

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

Nabila Roseni Pratiwi

Institut Agama Islam Negeri Kerinci
nabilarosenipratiwi@gmail.com

Albertos Damni

Institut Agama Islam Negeri Kerinci
dannialbertos@gmail.com

Received: 30-06-2024

Revised: 05-07-2024

Accepted: 25-11-2024

Abstract

Kerinci is a region that has a cultural heritage that defines the daily lives of the community, from Kerinci Hilir to Kerinci Mudik. This heritage consists of language, culture, and traditions such as the Parno Adat tradition. This tradition is more than just a ceremonial activity, but a manifestation of the deep values of local identity and sacred principles. The research aims to explore the philosophical bases of the Parno Adat tradition in Koto Payang Village, Kerinci Regency, Jambi Province. It reveals the latent complexity of a cultural phenomenon that has received low attention from outside the community. This study represents qualitative research in the communication ethnography field. The data was collected by interviews with leading local figures in the tradition. Findings show that Parno Adat in Koto Payang contains philosophical meanings expressed with oral traditions, including poetry, pantun, and metaphors in different local languages. Parno Adat also represents cultural beliefs and adat science that affects the ethical and moral principles of the community. The tradition's preservation is guarded by the "Sekao Tigo Takah," a group of adat leaders that are responsible for securing strict adherence to adat rules.

Keywords: *Ethnography of Communication, Kerinci, Oral Literature, Philosophical and Religious Traditions, Religious Practice.*

Abstrak

Kerinci merupakan salah satu daerah yang memiliki warisan budaya yang membentuk kehidupan sehari-hari penduduknya, seperti Kerinci Hilir hingga Kerinci Mudik. Kekayaan tersebut berupa bahasa, adat istiadat, dan tradisi khas seperti tradisi Parno Adat. Tradisi ini tidak hanya sebagai kegiatan seremonial, namun bentuk manifestasi mendalam dari prinsip-prinsip sakral yang menjadi identitas lokal. Tujuan dari penelitian ini adalah untuk mengeksplorasi dasar-dasar filosofis dari tradisi Parno Adat di Desa Koto Payang, Kabupaten Kerinci, Provinsi Jambi. Penelitian ini akan mengungkap kompleksitas laten dari sebuah fenomena budaya yang selama ini kurang mendapat perhatian di luar komunitas terdekatnya. Penelitian ini merupakan penelitian kualitatif dalam bidang etnografi komunikasi. Data dikumpulkan melalui wawancara yang berpusat pada tokoh-tokoh adat terkemuka dalam tradisi tersebut. Hasil penelitian menunjukkan bahwa Parno Adat di Koto Payang mengandung makna filosofis yang diekspresikan melalui tradisi lisan, termasuk puisi, pantun, dan metafora dalam bahasa lokal yang berbeda. Parno Adat juga mencerminkan kepercayaan budaya dan pengetahuan adat yang mempengaruhi prinsip-prinsip etika dan moral masyarakat. Pelestarian tradisi ini dijaga oleh "Sekao Tigo Takah," sebuah kelompok pemimpin adat yang bertanggung jawab untuk menjamin kepatuhan yang ketat terhadap aturan-aturan adat.

Kata Kunci: *Etnografi Komunikasi, Kerinci, Sastra Lisan, Tradisi Filosofis dan Religius, Praktik Keagamaan.*



INTRODUCTION

Kerinci Regency, situated in Jambi Province, Indonesia, is renowned for its abundant cultural heritage and centuries-old traditions. This region is well recognized not only for its breathtaking natural landscapes but also for its rich cultural variety, which embodies Indonesia's national motto, "Bhinneka Tunggal Ika/Unity in Diversity." This variety is seen not only in the array of customs and traditions but also in the lifestyle of the individuals who persist in maintaining their ancestral principles.

In the realm of culture, it is imperative to comprehend the etymology of the term "culture" itself. Originating from the Sanskrit term "buddhi," which denotes intellect, the phrase underwent a transformation into "buddhi" or "budaya," which is widely recognized as the outcome of human cognition, understanding, and ingenuity.¹ Within Kerinci, culture functions as both a shared sense of identity and a fundamental social basis that regulates everyday existence. Traditional practices, ceremonies, and religious rites are essential components of the society, demonstrating a harmonious relationship between ancestral cultural legacy and spiritual principles.² Specifically, within the traditional culture, a multitude of rites and rituals are conducted to uphold a state of equilibrium among humans, nature, and God, therefore exemplifying the profound equilibrium that is fundamental to the local culture.³

In anthropological and sociological research, the cultural diversity of Kerinci Regency enhances the understanding of culture as a dynamic entity that undergoes evolution throughout time.⁴ Culture, in its conventional sense, refers to the socio-cultural practices and beliefs that are created and transmitted among a particular community over several generations.⁵ It

¹ Klaus Dodds and Lisa Funnell, "Popular Culture," in *International Encyclopedia of Human Geography (Second Edition)*, ed. Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi (Oxford: Elsevier, 2020), <https://doi.org/10.1016/B978-0-08-102295-5.10854-6>; Yao Xiao and Handel Kashope Wright, "Culture," in *International Encyclopedia of Education (Fourth Edition)*, ed. Robert J Tierney, Fazal Rizvi, and Kadriye B T - International Encyclopedia of Education (Fourth Edition) Ercikan (Oxford: Elsevier, 2023), <https://doi.org/10.1016/B978-0-12-818630-5.08004-0>.

² Juanita Sundberg, Jessica Dempsey, and Fernanda Rojas Marchini, "Nature–Culture," in *International Encyclopedia of Human Geography (Second Edition)*, ed. Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi (Oxford: Elsevier, 2020), <https://doi.org/10.1016/B978-0-08-102295-5.10889-3>; Roy Jones, Tod Jones, and Shaphan Cox, "Heritage and Culture," in *International Encyclopedia of Human Geography (Second Edition)*, ed. Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi (Oxford: Elsevier, 2020), <https://doi.org/10.1016/B978-0-08-102295-5.10189-1>.

³ Nor Hasan et al., "Tradition, Social Values, and Fiqh of Civilization: Examining the Nyadran Ritual in Nganjuk, East Java, Indonesia," *Samarah* 7, no. 3 (2023): 1778–1802, <https://doi.org/10.22373/sjhc.v7i3.20578>; Tsawe Munga Chidongo, "Towards Developing an Atmospheric Space for Inter-Religious Dialogue in Africa," *HTS Teologiese Studies / Theological Studies* 79, no. 2 (2023): 1–7, <https://doi.org/10.4102/hts.v79i2.9055>.

⁴ Sandy Celi Díaz et al., "Indigenous Use of Fire in the Paramo Ecosystem of Southern Ecuador: A Case Study Using Remote Sensing Methods and Ancestral Knowledge of the Kichwa Saraguro People," *Fire Ecology* 19, no. 1 (2023): 1–18, <https://doi.org/10.1186/s42408-022-00164-1>; Simone Bertoli et al., "Understanding Cultural Persistence and Change: A Replication of Giuliano and Nunn (2021)," *Economic Inquiry*, no. 2021 (2024), <https://doi.org/10.1111/ecin.13242>.

