

Internalization of Living Qur'an Values for Millennial Generation in the Traditions of Birth, Marriage and Death in the Minangkabau Tribe

Muhammad Hanif^{1*}, Suci Ramadhanti Febriani,² dan Kaddour Guettaoi Bedra³

¹ UIN Imam Bonjol Padang Indonesia

² UIN Imam Bonjol Padang Indonesia

³ Hassiba Benbouali University of Cleft Algeria

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*Corresponding Author:

Name: Muhammad Hanif
Email: muhammadhanif@uinib.ac.id

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Abstract

This study aims to explore the values of the Living Qur'an in the Millennial Generation based on Minangkabau ethnic background. This study used a case study design with 33 informants consisting of several universities with Minangkabau ethnic backgrounds even though the agencies they are sheltered from are from outside West Sumatra. Data collection techniques included limited observation, documentation of traditional activities in the surrounding environment and distribution of questionnaires with 20 questions via Google form, while data analysis used the Milles and Hubberman techniques. This research shows that the values of the Living Qur'an in the Millennial Generation are applied to traditions developed in certain areas, such as traditions of birth, marriage and death. Basically, this research identifies that the internalization of the values of the living Qur'an is still used even in the millennial generation environment. The research findings corroborate the values of the Living Qur'an strengthen the activities of the millennial generation which are based on the sources of Al-Qur'an law. This research is still limited to samples and objects of study in the traditions of birth, marriage and death. On that basis, the researcher recommends identifying a variety of themes and a wider sample.

Tradition; Living Qur'an; Millennial Generation; Minangkabau Tribe

Abstrak

Penelitian ini bertujuan untuk menggali nilai-nilai Living Qur'an pada Generasi Milenial berdasarkan latar belakang etnis Minangkabau. Penelitian ini menggunakan desain studi kasus dengan 33 informan yang terdiri dari beberapa perguruan tinggi berlatar belakang etnis Minangkabau meskipun instansi yang menaunginya berasal dari luar Sumatera Barat. Teknik pengumpulan data meliputi observasi terbatas, dokumentasi kegiatan adat di lingkungan sekitar dan penyebaran kuesioner dengan 20 pertanyaan melalui Google form, sedangkan analisis data menggunakan teknik Milles dan Hubberman. Penelitian ini menunjukkan bahwa nilai-nilai Living Qur'an pada Generasi Milenial diterapkan pada tradisi yang berkembang di daerah tertentu, seperti tradisi kelahiran, perkawinan dan kematian. Pada dasarnya, penelitian ini mengidentifikasi bahwa internalisasi nilai-nilai living Qur'an masih digunakan bahkan di lingkungan generasi milenial. Temuan penelitian menguatkan nilai-nilai Living Qur'an memperkuat aktivitas generasi milenial yang berlandaskan pada sumber hukum Al-Qur'an. Penelitian ini masih terbatas pada sampel dan objek kajian dalam tradisi kelahiran, perkawinan dan kematian. Atas dasar itu, peneliti merekomendasikan untuk mengidentifikasi berbagai tema dan sampel yang lebih luas.

Kata Kunci: Tradisi; Living Qur'an; Generasi Milenial; Suku Minangkabau

INTRODUCTION

People who have knowledge through the development of modernization and secularization need scientific and rational principles. Meanwhile, the development of religion is based more on speculative and unscientific beliefs. However, the reality is there is no evidence that knowledgeable people will leave religion and religious people do not need knowledge and modernization. Religion has developed in various countries until now and plays an important role in social, political and cultural life (Nizar, 2018).

Islam is a religion that brings blessings to all nature, Islam recommends coordinating the relationship between humans and Allah SWT, people among themselves and the environment. The life of religious people will reinforce the values and norms that live in the midst of that society. These values and norms are a concrete form of expression that are interconnected in society. Values and habits create harmonious dynamics so that nothing contradicts each other (Wirdanengsih, 2016).

