



Analysis of the Values of Religious Moderation in Indonesian Local Wisdom Culture

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Article Information:

Received May 17, 2024

Revised June 24, 2024

Accepted July 28, 2024

Keywords: *Local wisdom, culture tabuik, the value of Islamic, social education*

Abstract

Local wisdom is an integral part of a community's cultural identity, passed down from generation to generation. These values play an important role in maintaining social harmony and strengthening the spirituality and morality of individuals in society. This research aims to analyze the religious and social values of local wisdom culture in Indonesia. Local wisdom is an integral part of a community's cultural identity, passed down from generation to generation. This research uses qualitative methods with a phenomenological approach. This research examines how these values are manifested in a series of rituals and celebrations of *Tabuik*, and how they support character and moral education in society. Data collection through observation, interviews with traditional leaders, religious leaders, and cultural actors *Tabuik*, as well as analysis of related documents. All data was analyzed using the Milles & Huberman interactive thematic analysis model technique. The research results show that culture *Tabuik* not only commemorates historical events in Islam but also functions as a medium for Islamic education that teaches the values of patience, sacrifice, and brotherhood. Social values such as cooperation and deliberation are also at the core of this cultural practice, strengthening family ties and encouraging active community participation in cultural preservation. This research confirms the importance of culture *Tabuik* as a culture of local wisdom in maintaining the religious and social identity of society in the modern era.

How to cite:

Sameto, M. B., Marfiyanti, M., Ahmad, N., Syahminal, S., Yanti, N., Bahri, M. F. (2024). Analysis of the Values of Religious Moderation in Indonesian Local Wisdom Culture. *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 7(3), 196-205. <https://doi.org/10.24036/ijmurhica.v7i3.231>

E-ISSN:

2622-741x

Published by:

Islamic Studies and Development Center Universitas Negeri Padang

INTRODUCTION

Indonesia is one of the countries in Southeast Asia that has diversity starting from religion, culture, customs, and ethnicity. Indonesia also has many traditions and cultures spread from Sabang to Merauke, these cultural traditions are spread across 38 provinces in Indonesia (Mujani et al., 2022). Local Wisdom is a reflection of the richness of cultural diversity which has challenges in various traditions, customs, and knowledge passed down from generation to generation (Simatupang et al., 2024). This determines the identity of a culture and provides practical solutions in various social lives. It is very important to appreciate and understand local wisdom as a very valuable resource in shaping character and cultural values because understanding local wisdom can be a source of insight for society to face global issues such as climate change and resource sustainability so that society can contribute to modern solutions in preserving culture.

Culture comes from Sanskerta *buddhayab* which means mind and reason. This culture exists continuously with the creation of human character, which makes it a creation of taste (Sumarto, 2019). As for the word culture in English, which means the same as culture, it comes from the Latin word *colere* meaning doing, compiling. Meaning culture as all human activity efforts to carry out and organize something in the form of habits (Hammersley, 2019). Meanwhile, culture produces its sense of creation. Culture is a form of life that is diverse and developed or owned by society, and used as a legacy from generation to generation (Njatrijani, 2018).

Based on the analysis conducted by the author using VOSviewer, a software for visualizing and performing bibliometric analysis of literature by referencing keywords from highly reputable Scopus journals on religious moderation values, certain trends have emerged. VOSviewer, an analytical tool also utilized by previous researchers (Abshor, 2023; Rasdiany et al., 2024), identifies research trends, collaboration networks among researchers, and the development of topics related to religious moderation over time. Through keyword mapping, as shown in figure 1, five primary keywords were identified in the analysis: “religious moderation,” “religion,” “tolerance,” “moderation,” and “religiosity,” underscoring the significance of research related to religious moderation values. While research on religious moderation by scholars from various countries predominantly focuses on tolerance among religious communities in general, studies on religious moderation values in relation to local cultures remain scarce. For this reason, the VOSviewer analysis offers insights into the contributions of various studies in building an understanding of religious moderation. This research, however, aims to analyze the religious and social values embedded in the local wisdom of Indonesian culture. Local wisdom is an integral part of a community's cultural identity, passed down from generation to generation.

