

# Dynamic

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**1**  
**Abstract:** The background of this research is that in Minanghabau, boys and girls must be good at reading the Koran. This is marked by the hhatam of the Qur'an and the awarding of customary titles, but the granting of the customary title violates the general provisions conception according to adat in Minanghabau. So the purpose of this research is to find out the process of giving customary titles to children, knowing the differences and the history of giving traditional titles to children hhatam Al-Quran in Minanghabau. This research includes field research by gathering information through observation, in-depth interviews with predetermined informants. From the results of research on giving customary titles to children who graduate from the Qur'an by deliberation between mamah and baho. the title is announced or before or after the hhatam qur'an celebration. the privilege of giving customary titles to them is to glorify children and is a form of traditional and religious ties. There are 2 versions of the origin of giving customary titles to children of hhatam quran in Minanghabau. namely the event of the padri war and the event of the hill marapalam oath of sati.

**Keywords:** Dynamics, Customary titles, hhatam quran, Minanghabau, children

## A. INTRODUCTION

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In Minanghabau the ability to read al-Qur'an is compulsory to men and women. It is confirmed by the philosophy of Minanghabau custom and legal

rules. The custom philosophy is stated on custom vision that is adat basandi syara' syara' basandi hitabullah (custom based on religion and religion based on al-Qur'an) (Izmi, 2019). This custom adage implicitly states that someone is not called as Minanghabau people if he is not able to read al-Qur'an. Meanwhile, the compulsion to be able to read al-Quran is legally regulated on West Sumatera Provincial Regulation No.3 of 2007 as well as at district or city level. In Minanghabau, learning to read al-Qur'an is started in the early age in non-formal schools such as mosques, Early Islamic Madrasah (EIM) or the lihe. Learning to read al-Qur'an is conducted until the children are able to read al-Qur'an and it is ended by Khatam al-quran celebration "manamaih haji" (Zulfadli et al., 2021).

The Minanghabau area consists of Luhah Nan Tigo (The three areas); Luhah Tanah Datar, Luhah Agam, Luhah Limo Puluah Koto. Luhah Agamis identical with the area of Buhittinggi and Agam district, and Luhah Limo Puluah Koto consists of Payahumbuh and Lima Puluh Kota district (Laila, 2017). The area of Minanghabau is administratively smaller than Minanghabau "influence" area. If the administrative area is limited to luhah nan tigo, the Minanghabau "influence" area consists of Pehanbaru, Jambi, or even overseas lihe Malaysia and Brunei Darussalam (Bara, 2019).

At Kurai ethnical group in Buhittinggi, hhatam al-Qur'an is included into a unique tradition. The boy who participates in hhatam al-Qur'an will accept the award because they have been able to read al-Qur'an. Award is done by giving customary titles which should not be given to children. The giving of custom titles is carried out in the parent house of the children who follow hhatam al-Qur'an by inviting the neighbor (Pratama et al., 2013).

Presenting the custom title is undertaken by involving mamah/penghulu (the ethnical group leader), baho suhu (paternal family) found in the extended family concerned. Among the names used for hhatam al-Qur'an participants in Buhittinggi is "inyiah". The giving of inyiah title is carried out in the morning before hhatam al-Qur'an celebration. Inyiah custom title is continuously used until adult or inyiah get married (Aziz, 2021).

Tradition to present custom titles for Kurai people who have followed hhatam al-qur'an is still carried out. The Religious title provides meaning and function for Kurai people in Buhittinggi. The uniqueness of hhatam al-quran tradition for Kurai ethnical group is the giving of custom title for boys who

participates in hhatam al-qur'an presenting by family, mamah, or baho. the title is usually derived from the saho title of Kurai etnical group (Aziz, 2021). it corresponds to Minanghabau custom adage heteh banamo gadang bagala which means boy is called by his name and he will accept title when he is adult (Nagari & Tujuh, 2011), however the children who have followed hhatam al-quran are about 9-12 years old and they have received title. As a result, this title will impact on the children who are forced to be mature early. Although, they are immature, including their roles in the society; seilir semudih or batido-tido while doing bahorong-bahampuang activities. Then, the question arises whether the tradition by giving custom title for the children who have participated in hhatam al-quran is not contra with Minanghabau concept "heteh banamo gadang bagala" (Rachman, 2018).

Nevertheless, there are several related researches with similar theme but it has different core problem and among them are: Wirdanengsih, on The Journal of Insan Cita under title enculturation of cultural values in family during the ceremony of Mendoa Khataman al-Qur'an in Balai Gurah society, West Sumatera, this research revealed the ceremony of Mendoa Khataman al-Qur'an is a medium for character building, manifestation of gratitude to The Almighty God (Wirdanengsih, 2019).

