

The Tabuik Tradition in the Formation of Islamic Values in Pariaman

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The Tabuik Tradition in the Formation of Islamic Values in Pariaman

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Abstract

One of the annual events held in Pariaman City is the Tabuik Tradition. This tradition is organized based on Islamic principles to honor the death of Hussein, the grandson of Prophet Muhammad SAW. The celebration actually falls on the tenth of Muharram in the Hijri calendar. This study employs a descriptive methodology with a qualitative approach. To thoroughly understand how the Tabuik tradition shapes Islamic ideals in Pariaman, a qualitative method is chosen. The embedding of Islamic values within the Tabuik tradition, the function of the Tabuik tradition as a religious practice in Islam, and the role of the Tabuik tradition in building Islamic values in Pariaman are specific phenomena that are central to this approach. Interviews, observations, and documentation were used as the primary data collection methods. This approach enables scholars to examine the unique context of the Tabuik tradition in shaping Islamic ideals in Pariaman and to present a comprehensive picture of the actual situation on the ground. The results of the study indicate that the Tabuik Tradition in Pariaman is a complex amalgamation of social support, religious principles, and cultural identity. Through this tradition, the people of Pariaman strengthen their Islamic practices in response to contemporary dynamics, understand historical heritage, and express solidarity. The shared concern of both the government and the community for the preservation of the Tabuik Tradition reflects a collective desire to safeguard and nurture this rich cultural heritage so it can be passed on to future generations.

Keywords: Tabuik Tradition, Islamic Values, Religious Traditions

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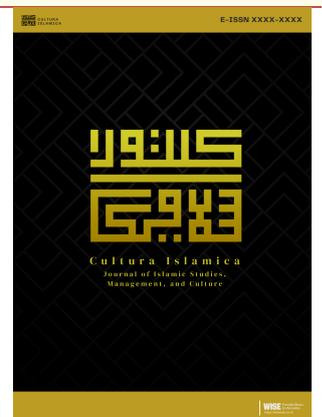


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INTRODUCTION

Indonesia is an archipelagic nation in Southeast Asia renowned for its rich diversity of cultures, ethnicities, religions, and traditions, all of which contribute to the formation of its social character. This cultural plurality is reflected in a wide array of local cultural expressions found across its 34 provinces, ranging from the Ngaben cremation ceremony in Bali [1] [2], the finger-cutting tradition in Papua [3], the practice of sharpening teeth among the Mentawai people [4], to the stone-jumping ritual in Nias [5]. Each of these traditions holds distinct symbolic and functional significance in shaping the collective identity of local communities. Among these, one prominent tradition rooted in local Islamic culture is the Tabuik Ceremony, which has developed in the city of Pariaman, West Sumatra Province.

The Tabuik tradition is an annual ritual practiced by the people of Pariaman to commemorate the martyrdom of Husayn ibn Ali, the grandson of the Prophet Muhammad, during the Battle of Karbala [6]. Held every Muharram, the ceremony intertwines religious, cultural, and social elements in a complex and dynamic manner [7]. Originally, Tabuik was sacred and spiritually oriented, serving as an expression of collective mourning rooted in Shia ritual practices [8] which were subsequently adapted by the Minangkabau community through the incorporation of local values. However, in recent decades, the practice has undergone a significant transformation. What was once a deeply ritualistic event has increasingly become desacralized, with its function shifting toward a cultural tourism attraction commodified by local government agendas [9].

This shift in meaning has given rise to various social and interpretive consequences. Several studies have noted the presence of ambiguity in public reception of the Tabuik ritual, which is now intertwined with tourism promotion agendas and political interests [10]. In certain contexts, Tabuik functions as a medium for cultural preservation and a form of local identity expression [11], however, it also presents tensions between the sacred and the profane, as well as between customary values and state intervention. Muchtar's research even suggests that Tabuik may serve as a symbol of resistance or a "scapegoat" within the dynamics of local-level social conflict [12].

