

COMMUNITY ARGUMENTATIONS ON THE ROLE OF WOMEN IN THE KENDURI SKO TRADITION IN BELUI VILLAGE

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Abstract

This research aims to find out the community's opinion regarding the role of women in the Kenduri Sko tradition in Belui Village, Kerinci Regency. This research uses a quantitative type of research. The data collection survey method is carried out using questionnaires. The sample for this research is the people of Belui village, Kerinci Regency. The results of this research show that the overall community response is regarding the role of women in the Kenduri Sko tradition in Belui Village. The indicators used in the questionnaire are divided into 7, namely Kenduri Sko knowledge, knowledge of women's roles, implementation of Kenduri Sko, forms of the Kenduri Sko tradition, aims of the Kenduri Sko tradition, impact of the Kenduri Sko tradition, response to the Kenduri Sko tradition. Based on the results of obtaining opinions using a questionnaire, the highest indicator for the purpose of the Kenduri Sko tradition is 84.40%, this shows that the community agrees with the aim of the Kenduri Sko tradition to preserve cultural values and customs. and the lowest questionnaire response indicator for the Kenduri Sko tradition was 74.21%, this shows that people are doubtful about the role of women in the Kenduri Sko tradition. The role of women in this research plays an important role in organizing the Kenduri Sko event, both in terms of preparation and implementation of the Kenduri Sko event in Belui Village.

Keywords: Community perception; Role of women; Kenduri Sko tradition.

INTRODUCTION

The Kerinci people are an indigenous Indonesian tribe living in Kerinci Regency, Jambi Province. Due to its long history of civilization, Kerinci culture is one of the oldest tribes in Sumatra. One of Kerinci's most important cultural heritages is the Kenduri Sko traditional ceremony, which has been performed by the Kerinci people for a long time. Due to the importance of this ceremony the government decided to take over its implementation as an annual tourism agenda. Tradition and culture are interconnected and cannot be removed (Arzam, 2016).

This tradition is known by almost everyone in Kerinci. In Kerinci language, "sko" means Pusaka, and "kenduri" means banquet, asking for blessings, or salvation. Kenduri Sko is a ritual to celebrate the treasures of the ancestors, such as heirlooms or objects like krises, spears, shields, swords, long hair, and so on. Pusaka, which can be used as customary titles, are the basis of Kenduri Sko, which is the bestowal of a customary title to a customarily defined community (Tuhri & Ze, 2020). Custom is an action that has always occurred from the past until now, the rule is a habit that has always been done by the community. Traditions are habits that have been civilized by the community. Rules, on the other hand, are habits that have been established by the community and then become habits that are always done by the community (Arifianto, 2018).

Kenduri Sko is a new tradition that is an ancestor inauguration ceremony that begins with the cleaning of heirlooms that have been passed down by old ancestors to their children and grandchildren. During each Kenduri Sko activity, these heirlooms are well guarded and cared for. The ritual of bathing heirlooms is usually led by traditional elders and ninik mamak who are still in office at that time (Hajri, 2020). It is unique in that this tradition is practiced by almost all villages in Kerinci Regency, except in areas predominantly inhabited by other ethnic groups. Each village has a different date of implementation; some are held once a year, while others are held every seven

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to ten years, Kenduri Sko is a representation of an old custom that must be preserved and maintained (Manik, 2021).

Women play a major role in Kenduri Sko ceremonies because each village in Kerinci only has women as sko heirs. Therefore, Kenduri Sko is organized by the daughter or son of the sko heir. However, in its implementation, the batino child is assisted by the Depati, boys who hold customary roles. However, the anak batino or heir remains in control of the execution. The mothers or women gather and cook food for the community and guests that will be eaten together at the end of Kenduri Sko. One cow and rice are prepared for the meal itself, and everyone contributes. There is also lemang, a food cooked with glutinous rice and stuffed into bamboo and then burned. Furthermore, colorful oil paper is used to decorate this lemang. Later residents and guests will get this lemang (Manik, 2021).

The role of women in the Kenduri Sko tradition needs to be studied because the role of women is very important in the Kenduri Sko tradition, they can provide knowledge and experience to their children and their environment in the future. From this research, the author hopes to help people in voicing the role of women, including women themselves, the government, communities and organizations that help women, and homemakers. This is an effort for the advancement of the next generation, which has an impact on the advancement of society as a whole. As a result, it is hoped that this paper can help readers learn more about gender equality and women's roles in Kenduri Sko in Kerinci (Hardi, 2022). Women in traditional cultures are usually the guardians of society's accepted policies and ethics. They are responsible for maintaining the social, moral and religious standards that are an important part of traditional culture. Although women are usually considered to have more limited roles in traditional cultures, they can still be leaders in certain cultural contexts (Abidin et al., 2023).

