

The Oral Tradition of *Hoyak Tabuik* in Pariaman, West Sumatera: An Anthropolinguistic Approach

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Abstract. *Hoyak tabuik* deals with a religious and old tradition from Minangkabau. It passed from the ancestor to the next generation. It is one of the local wisdom still used in the Pariaman society to recall the Hasan-Hussein death. This study used qualitative research and anthropolinguistic approach. The data were literature from books and interview the Pariamaneses. There are a lot of oral traditions could be taken from the *tabuik* ceremony, including that all the worst traits should be removed from our lives, and it can be seen that they throw *tabuik* constructions into the sea. from the result of the study, it can be observed that *Hoyak tabuik* still do by the community regarding the figures of Hasan and Husen who was killed by their enemy. The symbols in *Hoyak tabuik* indexed the incident of the chronology of Hasan Husen death.

Keywords: *Hoyak tabuik*, oral tradition, anthropolinguistics

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1 Introduction

Research with the anthropolinguistics approach is focused on the speakers as social actors in language as both a resource for and a product of social interaction in a speech community. It means that it has also allowed us to see how speaking produces social action, which has consequences for our ways of being in the world for humanity. Speaking can only be captured by studying what people can do with languages, matching the words, the silences, and the gestures with the context. It is also called anthropolinguistics because it is focused on linguistics in the cultures of society [1]. It is not specific to the culture but more to the linguistics [2] in the anthropological framework, which includes performance, indexicality and participation [3]. In the linguistic framework, the which refers to the cultural meaning of a language [4][5]. In

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this case, the research is focused on the *Hoyak tabuik* Oral Tradition in Padang-Pariaman of West Sumatera.

Every culture and habit has more specific characteristics, especially in the ceremony or the implication of the culture. The differences between the cultures can be seen in the physical forms such as the cultures' buildings, wearing or clothes, the dance, the specific ceremonies in the religious activities they always do on special days. The form of oral tradition (1) local literary and language tradition, (2) traditional literature, (3) performing traditions, (4) traditional ceremonial traditions, (5) traditional technology, (6) symbolic tradition, (7) folk art and music traditions, (8) traditional agricultural traditions, (9) handicraft traditions, (10) culinary traditions, (11) traditional medicine or healing traditions, and (12) panoramic traditions and local conditions [6]. The whole form implies an inner performance form of activities and events.

Oral tradition is knowledge, customs, works of art, customary law, and traditional literature; passed down from generation to generation tradition; live in the context of history, the structure and the social organization, philosophy, ethics, and moral values; and sustainable in the dynamic cultural processes. Oral traditions do not only contain folktales, myths, and legends [7] but store complete indigenous cognate systems. Toname a few: histories, legal practices, adat law, medication". Then another expert also defined the same thing: oral tradition deals with indigenous local traditional performances such as mangongkal holi in Batak Toba society and many more since it stores complete cognate system: texts, co-text, and context [8][9]. In this research, the researcher discovered how the oral tradition meanings, functions, and values in the *Hoyak tabuik* in Padang Pariaman of West Sumatera.

Hoyak tabuik tradition of Pariaman is always done on Muharram 10th, in Hijriyah Year of Moslem. It started from the first of Muharram to the tenth, and it is the tenth activity to respect Imam Hussein and the religious ceremony of Pariaman culture. *Hoyak tabuik* is the name of an annual festival in Pariaman, West Sumatra. The festival of *tabuik* in the coastal city of Padang Pariaman is a famous example of such a blend. *Hoyak tabuik* is a fascinating religious festival incorporating local and foreign elements that reflect the diverse influences of the region's history. *Hoyak tabuik* commemorates the martyrdom of Imam Hussein, the grandchild of the Prophet Muhammad, who died in the battle of

Karbala in the year of 680 AD. Around the world, Hussein's ordeal has sometimes been remembered by tragic and distorted acts of martyrdom as well as through theatrical re-enactments and processions. Then in Padang Pariaman, the re-enactment of the suffering of Hussein at Karbala has become an annual cultural event celebrated on his anniversary, the tenth day of Muharram, the first month of the Islamic calendar. This event promotes social cohesion, regional identity, tourism destination, and trade with people abroad. Although the inhabitants of Pariaman and the surrounding areas are mostly Sunni Muslims, they have embraced a convivial interpretation of this Shiite tradition[11][15].

Many people around Pariaman or in West Sumatera and others who are out of West Sumatera are waiting for this ceremony because the story of this *Hoyak tabuik* is such a famous tradition in Indonesia, so many people are watching and getting together in the ceremony. The local government handles this ceremony because the needed finance is so expensive. It is one of the ceremonies visited by many tourists from Indonesia or abroad as the destination in Padang-Pariaman.

Cultural values can be used wisely to overcome social problems and earn people's welfare and peacefulness, which can refer to local wisdom. Local wisdom is not the opposite of national, international or global wisdom. However, it refers to the wisdom discovered from the cultural traditions in one's ethnicity or place. Local wisdom is the value of local culture, which has been applied to wisely manage the social orders and social life of the community. As explained in the previous elaboration, cultural values include in the cultural norms. By this definition, we need to discover the cultural values of cultural traditions which may be applied to overcome the existing social problems. In other words, local wisdom can denote the local knowledge which has the essence of the fundamental value of cultural tradition and gives orientation to people's conduct or existence [9].

