

## Kenduri sko tradition in the community adat depati rencong telang pulau sangkar kerinci reGENCY.

Liza Azoni<sup>1</sup>, Indrayuda<sup>2</sup>

<sup>1</sup> Art and Culture, Universitas Negeri Padang, Indonesia

Email: [lizaazoni588@gmail.com](mailto:lizaazoni588@gmail.com)



Langgam Journal is licensed under a [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by-nc/4.0/).

**Abstract.** *This study aims to investigate how the indigenous people of Depati Rencong Telang Pulau Sangkar at Kerinci Regency conduct the Kenduri Sko Tradition. The Kenduri Sko tradition is a traditional ceremony that was carried out 1 (one) time in 1-5 years in the indigenous people of Rencong Telang Pulau Sangkar. The Kenduri Sko ceremony is used for the Depati Ninik Mamak coronation ceremony, the purification of heirloom objects, and the kenduri after harvest (kenduri Tuai). This study is qualitative research and was conducted in Pulau Sangkar Village Batang Merangin Subdistrict Kerinci Regency, using the interview method. For some respondents, data gathering methods include observation, interviewing, and documentation. The following are the study's hypotheses: (1) the practice of applying the Kenduri Sko tradition is customary; (2) the implementation process of kenduri sko. 3) the Kenduri Sko Tradition contains sacred values. The results of this study describe how the Kenduri Sko Tradition is implemented, specifically a traditional ceremony for the inauguration or coronation of the Depati Ninik Mamak and Hulubalang. This is followed by complementary events such as cooking together, eating together, single organ, singing, and dancing. Finally, at the culminating event, the last night closed with a performance of Tauh Ritual Dance. An ancestral dance known as the Tauh Ritual Dance is still practiced and performed at the Kenduri Sko ceremony until this day. And the author also describes the values contained in the Kenduri Sko Tradition in the indigenous people of Depati Rencong Telang Pulau Sangkar.*

**Keywords:** *tradition, kenduri sko*

### **INTRODUCTION:** [bold, 12 size, Time New Roman font]

Tradition is a practice that is repeated in the same way, whether it be a custom or an action. It demonstrates the person's approval of the deed. Tradition can also be defined as a practice or custom that has been upheld by the supporting community for many years, dating back to the ancestors, and has been perpetuated to the present day. Tradition, according to K. Coomans (1987: 73), is a description of people's actions or attitudes over a very long period of time that have been passed down through generations beginning with the ancestors.

Tradition is the same as traditions in the anthropological definition, namely the magical-religious customs of an indigenous people's life that incorporate values into a system or regulation that has been steady and covers all conceptions of the cultural system of a culture to regulate social actions. Whereas in the dictionary of sociology, tradition is defined as customs and beliefs that can be maintained for generations.

There are several ethnic groups, cultures, dialects, and customs in Indonesia. The Kenduri Sko Tradition in Pulau Sangkar Village, Kerinci Regency, is one of the many cultures, traditions, and customs that are still practiced, believed in, developed, and conserved by the supporting community in Kerinci region.

The Kerinci community, which is the sole one in the city, celebrates Kenduri Sko, a traditional ceremony, as a major occasion. The Kerinci community, particularly the indigenous people of Depati Rencong Telang Pulau Sangkar, continue to organize and maintain this long-standing Kenduri Sko ritual,

which has been passed down through generations. The three purposes of the Kenduri Sko ceremony are: (1) the coronation of the Depati, Ninik Mamak, and Hulubalang; (2) the cleansing of heirloom items; and (3) the Kenduri tuai, or harvest feast. The Kenduri sko procession lasts for three days. It starts with a sacred event, a traditional event, is followed by supplementary events like entertainment dance performances, single organ, and is concluded with the Tauh Ritual Dance, which is performed from precisely 12 o'clock at night until 4 o'clock in the morning.

In the Depati Rencong Telang Pulau Sangkar, Kerinci Regency indigenous community, Kenduri Sko serves as one of the platforms through which the community may appreciate Allah SWT and show reverence for the leluhur. Given the context of religion, the existence of Kenduri Sko indicates that it primarily functions as a tool or piece of equipment for ritualistic performance (rite). according to Y. Sumandiyo Hadi (2007:98), ritual is a type of ceremonial that is connected to many beliefs or religions and is distinguished by a unique quality that inspires awe in the sense that it is a sacred or sacred experience.

