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TABUIK: LOCAL WISDOM AS AN ALTERNATIVE FOR SUPPRESSING THE IMPACT OF STRUCTURAL CHANGE IN PARIAMAN

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Abstract: Arthur Lewis's structural change theory focused on the development shows the process of change which occurs from the traditional economic society towards the industrial economic society. The development of traditional economies in the countryside into the industrial economy in urban areas has a serious impact on equitable distribution of ongoing economic development. The villagers initially worked in the agricultural sector moved to the city then due to an absorption of labor in the industrial sector. Massive urbanization is a serious impact caused by this change, so that there is a vacant labor force in the countryside and an increase in unemployment in urban areas. The problem caused by structural changes in economic development can be overcome by the local wisdom approach of the local community. In this paper, the case is taken in Pariaman community especially the Tabuik ceremony as an annual routine. Tabuik in Pariaman requires that the community remaining in Pariaman and undergo a routine as an agricultural community because there are many special needs and rituals requiring ceremonial materials from the agricultural field. The local wisdom of people in Pariaman is not involved in significant urbanization cases. Tabuik as a control the flow of globalization makes the community and economic activities manageable as of the development in Pariaman with traditional agricultural economic models and adequate labor naturally.

Keywords: Tabuik, Local Wisdom, Structural Change

INTRODUCTION

Social change may certainly happen in the society of life. An alteration will occur and will be a chance for surviving with the way which is concomitant with the social change in specific area, it could call as countryside. As well as the culture acculturation or the values movement are caused by changing activities and society's culture.

The social change can be found in models of structural change in every singles society. The movement seeing clearly is naturally like the social movement from every activities. The technological development or the other culture acculturation with developing communication presents the movement of communication system and social treatment. As an example the society in the

village will visit every houses for announcing the bad news or good news. News is naturally brought by the village officials or the office who has been chosen as if the people interest will be seen when they come. Different from nowadays era, all information are easily shared from social media in result that the society communication relation is shown as simple as people agog and society interest logically.

Not only the change of social communication model, but structural changing in the society also can be seen form economic sectors. The villagers initially known by agriculture society hanging their economic as a farmer or a gardener move to the industry or trading service. Many teenagers are desired to move from the countryside to the city by the reason is more difficult to get a job. The migration aims to increase absorbing the labor in the city which is bigger than in the village so that it can increase the reward and the quarrel of it.

Several planned social changes may have to consider the characteristic for the particular case. The change will require a more or less unique combination of education and also organizational measures. It may depend on pretty different treatment like ideology expectation. Even though it has still been exist or change, the general formal

principal certainly must be considered (Lewin, 1947: 39).

This can not be denied is the cause of increasing density the population living in the city so that it impacts on several aspects, such as congestion, unemployment and even crime increases. The impact of massive community migration is not only felt in the city, but also for the villages left behind by the people. Villages got a shortage of labor and productivity decreases. Many agricultural lands are left by the owner, by selling or renting it to be used as non-agricultural land.

Structural changes that occur in the community attract the author to explore the topic that has not experienced significantly. The changes still occur, however, the values contained in society are still maintained. After conducting research, the author gets new information, the minimal shift in values is conditioned by the still thick implementation of traditional rituals and ceremonies in a certain area. Cultural events can reduce the society movement massively because it can be used as an alternative in maintaining the social and economic conditions, both in terms of tourism and the creative industry.

METHOD

This research uses the literature review and take the descriptive qualitative

description for explaining the result. Library research is used to get a deep understanding to support the experience gained in the field so that it is expected to find a deep and comprehensive study. The research material was obtained from books in the library as well as several articles to strengthen understanding the Tabuik and social impacts in Pariaman. This research focuses on the people of Pariaman in West Sumatra. Further data analysis was carried out by data comparison, data triangulation and conclusions.

RESULT AND DISCUSSION

Tabuik is a reflection of the attitude and lifestyle for the people in Pariaman. The value contained in the ceremony becomes a role model for the local community. Tabuik as a unique ceremony is one of the social and religious traditions from the Minangkabau people, especially in Padang Pariaman region. The substance of this tradition comes from an Islamic history, namely the story of the death of Shahid Husein Bin Abi Talib (grandson of Prophet Muhammad, known as Hussein) in the war against king Yazid Bin Muawiyah in the land of Sham, Padang Karbala which occurred in Muharram in 61 H (Ernatib, 2001:3).