Ahmad Raihan [13], Febri Rachmad Arifian [14], Inda Violina [15], Anisa Erin [16], Abdul Gani Jamora Nasution [17] are among the scholars who have examined the relevance of the Tabuik tradition in shaping Islamic values within the Pariaman community. Their studies generally demonstrate that the Tabuik tradition through its religious-cultural procession, symbolic representation of Husayn ibn Ali's struggle, and the active involvement of the community in spiritual and social activities plays a significant role in fostering values of faith, exemplary conduct, and Islamic solidarity. Cultural preservation strategies that integrate customary and religious elements, the promotion of community-based spiritual practices, and educational approaches targeting younger generations have proven effective in enhancing religious awareness and strengthening Islamic identity. These findings provide a strong foundation for supporting the preservation of the Tabuik tradition as a medium for internalizing Islamic values amidst the cultural dynamics of local Pariaman society.

Previous research on the Tabuik tradition has primarily focused on its cultural, historical, and touristic dimensions. However, few studies have specifically examined its role in shaping Islamic values within the Pariaman community, particularly in the context of

strengthening the spiritual character and religious identity of younger generations. This lack of integrative analysis between local culture and the internalization of Islamic values presents a significant research gap that warrants scholarly attention. The novelty of this study lies in its qualitative approach, which does not merely portray the Tabuik tradition as a cultural ritual but rather explores it as a medium of religious education imbued with values such as moral exemplarity, sacrifice, solidarity, and devotion to the Ahl al-Bayt. The urgency of this research stems from the challenges posed by modernization and the erosion of spiritual values, wherein local traditions like Tabuik hold strategic potential for instilling Islamic values in a grounded and contextually relevant manner.

The implications of this study are expected to contribute to the development of culturally grounded Islamic education models, support the preservation of religiously meaningful traditions, and inform policy-making by local governments and educational institutions seeking to utilize cultural heritage as a means of fostering spiritual character formation within society. Building upon the above discussion, this study aims to explore in greater depth how the Tabuik tradition in the city of Pariaman functions in reinforcing Islamic values, despite undergoing transformations influenced by tourism-related factors. The central research question is: How does the Tabuik tradition contribute to the formation of Islamic values within the Pariaman community, and how do shifts in its ritual function affect the practice of Islamic values in contemporary society? This study will examine how the Tabuik tradition remains relevant in reinforcing Islamic principles through the processes of social interaction within the Pariaman community.

The objective of this research is to provide a comprehensive understanding of how the Tabuik tradition in Pariaman has undergone changes in meaning and function, and to assess its impact on the social and cultural structure of the local community. The study also seeks to contribute to the theoretical development of the relationship between religion, culture, and tourism, particularly in the context of cultural traditions that have undergone commodification. By investigating the preservation of Islamic values within this tradition, the research further aims to offer practical guidance for both local governments and communities in maintaining a balance between cultural tourism and the safeguarding of religious and cultural heritage.

METHODS

This study uses a descriptive qualitative approach to provide an in-depth portrayal of the Tabuik tradition in Pariaman City. The research was conducted in Pariaman City with subjects selected through purposive sampling, including those directly involved in the Tabuik ceremony, such as the Tabuik organizers, religious leaders, and community members who participate in the ritual. Primary data were obtained through in-depth interviews and direct observation, while secondary data were sourced from relevant literature and documentation that further supported the understanding of the Tabuik tradition.

The data collection techniques used in this study include interviews, observations, and documentation. Interviews were conducted with relevant subjects to explore their understanding of the implementation and changing meanings of the Tabuik tradition. Direct observation took place during the creation and execution of the ceremony to understand the social and cultural dynamics at play. Documentation was conducted by analyzing archives and

written materials related to the Tabuik ceremony, providing supporting information and a historical overview.

Data analysis was performed through data reduction and data presentation processes. Data reduction involved selecting and filtering information relevant to the research objectives, while data presentation aimed at organizing the findings in a structured and easily understandable format. To ensure the validity of the data, triangulation was applied using source triangulation, data collection techniques, and time. This was done to ensure the consistency and accuracy of the information gathered from interviews, observations, and documentation, so that the research findings can offer a valid depiction of the shifting meaning of the Tabuik tradition in Pariaman.

RESULTS AND DISCUSSION

Results

Based on interviews and field observations, the implementation of the Tabuik tradition in Pariaman City begins with a preparatory phase involving multiple stakeholders, including the Department of Tourism and Culture of Pariaman City, the local community, and the organizing committee. This preparation process encompasses fundraising, the provision of materials and equipment, and the designation of locations for constructing the Tabuik structures. The community actively participates in each stage of preparation, including financial contributions and the construction of both *Tabuik Pasa* and *Tabuik Subarang*. The Tabuik ceremony is held to commemorate the martyrdom of Husayn ibn Ali in the Battle of Karbala on the 10th of Muharram and has been passed down through generations.