Some studies related to the role of women in the Kenduri Sko tradition in Kerinci such as SP Hardi's research, 2021 which suggests the role of women in the Kenduri Sko ceremony in Kerinci society. Darmawan, 2023, discusses the role of women in the traditional title system of the Kerinci community in Pendung Talang Genting Village. Hajri, 2023, found the value of character values in the Kenduri Sko tradition of the indigenous people of the terutung village of Kerinci Jambi.

Adapun dari penjelasan diatas yang menjadi permasalahannya yaitu pertama, bagaimana tradisi Kenduri Sko ?. kedua, bagaimana peran perempuan dalam tradisi Kenduri Sko ?. Ketiga bagaimana pelaksanaan tradisi Kenduri Sko ?

This study aims to determine how people's opinions about knowledge of the Kenduri Sko tradition, opinions about knowledge of the role of women in the Kenduri Sko tradition, opinions about the implementation of the Kenduri Sko tradition, opinions about the form of the Kenduri Sko tradition, opinions about the purpose of the Kenduri Sko tradition, opinions about the impact of the Kenduri Sko tradition, and responses regarding the Kenduri Sko tradition.

RESEARCH METHOD

In this type of research, quantitative research methods are used. Quantitative research is a systematic scientific study of the cause-and-effect relationship between parts and phenomena and their relationships (Abdullah et al., 2021). Research method in this study is survey. Survey research is research with clear data boundaries. Because the influence referred to here is the power that exists or arises from something (person or thing) that contributes to shaping a person's character, beliefs, or actions (Oliver, 2013).

In this study, the Purposive Sampling Technique, or sampling technique with certain considerations. Based on a population of 118 individuals, the entire population is considered representative as long as the researcher has standards comparable to those used. The number of samples taken was 91 people. This number is considered sufficient to obtain documentary data that describes the state of the population. Researchers used internet media to distribute questionnaires to the people of Belui Village through Google Forms.

Data collection instruments used in this study, one of which is a questionnaire. Questionnaire is a data collection method that asks respondents to answer a set of questions or

written statements (Laksana, 2019). The questionnaire given to the community is in the form of a statement which is divided into seven aspects, namely knowledge of the Kenduri Sko tradition, knowledge of the role of women in the Kenduri Sko tradition, implementation of the Kenduri Sko tradition, forms of the Kenduri Sko tradition, opinions about the purpose of the Kenduri Sko tradition, the impact of the Kenduri Sko tradition, and responses regarding the Kenduri Sko tradition. Researchers distributed questionnaires online to respondents in Belui Village through Google Form.

Data analysis was carried out using a descriptive approach that aims to describe the situation and conditions related to community opinions regarding the role of women in the Kenduri Sko tradition. To display the performance measures of respondents based on certain characteristics, a description of the respondent's performance level indicators is needed. Therefore, in every study a "master scale" is always created, which is a measurement scale that describes a certain characteristic on five levels. The scale expressions for these various properties are shown in the following table.

RESULT AND DISCUSSION

Kenduri Sko Tradition

This research has obtained community opinions on the role of women in the Kenduri Sko tradition in Belui village. This study is based on data obtained by 91 respondents. The results of the descriptive percentage analysis obtained an average score to determine the community's opinion of the role of women in the Kenduri Sko tradition in Belui village according to the gender category, the results were 51% male and 49% female. While the results based on age are 49% of respondents are people aged 20-30, 33% are people aged 31-40, and 18% are people aged 41-50 and above.

In analyzing the role of women in the Kenduri Sko tradition in Belui village, it is necessary to understand the importance of the role of women in the Kenduri Sko tradition in Belui village. The average value for each component is compared with the maximum value as the expected value.

