

The Dynamics of Giving Traditional Title to Khatam Al-Quran's Children at Minangkabau

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Abstract: The background of this research is that in Minangkabau, boys and girls must be good at reading the Koran. This is marked by the khatam 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 Minangkabau. 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 khatam Al-Quran in Minangkabau. 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 mamak and bako. the title is announced or before or after the khatam 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 khatam quran in Minangkabau. namely the event of the padri war and the event of the hill marapalam oath of sati.

Keywords: *Dynamics, Customary titles, khatam quran, Minangkabau, children*

A. INTRODUCTION

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

rules. The custom philosophy is stated on custom vision that is *adat basandi syara' syara' basandi kitabullah* (custom based on religion and religion based on al-Qur'an) (Izmi, 2019). This custom adage implicitly states that someone is not called as Minangkabau 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 Minangkabau, 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 like. 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 "*manamaik kaji*" (Zulfadli et al., 2021).

The Minangkabau area consists of *Luhak Nan Tigo* (The three areas); *Luhak Tanah Datar, Luhak Agam, Luhak Limo Puluah Koto*. *Luhak Agam* is identical with the area of Bukittinggi and Agam district, and *Luhak Limo Puluah Koto* consists of Payakumbuh and Lima Puluh Kota district (Laila, 2017). The area of Minangkabau is administratively smaller than Minangkabau "influence" area. If the administrative area is limited to *luhak nan tigo*, the Minangkabau "influence" area consists of Pekanbaru, Jambi, or even overseas like Malaysia and Brunei Darussalam (Bara, 2019).

At Kurai ethnical group in Bukittinggi, khatam al-Qur'an is included into a unique tradition. The boy who participates in khatam 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 khatam al-Qur'an by inviting the neighbor (Pratama et al., 2013).

Presenting the custom title is undertaken by involving mamak/penghulu (the ethnical group leader), *bako suku* (paternal family) found in the extended family concerned. Among the names used for khatam al-Qur'an participants in Bukittinggi is "*inyiak*". The giving of *inyiak* title is carried out in the morning before khatam al-Qur'an celebration. *Inyiak* custom title is continuously used until adult or *inyiak* get married (Aziz, 2021).

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

participates in khatam al-qur'an presenting by family, mamak, or bako. the title is usually derived from the sako title of Kurai etnical group (Aziz, 2021). it corresponds to Minangkabau custom adage *ketek 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 khatam 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 semudik* or *batido-tido* while doing *bakorong-bakampuang* activities. Then, the question arises whether the tradition by giving custom title for the children who have participated in khatam al-quran is not contra with Minangkabau concept "*ketek 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 Teluk Tigo Village, Cermin Nan Gedang Sub-district Sarolangon district Jambi Province. It is remarked that the practice of khataman al-Qur'an tradition in Teluk Tigo village is conducted in every wedding ceremony. It is started by reciting khataman 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 khataman al-Quran malam Jum'at Manis. it found that khataman 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 Minangkabau in the novel "*Mencari Cinta Yang Hilang*"

(searching for the lost love) by Abdulkarim Khiaratullah (sociology literature review). This article illustrated contradiction between customary law and Islamic law in Minangkabau 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 kurnia, article on Ensiklopedia of journal in 2019 entitled the conflict of custom and religion (marry to fellow ethnical group in Minangkabau in novel *Salah Pilih* (wrong choice) by Noer Sutan Iskandar. This article concluded that Minangkabau 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 book 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 book informed there are several cases and social phenomena which shows contradiction between custom and religion in West Sumatera from 1999 to 2015 (Rofifah, 2020).

In 2015, article about actualization of custom and Islamic law related to ethic group inheritance in Minangkabau written by Muhammad Ikhsan Ghofur Kalijaga State Islamic University Yogyakarta, article about actualization of custom and Islamic law related to inheritance of ethnic group in Minangkabau written by Muhammad Ikhsan 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 Minangkabau (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 khatam al-Qur'an in Minangkabau (Asrinaldi & Yoserizal, 2020). The approach used in this research was normative-empirical law by emphasizing on individual and people behavior in *Luhak Nan Tigo*, including Kurai ethnical group in Bukittinggi. Then, sources of research data were ethnic group leader (penghulu suku), alim ulama or cadiak 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 Minangkabau in general while performing khataman al-Qur'an.

C. RESULT AND DISCUSSION

The Procession of *Baralek Khatam Quran* in Minangkabau

Tradition of khataman 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 Minangkabau society. Khatam al-Qur'an ceremony is a ceremony to assign the child who has been "*tamat kaji*" (able to read al-qur'an properly) (Zulfadli et al., 2021).

