
Tabuik is a legendary icon of the Pariaman community who has emerged as a leader in the economic sector

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Abstract. Tabuik, a traditional event in Pariaman, has become an emblematic symbol of West Sumatera's regional identity. However, its contemporary implementation has shifted its focus from a cultural celebration to a promotional tool aimed at bolstering the local economy. Drawing upon Anthony Giddens' agency structuration theory, this research elucidates the mutually reinforcing dynamic between agents and structures. The agents in this context encompass the government and traditional groups, whose interactions shape the structure and practices of Tabuik. The research employs Miles and Huberman's data analysis techniques, encompassing data collection, reduction, presentation, and verification. The findings reveal a transformation in the sacred values associated with Tabuik. This shift was catalyzed by the government's efforts to suppress Shi'ite influences perceived as detrimental to societal stability and its interpretation of Tabuik as a Shi'ah teaching. Subsequently, Tabuik gained recognition as a tourist attraction, contributing to the community's economic development by drawing both domestic and foreign visitors. The enduring significance of Tabuik as a local wisdom in Minangkabau, coupled with its status as an icon and global recognition, has had a profound impact on various communities. It has become a draw for tourists, both domestic and international, contributing to the region's economic growth. The research concludes that Tabuik, a tradition that has endured for decades, has adapted to contemporary developments, particularly in the context of the 5.0 era.

Keywords: Economic, Government, Tabuik.

INTRODUCTION

The diverse lives of the Indonesian people make Indonesia one of the world's most multicultural countries. This is due to Indonesia's geographical location as an archipelago, which has fostered a variety of distinct customs. Additionally, cultural and traditional practices that have been ingrained in Indonesian society for generations have been influenced by foreign nations and adapted to the customs of the local population. This is because many countries visit Indonesia for various purposes, including trade and marriage. This cultural exchange has contributed to the emergence of diversity, particularly in the cultural sphere.

Society in Indonesia comprises individuals with diverse educational, religious, racial, and ethnic backgrounds that are deeply intertwined with social life. The social system operates based on unwritten rules that are passed down through generations, often in the form of oral traditions (Probosiwi 2018). People believe that their ancestors carried out similar traditions as they do today. The purposes of these traditions vary, ranging from seeking blessings, ensuring smooth operations, and attracting good fortune to ensuring safety and well-being. Consequently, Indonesian culture exhibits distinct characteristics due to its geographical location, and the traditions and habits of each community hold their own unique meanings.

Pariaman City, a coastal municipality in West Sumatra Province, boasts a rich cultural heritage deeply ingrained in its traditions. These traditions, passed down through generations, hold profound significance and are conducted with utmost reverence. However, in recent years, the city has undergone a transformation, becoming a popular tourist destination. This shift has led to a diminishing of sacred values, as the government's focus shifts towards promoting the commercialization of cultural heritage in Pariaman City.

One such tradition that has endured since ancient times is Tabuik. Habits that are consistently practiced become ingrained as traditions within the community. Indonesian culture is a vibrant tapestry of diverse backgrounds and factors that contribute to the emergence and development of local traditions. These traditions are often shaped by the beliefs and customs of the ancestors, which gradually evolve over time, even during the era of modernization. Each region in Indonesia possesses unique and distinctive characteristics, reflecting the customs and traditions of its ancestors with distinct narratives.

The Tabuik celebration in terms of quantity is the largest social gathering in the Pariaman region. Over the course of its long journey, the existence of the Ark in celebrations has been influenced by various social factors, including political considerations, regional autonomy, regional tourism, and so on. This tradition is rooted in history and involves a large number of people, from the preparation stage to its conclusion at the peak of the event. The enduring survival of the Tabuik celebration tradition is a testament to the collaborative efforts of various parties, including traditional institutions (traditional leaders), religious institutions (alim ulama), government institutions (cerdik clever), and nagari children (community), each with their respective divisions of work and responsibilities (Yulimarni and Ditto 2022).

The Tabuik celebration in Pariaman City, West Sumatra, incorporates a procession of rituals. These rituals include Maambiak Tanah (taking land), Manabang Banana Stems (cutting down banana stems), Maatam (expression of sadness), Maradai, Maarak Panja or Finger (parading fingers), Maarak Turban (parading the turban), Tabuik Naiak Pangkek (Tabuik was promoted), Tabuik's Hoyak Party (held on the 10th of Muharram), and Mambuung Tabuik (throwing away Tabuik). This celebration is confined to Pariaman City and extends from the city center to Gandoriah Beach.

The Tabuik tradition embodies Islamic principles and serves as a reflection of the attitudes and lifestyle of the Pariaman people. It is closely associated with the growth and development of the Islamic religion, particularly Shia Islam in Pariaman, which fostered social and cultural mixing. One notable example of assimilation is the Tabuik ceremony itself. In fact, Tabuik has become an integral part of the community's fabric, inseparable from the lives of Pariaman residents.

