

Religious Traditions in Kuang Dalam: Uncovering Spiritual Meanings and Values

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ABSTRAK

Tradisi keagamaan memiliki hubungan erat dengan ajaran agama dan menjadi elemen integral dalam kehidupan masyarakat, khususnya di Kuang Dalam. Tradisi ini tidak hanya mencerminkan ekspresi spiritual tetapi juga memainkan peran penting dalam memperkuat solidaritas sosial dan melestarikan identitas budaya. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode etnografi untuk memahami tradisi keagamaan masyarakat Kuang Dalam secara mendalam, meliputi tradisi kelahiran, perkawinan, dan kematian. Data diperoleh melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, serta dianalisis secara interpretatif untuk menggali nilai-nilai, simbol, dan makna tradisi tersebut. Hasil penelitian menunjukkan bahwa tradisi keagamaan seperti *njuh bulan*, *nunde keluagh*, dan *marhabah* dalam siklus kelahiran melambangkan rasa syukur dan doa bagi keselamatan ibu dan anak. Tradisi perkawinan, termasuk *bepandas* dan *lelang kue*, menegaskan sakralitas pernikahan dan solidaritas komunitas. Tradisi kematian, seperti *ngurus mayit*, mencerminkan penghormatan kepada jenazah dan dukungan sosial bagi keluarga yang berduka. Tradisi-tradisi ini memperkaya kehidupan spiritual, memperkuat harmoni sosial, dan melestarikan identitas lokal di tengah modernisasi.

ABSTRACT

Keywords

Religious Traditions, Birth,
Marriage, Death

*Religious traditions are closely related to religious teachings and are an integral element of community life, particularly in Kuang Dalam. These traditions not only reflect spiritual expression but also play an important role in strengthening social solidarity and preserving cultural identity. This research uses a descriptive qualitative approach with ethnographic methods to understand the religious traditions of the Kuang Dalam community in depth, including birth, marriage and death traditions. Data were obtained through participatory observation, in-depth interviews and documentation, and analysed interpretively to explore the values, symbols and meanings of these traditions. The results show that religious traditions such as *njuh bulan*, *nunde keluagh*, and *marhabah* in the birth cycle symbolise gratitude and prayers for the safety of mothers and children. Marriage traditions, including *bepandas* and *cake auctions*, emphasise the sacredness of marriage and*

community solidarity. Death traditions, such as ngurus mayit, reflect respect for the dead and social support for bereaved families. These traditions enrich spiritual life, strengthen social harmony and preserve local identity amidst modernisation.

PENDAHULUAN

Tradition and the manifestation of religious teachings have a close relationship, therefore tradition cannot be separated from the society or institution where it is maintained, while society also has a reciprocal relationship and even influences each other in religion. Religion affects the course of society and the growth of society affects the thought of religion (Lenny Herlina, 2024). Both are concerned with life in society on an ongoing basis, for example culture, habits, customs, and even beliefs (Amanda et al., 2023). For this reason, religious traditions are an inseparable part of community life, especially in areas that have high cultural wealth and religiosity such as Kuang Dalam. In these communities, religious traditions serve not only as a form of spiritual expression, but also as a social glue that strengthens community solidarity. These traditions are passed down from generation to generation and continue to be preserved as part of the collective identity of a community that respects religious values and customs. At the same time, they are religious practices based on the views of religious adherents towards religious symbols (Karomi et al., 2022).

For the Kuang Dalam community, religious traditions have an important role in accompanying the cycle of life, from birth, marriage, to death. Birth traditions, such as nujung bulan, nunde keluagh, and marhabah, are symbols of gratitude for the gift of new life as well as efforts to invoke blessings for newborn children. Meanwhile, marriage traditions, with processions rich in symbolic values such as bepandas, nunang, and cake auctions, not only confirm the sacredness of marriage bonds but also strengthen social relations between families and communities. In addition, there is the tradition of death in Kuang Dalam, which includes ngurus mayit, penggilan, and ngunjungi, reflecting the final honour to those who have died. These traditions demonstrate a deep respect for human values, solidarity and connection with the Creator.

The existence of these religious traditions not only enriches the spiritual life of the Kuang Dalam people, but also plays an important role in maintaining social harmony. In an increasingly modern world, these traditions become markers of local identity that distinguish the Kuang Dalam people from other communities. Therefore, preserving religious traditions is not just about maintaining cultural heritage, but also ensuring the continuity of noble values that shape the character and personality of the community (Pratistiningsih et al., 2024).

