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FROM COMPULSION TO VOLUNTEERISM: FINANCING KENDURI SKO EVENTS IN THE FRAMEWORK OF SHARIA ECONOMICS AS KERINCI'S INDIGENOUS CULTURAL HERITAGE

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ABSTRACT

Kenduri Sko is an open house tradition held in Lempur, where each household serves dishes to entertain guests from various regions. Despite the diverse economic conditions of the community, they collectively strive to provide dishes, even during financial limitations. This research aims to examine the transition of participation in Kenduri Sko events from being driven by obligation to a voluntary form of participation, which emerges from strong social and cultural values. The Islamic economic approach is used in this study to analyze the principles of justice, solidarity, and sharing reflected in the consumption and financing practices of Kenduri Sko events. The method used is a qualitative study with in-depth interviews and participatory observation of the Lempur community. The results show that despite facing economic challenges, the community remains committed to organizing kenduri as a form of respect for tradition and strengthening social relations. The research also highlights the social and economic implications of this practice as well as how this tradition contributes to the well-being of the community in Lempur. The contribution of this research is to provide an understanding of how Islamic economic values can be applied in the context of social traditions, as well as the important role of solidarity in strengthening social ties in an economically diverse society.

KEYWORDS

Kenduri Sko; Sharia Economics; Event Financing; Social Solidarity; Customs.

INTRODUCTION

The Kenduri Sko tradition in Lempur is a form of traditional celebration that has deep social and cultural significance. The event involves every household in serving food to guests who come from various regions, creating an atmosphere of togetherness and solidarity. Despite being faced with various economic challenges, the people of Lempur show a high commitment to participate in this event, both from the upper and lower middle class economic circles. (Helida & Abubakar, 2018)

Financing for Kenduri Sko events is often a crucial issue, as not all families have sufficient resources. People usually raise funds well in advance, even by doing additional business to meet the needs. This process creates an interesting social dynamic, where the compulsion to fulfill social expectations often turns into voluntarism, as individuals feel a sense of pride and satisfaction in serving meals to guests.

From the perspective of Islamic economics, this tradition can be analyzed through the values of justice, solidarity and sustainability. Islamic economics emphasizes the importance of ethics in transactions and consumption, and encourages the practice of sharing and helping

each other among community members. (Achmad Restu Aji & Muhibban, 2024) Therefore, understanding the phenomenon of Kenduri Sko is not only about the consumption aspect, but also digging deeper into how these values are applied in the context of the Lempur community.

Through this study, it is hoped that it can provide insight into how the kenduri tradition not only functions as a means to celebrate social relations, but also as a mechanism to strengthen economic ties and solidarity in society, while emphasizing the importance of sharia economic principles in everyday life.

Kenduri Sko is one of the most important cultural traditions for the Lempur community in Kerinci Regency, Jambi. As a form of celebration and social solidarity, this tradition involves organizing a communal meal that is open to all community members from different regions. Each household participates in serving dishes to the guests, who may come from outside the region. However, despite the strong and deep social dimension of the event, the Kenduri Sko tradition is often carried out under limited economic conditions, which means that the community has to manage the financing of the event wisely, despite sometimes being faced with financial difficulties. (Turyani et al., 2024) This research aims to examine this phenomenon with a sharia economic approach that emphasizes the principles of justice, solidarity and sharing, which are reflected in the tradition. In addition, this research also wants to explore the role of Islamic economics in overcoming economic challenges in the implementation of the event. (Mukhtar et al., 2021) As part of the effort to demonstrate the contribution and uniqueness of this research, the following literature review will examine several previous studies that focus on the cultural, social, and economic aspects of the *Kenduri Sko* tradition. These will be compared with this study, with the aim of highlighting research gaps and providing a deeper understanding of the unique contributions offered by this study.

Restu Aji, Achmad, dan Muhibban (2024) In their article titled "*Gantangan Cultural Tradition in the Perspective of Islamic Sharia Economics Case Study of Subang, West Java*" (Journal of International Multidisciplinary

Research, 2024), Restu Aji and Muhibban explore the cultural phenomenon of 'Gantangan' in Subang relating to the social activity of sharing food. They analyze this practice using Islamic economic theory that emphasizes the values of justice, sharing, and solidarity. This *Gantangan* tradition, although different in form and context compared to *Kenduri Sko*, has fundamental similarities in that it involves providing food to the community as part of a community celebration or event.

