

THE COMMAND OF IDEOLOGY TRANSFORMATION FROM ANIMISM TO ISLAMIS: TRANSCRIPTION AND TRANSLATION OF PIAGAM KERINCI

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ABSTRACT

This study analyzes the manuscripts of Piagam Kerinci (Sultan Kerinci charter) and letter stored in the collection of National Library of the Republic of Indonesia. The purposes of this study are (1) to describe the contents of the charter and letters, (2) to explain the development of Islam in Kerinci as reflected on the content of the manuscript, and (3) to reveal the message contained in the manuscript. This study uses a philological approach through historical writing analysis. Several concepts and theories are used as a tool to analyze the historical phenomena studied. The data collected are the Piagam Kerinci manuscripts and letters (three manuscripts) with the code ML 396 D. The study found that the Kerinci Charter, both Charter A, B, and C contain orders to obey Allah and to embrace Islam. In addition, there is an order for the people of Kerinci to establish Islamic syarak (sharia) and leave unruly behaviors in Islam such as: cock fighting, stealing, alcohols, tree/stone worshipping (as of animistic beliefs and practices). The presence of orders in these manuscripts suggests that there was an ideological transformation from animist to Islam belief in the Kerinci community.

Keywords: Ideological Transformation, Animism, Islam, Kerinci Charter.

ABSTRAK

Penelitian ini berfokus pada teks naskah piagam dan surat Sultan Kerinci yang terdapat di Perpustakaan Nasional Republik Indonesia, dengan memaparkan suntingan teks. Tujuan penelitian ini adalah (1) mendeskripsikan isi piagam dan surat-surat sultan Kerinci, (2) menjelaskan perkembangan Islam di Kerinci sehingga perkembangan khazanah intelektual religius di sana dapat terlihat dengan jelas berdasarkan isi teks, dan (3) mengungkapkan pesan moral yang terdapat dalam teks. Penelitian ini menggunakan metode pendekatan filologi melalui penulisan sejarah analisis. Beberapa konsep dan teori digunakan sebagai alat untuk menganalisis t fenomena historis yang dikaji. Data yang dikumpulkan adalah manuskrip piagam dan surat-surat Kerinci yang tersimpan di perpustakaan Nasional Republik Indonesia sebanyak tiga lembar naskah dengan kode ML 396 D. Penelitian telah menunjukkan bahwa Piagam Kerinci, baik piagam A, B, dan C memuat perintah untuk taat kepada Allah dan untuk masuk ke dalam agama Islam. Selain itu terdapat juga perintah kepada masyarakat Kerinci untuk mendirikan syarak (syariah) agama Islam dan meninggalkan hal-hal yang dilarang dalam Islam seperti menyabung ayam, mencuri, minum minuman keras, menyembah pohon atau batu besar yang merupakan bentuk kepercayaan animisme. Adanya perintah dalam naskah menunjukkan adanya transformasi ideologi dari kepercayaan animisme kepada agama Islam pada masyarakat Kerinci.

Kata Kunci: *Transformasi Ideologi, Animisme, Islam, Piagam Kerinci*

INTRODUCTION

Kerinci is a district located on the western border of Jambi Province, adjacent to West Sumatra Province¹. The majority of the population of Kerinci is farmer. The residents of Kerinci Regency are a sub-Malay ethnic group from Jambi², who

¹ C. W. Watson, "Local Lineages in Kerinci, Sumatra," *Indonesia and the Malay World* 48, no. 142 (2020): 379–96, <https://doi.org/10.1080/13639811.2020.1801030>; M. Dien Madjid and Johan Wahyudi, "Local Resistance in Kerinci in the 20 Th Century : Depati Parbo and the People ' s Struggle Against the Power of the Dutch East Indies (A Study of Archives and Oral History)," *Tawarikh: International Journal for Historical Studies* 9, no. 2 (2018):137–50, <https://www.journals.mindamas.com/index.php/tawarikh/article/view/1011>.

² Mahli Zainuddin and Hilman Latief, "Preserving Ancestral Land and Ethnic Identification: Narratives of Kerinci Migrants in Malaysia," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 9, no. 2 (2021): 203–17, <https://doi.org/10.1017/trn.2020.15>.

position sharia or the Islamic religion in their customs. Mahli Zainuddin reported that the role of adat in Kerinci today is increasingly marginalized. This is due to conflicts among residents, community groups, and so on. The weakening of adat has other consequences, namely the weakening of the role of religion³.

Traced back few centuries ago, the development of Islam in Kerinci experienced its peak during the time of Haji Abdul Latif (early 17th century AD). He was a student of Sheikh `Abdur Rauf Singkil (d. 1105 H/1693 AD), who adhered to the Syattariyah Order and was of the Shafi'i school. In his preaching, Haji Abdul Latif taught Islam through religious teachings with the nuances of tarekat and fiqh, and also developed it through cultural arts activities, such as rebana (*sike*) remembrance, *marhabanan*, *qasidah*, and others.

In Zufan Rahman's research (1999) it is also mentioned that Haji Abdul Latif, besides teaching religious knowledge, also taught martial arts in the form of Pencak Silat. He taught Pencak Silat and other martial arts lessons to defend himself from enemies when preaching. In other words, such skills are not the goal of da'wah, but only a complement to da'wah. At that time, in Kerinci, magic power was developing, such as invulnerability, internal energy, buoyancy (immune from everything that harms the body), and others. In fact, it is said that no Kerinci people dared to leave Kerinci before equipping themselves with martial arts. To equip students in preaching, Haji Abdul Latif taught them various forms of martial arts⁴.

