

## Local Wisdom Values of *Arakan Sahur*, *Takbiran*, and *Hadrah* Tradition in Kuala Tungkal, Tanjung Jabung Barat (An Ethnolinguistics Study)

### *Nilai-Nilai Kearifan Lokal Tradisi Arakan Sahur, Takbiran, dan Hadrah di Kuala Tungkal Tanjung Jabung Barat (Kajian Etnolinguistik)*

Rengki Afria<sup>1</sup>, Khusnul Chotimah<sup>2</sup>, Julisah Izar<sup>3</sup>, Fatrizal<sup>4</sup>, Fardinal<sup>5</sup>, Syafria Maharja<sup>6</sup>

<sup>1,2,3</sup>Universitas Jambi, Institut Seni Budaya Indonesia Bandung<sup>4</sup>, IAIN Kerinci<sup>5</sup>, Universitas Syekh Yusuf<sup>6</sup>

[rengki\\_afria@unja.ac.id](mailto:rengki_afria@unja.ac.id), [kk009607@gmail.com](mailto:kk009607@gmail.com)

Article Information	ABSTRACT
<p><b>Decription</b> Accepted: 9 May 2025 Revised: 30 May 2025 Approved: 10 Juny 2025</p> <p><b>Kata Kunci</b> <i>Tradisi; arakan sahur; takbiran; hadrah; Kuala Tungkal</i></p> <p><b>Keywords</b> Tradition; arakan sahur; Takbiran; hadrah; Kuala Tungkal</p>	<p>Indonesia has a variety of cultures and local wisdom. One of the local wisdoms is the tradition carried out by an ethnic group. As a country that has a cultural diversity, there are many traditions carried out by local communities in Indonesia. for example, in Kuala Tungkal, Tanjung Jabung Barat, Jambi Province. Kuala Tungkal is an area that is still in attached to its traditions. This research aims to describe local wisdom in the traditions in Kuala Tungkal, namely arakan sahur, takbiran, and hadrah tradition. This research is included in the type of qualitative descriptive research. The data in this research are in the form of the arakan sahur, takbiran, and hadrah tradition. Based on the result of disscussuon, the Kuala Tungkal Muslim community rejoices in welcoming Islamic holidays and without any doubt shows the public to uphold their Malayness.</p> <p><b>Abstrak</b> <i>Indonesia memiliki beragam budaya (culture) dan kearifan lokal (local wisdom). Salah satu kearifan lokal adalah tradisi-tradisi yang dilakukan oleh sekelompok etnis. Sebagai negara yang memiliki keragaman budaya, terdapat banyak sekali tradisi-tradisi yang dilakukan oleh masyarakat-masyarakat di daerah di Indonseia. Misalnya di daerah Kuala Tungkal, Kabupaten Tanjung Tajung Barat, provinsi Jambi. Kuala Tungkal merupakan daerah yang masih lekat dengan tradisinya. Penelitian ini bertujuan mendeskripsikan kearifan lokal pada tradisi-tradisi yang ada di Kuala Tungkal yaitu Arakan Sahur, Takbiran, dan Hadrah Tradisi. Penelitian ini termasuk dalam jenis penelitian deskriptif kualitatif. Data pada penelitian ini berupa tradisi arakan sahur, takbiran dan hadrah tradisi. Berdasarkan hasil pembahasan masyarakat muslim Kuala Tungkal yang bersuka ria menyambut hari-hari besar Islam dan tanpa ada keraguan menunjukkan kepada khalayak untuk menjunjung tinggi kemelayuannya.</i></p>



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## 1. Introduction

Indonesia has a diverse culture and local wisdom. Language is closely related to local wisdom. The language activities of each ethnic group in Indonesia can present local wisdom. According to Edy (in Feka & Rafael, 2023) local wisdom means "wisdom in a national culture" of ethnic groups. In a broad sense, wisdom is not only cultural norms and values, but also all elements of ideas, including those with implications for health care, technology, and aesthetics.

In relation to culture, local wisdom as a knowledge tool is itself part of an abstract culture. Local wisdom is also a set of symbols. These symbols can mean good, positive, or bad, negative. Word choice itself is a strategy to build, create a good image of local knowledge that is not always interpreted positively (Ahimsa-Putra, 2019).