By understanding the importance of religious traditions in the lives of the Kuang Dalam people, we can see how culture and religion can integrate harmoniously, creating a religious, tolerant and mutually supportive society. These traditions not only play a role in filling daily life, but also become a strong foundation for the sustainability of social and spiritual relationships for future generations (Miharja & Gojali, 2021).

RESEARCH METHODS

This research uses a descriptive qualitative approach that aims to understand and describe social reality in detail through the perspective of the local community (Abdussamad, 2022). with ethnographic methods to understand the religious traditions of the Kuang Dalam community in depth. Ethnography is a research model that is more related to anthropology, which studies cultural events, which presents the worldview of the subject who is the object of research (Muhadjir, 2002). Meanwhile, according to Fatchan, (2015) the ethnographic approach is one approach in qualitative research that seeks to describe in detail how human influence or action in its ethnic scope is always related to the historical background of its actions. This method was chosen because it is able to describe socio-cultural phenomena in the context of everyday life, including the values, symbols, and meanings of traditions. Researchers positioned themselves as part of the community to make direct observations, interact, and understand the community's perspective.

Data collection was conducted through three main techniques, namely (1) Participatory Observation. Where the researcher is directly involved (Stainback & Stainback, 1988). in the religious traditions of the Kuang Dalam Community, recording details of processes, symbols, and social interactions. (2) In-depth

Interviews - Interviews were conducted with traditional leaders, religious leaders, and the community to explore their experiences and understanding of traditions (Mulyana, 2004). (3) Documentation. Photographs, videos, and field notes were used to support the research results, along with local documents such as traditional books and archives.

Data were analysed descriptively interpretively with the steps of data reduction, categorisation, interpretation, and presentation in the form of in-depth narratives. To ensure data validity, triangulation was used through comparison of data from various sources and discussion with key informants. The results are expected to provide a comprehensive picture of the religious traditions of the Kuang Dalam community, including its role in shaping social identity, religiosity and community harmony.

RESULTS AND DISCUSSION

Religious tradition is a hereditary habit that is motivated by religious factors. Religious traditions contain elements related to divinity or the beliefs of the community towards adherents of the religion. The meaning in the implementation of a religious tradition will always be based on the teachings of the religion it adheres to (Susanto et al., 2021). In addition, religious traditions are often also interpreted as traditions that have been passed down from generation to generation as a form of spiritual needs (Prayogi & Rizqi, 2022). Religious traditions are always followed with a sense of solemnity, solemnity and feel as something sacred so that it must be carried out with care and wisdom (Soulisa, 2014).

In the Kuang Dalam community, religious traditions play an important role in maintaining social harmony, strengthening religious values, and preserving local cultural identity. These traditions not only reflect obedience to the teachings of Islam as the majority religion, but also serve as a means to strengthen solidarity and togetherness among community members. The following are the findings based on the categories of religious traditions studied:

1. Birth Tradition

Birth traditions in the Kuang Dalam community are a form of gratitude for the gift of new life as well as prayers for safety and blessings for the mother and baby. Some of the main traditions include:

a. *Nujuh Bulan*

Nujuh Bulan is a tradition of Islamic religious rituals wrapped in the form of rituals or traditional ceremonies performed when a pregnant woman enters the 7th month of pregnancy. At that time, there should be a celebration as a sign of gratitude to God and hope and ask for ease in giving birth and safety for the baby branch and mother during childbirth and get the pleasure of the Almighty. In addition, according to the belief of the Kuang Dalam community at the age of 7 months the fetus has begun to develop almost completely, so a mother will be haunted by anxiety before the day of delivery. Therefore, *nujuh bulan* is held not only as a sign of gratitude but also as a support for the mother in facing labour later. This tradition is also found in many communities in Indonesia, such as the Javanese and Sundanese communities call it *Mitoni* (Boanergis, & Samiyono, 2019, Nuraisyah & Hudaidah, 2021) and *Tingkeban* (Seven Monthly Thanksgiving for Pregnant Women) (Cholistarisa et al., 2022, Purwaningrum & Hudaidah, 2021), 2022, Purwaningrum & Ismail, 2019, Wulandari, et.al, 2024, Eviana & Dora, 2024), the Jambi people call it the *Menuak Ceremony* (Zenobia, 2024), and the Banjar community with the term 7-month *Bamandi-mandi* tradition (Amanda et al., 2023), where they think it is a basic part of achieving safety and peace (Febriyanti & Juhrodin, 2017). With the aim that in the process of giving birth later it can run smoothly and safely (Amanda et al., 2023), and be kept away from various shortcomings and various dangers (Cholistarisa et al., 2022). As well as a sense of gratitude for God's grace that has visited the pregnant woman's family (Zenobia, 2024).

