

Conference Paper

The Value of Religious Education in Kerinci Kunun Text

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Abstract

This study aims to express the value of religious education in the Kerinci kunun text. This type of research is qualitative research and using content analysis method with structural approach. Sources of data in this study in the form of speeches of characters or narrators in the text Kerinci kunun and data in this study in the form of words, phrases, and sentences that contain the value of religious education. Technique of collecting data through several selective stages. The technique of data analysis is done by qualitative content analysis using words. The research findings can be concluded in the text there are educational values kunun. Educational values found varied in the value of religious education with a subindicator of the value of religious education in the form of belief, worship, appreciation, and practice. The sub-indicators of each of these educational values lead to character education.

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1. Introduction

In an effort to overcome the problem of shifting values, literature can be a positive alternative. Literature is part of a culture that grows and develops in the midst of society. The position and function of oral literature in the last decade seems to be increasingly displaced due to the advances in information technology, cultural systems, social systems, and political systems that are developing now. Old forms of culture, including oral literature, are not impossible to overlook in the midst of the rising of development and renewal, so it is feared that oral literature which is full of values, norms and customs will gradually become extinct.

Oral literature is part of the cultural system, then in oral literature will be recorded life experience of the owner's community. Various ways are used to disseminate cultural information of a society, such as formal and informal education. Especially for those who still adhere to the old tradition that there is a way to convey the values and norms that

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applied, such as oral tradition like oral literature. Oral tradition can be expressed as oral literature if the oral tradition contains aesthetic elements (Hutomo 1991: 95).

Submission of values and norms is a process of non-formal education to the society of literary connoisseurs. To that end, oral literature can be used as a tool to disseminate cultural information either through formal education or informal education. Jarkasi (1997: 1) says that in a literary work reveals a long process of cultural work and contains the intense experience of the owner or supporter of the literature. Therefore, oral literature provides many benefits to the support community because oral literature can pass on past educational values that are very useful for the present. One form of educational value is the value of religious education. The value of religious education in oral literature (kunun) aims to comprehend religious and social life by upholding divine values.

Oral literature is a way of expressing ideas, thoughts, and feelings through the art of language, while language is a means of expressing cultural reality. Thus, oral literature is a means of expressing the cultural realities of the society in which the oral literature grows. Means, Kerinci oral literature is an expression of the cultural reality of Kerinci society. One form of oral literature Kerinci is Kunun. Kunun is a folklore or story of the origin of an area. As the times and shifts of values in some of the ancient societies have been hardly conveyed and used again. This is due to changes in the situation and social conditions of the community or the shift in educational values. Kunun can contain a history, the origin of a country, the values of education and the moral values of the Kerinci community. Based on the above explanation, it can be seen that Kunun's position and function in the Kerinci community was very important in the inheritance of traditional values and culture of Kerinci to the next generation. However, due to the development of science and information technology, Kunun's position and function gradually began shifted.

2. Methodology

This type of research is a qualitative study. Qualitative research is a research based on observation, descriptive, and object interpretation and research focus. This research is focused on the value of religious education contained in oral literature or folklore. The data collected in this study are words, phrases, and sentences that contain the value of religious education in the Kunun text. The source of data in this study is the narrative of narrators or narrators in the text Kunun Kerinci which contains the value of religious education.

3. Data Analysis Procedure

The data obtained were analyzed by using three activities, namely (1) data reduction, (2) data display, and (3) drawing conclusions (Miles and Huberman, 1992). The first stage is data reduction. The activities undertaken on this path are to determine the validity of the data. At this stage, the Kerinci community obtained by the truth is then translated into Indonesian. The second stage is the data display stage. Activities undertaken on this plot are interpretation and presentation. For the data of the Kerinci community, interpreted both in terms of structure and educational values. The third stage is the conclusion drawing. The data collected, then interpreted in depth. At this stage is done by discussing the findings of research on educational values in kunun Kerinci community and draw a comprehensive conclusion.

4. Finding and Discussion

Here are the results of research on the value of religious education in Kerinci's ceremonial texts based on the narratives of narrators or narrators containing subindicate values of religious education among them beliefs, worship, appreciation, and practice.

4.1. Confidence

The dimension of belief is the level of how far one accepts dogmatic things in his religious teachings. For example, belief in the existence of God, Angel, books, Prophets and Messengers, Judgment Day, heaven, hell and others are dogmatic (Kahmad, 2002: 53).