The indigenous population of Depati Rencong Telang Pulau Sangkar places a high value on the Kenduri Sko Tradition process because they see it as an integral aspect of existence with spiritual qualities.

According to the definition given above, it is crucial to study the Kenduri Sko Tradition in order to understand how its values are implemented and how the tradition itself is practiced.

## **METHOD**

Research on the Kenduri Sko Tradition in the Indigenous People of Depati Rencong Telang Pulau Sangkar, Kerinci Regency, the author uses a qualitative type of research. Qualitative research that produces descriptive data in the form of words, sentences or verbally from people and observed behaviors. As stated by Moleong, (1994:3), in the journal Ria Ervina 2018, these words, sentences or images, want to describe things related to the state or status of phenomena in the form of written words of people and observed behaviors.

Data collection techniques used in this study are observation, interview and documentation. To make participatory observations, it is required that a researcher must participate in activities or activities of the subject that are in accordance with the theme or focus of the problem to which he wants to find the answer. Sudarwan Danim (2001:121) qualitative research is in the field, researchers mostly deal with social phenomena or symptoms. The phenomenon needs to be approached by researchers by being directly involved in the situation, it is not enough just to ask others for help or to hear the narrative remotely. Observations were made before the implementation of the Kenduri Sko tradition ceremony in Pulau Sangkar Village, Kerinci Regency, until the traditional ceremony was completed.

This research interview was conducted repeatedly with traditional leaders and Depati Ninik Mamak as well as local people who had the ability to explain the Kenduri Sko tradition. The documentation taken is a data storage technique, an event or event in the form of photos and videos to be viewed and re-examined so that the research is more actual and objective. The documentation method is carried out by collecting relevant written data sources directly or indirectly from books, personal records, journals, theses and papers.

## **RESULTS AND DISCUSSION**

### **Result**

The Kerinci tribe is one of the oldest tribes in the archipelago, Kerinci is nicknamed the Sekepal Tanah Surga, because Kerinci is located in an area located on the plateau of the peak of the Andalas (bukit barisan), which stretches along the western cluster of Sumatra Island. The landscape consists of a multi-layered hilly area with a solid kerinci mountain peak standing at a height of 3,805 meters above sea level, it seems to be watching and protecting the Kerinci Natural Magic Earth from any disturbances. Its beautiful natural conditions with beautiful natural panoramas, where the life of various rare flora and fauna inspired a poet from nature Kerinci Ghazali Burhan to liken Kerinci to "*a piece of land from heaven that was dumped to earth*".

Likewise, the natural Pulau Sangkar Village is so beautifully decorated with verdant hills, vast rice fields and rushing and clear rivers that make the soul and heart feel peaceful and comfortable around it. Pulau Sangkar Village is also the oldest village in Kerinci Regency so it is nicknamed the Land of Pamuncak Tuo, because the village of Pulau Sangkar is the land or territory of Depati Rencong Telang which is Pamuncak Tuo / Pamuncak Asal. The land of Depati Rencong Telang is centered in the Village of Pulau Sangkar and the Land of Depati Rencong Telang in custom is called the "*Tanah pamuncak nan tigo kaum*",

Pamuncak Tuo is the Village of Pulau Sangkar, Pamuncak Tengah is Tanjung Kaseri, and Pamuncak Bungsu is Koto Tapus.

The traditional government of Pulau Sangkar Village is called Tanah Ulayat Depati Rencong Telang Pulau sangkar led by a Depati whose title is Depati Tago which at this time the title rests on the shoulders of Mr. Rustam SB, Rauf. Under the leadership of Mr. Rustam SB, Rauf this is the customary order and rules that apply as they should and are obeyed by all traditional stakeholders and the community / male children of the inner child of Depati Rencong Telang Pulau Sangkar. To obey the customs and honor the ancestors and gratitude to Allah SWT, the indigenous people of Depati Rencong Telang Pulau Sangkar still maintain, preserve, and hold the Kenduri Sko Tradition ceremony.

## **Discussion**

### ***Kenduri Sko***

In the indigenous people of Depati Rencong Telang, Pulau Sangkar, Kerinci Regency, there are still many customs that are still maintained and preserved by the local community, one of which is the Kenduri Sko Tradition.