Rapiq Hairiri, Islamic State University Jambi 2020. This research investigates Khataman al-Qur'an tradition of wedding couples on wedding ceremony in Teluh Tigo Village, Cermin Nar <sup>12</sup> Gedang Sub-district Sarolangon district Jambi Province. It is remarked that the practice of hhataman al-Qur'an tradition in Teluh Tigo village is conducted in every wedding ceremony. It is started by reciting hhataman al-Qur'an, Khataman al-qur'an pray, and ended by closing pray (Bungo et al., 2019).

Ahmad Ramli, 13510082, Sunan Kalijaga Islamic State University Yogyakarta, conducted research about the religious values of hhataman al-Quran malam Jum'at Manis. it found that hhataman al-Qur'an Jum'at Manis was conducted in Musholla Mathla'un Nur is included into adored activity by the people of Grunjungan village and having advantages and value which needs to be maintained (Laila, 2017).

Salman Alade, 2020, in Jamburam Journal of Linguistics and literature Vol. 1 on January-June period entitled contradiction between customary law and Islamic law in Minanghabau in the novel "Mencari Cinta Yang Hilang"

(searching for the lost love) by Abdulharim Khiaratullah (sociology literature review). This article illustrated contradiction between customary law and Islamic law in Minanghabau is related to the prohibition to marry to fellow ethnical group. It is considered as inbreeding and the best solution is to cancel engagement (Irawati, 2015).

Merry hurnia, article on Ensihlopedia of journal in 2019 entitled the conflict of custom and religion (marry to fellow ethnical group in Minanghabau in novel Salah Pilih (wrong choice) by Noer Sutan Ishandar. This article concluded that Minanghabau people said that custom and religion are always side by side. In fact, there is a prohibition on marrying a fellow ethnic group which illustrates the contradiction between custom and religion (Merry Kurnia, 2019).

Furthermore, a booh written by Yanti Mulia Roza entitled conflict and accommodation between custom and religion with the government in West Sumatra in 1999 until 2015 (case study in Tanah Datar District). This booh informed there are several cases and social phenomena which shows contradiction between custom and religion in West Sumatra from 1999 to 2015 (Rofifah, 2020).

In 2015, article about actualization of custom and Islamic law related to ethic group inheritence in Minanghabau written by Muhammad Ihhsan Ghofur Kalijaga State Islamic University Yogyakarta, article about actualization of custom and Islamic law related to inheritence of ethnic group in Minanghabau written by Muhammad Ihhsan Ghofour Kalijaga State Islamic University Yogyakarta. this article concludes that custom and Islamic law complete each other and side by side on ethnic group inheritance in Minanghabau (Muhidin & Merapin, 2017).

## **B. METHODS**

This research was field research which aimed to describe the giving of custom titles to the children who participate in hhatam al-Qur'an in Minanghabau (Asrinaldi & Yoserizal, 2020). The approach used in this research was normative-empirical law by emphasizing on individual and people behavior in Luhah Nan Tigo, including Kurai ethnical group in Buhittinggi. Then, sources of research data were ethnic group leader (penghulu suhu), alim ulama or cadiah pandai (religion figure), EIM teacher, headman, Kerapatan Adat Nagari Institution, and public figure who is considered as an expert and

comprehend issue contained in this research.

Moreover, data gathering techniques utilized in this research were observation, in depth interview (Elfiani et al., 2022). After data were obtained, data analysis would be conducted using an in depth interview. After that, data were processed using an inductive method to analyze practical empirical data and to deduce about research problem formulation about the giving of customary title for boys in Kurai ethnical group and Minanghabau in general while performing hhataman al-Qur'an.

## C. RESULT AND DISCUSSION

### The Procession of Baralek Khatam Quran in Minangkabau

Tradition of hhataman al-Qur'an is one of many ways to maintain al-Qur'an authenticity (Elfiani et al., 2022). It has existed since the writer was a child until today. This tradition is usually conducted when someone has an intention like a wedding ceremony, aqiqah, syukuran (gratitude to God by holding a ceremony), tahlilan, etc. Khataman al-Qur'an is conducted before those ceremonies start. It is run by inviting neighbors to read al-Qur'an. Khataman al-Qur'an is started after subuh pray until finished ashar (Elfiani et al., 2022).

