

The Effect of Tuai Padi Culture and Religiosity on The Public Welfare in Kerinci Regency

Halil Khusairi¹, Elex Sarmigi²
IAIN Kerinci
elexsarmigi@gmail.com

Abstract. This study aims to see whether the public welfare can be shaped by the culture and religiosity of the Public. Therefore, this research was conducted on the people of Kerinci Regency who consistently maintain their ancestral culture, namely the rice harvest feast culture, besides that the majority of the people of Kerinci Regency also adhere to Islam. So for the purposes of this study, a sample of 435 respondents was taken using purposive sampling technique. To analyze the data, multiple linear regression analysis was carried out with the help of the IBM SPSS 25 application. The results of this study found that both partially and simultaneously the culture of rice harvest and religiosity had an effect on the public welfare of Kerinci Regency, with a magnitude of 39.3%.

Keywords: Welfare; Culture; Religiosity; Tuai Padi

Abstrak. Penelitian ini bertujuan untuk melihat apakah kesejahteraan masyarakat dapat dibentuk oleh budaya dan religiusitas dari masyarakat tersebut. Oleh karena itu, penelitian ini dilakukan kepada masyarakat Kabupaten Kerinci yang secara konsisten tetap menjaga budaya leluhur yaitu budaya kenduri tuai padi, selain itu mayoritas masyarakat Kabupaten Kerinci juga menganut agama Islam. Maka untuk keperluan penelitian ini diambil sampel sebanyak 435 responden dengan teknik purposive sampling. Untuk menganalisis data, maka dilakukan analisis regresi linear berganda dengan bantuan aplikasi IBM SPSS 25. Hasil penelitian ini menemukan bahwa baik secara parsial maupun simultan budaya kenduri tuai padi dan religiusitas berpengaruh terhadap kesejahteraan masyarakat Kabupaten Kerinci, dengan besaran pengaruh 39,3%.

Kata Kunci: Kesejahteraan; Budaya; Religiusitas; Tuai Padi

INTRODUCTION

Indonesia is an agricultural country with soil fertility and nature which is rich in flora, fauna and very diverse customs and culture, so it is not surprising that Indonesia is dubbed a mega-biodiversity country which refers to the biodiversity that can only be found in Indonesia. Not only interesting natural wealth that can be found in Indonesia, there is a lot of cultural diversity that is very unique and interesting to observe and can only be found in Indonesia.

The Indonesian state is also famous for inter-religious harmony, where the Indonesian people have a high social spirit and can live side by side even though they have differences in ethnicity, race, and religion. In Indonesia, it is dominated by the Muslim Public, which spreads to all islands in Indonesia, which makes Indonesia's culture even more diverse.

The cultures in Indonesia are partly influenced by beliefs that have been passed down from the ancestors of the previous indigenous Indonesians, who are more inclined to animism, which is the assumption that something will be achieved if it is carried out by performing certain rituals. This, of course, when viewed from the perspective of Islam is an act of shirk. But along with the times, some such cultures have been abandoned, but it is not uncommon to find in some areas in Indonesia still holding tightly to the culture handed down by their ancestors, such as the harvest culture which is still held every rice harvest season in Kerinci Regency.

Kerinci Regency is a highland area located at the end of Jambi Province and directly adjacent to West Sumatra Province, so it is not surprising that the culture of the Kerinci people is also heavily influenced by West Sumatran culture. This happened not by chance, because at first Kerinci was part of West Sumatra Province, Kerinci Regency was only established in 1958 and merged with Jambi Province which is the policy of the central government as well as local governments by considering various aspects and criteria (Sarmigi, 2018).

The indigenous population of Kerinci is the Jambi Malay tribal Public, which is predominantly Muslim and dominates in all corners of the Kerinci area, but with the development of the era, the indigenous population of Kerinci is very open to immigrants from outside Kerinci such as people from the Minang Kabau, Javanese, Batak, Chinese, and so on. . This openness has both positive and negative impacts on the indigenous population of Kerinci. The presence of immigrants from outside Kerinci can have a positive impact on economic development in Kerinci Regency, but on the other hand the arrival of people from outside Kerinci also has a negative impact, namely some areas in Kerinci Regency are heavily influenced by the new culture brought by immigrants, but slowly eliminate their own culture. And sadly in some areas in Kerinci, even indigenous children cannot pronounce their mother tongue, namely Kerinci language properly and correctly, because everyday they are influenced by foreign languages from outside the Kerinci area itself.