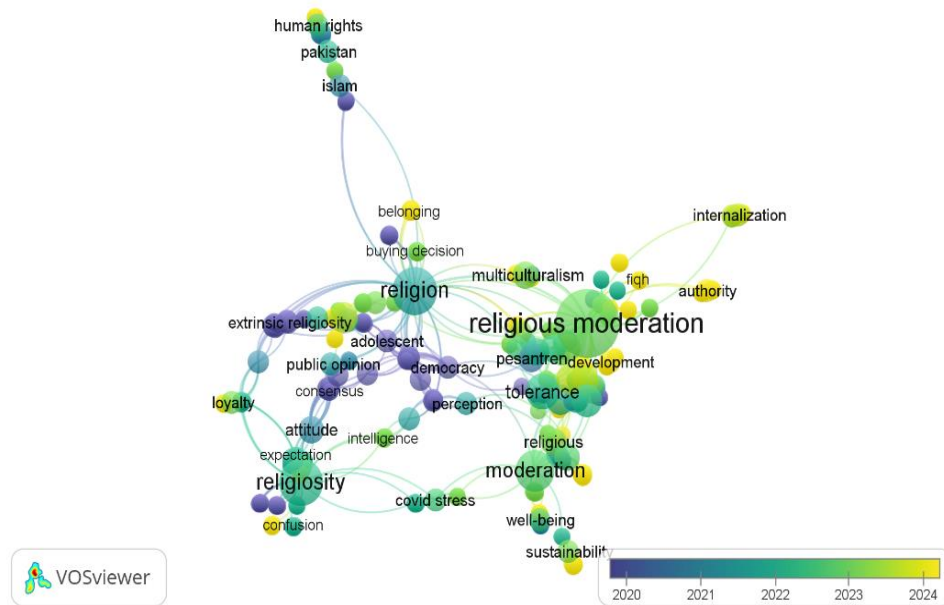


Fig 1. Bibliometric Analysis of Keywords on Religious Moderation Values by Global Researchers 2020-2024

Culture is a comprehensive unity consisting of science, belief, art, moral values, customs, and all human habits as members of society (Subiyakto & Mutiani, 2019). This shows that culture is the result of a dynamic process that is flexible because it is related to humans, meaning that culture experiences change (Prasetyo et al., 2020). The cultural diversity in West Sumatra not only reflects the identity of the Minang tribe but also shows how long-standing traditions remain alive in modern society. One example is the tradition *Tabuik*, which is still carried out regularly by the people of Pariaman as a form of respect for history and important symbols in local culture (Arifian & Ayundasari, 2021; Faradila & Andi, 2023; Salim & Aprison, 2024).

Tabuik, which is often referred to as *Batabuik*, is a tradition carried out every 1 to 10 Muharram by the people of Pariaman, West Sumatra Province. This celebration aims to commemorate the death of Husein bin Abi Talib, grandson of the Prophet Muhammad SAW. In this context, *Tabuik* serves as a symbol of Husein's body, who is known as the leader of the young people in heaven. Right now, *Batabuik* not only plays a role as a cultural tradition but has also developed into a tourist event known as “Pesona Budaya *Tabuik* in Pariaman”. Community participation, including overseas groups, in enlivening this event is very significant. Existence *Tabuik* not only emphasizes its existence as a tourist attraction but also reflects the shift in functions that have been taken over by the tourism department to further civilize this tradition. However, in its implementation, there are no fundamental changes and it continues to refer to previous practices (Inda Violina et al., 2023).

The expression reflected in the term "*Pariaman tadanga langang, Batabuik Mangkonyo rami, Dek sanak tadanga sanang, Baolah tompang badan diri*" shows that culture *Tabuik* attracted the attention of many people, both from within Pariaman and from overseas. This tradition functions to strengthen cooperation, cooperation, and closeness between community members and young people. In this paper, the focus of analysis is directed at the meaning, values, and culture of *Tabuik* which developed in the people of Pariaman, West Sumatra (Nasution et al., 2023).

METHODS

This research was conducted in Pariaman, West Sumatra, an area that still preserves the traditions of *Tabuik* as part of local wisdom and cultural identity. This tradition is unique because it has been maintained for more than two centuries and remains an important part of the local community's religious celebrations every month of Muharram. The author needs to say that even though there are various religious traditions in Indonesia, Pariaman is one of the few areas that still celebrates *Tabuik* involving various social and religious elements. Sustainability and development *Tabuik* which is now also a religious tourism attraction, became the basis for the research team in choosing Pariaman as a research location to understand the religious and social values contained in this tradition.