Literally Tabuik means a chest or *keranda* decorated with flowers and colorful decorations and other features that

describe a *Buraq* (human-headed horse animal). Symbolically, Tabuik concluded the greatness of Allah SWT. who had brought the body of Imam Husein to the sky with *Buraq* (Efendi, 2005: 10).

Furthermore, Muhammad Idrus Al Marbawi, in Arabic language dictionary, Tabuik comes from Arabic, which means a chest or coffin decorated with colorful flowers and fabrics, then carried around the village. While the understanding of Tabuik in Pariaman is a *keranda* proclaimed as a stretcher of Husein Bin Ali's body made of bamboo, rattan wood decorated with *Salapan's* flowers (Ernatib, 2001: 14). At the bottom of Tabuik there is a *Buraq* with a human head, at the top there is a *Salapan* flower stem called Tabuik Peak.

Tabuik can encourage the maintenance of Minangkabau cultural values in the Padang Pariaman communities. Tabuik ceremony is considered to contain implementation values, namely "*Adat basandi syara', syara 'basandi kitabullah*" (traditional leaning/ guided by Islamic rules, Islamic teachings holding on to the book of Allah, namely the Koran). The intent and purpose (essence) in the implementation of this tradition is asking for salvation, pleasure, and blessings from Allah and a statement of gratitude for all the gifts He has given (Ernatib, 2001: 9).

Regarding *adat basandi syara', syara' basandi kitabullah*, Jimmy H. Chaniago mentioned that Islamic law often applies to customary law in social life. Islamic law highly respects the legal system that has become a custom of society, as long as it does not conflict with the provisions set by Islam. In connection with this custom, there is a rule that reads "*alngaadatu mukhamatun*" meaning "custom can be established as a legal basis" (Chaniago in Ernatib, 2003: 120).

As a reflection from Tabuik, the change can be seen from contaminating the culture and occurring the impact of society, especially in Pariaman or Padang Pariaman (Dalmenda, 2016: 145). But, the government has declared that Pariaman is one of the several tourism destination in West Sumatra. It is also a part of national plans to increase the Indonesian tourism.

Adat is the ideal behavior pattern of Minangkabau community which consists of elements that have been absorbed into a togetherness (Abdullah in Ernatib, 2001: 11). This is illustrated by community as the Tabuik containing many symbols and meanings. It is a noble value that will be a role model for the people in Pariaman. This value varieties such as, religion, beauty, social, and economy. It was also stated by Ernst Cassirer, culture is a world full of symbols where humans can find

various values as dynamic expressions of human life (Cassirer, 1987: 40).

The Tabuik as the suffering of Husein at Karbala has become an annual event celebration. This events promotes social cohesion and regional identity as well as tourism and trade (Mason, 2016: 72). Although almost we know that the inhabitants of Pariaman areas are mostly Muslim.

A month before Muharram, the Pariaman people had held a meeting called by *Barantam*. *Barantam* is held at the Adat hall at night led by *Wali Nagari* or known as *Janang*. It is named *barantam* because the *barantam* according to the Pariaman community is a fight, when deliberations or meetings occur opinion differences or ideas often increase emotions and quarrels, but only for temporary. This quarrel is used to get a wise decision for the perfection of the ceremonial journey.

After *barantam*, the first step is making the Tabuik framework. The making of Tabuik was held on the 1st of Muharram, fulltime at Tabuik's house. Tabuik house is a place that is used as the center of ceremonial activities and the process of Tabuik.

Then, on the 1st of Muharram, taking the land was carried out and will conduct in the afternoon around 17.00 WIB. The land is taken at the bottom of the river, begun with a prayer and ended with

a prayer by *Urang Siak*. The soil which are taken is approximately 5 kg. When they come back home from taking land, Tabuik's group met with another group. The meeting was indeed designed in such a way as to create a regional limitation. The meeting between Tabuik's group raises skillfulness and throws each other. When the clever procession was finished, the land that had been taken was placed in a tomb. The mound was likened to the body of Imam Husein. The next process is rising with making Tabuik physically. In the process of making Tabuik, Tabuik's children cannot stop except eating and other urgent needs. In other side, Tabuik must not be abandoned, at least there is one guard who keeps watching Tabuik.

On the 5th Muharram, precisely at night when at 9:00 a.m. the activity of planting banana stems is carried out. Previously the Tabuik handler sent three members to look for banana stems in the opposing area. Their departure was kept the secret and guarded by magic in Tabuik's house. Those charges of taking banana stems are called *Parewa*. The banana stem processes is only a symbol for cutting down the banana stems the next day. The next day at around 17:00 WIB, the activity is begun with a prayer. The ceremony for taking banana is accompanied by Tabuik music and *lenong* attraction. Bananas are taken after sunset.