Seeing the above phenomenon, not all areas in Kerinci Regency have lost their own culture, there are many areas in Kerinci Regency that still adhere

to and practice their own culture, such as people in Jujun, Lempur, Talang Kemuning, Seleman, Kemantan, Semerap and several other villages in Kerinci Regency. In the midst of the turbulence of the times, some of the villagers mentioned above still carry out cultural rituals before the rice harvest season comes, namely the "*Tuai Padi*" culture. The *Tuai Padi* culture is actually not only carried out by the villagers above but has also been carried out by other village communities in Kerinci, but this culture has been abandoned by other Kerinci people, so that those who consistently carry out this *Tuai Padi* culture are only the village Public mentioned above.

Tuai Padi is a culture that is routinely carried out by the people of Kerinci Regency before the harvest. The *Tuai Padi* itself is carried out on several clumps of rice that have turned yellow (ripe) before the rice harvest period. At first glance, there is nothing very interesting about this phenomenon, because the analogy of *Tuai Padi* is harvesting rice that is ripe earlier than other rice. However, behind the *Tuai Padi* culture, there is a ritual that follows it, namely a ritual that is carried out after the rice is harvested and before the rice harvest is carried out. This ritual is carried out as a manifestation of gratitude to God Almighty for the abundance of sustenance (rice) given, and with the hope that when the harvest comes, the harvest will be abundant and the price of rice will continue to increase.

When viewed from an economic perspective, of course, the price of a commodity is influenced by scarcity and inflation, so at first glance the rituals carried out by the people of Kerinci Regency cannot affect the price of rice or rice. But if the cultural ritual is done to give thanks to Allah SWT, then there is no prohibition for the culture to continue to be carried out. However, if the Public believes more in the ritual form than in their belief in Allah SWT, then this is something that is prohibited by religion.

With the modernization of the agricultural system and the direction of increasing "income" and national production activities, finally conventional agricultural ethics are gradually disappearing. (Rahim, 2016). Therefore, researchers are interested in conducting research on the existence of the rice harvest kenduri culture in Kerinci Regency by adding the religiosity variable, then its impact on the public welfare.

Based on its objectives, this research is included in the type of development research, namely the type of research that aims to develop, expand research results or theories that have been obtained from previous research. Meanwhile, according to the research approach, this research is a type

of deductive research, namely research conducted based on theory to formulate hypotheses. After compiling the hypothesis, data collection and hypothesis testing were carried out. Based on the results of hypothesis testing, it is used as a basis for confirming the theory. Meanwhile, when viewed from the type of data used, this research belongs to the type of quantitative research, namely research based on quantitative data, where quantitative data is data in the form of numbers.

In this study, the researcher used two approaches at once to collect research data, namely 1) questionnaire technique which is a method of collecting data by dividing a list of questions to respondents so that the respondent provides answers. 2) Interview, which is a data collection technique where the researcher directly has a dialogue with the respondent to dig up information from the respondent. The purpose of the researchers conducted interviews with several respondents or informants, namely to find out the process and purpose of doing the *Tuai Padi* culture among the people of Kerinci Regency.

The sampling technique in this study used the purposive sampling method with the following criteria:

- a. The people of Kerinci Regency are native.
- b. Have or are carrying out the *Tuai Padi* culture.
- c. Consistently/periodically following the implementation of the *Tuai Padi* culture.

The method for determining the number of samples for this study is based on the opinion of (Hair, Celsi, Ortinau, & Bush, 2017) which states that the sample size can be determined from the number of research questions multiplied by 5. The reason for using this method is because of the population size whose exact number is not known. The number of questions to measure all variables in this study were 87 questions consisting of 28 question items for the Public Welfare variable (Y), 26 question items for the *Tuai Padi* Culture (X₁), and 33 question items for the Religiosity variable (X₂). So it can be determined the number of samples in this study as many as 435 respondents (87 x 5).

The dimensions or indicators used to measure the variables in the study can be seen in the following table.