⁵ Wojtek Przepiorka et al., "How Norms Emerge from Conventions (and Change)," *Socius* 8 (2022), <https://doi.org/10.1177/23780231221124556>; Albertos Damni, "Forum Keagamaan Sebagai Identitas, Multikulturalisme Dan Peran Perempuan Dalam Moderasi Beragama: Studi Fenomenologi Agama BKMT Kabupaten Kerinci," *Prosiding Konferensi Gender Dan Gerakan Sosial* 1, no. 01 (2022): 536–44; Ahmad Jamin and

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

comprises several intricate components, including religious systems, political systems, customs, language, tools, dress, architecture, and art.⁶ The Indonesian Dictionary defines culture as the enduring and immutable collection of ideas, habits, and practices that evolve throughout time. Tradition, in common parlance, is frequently synonymous with culture, denoting the customs that are transmitted from one generation to the next.⁷

Parno is a cultural heritage site in Kerinci that is intricately connected to the historical practice of oral literature. Rather than being a mere source of amusement, this practice is infused with profound cultural principles. Parno is presented in a unique rhetorical manner, characterized by a rapid pace and well-chosen tone, therefore establishing it as an art form that demands specialized abilities. The distinctiveness of Parno confers upon it a legacy that is neither readily replicable nor mastered by anyone. Within the realm of oral literature, Parno encompasses virtuous principles replete with instructive teachings and counsel. Each stanza of Parno not only provides amusement but also functions as a vehicle for conveying moral instruction, ethics, and life principles. Parno imparts to younger generations the importance of valuing the sagacity of their forebears and in turn, living according to those principles. Hence, Parno assumes a crucial function in safeguarding culture and upholding the uninterrupted transmission of tradition from one generation to the succeeding one.

Furthermore, Parno exemplifies the intricacy of Kerinci's culture, where every cultural component carries deep significance and serves a purpose. The use of rhetorical and significant language in Parno demonstrates that this tradition functions not just as a method of communication but also as a manifestation of the community's cultural identity and principles. Parno in the Koto Payang community serves as a fundamental component of local literature and culture, serving not only as an oral legacy but also as a manifestation of the diverse values embraced by the local society. This legacy includes a multitude of significant principles, such as cultural, religious, and moral ideals, that together influence the distinct identity and character of the community.

Albertos Damni, "The Scale of Religious Conservatism among Muslim Students in Indonesia: A Rasch Analysis," *HTS Theologise Studies/Theological Studies* 80, no. 1 (2024): 9134.

⁶ Tifla Khairani Fadila and Albertos Damni, "Intersection of Animated Films, Religious Education, and Parenting: A Phenomenological Study," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 11, no. 1 (2023): 1–20; Zufriani Zufriani, Pitriani Pitriani, and Albertos Damni, "Rasch Analysis of Student Attributes: Development and Validation of Scale to Measure Religious Moderation," *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 8, no. 1 (2022): 187–95; Jamin and Damni, "The Scale of Religious Conservatism among Muslim Students in Indonesia: A Rasch Analysis."

⁷ Kathleen J Mee, "Culture," in *International Encyclopedia of Human Geography (Second Edition)*, ed. Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi (Oxford: Elsevier, 2020), <https://doi.org/10.1016/B978-0-08-102295-5.10809-1>; Simon Langlois, "Tradition: Social," in *International Encyclopedia of the Social & Behavioral Sciences (Second Edition)*, ed. James D B T - International Encyclopedia of the Social & Behavioral Sciences (Second Edition) Wright (Oxford: Elsevier, 2015), <https://doi.org/10.1016/B978-0-08-097086-8.32160-2>.

Prior research emphasizes the organization of Parno in marital traditions in the Siulak District, where the spoken language used resembles poetic verses, elucidating the rights and duties of husbands and wives and their roles in family life⁸. Furthermore, Dio Perdana's study elucidates that Parno in Koto Majidin Village possesses indigenous knowledge values, including ideological and advisory principles, that are ingrained in both implicit and explicit legal standards.⁹

This study aims to examine the philosophical dimensions of the Parno tradition in Koto Payang Village, Kerinci Regency, Jambi, focusing on the perspectives of traditional leaders. Specifically, the research seeks to understand the philosophical interpretations of Parno, particularly in the contexts of Hajj and sacrificial ceremonies, and to uncover the inherent meanings and benefits attributed to each instance of Parno. Furthermore, this study investigates how the Parno tradition is practised during various events or ceremonies in the village, according to the insights provided by the local traditional leaders. Through this exploration, the research intends to contribute to a deeper understanding of the cultural and philosophical significance of the Parno tradition in preserving the identity and values of the local community.

METHOD

The present work utilizes an Ethnography of Communication methodology, which is classified within the interpretive or constructivist paradigm. Its objective is to provide a description of distinct cultural practices and reveal the underlying meanings associated with unique communication activities.¹⁰ This study employs a qualitative approach, specifically focused on the Ethnography of Communication to investigate and comprehend the fundamental phenomena or cultural practices that are mostly unfamiliar to the wider society. The participants in this research are traditional leaders who hold different positions and titles. The focus of the study is to critically analyze the philosophical aspects of the Parno tradition in Koto Payang Village.

Data collection is carried out by means of in-depth interviews, a method that entails the interaction between the interviewer and the respondents, who then provide responses to the presented questions. Included among the major informants are:

⁸ Mina Zahara, "Nilai Karakter Dalam Parno Adat Pernikahan Di Kecamatan Siulak Kabupaten Kerinci," *Nazharat: Jurnal Kebudayaan* 25, no. 1 (2019): 22–36, <https://doi.org/10.30631/nazharat.v25i1.16>.

⁹ Dio Perdana, "Tradisi Parno Adat Desa Koto Majidin Kabupaten Kerinci Sebagai Bentuk Identitas Masyarakat," *KRINOK: Jurnal Pendidikan Sejarah & Sejarah* 2, no. 2 (2023): 88–95, <https://doi.org/10.22437/krinok.v2i2.24942>.

¹⁰ Alison B. Hamilton and Erin P. Finley, "Qualitative Methods in Implementation Research: An Introduction," *Psychiatry Research* 280, no. August (2019), <https://doi.org/10.1016/j.psychres.2019.112516>; Paul Mihas, "Qualitative Research Methods: Approaches to Qualitative Data Analysis," in *International Encyclopedia of Education (Fourth Edition)*, ed. Robert J Tierney, Fazal Rizvi, and Kadriye B T - International Encyclopedia of Education (Fourth Edition) Ercikan (Oxford: Elsevier, 2023), <https://doi.org/https://doi.org/10.1016/B978-0-12-818630-5.11029-2>.