The Tabuik ceremony is traditionally carried out by Anak Nagari, who perform it in a cultural manner. However, over time, its existence in society has been compromised by regional pressures, tourism, and government authoritarianism (Nisa, Khairun, Elfiandri 2019).

This research is of paramount importance and warrants a more comprehensive analysis. To the best of our knowledge, there is no existing thesis research that employs a Sociology-Anthropology approach to investigate the desacralization of Tabuik in Pariaman City. This study offers a novel perspective on Tabuik in Pariaman City, which has thus far been primarily examined through the lenses of art, custom, and religion.

METHOD

This research employs qualitative research methods with a descriptive research design. The selection of research type and design is crucial in choosing the most suitable method to discuss a study of a cultural phenomenon that evolves within society. Qualitative research emphasizes in-depth testing of specific cases to obtain comprehensive answers.

The research was conducted in West Sumatra, specifically in Pariaman City. This location was chosen because the annual Tabuik festival is held in Pariaman City. Additionally, the informants for this research were primarily from the Pariaman City area, particularly the local community. The research site was situated in the vicinity of the Pariaman City People's Market and on the coast of Gandoriah Beach. This location was selected because the Hoyak Tabuik party is held in the afternoon in this area, and the people and traditional leaders who are knowledgeable about Tabuik typically reside in this vicinity, considering that they have previously organized the Tabuik festival.

Qualitative research aims to unveil significant phenomena (large portraits) through a deep understanding of the phenomenon (Kholifah, Siti dan Suyadnya 2018). The research design chosen aligns with the researcher's explanation, as it is the most appropriate method for finding and processing data that corresponds to the desacralization of Tabuik that occurred in Pariaman City. This approach is considered

suitable because it commences with data collected in the field, which has been gathered by researchers over a specific period of time using various methods, such as observation, interviews, and documentation studies.

Data collection was conducted during the Tabuik procession, commencing on July 19, 2023, and concluding on July 30, 2023. Researchers observed every procession that took place. Subsequently, researchers conducted regular interviews with informants who were selected based on specific criteria. A total of 15 informants were interviewed.

RESULTS AND DISCUSSION

The Tabuik procession will commence on 1 Muharram, or July 19, 2023, and conclude on 30 July 2023. The procession's duration of 10 days is a result of the contemporary practice of hosting Tabuik Tourism on Sundays, which is the closest day to 10 Muharram. The Tabuik processions scheduled for this year are:

1. *Maambiak Tanah* (Wednesday, July 19, 2023)

The *Maambiak Tanah* procession is conducted in two distinct locations: Pauah for Tabuik Subarang and Galombang for Tabuik Pasa. The implementation time for Tabuik Subarang was completed prior to the Tabuik Pasa land acquisition. Tabuik Subarang commenced at 17:00 WIB and concluded before the evening call to prayer. The land acquisition for Tabuik Subarang was facilitated by Tuo Tabuik's son. Individuals eligible for land acquisition must be descendants of Tuo Tabuik, possessing purity, humility, and a comprehensive understanding of the Tabuik procession and its intricacies. Conversely, Tabuik Pasa is carried out immediately following the Maghrib prayer. Anak Tuo Tabuik also participates in this event to ensure that the younger generation comprehends and appreciates the Tabuik procession and its traditional and religious significance.

The procedures implemented for both Tabuik Pasa and Tabuik Subarang are identical. Prior to the land *maambiak*, the traditional leaders, Tigo Tuna Sarangan, and the Tabuik Children processional, accompanied by the Gandang Tasa tune, traversed approximately 2 km from the *maambiak* site. Tabuik Subarang commenced its walk from Simpang Tabuik, while Tabuik Pasa also commenced from Simpang Tabuik. Following the conclusion of the land *maambiak* procession, the Tabuik Children embarked on a subsequent procession, accompanied by the Gandang Tasa. This procession was escorted by a contingent of police officers stationed at the vicinity of the planted land.



Figure 1. Tabuik Tradition

2. *Maambiak Batang Pisang* (Sunday, July 23 2023).

This procession is held in two different places, namely, at Simpang Lohong for Tabuik Subarang, and in Galombang for Tabuik Pasa. In the *maambiak* procedure, banana stems in both places are accompanied by the Gandang Tasa procession. The implementation time for Tabuik Subarang is earlier than Tabuik Pasa. Tabuik Subarang is carried out at 17.00 WIB, while Tabuik Pasa is carried out directly after the Maghrib prayer. Those who carry out the banana stem *maambiak* procession are *niniak mamak* who are trusted and have an understanding of Tabuik. In the banana stem *maambiak* procession, the *niniak mamak* first sit together near the banana tree that will be cut down. The sword used to cut banana stems is called a *jinawi* sword. Before the *jinawi* sword is used to cut down banana stems, certain prayers are recited on the sword

and smoked with incense by the niniak mamak. However, nowadays, the banana stems that will be cut down are not banana stems that have been planted for a long time, but banana stems that were deliberately planted only for the maambiak procession of banana stems on the appointed day. After this procession was finished, the Tabuik children paraded again accompanied by the gandang tasa until they met at Simpang Tabuik and closed with the Basalisiah procession. Basalisiah usually ends at around 22.00 WIB. This procession was also guarded by various security forces to ensure that this procession took place safely without any riots from the public, or the Tabuik parties who were directly involved.



