for documentation and promotion, and dialogue between community groups to overcome differences of views.

The concept of an egalitarian and inclusive state as exemplified by the Prophet Muhammad in the Charter of Medina can be an inspiration for people to maintain a diversity of understanding and maintain local traditions without neglecting religious and national values. Thus, the transformation of the Nganta Petuloh tradition is driven by internal factors such as education, changes in values, and interests of the younger generation, as well as external factors in the form of modernization, technology, globalization, and economic change. This change

³³ Aulia, "PERGESERAN NILAI TRADISI NGANTAT PETOLONG DI ERA MODERNISASI: Studi Kasus Pada Masyarakat Desa Penandingan, Kec. Tanjung Sakti PUMI, Kab. Lahat, Sumatera Selatan."

reflects the adaptation of society to the development of the times with the consequences of shifting values that need to be managed so that traditions remain sustainable and relevant.

This challenge is caused by changes in values and awareness and not respecting the difference in understanding between communities and the prestige factor among young people. The community must face this challenge to maintain the continuity of traditions that are rich in social values. Even though the idea of nationality, religion, and local traditions are not contradictory, this can be seen from the concept of the state proclaimed by the Prophet Muhammad based on the Medina Charter. The state life led by Muslims at that time was egalitarian, inclusive, and ambitious. As the head of state and government, the Prophet formed a national community whose common goal was to build a just country with a heterogeneous and universal community.³⁴

CONCLUSION

The Nganta Petuloh tradition in the Koto Petai community has a significant role in strengthening social values and togetherness between residents such as, the tradition of mutual help, not only creates a strong bond of solidarity, but also strengthens the bond of brotherhood, values such as empathy, solidarity, and mutual cooperation are clearly reflected in the implementation of this tradition, showing how moral and social teachings can be internalized in daily life community. However, this tradition faces various challenges, especially due to social changes and technological advances that affect the interest of the younger generation to get involved. This decrease in participation hints at the need for active efforts to maintain the sustainability of the Nganta Petuloh tradition. Education and innovation in traditional practices are very important to attract the interest of new generations and maintain the relevance of traditions in the modern era. To maintain

³⁴ Kurnia Muhajarah, "MENJAGA TRADISI WALISONGO: Urgensi Moderasi Beragama Bagi Penguatan Kajian Kebangsaan, Keberagamaan Dan Tradisi Lokal Bagi Mahasiswa Perguruan Tinggi," *Farabi* 19 (2022): 154–169.

the continuity of the Nganta Petuloh tradition, several recommendations can be given:

1. Education and Socialization, Educating the younger generation about the importance of social values in this tradition through community and school activities.
2. Practice Innovation, Modernizing the way traditions are carried out to make them more attractive to the younger generation, for example by involving technology or more creative activities.
3. Community Strengthening: Gathering community support to celebrate and carry out this tradition on a regular basis, including activities that involve all levels of society.

Thus, the preservation of the Nganta Petuloh tradition will not only maintain the social values contained in it but also strengthen social cohesion in the Kerinci community.

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