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

1. Mr. M (44 years old), a traditional leader in Koto Payang Village with the title of Ngabi Itang Tunggu Umah. The title ngabi (male child) plays a role as a figure in the tradition who serves as the initial representative who directs and submits opinions and gives advice, and is also called ninik mamak who ensures the clarity of wishes
2. Mr. R (48 years old), another traditional leader with the title of Depati Kuning Bungsu. Depati is a figure in the tradition who is tasked with deciding on decisions that have been negotiated by the ninik mamak, so that the depati determines whether or not the decisions that have been taken in the customary negotiation process are valid.
3. Mr. D (59 years old), a senior traditional leader holding the title of Rio. Ninik Mamak, Rio, and Ngabi They are figures in the tradition who are tasked with directing and submitting opinions and giving advice. They also play a role in mediating and approving and rejecting customary decisions

In addition to these primary sources, additional participants were also asked to validate and verify the information provided by the traditional leaders. Additional informants in this study consisted of 3 community members who were actively involved in the Parno tradition, including elders, and other respected individuals in the village of Koto Payang. Their viewpoints contribute to the validation of the acquired insights and guarantee a thorough comprehension of the philosophical and cultural importance of the Parno heritage in Koto Payang Village.

The initial stage of data analysis was carried out by carefully collecting data using various techniques, such as in-depth interviews, participant observation, questionnaires, or document analysis. The selection of methods was based on their suitability to the questions and objectives of the study. Observations in this study were conducted at a wedding feast in Koto Payang Village, which lasted for one day and was held at night. Following the data collection process, it is imperative to ensure precise transcription of audio or video recordings. It is important that this transcription procedure accurately records all verbal subtleties and emotional signals to guarantee the preservation of all essential information. After transcribing, thoroughly examine the material to discover fundamental patterns, themes, and significant characteristics that will guide further analysis.

Following the transcription and examination of the data, the subsequent stage is coding. Commence the development of an open coding system in which pertinent portions of the text are marked and assigned initial codes. These codes embody important ideas or phenomena that are pertinent to the study inquiries. During the coding process, organize comparable codes into

more comprehensive groups or topics.¹¹ This method of classification facilitates the organization of the data and unveils patterns that may not be readily evident. Utilise Excel or qualitative data analysis software to effectively manage and organise codes and themes.

In thematic analysis, a thorough investigation of the classified data is conducted to discover important patterns and connections.¹² Evaluate the frequency and context of occurrence of specific themes or categories, with particular focus on their importance and their connection to the research questions. This phase may entail generating visual aids such as tables, charts, or diagrams to facilitate comprehension and demonstration of the interconnections among concepts. The objective is to derive significant observations from the given data that accurately represent the fundamental events or patterns.

Enhance the reliability and validity of the findings by using triangulation, which involves comparing and contrasting data obtained from several sources or methodologies. This methodology aids in confirming the coherence of the results and enhances the reliability of the study. Furthermore, the findings will be verified by soliciting input from informants or specialists in the respective research area. This procedure guarantees that the interpretations are precise and align with the viewpoints of the data contributors.¹³ Lastly, meticulously examine the analysis procedure to detect any possible prejudices or inaccuracies and consider methodological constraints that could have influenced the findings. This reflection is essential to enhancing the rigour and quality of future research.

RESULTS AND DISCUSSION

Preservation of Traditions and Local Wisdom in Kerinci

Indonesia, well recognized for its vast and varied cultural legacy, offers a particularly captivating example in the Kerinci Regency of Jambi. Notwithstanding the swift advancement of modernization, the dedication to safeguarding ancient customs and cultural values remains robust in this area. This section delves into the techniques and importance of preserving these customs, establishing their complex relationship to both historical and modern elements of local existence.

In dedication to the conservation of cultural heritage, The Kerinci Regency is a stronghold of cultural continuity, where traditional customs are maintained with exceptional commitment. The ceremonial practices are not only ceremonies but rather obligatory in order

¹¹ Lena Levin and Sonja Forward, "Explaining Data Analysis Using Qualitative Methods," in *International Encyclopedia of Transportation*, ed. Roger B T - International Encyclopedia of Transportation Vickerman (Oxford: Elsevier, 2021), <https://doi.org/https://doi.org/10.1016/B978-0-08-102671-7.10668-2>.

¹² Mojtaba Vaismoradi et al., "Theme Development in Qualitative Content Analysis and Thematic Analysis," 2016.

¹³ Linda Heath, "Triangulation: Methodology," in *International Encyclopedia of the Social & Behavioral Sciences (Second Edition)*, ed. James D B T - International Encyclopedia of the Social & Behavioral Sciences (Second Edition) Wright (Oxford: Elsevier, 2015), <https://doi.org/https://doi.org/10.1016/B978-0-08-097086-8.44059-6>.

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

to maintain established norms and strengthen ideals that have been transmitted over generations. Preservation of these traditions is essential, since each practice encapsulates unique attributes and philosophical importance, therefore enriching a diverse fabric of historical and symbolic significance.

Drawing from extensive field observations and in-depth interviews with key informants, the research reveals a deep dedication among the Kerinci people to preserving their cultural legacy. These historical customs are carefully conserved and passed on to future generations through a range of educational and social approaches. The transmission process encompasses informal education within families, attendance at religious assemblies, participation in youth meetings, instruction provided by traditional elders, and active engagement in cultural activities. The participation of diverse community groups, including youth organisations, local citizens, religious experts, and traditional leaders, emphasizes the synergistic endeavour needed to maintain these cultural traditions.

Then, in distinctive customs and their importance, Kerinci's traditions are distinguished by their features, each conferring various significances and advantages. An exemplary instance is the "aseik" ritual, a ceremonial protocol designed to invoke blessings from Allah SWT and request forgiveness from ancestors. In addition to its symbolic significance, the aseik ritual functions as a vital tool for social and spiritual safeguarding. The practice serves as a collective gesture of thanks to Allah SWT and a demonstration of respect towards ancestors, who are thought to provide safeguarding against evil spirits. The amalgamation of Islamic principles with indigenous beliefs in this ceremony underscores the profound symbolic and cultural importance inherent in Kerinci's traditions (Manik, 2021).

In geographical and linguistic diversity, Kerinci is encompassed by the Kerinci Seblat National Park and the vast Bukit Barisan mountain range, which dramatically influence the formation of its cultural character. The region's inherent seclusion has played a role in its reputation as a "quarantine" territory, a concept exemplified by the indigenous term "kunci." Furthermore, it is believed that the name "Kerinci" originates from the Tamil term "kurinci," which signifies a highland or mountainous location, which corresponds to the geographical features of the area.