The da'wah carried out by Haji Abdul Latif turned out to have a great influence on the development of Islam in Kerinci. Haji Abdul Latif was not only active in developing da'wah strategies, but also paid attention to da'wah facilities and infra-

³ Mahli Zainuddin Tago, "Penguatan Adat dan Revitalisasi Dakwah Penelitian di Muara Lingkat, Kerinci-Jambi," *Afkaruna* 9, no. 2 (2013): 162–74, <https://doi.org/10.18196/aaijis.2013.0026.162-174>.

⁴ Zufan Rahman, "Kompetensi Pengadilan Agama Dan Penerapan Undang-Undang Nomor 7 Tahun 1989 Dan KHI Dalam Masyarakat Adat Bersendi Syara' (Kajian Terhadap Pelaksanaan Hukum Islam Masyarakat Kerinci)" (UIN Syarif Hidayatullah Jakarta, 1999).

structure. In this case, he encouraged the construction of mosques and surau. It can be said that he was a pioneer in promoting the development of da'wah facilities and infrastructure. Through this mosque and surau establishment, da'wah is growing in Kerinci. Once these efforts were successful, each *depati* area had a mosque, which was known in customary terms: "Pemuncak yang Satu [The One Peak]" meaning that the mosque was where the sharia law, legitimation and invalidation, halal and haram were discussed.

One of the methods that can be used to track the development of Islam in Kerinci Regency is by analyzing various religious texts found in Kerinci Regency. The existing manuscripts are the intellectual treasures of previous thinkers in revealing historical facts. One form of Kerinci manuscripts that is still stored in the National Library of Indonesia are charters and letters of Kerinci Sultan. These letters are authentic evidence of the development of Islam in Kerinci. Some of the historical figures described above are also mentioned in these manuscripts.

This study analyzes the manuscripts of Piagam Kerinci (Sultan Kerinci charter) and letter stored in the collection of National Library of the Republic of Indonesia. These manuscripts are described by exploring the text editing. Translating the manuscript was also part of the analysis, aiming at describing the underlying messages contained in the manuscripts.

The purposes of this study are (1) to describe the contents of the charter and letters which has not been studied by the previous studies, (2) to explain the development of Islam in Kerinci as reflected on the content of the manuscript, and (3) to reveal the message contained in the manuscript.

This study is categorized as textual research. The socio-cultural conditions that support literary works according to historical and sociological views do not receive special attention in the study. In accordance with the main problems above, the purpose of this study is to describe the contents of the charter and letters of the sultan of Kerinci; and obtain a general picture of the development of Islam in Kerinci so that the development of religious intellectual treasures in Kerinci can be seen clearly

based on the content of the text, and finally to examine the mandate contained in the text.

The primary data in this present study are the manuscripts of charter and letters of the Sultan of Kerinci as they contain philological data in the form of historical fact texts. Historical fact text is a written document that contains pragmatic elements, such as: the name of the author, the purpose of the text, the year or period of government when the text was written, and so on⁵.

Methodologically, this research employs a philological approach through historical writing analysis. A set of concepts and theories from other social sciences such as sociology, economics, philology, and so on are used as a tool to analyze the historical phenomena studied. Through the approach of several social sciences, historical writing is expected to be able to extrapolate various kinds of structural dimensions in addition to the processual dimensions. In reconstructing history, facts always occupy a central position.⁶

The data collected are the Kerinci charter and letters in the collection of the National Library of the Republic of Indonesia as many as three manuscripts with the code ML 396 D. The ML396D manuscript is related to the letters and charters given by the sultan of Kerinci to several *tumenggung*. Manuscripts consist of four bundles of manuscripts separated in four folders or cardboards. Manuscript ML396A contains texts relating to the laws enacted in Indrapura. These manuscripts were written on European paper with a size of 21 cm x 16 cm with a total of 132 pages. Meanwhile, the manuscript with the code ML396B only had two pages relating to the manuscript narrating King Zulkarnain in Jambi language. Furthermore, the manuscript with the code ML396C is a charter from the King of Jambi to several Tumenggung people.

⁵ Titik Pudjiastuti, "Sejarah Banten: Suntingan Dan Terjemahan Serta Tinjauan Aksara Dan Amanat" (Universitas Indonesia, 2000), 23.

⁶ Endang Rochmiatun, "Naskah-Naskah Piagam Palembang Dan Kaitannya Dengan Sosial Keagamaan," *Jurnal Lektur Keagamaan* 5, no. 1 (2007): 66.

Manuscripts were photographed or copied, then identified for some details such as: the owner of the manuscript, the place where the manuscript is stored and the codex number of the manuscript, the title of the manuscript, introductory section, the time of writing, the place of writing, the author's name, the reason for writing, the purpose of writing, the writer's hope, Acknowledgment to God Almighty, to the Prophet and others, concluding section of the text, the size of the text, the size of the manuscript, the content of the manuscript, the writing, the type of language and the variety of languages.

The manuscript being researched is a single manuscript. Thus, it is necessary to edit the text first, which is to correct minor errors and inconsistencies, the spelling is adjusted to the applicable provisions, word division, sentence division, and the use of capital letters are carried out. Corrections are made based on comparisons with similar and contemporary manuscripts. Corrections will be noted in a special place for easy comparison with manuscript reading and other possible interpretations by readers⁷.

The edited manuscript then analyzed the contents of the manuscript in certain sciences such as fiqh, Sufism, monotheism, politics, history, and philosophy. Thus, it can be found the contribution of thoughts contained in the manuscript in the form of a mandate that has intellectual treasures that are useful for the development of science.