This research provides a basis for understanding how sharia economics can be applied in the social tradition of sharing food. Although this research examines the *Gantangan* culture in Subang, its approach is relevant to understanding sharia economic values in the context of *Kenduri Sko*. The difference lies in the different place and social context; this research will widen the scope by examining how the tradition takes place in an economically deprived society, which provides further insight into the financial hardships that the Lempur community has to face in organizing *Kenduri Sko* events.

Azoni, Liza (2023) in the article "*Kenduri Sko Tradition In The Community Adat Depati Rencong Telang Pulau Sangkar Kerinci Regency*" (LANGGAM: International Journal of Social Science Education, Art and Culture, 2023) focuses on the *Kenduri Sko* tradition in Kerinci. In his research, Azoni examined the implementation of this event in the Depati Rencong Telang community which has very strong local wisdom. Azoni's research deals more with the cultural and social aspects of *Kenduri Sko* in a particular community in Kerinci, with an emphasis on the local values and customs on which the event is based. Azoni highlighted the deep cultural dimension of the event, but this study did not emphasize enough on the sharia economic analysis in applying the principles of sharing and justice in the event. This research will introduce a sharia economic-based analysis to see how the values of justice and solidarity influence the implementation of *Kenduri Sko*, especially in a limited economic situation.

Fuaidi, Isyrok (2024) "*Sharia Economic Values as the Basis of Community Empowerment Strategy*" (JIOSE: Journal of Indonesian Sharia

Economics, 2024), explores how sharia economic values can be applied to empower communities, focusing on the application of the principles of social justice, economic sustainability, and solidarity in resource management. Although Fuaidi provides a strong foundation in terms of the application of Islamic economics for community empowerment, this study focuses more on the concept of community empowerment theories and strategies, whereas this research will be more directed towards the application of these theories in a concrete context, namely in the implementation of *Kenduri Sko*. By using sharia economics, this research will explore how these principles are applied in managing financing and participation in *kenduri* events despite economic challenges.

Helida, Asvic, dan Rafeah Abubakar (2018) The article "*Economic Valuation of Kenduri SKO in Kerinci Community, Kerinci Regency, Jambi Province*" (Sylva, 2018) provides an analysis of the economic impact of the *Kenduri Sko* tradition, by assessing the economic benefits generated from organizing the event for the local community. The study assessed the expenditure, profit, and economic contribution of the *Kenduri Sko* event. Helida and Abubakar provide an in-depth analysis of the direct economic value of the event, but they focus more on the practical aspects of costs and benefits, whereas this study not only looks at the economic benefits, but also explores the role of sharia economic values, such as justice, sharing, and solidarity in managing resources to ensure the continuity of the tradition despite financial constraints. This research will add a new dimension by integrating sharia principles that have been underplayed in previous studies.

Ramadani, Yolla dan Astrid Qommaneecei (2018) In their article, "*The Influence of Kenduri Sko (Harvest Party) on the Economy and Community Trust of the Kerinci Community, Jambi Province*" (Journal of Anthropology: Socio-Cultural Issues, 2018), Ramadani and Qommaneecei examine the social and economic impact of the *Kenduri Sko* tradition, focusing on the event's influence on the local economy as well

as its impact on trust and social relations between communities.

This study mostly discusses the social impact of this tradition and does not directly relate it to Islamic economic principles. This research will broaden that perspective by emphasizing how sharia economic values can help regulate food distribution and financing in the event, while maintaining the spirit of solidarity and justice in a heterogeneous society. Hidayat Tullah, Genta Hidayat dan Desriyeni (2023) in "*Information Documentation of Kenduri Sko Traditional Ceremony as a Knowledge Preservation Effort in Kerinci Regency*" (Journal of Library and Information, 2023) focused more on preserving knowledge and cultural values in Kerinci society related to *Kenduri Sko*.

This research has a primary focus on the documentation and preservation of cultural knowledge. While this is important for preserving the tradition, it does not provide much analysis on how Islamic economic principles are applied in the implementation of the tradition. This research, instead, will identify how these values play a role in managing the economic challenges faced by the community in organizing *Kenduri Sko* events.