The Kenduri Sko tradition is a traditional ceremony carried out by the people of Kerinci Regency, especially the indigenous people of Depati Rencong Telang, Pulau Sangkar in an effort to preserve the customs and culture passed down by the ancestors. The function of Kenduri Sko is for the inauguration ceremony, coronation, replacement of traditional stakeholders, bathing/consecration of traditional heirloom objects, and kenduri after harvest called kenduri tuai. The Kenduri Sko tradition is divided into 2 (two): (1) Kenduri Sko coronation of Depati Ninik Mamak and for the bathing of heirloom objects held 1 (one) time in 5 (five) years. (2) Kenduri Sko after harvest called Kenduri Tuai is held 1 (one) time in 1 (one) year. This kenduri sko tradition has existed for a long time and is hereditary until now which is still carried out by the people of Pulau Sangkar Village or Ulayat Depati Rencong Telang Pulau Sangkar.

In essence, the Kenduri Sko Tradition aims to express the gratitude of the indigenous people of Depati Rencong Telang Pulau Sangkar for the grace, favors, and sustenance given by Allah SWT through a bountiful harvest and begging to be given smoothness in the next harvests. And the community also expresses its gratitude and respect to the lelulurs who have inherited all property, land, religion, culture, and customs. And through kenduri sko this aims to strengthen the sense of brotherhood and togetherness of the community / *anak jantan anak batino ulayat Depati Rencong Telang Pulau Sangkar*.

In this kenduri sko ceremony has a procession of a series of events that are held 3 (three) days 3 nights, which begins with cooking together, eating together, followed by traditional sacred ceremonies, entertainment events and closed with a performance of Tauh Dance.

### ***Kenduri Sko Tradition Ceremony Process***

Before the procession of the Kenduri Sko tradition ceremony was carried out at the indigenous people of Depati Rencong Telang Pulau Sangkar first, the traditional leaders and the community / *anak jantan anak batino* organize a meeting for the formation of a committee for the smoothness and successful implementation of the event. After the committee is formed, the day and date of implementation are set according to the choice of days that are considered good. Before the implementation of Kenduri Sko, the community / *anak jantan anak batino* carried out mutual cooperation in looking for wood, leaves and jackfruit. Wood is used as fuel for cooking, while leaves are used as rice wrappers and jackfruit fruit is used for cooked meat sugar mixtures. Cooked meat is buffalo meat which is the offering/requirement of a person who will be crowned a Depati and the buffalo is slaughtered by the male cubs of *anak jantan anak batino* and cooked together and eaten together.

The Kenduri Sko Tradition ceremony procession is carried out depending on the agreement of the traditional stakeholders, usually Kenduri Sko is carried out for 3-7 days. The series procession of Kenduri Sko Tradition event are:

1. The Opening of the Kenduri Sko Tradition.

The Kenduri Sko ceremony begins with the beating of Gung (gong) by Depati Tago as King in Ulayat Depati Rencong Telang Pulau Sangkar, namely Mr. Rustam. SB Rauf, Gung sounded the sign that Kenduri Sko was officially opened and allowed by the depatis and ninik mamak and seisi alam seisi negeri (the whole nature of the whole county). After Gung sounded the community / *anak jantan*

anak batino Depati rencong Telang Pulau Sangkar, carried out mutual cooperation, cooked together and ate together accompanied by a single organ entertainment.

## 2. Arts Events and Complementary Events

This art event and complementary event are some events intended for young men or anak jantan anak batino of Depati Rencong Telang Pulau Sangkar. This art and complementary event aims to strengthen the ropes of silaturahmi and is an entertainment event for the community and aims to find or raise additional funds for the event. These art events and complementary events that are carried out include:

### a. Volly Ball/Football

In this art event and complementary event, the young men/ anak jantan anak batino of Depati Rencong Telang Pulau Sangkar a volleyball / football tournament. This tournament was organized 2 (two) weeks before the Kenduri Sko event. The players in this tournament are invites who come from outside the area and from various villages in Kerinci Regency.

### b. Single Organ

This single organ event is held 3-4 days before the peak night of the Kenduri Sko Tradition event which is organize in the traditional secretariat building/field. In this single organ event, usually organized to raise funds in a way auctioning cakes for anak jantan anak batino of Ulayat Depati Rencong Telang Pulau Sangkar, The highest bidding price will win the auction, and get bonus to dancing with singer in the Single Organ event.