No	Statement	TCR Index(%)	Description
1	I know about the <i>ske kenduri</i> tradition in Belui village.	85.27	Agreed
2	I know about the <i>ske kenduri</i> tradition in Belui village	83.52	Agreed
3	I understand the various implementations of the <i>ske kenduri</i> tradition such as bath <i>balimau ske</i> removal, <i>asyek</i> dance, <i>rangguk</i> dance, cleaning heirloom objects	81.98	Agreed
4	I know the role of men in <i>ske kenduri</i> such as <i>depati</i> , <i>ninik</i> <i>mamak</i> , <i>teganai</i> , customary leaders	83.30	Agreed

Tabel 1. Kenduri Sko Tradition

The following is an explanation of the table above regarding knowledge of the Kenduri Sko tradition in general, with the indicator categories found. These results show that most respondents produced a respondent achievement level index of 83.52%. This shows that respondents demonstrated a consistent level of understanding among respondents towards the tradition.

This information was obtained from various statements in the first indicator, namely: statement item no 1, knowing about the Kenduri Sko tradition in Belui village with the acquisition of the total index of the respondent's achievement level of 85.27% and item no 2, knowing the

meaning of the Kenduri Sko tradition such as a form of gratitude and an effort to preserve cultural values with the acquisition of the total index of the respondent's achievement level of 83.52% of the results of respondents who stated agree. This study can be interpreted that item statements no. 1 and 2 respondents agree that the community knows about the Kenduri Sko tradition and knows a lot of meaning about the Kenduri Sko tradition.

This is also based on Sepdwiko's (2016) opinion that the Kenduri Sko ceremony, where “sko” means “heirloom”, or ancestral heritage, and ‘kenduri’ means “feast”, is interpreted by the Kerinci people as a ritual of belief that aims to clean heirlooms. The heirlooms are located in the attic of the umoh g'deang, where Keris, hair (hair of the ancestors), kuju (spear), armor, bronze gong and drum are placed in a place where people cannot see them. (Sepdwiko, 2016b).

Statement item no 3 describes the implementation of the Kenduri Sko tradition with the total index of the respondent's achievement level of 81.98%. Respondents agreed that the community understands various implementations of the Kenduri Sko tradition such as bathing balimau, sko removal, asyek dance, rangguk dance, cleaning heirloom objects. Statement item no 4 regarding knowledge of the role of men in Kenduri Sko such as ninik mamak, depati, teganai, customary leaders with the results obtained by the total index of the respondent's achievement level 83.30%. The results of these respondents stated that they agreed that the community knew the role of men in the Kenduri Sko tradition.

Women's Role in Kenduri Sko Tradition

Determining the implementation of Kenduri Sko is not only decided by men, women also participate. Before the kenduri begins, the male children (the male side) and the female children talk to each other. the female side is in the gadang house. The purpose of this meeting is to determine the time and preparations needed to organize the Kenduri Sko . (Lia, Ravico, Desviana Siregar, Tiara, & Alfian, 2022)

No	Statement	TCR Index (%)	Description
1	I know about the role of women in the Kenduri Sko tradition such as the tigo buah perut used for the belui community	79.78	Undecided
2	I agree that women have an important role in maintaining the sustainability of the Kenduri Sko tradition.	82.42	Agreed
3	I think women should be more involved in the planning and implementation of the Kenduri Sko tradition.	81.54	Agreed
4	I think that all women can be involved in the implementation of sko removal in the Kenduri Sko tradition	78.24	Undecided

Table 2: Women's roles in the Kenduri Sko tradition

The following is an explanation of the table above regarding community knowledge of the role of women in the Kenduri Sko tradition, with the indicator category found in the community response where there is an index of the respondent's achievement level of 80.49%, which can be interpreted to show that the majority of respondents have a deep understanding of the role of women in the event. where the role of women makes an important contribution to the realization of Kenduri Sko and reflects a deep respect for traditions and gender roles in the Belui Village community.

Information obtained from various statements in the second indicator, namely: statement item no 5, knowing the role of women in the customs of the Kenduri Sko tradition such as tigo buah perut used for the Belui community with the obtained index number of the level of achievement of

the respondents 79.78% of the results of the respondents said doubtful. item no 6, women have an important role in the sustainability of the Kenduri Sko tradition obtained with the index number of the level of achievement of the respondents 82.42%. Respondents agreed that the role of women has an important role in maintaining the sustainability of the Kenduri Sko tradition. This is also in line with the position of women who play an important role in politics. This role is not something new in the history of this nation's life. Over the years, women have played an important role in the nationalist struggle in the public sphere that marked the nation's transition to the modern era (Manembu, 2017).