Data R05 / Anak Yatim Tiga Bersaudara

Ali jarun teringat pesan bapaknya bahwa kita hidup dinegeri kerinci ini alamnya sakti dan ranahnya bertuah masih banyak makhluk gaib yang sakti dan tempat-tempat keramat mereka berdo'a kepada Allah SWT agar mereka mendapat rezeki ikan dari lubuk tersebut Ali jarun berkata sambil meletakkan sirih dan pinang ditepi sungai.

(Data R05 / Anak Yatim Tiga Bersaudara)

Ali jarun remembered his father's message that we live in this country kerinci whereas the nature and the land is magical and there are still many sacred

places they pray to Allah SWT so that they get the sustenance of fish from the hole. Ali Jarun said while putting betel and areca on the edge of the river.)

In line with the above opinion, the belief in God by praying to Allah SWT performed by Ali Jarun's character with the aim of gaining its sustenance. Along with the role of a religious Muslim will have a major characteristic of a strong faith. This dimension of aqidah reveals the problem of human beliefs to the pillars of faith (faith in Allah, the angels, the books, the prophets, the day of vengeance and qadha and qadhar), the religious truth and the occult issues he teaches religion. The core of the aqidah dimension in the teachings of Islam is Tauhid or on the ups and downs of Allah. Islam calls on people to believe and be devout. This is seen in the letter of Al-Baqarah (2) verse 186 which means "And when my servants ask you about me, then (that is), that I am near. I grant the request of the person who prayed when he pleaded with me, then let them fulfill (My commands) and let them believe in Me so that they will always be in the truth. "

R07/ Si Jeru Panta

Sesampainya engkau di tanah perantauan nanti selalulah ingat kepada Tuhan Pencipta Semesta, agar senantiasa engkau mendapat petunjuk dari-Nya." "Terima kasih Ibunda! Pesan Ibunda akan selalu Ananda ingat. Semoga Ibunda dan Ayahanda di sini pun selalu mendapat lindungan dari Tuhan Pencipta Semesta."

(R07 / Si Jeru Panta)

As soon as you arrive in the jungle, always remember the Creator of the Universe, to keep you guided by Him. "Thank you Mother! Mom's message will always be remembered by Ananda. May both Mother and Father here always be protected from the Creator of the Universe. ")

In the above data R07 can describe the value of religious education in kunun Kerinci community. Quote above is the part of the kunun entitled Anak Yatim Tiga Bersaudara. Religious values aim to educate people to be better according to religious guidance and to always remember God. Religious values are important and useful for humanity that is divine and spiritual. The divine nature here is fearing God and keeping His commandments (Wicaksono, 2014: 267). In the above quotation tells the eldest of three brothers named Ali Jarun. Upon arrival Ali Jarun and his siblings are in the bottom for fishing, Ali Jarun before fishing and preparing his equipment always remember God so that today can earn a lot of fish sustenance from the bottom of the place.

4.2. Doing worship

According to (Kahmad, 2002: 53) the extent to which one performs ritual obligations in his religion. The elements that exist in this dimension include cults, cultures and things that are more indicative of a person's commitment in his or her religion. The form of this dimension is the behavior of certain religious followers in religious rituals. The practice dimension in Islam can be done by performing worship such as prayer, zakat, fasting, pilgrimage and so on.

R12/ Puti Kambek

Maka dapatlah dua orang diantaranya, yang satunya bisu dan satunya lagi buta. Hari itu adalah hari Jumat. Sang suami berangkatlah ke mesjid untuk melaksanakan solat Jumat berjamaah. Kemudian bertepatan dengan suara azan di mesjid si anak pun lahirlah ke dunia. Tapi alangkah terkejutnya sang isteri, ketika ia mengetahui bahwa anak yang Baru saja diiahirkannya itu berwujud sebagai seekor kambing. Namun sang tetap tidak menyosalinya terlalu berkepanjangan. Malah ia anggap itu sebagai suatu anugerah yang tidak ternilai harganya. Tak beberapa mat selanjutnya sang suami pun pulanglah dari solat Jumat. Lalu bertanyalah ia kepada isterinya.

(R12 / Puti Kambek

Then there are two of them, the other mute and the other blind. It was Friday. The husband went to the mosque to do the Friday congregation prayer. Then coincides with the call to prayer in the mosque of the child was born into the world. But what a surprise the wife, when he learned that the child who just born is a goat. But he still did not regret it too prolonged. In fact, he regarded it as an invaluable gift. Not a few later mat the husband was home from Friday prayers. Then he asked his wife.)