The existing value system comes from tradition, religion and customs which do not conflict with each other. Religious values will provide a form of comfort in human faith in God, while customary and traditional values will provide good interaction between people. Religious and traditional values can go hand in hand in both real and spiritual culture for both the older and younger generations as well as millennials. From the spiritual side, myth is one of the values that is still attached to society so that it cannot be simply eliminated even for those who live with science and technology (Hanif et al., 2022).

One of the people who still adheres to the existing traditions in their lives is the Minangkabau people who have a life principle of "Basandi Syarak Adat, Basandi Syarak Syarak Kitabullah". Minangkabau people live Islamic values in their daily lives as a reflection of their own customs (Bukhari, 2009). These Islamic values come from the main source, namely the Qur'an and are a standard for the Minangkabau people. Al-Qur'an lives in people's lives and cannot be released. Every tradition carried out by the Minangkabau people always uses and perceives the Qur'an as a form of religious and cultural interaction.

Tradition continues to revive the Qur'an for the Minangkabau people at this time even though it has long been a necessity. This phenomenon is a form of the living Qur'an which has an impact as a reflection of the values of the Koran itself. Many traditions cannot be separated from the values of the Qur'an in Minangkabau, such as traditions of marriage, birth and death. These three traditions are the most basic forms of learning for the community because they are in the smallest environment, namely the family in applying the values of the Qur'an and living it (Noh & Huda, 2020). The phenomenon of living does not only originate from the verses of the Koran which display the values of life but also the traditions that animate the Qur'an in every process (Hasbillah, 2019). The study of the living Qur'an on traditions is seen from existing social phenomena and not based on dogma or doctrine alone. Thus, the study of the living Koran displays the characteristics that exist in this society (Farhan, 2017).

Views about traditions and practices that already exist in society can be shown differently by generations who lived long after these traditions emerged. An understanding of the study of the Qur'an is needed for the millennial generation and seeing this phenomenon at this time. The

millennial generation always interacts with technology so they have a high level of creativity (Arvian & Surya, 2020), which can also be applied to old traditions. Millennials who experience events together and are also influenced by the same beliefs and behaviors will also have the same views (Lubis & Mulianingsih, 2019).

Based on several previous studies, research is still needed regarding the Minangkabau tradition based on the Living Qur'an reference contained in Islamic teachings with the category of traditions of birth, marriage and death which are part of activities in daily life. This research aims to identify the traditions of birth, marriage and death from the perspective of the millennial generation through the teachings of the Living Qur'an on values in the Minangkabau tribe and the impact for the community environment.

RESEARCH METHODE

This study used a qualitative research design with a phenomenological study method. This study have 33 samples of students who have Minangkabau ethnicity. Research informants came from various campuses in West Sumatera and other location who have Minangkabau ethnic backgrounds with different ethnic distributions. Researchers used data collection techniques including interviews, documentation and limited observation. Researchers interviewed informants using an online design via google form with a distribution of 20 questions related to the strategy internalization of Living Qur'an values in Millennial Generation in the Minangkabau tribe using the google form.

Research informants are millennials and undergraduate students from various universities in Minangkabau tribe background. The distribution of informants can be shown through the following figure.