The seventh day (7th Muharram) is carried out the activities of *maarak panja*, while during before the time of dhuhur, a *maantam* ceremony is held. *Maantam* is crying while accompanying the noise. *Maantam* accompanied by Tabuik music. The sound of the drum is played in a minor tone so that it adds to the sadness and sadness for every hearing, especially the residents of *Cipei* (residents of the Tabuik house). The traditional parade is to parade duplicate fingers of Hussein around the village accompanied by Tabuik and music from *Tabuik Lenong*. *Tabuik lenong* is Tabuik a smaller size and does not have Bura, used to accompany each procession activities take place. After the ceremony was finished, *Tabuik Lenong* was returned and stored at Tabuik's house.

The eighth day (8th Muharram) is held a *maarak sorban* (turban) at night. The turban taken from Tabuik's house was taken to a storm. The *maarak sorban* ceremony is also accompanied by Tabuik and *Tabuik lenong* music. Sorban was taken from door to door for asking alms. The money will be used for Tabuik children's needs (Tabuik members). This activity is called *maradai*. On the way home Tabuik's group also met with another group and resulted a *cakak*. During the Tabuik ceremony, from the first night to the midnight, Tabuik was promoted to entertainment. Entertainment is in the form

of regional art performances such as *Indang, Rebana, Debus, Pencak Silat* and others.

On the ninth day (9th Muharram) the process of making Tabuik, each part of Tabuik is estimated to be almost done. It was the last day in the process of making Tabuik's framework.

Muharram 10th is the culmination of the ceremonial ritual process. It is estimated that each part of Tabuik is nearly done. By dawn at 04.00 WIB Tabuik is *naik pangkat*, and will be estimated to finish in early morning, so Tabuik can be seen fully and ready to be displayed and taken to the field or market which is then juxtaposed with other Tabuik.

After the sweetener is finished, at 13.00 WIB Tabuik is ready to be brought to the market by working together with Tabuik's children. On the 10th of Muharram is the culmination of a series of Tabuik ceremonies. On that day *Maoyak Tabuik* was held. *Maoyak Tabuik* was followed by ceremony participants and accompanied Tabuik to the last place, Gondorah beach.

In the afternoon around 18.00 WIB, Tabuik's accompaniment has arrived at the beach. Tabuik was together carried into the sea until at least from Tabuik was released. Chunks or remnants of Tabuik chips are believed to be used as charms, medicinal herbs, and so on according to the wearer's

beliefs. The local community still believes that part of Tabuik until now has a meaning and stored an unseen force in it. That is why they scrambled to get the pieces, even if only a piece of cloth is from *Buraq's* bandage. One feature is as merchandise (Ernatib, 2001: 29-33).

The need of Tabuik ceremony is fully funded by the society in Pariaman, as *alim ulama, cadiak pandai*, and also people living around the celebration. They quite often ask for the local government also as a cooperation in developing tourism (Mughtar, 2011: 12). Tabuik ceremony describes the lifestyle of the people in Pariaman as being culture activities. The values contained in the Tabuik ceremony are a cultural life order that governs the lives of the people in Pariaman (Asril, 2015: 75). The role of the Tabuik ceremony is certainly a sacredness that must be maintained. It is expected to be able to appeal to the people who have been affected by the globalization virus, by embedding the values contained. If these values have been embedded in every soul of the community, a society order that lives in accordance with the norms will be created without leaving a view of development and a better life.

Understanding The Arthur Lewis' Structural Liberation Theory

The theory of structural change focuses on the discussion and mechanism of economic transformation experienced by developing countries that raises the original problems that are subsistence and focuses on the agricultural sector towards a more modern economic model sector known as the industrial sector model, both the form of goods and services (Todaro, 1991: 68). The figure of the theory of development and structural change is Lewis Arthur and further developed on the theory of structural transformation by Hollis Chenery.

Todaro (1991: 74) argues about the paternal of development analysis focusing on structural changes in the processes and stages of economic development, both the form industry and economic structures undergoing transformation from traditional agriculture to industrial sectors (which use machinery as the main driving sector) in economic growth. That research was conducted by Chenery regarding the transformation of production structures. The research showed that there is a significant changing from a country that chooses to undergo an economy with an industrial model. The income increase that the economic model with an industrial side is more promising and provides new hope

for economic development and country itself.