Khatam al-Qur'an ceremony is a tradition which has been carried out since 1923 in every transition of a child's life cycle in Minanghabau society. Khatam al-Qur'an ceremony is a ceremony to assign the child who has been "tamat haji" (able to read al-qur'an properly) (Zulfadli et al., 2021).

Khatam Quran ceremony in Minanghabau is carried out by children like Balai Gurah society. In this society, hhataman al-Qur'an society is a tradition which has been undertaken from generation to generation. It is carried out when the children are 9-12 years old. Then, the purpose of ceremony is to confirm and to provide award for the children who have been "tamat haji" able to read al-quran properly as stated by an informant that "Upacara ho dilaksanakan untuh memberi penguhuhan dan penghargaan pada anah yang telah berhasil menamathan bacaan Alquran dengan benar, baik benar dalam tajwidnya maupun sihap dia dalam membaca Alquran" (this ceremony is conducted to provide confession and award for the children who have been able to read al-quran properly, both tajwid and attitude in reading qur'an) (Interview Adjri Sofyan on June 7th 2021). The other goal of Khatam Qur'an

is to run Balai Gurah society traditions as revealed by an informant “ceremony has still been carried out until today due to run the tradition of Balai Gurah people and it will be perceived wrong if it is not done” (Sati, 2021). Interviews with the community also revealed that this tradition is a form of gratitude because the children have been able to read al-Qur’an, the narrative below “this ceremony is part of gratitude that the children have been able to read al-quran properly. this ceremony is conducted in order to make both child and parents happy and proud” (Aziz, 2021). Based on information above, it is known that the purpose of the ceremony is to be grateful on children success in reading al-Quran properly, as result they are accepted confession and award which has been tradition of Balai Gurah society, and if it is lost, people perceived that it is wrong (Faizzati, 2015).

Moreover, the time allocated for the hhatam al-qur’an ceremony is two days. ceremony on the first day is started at 07.00 am-13.00 pm wherein there is procession around village which aims to inform society about children success in reading al-Quran, as expressed in below interview “ children is paraded around village so that, the people greet their family who has been “tamat haji”. In addition, during parade, there is silaturahmi among family and relatives because family and relative will wave their hand and gives souvenir to hhatam al-quran participants (Saputra, 2021).

Khatam Quran ceremony is conducted in two places: in the field and in the mosque. The field is a place to open and close the hhatam al-qur’an parade. a mosque is a place to do musabaqah Tilawatil Quran of hhatam qur’an participants. Meanwhile, hhatam al-quran ceremony in the house is carried out in living room (Yuliyanti, 2021).

Celebration of hhatam al-Qur’an in Minanghabau consists of several stages. related to celebration, authors will explain the procedure to conduct hhatam al-quran in Minanghabau in general. Corresponding to Slamet Hidayat information, there are three procedures (Zulfadli et al., 2021):

First, Preparation of hhataman al-quran celebration is carried out 3 month before the event. preparation is undertaken by the teacher, participant, and committee as the person who is responsible for the success of the hhatam al-qur’an event (Saputra, 2021).

Second, Teachers preparation (Hidayat, 2021). Preparation in holding hhatam quran ceremony is usually started 3 month before hhatam al-quran by

teachers who teach in mosques, Quran education centers (QEC), or EIM. The first step is selection. the teacher selects the students who will participate in Khatam al-Qur'an. If a student has fulfilled requirements, he will be informed by his teacher. In general, the requirement to take part in Khatam al-Qur'an, both mosque and EIM, is to be able to read al-Qur'an properly, both tajwid and basic rhythm. However, there is little difference in selection by EIM teachers, as revealed by Fitri Yanti, because the EIM education system is a class system. Consequently, students who will engage in Khatam al-Qur'an are grade four students, because the students in this grade are considered able to read al-Qur'an properly as well as the ability to read al-Qur'an with good rhythm (Zulfadli et al., 2021).

After Khatam al-Qur'an participants are informed, students' parents are invited to attend discussion forums (in Mosque, Meeting center, QEC or EIM) to deliberate about event preparation. Meanwhile, in three month, students who will take part in hhatam al-Qur'an will be focused on ngaji irama (read al-Qur'an with rhythm) practice. In order to train students, an ustadz (ngaji irama teacher) is hired to teach the students to be able to read al-Qur'an rhythm (Hidayat, 2021).

Jupriyanto stated after discussion between teacher and parents about the practise of Khatam al-Qur'an, discussion result will be further conferred with all of community elements, Wali Jorong (the leader of lowest government system in West Sumatera), ninih mamah (ethnic group leader), alim ulama (religion expert), cadiah pandai (people with extensive knowledge) to speak about Khatam al-qur'an technical. In this forum, a committee, people who are responsible for carrying out Khatam al-Qur'an procession, is formed. Committee will be assisted by teachers in preparing events related to the parade which will convoy Khatam al-Qur'an participants. It is usually accompanied by a drumband or tambourine parade, depending on the request of participant parents (Hidayat, 2021).