RESULTS AND DISCUSSIONS

Islam versions that entered Kerinci

Before Islam entered Kerinci, the people of Kerinci were familiar with the teachings of spiritual realm of animism. This belief in sacred objects and places in the Kerinci community is known as the *palbegu*⁸ belief. The values of these teachings can

⁷ Sulatin Sutrisno, *Teori Filologi Dalam Metodologi Penelitian Filologi* (Yogyakarta: Lembaga Research dan Survey Institut Agama Islam Negeri Sunan Kalijaga, 1987), 34.

⁸ Mhd. Rasidin, *Adat Basendi Syarak Sebagai Fondasi Membangun Masyarakat Madani Di Kerinci* (Sungai Penuh: Pemda Kerinci, 2006), 57.

be seen in various manuscripts stored in the Kerinci community⁹, written using the incung script on buffalo horns, wood and bamboo. The writing tradition in Kerinci is thought to have started in early 14th century AD. This is based on Uli Kozok's study who found the oldest Malay manuscript in the world located in Kerinci, estimated to have been between 1305 AD and 1436 AD¹⁰. However, Kerinci manuscripts discussing about Islamic themes began to appear around the end of the 19th century AD¹¹.

The arrival of Islam to Kerinci brought major changes to the teachings that were once embraced by the people of Kerinci. The animistic teachings were exchanged with Islamic teachings based on the Qur'an and hadith. When and from which direction the entry of Islam into Kerinci is not known for certain. This is because Kerinci's geographical location is far inland and the archaeological evidence has not been carefully and accurately traced. Throughout the studies that have been carried out, there are several versions of the history Islam entrance into Kerinci region. Some views that the entry of Islam into Kerinci coincided

⁹ On the origin of Kerinci name, there have been some issues or opinions. Each opinion is based on natural facts and historical facts. The opinions are as follows. One, based on the fact that the area is surrounded by hills, mountains, jungles (including the wild fauna) therefore make it inaccessible, this area is Kurinci (Minangkabau – locked). Two, based on the past condition of this area that was both dry (on the higher level) and wet (on the lower level), it was made two words: *kehing* or *khing* (dry), and *caye* (wet). Combined together, it results the word *khingcaye* then Kuncai then Krinci. Three, the fact that it was found many inhabitants by the river called *Orang Kerinci* (by the river people). See: Iskandar Zakaria, *Tambo Sakti Alam Kerinci, Buku I* (Sungai Penuh: Unpublished, 1984), 14; Abd. Wahab Karimi, “Kedudukan Syari’at Islam dalam Adat Bersandi Syara’ di Kerinci” (IAIN Sultan Tjaha Jambi, 1984), 5; Ismail Thaliby, “Hukum Adat Tanah Di Kerinci Ditinjau Dari Sudut Hukum Islam” (IAIN Sunan Kali Jaga Yogyakarta, 1963), 5–6.

¹⁰ Uli Kozok, “A 14 Th Century Malay Manuscript from Kerinci,” *Archipel* 67, no. 1 (2004): 37–55.

¹¹ Mhd. Rasidin and Oga Satria, “The Writing Tradition Of Kerinci’s Scholar: Islamic Manuscript of K.H Muhammad Burkan Saleh’s (1912–2010) Legacy,” *Jurnal Lektur Keagamaan* 18, no. 2 (2020): 464.

with the entry of Islam into the archipelago, especially the island of Sumatra.

It is said that the 7th and 8th centuries AD, except for Indian and Chinese traders and Southeast Asia, Muslim traders from Arabia, Persia (Iran), and other Middle Eastern countries had used the Malacca Strait as a shipping route and international trade. This can be connected with Chinese reports which tell that during the reign of the second emperor of the T'ang Dynasty, namely T'ai Tsung, who ruled between 627-650 AD, the South China area was visited by four Arabs, Muslim preacher. They lived in Canton Yang Chow, and Chuang Chow respectively to spread the religion of Islam. Among the four preachers the most famous is Sa`ad ibn Abi Waqash, a companion of the Prophet, who founded the first mosque as Wai-Shin-Zi (Mosque of Commemoration to the Prophet).

The news of the 7th century AD was reinforced by news from the T'ang saga which tells of a community of Ta'shih people who intend to attack the Holing Kingdom, which was ruled by Queen Sima (674 AD). However, because of the tough reign of Queen Sima, the intentions of the Ta'shih people were not accomplished. Ta'shih, according to W.P. Groenveldt, is an Arab and it is estimated that the community exists on the west coast of Sumatra¹². This strengthens the notion that around the 7th/8th century AD there were contacts of Sumatran traders with Arabs and Persians. In addition, Islam has begun to enter the mainland of Sumatra Island, both west and east, around the 9th century AD, but its spread is still very limited. It was only around the 13th/14th century AD that the spread of Islam began to spread.