Khatam Quran ceremony in Minangkabau is carried out by children like Balai Gurah society. In this society, khataman 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 kaji*" able to read al-quran properly as stated by an informant that "*Upacara ko dilaksanakan untuk memberi pengukuhan dan penghargaan pada anak yang telah berhasil menamatkan bacaan Alquran dengan benar, baik benar dalam tajwidnya maupun sikap 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, like 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 khatam 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 kaji”. In addition, during parade, there is silaturahmi among family and relatives because family and relative will wave their hand and gives souvenir to khatam 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 khatam al-qur’an parade. a mosque is a place to do musabaqah Tilawatil Quran of khatam qur’an participants. Meanwhile, khatam al-quran ceremony in the house is carried out in living room (Yuliyanti, 2021).

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

First, Preparation of khataman 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 khatam al-qur’an event (Saputra, 2021).

Second, Teachers preparation (Hidayat, 2021). Preparation in holding khatam quran ceremony is usually started 3 month before khatam 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 khatam 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), *ninik mamak* (ethnic group leader), *alim ulama* (religion expert), *cadiak 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 *fastabiqul khairat* (Sati 2021). Meanwhile, parents prepare everything related to their children's preparation for khatam al-Qur'an. One of them is syukuran preparation, The people of Kamang Mudiak called *baralek katam kaji* 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 *mamak* 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 (*bako*) 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 Minangkabau

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

In Kamang Mudiak village, khatam quran is almost organized in every *Jorong*. The title provided for khatam quran participant are: (Tukuah, 2021)

- 1) *Tuanku*: the title *tuanku* is the highest title during khataman 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 title *malin* is given on khataman al-quran event to a boy who has deep religious understanding. it is dedicated to boy who is competent or having well religion understanding marked with the ability to lead doa, becoming Imam (leader of communal prayer).
- 3) *Kari*: The title *kari* is presented to a boy who is able, fluent, and proper in reading al-Qur'an. The word *kari* 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 Minangkabau (Hidayat, 2021).

No.	Name of Custom title	Ethnic Group	Area
1	TuanKu	Selayan, pisang, sikumabang, Guci, Jambak	Kamang Mudiak, Garegeh (Aziz 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

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

In Minangkabau, the custom title is dedicated in certain moments such as title for ethnic group leader (*Datuak* title). There is a title for the man who will get married. Concept to give custom title for ethnic group leader (*Datuak*) or the man who will marry corresponds to custom adage “*ketek 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 khatam quran in Minangkabau (Panjang, 2021).

Based on author interview with Kerapatan Adat Nagari Lasi, the giving of custom title for khatam quran participant in Minangkabau 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 Minangkabau, the one way used is presenting custom titles for khatam 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 khatam qur'an. Consequently, providing custom titles impacts on mutual respect between custom and religious groups. It is suitable with the philosophy of Minangkabau people, *adat basandi syara', syara' basandi kitabullah* (Panjang, 2021).

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

Distinction of Providing Custom Title to Khatam Quran Participant in Minangkabau

In Minangkabau, there are several forms of title. The custom title in Minangkabau consists of *mudo* title, *sako* title and *sangsako* title. As a result, the custom title is included into sako. Custom title given to khatam qur'an participants in Minangkabau is special for boys. It reflects that men in Minangkabau only receive *sako* (title). Meanwhile, females do not accept *sako* but receive *pusako* 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 Minangkabau where both men and women accept inheritance. Men receive *sako* in the form of custom title, while women obtain *pusako* which is hereditary treasure. The custom title offered to boys in Minangkabau is the form of *sako* but girls get *pusako* (Hidayat, 2021).

Furthermore, the giving of custom title for khatam quran title in Minangkabau is aimed to discover lineage. The word "lineage" means custom title presented to khatam al-qur'an participants will be impacted on people's understanding that they have accepted the title after khatam 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 Akbar, SH, 2021). Moreover, the people who provide custom title for khatam qur'an participant assumes this child has followed khatam 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 khatam 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 khatam al-Qur'an participant in Minangkabau is only existed in the area of Agam regency especially Agam Tuo region consists of Kamang Mudiak village, Koto Tengah village, Lasi village, Canduang village and Garegeh village Mandiangan Koto Selayan subdistrict. The custom title for khatam quran participants is especially given for boys.

The history in presenting custom titles for khatam al-Qur'an participants has started since the Padri war in 1821 and Sati Bukit 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 khatam al-Qur'an participant is organized.

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

Muhammad, Tuangku bagindo, Malin Kayo etc. The distinction on presenting custom title for khatam quran participant corresponds to philosophy *adat basandi syarak, syarak basandi kitabullah*, it reflects the harmony between custom and religion. According to religion, khatam quran participant has been able to read al-Qur'an which is guidance for the life of Minangkabau 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 khatam quran participants consider the khatam quran participants are able to be Imam, able to read al-quran and having religious understanding because they have been passed khatam quran.

The distinction on presenting custom titles for khatam quran participants in Minangkabau, society provides evaluation on khatam 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 "*ketek banamo gadang bagala*".

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