This research uses a qualitative method with a phenomenological approach, which is appropriate for exploring the meaning and values contained in celebrations of *Tabuik* as well as its role in supporting character and moral education in society. The phenomenological approach was chosen because it fits the context of cultural phenomena *Tabuik* which is still preserved and developing among the people of Pariaman. According to several experts, the phenomenological approach is very effective for studying actual issues or phenomena that are of concern to society (Eberle, 2014; Eddles-hirsch, 2015; Greening, 2019). Based on this view, the phenomenological approach is relevant for exploring people's perspectives on the social and spiritual meaning of *Tabuik*.

Data was collected through interviews, observation, and documentation techniques. Interviews were conducted in-depth with three informants selected through purposive sampling technique, namely the Chair *Tabuik* Nagari, Chairman *Tabuik* National, and a public figure. The selection of informants was based on the criteria of expertise, active involvement, and willingness to provide information related to the values of the *Tabuik* celebration. In addition to interviews, direct observations were made at various stages of the celebration *Tabuik*, which allows researchers to see directly the manifestation of social and religious values reflected in these activities.

The data obtained were analyzed using the thematic analysis technique of Miles and Huberman's interactive model (Putri et al., 2021; Ulfah et al., 2021). This thematic analysis allows flexible identification, analysis, and reporting of data. Interview data was transcribed and reduced, then grouped into main themes by the research objectives. Thematic results are presented in the form of graphs or images, supported by narratives and verbatim quotes from interviews to strengthen research findings (Febriani et al., 2022; Sitasari, 2022; Terry et al., 2017).

RESULT AND DISCUSSION

The Position of *Tabuik*

Tabuik is a typical tradition that is an important part of the cultural identity of Pariaman, West Sumatra. Held every year on the 10th of Muharram in the Hijriyah calendar, *Tabuik* commemorates the historical event of the death of Imam Husain, the grandson of the Prophet Muhammad, in the battle of Karbala. As a cultural heritage that has existed for a long time, *Tabuik* reflects the local wisdom of the Pariaman people and displays the historical, religious, and social values inherent in this tradition. In the context of culture and identity, *Tabuik* not only is a marker of local history but also a characteristic that shows the uniqueness of Pariaman culture (Rahma et al., 2021). Through

this celebration, the Pariaman people strengthen their community identity and maintain traditions as part of national cultural wealth.

Apart from cultural aspects, *Tabuik* also has a significant impact in the religious, social, economic, and educational realms. Religiously, this celebration is an important moment to remember Imam Husain's creed and struggle to defend the truth, thereby conveying a deep religious message to society. From a social and economic perspective, *Tabuik* mobilizes the participation of local communities, who work together in preparing for this festival, strengthening the values of cooperation and deliberation. The presence of domestic and foreign tourists watching this event also has an economic impact by increasing the income of the local community. Aspects of internal education *Tabuik* reflected in efforts to preserve traditions and introduce cultural values to the younger generation, which also strengthens their understanding of the importance of preserving local wisdom. Overall, *Tabuik* is not just an annual celebration, but a manifestation of the cultural, spiritual, and social values of the Pariaman community which strengthens social cohesion and preserves cultural heritage.

Preservation of *Tabuik* Tradition

Tabuik it was developed 2 centuries ago in Pariaman, and is still preserved today because it has benefits that can be seen from a sociological, religious, economic, and educational perspective. At this present time, *Tabuik* is not only a tradition but also a tourist attraction for local people and immigrants from abroad. Tradition *Tabuik* is carried out with great fanfare and grandeur, it is used as a cultural festival for *anak nagari* so it becomes a special attraction for the community.

Based on the results of research through observations and interviews conducted with the oldest Pariaman community, the implementation *Tabuik* or known as *Batabuik* The peak is every 10th of Muharram, but it is an implementation or procession *Tabuik* starting from 1 to 10 Muharram. Implementation *Tabuik* consists of several processes that begin by *maambiak tanah ke sungai, manabang batang pisang, maatam, maarak jari-jari, maaak saroban, Tabuik naik pangkek, boyak Tabuik*, until closed with the execution of discarding *Tabuik* to the sea (Awan Hadijah et al., 2023).