This research has several unique contributions that distinguish it from existing studies. One aspect that differentiates this research is the use of a sharia economic approach to analyze tradition. This theory explains how individuals in a community are connected and support each other. In the context of *Kenduri Sko*, social solidarity reflects the community's commitment to maintaining traditions and helping each other in organizing events, regardless of their respective economic backgrounds. The application of this theory can identify how collective practices contribute to social well-being. (Ramadani & Qommaneecei, 2018)

Consumption theory explains the behavioral patterns of society in fulfilling needs and desires. (Rizki et al., 2023) In *Kenduri Sko*, this study can explore how individuals adapt in spending on events, as well as the influence of

social and cultural factors on consumption decisions. The concept of "compulsion" in spending can be analyzed in the context of local cultures that encourage participation. The principles of sharia economics, such as fairness, transparency, and sustainability, provide a framework for analyzing financing practices in Kenduri Sko. This theory will help explore how the Lempur community applies sharia values in resource management and consumption practices, and their impact on social solidarity. (Fuaidi, 2024)

Social capital refers to networks, norms, and trust that facilitate collaboration within a community. In the context of Kenduri Sko, this theory can be used to analyze how relationships between residents and participation in events create social values that strengthen the community. (Syahra, 2003)

A theory that can be used to analyze the relationship between residents and participation in events such as kenduri sko is the Social Capital Theory. This theory emphasizes the importance of social networks, norms, and trust in building relationships between individuals in a community. In the context of kenduri sko, active participation of residents in the event creates a space for social interaction that strengthens community solidarity and cohesion. By sharing food and visiting each other, individuals not only fulfill social obligations but also build trust and mutual respect. This creates important social values, such as solidarity, caring, and cooperation, which in turn strengthen community identity. (Nisvilyah, 2013) In addition, this theory suggests that social capital can contribute to the economic and social well-being of a community, creating a more harmonious and productive environment. Thus, analysis through the lens of Social Capital Theory provides an in-depth understanding of how social interactions in the event create values that strengthen the community. (Syamni, 2010)

Theory of Compulsion and Voluntariness

This theory describes the transition from a condition where individuals feel forced to participate in a tradition to voluntarism driven by a sense of identity and pride. (Rafsanjani, 2016) In this study, the psychological and social aspects of

community involvement can be explored to understand the motivations behind participation in Kenduri Sko.

Through the study of this theory, the study is expected to provide a comprehensive understanding of the dynamics of Kenduri Sko financing, as well as the social and economic implications of this practice in the context of Islamic economics. The use of the various theories above will help explain the complexity of the phenomena that occur in the Lempur community and provide insight into the interaction between tradition, economy, and social values.

METHODS

The research entitled "*Towards Volunteerism: Financing Kenduri Sko Events in Lempur in the Framework of Sharia Economics*" uses a literature study approach with a qualitative method to explore the understanding of financing *Kenduri Sko* traditional events in the Lempur community, focusing on the shift from compulsion to voluntarism, as well as the application of sharia economic principles in this socio-cultural practice. (Fuad, 2021) In explaining and developing this methodology, we will describe in detail the process and steps taken in this research, as well as our ways of organizing and analyzing data through existing literature. (Muhammad, 2020) This qualitative method allows researchers to explore social and cultural phenomena in depth by focusing on the meaning and experience of subjects in their social context. In this case, the qualitative approach through literature study will provide a comprehensive picture of Kenduri Sko event financing, as well as understanding how sharia economic principles can be applied in the context of the local culture of the Lempur community. (Salim, 2016)

RESULT AND DISCUSSION

The traditional event *Kenduri Sko* di Lempur, also known as *Kenduri Pusaka*, is an important part of the traditions of the Kerinci people, particularly within the Kerinci District

Customary Council, Jambi. It is an annual ritual that combines various cultural, religious and social elements. As part of a celebration that has been passed down for generations, *Kenduri Sko* not only serves as a form of respect for ancestors, but also acts as a symbol of community unity. Through a meal that is shared with all members of the community, the event teaches the values of social solidarity, togetherness and sharing that involves various layers of society in every process of its implementation. (Aulia Rahmawati, 2020)

Meaning and Function of Kenduri Sko in Lempur Community

Kenduri Sko is a very important celebration in the culture of the Lempur community. It is not just about food or rituals, but rather an expression of the cultural identity rooted in the social life of the Kerinci community. As part of a traditional ceremony, *Kenduri Sko* includes a range of activities aimed at strengthening social ties and fostering a sense of pride in cultural heritage. These include the appointment of traditional leaders, the display of ancestral heirlooms, and joint prayers for the prosperity of the community.