It is also stated in another news that the caliph Mu'awiyah ibn Abi Sufyan (661-680 AD) tried hard to control the pepper

¹² This Groenveldt's view is in line with Hamka's who asserts that Islam entered Indonesia in the 7th century AD (the first Hijri century), brought directly by Arab merchants. See: Hamka Hamka, *Sejarah Umat Islam* (Jakarta: Penerbit Bulan Bintang, n.d.), 189; Cf. Groenveldt, in Uka Tjandrasasmita, "Proses Islamisasi Dan Perkembangan Kesultanan Jambi Serta Upaya Mempertahankan Kedaulatannya," *Mimbar Agama Dan Budaya* 20, no. 2 (2003): 146-47.

trade, so that the supply of important trading materials did not depend on the Tang China. The ports of the Umayyad dynasty in the Persian Gulf had trade relations with East Minangkabau. Through the intermediary of the merchants and skippers from the Persian Gulf, Mu'awiyah sent a letter to the king of Sriwijaya/Jambi (Muara Sabak), Srimaharaja Lokitawarman, inviting him to convert to Islam and to make direct contact with Damascus. Mu'awiyah's politics was continued by his descendants, Sulaiman ibn Abdul Malik (715-717 AD). He ordered his navy in the Persian Gulf, consisting of 35 ships, to occupy Muara Sabak, in order to monopolize the pepper trade. Srimaharaja Lokitawarman's successor, Srimaharaja Srindraswarman converted to Islam in 718 AD¹³.

From the news above, it can be seen that since the 7th century AD, Jambi's trade contacts with the Arabs have been so extensive. Another interesting news is those from the 9th century AD whose content is directly related to Jambi. The Chinese news contained in the Pei-hu-lu book written in 875 AD told of fruits called *areca nuts* that were gathered by the Po'sse people of the land of Chan-pei. In this case, Uka Tjandrasasmita saw that the so-called Po'sse were none other than the Persians, who at that time were Muslim traders. The name Chan-pei is none other than Jambi. Meanwhile, what were called as areca nuts in Malay or Indonesian in other regional languages, for example in Sundanese, are called Jambe, which is very closely related to the title "Jambi." ¹⁴

From discussion above, it is suspected that Islam entered Kerinci only in the 13th/14th century AD, through the Batang Hari River riverside and Batang Merangin, which flew in the Kerinci Low plain. At that time, there was actually a close relationship between Kerinci and Jambi, between Kerinci and the western and northern areas (such as Lunang, Indrapura, and the Pagu River

¹³ Salmadani Salmadani and Duski Samad, *Adat Basandi Syarak: Nilai Dan Aplikasinya Menuju Kembali Ke Nagari Dan Surau* (Jakarta: PT Kartika Insan Lestari, 2003), 26.

¹⁴ Tjandrasasmita, "Proses Islamisasi Dan Perkembangan Kesultanan Jambi Serta Upaya Mempertahankan Kedaulatannya," 147.

(Muara Labuh)). Agricultural products and people's plantations flowed into the surrounding areas. Thus, it is suspected that Muslim traders who came from the Batang Hari watershed had contact with the Kerinci community.

However, there is another version of narrative which states that Islam in Kerinci came from Minangkabau around the 13th century AD brought by Siak (Shaykh) Lengih the title Malim (Mu'allim) Sabiyatullah (another version: Samiyatullah or also called Shaykh Samiluhalah), a family from Mr. Qadhi Padang Ganting, Tanah Datar. Siak Lengih was followed by several Siaks, such as Siak Rajo in Air Warm, Kemantan, Siak Ali in Koto Beringin, Semurup, Siak Sati in Koto Jelatang, Hiang, Siak Jelir in Siulak, Siak Beribut in Koto Merantih, Tarutung, and Siak Ji (Haji) in Lunang¹⁵. In researching the tombs of these preachers, Uka Tjandrasasmita found that the tombstones of Siak Lengih in the village of Pelalag Raya, Sungai Penuh District, and Siak Rajo in the Village of Air Hangat, District of Air Hangat Timur, were both made of stone with upright shapes reminiscent of Magelith Menhir tradition¹⁶.

While Siaks described the arrival of Islam are believed to come from Minangkabau, there is also another name for the spread of Islam in Kerinci, namely Mangku Agung. He is said to have come from Gresik, East Java. His tomb is considered sacred and is located on the hill in the village of Kemantan Darat, East Air Warmer District. From this name also emerges the hypothesis that the Islamic community in Kerinci already has a relationship with Islam on the island of Java. This relationship does not mean to describe that Islam in Kerinci entered through the Java Island route, but what is more dominant is that there was a presence of Islamic community in Kerinci since the 13th/14th century AD, although not many have had contact with the Islamic community in Java.

¹⁵ Rahman, "Kompetensi Pengadilan Agama dan Penerapan Undang-Undang Nomor 7 Tahun 1989 dan KHI dalam Masyarakat Adat Bersendi Syara' (Kajian terhadap Pelaksanaan Hukum Islam Masyarakat Kerinci)," 110.

¹⁶ Tjandrasasmita, "Proses Islamisasi dan Perkembangan Kesultanan Jambi serta Upaya Mempertahankan Kedaulatannya," 147.

From these various versions and stories about the entry of Islam into Kerinci, it is strongly suspected that Islam entered Kerinci through the two routes mentioned above. These two directions of the area around Kerinci indicated a good relationship with the natural community of Kerinci. Therefore, through trade routes with the two regions, Muslim traders had entered Kerinci from the two regions. It is just that Islamic missionaries who come from Minangkabau not only spread Islam while trading, but they have made Kerinci their permanent residence. From that, the names of Siak who developed Islam in Kerinci became very popular.

In the spread of Islam in Kerinci, the name Siak Lengih was a very popular name, because it was him who studied Putri (Saliro) Pinang Masak,¹⁷ the descendant of Pagaruyung. Putri Pinang Masak then married Datuk Paduka Berhala alias Ahmad Salim, a Muslim from Turkey who was stranded on the Island of Berhala, so he was known as Datuk Paduka Berhala. These two husbands and wives became the parents of Orang Kayo Hitam. Based on ancient Kerinci manuscripts, Putri Pinang Masak (Putri Unduk Pinang Masak), the mother of Orang Kayo Hitam is Dayang Berani's sister, the wife of Siak Lengih. After studying religion from Siak Lengih, he left Koto Pandan (where Siak Lengih lived) for Indrapura and continued to Jambi, in Jambi he was married to Datuk Paduka Berhala alias Ahmad Salim¹⁸.

