

Islamic Values in Speech Roll Tradition as Humanist Education in Jambi

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Abstract—This research aims to reveal one of the traditions of people in Tanjung Hilir Kerinci, the recitation of the *Khutbah Gulung* (lit: speech roll) every Idul Fitri and Idul Adha. This tradition have lasted for decades. The text was written in Arab Melayu using connected pieces of paper and then rolled on a piece of log. The text was made in two themes, one for Idul Fitri and another for Idul Adha. These texts have not changed since the first time it was written decades ago. This research is considered as field research with qualitative approach using ethnographic, historic, and content analysis method. After analyzing the content of the texts, it was found out that the recitation of *Khutbah Gulung* was not only part of a religious ritual, but also contain academic importance by educating the listeners on how to become a better individual. The contents of *Khutbah Gulung* is always connected to the aim of humanism education in order to make the members of the society a better individual who realize his rose as God's highest order of creation, sent to earth to nurture, protect, and improve our nature. Researcher would like to conclude that the practice of *Khutbah Gulung* among the people in Tanjung Pauh Hilir have become part of their life and tradition, inherited from earlier generation and will be inherited by the next. It will be continued and become an icon of people in Tanjung Pauh Hilir Kerinci Regency.

Keywords: *Islamic values, Khutbah Gulung, tradition, humanist education*

I. INTRODUCTION

A. Local Tradition

Tradition is knowledge, doctrine, customs and practices, etc. which is inherited including the way it is inherited [1]. Tradition becomes a local wisdom in a community. Such local wisdom includes *Khutbah Gulung* for people in Tanjung Pauh.

Local wisdom is the durability and growth which is manifested through the view of life, knowledge to solve life's problems, and culture maintenance [2].

Local wisdom is the projection of one's understanding of nature, and with that knowledge, they can make wise decisions about the place where they live and be able to give inheritance in the form of useful knowledge to their younger generations [3].

Keraf stated that local wisdom is traditional wisdom in the form of knowledge, belief, understanding, habits and ethics that guided human behavior [4]. All of those, according to Eliyyil Akbar, are studied, practiced, taught, and inherited from one generation to another and also shape human behavior. From the definitions above, we can infer that tradition and local wisdom is local knowledge formed from the adaptation of one community that is inherited from one generation to another [5].

B. Humanism Education

Education, according to KBBI, means the act of changing one or a group of people's behavior in order to improve them through teaching and practice [6]. According to John Dewey in Arifin, means the process of developing basic and fundamental skills connected to human minds and aesthetic [7]. According to Al-Syaibani, means the effort to change the behavior of an individual as part of a community and part of nature [8]. According to Jalaluddin, means the effort from human adults who are conscious of their humanity in trying to guide, train, teach and put social values into their younger generations, so that they may act responsibly as a human [9]. According to Dan Poedjawijatna, means all act from the older generation to inherit their knowledge, experience, skills, and abilities to the younger generation so that they are prepared to understand their functions, improve their behavior, and able to shoulder their moral responsibilities [10].

Humanism, in Kamus Besar Bahasa Indonesia is derived from the word human [11]. The word human means (1) human in nature, and (2) acted humanly (kind, wise, etc.). The word humanist means (1) a person who yearns for and fights for a community that values human rights; a person who devoted him or herself for the good of humans, and (2) someone who follows the idea that human is the most important object. The word humanism means (1) an ideology that aims to nurture the sense of humanity and hopes for a better human interaction, (2) an ideology that thinks that human is the most important study object, as a final source of value, and devotes itself on the nurture of creative development and individual morality [12].

From the definitions above, we can infer that humanism is a process where education is used to develop and nurture humans and humanity. In Islam, Rahman defined humanism as human

being a social and religious creature, as a leader and follower, and as a creature made by God with the potential to improve themselves [13].

Human, then, is viewed as a creature made by God that possess natures that need to be optimally developed. These natures can only be developed through education. Its orientation is focused more on human values and cultural values, as well as the quest for personal goal and meaning of existence [14]. Such as why the aim of humanism is to form a good family, community, and a member of community that is kind, democratic, responsible, honorable, creative, rational, objective, positive minded, aware of changes, and can make a good use of time [15]. Also so that they have the awareness, freedom, and responsibility as an individual without forgetting their role in a community [16].

Driyarkara stated that humans are homo religiosus in their nature; they have the freedom of choosing for themselves as they grow [16]. Heidegger called this as existential freedom, while Veblen thought that even though humans are free to decide everything in their life, most of their actions are dictated by routines, not as a reflection of themselves. These actions were originally done consciously, but after some time became a routine or tradition which felt as if it was forced by the earlier generation to the newer generation [17].