The level of linguistic variety in Kerinci is likewise extraordinary. The region harbours more than 30 unique dialects, each adding to the multifaceted cultural tapestry of the area. This linguistic variety reflects the intricate cultural dynamics of the region, where variations in dialects and traditions mirror the diversity of local identities. One example is the variation in pronunciation of the word "you" between "Kayo" in Siulak and "Kayao" in Koto Payang, which demonstrates the localized character of language and its influence on cultural distinction.

The region's cultural abundance is seen from Kerinci Hilir to Kerinci Mudik, although there are differences in traditional customs. The core principles of these customs remain constant, demonstrating the community's capacity to adjust while safeguarding the fundamental nature of its cultural identity. The adaptation shown by the Kerinci people serves as evidence of their ability to successfully preserve their cultural legacy in the face of evolving conditions.

Local traditions, intricately connected to religious and indigenous beliefs, enhance social equilibrium and harmony within the community. Safeguarding these customs requires a collective endeavour that encompasses all strata of society, including governmental entities, cultural establishments, and individual community members. This collaborative engagement guarantees that cultural heritage continues to be an active and vibrant component of the community's everyday existence.

The conservation of cultural traditions in Kerinci is a complex undertaking that includes maintaining historical continuity, including the community, and adjusting to modern pressures. The results emphasise the need to preserve these customs as a method of preserving cultural integrity and social unity. As the process of modernization advances, it becomes essential to protect these traditions in order to maintain their essential role in the cultural identity of the nation. The Kerinci community's unwavering commitment to its cultural traditions sets an example for other areas with comparable difficulties, showcasing the enduring preservation and commemoration of cultural legacy in the face of contemporary demands.

The community's deep commitment to maintaining traditional customs, such as the "aseik" ritual, underscores the significance of these practices in both social and spiritual realms. The region's geographical isolation and linguistic diversity further enrich its cultural fabric. Despite the pressures of modernity, the Kerinci people demonstrate resilience in upholding their heritage, highlighting the importance of collective effort in preserving cultural identity and social harmony. Their dedication serves as a model for other areas facing similar challenges. The Nuaulu tribe of Indonesia exemplifies a community deeply committed to preserving its cultural heritage through social institutions like the Mataruma system, Traditional Rulers, and Traditional Houses. These institutions foster unity, tradition, and mutual trust, with Traditional Rulers playing a crucial role in maintaining religious practices and cultural integrity.¹⁴ In China, the preservation of traditional village heritage is crucial for cultural continuity. The use of deep

¹⁴ I. Nyoman Yoga Segara et al., "The Cultural Universe of the Nuaulu Tribe: A Testament to Commitment to Unity, Tradition, and Mutual Trust," *Journal of Ethnic and Cultural Studies* 10, no. 4 (2023): 213–32, <https://doi.org/10.29333/ejecs/1862>.

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

learning technologies to identify and interpret traditional village heritage elements highlights the importance of maintaining cultural landscapes and values.¹⁵

While the commitment to traditional customs is evident across various communities, it is important to recognize the challenges posed by modernization and globalization. The need for creative transformation and innovative development of traditional cultures is pressing, as seen in China's efforts to adapt cultural landscapes to contemporary needs.¹⁶ Additionally, the balance between standardization and cultural diversity in healthcare and other sectors reflects ongoing tensions between maintaining tradition and embracing modernity.¹⁷ These dynamics highlight the complex interplay between tradition and change, underscoring the resilience and adaptability of cultural communities in preserving their heritage.

Cultural and Philosophical Aspects of Parno Adat

Kerinci's cultural heritage is marked by unique traditions and rituals that emphasize the sacredness of ceremonial practices. One notable aspect is the linguistic features of these rituals, which differ significantly from everyday language use. This divergence creates a distinctive style that is both unique and culturally significant. The expressions used in these ceremonies are referred to as "parno." In essence, parno can be likened to the proverbial sayings or "petatah-petitih" found in Minangkabau culture.

Parno serves several critical functions within Kerinci's traditional ceremonies. It guides the ceremonial proceedings and marks the initiation of various ritual stages. As a key component of traditional events, parno often appears as an opening speech or as part of the ceremonial dialogue, particularly in events such as weddings, land requests, and kenduri sko (feast ceremonies). The form and content of parno can vary across different areas of Kerinci, influenced by social, cultural, and political factors. Despite these regional differences, the core purpose and message of parno remain consistent across the region.

Oral literature, as a form of cultural transmission, involves the passing of stories, myths, legends, poetry, songs, pantun (rhymed verses), and proverbs from one generation to the next without written records. This form of literature is characterized by rhythmic, repetitive, and symbolic language, often accompanied by music and singing. In Indonesia, folklore, derived from the English term "folklore" (comprising "folk" and "lore"), represents the collective

¹⁵ Gangyi Tan, Jiangkun Zhu, and Zhanxiang Chen, "Deep Learning Based Identification and Interpretability Research of Traditional Village Heritage Value Elements: A Case Study in Hubei Province," *Heritage Science* 12, no. 1 (2024): 1–17, <https://doi.org/10.1186/s40494-024-01322-1>.

¹⁶ Zui Hu and Min Tan, "A Parameter to Featuring the Cultural Landscape Genes of Traditional Settlements in China: A Perspective of Geographical Information," *Heritage Science* 12, no. 1 (2024): 1–16, <https://doi.org/10.1186/s40494-024-01244-y>.

¹⁷ B. Skjold-Ødegaard and K. Søreide, "Standardization in Surgery: Friend or Foe?," *British Journal of Surgery* 107, no. 9 (2020): 1094–96, <https://doi.org/10.1002/bjs.11573>.

traditions of a specific group of people distinguished by physical, social, and cultural characteristics. The essence of folklore lies in its ability to reflect and preserve the traditions inherited over generations (Rafiek, 2010).

In Kerinci, *parno* is a prominent form of oral literature. It is a crafted expression that employs beautiful and culturally significant language, particularly valued within the Kerinci community. *Parno* is highly recognized and frequently used in social interactions, especially in the village of Koto Payang. It functions similarly to *pantun* but is distinctive in its adherence to Islamic teachings. *Parno* serves as a means of conveying the purpose and intent of ceremonial events, delivered by a *Ninik Mamak* (traditional leader) to other *Ninik Mamak* through a process of reciprocal dialogue attended by all key figures in the *adat* (customary law).

Parno in Kerinci is articulated through figurative language and metaphorical expressions, passed orally through generations within the Kerinci cultural context. This tradition bears similarities to "shloka," known in Jambi as "shloka," which consists of expressions conveying ethical and moral messages and serves as a tool for enforcing community norms.

Interviews with *adat* (customary law) authorities in Koto Payang highlight the critical role of *parno* in communicating the messages and intentions behind traditional ceremonies. Although *parno* is presented in a *pantun*-like format, its essence is deeply rooted in Islamic principles. This integration of *adat* and religion illustrates how *parno* acts as a bridge between the two, reinforcing the values of Islam within daily life in Koto Payang. Thus, *parno* is not merely a cultural adornment but a vital instrument for affirming Islamic values and traditions in the community.