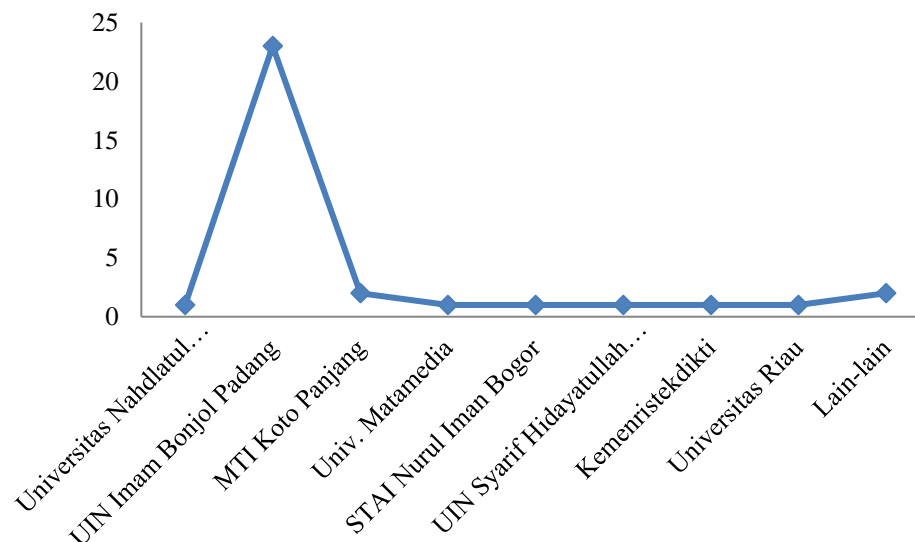


Figure 1. Distribution of Informant

Based on the figure 1, it is known that the distribution of informant samples was taken randomly. While documentation is obtained through informant activities in interactions in the environment such as in the learning class. Data analysis used the theory of Milles and Hubberman including the following steps; data collection, data reduction, data presentation and drawing conclusions. Data validation obtained through triangulation of data sources. The researchers constructed the interview instrument based on three indicators, namely living Qur'an in traditions of Birth, Marriage and Death. Through these three indicators, it is easier for researchers to construct interview instruments. Observations were carried out in a limited way in several learning environments on campus, especially at UIN Imam Bonjol Padang, while researchers identified documentation through the actions and behaviors contained in the observation notes.

RESULT AND DISCUSSION

The life of the Minangkabau people in West Sumatra in particular is in the spotlight for the development of Indonesian culture. The reason is that the Minangkabau tribe has a slogan that is known as "Basandi Syara' Adat, Syara' Basandi Kitabullah" (Muslim, 2017). Through this slogan, Islamic teachings are passed down from generation to generation from the old generation to the current generation, which is called the millennial generation. At this time, the development of information technology affects the surrounding environment including the activities carried out. Despite the very rapid development of science and technology, the millennial generation still maintains the authenticity of the tradition which is marked by a variety of activities in welcoming the traditions of birth, marriage and death. These three points of activity are the object of this research study, so that an explanation of each tradition can be seen through the following points.

The Living Qur'an on Birth Traditions

In their daily activities, the Minangkabau people, known as the Minangkabau tribe, are centered on traditions passed down from generation to generation. Several birth traditions that are known to be in line with the values of the living Qur'an are in accordance with the statements of the informants as follows.

Tradition of Birth in the Minangkabau Community

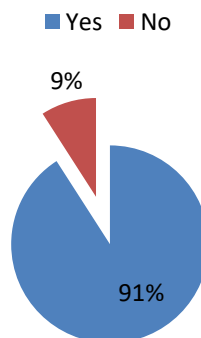


Figure 1. Birth Traditions in the Minangkabau Tribe

Figure 1 show the distribution of traditions birth is 91%. This shows that the majority of the Minangkabau tribe has a tradition of birth activities. Although the variety of births followed varies, the specifications for the traditions are almost the same. For example, there are activities of praying together on the seventh, fourteenth day and so on. This identification was revealed by several informants who described that:

There are several traditions around me, including the bathing ceremony for children aged 7 days or 14, there is also a 7-month event for pregnant women called Maantaan Pangidaman and apart from that there are also traditional Batagak Panghulu ceremonies and others. (17th Informant, 2022)

Based on the statement of the informant, the variety of traditions in the Minangkabau tribe varies greatly. As the informant said, there is a tradition according to the number of days a child is born. Actually this is in line with Islamic teachings, where there are teachings to follow the aqiqah process for newborns on the seventh, fourteenth or twenty-first day. The teachings contained in Qur'an Surah Al-Isra '24-27 explain that aqiqah is the same as setting aside a portion of wealth to those who are entitled. Aqiqah is an obligation for parents to mortgage their children from birth.