Even though individual aspect exists within each person, social aspect preceded that. Every individual are required to obey social rules that is why social rules became a huge influence in the growth of an individual. Cooley in K.J. Veeger stated that someone's mind originated from someone else's; experience and contact with other people is the main material for someone's growth [18].

A prolonged human interaction will turn into tradition. Tradition is knowledge, doctrine, customs and practices, etc. which is inherited including the way it is inherited. According to Badudu in Muhaimin, tradition is the cultures and habits that are still being practiced in a place or community [19]. While according to *Kamus Pusat Pembinaan dan Pengembangan Bahasa*, tradition is the value that is considered to be right [20].

Tradition acts as a value system in people's life including aspects such as economy, social structure, socio-culture, religion, human relationship, nature, and government. As a socio-culture value system, it became the foundation of people's view and behavior as a loyal member of the society [21].

Islam values tradition highly. Islamic teaching focuses on God as the source of everything (theocentric), and humans as his creation which dedicates themselves to Him for their own benefit (humanist) [22]. From this concept Islam becomes a part of social reality, and as such it does not separate between holy and mortal. A religion becomes a substance of culture and vice versa. In other words, a universal religion coexists with local culture.

Religion and culture helps each other in forming this nation. It gives the foundation for tradition to grow [23], increases the intensity of experience, increases the intensity of

social interaction, as well as the source of power for the development of social, cultural, economy, politic, and law [24]. That is why people transfer the religious and traditional values to their younger generation through socialization or education [25].

Religion and tradition goes hand in hand within the people of Tanjung Pauh Hilir. The realization of people's daily live is heavily connected to the understanding of symbolic meaning of rules and values. Islamic values are integrated in the daily lives of people in Tanjung Pauh Hillir which consists of 100% Muslims. That is why religion goes hand in hand with culture in people's life, and goes in accordance with the saying "adat besendi syara', syara' besendi kitabullah."

One of the traditions of people in Tanjung Hilir is the recitation of Khutbah Gulung every Idul Fitri and Idul Adha. This tradition has lasted for decades. The text was written in Arab Melayu using connected pieces of paper and then rolled on a piece of log. The text was made in two themes, one for Idul Fitri and another for Idul Adha. These texts have not changed since the first time it was written decades ago—probably since the 1950s or even earlier than that. It is read by slowly opening the scroll and reading it from beginning to finish, and in some part is read emotionally. Even though the content never changed, people still consider the activity to be interesting, that even people who traveled far away stated that they missed Khutbah Gulung and finally returned home. Furthermore, Khutbah Gulung also contains academic value in its practice, by teaching humans how to be a better people, to be religious and righteous. These values intrigued the researcher to do further analysis into this Khutbah Gulung.

II. METHODS

This research used the linguistic and cultural approach. While the linguistic approach will be used to describe the contents of Khutbah Gulung, cultural approach will be used to study the function and meaning of Khutbah Gulung in social life. This research is also phenomenological in nature, in that it tried to understand the meaning of a phenomenon that affected human life in a certain situation [26]. Interpretative understanding towards human interaction is prominent in this research.

This research is considered as field research with qualitative approach using ethnographic, historic, and content analysis method. This research is descriptive without the pretense of giving judgment about Khutbah Gulung in the eyes of Islamic normativity.

The subjects of this research are the Khutbah Gulung transcript as primary data, and informants as secondary data, added with relevant data to complete the research. These data were collected using three ways: observation, interview, and documentation. Observation was done by watching or recording the observed phenomenon systematically [27]. In this case the observation done was participated observation where the researcher took part in activities done by the observed subjects [28], more correctly during the reading of Khutbah Gulung in Tanjung Pauh Hilir. To accrue further information,

researcher also did interview to ask the informant or respondent about something, these respondents are public figures who are considered to have the capability and capacity to provide the necessary information. Interview in this research was done using the semi structured interview [29] by using guidelines but not binding, and as such the questions can be developed and improved and the interviewee can feel more relaxed in giving information, but still in the scope of the research. The next research is documentation about past data where researcher looked for data about variables in the form of notes, transcripts, books, newspapers, magazines, ancient inscriptions, meeting records, agendas, etc. The used document in this research is the transcript of Khutbah Gulung Idul Fitri and Idul Adha owned by people in Tanjung Pauh Hilir.

Data that have been collected are then analyzed using Spradley model (1980) through several steps: the researcher decided several key informants, do the interview, record the result of the interview, and finally analyze them using domain analysis, taxonomy analysis, so that the chosen domain can be explained in more detail. The next is componential analysis, by looking for specific differences so that cultural theme from the connection of every domain may be found.