The statement of item no 7, women should be more involved in the planning and implementation of the Kenduri Sko tradition obtained with the total index of the respondent's achievement level of 81.54% of the results of the respondents stated that they agreed that women should be more involved in the Kenduri Sko tradition and item no 8, all women can be involved in the implementation of the sko appointment obtained with the total index of the respondent's achievement level of 78.24% of the results of the respondents stated that they were undecided.

This is also in accordance with the opinion of Fakihi (2008), women cannot act as leaders because of their irrational character in Islam. This leads to attitudes that regard women as second class and supports patrilineal culture in Muslim countries. This reality does not apply to Kerinci women. Women have an important role in the social life of the community. This is demonstrated by the Kenduri Sko traditional ceremony, where women initiate and lead the ceremony (Hardi et al., 2022).

Implementation of Kenduri Sko Tradition

During the Kenduri Sko ceremony, people gather in the traditional house to perform rituals and receive offerings made by anak betino (girls) as part of the ceremony. These offerings need to be approved by the customary institution and cannot be made by individuals who complete the offerings haphazardly (Sepdwiko, 2016).

In this traditional agenda, there are usually two main ceremonies, namely the decrease of fortune, the purification of heirlooms and the inauguration ceremony. While the ceremony of lowering goods and heirlooms. The Kenduri Sko traditional ceremony is usually held every 5-6 years. The location of the Kenduhai Sko event coincides with Umoh Gdeang (traditional house) with the process of organizing the ceremony, deliberations between traditional leaders and community leaders to determine the time of the Kenduhai Sko event (Salsa Bilbilla Arzetta Khalid, 2022).

The following are some of the activities carried out in the Kenduri Sko traditional ceremony, namely the lowering and cleaning of ancestral heirlooms, the appointment of traditional leaders, thanksgiving (praying) with invited guests or family members, cleaning of heirlooms from several generations, magical dances used to invite the spirits of the ancestors, eating together as a form of gratitude to God Almighty.

No	Statement	Index TCR (%)	Description
1	I have participated in the sko kenduri event	81.10	Agreed
2	I know when the sko tradition is held.	81.76	Agreed

Tabel 3. The implementation of the Kenduri Sko tradition

The following is an explanation of the table above regarding the community's response to the implementation of the Kenduri Sko tradition, with the indicator categories found with the results of related respondents showing that most respondents assessed the implementation of this tradition where there was an index of the respondent's achievement level of 81.43% of the

community giving an affirmative response. This is because Kenduri Sko is considered an important and valuable event for the community and the performance is considered successful in maintaining the cultural and social values concerned.

Where information obtained from various statements in the third indicator, namely: statement item no 9, the community has attended the Kenduri Sko event obtained with a total index of the respondent's achievement level of 81.10% and item no 10, about knowing when the Kenduri Sko tradition is carried out obtained with an index of the respondent's achievement level of 81.76%, it can be concluded from the results of the statement item no 9 and 10 that the respondents agreed that most people know the Kenduri Sko tradition and when the tradition is carried out.

In the opinion of Abas (1985), this activity is usually carried out after the harvest, especially after the harvest of rice fields as a way to thank for the abundant harvest. The time of implementation varies from village to village. There are groups or villages that do it once a year, once in three years, or even once a year, depending on the agreement (Ramadani & Qommaneeeci, 2018).

The Forms of Kenduri Sko Tradition

The crowning of traditional titles, bathing of heirlooms, cultural art performances, and thanksgiving for a bountiful harvest are some of the traditional ceremonial activities carried out during kenduri. The results show that the kenduri usually takes three to four days to complete. (Ikhwal, Dewi Puspita, Haykal Alfaidzi, Afifah, & Jambi, 2023).

No	Statement	TCR Indexed (%)	Description
1	I know about the tradition of bathing in Balimau before the Kenduri Sko event is held	81.98	Agreed
2	I know that before the Kenduri Sko tradition, preparations are carried out by women or <i>anak betino</i> , such as cooking.	83.30	Agreed
3	I know that not all women can be involved in cleaning heirlooms	78.24	Undecided
4	I know that this tradition is often accompanied by traditional music and dance	83.08	Agreed

Tabel 4. The Forms of Kenduri Sko tradition

The following is an explanation of the table above regarding the forms of the Kenduri Sko tradition, in the indicator category found that the community's response to the forms of the Kenduri Sko tradition with the results of related respondents shows that the majority of respondents agree where there is an index of the respondent's achievement level of 81.65% Due to the diversity of cultures and practices inherent in Kenduri Sko , which can include a variety of rituals, special dishes, music, dances, and special social interactions.