The municipal government of Pariaman plays a significant role in supporting this event by allocating budgetary resources and obtaining assistance from relevant ministries. The participation of the community is equally crucial in ensuring the smooth execution of the tradition. Moreover, the involvement of younger generations has become increasingly prominent, as they are expected to carry forward the tradition while maintaining the integration of Islamic values with local cultural heritage. Both the government and community work collaboratively to prevent misunderstandings related to the association of this tradition with Shi'a practices, in accordance with a fatwa issued by the Indonesian Ulema Council (MUI) of West Sumatra.

Discussion

The Functional Shift of the Tabuik Tradition into a Tourism Event

The Tabuik tradition in Pariaman City has undergone a significant functional shift from a purely religious ritual to a tourism-oriented cultural event [18]. Originally, Tabuik was held as a commemorative ceremony for the martyrdom of Husayn ibn Ali during the Battle of Karbala, observed annually on the 10th of Muharram [19]. Over time, however, the tradition has evolved into a cultural festival that not only captures the attention of local residents but also attracts visitors from other regions and even international tourists [20].

This transformation involves not only government intervention but also has considerable implications for the local community, many of whom perceive the tradition as having been commodified [21]. Muchtar notes that such changes have placed Tabuik at a crossroads between preserving its religious and cultural values and responding to the demands of tourism

promotion. Nonetheless, the tradition continues to embody Islamic values inherent in its rituals, even as cultural and touristic elements become increasingly prominent [22]. While Tabuik was initially conceived as a religious commemoration of Husayn ibn Ali's sacrifice [23], it has also come to symbolize unity among Muslims across various social strata, within both religious and deeply rooted local cultural contexts.

Islamic Meanings and Values Embedded in the Tabuik Tradition

The Tabuik tradition holds profound meaning for the people of Pariaman [24]. Beyond serving as a form of reverence for Husayn ibn Ali [25], Tabuik functions as a medium for teaching Islamic values and reminding Muslims of Husayn's sacrifice in the Battle of Karbala [26]. Its implementation represents a synthesis of Islamic teachings with the local culture of the Minangkabau people, as reflected in the philosophical maxim *adat basandi syarak, syarak basandi Kitabullah* a principle that emphasizes Islamic teachings as the foundation of social conduct and community life [27].

Although the people of Pariaman are predominantly Sunni Muslims, they do not perceive the Shia origins of the Tabuik tradition as problematic [28]. Instead, they regard Tabuik as a valuable part of their cultural heritage that must be preserved [29]. Consequently, the ritual continues to be respected and practiced despite differing historical origins [30]. In practice, Tabuik serves to instill in younger generations an appreciation for Husayn's struggle while simultaneously strengthening communal solidarity [31]. In Islam, honoring the family of the Prophet Muhammad is a duty for all Muslims, and the Tabuik tradition provides a meaningful avenue for actualizing this reverence, as well as for reinforcing *ukhuwwah Islamiyah*, the bond of brotherhood among Muslims [32].

Shifting Values and Youth Involvement in the Practice of the Tabuik Tradition

Over time, the involvement of younger generations in the implementation of the Tabuik tradition has become increasingly vital. They are not merely participants but serve as key actors in preserving this deeply religious cultural heritage [33]. The Pariaman community regards youth as the successors responsible for safeguarding and continuing this tradition, which holds significant spiritual and cultural value [34]. Therefore, education and mentorship are essential to ensure that the younger generation understands and practices the Tabuik tradition with full awareness and commitment [13].

In this context, the youth of Pariaman do not view Tabuik solely as a cultural ritual, but also as a vehicle for actualizing Islamic values [35]. This perspective aligns with broader efforts to preserve local cultural identity while simultaneously providing moral and spiritual education through the practice of tradition [36]. The values embedded within the Tabuik tradition such as patience, sacrifice, and solidarity are instrumental in shaping the character of young individuals who not only appreciate their cultural heritage but also embody Islamic teachings in their everyday lives [37].

The Commodification of the Tabuik Tradition: Implications for Religious Roles and Local Cultural Identity

With the growth of the tourism industry in Pariaman City, the Tabuik tradition has undergone a process of commodification that potentially alters the essence of the ritual [38].