¹⁷ In fact, there are various versions of Putri Pinang Masak. One of the stories identified that she was the sister of Perpatih Nan Sebatang, but because she had left his hometown for a long time, she no longer knew each other with her own siblings. Then, when they met Datuk Perpatih Nan Sebatang, there was a love relationship between the two, which led to marriage. After the wedding took place, Putri found a scar on her brother's head. At that time she began to realize and asked her husband about it. After being told in full, she knew that her husband was none other than her own brother. After both of them knew each other's real situation, Datu Perpatih then left Kerinci, and disappeared without his grave being known.

¹⁸ Iskandar Zakaria dkk., *Penelitian dan Pengkajian Naskah Konu Daerah Jambi* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1989), 24.

From the story above, it can be seen that around the 15th century AD during the reign of Datuk Paduka Berhala and his consort Putri Pinang Masak, a close relationship had been established between Kerinci and Jambi, and at that time Islam had developed in both areas. At that time, Kerinci was under the reign of the Depati Empat Delapan Helai Kain, a collective government by the Depatis. In running the government, Depatis adhere to religion (Islamic teachings) as the foundation of government. The Islamic teachings embodied in the Holy Qur'an and the Prophet's hadith were then applied in the form of customary law, known as the *Adat Basandi Syara', Syara' Basandi Kitabullah; Syara' mengato Adat mamakai*. It is the depatis who held this power who had further implemented religious law through adat in social life.

In the course of history, Islam entered Kerinci peacefully (tolerance). Therefore, throughout the process of Islamization, there has been acculturation, assimilation and transformation of Islamic teachings and traditions into the social and cultural life of the community. Thus, it is not surprising that later there had also been a harmonious journey between customs and Islamic teachings, between the two laws that run side by side in their society. Then there was also a close relationship between the two. It was said that this was what prompted an agreement between traditional leaders from the Jambi area, Datuk Perpatih Nan Sebatang and Minangkabau traditional leaders, and the Depati Four Eight Fabrics from Kerinci, to spark the motto: *Adat Basandi Syara', Syara' Basandi Kitabullah*.

The strong influence of Islamic teachings and traditions on customs in Kerinci, which gave rise to the motto above, according to Zufran Rahman, was caused by the following five factors:

First, Islam was brought by traders who were also preachers; they could get along closely with all walks of life. This would be different from if Islam entered with armed force, which resulted in a clash between the community and the bearers of the religion.

Second, Islam came to this area in an evolutionary way and could enter people's hearts peacefully, so that it did not encounter

obstacles from people's beliefs, including the Pelbegu belief, Hinduism and Buddhism, which have been embraced by the community.

Third, Islam respects the customs of the population as long as they do not conflict with the basic principles of Islamic teachings. From that, there was a mingling between the newly arrived religious law with customary law that had long been growing in society.

Fourth, some of the principles in the customs of the Kerinci community were in accordance with the principles of Islamic teachings, such as the principles of deliberation, justice, compassion and others.

Fifth, the da'wah carried out by the preachers and missionaries was conducted with wisdom, gentleness, persuasiveness, and motivation, so that it is sufficient to provide opportunities for the public to accept Islam on the basis of awareness¹⁹. Thus, when Islam entered Kerinci, there was never any news of any bloodshed, although the process towards its perfection took a long time.

The Manuscripts of Piagam Kerinci

1. Inventarizing the Charter and Letter manuscripts

The charter and letter manuscripts are found in various places, namely in Jakarta (7 manuscripts), Leiden (11 manuscripts), and London (one manuscript). Data regarding the distribution of this manuscript were obtained from various catalogs. In the National Library of Indonesia, all manuscripts related to the Kerinci Charter Manuscript are compiled in a collection of manuscripts coded ML 396.

¹⁹ Rahman, "Kompetensi Pengadilan Agama dan Penerapan Undang-Undang Nomor 7 Tahun 1989 dan KHI dalam Masyarakat Adat Bersendi Syara' (Kajian terhadap Pelaksanaan Hukum Islam Masyarakat Kerinci)," 110.

2. Physical description of the manuscripts

Of these seven manuscripts, only three were examined by the authors, namely Charter A, Charter B, and Charter C. These manuscripts can be examined for their physical existence, both scripts and micro-films. This manuscript with code number ML 396 D is stored in the National Library of the Republic of Indonesia, Jakarta. This manuscript contains four Malay texts with Jawi script. The details about each manuscript is described below.

a. Charter A manuscript

This Kerinci charter manuscript measures 34 cm x 22 cm with a text size of 5 mm x 3 mm. The number of pages on one sheet consisting of 31 lines of text. The manuscript is written in black ink. This manuscript uses a paper base in the form of yellowish folio paper.

Some of the pages are perforated and laminated. All sheets are placed in a thick folder and laminated. The text on the first page is written in nice and neat writing using tzulusi script. The text of the script is quite clear written using the Kerinci Malay language with Jawi letters. All writings are in black ink except for the stamp at the beginning of the text. The stamp uses a bluish ink.