The ritual is usually held on an annual basis, involves almost all levels of society, and is organized by cooperation. Every citizen who attends brings a contribution in the form of foodstuffs or financial donations, which are then used to organize the event. *Kenduri* is more than just a celebration; it is a reminder of the social values that hold the community together, including gotong royong, sharing, and respect for ancestors. (Rafsanjani, 2016)

Kenduri Sko is not only a cultural symbol, but also has a deeper meaning related to the continuity of the local culture of the Lempur community. During modernization and rapid social change, this event persists as a bridge between generations, facilitating the transition of cultural knowledge and values from elders to younger generations. *Kenduri* also serves to maintain the strength of the existing.

Participation Shift: From Compulsion to Voluntarism

One of the interesting aspects of this study is the transformation in the way the community participates in the financing and implementation of *Kenduri Sko*. In the past, participation in this event was often seen as an obligation or social demand. (Nisvilyah, 2013) People felt pressured to participate due to strong expectations from the community and binding customary structures. Involvement in *Kenduri Sko* was often a sign of recognition of social status and respect for tradition and ancestors. (Rahmawati, 2021)

However, over time, there has been a significant shift in how people view participation in this event. People began to see *Kenduri Sko* no longer as a burden or obligation, but rather as an opportunity to participate voluntarily. This participation is driven by a sense of pride in existing traditions, as well as an emotional attachment to their own community and culture. This shift reflects a deeper process of internalization of cultural values, where participation in *Kenduri Sko* becomes a form of voluntary contribution, no longer due to social pressure. (Haq, 2023)

This is also reflected in the way the event is financed. Previously, the Lempur community often felt compelled to make donations in the form of money or foodstuffs for the event. But now, despite their financial limitations, many residents are willing to contribute.

Financing in the Framework of Islamic Economics

From the perspective of Islamic economics, financing the *Kenduri Sko* event reflects many basic principles in Islamic economics that prioritize justice, sharing, and solidarity. (Muhammad, 2020) One of the core values in Islamic economics is the principle of *ta'awun*, which means helping each other or working together to achieve a common goal. In the context of *Kenduri Sko*, financing this event is done collectively through donations from various levels of society. The community participating in

this event does not only focus on individual profit, but rather on the common goal of maintaining tradition and strengthening social ties. Therefore, despite differences in financial ability, the principle of ta'awun is still applied with everyone giving what they are able to.

In addition, the principle of al-'Adalah or justice in Islamic economics is also seen in the financing of Kenduri Sko. Although the community has different economic abilities, financing this event is carried out with the principles of sharing and justice, so that no one feels excessively burdened. (Salim, 2016) The process of collecting funds involving mutual cooperation and cooperation between residents also creates a sense of mutual care and reduces social inequality in society.

The principle of istiqrar or sustainability in sharia economics can also be identified in the implementation of Kenduri Sko. This event is not just an annual ritual, but also functions as an effort to maintain the continuity of the culture and traditions of the Lempur community. By involving all members of the community in every stage of the event, from planning, preparation, to implementation, Kenduri Sko creates a social structure that supports the sustainability of the traditions and cultural identity of the Kerinci community. This is in line with the principles of sharia economics which emphasize the importance of sustainability in various aspects of life, both social, cultural, and economic.

Social and Economic Impact of Kenduri Sko

Kenduri Sko has a significant social impact on the Lempur community. As an event that involves many parties, Kenduri Sko strengthens social relations between residents, strengthens family ties, and renews a sense of togetherness in the community. With increasing voluntary participation, the community feels more connected to each other, creating a sense of belonging to their local culture and heritage.