Parno adat is a distinct oral tradition that powerfully embodies the identity of the Koto Payang community. The aforementioned custom has become an indispensable component of the local community and functions as a mechanism for safeguarding and spreading cultural principles and societal standards that have been transmitted over centuries. *Parno adat* refers to a diverse range of spoken terms frequently employed in various ceremonies and traditional rituals within the Koto Payang community.

This book, titled "PNO DAN SALUKOH ADAT KERINCI: Hulu sehilir, air bungkal pandang satu ekor ikan sehelai daun kayu," authored by Palarman in 1998, serves as a valuable resource for documenting and safeguarding the *parno adat* heritage of Koto Payang. This book includes various types of *parno adat* performed in the village, such as *Parno Kenduri Kawin* (wedding feast), *Parno Mempersilahkan Makan dan Minum* (invitation to eat and drink), *Parno Jawaban Permissi Pulang* (response to permission to leave), *Parno Memulangkan Pengantin* (returning the bride), *Parno Mintak Arah* (request for direction), *Parno Jawaban Penyerahan Pengantin* (response to the handover of the bride), *Parno Akikah* (ritual for newborns), *Parno*

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

Kematian (funeral rites), Parno Mintak Izin Naik Haji (request for permission to undertake the Hajj pilgrimage), Lembago Adat (customary institution), and Parno Adat Perkawinan (customary marriage rituals). Every category of parno adat has a distinct purpose and carries a particular significance within the social and cultural framework of Koto Payang.

Based on the account of a traditional leader in Koto Payang, the execution of parno includes several significant members of the community. The attendance of adat leaders, the host family, village officials, young community members (karang taruna), and even religious academics underscores the importance of parno in the social and cultural fabric of the community. The active participation of all strata of society demonstrates a communal engagement and a shared obligation to maintain the traditions passed down from forebears. The source further stressed that parno adat is not only a ceremonial practice but rather a structured system that serves to sustain social and spiritual concord within the community. It is characterized as a method of expressing words intended to be readily accepted by others. This approach encompasses not only communication but also incorporates religious principles and Islamic doctrines. Within the framework of Koto Payang's parno adat, the notion that every action has a conclusion is seen in the prioritization of equilibrium in life.

The application of parno adat in Koto Payang encompasses several positions within the adat framework, such as Anak Jantan (youth), Ninik Mamak (traditional leaders), Pemangku (custodians), and Depati (chiefs), colloquially known as "SEKAO TIGO TAKAH" and "SEKAO DUO TAKAH." The informant further elucidated the definitions of SEKAO TIGO TAKAH and SEKAO DUO TAKAH as specified in Kerinci's *Buku Hukum Teliti (TELITAI)*. In SEKAO DUO TAKAH, Seko Depati and Seko Ninik Mamak are involved, together with Seko Tagine/Anak Jantan (young).

This oral tradition, known as parno adat, significantly reflects the identity of the Koto Payang community. This practice has become an essential component of the local community and functions as a method to safeguard and convey cultural values and social standards that have been inherited over successive generations. Parno adat encompasses a range of spoken expressions employed in many ceremonies and customary practices within the Koto Payang community.

In 1998, Palarman produced a book titled "PNO DAN SALUKOH ADAT KERINCI: Sehulu Sehilir, Air Bungkal Pandang Satu Ekor Ikan Sehelai Daun Kayu," which serves as a notable source chronicling the parno adat tradition in Koto Payang. This book encompasses various types of parno adat practised in the village, including Parno Kenduri Kawin (wedding feast), Parno Mempersilahkan Makan dan Minum (invitation to eat and drink), Parno Jawaban Permissi Pulang (response to permission to leave), Parno Memulangkan Pengantin (returning

the bride), Parno Mintak Arah (request for direction), Parno Jawaban Penyerahan Pengantin (response to the handover of the bride), Parno Akikah (ritual for newborns), Parno Kematian (funeral rites), Parno Mintak Izin Naik Haji (request for permission to undertake the Hajj pilgrimage), Lembago Adat (customary institution), and Parno Adat Perkawinan (customary marriage rituals). Each category of parno adat fulfils a distinct purpose and carries distinctive significance within the social and cultural framework of Koto Payang.

Based on the account of a traditional leader in Koto Payang, the execution of parno includes several significant members of the community. The inclusion of adat leaders, the host family, village officials, young community members (karang taruna), and even religious academics highlights the significance of parno in the social and cultural fabric of the society. The active participation of all strata of society demonstrates communal engagement and a shared obligation to safeguard the traditions passed down from forebears. The source stressed that parno adat serves as more than just a ceremonial practice, but rather as a means of preserving social and spiritual cohesion within the community. Parno is a rhetorical device used to communicate deliberately chosen phrases that are intended to be warmly accepted by others. This method transcends simple communication and is infused with principles and Islamic doctrines. Within the framework of Koto Payang's parno adat, the notion that every action has a conclusion is seen in the prioritization of equilibrium in life.

The application of parno adat in Koto Payang encompasses several positions within the adat framework, such as Anak Jantan (youth), Ninik Mamak (traditional leaders), Pemangku (custodians), and Depati (chiefs), colloquially known as "SEKAO TIGO TAKAH" and "SEKAO DUO TAKAH." In accordance with the Buku Hukum Teliti (TELITAI) of Kerinci, SEKAO TIGO TAKAH encompasses Seko Depati, Seko Ninik Mamak, and Seko Tagine/Anak Jantan (youth). In contrast, SEKAO DUO TAKAH specifically involves Seko Depati and Seko Ninik Mamak.

According to informants, who are traditional leaders in the Koto Payang community, the notion of Sekao encompasses an ancestral legacy that includes both wet and dry regions, including both cultivated and uncultivated land. Sekao inherits his position through the maternal line and has great significance as the "sask negeri" (regional monarch), separate from the village head and its administrative hierarchy. As the custodian of tradition, Sekao is responsible for preserving the ethical principles and traditions that have been transmitted from ancestors through the Ninik Mamak to their offspring. This responsibility entails overseeing the younger individuals in society to guarantee compliance with traditional customs. This highlights the significance of inheritance and supervision in safeguarding the cultural legacy within the society.

According to reports and accounts from informants, the Koto Payang community often utilizes SEKAO TIGO TAKAH in the execution of parno adat (traditional oral traditions) due

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

to its comprehensive involvement in all aspects of the adat framework. Each stratum of this framework has distinct functions and obligations to guarantee the efficient and equitable execution of decision-making procedures. As an example, Anak Jantan (male spokesman) first communicates the objective and intention of the family's gathering. In order to guarantee the clarity and authenticity of the aims articulated by the Anak Jantan, the Ninik Mamak (elders) take charge. Subsequently, the Pemangku (custodian) formulates decisions by considering the inputs provided by all relevant parties. Ultimately, the Depati, who holds the highest and most authoritative position, makes the ultimate and irrevocable judgment, therefore demonstrating the Depati's power within the adat system and the need to strictly follow final choices.