The term local wisdom is interpreted by the community as traditional knowledge, local knowledge, the heritage of ancestors who are then willing to take the trouble to understand it to obtain various local wisdoms found in their place. Local wisdom allows it to be relevant to human life in the present or the future (Warni, dkk., 2019; 2020; Afria, dkk., 2020;2021).

One of the local wisdoms is the traditions practiced by an ethnic group. As a country that has cultural diversity, there are many traditions carried out by people in the regions in Indonesia. For example, in the Kuala Tungkal area, West Tanjung

Jabung Regency, Jambi province. Kuala Tungkal is an area that is still attached to its traditions. Some of the traditions in Kuala Tungkal include the *Arakan Sahur* Tradition, *Takbiran*, and *Hadrah* Tradition. *Arakan Sahur* is a tradition that is carried out every year during the month of Ramadan, every Sunday night. While *Takbiran* is done on the eve of Hari Raya. *Takbiran* is usually done twice a year, on Eid al-Fitr and Eid al-Adha. The *Arakan Sahur* and *Takbiran* traditions are different from other regions. The *Hadrah* tradition is also performed once a year on every 1<sup>st</sup> Muharram.

This research aims to describe local wisdom in traditions in Kuala Tungkal, namely *Arakan Sahur*, *Takbiran*, and *Hadrah* Tradition. Research related to local wisdom has previously been conducted by Feka & Rafael (2023) entitled "Local Wisdom Values in the Discourse of Customary Ritual 'Helas Keta' Ethnic Atoni Pah Meto: An Ethnolinguistic Study." This study aims to reveal the values of local wisdom in the discourse of Atoni Pah Meto ethnic customary rituals on Timor Island, East Nusa Tenggara, from an ethnolinguistic perspective. Furthermore, Hariandi, et al (2023) examined the Moral Values Contained in the *Arakan Sahur* Tradition in Tanjung Jabung Barat Regency. The other studies about ethnolinguistic can see in Ananda, dkk (2025), Putri, dkk (2024), Firliyana, dkk (2023).

This research is different from previous studies. Although the research topic is local wisdom, the

researchers took different objects, namely the *Arakan Sahur*, *Takbiran*, and *Hadrah* traditions carried out by the community in Kuala Tungkal every year.

## 2. Theory Language

Kridalaksana (in Pramesti, 2021) suggests that language is an arbitrary system of sound symbols, which is always used by a certain group of people to relate, cooperate, and establish one's identity. Language serves to convey thoughts that are considered narrow by society. Furthermore, language is used by the community to exchange thoughts and ideas and convey the message conveyed.

Language is closely related to the socio-cultural life of the community. Therefore, language as a means of communication for ethnic communities is closely related to their culture. Ermanto and Emidar (2021) state that language is closely related to culture. Language is an element of culture.

Language is the main tool that culture uses to channel beliefs, norms, and values. Language is a tool for other people and also as a tool for thinking. Therefore, language functions as a mechanism to communicate as well as a guide to perceive social reality. Language channels, influences perception, and helps to shape thoughts (Porter & Samovir in Ermanto & Ermidar, 2021: 17).

## Culture

Etymologically, culture comes from Sanskrit, namely *buddayah* which is the plural form of *buddhi*, which means budi, reason, intellect, or mind. Culture can be interpreted as things related to the human mind (Diandra, 2021: 56). This is in line with the opinion (Riley, 2007: 36) that culture is the knowledge that community members need so that they can participate competently in various life situations and activities.

Humans are always attached to culture. Culture regulates how to interact smoothly so that the message to be conveyed can be understood and received without changing the meaning and intent of the message.

## Ethnolinguistic

Etymologically, ethnolinguistics comes from the words *ethnology* and *linguistics*, ethnolinguistics from the merger of the *ethnologist* or *cultural anthropologist* approach with the *linguistic* approach. Ethnolinguistics can be classified into two, namely, (1) *linguistic studies* that contribute to *ethnologists* and (2) *ethnological studies* that contribute to *linguistics*. The study of the linguistic problems of a society is a cultural phenomenon that can be used as an understanding of a culture (Ahimsahputra in Sugianto, 2017: 3). So, ethnolinguistics is a science that studies linguistics (language) and culture.

Ethnolinguistics is a part of science that was originally closely related to anthropology. The object of research is a list of words, a

description of the characteristics, and a description of the grammar and local languages (Kridalaksana in Laili, 2020: 7).