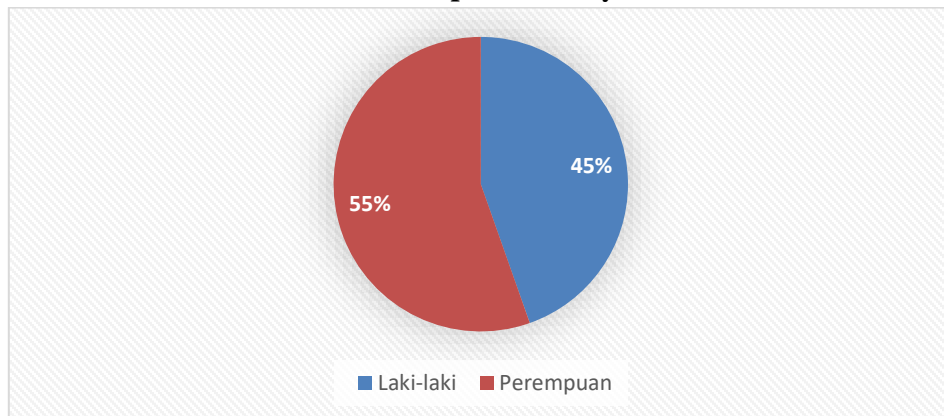
Variables and Variables

Variables	Indikator
Public Welfare (Y)	<ol style="list-style-type: none"> 1. Family income 2. Family education 3. Family health and nutrition 4. Housing and environment 5. Family savings 6. Supporting facilities
Tuai Padi Culture (X ₁)	<ol style="list-style-type: none"> 1. Belief in the <i>Tuai Padi</i> culture 2. The Public tradition of carrying out the <i>Tuai Padi</i> culture 3. Availability of information about the <i>Tuai Padi</i> 4. The taste of having a <i>Tuai Padi</i> culture 5. Conveying the values contained in the <i>Tuai Padi</i> culture to the Public 6. Preservation of <i>Tuai Padi</i> culture 7. Passed down from generation to generation
Religiosity (X ₂)	<ol style="list-style-type: none"> 1. Religious knowledge (intellectual) 2. Belief (ideology) 3. General practice (public practice) 4. Private practice 5. Religious experience <p>(Huber & Huber, 2012); (Suryadi & Hayat, 2021)</p>

Characteristics of Respondents by Gender

Based on the research questionnaires that have been collected, it is known that the characteristics of respondents based on gender where most of the respondents in this study were female were as many as 241, while the remaining 194 respondents were male. To see the comparison in the form of a percentage, it is described as follows.

Characteristics of Respondents by Gender



Source: Research Questionnaire processed, 2021

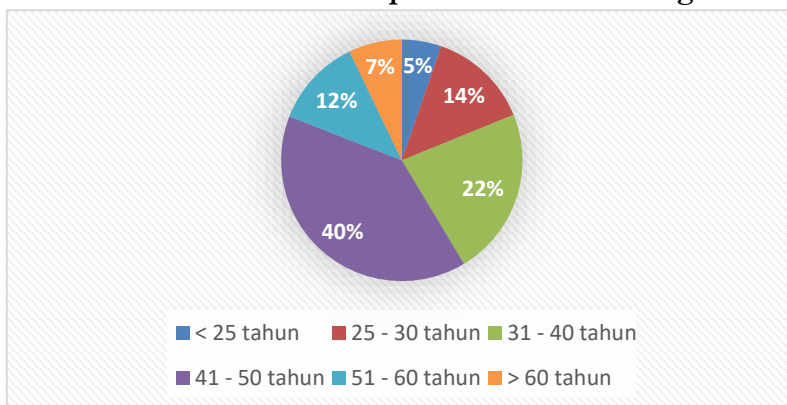
Characteristics of Respondents Based on Age

Based on the results of the questionnaire distribution, the characteristics of respondents based on age in this study were as follows:

1. < 25 years old, 23 respondents
2. 25 – 30 years old, 59 respondents
3. 31 – 40 years old, 98 respondents
4. 41 – 50 years old, 172 respondents
5. 51 – 60 years old, 52 respondents
6. 60 years old, 31 respondents

The percentage can be seen in the image below.