Within the context of tourism, Tabuik no longer serves solely as a ceremony commemorating Husayn ibn Ali, but has also evolved into a cultural attraction with significant economic appeal [39]. This shift is evident in the increasing number of tourists visiting Pariaman to witness the Tabuik procession, which is now strategically scheduled to coincide with weekends to enhance its appeal to visitors.

However, this transformation presents several challenges, particularly concerning the potential erosion of the tradition's religious values [40]. Rahman [6] observes that although Tabuik is still upheld by the community as a spiritually meaningful tradition, its commercialization may lead to a diminished emphasis on its Islamic dimensions. Therefore, it is essential for both government authorities and local communities to find a sustainable balance between preserving religious and cultural values and leveraging tourism as a means to support the local economy. The Tabuik tradition must be carefully protected to ensure that its Islamic significance is not lost, allowing it to continue functioning as a symbol of Muslim unity and a profound manifestation of cultural heritage.

CONCLUSION

Based on the research findings on the Tabuik tradition in Pariaman City, it can be concluded that Tabuik not only functions as a religious ritual to commemorate the sacrifice of Hussein bin Ali during the Battle of Karbala but has also transformed into a cultural festival involving various stakeholders, including both the government and the community. This shift demonstrates that the Tabuik tradition is now at the intersection of religious values, cultural heritage, and the growing tourism industry. Nevertheless, the core purpose of this tradition honoring Hussein remains intact. The Islamic values embedded in this ceremony are continuously upheld by the people of Pariaman, despite changes in its implementation.

One important aspect of this tradition is the success of the Pariaman community in integrating Islamic religious values with local cultural customs in every aspect of the ritual, thereby strengthening their cultural identity. The involvement of the younger generation in the Tabuik procession also shows that this tradition still holds significant relevance and appeal, both as a means of teaching Islamic values and preserving local culture.

Although the tradition has undergone commodification as part of the tourism sector, it is essential to ensure that the religious values contained within this tradition remain preserved, while simultaneously developing tourism potential that can provide economic benefits for the community. Overall, this study contributes significantly to understanding how the Tabuik tradition in Pariaman City serves as a symbol of unity for the Muslim community in the region. It not only commemorates the sacrifice of Hussein bin Ali but also strengthens both Islamic values and local cultural heritage. Despite undergoing several changes, this ceremony remains a vital part of Pariaman's cultural identity, which deserves to be preserved and developed.

LIMITATIONS

This study, while providing significant insights into the Tabuik tradition and its role in the formation of Islamic values in Pariaman City, has several limitations that should be considered. First, the study was conducted in a single location, Pariaman City, which limits the

generalization of the findings to other regions with different cultural characteristics. Therefore, the results of this study may not fully reflect the dynamics of similar traditions in other areas, both in West Sumatra and other parts of Indonesia, which may have different religious traditions and local cultural practices. Second, although the study used purposive sampling to select relevant subjects, the limitations in the number and background of informants may affect the depth of analysis. The interviews conducted with a select group of individuals may not fully represent the views of the entire Pariaman community, particularly the younger generation, who may be influenced by social changes and tourism.

Third, this study relies on qualitative data collected through interviews, observations, and documentation. Although triangulation was used to ensure the validity of the data, the subjective interpretation of the researcher in analyzing the data may have influenced the findings. External factors, such as political or social shifts during the research period, may also affect the way the community views and practices this tradition. Fourth, the shift in the function of Tabuik from a religious ceremony to a tourism event may create tensions between cultural and economic interests. This study is limited in exploring the long-term impacts of cultural commodification on religious values and does not focus on the social or psychological effects that might arise in the local community involved in this tradition. Nonetheless, this study provides valuable insights into how the Tabuik tradition functions within the Pariaman community and how it adapts to changing times, while still preserving the Islamic values embedded within it.

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AUTHOR CONTRIBUTION

MS led the implementation of the research, including the formulation of the design, data collection and analysis, as well as drafting the initial manuscript. MA and UH provided conceptual guidance, academic supervision, and support in refining the methodology and revising the manuscript. All authors contributed to the discussion of the findings and approved the final version of the manuscript for publication.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

I hereby declare that Artificial Intelligence (AI) tools have been utilized in the preparation and writing of this scientific work. The use of AI was primarily for tasks such as improving language clarity, grammar correction, and generating suggestions for structuring content. All AI-generated content has been thoroughly reviewed and edited to ensure its alignment with the research objectives and academic standards.

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