### Local Wisdom

Geertz (2002;19) etymologically, wisdom is a person's ability to use his mind to authenticate an event, object or situation. Local, on the other hand, indicates the interaction space where the event or situation occurs. So, local wisdom is substantially the norms and values that apply in a society that becomes a reference and is believed to be true in everyday actions and behavior (Hafid et al. in Feka & Rafael, 2023).

### 3. Method

This research is included in the type of qualitative descriptive research. Qualitative descriptive research presents data in the form of words and not numbers. Badgan and Taylor (in Pramesti, 2021) suggest that qualitative methods used in the research activity stage create descriptive data consisting of written or spoken words from humans and observable activities.

The data in this study are in the form of the tradition of arakan sahur, takbiran and hadrah traditions. While the data source is in the form of community speech about the tradition of sahur march, takbiran and hadrah tradition.

Data collection techniques are in the form of interviews, listening and recording using instruments such as recording devices, books, and pens. As for the

analysis techniques used, namely (1) transcription of data from the results of interviews; (2) collecting information about the tradition of sahur march, takbiran and hadrah traditions; (3) describing the cultural meaning of the tradition of sahur march, takbiran and hadrah traditions.

### 4. Result and Discussion

#### The *arakan sahur* tradition

The *arakan sahur* tradition is a tradition carried out in Kuala Tungkal, Tanjung Jabung Barat Regency every year during the fasting month or the month of Ramadan. This tradition is carried out on every Saturday night or on Sunday night in the month of Ramadan which has existed since the 1990s. At first this tradition functioned to wake people up at dawn. However, over time the sahur march became an annual festival that is synonymous with Kuala Tungkal.

The tradition of *arakan sahur* is always awaited by the public every year. This is because it has become a cultural icon in Kuala Tungkal. Arakan sahur looks like a parade festival. In addition, the *sahur* parade is also contested. Participants of this tradition include young people or teenagers in Kuala Tungkal.

Teenagers who participate in the *sahur* parade tradition are teenagers who are members of the mosque youth group or studio. Participants perform a variety of mesmerizing performances and attractions at the performance

parade or exhibition. Participants play melodies from various musical instruments that are prepared and display attractions from trinkets, miniatures that they carry (usually called *maket*). More than five youth groups participated in this araka sahur tradition.

Preparations to become a participant in the *arakan sahur* tradition are usually carried out one to two months before the arrival of the month of Ramadan. Preparations need to be done as well as possible, because it requires cohesiveness and cohesiveness, then make a plan so that it can display something interesting. The teenagers who will be the participants make it as creative and as good as possible, because there are several assessments.

After finishing *tarawih* prayers on Sunday nights in Ramadan, people gather on the side of the road to watch the tradition of the *arakan sahur*. The starting point is from the Tanjung Jabung Barat Bupati house and ends there too. The *sahur arakan* tradition usually starts at 01.00 WIB until 03.00 WIB. However, people who want to witness it have been there since 23.00 WIB. In addition to the people who want to watch, there are many traders who sell various toys, food and drinks as well.

The tradition of the *arakan sahur* was directly opened by the Regent of Tanjung Jabung Barat who acted as the initiator. The procession of the sahur march tradition includes remarks and drum beats. Then, participants perform

attractions and musical performances. Then, it is continued by traveling around the village by carrying miniatures such as miniature mosques in very creatively decorated decorative carts or what is usually called *maket*.

Participants play the music, then there are times when they stop playing it. This is done repeatedly until the participants reach the final padattik or finish line. At certain points there are judges who will give an assessment to the participants of the sahur procession. However, the judges do not look like judges but like ordinary spectators so that the participants do not know at which point the judges are. This is so that the assessment is obtained fairly. Participants are required to be compact in playing attractions and music. In addition, participants wear similar clothing, namely traditional Malay clothing. The assessment is carried out many times because the tradition of arakan sahur is carried out every Sunday night. In other words, participants perform the same show several times and continue to be judged until the last day of the show. The announcement of the competition will be made during the Ied prayer on Eid al-Fitr.