Characteristics of Respondents Based on Age



Source: Research Questionnaire processed, 2021

Characteristics of Respondents Based on Area of Residence

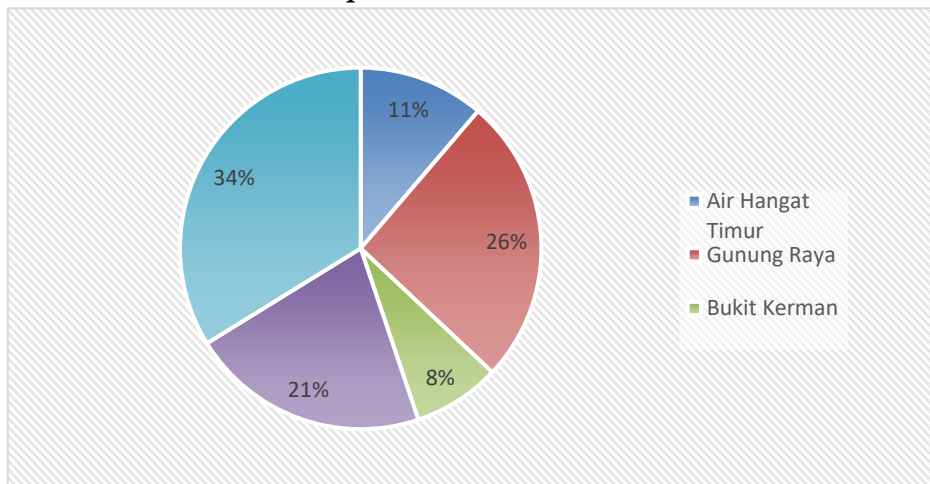
The distribution of the questionnaire in this study was carried out in various sub-districts in Kerinci Regency. Where the respondents involved in this study were determined from the sampling method, namely purposive sampling, where the people who were selected as respondents were the people of Kerinci Regency who consistently carried out the rice harvest culture on a regular basis.

From the collected questionnaires, it is found that the distribution of respondents by region is as follows.

1. Bukit Kerman District, 34 respondents
2. East Air Warm District, 49 respondents
3. Danau Kerinci District, 93 respondents
4. Gunung Raya District, 112 respondents
5. Keliling Danau District, 147 respondents

With the following percentage.

Characteristics of Respondents Based on Area of Residence



Source: Research Questionnaire processed, 2021

RESULTS AND DISCUSSION

A. Tuai Padi Culture in Kerinci

The *Tuai Padi* Culture is a culture that is routinely carried out by the people of Kerinci Regency after the rice harvest. This culture is carried out as a form of gratitude for the abundance of sustenance (rice) given by Allah SWT, and with the hope that when the harvest arrives, the harvest will be

abundant and the price of rice will continue to increase and be kept away from pests. In its current celebration, *Tuai Padi* is no longer held every time the rice harvest season arrives, this is because the intensity of the rice harvest in Kerinci itself can reach three times a year. In the past, this *Tuai Padi* was always carried out after the rice harvest, this was because the rice harvest itself could only be done once a year. Therefore, to give thanks to the Most Giver of sustenance, Harvest Rice is carried out. Rice harvest itself is another term for rice harvest in the Kerinci language. Before the sickle, the people of Kerinci used a tool called "Tuai" to harvest rice. The term "Tuai" or "Nuai" is still used by some people in Kerinci even though in fact to harvest rice they no longer use the "Tuai" tool but have switched to using a sickle. However, because the term has been passed down from generation to generation, until now the term is still spoken. In the past, the Public carried out rice field activities in one year for one planting period, the average age of rice at that time was about 6 (six) months. If the rice has turned yellow, it means that when the harvest has arrived, you can cash the rice using a tool called "tuai", this tool is made of wood and iron which is usually the harvest tool made by the farmer himself.

B. Research Instrument Test Results

Before the questionnaires were distributed to research respondents, first the questionnaires in this study were pilot tested where the questionnaires were distributed to 30 other respondents who were not included in the 435 respondents of this study. The goal is to get the value of validity and reliability. From the results of the pilot test, valid and consistent question/statement items were obtained to be used in this study.

The summary of the results of the pilot test is as follows.