At this single organ event, the entire community/ anak jantan anak batino, both fathers, mothers, young men and children all went down in the field to dance together. its dancing together called Rantak Kudo. There is an atmosphere full of familiarity and happiness on the faces of the community/ anak jantan anak batino.

### c. Dances

Various dances are performed at the Kenduri Sko complementary event, both traditional dances and creation dances. The performance of these dances is not only from Pulau Sangkar Village but there are also dance performances from other villages, such as from neighboring villages of Muak Village, Pondok, Lolo, Lempur which is Ulayat Depati Rencong Telang Pulau Sangkar. Some of these dance performances are performed during the day and there are also at night because these dances are additional/interludes so that the event is not too monotonous and boring.

## 3. The top event of Kenduri Sko

The top event of Kenduri Sko in the indigenous people of Depati Rencong Telang Pulau Sangkar are on the last day. The top event of Kenduri Sko starts in the morning, which is a traditional event / sacred event. The implemented traditional event that are inauguration / coronation ceremony of the Depati Ninik Mamak. If there is a Depati-depati or dinik mamak who has died or his term of office has expired, must be replaced by a person who have the requirements. The requirement is that if someone has a lineage called *Luhah* or *Kalbu*, apart from that being a depati must be someone who is brave, tough, capable, firm, fair, generous, observant, knowledgeable and civilized.

The customary saying says:

*“Abih Li bangenti Li, abih pua jalipog tumbuh, bak napoh diujung tanjoa, ilang sikok bagenti sikok. Nan umpa disisip, nan kumaoh disesah, nan lapok dituka, nan matai digenti”.*

In order to become a depati, the conditions are that apart from having a lineage (luhah/Kalbu), which is called by the customary term, namely Li, and also being a depati, one must have good character and attitude, likened to a rooster, according to pepatah petitih adat (the adage of the customary) saying:

*“ Nan simbai ikoknyo, nan nyaring kukoknyo, nan runcing tajinyo, nan kembang kepaknyo, nan lapang dadonyo, nan nyalang matonyo, nan gedoe pahohnyo, nan kuat kakinyo, nan bintik bulunyo”.*

If someone has the lineage of being a depati and has good character and attitude, then that person will legally become a regent/king and has the right to be crowned in the Kenduri Sko ceremony which is seen and heard by all the male children of the inner child of Ulayat Depati Rencong Telang Pulau Sangkar and the whole universe the whole country witnessed it. The inauguration/coronation ceremony

was attended by all the depatis, ninik mamak, uhang tuo cerdik pandai, alim ulama, tunggol pamareh, hulubalang and all anak jantan anak batino. All traditional stakeholders and their wife (empress) must wear their greatness clothes, namely the Kerinci traditional clothes, without wearing traditional clothes, the Kenduri Sko traditional ceremony cannot be carried out, this is because the traditional clothes are part/symbol of the custom itself. Interview with Mr. Husnul, the title of Depati of Naggalo, 20 November 2021.

The inauguration/coronation ceremony begins with the recitation of the holy verses of the Al-Qur'an, the reading of the customary parno (parno adat), greetings and the recitation of the oath for those who become depatis. The oath reads "Kaateh idoak bapucuk, kabawoah idoak bauhet, ditengah-tengah digirik kumbang". If a depati does something bad and violates an oath, the oath will consume him and his life will become bad.

After the traditional/sacred ceremony was finished, a prayer was offered to the khaliq led by the religious leader to bless and bless what had been carried out by the traditional leaders and anak jantan anak batino of Ulayat Depati Rencong, Telang, Pulau Sangkar. After a series of traditional/sacred ceremonies are completed, the next event is a joint meal. The traditional stakeholders and invited guests were treated by the community/anak jantan anak Batato with rice wrapped in a leaf with jackfruit curry mixed with meat and other foods.

The Kenduri Sko program will continue after the midday prayers, namely entertainment programs such as dance performances, martial arts and so on. This entertainment program lasts until the afternoon only because in the evening it is continued with the highlight of the evening, namely the Tauh Ritual Dance performance.