Economically, although Kenduri Sko is collective and focuses on mutual cooperation, this event also has a positive impact on the local economy. Funding that is done by collecting funds from the community provides opportunities for local business actors, such as food traders, raw material providers, and craftsmen involved in the

preparation of the event. In addition, the circulation of money in organizing Kenduri Sko can also stimulate economic activities at the local level, by bringing in various products and services needed for the event.

The author concludes from the research results (Helida & Abubakar, 2018) entitled Economic Valuation of Kenduri Sko Community Kerinci Regency Kerinci Province Jambi (Case Study in Dusun Baru Lempur, Gunung Raya District, Kerinci) in the context of Islamic economics. The description of the relationship between coercion and voluntariness in financing the kenduri sko event in Lempur, in the context of Islamic economics, reflects the dynamic changes in the social and cultural practices of the community.

Initially, the community felt forced to participate in this tradition because of social norms that required each member to bring food, creating pressure to meet social expectations. The practice of eating bajamba using large trays reflects the collective demand to maintain tradition, where coercion often arises from the desire not to be less caring towards the community. However, over time, this practice has transformed. The community began to distribute food in the form of more practical rice parcels, allowing more people to participate without a heavy burden. This change shows a shift towards voluntariness, where individuals feel happy to give and share without social pressure. The spirit of togetherness and friendship is getting stronger, with visits between community members, both from inside and outside the village, which shows that kenduri sko is more than just an event, but also a forum to strengthen social relations.

In the context of sharia economics, the aspect of sharing and sincerity in contribution becomes important, practicing the values of mutual assistance and care. Kenduri sko not only strengthens social ties but also supports the local economy, because many people participate in producing food. (Fuaidi, 2024) Thus, kenduri sko serves as a platform to strengthen local culture and improve the quality of social interactions. Overall, the changes in consumption patterns and participation in kenduri sko in Lempur indicate a

transition from compulsion to volunteerism, which strengthens community solidarity and is in line with the principles of sharia economics.

Kenduri Adat Sko Lempur is a traditional ceremony practiced by indigenous people in Kerinci, Jambi, Indonesia. This cultural event is deeply rooted in local customs and serves a variety of purposes, including the purification of heirlooms, the coronation of community leaders, and as a thanksgiving ritual for the harvest. The ceremony is rich in cultural significance and involves various rituals and communal activities. Below are key aspects of the Kenduri Adat Sko Lempur tradition:

Cultural and Ritual Significance

- a. Purification and Coronation: The ceremony involves the purification of sacred objects such as ancestral hair, kris, and spears. It also includes the coronation of a new community leader, known as Depati Ninik Mamak, who is chosen based on lineage. (Hajri, 2023)
- b. Communal Activities: This event features communal cooking and eating, where traditional foods are shared among participants. This fosters a sense of togetherness and community spirit. (Azoni, 2023)
- c. Sacred Rituals: These ceremonies include sacred rituals such as burning incense to summon ancestral spirits, often performed during traditional martial arts performances. (Hajri, 2023)

In the context of Islamic economics, consumption behavior in the kenduri sko event in Lempur reflects the complex interaction between social values and norms that develop in society. This issue shows how the shift from compulsion to voluntarism can affect not only the way people participate, but also social and economic relations in the community.

In research (Hajri, 2023), Analysis of the Kenduri Sko tradition through an ethnographic approach reveals its dual role as a cultural celebration and spiritual practice, emphasizing the importance of preserving local customs and values amidst globalization. This tradition not

only fosters respect for elders and ancestral heritage but also acts as a medium for transmitting cultural identity to the younger generation, thus contributing to the sustainability of Indonesia's diverse cultural landscape.

Initially, participation in the Kenduri Sko was forced, where people felt compelled to bring food in order to maintain their social image and reputation. This pressure often came from norms that govern social interactions, where individuals felt compelled to contribute in order not to be seen as less caring. This compulsion created a cycle where individual contributions were not always based on sincere intentions, but rather on fulfilling social obligations.