1. Validity Test Results

Summary of Validity Test Results

No	Variables	R_{table}	Number of Valid Questions
	Public welfare (Y)	0,3494	28
	Tuai Padi (X_1)	0,3494	26
	Religiosity (X_2)	0,3494	33

Source: Data processed with SPSS (2021)

2. Reliability Test Results

The next pilot test is to find out whether the questions/statements submitted in the questionnaire are reliable or not. From the statistical tests conducted on the statement/question items in this research questionnaire, it was concluded that the research instrument was declared reliable. The details can be seen in the table below.

Reliability Test Results

No	Variables	Cronbach's Alpha	><	Cut off point	Criteria
1	Public Welfare (Y)	0,783	>	0,600	Reliable
2	Tuai Padi (X ₁)	0,886	>	0,600	Reliable
3	Religiosity (X ₂)	0,825	>	0,600	Reliable

Source: Data processed with SPSS (2021)

C. Classic Assumption Test Results

1. Normality Test Results

The normality test in this study used the Kolmogorov-Smirnov method with the following results.

Normality Test Results
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		435
Normal Parameters ^b	Mean	.0000000
	Std. Deviation	1.27098396
Most Extreme Differences	Absolute	.020
	Positive	.017
	Negative	-.020
Test Statistic		.020
Asymp. Sig. (2-tailed)		.200 c ^d

Source: Data processed with SPSS (2021)

From the table above, it can be seen that the Asymp value. Sig. (2-tailed) of 0.200, where the value is greater than 0.05. This means that the data used in this study is normally distributed.

2. Multicollinearity Test Results

The multicollinearity test in this study uses the pairwise correlation method with the condition that if the correlation value between independent variables is below 0.7, then there is no multicollinearity between independent variables.

Multicollinearity Test Results Coefficient Correlations^a

Model		Religiusitas	Budaya Tuai Padi
1	Correlation	Religiusitas	1.000
	s	Budaya Kenduri Tuai Padi	-.227
s	Covariance	Religiusitas	.001
	s	Budaya Kenduri Tuai Padi	.001

a. Dependent Variable: Kesejahteraan Masyarakat

Source: Data processed with SPSS (2021)

From the table above, it can be seen that the correlation value between the independent variables in this study is -0.227, where the value is smaller than 0.7. This means that the data collected in this study does not indicate the correlation between the independent variables.

3. Heteroscedasticity Test Results

In this study, the researcher chose the Glejser method to perform a heteroscedasticity test to detect whether the data used had a significant variance or not. The decision making criteria is guided by the significance value of the independent variable, if the value is greater than 0.05 then there is no heteroscedasticity. The results of the Heteroscedasticity test with the Glejser method can be seen in the following table.

Heteroscedasticity Test Results

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-2.476	2.653		-.933	.351
	Budaya Kenduri Tuai Padi	.005	.020	.013	.269	.788
	Religiusitas	.032	.022	.073	1.489	.137

a. Dependent Variable: AbsRes

Source: Data processed with SPSS (2021)

From the table above, it can be seen that the significance value of Tuai Padi Culture variable (X_1) is 0.788 and the significance value of the Religiosity variable (X_2) is 0.137. Where the two independent variables have a significance value above 0.05. It can be concluded that there were no symptoms of heteroscedasticity from the collected data, meaning that the data used in this study had the same variance.

From the overall classical assumption test conducted in this study, it can be concluded that the data collected can be used for testing research hypotheses.

D. Multiple Linear Regression Analysis Results

To analyze the influence and direction of the relationship between the independent variable and the dependent variable, in this study, multiple linear regression analysis was conducted. The output of SPSS required to perform the linear regression analysis is as follows.

Multiple Linear Regression Analysis

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	Correlations		
		B	Std. Error				Zero-order	Partial	Partial
1	(Constant)	30.167	3.990		7.561	.000			
	Budaya Kenduri Tuai Padi	.164	.029	.214	5.564	.000	.337	.259	.208
	Religiusitas	.460	.032	.545	14.206	.000	.594	.564	.531

a. Dependent Variable: Kesejahteraan Masyarakat

Source: Data processed with SPSS (2021)

From the table above, the regression equation can be built as follows.

$$Y = 30,167 + 0,164X_1 + 0,460X_2 + \varepsilon$$

From the regression equation above, the following analysis can be performed.