Next, Participant preparation. Preparation done by participants is to practice maximally to be able to read al-Qur'an properly because Khatam al-Qur'an is a medium to compete with each other in a good way or fastabiqu hhairat (Sati 2021). Meanwhile, parents prepare everything related to their children's preparation for hhatam al-Qur'an. One of them is syuhuran preparation, The people of Kamang Mudiah called baraleh hatam haji which is



organized after Khatam al-Qur'an. It usually spends at least five million rupiahs (Hidayat, 2021).

Then, presenting the title to Khatam al-Qur'an participants is arranged before the event. According to Dt. Kayo, title is given after it is discussed by mamah with parents before the event. Then, the title is informed to the teacher to be noted and announced when the participant recites al-Qur'an verses at the Khatam al-Qur'an event. Moreover, paternal families (baho) are requested to accompany Khatam al-Qur'an participants during the parade. If the Khatam al-Qur'an participant is a boy, the people who will accompany during the parade is a boy from paternal family. likewise if the participant is a female (Hidayat, 2021).

### **The Giving of Customary Title to Khatam al-Quran Participant in Minanghabau**

The giving of customary title in Minanghabau for hhatam Al-Quran participants is usually given a day before baraleh hhatam quran. The step in presenting customary titles in Minanghabau is begun with discussion among the mamah and nuclear family of hhatam qur'an participant (Berie, 2021). When discussion about the title which will be given for hhatam qur'an participant is done, mamah will report the title given to the participant, EIM teacher or the place where the hhatam al quran is organized. The title presented to hhatam qur'an participants is only given to boys. The title offered to hhatam qur'an participant is based on niniah mamah agreement on each ethnic group in Minanghabau (Panjang, 2021).

In Kamang Mudiah village, hhatam quran is almost organized in every Jorong. The title provided for hhatam quran participant are: (Tuhuah, 2021)

- 1) Tuanhu: the title tuanhu is the highest title during hhataman al-quran. It is usually presented to the person who has an understanding of intelligence in thinking. it is usually reflected from school achievement.
- 2) Malin: the titlemalin is given on hhataman al-quran event to a boy who has deep religious understanding. it is dedicated to boy who is competent or having well religion understanding marhed with the ability to lead doa, becoming Imam (leader of communal prayer).
- 3) Kari: The title hari is presented to a boy who is able, fluent, and proper in reading al-Qur'an. The word hari is derived from "Qori" which means al-quran reader.

- 4) Labai: The title labai is usually dedicated to a pious boy who is diligent to run five times during day and night.

Table 1. The name of customary title dedicated to Khatam al-qur'an participant in Minanghabau (Hidayat, 2021).

No.	Name of Custom title	Kthnic Group	Area
1	Tuanku	Selayan, pisang, sikumabang, Guci, Jambak	Kamang Mudiak, Garegeh (Axix 2021)
2	Malin	Jambak,	Kamang Mudiak(Sati 2021)
3	Labai		Kamang Mudiak
4	Kari		Kamang Mudiak
5	Gindo	Koto	Lasi
6	Bandaro	Guci	Lasi
7	Sutan	Sikumbang	Lasi
8	Pakiah	Jambak	Kamang Hiliah/ Canduang
9	Intan		Canduang Koto Laweh
10	Naro		Canduang Laweh
11	Kayo		Canduang Koto Laweh

**1** The Origin of Presenting Customary Title to Khatam Quran Participant in Minangkabau

In Minanghabau, the custom title is dedicated in certain moments such as title for ethnic group leader (Datuah title). There is a title for the man who will get married. Concept to give custom title for ethnic group leader (Datuah) or the man who will marry corresponds to custom adage "heteh banamo, gadang bagala" (boy has name and he will receive title when he gets married). However, there is a different concept of presenting custom titles during hhatam quran in Minanghabau (Panjang, 2021).

Based on author interview with Kerapatan Adat Nagari Lasi, the giving of custom title for hhatam quran participant in Minanghabau is started in 18 century along with the confrontation between custom group and religion group which is recognized as Padri war which is precisely happened in 1821. In that war, there was conflict between custom and religious groups. In order to unite and respect these two groups in Minanghabau, the one way used is presenting custom titles for hhatam al-quran participants who are considered having ability to read al-quran (religion expert) according to religion. Then, custom provides honorary titles for the children who are going through hhatam qur'an. Consequently, providing custom titles impacts on mutual respect between custom and religious groups. It is suitable with the philosophy of Minanghabau people, *adat basandi syara', syara' basandi hitabullah* (Panjang, 2021).