Information regarding the year and name of the author of this manuscript is not contained in this manuscript. This manuscript does not have a watermark (paper stamp) and colophon. But this manuscript provides information about the title by looking at the content of the text. This one-page manuscript does not have Kuras, guideline, illumination, manuscript cover, binding, name of manuscript author, and manuscript date.

b. Charter B manuscript

The manuscript of the Kerinci B charter is stored in the National Library of the Republic of Indonesia, written using black ink including the stamp or stamp on the letterhead. The base of the manuscript used is paper. Physically, the paper is in good condition and clean, there are no scribbles, the paper is

yellowish in color. On some pages, there are holes on the edges of the paper that do not interfere with the continuity of reading.

Manuscript B consists of 9 lines with Tsulusi script. Each line consists of 48 letters in the Jawi script in Malay, except in the first line there are only 57 letters. The size of the manuscript is 21 X 11.5 cm, while the size of the text is 14.5 X 7.5 cm.

The text of this script B is clear and neat, using Malay with short vowel punctuation and double vowels, without long vowel punctuation. On the third, fifth and sixth lines there are dots indicating that this manuscript is unreadable.

c. Charter C manuscript

This Kerinci charter manuscript measures 34 cm x 22 cm with a text size of 5 mm x 3 mm. The number of pages on one sheet is 23 lines. The text is written in black ink.

This manuscript uses a paper base in the form of yellowish folio paper. The edges of the pages are perforated and laminated. All paper is placed in a thick folder and laminated. The text is written in good and neat writing using *tzulusi khat* and using the Kerinci Malay language with Jawi letters. The entire writing uses black ink including the stamp at the beginning of the text.

Information regarding the year and name of the copyist of this manuscript is not found in the manuscript. This manuscript does not have a watermark (paper stamp) and colophon. But this manuscript provides information about the title by looking at the content of the text.

This one-page manuscript does not have Kuras, guideline, illumination, manuscript cover, manuscript binding, manuscript author, and manuscript date. The 10th to 13th rows are only filled with dots. In the last line, there is a sentence that is crossed out and replaced with another sentence.

The text of Piagam Kerinci (translation and transcription)

The following transliteration is the conversion of the Kerinci charter text from Malay to Indonesian. From texts written in Jawi script to Latin script.

The transliteration of the Kerinci charter below is in a parallel version, namely critical transliteration. Critical transliteration is a careful copying letter by letter, sign by sign, as far as possible reflecting every feature or specialty of the original text. Critical transliteration relies heavily on the author's knowledge during his education and training in the religious text research of the Ministry of Religion of the Republic of Indonesia during November 2007.

In translating the language, the author uses transliteration guidelines issued by the Religious Research and Development Agency and Religious Education and Training Ministry of the Republic of Indonesia in the Guidelines for Writing and Pentas-hihan Religious Books.

1. Text transcription

a. Charter A texts

“Alhamdulillah Rabbil Alamin wal’aqibatu lilmuttaqin..... al-Zhalimina wal Aqibatu was salam ala sayyidina Muhammad wa ala alihi wa shahbihi ajmain serta diiringi dengan dari niat ikhlas yaitu dari pada pangeran Sukarta Barang disampaikan Rabil ‘ars azim. Apalah kiranya kepada wa jah yang karim dan qalbu salim yaitu kiyai depati senggaran Agung dan depati empat dan depati tujuh dan depati..... serta sanpainya depati yang ada di dalam Kerinci hafiza ta’ala.... Dunia wal akhirat amin ya rabbal alamin al-ba’du kemudian dari pada itu.....depati sembilan negeri denda depati suta negara dan mangku depati..... inilah cap dari pada pangeran sura Negara adalah termaktub dalamnya pesan pangeran kepada kamu sekalian pada depati pangeran minta kembangkan kepada kamu sekalian syara’ rasulullah salallahu alihi wasallam mufakatlah kamu dengan sekalian muallim yang ada dalam alam Kerinci mendirikan agama Rasulullahu shallallahu alihi wasalam dan sebulih²nya buangkan oleh kamu barang yang munkar dan mengarab banyak dengan gendang dan seruan Allah ta’ala dan rasulnya karena dunia ini sangatlah akhir. adalah janji hadist rasulullah yang tak bisa imam mahdi lagi delapan tahun talhirnya adalah umur dunia tidaklah akan berapa lagi sebaik²nya kamu dirikan agama yang sebenarnya di dalam alam Kerinci itu lagi berdiri agama.... Dan para menteri dan

segala alim mufakatlah mendirikan agama..... demikian titah pangeran sukarta nenggara habai2 jangan dilalui seperti titahnya yang di dalam surat serta cap ini tammatil kalam bilkhair wassalam 25 syahr jumdil akhir hari selasa.”

b. Charter B text

“Ini surat cap piaggam dari pada pangeran tumenggung yang di teguhkan kepada depati senggaran agung duka baraja akan perihal piagam sekepal tanahnya seraguk airnya seikur ikannya sawa lada sanyelirnya sungai semerah senamterinya.....sa itamarah seputih sininya sepanyung sulanya sepaji yang sekalamsungkan muara Kerinci kedadahnya sungkan bukit angka maniq....mudiqini hingga tanjung dalam berbatas dengan depati pengasi menaguhkan agama segala islam mengeraskan agama iman dan taat segala suruh surat kepada hari senen empat hari buloan haji tiulah suruhnya.”