III. RESULTS AND DISCUSSION

A. Brief Information about Tanjung Pauh Hilir Village

Tanjung Pauh Hilir is one of the villages located around Danau Kabupaten Kerinci, the lake of Kerinci. It is one of the 278 villages located in Kerinci. The western border is next to a highway, the eastern and northern border is next to villagers' rice fields, and the southern border is next to Pondok Siguang village. This village is part high grounded and part low grounded, whereas on the lower grounded area there are many rice fields. The area's width is 61 square acres consisting of 20 square acres of villagers' houses and 41 square acres of rice fields.

The origin of this village is not clearly known as there are no written record, and the only source of information came from the stories of cultural figure and the village chief. They said that Tanjung Pauh Hilir originated from people of Sangarang Agung village who went searching for a new place to live in 1808. The people here is 100% Muslims, and that is why the people is still very heavily influence by Islamic teachings.

B. The description of Khutbah Gulung

Khutbah Gulung ia an Idul Fitri and Idul Adha speech manuscript, handwritten on pieces of papers in Arabic (for the Arabic text) or Malay Arabic, which then connected into one long piece of paper using paper glue and then rolled on a small log. The other end of the paper is connected to a carved-triangle shaped-piece of cloth. There are 16 pieces of paper for Idul Fitri speech and 19 pieces of paper for Idul Adha speech.

C. The History of Khutbah Gulung

Khutbah Gulung is an essential part of the people in Tanjung Pauh Hilir. Every year, they conduct the recitation of this manuscript as part of religious ritual. Historically, Khutbah Gulung is estimated to have started since a long time ago, although it is unknown as to who the first to create the manuscript was or when it was first started. One opinion stated that it might have started in the early 50s. Hadi Candra said that Khutbah Gulung was made in the 50s by his own grandfather, H. Muhammad Rusin, a charismatic leader of Islam at the time. This information was supported by H. Martunus Rahim even though he is not 100% sure himself, due to the fact that the text might have been re-written by H. Muhammad Rusin—who was also his teacher at the time. Unfortunately, the date when it was written and the name of the writer was not included in the original manuscript, and there was no indication to separate between the original and the copy, which makes further research to the authenticity of Khutbah Gulung heavily needed. Unfortunately, due to the amount of limited time, researcher cannot afford to do such research. The Scroll of Khutbah Gulung had been changed several times, but the content of the manuscript been preserved and considered have not changed.

The question whether an effort to renew the messages contained within the texts of Khutbah Gulung have ever been done eventually arise. According to the informant, the idea was certainly there, but the majority of the elders disagree with such idea, trying to preserve the tradition of old. They argued that the contents of the manuscript still have relevant messages even though the modern times have brought a lot of changes. It is also said that due to the unchanging nature of Khutbah Gulung made it something that is yearned by the travelers from tanjung hilir who traveled to faraway places. They missed the recitation of Khutbah Gulung during Idul Fitri and Idul Adha.

The amount of pages for every speech is different; Idul Fitri speech contains 16 pages of connected papers, and Idul Adha speech contains 19 pages. According to the information gained on the field, each speech manuscript has two copies, one for the men, and one for the women. This is because the size of the mosque in tanjung hilir is insufficient to hold both men and women at the same time during Idul Fitri and Idul Adha prayer, which made the prayer done two times instead of one.

D. The content of Khutbah Gulung

The content of Khutbah Gulung have several similarities and differences. Below we will try to describe the content of each khutbah gulung (one for Idul Fitri and one for Idul Adha). Please note that this classification was not done strictly due to the many material repetitions here and there.

1) *Khutbah Idul Fitri*: Generally, the contents and messages in khutbah Idul Fitri are: (1) the law of Idul Fitri prayer, its meaning to those who had done fasting, its holiness and the prohibition to tarnish it, meanings and lessons that it contain, and its analogy to the afterlife; (2) the law, distribution, measure, and meaning of Zakat fitrah; (3) to encourage fasting, worship, giving alms, and remembering those who have passed before us; (4) Muslims' attitude

towards Idul Fitri; (5) the importance of ramadhan, its meaning, and its analogy to the afterlife; (6) commandment to learn and study; (7) warning and commandment to repent, karma for evil people while they are in this world, the commandment to do self-introspection; and (8) prayers.

2) *Khutbah Idul Adha*: Generally, the contents and messages in khutbah Idul Adha are: (1) the greatness of Idul Adha, its meaning, and its analogy to the afterlife; (2) the origin of Qurban, its meaning and the criteria of people do it, the uniqueness of choosing Qurban, the time to do Qurban and its method of distribution, and the rewards to those who do Qurban; (3) giving alms to those who passed; (4) Muslims' attitude towards Idul Adha; (5) the virtue of fasting during the 10th of Zulhijjah; (6) advice about how to face death, and commandment to improve oneself; and (7) prayer.