These findings are consistent with prior studies on Parno Kenduri Kawin (wedding traditions) in Desa Siulak, which are employed during wedding rituals to offer guidance and blessings to the newly married couple. This particular type of parno functions not only as a means of artistic representation but also as a vehicle for communicating principles of solidarity, accountability, and faithfulness within the institution of marriage. In Desa Siulak, the traditional leaders Ninik Mamak and Tenggana'i also conduct Parno Kenduri Kawin as part of the wedding rituals in accordance with a long-established tradition (Zahara, 2019).

Informans Mr. D have further elucidated additional types of parno adat. The Parno Mempersilahkan Makan dan minum, which means an invitation to eat and drink, is a traditional practice used at feasts to greet visitors and motivate them to savour the offered food, therefore exemplifying the community's hospitality and solidarity. Parno Mintak Arah, also known as a search for direction, is a customary ritual conducted by individuals before commencing a journey or initiating a new business. It involves seeking counsel and blessings from traditional elders and the community to guarantee success and prevent any challenges. Certain variations of parno adat have become obsolete as a result of evolving societal changes, diminishing knowledge, and constraints in available resources and infrastructure.

Informants assert that Parno Haji and Parno Kurban in Desa Koto Payang have significance beyond just cultural ceremonies, as they also include deep spiritual implications aligned with Islamic fundamentals. Parno Haji exhibits unique and significant use of rhetorical language and unusual delivery of themes, which effectively convey profound emotional and spiritual aspects. This practice involves informing neighbours about one's departure for the pilgrimage, which symbolises the act of physically separating from family and home in preparation for an unpredictable voyage. An essential component of Parno Haji is the pilgrim's apology to neighbours and relatives, which serves as a legitimate act to absolve oneself of any transgressions prior to embarking on the sacred journey.

Furthermore, the informants highlight that Parno Kurban in Koto Payang holds great symbolic importance, especially for the purpose and sincerity associated with carrying out the sacrificial rituals. Within this particular framework, Parno Kurban entails a proclamation of the purpose of carrying out the act of sacrifice, communicated using language that is abundant in symbolic significance. The goal conveyed in Parno Kurban demonstrates a synchronisation between the ritualistic act of sacrifice and religious ideals that highlight genuineness and selflessness. This observation suggests that the act of sacrifice is perceived not only as a religious obligation but also as a cultural tradition that enhances the social and spiritual connections among members of society. Hence, the presence of Parno Haji and Parno Kurban in Koto Payang serves as a demonstration of how the indigenous population upholds and incorporates religious principles into their everyday culture.

Notably, the parno adat in Koto Payang has been modified to fit into the local language while preserving the fundamental nature of the communicated message. This adaptation exemplifies the community's versatility in safeguarding customs while adapting contemporary advancements. While the structure of parno adat may bear a resemblance to poetic literature, the fundamental customary regulations are integrally linked to Islamic principles. The delivery of parno is executed with finesse to guarantee its satisfactory reception and avoid any offence, even if the message contains criticism or advice. Parno imparts essential moral and ethical principles to society, including mutual collaboration, respect, and responsibility. The study further demonstrates that the parno adat tradition followed by the Koto Payang group embodies a type of indigenous knowledge that holds significant philosophical importance. Parno adat functions as both a cultural manifestation and a means of imparting ideological doctrines and direction that serve as fundamental principles in everyday existence. These principles have a vital function in influencing the community's perspective and beliefs, as well as in preserving social cohesion within the community.

The ideological components inherent in parno adat mirror the convictions and perspective of the Koto Payang tribal group. This philosophical framework includes principles associated with societal accountability, collective cohesion, and reverence for forebears and customs. Therefore, parno adat functions not only as a cultural ceremony but also as a potent instrument for strengthening communal identification and safeguarding ancestral legacy. Furthermore, parno adat encompasses aspects of guidance communicated through spoken literary forms such as poetry, rhymes, or allegories. These pieces of counsel typically serve as moral and ethical principles that the members of the community adhere to in their everyday lives. Thus, parno adat serves to internalize essential moral principles, so assuring that individuals adhere to the limits established by customs and traditions.

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

Moreover, the principles included in parno adat are fundamentally based on the ruling legal standards in the Koto Payang society, whether they are stated explicitly or impliedly. These norms establish the fundamental principles for conduct and social contacts, guaranteeing that each individual in the society comprehends and honours the regulations transmitted throughout successive generations. Hence, parno adat serves not only as a customary practice but also as a legal structure that upholds social order and justice within the society. Given its inherent merits and significance, parno adat serves as a vital conduit for passing down Indigenous knowledge from one generation to the succeeding one. By engaging in parno adat, the Koto Payang inhabitants not only safeguard their cultural heritage and customs but also enhance social togetherness and uphold equilibrium in communal existence. This study establishes that parno adat is a crucial component in maintaining indigenous knowledge, which significantly influences the character and identity of the Koto Payang community.

In conclusion, parno adat is essential in preserving and expressing the cultural and religious identity of the Koto Payang community. It enriches ceremonial practices by integrating Islamic principles with traditional rituals, thereby reinforcing community values and social cohesion. This tradition not only serves as a guide for local customs but also helps maintain the continuity of ancestral knowledge and ethical teachings, ensuring cultural and social harmony across generations.

Traditional traditions make a crucial contribution to strengthening the significance of Islamic ceremonies by combining Islamic principles with indigenous customs. This integration frequently leads to a symbiotic cohabitation in which indigenous customs are modified to conform to Islamic principles, therefore generating a distinctive cultural manifestation of religious belief. The integration of these rituals assists to not only save cultural legacy but also strengthen religious affiliation across heterogeneous populations. In the following analysis, we examine several facets of this integration in several settings. In the Jalawastu community of West Java, Indonesia, there is a harmonious relationship between Islamic teachings and indigenous traditions. The community practices both Islamic rituals and ancestral customs, which have been maintained over time. This coexistence is seen as a way to reinforce humanitarian relationships and local wisdom in the face of globalization.¹⁸ The Ammatoa community in South Sulawesi has integrated Islamic law with their local *akkattere* ritual, which serves as an alternative to the traditional Hajj pilgrimage. This adaptation allows the community

¹⁸ Enkin Asrawijaya, "Harmonization Between Customs and Islam in the Jalawastu Community," *Journal of Indonesian Islam* 16, no. 2 (2022): 378–98, <https://doi.org/10.15642/JIIS.2022.16.2.378-398>.

to fulfill religious obligations within their means, although it deviates from the normative Islamic law.¹⁹

In Pidie, Aceh, Indonesia, customary practices influence the distribution of inheritance, which sometimes conflicts with Islamic principles. These practices include using inheritance for community-specific purposes like *fidyah*, which are not recognized in Islamic teachings. This highlights the tension between maintaining local customs and adhering to Islamic law.²⁰ Muhammad Arsyad Al-Banjari's model in Borneo illustrates a dialectical approach to integrating local customs into Islamic jurisprudence. By using *qiyās* (analogical reasoning), Al-Banjari was able to accept certain local practices while rejecting others that conflicted with Islamic principles, demonstrating a sophisticated method of harmonizing tradition with religion.²¹

While the integration of local customs with Islamic rituals enriches cultural and religious practices, it can also lead to conflicts when traditional practices contradict Islamic principles. For instance, the use of inheritance for non-Islamic purposes in Aceh highlights the potential for diminishing the rights of others.²² Additionally, the deviation from normative Islamic law in the Ammatoa community's *akkattere* ritual raises questions about the authenticity and acceptance of such practices within the broader Islamic framework.²³ These examples illustrate the complex dynamics at play when local traditions intersect with religious doctrines.