c. Charter C text

“Bahwa ini surat serta jab dari bawah dewi pangeran ratu Negara dijunjungkan kepada depati segaran agung kepada depati empat dan depati selapan helai kain hendaklah dibaca kepada tanah senggaran agung jikalau lagi ingat kepada raja di tanah kedipan barang kamu ketahuikan hal paduka ihan pengeran tamenggung mangku Negara telah kembalilah kerahmatullah min dar al-fana ila dar al-baqa’ inna lillhi wainna ilaihi rajiun kepada dua hari bulan rabiul akhir pada hari selasa selasa pada waktu subuh pada hijrah nabi sallallahu alaihi wasallam seribu seratus sembilan belas pada tahun jumadil awal adanya. Maka sekarang ini ialah akan ganti paduka baginda sekarang ini tetaplah sekarang seperti segala kembali..... serta nan mendirikan sara’..... allah alaihi wassalam..... adanya.....dan Tiada beraja kepada aku tanda yang sekata jikalau ada seorang depati 2 mendirikan seperti tuah batu, tapuk tari, sabung, curi, minum makan tuaq dan arak Dinah rani, menyembah batang batu segala berhala dan mengarak junazah dengan gendang serunai dan bedil dan sebagainya dari pada larangan Syara’ Allah jangan kamu kerjakan, barang siapa tiada mau mengikuti syarak melainkan

dihukumkan oleh depati adanya depati tiada mau mengikuti seperti titah duli pangeran yang tersebut di dalam cap ini melainkan didenda oleh pangeran dengan denda pahat—habaya2 jangan dilalui sekalian titah pangeran yang tersebut dari pada surat ini serta cap ini adanya oleh wakil pangeran yang membawa cap ini tuan sayyidina abdul mukmin yang memegangkan wakil pangeran dan barang yang diperintahkan syarak itu adanya tammatil kalam”.

2. Stamps and headers

The three manuscripts studied have a stamp at the beginning of each letter or the top of the manuscript. Each stamp or stamp has a different shape, particularly in the form of decoration. The similarities of the variations of the stamp are found in manuscripts A, B, and C in terms of the shape of the outer decoration and the inner circle.

a. Stamp in Charter A manuscript

The stamp is in the form of a circle decorated with eight corners of the leaf tips on the outside. On the inside, there are three circular lines. Between the lines of circles one and two, there are lines made in the form of a triangle. Between the second and third lines, there is Arabic script written in a circle. On the inner circle, there is an ornament in the form of a human face consisting of two eyes, one nose and smiling lips.



Source: Personal archive of Mhd. Rasidin

Figure 1.

Stamp in Charter A manuscript

b. Stamp in Charter B manuscript

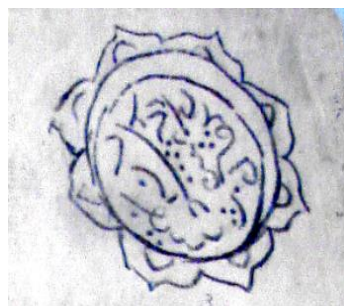
The stamp of charter B is made in the same shape as charter A. On the inside, there are three circular lines that are getting smaller and smaller. Between the first and second circles from the outside, there is Arabic writing that reads the sentence *tahlil*, pronouncing *Lailaha Illallah*. Between the second and third lines inside, there are also Arabic letters that read *Prince Suta Negara*. The inner circle has the same shape as the charter stamp A, in the shape of a human face.



Source: Authors' personal archive

Figure 2.

Stamp in Charter B manuscript



Source: Authors' personal archive

Figure 3.

Stamp in Charter C manuscript

c. Stamp in Charter C manuscript

The charter stamp in charter C has the same shape as charters A and B. It is decorated with eight leaf corners. In the corner of the leaf, there is a line similar to the outline of the outer line. While on the inside, there are only two circle lines. The outer circle is written with a good circle, while the inner line partially merges with the outer row. Looked into the combination of these two circular shapes, there is a shape of a crescent moon. In the middle of the inner circle, there are decorations such as Malay Arabic writings that are difficult to read.

3. The writing of Arabic letters and language

This manuscript is written in Jawi or Malay Arabic script. The language used is Malay, but in some parts of the charter, there is also Arabic. The use of Arabic in this charter shows that

the author of this manuscript does not have deep knowledge in writing Arabic, because in some writings there are many errors in the Arabic script.

The Commandment of Ideology Transformation in Piagam Kerinci

The charter in this manuscript is an inscription written by a king or royal apparatus to a Tumenggung or Sultan which is an order to be carried out by the holder of the charter. Usually, the charter or decree of the king is written to a Sultan or Tumenggung or Adipati (in Kerinci language called Depati).

Depati, originating from Javanese language ‘Adipati’ meaning a position in a governmental structure. Depati has power to make decision, to rule and charge cases in adat house. His decision is absolute that nobody could contest. Depati practiced and rules the law in country. Due to this big responsibility, Depati really needs to perform his responsibility with extra caution, so that:

*“Jangan terjadi dalam negeri
padi pulut sama setangkai
padi anak Kayu Aro
yang kusut tidak selesai
ujung pangkal tidak bersua.*

It means that Depati should be able to solve problems and resolve issues. Depati should be faithful and fair, as well as wise.

The content of each charter is as follows.

1. Charter A manuscript

This manuscript comes from Prince Sukarta Negara—as contained in lines 3 and 21 of the text of this manuscript—which was submitted to Kyai Depati Senggaran Agung²⁰, Depati Empat, Depati Tujuh, and all depatis in Kerinci—as contained on lines 4, 5, and 6 of this charter text.

²⁰*Depati Senggaran Agung* is a customary holder or leader in the Depati group in Dusun Senggaran Agung. This Depati has full authority to regulate the people who are under its control.

This manuscript has six main commandments:

- a. Command to develop Rasulullah syarak

This command is contained in the eleventh line saying “to all of you Depati, the King command to develop among you the syara²¹ of Rasulullah salallahu alaihi wasallam²²”

- b. Command to Muallim in Kerinci to establish the religion of the Prophet PBUH.