Where the information obtained from various statements in the fourth indicator, namely: statement item no 11, knowing about the tradition of bathing balimau before the implementation of the Kenduri Sko event obtained the number of respondents' achievement index 81.98% of the respondents stated that they agreed, it can be interpreted that the community understands and

knows about bathing balimau before the implementation of the Kenduri Sko tradition. item no 12, knowing that before the Kenduri Sko tradition is carried out preparations by cooking by women or betino children obtained the number of respondents' achievement level index 83.30% of respondents who agreed.

Statement item no 13, knowing that not all women can be involved in cleaning heirloom objects obtained from the index of the respondent's achievement level 78.24% of the respondents stated that they were undecided, it can be concluded that not all women can be involved in cleaning heirloom objects, but all women can see the event. item no 14, knowing that this tradition is often accompanied by traditional music and dance obtained from the index of the respondent's achievement level 83.08% of the respondents agreed.

Here is also the opinion of Gustiawan (2017) For the Kerinci community, Kenduri Sko is the biggest traditional ceremony. The series of Kenduri Suko ceremonies include the dismantling and purification of heirlooms, including crises, swords, spears, and commemorative shields. In addition, the event will also feature performing arts The whole community has fun, playing traditional musical instruments, singing folk songs, praise, dancing, and eating together (Gustiawan, 2017).

Purpose of Kenduri Sko Tradition

Kenduri Suko was originally a traditional ritual performed daily in Kerinci every year. The rituals used in the Kenduri Suko ceremony are still deeply rooted in animist and dynamic cultures, and are highly regarded as magical and sacred for the people of Kerinci, especially before the entry of Islam (Salsa Bilbillah, 2022).

No	Statement	TCR Index(%)	Description
1	I know that one of the goals in the <i>Kenduri Sko</i> tradition should be to preserve cultural values and customs	84.40	Agreed
2	I know that another goal in <i>Kenduri Sko</i> is a traditional ceremony ready for harvest which is carried out in gratitude to Allah SWT	84.40	Agreed

Tabel 5. The purpose of the Kenduri Sko tradition

The following is an explanation of the table above regarding the purpose of the Kenduri Sko tradition, in the indicator category found that the community response where there is an index of the respondent's achievement level of 84.40% of the community gave an agreeing response. This is because the purpose of the Kenduri Sko tradition is to strengthen relationships between community members, strengthen solidarity, and create a sense of togetherness.

Where information obtained from various statements in the fifth indicator, namely: statement item no 15, regarding knowing that one of the goals in the Kenduri Sko tradition should be to preserve cultural values and customs obtained the sum of the respondent's achievement level index of 84.40% and item no 16, which states a statement about knowing that another goal in Kenduri Sko is a customary ceremony ready for harvest which is carried out as a gratitude to god swt obtained the sum of the respondent's achievement level index of 84.40%. 40% can be interpreted from statement items no. 15 and 16 that the community agrees with these objectives in the implementation of the Kenduri Sko tradition, namely to preserve cultural values, customs and thanksgiving to Allah Swt for the harvest.

This is also in accordance with the statement according to Abbas (1985), another purpose of the implementation of this sko kenduri is first of all to appoint and introduce new traditional leaders, replacing traditional leaders who have stopped operating according to the provisions of the existing authorities. Second, to ask God Almighty for safety, as well as the spirits of their ancestors, in order to receive abundant sustenance, because after this Kenduri Sko activity the local community will return to the rice fields and fields (Manik, 2021). Kenduri Sko is carried out to inaugurate new customary leaders such as Depati, Hulubalang, Rio, and Ninik Mamak to replace customary leaders who have stopped according to custom (Kutlu, 2023).

Impact of Kenduri Sko Tradition

The younger generation has a responsibility towards the belongings of their ancestors, because caring for and maintaining the belongings of their ancestors is also part of the Suko Kenduri tradition. Caring for heritage is not an easy thing. It requires a fundamental love of tradition (Wianda & Siregar, 2024)

No	Statement	TCR Index(%)	Description
1	I know the impact of the role of women who participate in the <i>Kenduri Sko</i> tradition can include women's independence in the <i>Kenduri Sko</i> tradition.	82.86	Agreed

Tabel 6. The impact of the Kenduri Sko tradition

Following the explanation in the table above about the impact of the Kenduri Sko tradition, it is found that the community's response to the Kenduri Sko tradition where there is an index of the respondent's achievement level of 82.86% of the community gave an affirmative response. from respondents it may indicate that this tradition is considered important in maintaining and can strengthen the bonds of togetherness between community members, increase cooperation, and strengthen solidarity.