The Tauh Ritual Dance is a sacred dance that must be performed on the highlight night of Kenduri Sko, because the Tauh Ritual Dance is a media for the community/anak jantan anak batino to express gratitude to Allah SWT and respect for the spirits of the ancestors who have passed on all their legacies to their children and their grandson.

At exactly 12 a.m (twelve o'clock) or midnight, all of the community/anak jantan anak batino, traditional stakeholders, village government staff and performers of the Tauh Ritual Dance have gathered in one place that has been prepared and arranged neatly in such a way. Musical instruments, musicians, singers (mantau), and incense in containers are ready for the Tauh Ritual Dance arena. After everything is ready, the Depati ordered the Tauh Ritual Dance to begin immediately. Then the musical instruments began to be sounded and the monitoring was sung, one of the traditional leaders went down first to the arena as the opener of the Tauh Ritual Dance, then all the Depatis went down to the arena and invited the community (their people) to get down in the Tauh Ritual Dance arena. After a while the depati came out and returned to their seats, and just watched the people (their people) dancing together. During this time, the person in charge of burning the incense began to carry out his duties, namely burning the incense and circling the entire Tauh Ritual Dance arena. Burning incense aims to make the Tauh Ritual Dance more solemn and to feel more sacred.

When the Tauh Ritual Dance going on, one by one the dancers and the audience begin to become possessed, they are possessed by the spirits of their ancestors. A person who is possessed by ancestral spirits has various kinds of behavior and expressions which are carried out with their own unique movements according to the will of the possessing spirit and they are able to dance for hours without getting tired. This sacred tauh dance starts at 12 a.m (twelve o'clock) in the midnight until 4 a.m (four o'clock) in the morning. The dancers who are possessed will be awakened by the handlers by saying the words of Allah SWT.

After the Kenduri Sko Tradition Ceremony is over, the community/anak jantan anak batino returns to work together to clean and tidy up the area/place where the Kenduri Sko is being held. The Kenduri Sko traditional ceremony was completed in a solemn and successful manner so that the people / anak jantan anak batino feel happy and they can return to their usual routine safely and comfortably.

### ***Values in the Kenduri Sko Tradition***

The Kenduri Sko tradition is a tradition passed down by our ancestors from the past to the present which is still maintained and preserved by the indigenous people of Depati Rencong Telang, Pulau Sangkar, Kerinci Regency. The community's appreciation for Kenduri Sko is extraordinary, this is indicated by the enthusiasm of the community in participating in the implementation of the Kenduri Sko Tradition Ceremony.

Of course, the role of this community is part of efforts to maintain and preserve culture and customs.

The procession of the Kenduri Sko Tradition in the indigenous people of Depati Rencong Telang Pulau Sangkar is carried out in accordance with the rules and customary laws that apply. *Adat bersendi syarak-syarak bersendi kitabullah, syarak mengato adat memakai* which means that customary law is based on religious law, religious law is based on the Koran. All actions or work should always remember the rules of custom and religion, should not conflict with one another. In Pulau Sangkar Village, Kerinci Regency, they still use these rules and still maintain the *adat lamo pusako usang yang tidak lapuk kena hujan – tidak lekang kena panas sejak dahulu sampai sekarang*, which means that the old customs have been used forever and will be maintained and will not change.

The Kenduri Sko tradition is a culture and customs that have never been abandoned and are still being maintained. Every stage of the Kenduri Sko procession that is carried out has sacred values.

1. Religious values, which are marked by expressions of gratitude to Allah SWT which is one of the goals of implementing the Kenduri Sko tradition, namely being grateful for the sustenance given in the form of the harvest of the community/anak jantan anak batino of Depati Rencong Telang Pulau Sangkar.
2. Historical values, marked by the decline of heirlooms during the Kenduri Sko tradition procession and the narrative of one of the Depati about the history of the establishment of the customs of the Depati Rencong Telang Pulau Sangkar. The community highly respects the services of the ancestors who have built and established the Depati Rencong Telang custom. This is marked by the people complying with customary rules and still remembering the services of their ancestors through the implementation of the Kenduri Sko tradition and the offering of the Tauh Ritual Dance.
3. Social values, characterized by interactions that occur between communities in the Kenduri Sko tradition. With the interaction so that communication occurs which creates togetherness and unity (integration) within the indigenous people of Depati Rencong Telang Pulau Sangkar.
4. The values of patriotism can be seen from the indigenous people of Depati Rencong Telang Pulau Sangkar in an effort to maintain and preserve the legacy of their ancestors, namely the community continues to carry out the Kenduri Sko Tradition for the sake of preserving the culture and customs of their beloved village.
5. Moral values, with the implementation of the Kenduri Sko tradition, the indigenous people of Depati Rencong Telang Pulau Sangkar so that a community spirit that loves peace, mutual cooperation, an attitude of love for unity and love for the motherland is formed, it is the behavior of the community that shows good moral values .