The command to establish the religion of the Prophet is found on line 22 of this charter text with the phrase "Consult with all the Muallims in Kerinci to establish the religion of the Prophet Salallahu Alaihi Wasallam".

This second command is very different from the second command. The first command is to follow the syarak (teaching) of the Prophet, while the second commandment is to follow the religion.

- a. Command to stay away from unruly goods
- b. Command to extensively pray to Allah
- c. Command to uphold the true religion
- d. Command for Mu'alim and Ministers in Kerinci to establish Islam.

²¹ Syarak in terms of fiqh is *khitabullah muta'alliq bi af'ali al-mukallaf* (words of God related to the deeds of mukallaf). Some people interpret syarak as rules ordained by Allah. In the sense that the rules of sharia are identical to the law. So there is the term sharia faculty or faculty related to Islamic law. Judging from the language editor in the text above, the syarak in question are teachings.

²²A prophet is a person who receives revelation from God and has an obligation to convey it to his people. In general, what is meant by Apostles here are all the Apostles sent by Allah SWT. But with the word "sallallahu alaihi wasallam" then what is meant by the Messenger of Allah in this letter is the Prophet Muhammad, because the word is historically sociologically semantic only for the Prophet Muhammad. The Prophet who is believed to be the bearer of the Last Message.

2. Charter B manuscript

This second letter or Charter B is an order from Prince Tumenggung—as contained in the first line—to the Depati Sanggaran Agung Suka Beraja—as stated in the second line.

The manuscript, which was written on Monday in the month of Zulhijjah – as contained in the ninth line – has three main commands.

a. Commands to strengthen Islam

The command is contained in the seventh and eighth lines with the phrase “strengthening Islam”. Usually the strengthening occurs when something is firstly tied. Judging from the editorial of this letter, the researcher found that this letter was written after Islam had developed in Kerinci. As such, the *depati* received the task to strengthen the presence of Islam in their territory.

b. Commands to strengthen Faith

This commandment is conveyed on the eighth line of this charter. In terms of the vocabulary used, there is a difference in the first commandment of the charter giver using the word "confirm" while in the second command the word "harden". “Harden” is usually used to describe something solid. The harder an object, the denser it is, like a rock. Meanwhile, the nature of hard objects is that they can be cracked or broken. Thus, what is meant by "hardening faith" in the charter above means that faith need to be strengthened, to not getting cracked nor easily broken. The commandment to obey God's commands is found on the ninth line of this charter.

3. Charter C Manuscript

Charter C originates from Dewi Pangeran Ratu Negara—as contained in line 1— given to Depati Senggaran Agung, Depati Empat, Depati Selapan Helai Kain – as stated in lines 2 and 3.

This script has four main commands

- a. To establish Allah's syarak.
- b. To stay away from things that are forbidden by Islam such as fighting (cock), stealing, drinking wine and wine,
- c. To not worship the stone sticks/trees
- d. To not carry corpses with a chrysanthemum drum.

This command is found on lines 13 to 17 in this charter. From the editorial language, the author assumes that before Islam came and when Islam was first in Kerinci, the Kerinci people still practiced cockfighting events, drank palm wine and alcohol.

Ideologically, the people of Kerinci at that time still worshiped big trees, stones and idols. This kind of belief in theology is called animistic belief. The presence of Islam through the Queen of the State's order above so that these animistic thoughts and practices turn into an Islamic tradition that only worships Allah.

Another tradition such as *kenduri sko* is still maintained because it is considered to be in line with Islamic teaching²³. Upon the expansion of Kerinci Regency to Sungai Penuh²⁴, *kenduri sko* becomes a tourism icon annually in the event called Festival Kenduri Sko²⁵.

c. Fines for those who do not follow the above instructions
For those who do not follow this order will be fined by hundred as stated in line 23 of this manuscript.

²³ Asvic Helida et al., "The Ethnography of Kerinci," *KOMUNITAS: International Journal of Indonesian Society and Culture* 7, no. 2 (2015): 283–96, <https://doi.org/10.15294/komunitas.v7i2.4837>.

²⁴ K A Bettinger, "The Secret Valley Divided: Administrative Proliferation In Kerinci Valley, Jambi Province, Sumatra, Indonesia," *Journal of Rural Indonesia [JORI]* 1, no. 1 (2013): 68–86, <http://ejournal.skpm.ipb.ac.id/index.php/ruralindonesia/article/view/6>.

²⁵ Mufdil Tuhri and Deki Syaputra ZE, "Articulation of Indigenous Traditions in Tourism: A Case Study of Kenduri Sko in Kerinci, Jambi," *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 2 (December 31, 2020): 218–30, https://doi.org/10.30983/islam_realitas.v6i2.3251.

CONCLUSION

The Kerinci Charter (Piagam Kerinci), both charter A, charter B, and charter C contain orders to obey Allah and embrace Islam. In Charter A, people are ordered to follow the Prophet and establish a religion, which in this text can be understood as a message of da'wah to invite entry into Islam. The text of charter B commands the people to strengthen the position of their Islamness. They do not only affirm, but also strengthen the faith that they affirm. When faith is getting stronger, one will not be easily shaken by any temptation. Meanwhile, charter C explains that the Kerinci people are ordered to establish Islamic syarak (sharia) and leave things that are prohibited in Islam such as: cockfighting, stealing, drinking liquor, worshiping trees or large stones (which are forms of animistic beliefs). With the instructions in these texts, there is an ideological transformation from animist beliefs to Islam in the Kerinci community.

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