The visible characteristic of a Muslim's religiosity is from the behavior of his worship to God. This dimension of worship can be known from the extent to which a person's level of adherence in performing worship activities as instructed by his religion. The dimension of worship is related to the frequency, intensity and implementation of one's worship. A Muslim who worships well with the hours he has to worship God with prayers, many memories, prayers, diligent fasting and zakat and other acts of worship. The concept of worship centered on the fundamental principle that man was created to be the khalifah of God on earth. Allah desires to create human beings to be his khalifah who bear the message of the messenger and run the syariat. This meaning can be seen in

the Word of God in Surah Al Dzariyat (51) verse 56 which means And I did not create the jinn and man except that they would serve Me. Husband from Puti Kambek conducts Friday prayers at the mosque.

R15/ Tuan Mudo Suka Kawin Cerai

Begitu seksama kedua orang suami isteri itu mendengar penuturan Tuan Mudo. Dan terbersitlah di dalam hati mereka bahwa pemuda inilah yang paling cocok untuk menjadi menantu mereka. Di samping ia mempunyai raut muka yang gagah, juga ia taat beribadah.

(R15 / Tuan Mudo who Likes to marry then divorce

So carefully the two men and women heard Tuan Mudo's remark. And it comes to their hearts that this young man is best suited to be their son-in-law. In addition he has a gallant face, also he is also obedient in doing worship.)

Tuan mudo was dilligent in doing worship and to study so many people who wanted him as their son-in-law. Worship is done to educate the spirit and direct education to an akhlaq orientation. At the same time, the worship is the driving force for the individual to face real life with all its problems and obstacles, as well as the driving force to realize the good for himself and his society.

4.3. Appreciating

According to (Kahmad, 2002: 54), a dimension that measures the extent to which a person's behavior is consequent by his religious teachings in his life. This aspect of religiosity is higher the appreciation and implementation of a person against another dimension, so the level of religiosity becomes higher. A person's level of religiosity will be reflected in his or her daily attitudes and behaviors that lead to behaviors consistent with religious demands. This dimension is a dimension that measures how far a person's behavior is motivated by his religious teachings in social life.

R01/ Puti Rajuna

"Anakku.... engkakah itu, sudah sekian lama kau pergi ke tengah laut, alhamdulillah engkau pulang dengan selamat". Kata sang ayah. "Iya yah, alhamdulillah. Ibu... Tolong bukakan tas saya Bu." Jawab Suami Puti Rajuna. Lalu ibunya membuka tas. "Anakku....sungguh banyak yang kau bawa," tanya sang Ibu. "Ya alhamdulillah Bu, sudah sekian lama aku pergi, di sana aku banyak mendapatkan harta benda Bu." Kata Suami Puti Rajuna.

(R01 / Puti Rajuna

"My son... do you know that, it's been so long you went to the middle of the sea, alhamdulillah you go home safely". Said the father. "Yeah well, alhamdulillah Ibu... Please open my bag Bu." Husband of Puti Rajuna answered. Then her mother opened the bag. "My son... there is so much you carry," the mother asked. "Oh alhamdulillah ma'am, it's been a long time I go, there I get a lot of property ma'am," said Husband Puti Rajuna.

After having high confidence and practicing religious teachings (both worship and charity) at an optimal level, then the ihsan situation was reached. The dimension of ihsan relates to how far a person feels close and seen by God in everyday life. In a hadith it says "Ihsan is that we should worship God as if to see Him, and if you do not see it then He sees you." (H.R Muttafaq Alaih /H.R Muslim). The mother of Puti Rajuna's husband is grateful to Allah SWT for having been given salvation to his son and has been given a lot of sustenance.

R02/ Lukah Miring

"Bagaimana pak hasil dari pemasangan lukah kemarin,"ayah menjawab "Alhamdulillah bu bapak mendapatkan ikan yang sangat banyak hari ini,"dan ibu menjawab "Syukur alhamdulillah pak"ayahnya langsung menyuruh istrinya memasak

(R02 / Lukah Miring

"How do you pack the results of the installation of lukah yesterday," the father replied "Alhamdulillah Bu, I get a lot of fish today," and the mother answered "Thank God alhamdulillah pak" His father immediately told his wife to cook)

A father who expressed gratitude to Allah for being given so much sustenance for today. Someone will feel calm when coupled with her lover. And anxiety arises when left by him. The heart will be calm when feeling the presence of the party he likes. Truly the heart of the believer loves Allah, so let us present Allah in our hearts, surely our heart will feel calm. In a hadith it says "The ultimate faith is that you believe that God is always with you wherever you are" (H.R.AI-Thabrani).

This dimension contains unique and spectacular experiences that are miracles that come from God. For example, does a person ever feel that his prayer is answered by God; whether he ever felt that his soul was saved from danger by God's help, and so on. Clearly, the ihsan's dimension concerns the experience and feelings of God's presence in life, the tranquility of life, the fear of breaking God's prohibitions and the impulse to do religious commands.