Part of the *Tabuik* Building

Tabuik consists of several distinctive and symbolic parts, shapes *Tabuik* performed in processions during celebrations, with each having its unique design and decoration, as well as deep symbolism. Besides that, *Tabuik* consists of 2 types, namely, *Tabuik Pasa* and *Tabuik Subarang* (Arifian & Ayundasari, 2021). *Tabuik Pasa* this is the form *Tabuik* which depicts the body of the late Husein, an important figure in Islamic history. *Tabuik Is* often depicted in a simpler form and usually colored in black, Kampung perak, pasia, lohong, and jurai. *Tabuik Subarang*, representing the body of the late Hasan, Husain's brother. *Tabuik Subarang* is usually brighter and decorated with striking colors, in contrast to *Tabuik Pasa*.

The main parts of *Tabuik*, namely: i) the top part which is the peak *Tabuik*, and decorated with distinctive ornaments, such as flags, umbrellas, or other decorations that show purity and honor. ii) The nave is often a tower or large box with elaborate decoration. This part becomes the center of attention during the procession. iii) The bottom part of *Tabuik* consists of supports that ensure the stability of *Tabuik* during the parade. Foot *Tabuik* is often decorated with decorative additions. iv) Ornaments and decorations, such as colored cloth, flowers, and lights that reflect the symbolism and meaning of the celebration. v) Additional accessories such as miniature ships and religious

symbols related to the history and meaning of the celebration.

The Peak of *Tabuik* Tradition

Traditional Process *Tabuik* carried out from the 1st to the 10th of Muharram, peaking on the 10th of Muharram which is often known as *Hoyak Tabuik* which is an illustration of the events of the Karbala war. This peak event takes place starting in the morning, the process of combining the lower parts is carried out *Tabuik* with the top *Tabuik* or named with *Tabuik* Promoted. Then *Tabuik* paraded around the village from the direction of the market and the direction of Subarang until they met each other on the edge of Gandoriah beach. *Tabuik* is then thrown away before the sun begins to set, this is the final process of implementation of *Ba Tabuik*. *Tabuik Pasa* and *Tabuik Subarang* are thrown into the sea as a sign that no disputes and disputes will occur after *Tabuik* is wasted.

Religious and Social Values in *Tabuik* Tradition

The surrounding community still upholds traditional religious values *Tabuik* and integration with social values in this tradition. Tradition *Tabuik* is one festival to unite people from various circles. *Tabuik* is a special attraction both from a religious and social perspective. A lack of public knowledge of culture can lead to a lack of identity caused by norms that should be applied to cultural values in everyday life.

Religious and social values can be seen from various frameworks of *Tabuik*, starting from the main elements, namely; *Bungo salapan*, *tonggak atam*, *tonggak serak*, *jantuang jantuang*, *pasu-pasu*, and *ula gerang*. This is related to customary rules which include speech known as *kato nan ampek* that is, *kato mandaki*, *kato malereng*, *kato mandata*, and *kato manurun*. Therefore, in implementation, *Tabuik* involves *Tigo Tungku Sajaringan* (*niniak mamak*, *alim ulama*, and *cadiak pandai*) and other elements of community leaders: young people, *urang sumando*, and nagari children.

Culture *Tabuik* not only commemorates historical events in Islam, but also functions as a medium of Islamic education that teaches the values of patience, sacrifice, and brotherhood. Corresponds to elements from *kato nan ampek* guided by the legal basis of the Quran, Hadith, Ijma, and Qiyas which are associated with the four leaders of the Muslim community after the Prophet Muhammad, namely the Rashidun Caliphs: Abu Bakar As-Siddiq, Umar Bin Khattab, Uthman Bin Affan, and Ali Bin Abi Talib. These elements are also associated with the four major schools of thought-Imam Hanafi, Imam Hambali, Imam Syafi'i, and Imam Maliki-which strengthen the foundation of local wisdom in the Islamic tradition (Engkizar et al., 2018, 2021; Kaputra et al., 2021). Values such as patience, which is one of the main values in celebration of *Tabuik*, are rooted in these basic principles. In *Tabuik*, patience is reflected in the long process that participants and the communities involved have to go through, from preparation to implementation, which demands perseverance and dedication. A complex series of rituals in the making of *Tabuik* demands time, energy, and self-control in facing challenges, making patience an important element in building a moderate attitude in religion. This teaches people to remain calm and not be easily provoked, and builds self-resilience based on the principle of patience, as exemplified in the teachings of previous leaders and ulama.