The harmony of the teachings of the Qur'an and traditions in Minangkabau shows an understanding of Islamic shari'ah. Traditions do not conflict with religion show support that Islam can enter into various tribes and cultures. In addition, birth tradition activities also indicate togetherness among relatives through organizing activities that help one another. This is shown by the informant's statement that:

The family held aqiqaban by inviting family and neighbors to eat together (Informant 4th, 2022).

Aqiqah is usually held on Friday after Friday prayers or Aqiqah is held at the same time as a wedding ceremony being held by the family and at the same time an Aqiqah event is held (10th Informant, 2022).

Take a shower. First, the baby was taken to the bathroom and then bathed by bako (the father's family) (14th informant, 2022.)

Various traditions aside from aqiqah and praying together, in other areas there are different traditions, such as the mother being advised to eat traditional food as a medicinal herb after giving birth. As one informant informed that:

Where in my village is the birth tradition, namely where a mother who has given birth will do what is called smoking using traditional medicines (23rd Informant, 2022).

Through the informant's statement, the mother is expected to follow this tradition which functions as an antidote for the pain of giving birth to a baby. In addition, one informant also reported that:

Had to bury the baby Ari² in front of the house (20th Informant, 2022).

Bathing ceremony, this ceremony is carried out when a child is born into the world and this ceremony is carried out as a thanksgiving to Allah SWT who has provided sustenance, namely a child (31st Informant, 2022).

Based on the various activities carried out by the Minangkabau people, the birth tradition has developed rapidly from generation to generation. This indicates that the information has been obtained by the millennial generation. As the activities of these traditions do not conflict with Islamic teachings. On that basis, the distribution of responses from the millennial generation reveals that as much as 67% of birth traditions in Minangkabau society do not conflict with Islamic religious teachings. This can also be seen through the following diagram which identifies the alignment of Islamic teachings with birth traditions.

The Tradition of Birth is not Contrary to the Religion

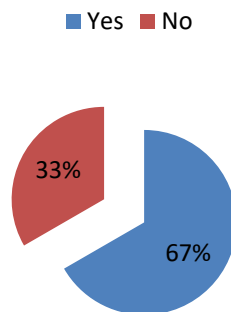


Figure 2. Contradictions of Tradition and Religion

Based on Figure 2, the birth tradition does not conflict with religious teachings, because it has a positive impact on family relationships and social relations. As one of the impacts of holding birth traditions in the Minangkabau tribe is to strengthen friendship, share sustenance with neighbors and cooperate with each other to get happiness from God's grace. Some informants also classify the positive impact of birth traditions in the Minangkabau tribe, namely as follows:

It is very good because we can know how many of our brothers and sisters, friendly relations, and sharing (Informant 10th, 2022).

I think there are many benefits. Such as shilaturrahmi, gotong royong or cooperation, because the event was formed to be together (15th Informant, 2022).

In my opinion, the birth tradition that is usually carried out in my area is something that should be preserved because especially in the millennial era, these cultures have faded. It is something that has been passed down from generation to generation which continues to be carried out if the tradition becomes extinct, our children and grandchildren will not know how to do this because the ceremony is also a good thing that should be preserved (Informant 17th, 2022).

So far it's been pretty good, don't blame the existing rules and according to religious teachings (26th Informant, 2022)

Several informants agreed to preserve the tradition of birth, so as to build cooperation, a sense of belonging and affection for relatives and the surrounding environment. On that basis, the millennial generation also follows birth traditions in their surroundings.

Living Qur'an on Wedding Traditions

The Minangkabau tribe has a systematic tradition of marriage. However, there are still differences from each other, for example from geographical elements. As the variety of wedding traditions found in the Minangkabau tribe can be described through the informant's statement as follows.