1. Obtained a constant value of 30,167 which the value is positive. This means that if it is assumed that there is no change in the value of the independent variables, namely Tuai Padi Culture (X1) and Religiosity (X2), then the Kerinci Public Welfare (Y) condition is in a good (positive) condition.
2. The value of the Regression Coefficient of the Tuai Padi Culture (X1) is 0.164 where the value is positive. Then it can be seen that the direction of the relationship between the Tuai Padi Culture (X1) and the Kerinci Public Welfare (Y) is positive. This means that the better the Kerinci Public is in preserving the Tuai Padi Culture (X1) or the higher the intensity of its implementation, the better the Kerinci Public Welfare (Y).
3. From the table above, it is known that the value of the Regression Coefficient of the Religiosity (X2) is 0.460 where this value is also positive. So it can be seen that the relationship between Religiosity (X2) and Public Welfare (Y) Kerinci is unidirectional. This means that the better the condition of Religiosity (X2), the better the Kerinci Public Welfare (Y) will be. Vice versa, if the Religiosity (X2) of the Kerinci Public is in a bad condition, it will reduce the Kerinci Public Welfare (Y).

E. Hypothesis Test Results

1. The Effect of Tuai Padi Culture (X1) and Religiosity (X2) on Public Welfare (Y) Kerinci Regency

To find out whether the regression model formed in this study is suitable or not, or in other words whether there is an influence of all independent variables on the dependent variable, the F test is carried out. The results of the F test in this study can be seen in the following table.

Model Fit Test Results (F Test)

ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1447.477	2	723.738	141.571	.000 ^b
Residual	2208.468	432	5.112		
Total	3655.945	434			

a. Dependent Variable: Kesejahteraan Masyarakat

b. Predictors: (Constant), Religiusitas, Budaya Kenduri Sudah Tuai Padi

Source: Data processed with SPSS (2021)

From the table above, the Sig. value is obtained. of 0.000, where this value is below the research alpha of 0.05 with F_{test} of 141,571 where the value of F Test is positive, then H_{a1} is accepted. This means that the regression model formed in this study is declared to be suitable (goodness of fit). Or in other words, together (simultaneously) the independent variables consisting of Tuai Padi Culture (X_1) and Religiosity (X_2) have a positive and significant impact on the Kerinci Public Welfare (Y). So it can be concluded that the independent variables in this study can be used to predict the dependent variable, namely Public Welfare (Y).

The magnitude of the influence given by the Tuai padi Culture (X_1) and Religiosity (X_2) on the Kerinci Public Welfare (Y) is 39.3%. This figure can be seen in the Model Summary table below, namely the Adjusted R Square value of 0.393 or 39.30% ($0.393 \times 100\%$), while 60.70% is influenced by other variables not included in the regression model in this study.

Coefficient of Determination Results

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.629 ^a	.396	.393	2.261

a. Predictors: (Constant), Religiusitas, Budaya Kenduri Sudah Tuai Padi

Source: Data processed with SPSS (2021)

The results of this study support the theory put forward by (Compton, 2005) which states that there are many factors that can affect well-being, including the influence of society or culture, as well as an understanding of the meaning and purpose of life.

Where the understanding of the meaning and purpose of life is often associated with the concept of religiosity.

2. The Effect of Tuai Padi Culture (X1) on Public Welfare (Y) Kerinci Regency

To find out whether the Tuai Padi Culture (X₁) statistically affects the Kerinci District's Public Welfare (Y) partially, a t-test was carried out to prove the research hypothesis.

From the table above, the linear regression analysis above, it can be seen the value of Sig. The Tuai Padi Culture is 0.000, which is smaller than the research alpha of 0.05 with the t-test value and the regression coefficient being positive, then H_{a2} is accepted. This means that partially the Tuai Padi Culture (X₁) has a positive and significant effect on Public Welfare (Y) in Kerinci Regency. This means that the better the people of Kerinci in maintaining their culture, the better the welfare of their people. Vice versa, if the people of Kerinci are more inclined to embrace foreign cultures or leave their own culture, it will reduce the welfare of the people.