**Figure 1**  
***Maket of Arakan Sahur***



Source:

<https://youtu.be/vbiygMYjG0g?si=92YV aBhdWn87af i>

**Figure 2**  
**Arakan Sahur attraction**



Source:

<https://youtu.be/vbiygMYjG0g?si=92YV aBhdWn87af i>

### **Takbiran Tradition**

The *takbiran* tradition is carried out more or less the same as the sahur march tradition. What distinguishes it is the time of its performance. The *takbiran* tradition is carried out on the eve of a Muslim holiday. Muslim holidays are celebrated twice a year, namely Eid al-Fitr and Eid al-Adha. Likewise, this *takbiran* tradition is carried out twice a year as well. The *takbiran* tradition is carried out on the eve of Eid.

The *takbiran* tradition is also contested like the sahur march tradition. The mockups brought by participants in the Eid al-Adha *takbiran* tradition are slightly different from the mockups during

the Eid *takbiran* tradition. The mockups during the Eid al-Fitr and Sahur marches are in the form of mosques that are decorated as creatively as possible. Meanwhile, for the *takbiran* tradition on Eid al-Adha, the mockups are in the form of things that are identical to Eid al-Adha. For example, mockups in the form of sacrificial animals are decorated creatively and beautifully as well.

### **Hadrah Tradition**

Based on the results of the interview, *hadrah* tradition has been present since ancient times even before the elders in Kuala Tungkal were born. *Hadrah* tradition is held every 1<sup>st</sup> Muharram, just like the tradition of *arakan sahur* and *takbiran*, this tradition is also contested with young participants or youth groups. Traditional *hadrah* is performed on stage. A group of teenagers play tambourine instruments and recite the Prophet's salawat accompanied by dances. Participants wear traditional Malay clothing. *Hadrah* tradition in Kuala Tungkal was first initiated by H. Darmasak and H. Samsidar.

The opening of the *hadrah* tradition was marked by the beating of *hadrah* by the regional secretary of Tanjung Jabung Barat. According to the secretary, the traditional *hadrah* festival is a form of Islamic and local art that has long existed in the community. "Hadrah is not only a means of entertainment, but also a form of Islamic propagation," he said.

### **Local Wisdom of Arakan Sahur, Takbiran, and Hadrah Traditions**

The majority of Kuala Tungkal residents are tribal Muslims. Therefore, the Muslim community rejoices to welcome Islamic holidays. An example is the tradition of *arakan sahur*, *takbiran*, and *hadrah* tradition. Other regions in Indonesia certainly have these traditions. However, the way they are carried out, the processions and the names are different. *Arakan sahur*, *takbiran*, and *hadrah* traditions have an intermediate function to enliven Islamic holidays in Kuala Tungkal.

The tradition of *arakan sahur* and *takbiran* uses many traditional to modern musical instruments. This reflects the people of Kuala Tungkal who still preserve traditional culture. However, it is still blended with modern musical instruments so that it becomes an extraordinary creation. Then, perform very creative attractions with Malay nuances. In addition, participants wore traditional Malay clothing that has cultural characteristics. By wearing Malay traditional clothes, teenagers have expressed and maintained their Malay cultural identity, as well as upholding their Malayness.

In *hadrah* tradition, participants play tambourine instruments. The tambourine reflects Islamic culture. Rebana is not just a musical instrument, but there are Islamic religious values in it. Malay and Islam have a close relationship. Thus the tambourine musical instrument played during

the *hadrah* tradition has a close relationship with the Malay tribe, especially the Malay tribe in Kuala Tungkal who held this tradition. Similar to the tradition of the *sahur* and *takbiran* procession, in this *hadrah* tradition the participants wear traditional Malay clothing as well.

Thus, local wisdom in Kuala Tungkal can be seen through how people in Kuala Tungkal still preserve the traditions of their ancestors. Traditions that are carried out regularly every year by showing a thick Malay culture. These traditions have also become an inherent characteristic of Kuala Tungkal. Every year people flock to Kuala Tungkal to witness its traditions, especially the *sahur* march. These traditions are typical of the Kuala Tungkal community in celebrating Muslim holidays.

### **5. Conclusion**

From the discussion above, it can be concluded that Kuala Tungkal has many traditions. Some of the many traditions that exist in Kuala Tungkal include, among others, the tradition of *arakan sahur*, *takbiran*, and *hadrah* tradition which is routinely carried out every year.

The local wisdom contained in these traditions includes the Muslim community of Kuala Tungkal who rejoice in welcoming Islamic holidays and without any hesitation show the public to uphold their nobility. The people in Kuala Tungkal show that this is who they

are, namely Malay people who are Muslims.

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