Based on this research, Chenery made the classification and countries grouping according to the process of structural changes experienced. The process of structural change is grouped based on the per-capita income from the population in the country. For countries that have per-capita income in according to the targets setting or even exceed the target, the country can be said to be transition phase. Countries that do not meet established standards will be designed as new countries to carry out development or which are often known as developing countries. Its changes also experience the impact of time changing and intervals the boundary value per-capita income in a country, which makes the welfare classes even the regions are within it.

The research conducted by Hollis Chenery shows that the role of the industrial as economy sector in lining with the increase per-capita income for the people in a country. The economic income also relates to capital accumulation and the human capital increase, or can be seen by the industrial sector, which has an impact on the higher level of real investment and the education sector in order to improve the quality of human resources. Structural changes can be interpreted as the process

of maturing and the process of educating the people, in addition to get the profit and income in economic development.

The process of structural change that occurs in several developing countries has changed, especially regarding the level of demand for needs. At a certain level, there is a decline in demand for food material consumption in the domestic order. Food demand which is usually the dominant sector is replaced by non-food demand. Non-food demand in the industrial form or services is developed to meet daily needs outside of food, so that the development of exports and imports will be significant (Kuncoro, 2010: 42).

The development of exports and imports will result in structural changes to the workforce. According to the Lewis' theory has suggested that structural changes in the economic model will cause the movement of labor from the agricultural sector to the non-agricultural or industrial sector. Many causes from the movement of village's labor to the city is unavoidable (Todaro, 1991: 76). Structural changes from agriculture to industry led to a pattern of labor migrants from rural to urban areas resulted in the absorption of excess labor in the village. The effect of this shift in labor force has resulted in a decline in agricultural land in the village because the labor should be needed in the agricultural sector has been minimal and

cannot fulfill the demand for agricultural land, so much of the lands are converted into industrial estates.

Kuncoro (2010: 43) suggests that there are logical consequences must be carried out from the process of structural changes to be exist in economic development. Logical consequences can be positive or negative. The negative impact given by structural change is the increase in the flow of urbanization which is in line with the industrialization being implemented. Industrialization and urbanization in certain matters actually become obstacles to the process of equitable distribution of development. The income will only occur in modern sectors in urban areas. Meanwhile, the rural sector which has been abandoned by landowners and agricultural labors has experienced slower growth, which has resulted in a significant gap between villages and cities. Transformation will only work well if it is followed by equitable learning opportunities, decreasing population rates, and decreasing the degree of dualism between cities and villages.

Economic development that can catch up as a developing country is a positive impact from structural changes. Industrial development in urban areas can be used as a reference and income to provide existing capital development in the

countryside so that the achievement of equitable development efforts is expected.

The main hypothesis of economic development models of structural change that occur in countries having high population levels can be identified by patterns of change because each country has a similar pattern. Even though, the theory of structural change has an adequate level of tolerance towards small variations in the process of structural change that may differ in each country (Kuncoro, 2010: 43). The variations in the process of structural change are influenced by the condition of a region that has a different climate and the nature or habits of its inhabitants, so that structural changes will be more patterned in the rules that have been undertaken by communities in certain regions. It can be said that these changes are influenced by endowment factors, government policies, and accessibility to capital and technology.

Countries that have a high population level basically describe the high level of potential demand and tend to establish import industries. The industry will produce goods to the domestic market which has an impact on market development and traditional economy. Countries that have relatively small populations tend to develop an industrial orientation on international markets, so it can be drawn understanding that structural

change theory explains internal and external facts that will affect the acceleration and pattern of structural transformation in a country.

Tabuik in Labor Equity for City and Village

Structural changes dominate the movement of economic development models from agriculture to industry (Kuncoro, 2010: 41). The development towards industry has a goal to develop a more advanced society in meeting the needs and demands of a decent life, so that human exploitation is not uncommon in a large scale. Industrial societies develop (based on technological advances that rarely pay attention to natural sustainability) because the negative impacts of industry greatly affect natural sustainability. Environmental damage and extinction are unavoidable implications.

The natural damage caused by the industry has never been desired in Pariaman as an area that has extensive forest and plantation areas. Tabuik itself means that nature has provided blessings in the form of needs to be consumed by humans, so that the process of natural destruction is very rare. The process of Tabuik ceremony mostly uses nature site as a medium. Nature is preserved and respected for its sustainability. Destruction of nature is the same as damaging the

belief in God who has bestowed nature on humans so that the beliefs of the people in Pariaman should not apply to nature destroying.