Figure 2. Maatam

3. Maatam (Tuesday, 25 July 2023).

This procession was conducted at two distinct locations: Tabuik Pasa's residence and Tabuik Subarang's residence. However, if the previous procession had taken place at a different time, the Maatam procession was held concurrently, at 15:00 WIB. The procession observed by researchers was held at the Tabuik Pasa residence. Presently, this procession is referred to as Maatam, but it was initially known as the Maratok procession.



Figure 3. Maarak Jari-jari

4. Maarak jari-jari (Tuesday, July 25 2023).

This procession was held at Simpang Tabuik at 20:00 WIB, or more precisely after evening prayers. The event was attended by two groups of Tabuik children: the Tabuik Pasa and Tabuik Subarang groups. During the procession, two groups of Tabuik children paraded their fingers, which were compared to those of Husein, who lost them during the Battle of Karbala. The procession was accompanied by a maradai, a

traditional dance performed by marching one's fingers to various shops within the market. The maradai serves as a means of soliciting donations from the community to support Tabuik's children.



Figure 4. Maarak Saroban

5. Maarak saroban (Wednesday, July 26 2023).

This procession was held at Simpang Tabuik at 20:00 WIB after evening prayers. However, the community prepared and gathered at Simpang Tabuik starting after sunset. This procession was carried out by two groups, namely the Tabuik Pasa Children and the Tabuik Subarang Children. Saroban is likened to the turban worn by Husein when he was beheaded during the Battle of Karbala. This was done so that people would understand how painful Husein's struggle was in the Karbala War.

6. Tabuik Naikak Pangkek (Sunday, 30 July 2023).

This procession is conducted in two distinct positions but is ultimately paraded to the same destination, namely the Pariaman People's Market. The procession commenced on Sunday morning at 08:00 WIB. In contrast to the initial Tabuik celebration, the current practice involves carrying Tabuik naik pangkek immediately following the morning prayer. Subsequently, Tabuik is paraded from each Tabuik House to Simpang Tabuik and the Pariaman People's Market, where it is hoisted. To enhance efficiency, Tabuik Pasa is transported by truck from the Tabuik Pasa House in Karan Aur and subsequently mounted on pangkek amidst the crowds at Pariaman People's Market at approximately 10:00 WIB. Concurrently, Tabuik Subarang is transported by truck from Tabuik Subarang's residence in Alai Galombang and boarded the pangkek at Simpang Tabuik at around 11:00 WIB. This activity garnered significant attention and enthusiasm from the inhabitants of Pariaman, with the assistance of security forces ensuring order and safety.



Figure 5. Hoyak Tabuik

7. Hoyak Tabuik (Sunday, 30 July 2023).

This procession is conducted immediately following the Tabuik Naikak Pangkek ceremony. Typically, Tabuik is already announced before the midday call to prayer. The hoyak (a traditional musical instrument) is played for approximately until after the Asr prayer. Subsequently, Tabuik is paraded from the Pariaman People's Market. In contemporary times, the hoyak Tabuik has gained widespread popularity and is widely observed by the public for social media purposes. Notably, young people actively utilize Tabuik as a means of disseminating information on various social media platforms. Nevertheless, it cannot be overlooked that young people remain eager and enthusiastic about witnessing various Tabuik processions.

8. Mambuang Tabuik ka Lauik (Sunday, 30 July 2023).

This procession commenced at 18:00 WIB. Notably, this procession is the culmination of the Tabuik ceremony. The significance of Tabuik's symbolic throwing into the sea stems from the Islamic calendar passed down by the Pariaman people, which mandates the expulsion of negative influences for a year. Tabuik was deposited on Gandoriah Beach, specifically near the beach festival stage. Concurrently, while Tabuik was being carried from the Pariaman People's Market, a beach party was organized on Gandoriah Beach, featuring dances and the grand spectacle Anak Nagari Pariaman. The Pariaman government extended invitations to esteemed VIP guests from neighboring regional governments, including Padang, Bukit Tinggi, Payakumbuh, Solok, and various regions encompassing Pariaman City. This event garnered full support from both the government and the community. Given the contemporary transformation of Tabuik into a Tourism Tabuik, it serves as a valuable tool for regional promotion and the economic development of the inhabitants of Pariaman City.

CONCLUSIONS AND SUGGESTIONS

Desacralization occurs for several fundamental reasons. Firstly, the government's intention is to transform Tabuik into a tourist destination that serves as a symbol of regional identity. This transformation aims to attract tourists from other areas, thereby generating increased income for local traders, parking services, transportation, and accommodation providers. Additionally, it is believed that Tabuik holds Shi'ite teachings, and the people of Pariaman are assumed to adhere to Shi'ism due to their participation in Tabuik. Consequently, the government seeks to further emphasize Tabuik as a center for tourism.

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