There is a purchase or pick-up of the bridegroom with money (2nd Informant, 2022)

In general, the gathering of tribal patriarchs continues to be held in deliberations to determine and notify the wedding date (3rd Informant, 2022)

Before the wedding ceremony at the bride's house a bainai evening is held, to decorate the bride's hands and feet (Informant 6th, 2022)

So first it starts with a proposal or "Latak Tando" and it is done through a niniak mamak meeting. After it is legal, the wedding schedule is arranged, then after that Walimah Ursy/ baralek. And after baralek, the man was given the title (4th Informant, 2022)

Based on the stages, the Minangkabau tribe has steps in carrying out the wedding tradition. First, there is a tradition of proposing, namely the process of the man's proposal to the bride. After that, the two families can determine the wedding date by way of deliberation. Third, there is a bainai night event before carrying out the wedding. Bainai literally means putting on henna, a plant commonly used to redden fingernails, but the Bainai Night tradition for Minang brides is certainly more than that. Bainai Night is the last night of the bride and groom as a single girl, so it can be said that Bainai Night is the Minang version of a bachelorette party.

First, Bainai was believed to be a way to avoid disaster for the bride and groom. Even though this belief is no longer popular, Bainai Night is still carried out as a typical Minangkabau wedding tradition. On this night, the prospective bride, who is called anak daro, must wear a traditional dress called a tokah dress and a headdress called a suntiang. Apart from that, there are also other traditions, such as the statement of the informant as follows.

The wedding tradition that is around me includes the steps, namely marasek: a delegation from the family of the prospective bride will come to the family of the prospective groom, maminang and balimbang tando, mahanta sirih: the bride and groom ask permission and pray for blessings from the elder family members, bako-babaki: the family of the prospective bride's father called Bako shows his affection for the prospective

bride by providing financial assistance according to his ability, malam bainai, manjapuik marapulai, marriage contract, basanding at the altar, (31st Informant, 2022)

Based on the order, the wedding tradition is very systematic, and it has been written down at each stage. However, the informants stated that the consequences if they did not carry out this tradition were listed in the following percentage diagram.

There are consequences for not carrying out traditions

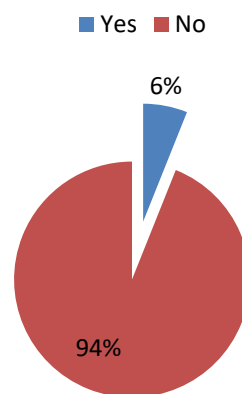


Figure 3. Consequences of Not Following Tradition

Based on Figure 3, if one of the Minangkabau ethnic communities does not carry out the wedding tradition, only 6% of the impact will be obtained, namely that there will be exclusion from members of the community. However, this tradition is not coercive, because it requires a large fee for the implementation of each activity. Based on the distribution of diagram 3 it also shows that there are no significant consequences if you don't carry out this tradition.

The tradition of this marriage does not conflict with Islamic teachings. It is also commanded by religion that it is necessary to disseminate information widely to the public if there is a marriage between two parties. This is stated in the Qur'an Surah An-Nahl verse 72 which describes that *Allah made for you a partner (husband or wife) of your own kind, made children and grandchildren for you from your partner, and gave you sustenance from good things. Why do they believe in falsehood and deny Allah's favor?"*

Minangkabau wedding traditions are very unique. Each process gives a strong meaning to cultural values that have been preserved from generation to generation. Strengthening the values of marriage traditions can strengthen a race and nation (Dieh et al., 2022). Consistency in cultural preservation can also strengthen commitment to the existence of local traditions to be practiced simultaneously through various religious rituals, such as weddings (Pabbajah, 2020). Minangkabau traditional marriage also includes religious values, social values, knowledge values, language values, and artistic values (Ramanta & Samsuri, 2020). Local wisdom traditions must always be maintained as a form of preserving the local wisdom of the Indonesian nation (Saiin & Armita, 2019). The whole points of local wisdom in the wedding rituals are highly needed to maintain balance of life

not only for the bride and groom but also for all the people respectively interconnected in the society (Manugeran et al., 2017).