Additionally, presenting custom title to hhatam qur'an participant in Minanghabau is along with Sati Marapalam pledge in 1403. On that occasion, it illustrated the element "tali tigo sapilin" which is *niniah mamah, alim ulama, and cadiah pandai*. Sati Marapalam pledge is becoming the foundation or principle of Minanghabau people in daily life wherein every daily habit must be based on religion. It corresponds to the custom adage, *syara' mangato adaih mamahai*, this traditional adage suggests the assimilation of custom and religion. It is similar to the giving of custom titles to hhatam quran participants in Minanghabau (Berie, 2021).

### **Distinction of Providing Custom Title to Khatam Quran Participant in Minanghabau**

In Minanghabau, there are several forms of title. The custom title in Minanghabau consists of *mudo* title, *saho* title and *sangsaho* title. As a result, the custom title is included into *saho*. Custom title given to hhatam qur'an participants in Minanghabau is special for boys. It reflects that men in Minanghabau only receive *saho* (title). Meanwhile, females do not accept *saho* but receive *pusaho* which is property inherited from generation to generation who is blood related according to mother's lineage. Based on the narrative above, there is justice in Minanghabau where both men and women accept inheritance. Men receive *saho* in the form of custom title, while women obtain *pusaho* which is hereditary treasure. The custom title offered to boys in Minanghabau is the form of *saho* but girls get *pusaho* (Hidayat, 2021).

Furthermore, the giving of custom title for hhatam quran title in Minanghabau is aimed to discover lineage. The word "lineage" means custom title presented to hhatam al- qur'an participants will be impacted on people's understanding that they have accepted the title after hhatam al-Qur'an. As a result, society will be familiar with their origin such as ethnic group. Then, people will consider those children are able to read al-Qur'an properly (Dr. Muhammad Salim Ahbar, SH, 2021). Moreover, the people who provide custom title for hhatam qur'an participant assumes this child has followed hhatam al-Qur'an so that, he will be able to be Imam, read al-Quran, and having comprehension on it (Berie, 2021).

Then, giving a custom title for hhatam quran participants illustrates the confession of religion. If a child is able to read al-Qur'an according to religion, so custom will provide the title as direct confession (Berie, 2021).

#### D. CONCLUSION

The giving of custom title for hhatam al-Qur'an participant in Minanghabau is only existed in the area of Agam regency especially Agam Tuo region consists of Kamang Mudiah village, Koto Tangah village, Lasi village, Canduang village and Garegeh village Mandiingin Koto Selayan subdistrict. The custom title for hhatam quran participants is especially given for boys.

The history in presenting custom titles for hhatam al-Qur'an participants has started since the Padri war in 1821 and Sati Buhit Marapalam pledge. In that time, there was confrontation between custom and religious groups. As a result, it generated agreement between custom and religious group. In order to confirm the relationship between custom and religious group, presenting the custom title for hhatam al-Qur'an participant is organized.

The process to give titles for hhatam quran participants in Minanghabau is conducted a day before baraleh hhatam quran is done. Providing custom titles is begun with discussion in the parent house of hhatam quran participant. This discussion involves mamah, baho (paternal family). After the title given for the hhatam qur'an participant is decided, mamah informs the teacher where the participant will take part in hhatam qur'an. During baraleh hhatam quran, title is announced when the child will recite al-quran. Moreover, the custom title for hhatam quran participants is based on the mother or father ethnic group. the custom title used for hhatam quran participant are Kari

Muhammad, Tuanghu bagindo, Malin Kayo etc. The distinction on presenting custom title for hhatam quran participant corresponds to philosophy adat basandi syarah, syarah basandi hitabullah, it reflects the harmony between custom and religion. According to religion, hhatam quran participant has been able to read al-Qur'an which is guidance for the life of Minanghabau people who are predominantly Muslim. Meanwhile, in order to respect it, custom provides title as respect or award. Now, people who present custom titles for hhatam quran participants consider the hhatam quran participants are able to be Imam, able to read al-quran and having religious understanding because they have been passed hhatam quran.

The distinction on presenting custom titles for hhatam quran participants in Minanghabau, society provides evaluation on hhatam quran participants who are considered mature, although they are immature, but the ability to read al-Qur'an has been mature. it is suitable with the adage "hete banamo gadang bagala".

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