b. *Nunde Keluagh*

Nunde Keluagh is a celebratory tradition that takes place after the baby is born at the age of 1 week (7 days). This tradition aims as a sign of gratitude to Allah SWT for the safe birth of a child from a legal couple. The food at the time of *Nunde Keluagh* is *Apem*, which is a type of food made from rice flour that is given a sauce of coconut

milk and is complemented by black sticky rice. At this birth ceremony, the community comes together to the house of the couple who have been blessed with a child and offer prayers and tahlil for the newborn. This is especially true for babies whose labour is performed by traditional birth attendants. During the *nunde keluagh* celebration, the traditional birth attendant will take the baby for a walk outside and introduce it to nature.

c. *Marhabah*

Marhabah is a tradition of celebration to cut the hair and perform akikah for babies who have been born as well as inaugurate the name that will be used later. *Marhabah* aims as a sign of gratitude from the family as well as carrying out one of the sunnah of the Prophet Muhammad SAW carrying out akikah. Where for girls 1 male goat while for boys 2 male goats. This tradition is carried out accompanied by prayers and shalawat and the reading of the book *Al-Barzanji* by Sayyid Zainal 'Abidin Ja'far bin Hasan bin 'Abdul Karim al-Husaini ash-Syahruri al-Barzanji or known as Shaykh Ja'far al-Barzanji which discusses prayers, praises and narration of the history of the Prophet Muhammad SAW from his birth to his death. In order to be a role model for the baby who is being married and cut his hair. The *Marhabah* tradition symbolises purification and hopes that the child will grow up to be a pious individual, making the Prophet Muhammad SAW a role model from an early age in life and bringing goodness to both parents.

d. *Besunat*

Besunat is a thanksgiving event organised by parents as a sign that their son is ready to mature. Circumcision is a religious shari'a guidance that is obligatory for Muslims based on the views of jurists such as the Shafi'i and Hanbali schools (Sari et al., 2024). The schedule of the *besunat* event is usually carried out on holidays with *Rebanah* and *Qasidah* entertainment. Since the strength of modernisation, the entertainment has been replaced with orchestra or *orgen tunggal*. This birth tradition reflects a harmonious blend of religious and traditional values. Apart from being a form of practising Islamic law, this tradition also strengthens social ties between communities.

2. Marriage Traditions

Kuang Dalam marriage traditions are rich in symbolic values that emphasise the importance of consent, sacredness and togetherness. The process includes:

a. Proposal customs

The proposal stage involves several traditions such as *Bepandas* (request for blessing), *Pintaan* (dowry agreement as a binding promise between a man and a woman as a condition of marriage), and *Nunang* (formal proposal) (Aravik, 2020). This process illustrates the importance of mutual agreement and respect for customs.

b. Marriage Customs

There are many traditions carried out by the Kuang Dalam community in the marriage procession. These traditions include the *Arak-arakan* (the tradition of parading the bride and groom using Juli (stretcher) around the village with the aim of introducing the bride and groom to the public), *Suap-suapan* (the tradition of the bride and groom getting a bribe of rice containing a fried whole chicken side dish from their parents and relatives), and *Lelang Kue* (the tradition of auctioning cakes with the aim of helping to reduce the cost of the wedding reception procession being held).

These traditions symbolise cooperation and gratitude. The *Lelang Kue* in particular is a form of collective solidarity, where the community helps to alleviate the costs of marriage. It also shows that marriage is not just a private affair for the couple, but also a social responsibility involving the wider community.

3. Death Traditions

Death traditions in Kuang Dalam emphasise the values of respect for the dead and solidarity for the families left behind. Some of the traditions observed include:

a. Ngurus Mayit

Ngurus Mayit is a customary tradition where the body is not immediately bathed, dressed, prayed for and buried after death but laid in the living room of the house overnight to give relatives, neighbours and the public a last chance to see the body and invoke Allah SWT through the recitation of yasin, prayers, tahlil and tahmid either together or alone. This is also done if there are distant relatives of the

deceased who have not come, to wait for their arrival to see the deceased for the last time. The next day the funeral arrangements are carried out starting from bathing the body, shrouding it, praying for it and burying it. When bathing the corpse, there are several customary rules that must be implemented, such as those who must bathe the corpse are people who have kinship lines with the corpse, bathing must use Islamic religious rules and be led by *Ketib* (religious leaders).

After bathing the corpse will be shrouded. The cloth is bought using the deceased's money and the price of the cloth is notified to the family in advance so that it can be paid before the deceased is used. Next, the corpse is prayed for. The most eligible person to lead the prayer is the person who is related to the deceased and if he is unable to do so, he is replaced by the *ketib*. The funeral prayer is closed with a prayer and followed by the funeral.