The Living Qur'an on Traditions of Death

The tradition of death in the Minangkabau community also has several variations of the tradition. However, the purpose of carrying out this death tradition is to identify kinship relations to get closer even though one of the family members has died. One of the informants stated that there were several traditional activities as follows:

For tribal chiefs, it is customary to hold a kind of final ceremony and pass down the title to one of the families (3rd informant, 2022)

For the tradition of death, for now, there are not too many stages like in the old days, which indeed in Minangkabau there were Hindu-Buddhist influences only in the era before Islam entered, but after the development of Islamic religious knowledge and the increasingly advanced knowledge of the tradition, there were only a few, because the community was quite many accept the changes, only a few still maintain. (30th Informant, 2022)

The peculiarity of the death tradition is praying at the funeral home on the 7th day. This is based on the distribution of the millennial generation carrying out prayers that night, as shown in the following data.

Prayer Activities in 7th Day

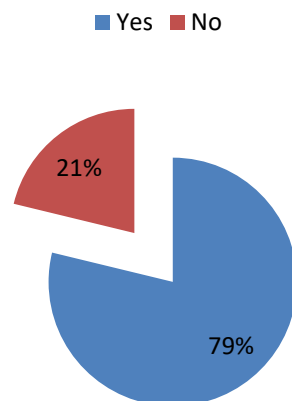


Figure 4. The Tradition of Praying on the 7th day after Death

Based on figure 4, as many as 79% of the millennial generation have a tradition of praying together on certain days. This was also supported by the statements of several informants that:

Holding recitations or what is commonly called yasinan to send prayers for the souls of those who died (8th Informant, 2022)

Blessings until day 3, day 4 reading Surah Yasin, Seventh day and on this seventh day the family usually calls people to pray and 100 days (14th Informant, 2022)

This statement confirms that through joint prayer activities, the Minangkabau people empathize with the bereaved family. This is in accordance with the teachings of the Qur'an to advise each other in patience, including when a family is affected by the loss of a family. As Surah Al-Ashr verse 3 states that "Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance".

As a whole, it is known that the distribution of the millennial generation describes that as much as 76% of them follow the traditions in Minangkabau. As the following distribution diagram.

Millennials Follow the Minangkabau Tradition

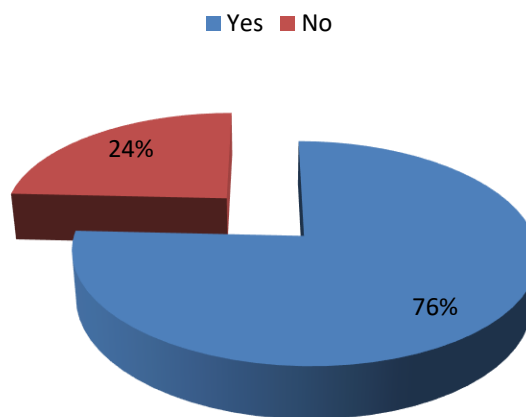


Figure 5. Millennial Generation Participation Percentage in Minangkabau Tradition

Figure 5 shows that the participation of the millennial generation in preserving Minangkabau culture and traditions can be reduced in a sustainable manner, so that even though times have developed rapidly and information technology has also become increasingly sophisticated, local traditions and culture continue to be preserved based on Islamic values. This supports efforts to strengthen socio-religious values in society.

The values of the Living Qur'an in the Millennial generation in the Minangkabau tribe continue to be passed down from generation to generation. Instilling traditional values strengthens relations between relatives and the community in the Minangkabau ethnic group. This is shown by their togetherness in following a tradition that has developed from generation to generation. The various positive impacts are generated such as the realization of a society that is tolerant, empathetic and needs each other to create a good social environment. As tradition is the result of the thoughts and ideas of a community and carried out together.