The agricultural base feels thick at Tabuik ceremonies in Pariaman. Tabuik ceremony was held on the historical basis that hit the Muslims at first, but according to the development of the Tabuik era, it has been used as a venue for sharing and respecting nature as a provider of consumption and production materials. Tabuik ceremony makes the community, especially farmers and fishermen, a driving factor in economic development, because Tabuik procession requires a lot of materials and tools from agricultural products. Agricultural and fishery products that are used during processions such as secondary crops to decorate people's parties, as well as cropping yields as community consumption during the ceremony procession.

Economic development through agricultural activities is likely to be maintained in order to meet the annual needs of the procession. Tabuik procession which takes about ten days to maintain and make the agricultural system is a development model in Pariaman persists. The result of structural changes from the agricultural community towards the industrial community was not felt, thus impacting on the minimal urbanization that

took place in Pariaman. The lack of urbanization had caused the agricultural workforce in the countryside to be maintained and agriculture to continue to fulfill their daily needs.

The development in villages has always been the government attention since Indonesia began independence, but the strategies and planning were often changed. Structural changes which occur in the countryside manifest the search for development strategies that are considered the most effective for a certain period (Tjokrowinoto, 2007: 34). Moreover, the changes in structure and economic models also reflect the influence of national development strategies at the macro level adopted within a certain period as a variant of rural development.

In addition, Structural changes from agricultural economic model to industry, Lewis also pointed out the impact from it. The structural changes in the economic sector have been massive urbanization. Many rural farming communities move to the city as a place of industrial economy. The effects of massive urbanization make labor in rural areas in less, so that rural agricultural land is neglected and not maximum to get its goals. Moreover, the population in urban areas has increased significantly and has an impact on labor competition. Urban communities who have adequate

competencies will be absorbed in the industrial sector, even to work as managers and other positions, but for urban communities who do not have sufficient competence will be trapped in the case of labor or unemployment.

To reduce the negative effects of structural changes dominant in cities is by preventing the occurrence of urbanization that exceeds the demand for labor absorption. Prevention or control can be done with a local wisdom approach in rural areas. Local wisdom that has an impact on wisdom development bases an understanding of the logic of production centered development making economic growth and development-attention's (Tjokrowinoto, 2007: 45). The focus from the development-attention is not only to make profit opportunities generated by the industrial economic model but also regard to the agricultural economy as a supply for the ongoing industrial model.

The local wisdom in the countryside reflects an effort to maintain the traditional economic model what to be adopt for generations. Tabuik in Pariaman teaches the people how to safeguard the values that underlie the spirit and behavior of Minangkabau people in managing land as an ancestral heritage. Tabuik as an annual tradition in Pariaman is an attraction for people not to leave their homeland for something misery.

The youth Minangkabau habits carrying out the tradition of wandering shows how important it is to study, so that it will be applied in daily life if it has reached adulthood or marriage ties. Tabuik's ceremony as a *sakhral* does not allow the community (labor in agriculture) to urbanize into urban areas, because of preparing agricultural events and fisheries activities as a source of tools needed when the procession takes place.

Not only Tabuik has norms building the society value in Pariaman community but also it takes the values itself to developed the economic growth and social interaction in Pariaman (Gibran, 2015: 8). Based on report from the community, in a celebration of Tabuik, around five hundred thousand people join and take transaction from many aspects likely food, hospitality, travel agent and housing (Ekasari, 2012: 115). Those aspects building the existence of Pariaman community in Tabuik ceremonial can increase the economic growth and social income likely communication and relation.

The procession of Tabuik such as taking land, cutting down bananas and so on is an activity carried out from agricultural activities. The community prefers to stay in the village because the belief into carry out the traditions that are believed to be traditional activities that must be held can minimize the desire of

some people to urbanize into the city they are more willing to work in industry. Tabuik, the local wisdom model, makes the Pariaman community to have traditional economic activities such as agriculture and fisheries without having to force themselves involved in the development of the industrial economy, so that negative impacts such as lack of workforce in rural areas and increasing unemployment in urban areas can be reduced even though not for short significantly.

CONCLUSION AND RECOMMENDATION

Traditional events that are preserved in the countryside can suppress the values found in society even though the flow of structural change is rather dominant. Structural change impacts on people's behavior changes in social and economic actions. Tabuik as tradition in Pariaman is an alternative in maintaining the community to maintain the values that have been believed so far so that it becomes a protection for significant structural changes.

Research and excavating information on local wisdom as an alternative to safeguard the values developing in the community are actually still being developed. Similar researches will certainly reinforce the position of the

village as a place to develop and still be able to support the economy without migration massively. The village will get a good bargaining position and hold on to traditional values that remain sustainable.

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