Where the information obtained from various statements in the sixth indicator, namely: statement item no 17, knowing the impact of the role of women who participate in the Kenduri Sko tradition can include women's independence in the Kenduri Sko tradition, which is obtained by the total index of the respondent's achievement level of 82.86%, from the results of this statement it can be interpreted that the community agrees with this goal because it also concerns women's independence in this tradition.

Response to Kenduri Sko Tradition

One of the values present in the Kenduri Sko Tradition is the value of responsibility; the success of the tradition does not depend on the contribution of the individuals or communities involved; the customary leaders have a big role in deciding the time, place, and how to select new customary members (Wianda & Siregar, 2024).

No	Statement	TCR Index(%)	Description
1	I agree that the role of women in the Kenduri Sko tradition is limited	76.48	Undecided
2	I agree that the role of women can still carry out the Kenduri Sko tradition like the role of men in adat	60.44	disagree
3	I feel that Kenduri Sko makes a positive contribution to community togetherness	85.71	Agreed

Tabel 7. Response to the Kenduri Sko tradition

The following is an explanation of the table above regarding the response to the Kenduri Sko tradition, with the indicator category found that the community's response to the Kenduri Sko tradition where there is an index of the respondent's achievement level of 74.21% the community mostly gave a hesitant response. can be understood as Respondents' doubts could have arisen due to various factors, such as factors that influence Issues related to gender roles in the Kenduri Sko tradition can also be a reason for some respondents to feel hesitant.

Where information obtained from various statements in the seventh indicator, namely: statement item no 18, regarding the role of women in the Kenduri Sko tradition is limited, the number of indexes of the respondent's achievement level is 76.48% of the results of respondents who expressed doubt and statement item no 19, namely about the role of women can still carry out the Kenduri Sko tradition like the role of men, the number of indexes of the respondent's achievement level is 60.44% with the results of respondents disagreeing, it can be concluded that the role of women is indeed different from the role of men in the Kenduri Sko tradition This is also based on According to Abel & Malinowski, (1929) Heirs of inheritance in Kerinci society are determined based on maternal lineage. The Kerinci kinship system regulates that women have inheritance rights, and people have inheritance rights as daughters. Statement item no 20, regarding the community feels that Kenduri Sko makes a positive contribution to community togetherness obtained from the total index of the respondent's achievement level of 85.71% with the results of respondents agreeing.

This is also in accordance with all community members bringing food and drinks for this joint meal, which is then shared with all guests who come by exchanging with each other. Eating bajamba is intended to increase friendship and intimacy among residents (Helida, 2016).

CONCLUSION

After analyzing the results of the questionnaire, it can be concluded that the response of the community as a whole responds to the role of women in the Kenduri Sko tradition can be categorized as agreeing otherwise the response to the seventh indicator states doubt, where the community can answer from all statements to the respondent's achievement level index obtained for each indicator In the indicator of knowledge of the Kenduri Sko tradition, the respondent's achievement level index is 83.52%, this shows that the community knows about the Kenduri Sko tradition. The indicator of knowledge of the role of women in the Kenduri Sko tradition obtained a community achievement level index of 80.49% that the role of women has an important role in maintaining the sustainability, planning and implementation of the Kenduri Sko tradition. Indicators about the implementation of the Kenduri Sko tradition obtained a respondent achievement level index of 81.43% because the community has participated and knows when the Kenduri Sko tradition is. The indicator of the form of the Kenduri Sko tradition obtained a respondent achievement level index of 81.65% that the community knows various forms of

implementation of the Kenduri Sko tradition such as cooking by women, cleaning heirlooms and others. The indicator of the purpose of the Kenduri Sko tradition obtained a respondent achievement level index of 84.40% to preserve cultural values. The indicator of the impact of the Kenduri Sko tradition obtained a respondent achievement level index of 82.86% because the community knows the impact on women, namely to include women's independence. The indicator of the response to the Kenduri Sko tradition obtained a respondent achievement level index of 74.21% stated that the community was hesitant about the role of women in the Kenduri Sko tradition being limited.

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