The value of sacrifice has a strong meaning in *Tabuik* culture and is closely connected to the concept of custom and local wisdom of the Pariaman community. Sacrifice in the *Tabuik* celebration does not only refer to the physical aspect that reflects the struggle of the Prophet Muhammad SAW's grandson, Imam Husain, in Karbala but also includes sacrifices of time, energy, and materials that are sincerely made by the community to make the celebration a

success. In a traditional context, this value of sacrifice teaches the importance of giving part of oneself for the greater good and social welfare, in line with the principles of togetherness and cooperation which are the foundation of social life in Pariaman. This attitude of sacrifice also strengthens religious moderation, encouraging people to be selfless and foster concern for others, to practice religious teachings thoroughly and harmoniously in daily life by traditional values.

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Fellowship or brotherhood seen in celebration *Tabuik* become the foundation for social solidarity in Pariaman society. During the procession *Tabuik*, various elements of society gathered and worked together to prepare and organize this event. This bond of togetherness transcends differences in religion, ethnicity, or other backgrounds, strengthening a culture of mutual respect and togetherness in diversity. From the perspective of religious moderation, brotherhood is important because it helps build mutual respect between religious communities and supports the creation of harmony in social life (Hartono, 2019; Nurbaiti et al., 2020).

Culture *Tabuik* also reflects efforts to realize religious values in society. This religious value is reflected in good relations between people (*habluminannas*), which is a key aspect of culture *Tabuik*. In addition, social values such as cooperation and deliberation are very prominent in the cultural practices of *Tabuik*. As social creatures, humans need interaction and cooperation with other people in various ways, whether in social cooperation, religion, or other activities.

The value of cooperation in celebrations *Tabuik* reflects the high spirit of cooperation and solidarity among the people of Pariaman. The community voluntarily collaborates in various stages of preparation, from making to carrying out the procession *Tabuik*. This activity requires active involvement from various parties, from children to adults, who together contribute energy, time, and resources to make the celebration a success. This value of cooperation not only teaches people to help each other but also builds a sense of belonging to their cultural traditions. Thus, cooperation is deep *Tabuik* is an important symbol of local wisdom that unites society in one common goal and maintains social harmony.

Apart from that, deliberation also plays an important role in the planning and implementation process of *Tabuik*. Before the celebration takes place, the community usually holds discussions and meetings together to determine roles, responsibilities, and stages of the event. This deliberation is a forum for all members of the community to voice opinions and reach joint agreements. Through this process, people are encouraged to listen to each other and respect other people's views, resulting in mutually agreed and fair decisions. The value

of deliberation not only strengthens the democratic spirit in the community but also fosters an attitude of respect for differences, which is in line with the principles of moderation and harmony in religious life.

CONCLUSION

Local wisdom reflects the richness and diversity of culture which is manifested in traditions, customs, and knowledge passed down from generation to generation, which forms cultural identity and offers practical solutions in people's lives, such as culture. *Tabuik* in Pariaman which has been going on for two centuries. Celebration *Tabuik*, which is held every 1–10 Muharram by the people of Pariaman, West Sumatra, is a commemoration of the death of Husein bin Abi Talib, grandson of the Prophet Muhammad, and symbolizes his sacrifice as a young man in heaven. In current developments, *Tabuik* not only is a religious tradition, but it also functions as an annual tourist attraction known as "*Pesona Hoyak Tabuik*." *Tabuik*, which is divided into *Tabuik Pasa* and *Tabuik Subarang* acts as a medium for Islamic education through the values of patience, sacrifice, and brotherhood, which are manifested in good relations between people (*habluminannas*). Apart from that, social values such as cooperation and deliberation are also important elements in the culture of *Tabuik*, which reflects the strong spirit of togetherness and solidarity in the Pariaman community.

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International Journal of Multidisciplinary of Higher Education (IJMURHICA)

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