The magnitude of the influence of the Tuai Padi Culture (X₁) on the Public Welfare (Y) of Kerinci Regency is 11.35% ($0.337^2 \times 100\%$). This figure is the Zero Order correlation value for the rice harvest Kenduri Culture (X₁) which can be seen in the linear regression analysis table above.

The results of this study support the Friedrich List's theory of economic growth, where List states that the economic development of the Public also depends on the environment and culture of the Public, where economic development itself is often associated with people's welfare. In addition, the results of this study are in line with the results of research conducted by (Asmin, 2018).

The results of this study also support the results of research conducted by (Jamilah, 1985) which is published in his book. She stated that Pakistani people are very obsessed with western culture and leave their own culture, then they feel the consequences themselves, namely the economic decline with very high inflation rates due to being too dependent on the Western world.

Qualitatively, the researcher also conducted interviews with several residents in one of the villages in Gunung Tujuh District, Kerinci Regency who in recent harvest seasons have always experienced crop failures or received rice yields that were beyond expectations. The summary of the researcher's interviews with respondents is as follows:

Researcher : *Lab brapo lamo umo kayo nyado iluk padinyo?*

(How long has your rice field failed to harvest?)

Farmer : *Lab ado sekitar limo trip umo, sejak ubang banyak dengan nyuan padi.*

(There have been about 5 harvests, since the people here prefer to sell the harvested rice)

Researcher : *Agi ado ubang nuai padi atau knubi sudah tuai?*

(are there still people carrying out the Tuai Padi culture or is the feast already harvested here?)

Farmer : *kalu itu lab lamo nian idak, mungkin itu jugo sbemnyo piyo umo kami nyado iluk padinyo. Kami lab kno bla mungkin gara-gara nyuan padi.*

(It hasn't been done for a long time, maybe this is also one of the reasons why our rice yields always fail. Maybe this is also a punishment from God because many people sell rice)

For some Kerinci people, many believe that harvested rice should not be sold directly. As for what can be traded, that is when it has become rice. But the fact is that there are still many Kerinci people who directly sell rice when it is just finished being harvested. Several times, researchers have also witnessed direct rice buying and selling transactions in the fields of the Kerinci people.

3. The effect of Religion (X₂) on Public Welfare (Y) Kerinci District

Based on the linear regression analysis table above, the Sig value is obtained. of the Religiosity (X₂) of 0.000 where the value is below 0.05 with the tcount value and the regression coefficient is positive, then H_{a3} is accepted. This means that religiosity (X₂) has a positive and significant effect on Public Welfare (Y) in Kerinci Regency partially, with the amount of influence being 35.28% (0.594² x 100%).

The results of this study support the opinion expressed by (Roberts, 2004) which states that religiosity is related to various aspects of development and public welfare. Furthermore, the theory of (Hawari, 2002) states that religiosity in the form of religious experience can increase a person's degree of welfare. (Mochon, Norton, & Ariely, 2011) states that people with weak religious beliefs tend to feel less happy, while highly religious people tend to have higher levels of subjective well-being.

In addition, the results of this study also support the results of previous research conducted by (Krause, 2003), (Setiyawan & Karyani,

2013), (Suhendar, 2014), and (Zakariya, 2018). When viewed from the perspective of Islam, actually prosperity will be achieved if we draw closer to Allah SWT as His word in QS. Hud verse 6 and QS. An-Nahl verse 97 and QS. Al-Anbiya verse 105.

CONCLUSION

From the results of the research and discussion above, several conclusions can be drawn, namely from the results of the F test carried out, it can be concluded that the regression model formed in this study is declared to be suitable (goodness of fit). Or in other words, that simultaneously (together) the independent variables consisting of Tuai Padi Culture (X_1) and Religiosity (X_2) have a positive and significant effect on Public Welfare (Y) Kerinci with the magnitude of the effect of 39.3% while 60,70% influenced by other variables not tested in this study. Partially it was found that the Tuai Padi Culture (X_1) had a positive and significant effect on the Kerinci Public Welfare (Y), with a magnitude of 11.35%. The results of the partial hypothesis test revealed that religiosity (X_2) had a positive and significant effect on the Kerinci Public Welfare (Y), with the magnitude of the effect being 35.28%.

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