E. Khuthbah Gulung: the Crystallization of Religious Ritual

One of the way people of Tanjung Pauh Hilir in trying to keep their tradition doing Khutbah Gulung is by reciting it twice every year. This tradition had become part of every individual in the village. It is strengthened by Islamic teaching contained within both the village and their traditions. The only difference lies in the detail of the ritual process, where the elder who is about to read Khutbah Gulung asks for permission to other elders, guided to the podium while the audience chant prayers. This is considered as an integral part of the ritual.

Just like in every place where Islamic community resides, people in Tanjung Pauh Hilir do prayer every Idul Fitri and Idul Adha. The prayer was done in two mosques, one is for the men, another for the women. It was not intended to 'separate' between men and women, but due to the limited capacity of the mosque.

This result in the doubling of Khutbah Gulung text, one for the men and another for the women. Not just that, even the Khatib, the Bilal, and every other aspect that is essential in doing the prayer to be doubled.

The people of Tanjung Pauh Hilir are zealous in doing the prayer; many people went to the mosque early in the morning. Interestingly, after the prayer was done, was the part of the ritual where the one who is supposed to read Khutbah Gulung walk, greet, and asks for permission to the elders who sat in a circle, one by one, before going to the podium. After the Bilal read Shalawat, the Khatib (the one who will speak on the podium) will step on the podium and start the reading of Khutbah Gulung. The text is slowly unrolled and read. After the first part of the khutbah is over, Bilal read Shalawat as a sign that the first part has ended, and then the second part is read. After that is over as well, the Bilal will then roll the manuscript back and everyone greet each other to bolster their bond.

F. Khuthbah Gulung: Contextualization of Humanism

As explained above, humanism is a process where education is used to develop and nurture humans and humanity. In Islam, Rahman defined humanism as human being a social and religious creature, as a leader and follower, and as a

creature made by God with the potential to improve themselves [30].

As a creature who owns these virtues, human potential can be improved through education so that a good family, community, and a member of community that is kind, democratic, responsible, honorable, creative, rational, objective, positive minded, aware of changes, and can make a good use of time, can be formed [31].

The contents of Khutbah Gulung is always connected to the aim of humanism education in order to make the members of the society a better individual who realize his rose as God's highest order of creation, sent to earth to nurture, protect, and improve our nature. With such consciousness in mind, it is hoped that humanism education would produce members of the community who are both kind socially and religious, by holding in high regard the values of humanity, religion, and culture in their daily life.

The recitations of Khutbah Gulung aim to make a peaceful and harmonious life for the villagers of Tanjung Pauh Hilir. The people in Tanjung Pauh Hilir believe that religious men tend to keep a good relationship with others, and that the best kinds of humans are those who gave the most to others. Due to this belief, Khutbah Gulung exist as an instrument to nurture individuals to become a better part of the community, both close to God (vertical relationship) and harmonious to nature (horizontal relationship).

The strengthening of vertical relationship can be seen in the example where the text of Khutbah Gulung promotes the improvement of one's belief through prayer, Zakat, Qurban, fasting, and repentance and self-introspection. Meanwhile, the strengthening of horizontal relationship can be seen in the example where the text of Khutbah Gulung promotes the act of giving alms to the family of the deceased, fair distribution of Zakat, fair distribution of Qurban, improving one's skill and celebration in moderation. Those are the ideal attitude of every Muslim

Other aspects include the encouragement to learn and improve one's knowledge. There are also analogies that connect Ramadhan fasting, Idul Fitri, and Idul Adha with the events of the afterlife. Listeners are guided to seek answers about the event of the afterlife. With this analogy people will understand that life does not stop after one is dead. People will also understand that death and the afterlife is part of God's great plan. Once human know that there will be life after death, they will be more cautious in living their life in the world, by being kind and tolerant to their surroundings.

IV. CONCLUSION

As an afterword to this paper, researcher would like to conclude that the practice of Khutbah Gulung among the people in Tanjung Pauh Hilir have become part of their life and tradition, inherited from earlier generation and will be inherited by the next. It will be continued and become an icon of people in Tanjung Pauh Hilir. From a religious point of view, the practice is a part of a ritual connected to Islamic belief. Although there are several differences from orthodox praying

such as the act of greeting the elders and the chanting of Shalawat before the speech began. Meanwhile, the humanism aspect of Khutbah Gulung comprehensively focused on producing individuals with a sense of integrity, smart, and devoted. Devotion is a manifestation of a follower's faith. Intelligence is a sign that humans have been given the responsibility to take care of and harmonize the relationship between humans and nature. Integrity is the fruit of a human's realization in facing life and its problems. These qualities will make human the highest order of creature that it was meant to be. Accumulation from religious, intelligence, and behavioral virtues will produce humans who know about themselves and their God. Such is the aim of humanism. After all, "those who know themselves, know their God" (man 'araf nafsa fa qad 'arafa Rabbah).

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