In conclusion, the integration of traditional practices with Islamic rituals is a multifaceted process that enriches cultural and religious life. It involves a delicate balance between preserving local customs and adhering to Islamic principles, often resulting in unique expressions of faith that reflect the diversity of the Muslim world. This synthesis not only strengthens cultural identity but also fosters a deeper understanding of Islam's adaptability and inclusivity.

CONCLUSION

The present study establishes that the *parno adat* in Koto Payang is a cultural practice profoundly infused with philosophical import. In the cultural milieu of Koto Payang and Kerinci, *parno* is not only a medium of expression or spoken cadence. Instead, it comprises a

¹⁹ Mir Misbahuddin, Titin Samsudin, and Iwan Fuad, "Normativism of Islamic Law in the Akkattere Hajj Ritual of South Sulawesi's Ammatoa Community," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023): 629, <https://doi.org/10.22373/sjhk.v7i1.15987>.

²⁰ Zaitun Muzana, Jasni Bin Sulong, and Faisal Husen Ismail, "Customary Practices of Sharing Inheritance: An Analysis of Society Practices in Pidie Aceh Darussalam," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 11, no. 2 (2016): 275–92.

²¹ Muhammad Iqbal and Shahid Rahman, "Arsyad Al-Banjari's Dialectical Model for Integrating Indonesian Traditional Uses into Islamic Law," in *Argumentation Through Languages and Cultures* (Springer, 2020), 73–99.

²² Muzana, Sulong, and Ismail, "Customary Practices of Sharing Inheritance: An Analysis of Society Practices in Pidie Aceh Darussalam."

²³ Misbahuddin, Samsudin, and Fuad, "Normativism of Islamic Law in the Akkattere Hajj Ritual of South Sulawesi's Ammatoa Community."

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

diverse range of oral literary forms, such as poetry, rhymes, and allegories, which are expressed in the Indigenous dialect of each hamlet and it conducted by the traditional leaders Sekao Tigo Takah. This adat system comprises three primary levels, each assigned with distinct duties and obligations aimed at ensuring equitable and efficient decision-making. Within this custom, Sekao pertains to the ancestral principles that regulate the inheritance of property, including both wet heritage (*pusako basah*), such as cultivable land, and dry heritage (*pusako kering*), such as non-arable land. These principles are transmitted through marriage and serve a vital role in maintaining the customs and traditions of the community. In addition, Sekao exercises the role of *sasak negeri* or regional leader, supervising the community, particularly the *anak jantan* and *anak betino* living in the hamlets, to guarantee compliance with adat and customs. The Parno adat in Koto Payang fulfils unique roles and significances within social and cultural settings, including providing counsel and blessings, strengthening communal ideals, and inculcating ethical norms in accordance with Islamic doctrines. Therefore, parno adat serves as both a medium of communication within adat and a significant moral, didactic instrument for the Koto Payang community. The present study provides evidence that parno adat is a cultural legacy abundant in virtuous principles, consistently preserved and enhanced by the indigenous population. The practice of parno adat in Koto Payang reveals profound indigenous knowledge transmitted over generations, embodying not only a heritage of abundant creative and cultural manifestation but also the ideological basis that underlies many facets of community existence. The qualities inherent in parno adat, such as counsel and direction, serve as fundamental principles that direct the conduct and everyday choices of the Koto Payang indigenous people.

REFERENCE

- Asrawijaya, Enkin. "Harmonization Between Customs and Islam in the Jalawastu Community." *Journal of Indonesian Islam* 16, no. 2 (2022): 378–98. <https://doi.org/10.15642/JIIS.2022.16.2.378-398>.
- Bertoli, Simone, Melchior Clerc, Jordan Loper, and Èric Roca Fernández. "Understanding Cultural Persistence and Change: A Replication of Giuliano and Nunn (2021)." *Economic Inquiry*, no. 2021 (2024). <https://doi.org/10.1111/ecin.13242>.
- Chidongo, Tsawe Munga. "Towards Developing an Atmospheric Space for Inter-Religious Dialogue in Africa." *HTS Teologiese Studies / Theological Studies* 79, no. 2 (2023): 1–7. <https://doi.org/10.4102/hts.v79i2.9055>.
- Damni, Albertos. "Forum Keagamaan Sebagai Identitas, Multikulturalisme Dan Peran Perempuan Dalam Moderasi Beragama: Studi Fenomenologi Agama BKMT Kabupaten Kerinci." *Prosiding Konferensi Gender Dan Gerakan Sosial* 1, no. 01 (2022): 536–44.
- Díaz, Sandy Celi, Liliana Correa Quezada, Leticia Jiménez Álvarez, Julia Loján-Córdova, and Vinicio Carrión-Paladines. "Indigenous Use of Fire in the Paramo Ecosystem of Southern Ecuador: A Case Study Using Remote Sensing Methods and Ancestral Knowledge of the Kichwa Saraguro People." *Fire Ecology* 19, no. 1 (2023): 1–18.