## CONCLUSIONS AND SUGGESTIONS

Based on the description of the discussion of this journal, the authors can draw the following conclusions:

1. The Kenduri Sko tradition is a tradition of the people of Kerinci Regency, especially the indigenous people of Depati Rencong Telang Pulau Sangkar which are still maintained and preserved today. The Kenduri Sko tradition is a grand event that is eagerly awaited by the community/anak jantan anak batino of the Ulayat Depati Rencong Telang Pulau Sangkar, Kerinci Regency, because Kenduri Sko is an event or media for the community/ anak jantan anak batino in expressing gratitude to Allah SWT, respect for the spirits of the ancestors, creating a sense of togetherness and unity as well as a place for people to entertain themselves after a long time in the saturation of daily routines.
2. The stages of the procession for carrying out the Kenduri Sko tradition, include: (1) The opening ceremony for the Kenduri Sko Tradition, opened with the beating of a gun (gong), entertainment, cooking together and eating together accompanied by a single organ. (2) Art events and complementary events, namely volley ball/soccer tournaments, solo organ and dances (3) The highlight of the Kenduri Sko Tradition, which falls on the last day and in the evening the event closes with the performance/offering of the Tauh Ritual Dance.
3. The sacred values contained in the Kenduri Sko Tradition are: (1) religious values (2) historical values (3) social values (4) patriotism values (5) moral values and (6) cultural values.

## REFERENCES

- Djakfar, Idris and Idris, Indra. 2006. *Pemerintahan Depati Empat Alam Kerinci*, Cetakan I, Jakarta
- Djakfar, Idris and Idris, Indra. 2003. *Kenduri Sko Menobatkan Pemangku Adat*, Jambi-Indonesia
- Hadi Y. Sumandiyo. 2007. *Kajian Tari Teks dan Konteks*. Cetakan I. Yogyakarta: Pustaka Book Publiser
- Jauhari, Budhi Vrihaspathi & Putra, Eka Depati. 2012. *Senarai Sejarah Kebudayaan Suku Kerinci*. Jambi Bina Potensia Aditya Yodha
- Ervina, Ria. Apr 2018. *Nilai-nilai Sakral Wayang Orang Lakon Lumbung Tugu Mas Dalam Upacara Tradisi Sura di Dusun Tutup Ngisor*, Sumber, Dukun, Magelang, Imaji, Vol. 16, No.1
- Noprata.2021. *Tradisi Kenduri Sko di Kelurahan Lempur Tengah, Kecamatan Gunung Raya Kabupaten Kerinci dalam Perspektif Hukum Islam*. Jambi: Thesis UIN Sulthan Thaha Syaifuddin
- Nasution, Syamsarina. 2017. *Tradisi Kenduri Sko dan Memandikan Benda-Benda Pusaka Dalam Perspektif Hukum Islam* (studi Kasus Di Kelurahan Dusun Baru Kota Sungai Penuh). Sungai Penuh: Jurnal Islamika Volume 17, Nomor 2 Tahun
- Rofiq, Ainur. Sep 2019. *Tradisi Slametan Jawa dalam Perspektif Pendidikan Islam, Attaqwa. Jurnal Ilmu Pendidikan Islam Volume 15 Nomor 2*.
- Iskandar. 2008. *Metodologi Penelitian Pendidikan dan Sosial (kuantitatif dan kualitatif)*. Jambi
- Ariyono and Sinegar, Amminuddin. 1985. *Kamus Antropologi*. Jakarta: Akademika Pressindo
- Soekanto. 1993. *Kamus Sosiologi*. Jakarta: PT Raja Grafindo Persda <http://pendidikan.infoasn.id/arti-pribahasa-tak;laouk-di-hujan-tak-lekang-di-panas/> diakses pada 25November 2021.