The Islamic Archipelago tradition aims to express sympathy and empathy for families who have been stricken by death (Mas'ari, 2017). Other studies have also identified that traditions can also be directed according to Islamic teachings (Asrizal & Armita, 2021). It requires individual awareness to carry out the tradition in order to remain sustainable. The acculturation of Islamic

teachings and the inculcation of traditional values can be an opportunity to strengthen the social community in certain areas (Sujati, 2020). The traditions of the Minangkabau people are very strong and are based on solidarity among fellow people (Nurwani, 2018). This principle also indicates that there is deliberation on traditions carried out by the Minangkabau people (Aziz et al., 2020). Minangkabau adat regulates social order in an area and interactions between one tribe and other tribes in the area are adapted to the culture of their respective regions (Tanjung et al., 2018). Tradition is the spirit of culture and heritage or customs, norms that are instilled in life. Tradition is the integration of various human actions that have been cultivated in the natural environment (Alfi, 2019).

Strengthening Islamic values needs to be integrated with various traditions that have developed, so that Islamic law can be carried out properly and community traditions can also be preserved (Masruri, 2018). As there are dynamics of interaction between Islam and local religions or beliefs, in various communities in the archipelago (Sudarmo, 2021). Minangkabau people continue to hold strong principles of Islamic values, so that traditions do not conflict with Islamic teachings. The strengthening of this basis is a reflection of the strong role of various parties, such as tribal chiefs, clerics, bundo kanduang and others (Sahrul & Fadhila Daulai, 2019). In this case, tradition also has a major influence on the existence of a nation (Hemafitria et al., 2018; Rasdianah Aziz et al., 2019).

The values of the Living Qur'an in the Minangkabau tradition have a positive impact on the Millennial generation. They can carry out the Islamic essence and preserve traditions without any contradictions. This activity also directs that the millennial generation becomes a relay for the continuation of hereditary traditions without forgetting Islamic teachings. Based on that, this study identifies findings that the traditional processes of child birth, marriage and death affect the social system of society. Every activity has an aesthetic for strengthening morale in the community (Manugeran et al., 2017; Singal et al., 2020). This situation encourages the strengthening of the value of tolerance and cooperation in one community environment regardless of background (Purba, 2020). Based on the results of the study in Figure 5, the orientation of the millennial generation follows the teachings of the Minangkabau tradition even though it is under the influence of modernization in the digital era.

This tradition is also in accordance with the Living Qur'an which indicates the involvement of the role of religion in every activity of life, such as the suggestion to pray for the safety of children and mothers, as well as the dissemination of information in the community who hold weddings and community involvement in prayer processions in the tradition of death. The diversity of traditions can enrich the nation's culture as previous findings confirm that the existence of traditions within the community identifies the uniqueness of the region (Octavianna et al., 2020). Ornaments in each tradition also symbolize the wealth of the Indonesian nation's treasures (Siregar & Yahaya, 2022). Tradition in any form of culture performs a certain communicative function to transform noble values (Gabdrakhmanova et al., 2017).

On that basis, this research confirms that even though the millennial generation lives in an age of technological development, they still instill Minangkabau traditional values and are in accordance with the teachings of the Living Qur'an. In addition, traditional values in Minangkabau can strengthen kinship and respect between human accordance with Islamic sharia teachings.

CONCLUSION

This research identified several traditions implemented by the millennial generation in the Minangkabau tribe, such as the birth tradition in the form of the aqiqah tradition by praying for the safety of mothers and babies; wedding traditions in the form of proposing marriage, filling sasuduik, bainai night, side by side in the aisle; and death traditions such as prayer activities on the seventh night and 100 days held by family and neighbors. The impact of tradition in Minangkabau can strengthen kinship, friendship and mutual love between human beings. Meanwhile, the percentage of traditions followed by the millennial generation is 76%, thus showing that traditions in Minangkabau continue to be internalized to the next generation. This research confirms that the values of the Living Qur'an are still relevant to the times even in the millennial generation. This research confirms that the traditions of the Minangkabau people provide access to the development of the living Qur'an, it is identified that the traditions and teachings of the Al-Qur'an always go hand in hand and do not contradict one another. This research is still limited to samples and objects of study of the Living Qur'an, so this study recommends further research to identify the Living Qur'an with more varied objects and samples.

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