- <https://doi.org/10.1186/s42408-022-00164-1>.
- Dodds, Klaus, and Lisa Funnell. "Popular Culture." In *International Encyclopedia of Human Geography (Second Edition)*, edited by Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi, 223–28. Oxford: Elsevier, 2020. <https://doi.org/10.1016/B978-0-08-102295-5.10854-6>.
- Fadila, Tifla Khairani, and Albertos Damni. "Intersection of Animated Films, Religious Education, and Parenting: A Phenomenological Study." *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 11, no. 1 (2023): 1–20.
- Hamilton, Alison B., and Erin P. Finley. "Qualitative Methods in Implementation Research: An Introduction." *Psychiatry Research* 280, no. August (2019). <https://doi.org/10.1016/j.psychres.2019.112516>.
- Hasan, Nor, Muhammad Taufiq, Abd Hannan, and Muhammad Iqbal Ghafiri Enhas. "Tradition, Social Values, and Fiqh of Civilization: Examining the Nyadran Ritual in Nganjuk, East Java, Indonesia." *Samarah* 7, no. 3 (2023): 1778–1802. <https://doi.org/10.22373/sjhk.v7i3.20578>.
- Heath, Linda. "Triangulation: Methodology." In *International Encyclopedia of the Social & Behavioral Sciences (Second Edition)*, edited by James D B T - International Encyclopedia of the Social & Behavioral Sciences (Second Edition) Wright, 639–44. Oxford: Elsevier, 2015. <https://doi.org/https://doi.org/10.1016/B978-0-08-097086-8.44059-6>.
- Hu, Zui, and Min Tan. "A Parameter to Featuring the Cultural Landscape Genes of Traditional Settlements in China: A Perspective of Geographical Information." *Heritage Science* 12, no. 1 (2024): 1–16. <https://doi.org/10.1186/s40494-024-01244-y>.
- Iqbal, Muhammad, and Shahid Rahman. "Arsyad Al-Banjari's Dialectical Model for Integrating Indonesian Traditional Uses into Islamic Law." In *Argumentation Through Languages and Cultures*, 73–99. Springer, 2020.
- Jamin, Ahmad, and Albertos Damni. "The Scale of Religious Conservatism among Muslim Students in Indonesia: A Rasch Analysis." *HTS Teologiese Studies/Theological Studies* 80, no. 1 (2024): 9134.
- Jones, Roy, Tod Jones, and Shaphan Cox. "Heritage and Culture." In *International Encyclopedia of Human Geography (Second Edition)*, edited by Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi, 363–68. Oxford: Elsevier, 2020. <https://doi.org/10.1016/B978-0-08-102295-5.10189-1>.
- Langlois, Simon. "Tradition: Social." In *International Encyclopedia of the Social & Behavioral Sciences (Second Edition)*, edited by James D B T - International Encyclopedia of the Social & Behavioral Sciences (Second Edition) Wright, 508–11. Oxford: Elsevier, 2015. <https://doi.org/10.1016/B978-0-08-097086-8.32160-2>.
- Levin, Lena, and Sonja Forward. "Explaining Data Analysis Using Qualitative Methods." In *International Encyclopedia of Transportation*, edited by Roger B T - International Encyclopedia of Transportation Vickerman, 107–12. Oxford: Elsevier, 2021. <https://doi.org/https://doi.org/10.1016/B978-0-08-102671-7.10668-2>.
- Mee, Kathleen J. "Culture." In *International Encyclopedia of Human Geography (Second Edition)*, edited by Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi, 123–29. Oxford: Elsevier, 2020. <https://doi.org/10.1016/B978-0-08-102295-5.10809-1>.
- Mihas, Paul. "Qualitative Research Methods: Approaches to Qualitative Data Analysis." In *International Encyclopedia of Education (Fourth Edition)*, edited by Robert J Tierney, Fazal Rizvi, and Kadriye B T - International Encyclopedia of Education (Fourth Edition) Ercikan,

Cultural and Religious Harmony: The Philosophical Significance of Parno Adat in Koto Payang Village

- 302–13. Oxford: Elsevier, 2023. <https://doi.org/https://doi.org/10.1016/B978-0-12-818630-5.11029-2>.
- Misbahuddin, Mir, Titin Samsudin, and Iwan Fuad. “Normativism of Islamic Law in the Akkattere Hajj Ritual of South Sulawesi’s Ammatoa Community.” *Samarah : Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023): 629. <https://doi.org/10.22373/sjhc.v7i1.15987>.
- Muzana, Zaitun, Jasni Bin Sulong, and Faisal Husen Ismail. “Customary Practices of Sharing Inheritance: An Analysis of Society Practices in Pidie Aceh Darussalam.” *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 11, no. 2 (2016): 275–92.
- Perdana, Dio. “Tradisi Parno Adat Desa Koto Majidin Kabupaten Kerinci Sebagai Bentuk Identitas Masyarakat.” *KRINOK: Jurnal Pendidikan Sejarah & Sejarah* 2, no. 2 (2023): 88–95. <https://doi.org/10.22437/krinok.v2i2.24942>.
- Przepiorcka, Wojtek, Aron Szekely, Giulia Andrighetto, Andreas Diekmann, and Luca Tummolini. “How Norms Emerge from Conventions (and Change).” *Socius* 8 (2022). <https://doi.org/10.1177/23780231221124556>.
- Segara, I. Nyoman Yoga, I. Made Budiasa, I. Ketut Gede Harsana, I. Wayan Gede Lamopia, and I. Gusti Ngurah Jayanti. “The Cultural Universe of the Nuaulu Tribe: A Testament to Commitment to Unity, Tradition, and Mutual Trust.” *Journal of Ethnic and Cultural Studies* 10, no. 4 (2023): 213–32. <https://doi.org/10.29333/ejecs/1862>.
- Skjold-Ødegaard, B., and K. Søreide. “Standardization in Surgery: Friend or Foe?” *British Journal of Surgery* 107, no. 9 (2020): 1094–96. <https://doi.org/10.1002/bjs.11573>.
- Sundberg, Juanita, Jessica Dempsey, and Fernanda Rojas Marchini. “Nature–Culture.” In *International Encyclopedia of Human Geography (Second Edition)*, edited by Audrey B T - International Encyclopedia of Human Geography (Second Edition) Kobayashi, 315–24. Oxford: Elsevier, 2020. <https://doi.org/10.1016/B978-0-08-102295-5.10889-3>.
- Tan, Gangyi, Jiangkun Zhu, and Zhanxiang Chen. “Deep Learning Based Identification and Interpretability Research of Traditional Village Heritage Value Elements: A Case Study in Hubei Province.” *Heritage Science* 12, no. 1 (2024): 1–17. <https://doi.org/10.1186/s40494-024-01322-1>.
- Vaismoradi, Mojtaba, Jacqueline Jones, Hannele Turunen, and Sherrill Snelgrove. “Theme Development in Qualitative Content Analysis and Thematic Analysis,” 2016.
- Xiao, Yao, and Handel Kashope Wright. “Culture.” In *International Encyclopedia of Education (Fourth Edition)*, edited by Robert J Tierney, Fazal Rizvi, and Kadriye B T - International Encyclopedia of Education (Fourth Edition) Ercikan, 21–30. Oxford: Elsevier, 2023. <https://doi.org/10.1016/B978-0-12-818630-5.08004-0>.
- Zahara, Mina. “Nilai Karakter Dalam Parno Adat Pernikahan Di Kecamatan Siulak Kabupaten Kerinci.” *Nazharat: Jurnal Kebudayaan* 25, no. 1 (2019): 22–36. <https://doi.org/10.30631/nazharat.v25i1.16>.
- Zufriani, Zufriani, Pitriani Pitriani, and Albertos Damni. “Rasch Analysis of Student Attributes: Development and Validation of Scale to Measure Religious Moderation.” *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 8, no. 1 (2022): 187–95.