In the religiosity of Islam, the *ihsan* dimension includes a feeling of being close to Allah, a sense of joy in performing worship, feeling ever saved by God, being touched or trembling when hearing God's *asthma* (such as the sound of the call to prayer and the strains of holy verses of the Qur'an) and a feeling of gratitude for the blessings God Almighty has given in their lives.

4.4. Experience

According to (Kahmad, 2002: 54), a dimension consisting of feelings and religious experiences that have been felt and experienced. For example, a person feels close to God, someone feels afraid to sin, someone feels his prayer will be granted by God, and so on. Ancok and Suroso (1995) say that in Islam this dimension can manifest in a close or intimate feeling with Allah, a feeling of trust (resigned in a positive way) to Allah. A solemnity when performing *shalat* or prayers, feels tremble when hearing the call to prayer or verses of the Qur'an, feelings of thanksgiving to Allah, feelings of warning or help from Allah.

R12/ Puti Kambek

Maka dapatlah dua orang diantaranya, yang satunya bisu dan satunya lagi buta. Hari itu adalah hari Jumat. Sang suami berangkatlah ke mesjid untuk melaksanakan solat Jumat berjamaah. Kemudian bertepatan dengan suara azan di mesjid si anak pun lahirlah ke dunia. Tapi alangkah terkejutnya sang isteri, ketika ia mengetahui bahwa anak yang Baru saja diiahirkannya itu berwujud sebagai seekor kambing. Namun sang tetap tidak menyesalinya terlalu berkepanjangan. Malah ia anggap itu sebagai suatu anugerah yang tidak ternilai harganya. Tak beberapa lama selanjutnya sang suami pun pulanglah dari solat Jumat. Lalu bertanyalah ia kepada isterinya.

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Then there are two of them, the other mute and the other blind. It was Friday. The husband went to the mosque to do the Friday congregation prayer. Then coincides with the call to prayer in the mosque of the child was born into the world. But what a surprise for the wife, when he learned that the child who Just was born is a goat. But he still did not regret it too prolonged. In fact, he regarded it as an invaluable gift. Not a while later his husband came home from Friday prayers. Then he asked his wife.)

The form of religiosity that should be immediately known is one's social behavior. If a person always does positive and constructive behavior toward others, motivated by religion, then it is a form of diversity. The dimension of this charity is related to the activities of the faithful to realize the religious teachings that are adhered to in everyday life which is based on the ethics and spirituality of religion. This dimension concerns human relationships with one another and human relationships with the environment.

R14/ Tuan Mudo Suka Kawin Cerai

Dan dalam usia yang masih sangat muda itu pula ia sudah mempunyai keterampilan dan kecakapan dalam membaca Kitab Suci Al-quran dan tentang ilmu-ilmu keagamaan. Sehingga oleh orang kampung ia kernudian dipercayakan untuk mengajarkan anak-anak di kampung itu untuk membaca ayat-ayat suci Al-quran.

(R14 / Tuan Mudo who Likes to Marry then Divorce

And in that very young age he also has the skills and skills in reading the Holy Quran and about the religious sciences. So that by the villagers, he was then entrusted to teach the children in the village to read the holy verses of the Qur'an.)

In the formulation of Glock and Stark, this dimension refers to how far a person behaves in a manner motivated by his religious teachings. Behavior that is intended is how individuals relate to their world, especially with fellow human beings, because the teachings of Islam have a goal of the formation of piety of individuals and society, then the Islamic charity has a target for individual and social goodness. Charity in this case means how morals or behavior of a person with the basis of religious teachings he embraced. Moral is actually the fruit of one's beliefs and worship. The dimension of the charity itself is usually preceded by the problem of faith, see Saba '(34) verse 37: "And it is neither treasure nor your children that bringeth us nearest to us; but those who believe and do good deeds (pious, they are those who get double repayment for what they have done) and they are safe in high places (in heaven). The practices that Tuan Mudo is skilled and proficient is in reading the holy verses of the Qur'an. In addition being skillful reading of the Qur'an, Tuan Mudo is happy and loves to practice in teaching children to read Quran.

5. Conclusion

Kunun is an important form of oral literature for the people of Kerinci. This has been going on for a long time. Kunun is one form of expression of their thoughts and feelings about life and life that is lived. In kunun contains the values of education in the form of religious education value. Based on the results of previous research and discussion can be concluded, the values of religious education in the text of Kerinci in the form of belief, worship, appreciation, and practice.

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