At the time of the funeral there is a tradition before the grave board is covered with soil, which is to announce the *adhan* and *iqamat* performed by people who have kinship lines such as children and so on. After that, the *Ketib* reads *Talqin* which contains words or sentences in the form of grave questions that must be imitated by the corpse when the Angels *Munkar* and *Nakir* come. The reading of *Talqin* is closed with the recitation of *Yasin* and prayers made by the family of the deceased and other mourners.

b. *Panggilan*

Panggilan is a customary tradition of visiting the family of the deceased after the corpse has been buried. *Panggilan* simply means fulfilling the invitation that has been given. *Panggilan* events are usually held at night after *Maghrib* or *Isha'* prayers, namely the first, second and third nights, *nuju ahi* (7 days), and *ngempat puluh ahi* (40 days). The content of the call is a joint prayer by reading *Surah Yasin* and *Tahlil* and religious lectures, all of which are addressed to the corpse with the hope that the grave is explained, all his sins are forgiven, and all his deeds are accepted and placed with the *Sholeh / sholehah* people. After the event, a dinner is held together provided by the family of the deceased with the intention of giving alms whose rewards are addressed to the spirit of the deceased. Philosophically, the call means that for the living as a reminder of death and for the dead, the call is a process of

moving from the world to the grave, where the origin of humans from the ground then returns to the ground again.

c. *Ngunjung*

Ngunjung means a pilgrimage to the family grave. The tradition of *ngunjungi* is carried out on Eid al-Fitr and Adha, when a man and a woman are going to perform *ijab* and *qabul* and when someone wants to continue their education, apply for a job or other good intentions. *Ngunjung* aims to honour the ancestors as well as a reminder of the afterlife. Before *ngunjungi*, one brings water that will later be poured on the graves visited. When arriving at the cemetery, first clean the grave, such as pulling grass, sweeping and cleaning the yard around the grave. Next, the ritual of reading *surah Yasin* is performed, followed by *tahlil* and closed with a prayer led by the father, husband, uncle, or son. *Ngunjung* aims to maintain contact with the deceased, remember death, remember all the deeds and worship of the deceased and ask for forgiveness for all the sins they have committed. This tradition shows how the Kuang Dalam community combines religious teachings with local values to build solidarity and support each other, even in times of loss.

From the various explanations above, it can be understood that religious traditions have a deep meaning in the lives of the Kuang Dalam community. Religious traditions not only preserve the teachings of the ancestors, but they also contain noble values. These values are related to three things, namely concerning: Human relationship with nature, human relationship with others, and human relationship with the Creator (Nugroho & Hidayat, 2021). Where the traditions of birth, marriage and death are not only religious rituals, but also a place to strengthen relationships between individuals and build social harmony. Each tradition reflects an appreciation of Islamic values, combined with local customs, creating a unique cultural identity. These traditions also have a strategic function in maintaining cultural continuity in the midst of modernisation. Despite the growing influence of globalisation, the Kuang Dalam community consistently carries out its religious traditions, which serve as a stronghold for local values and religiosity. Thus, the religious traditions of the Kuang Dalam community are not only important for preserving local culture, but also a reflection of how religion can play a role in

building a harmonious, religious and solidarity society. This emphasises the importance of preserving religious traditions as part of the nation's cultural heritage.

CONCLUSION

Based on the results and discussion, it can be concluded that religious traditions in the Kuang Dalam community have an important role in preserving religious values, local culture, and social solidarity. These traditions cover life stages such as birth, marriage and death, which are full of religious and customary symbolic meanings. In the birth tradition, rituals such as *Nujuh bulan*, *Nunde Keluagh*, *Marhabah* and *Besunat* involve prayers, gratitude and good wishes for the mother, baby and family. These traditions show the harmonisation of religious values with local customs. In marriage, the traditional processions of proposal, *Arak-Arakan* and *Lelang Kue* reflect co-operation, sacredness and togetherness.

These traditions emphasise marriage as a social responsibility involving the community. Death traditions, such as *Ngurus Mayit*, *Panggilan*, and *Ngunjungi*, emphasise respect for the body and solidarity with the family left behind. This moment becomes a spiritual reflection for each community involved. It is no less important that religious traditions in Kuang Dalam are not only a means of practising the teachings of Islam, but also a bastion of local culture that has survived despite modernisation. These traditions strengthen human relationships with others, nature and the Creator, as well as being a reflection of the harmonisation between religious and traditional values. The preservation of this tradition is important as a cultural heritage that enriches the nation's identity.

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