The transition from forced to voluntary in community participation, particularly in the context of the Kenduri Sko event in Lempur, reflects a broader shift towards voluntary engagement driven by cultural pride and tradition. Initially, social expectations may compel participation, but over time, individuals develop a sense of ownership and pride, transforming their involvement into a voluntary act. This transition is supported by the principles of Islamic economics, which emphasize justice and solidarity, encouraging communities to share resources and collaborate despite financial constraints. The Kenduri Sko event not only strengthens social ties but also creates local economic opportunities, demonstrating the interaction between tradition, economy, and social values in the Lempur community. With the increasing number of people participating and attending the eating event, it can be concluded that this tradition contains elements of ta'awuniah or mutual assistance. This tradition does not only rely on one party but is carried out alternately by the village. This is in line with the verse of the Qur'an, Surah Al-Maidah, verse 2, which states that everyone is commanded to carry out mutual assistance in goodness and piety. (Achmad Restu Aji & Muhibban, 2024)

Allah Subhanahu wa Ta'ala says:

'And help yourself in kindness and piety, and do not help in committing sins and enmity.'

Dynamics of Volunteering

Volunteering is deeply rooted in cultural and religious teachings, including Islam, which emphasizes sharing time, wealth, and knowledge without expecting compensation.

- a. In the context of festivals, volunteering promotes social harmony and provides a platform for creativity and community interaction. (Manik, 2021)
- b. Young volunteers gain practical skills and personal development, contributing positively to society. (Genta Hidayat Tullah, 2023)

Sharia Economy and Community Empowerment

- a. Sharia Economy promotes community empowerment through principles such as professionalism, entrepreneurship, and philanthropy. (Fuaidi, 2024)
- b. Community participation, supported by government policies and financial education, has a significant impact on the development of the Islamic economy. (Helida et al., 2016)
- c. The Kenduri Sko event exemplifies these principles by encouraging collaboration and sharing of resources among community members. (Azoni, 2023)

Social and economic impacts

- a. Active community participation is essential for successful and sustainable development, as seen in village development initiatives (Kusmayad et al., 2024).
- b. The Kenduri Sko event strengthens social ties and generates economic opportunities, in line with the values of justice and solidarity in the sharia economy (Fuaidi, 2024).

While the transition to volunteerism in community events such as Kenduri Sko has been largely positive, challenges such as financial constraints and the need for effective community engagement strategies remain. Addressing these challenges requires a concerted effort from community leaders, policymakers, and citizens to ensure that the values of Islamic economics are fully realized in practice.

As times change and social adaptations evolve, communities are beginning to shift to more voluntary forms of participation. The use of rice parcels as a means of serving food is not only more practical but also creates a space for individuals to participate without feeling burdened. This reflects a shift in social values, where the desire to share and contribute arises from a sense of mutual respect and care, rather than simply obligation. (Ramadani & Qommaneecei, 2018)

In the perspective of Islamic economics, this change is in line with principles such as sincerity, solidarity, and mutual assistance. Communities participating in kenduri sko not only strengthen social ties but also contribute to the local economy. The practice of sharing in the event reflects Islamic values that emphasize ethics in transactions and social interactions. (Fuaidi, 2024)

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Islamic economics offers a solid framework for analyzing financing practices in events such as Kenduri Sko, by prioritizing basic principles such as fairness, transparency, and sustainability. In the context of the Lempur community, the application of these Islamic values is evident in the way they manage resources and participate in the event. Fairness is an important foundation, where every member of the community is expected to contribute proportionally, so that no individual feels burdened or unfairly benefited. Transparency in the financing process and resource management is also key, allowing all community members to understand how their contributions are used, as well as creating a sense of mutual trust among them.

In addition, the principle of sustainability encourages communities to consider the long-term impacts of their consumption practices, so as not only to meet current needs but also to

preserve resources for future generations. The application of these principles not only leads to better resource management but also strengthens social solidarity, where community members feel connected and support each other in achieving common goals. Thus, the analysis of financing practices in Kenduri Sko through the lens of Islamic economics provides in-depth insights into how these values can shape social and economic dynamics in society, creating a more harmonious and sustainable environment.

CONCLUSION

Thus, the relationship between compulsion and voluntariness in consumption behavior in kenduri sko in Lempur not only reflects social dynamics, but also represents the values of sharia economics. This transformation shows how society can adapt and develop, changing the way they interact and contribute to the community. Through this change, kenduri sko not only functions as a ritual, but also as a means to foster solidarity, care, and sustainability in a social and economic context.

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