2. Method

In this study, the researchers used qualitative research and anthropolinguistic approach. The data were literature from books contain *Hoyak tabuik*. Qualitative research, in particular, deals with gathering and interpreting of non-numerical data. It is also to

describe and explain more details about the oral tradition of *Hoyak tabuik*, especially when the people were expressing themselves in the ceremony of the 10th Muharram. Then the qualitative research was to get insights into these constructions of reality, i.e., to tease out the nature of the world as it was experienced, meaning and interpreted the meaning of the language by people during their annual tradition. The qualitative information the researcher collected to earn the necessary insights was significant, although not always obtained using the narratives in which the people being studied communicated the way they understood the world [15]. Then This research was able to be classified as a type of qualitative research with characteristics, namely: (1) the researchers took the natural environment setting, (2) the researcher became a key instrument, (3) data analysis was inductive, and (4) the meaning of the data interpretive [16][17].

The documents were taken from the books, teaching module, and scientific articles or papers about the article of *Hoyak tabuik* in the Minangkabau language or expressions as the data of this research. Beside, the researchers did interview to gain more information about *Hoyak tabuik*.

3. Result and Discussion

Hoyak tabuik was done at the beginning of Muharram or first Muharram of Hijriah by making the construction or frame of *tabuik*. The *Hoyak tabuik* was taken along the town of Pariaman, and it ended on Muharram 10th, or it can always be called Ashura Day because there were a few events on that day. This activity was defined by local wisdom and cultural value. *Hoyak tabuik* was always called *batabuik* in the Minangnese society, especially in Padang Pariaman. This activity had religious value and cultural values. This ceremony explained the death of Imam Hussein Bin Ali Bin Abi Thalib in the middle of a war. Then the story got information from someone who had seen the death of Hussein Bin Ali Bin Ali Abi Thalib. From the man or the person who saw Hussein death which was taken by the angels (*para malaikat*), and the angels took his death by the *tabuik* construction. The form was so similar to the *tabuik* construction that they made or did the same thing they had seen at that time.



Figure 1. The completion of *Hoyak tabuik* construction [18]

The participants of *Hoyak tabuik* consisted of young people, ordinary people, *alim ulama*, the culture head, and many more in the Pariaman society. The *Hoyak tabuik* persons were the head of the ceremony, the music players, the youths, the workers of *Hoyak tabuik* and the audience of the ceremony.

The meaning of *Hoyak tabuik* for the Pariaman Society is based on the oral tradition. The researcher got the oral tradition from an older adult who knew more deeply about the ceremony to the meaning of it, the *Hoyak tabuik*. The *tabuik* form is like a horse with two wings, but its head is like the head of a human. It was made like Buroq, it was described by the person who saw the form of *tabuik*. This *Hoyak tabuik* is a unique culture of Padang Pariaman, which has become a tourism destination in West Sumatera, particularly in Padang Pariaman Town. According to the Indonesian Dictionary, *tabuik* is a coffin made of woven bamboo, which is given colored paper and then carried through the procession at the memorial of Hasan and Husein on the 10th of Muharram. In this ceremony, there were two *tabuik* who were the opposite positions. In the oral tradition, they were given the instructions to be ready to fight because the situation described the war which Hussein had done when he made the wars at that time, and Imam Hussein was killed in the middle of a war.

Maambiak tanah Ceremony

Before taking the soil, an activity must be done, namely, *daraga* is a house specially made to prepare *tabuik*. This house is made of traditional materials such as bamboo and mine. Usually *daraga* is made three days before entering the month of Muharram. The Pariaman people make two *daraga*, namely *daraga pasa* (hall) and *daraga subarang*.

Daraga will look like a fort in a rectangle shape. The size of the *daraga* is five by five meters. *Daraga* will be surrounded by a white cloth.

This activity was done on Muharram 1st by taking the lump of soil. This activity was done by the *tabuik* doers or makers' families using a white cloth. Based on the explanation, the white cloth is meant to be honest and leading of Imam Hussein. It is known by oral tradition around the Pariaman society.

In this procession, they are divided into two groups: the *tabuik pasa* (hall) group and the *tabuik subarang* group. This procession would be accompanied by a procession accompanied by the banging of *gandang tasa*. This procession was done by taking a lump of soil from the bank. The taking of the land must be in different tributaries and in opposite directions between the *pasa* group and the *subarang* group. Land grabbing is not just taking land. However, this symbolizes the taking of Hasan's body–Syahid's death.

The soil was taken then it was wrapped with a clean white cloth. It was described as the body of Hasan–Husein who had a clean heart. Then the land is placed in a beautiful pot. The pot that was filled with soil was wrapped again with a clean white cloth. After that it was stored in *daraga*. So *daraga* is the storage of white cloth which has covered the soil.

Banana Stem Manabang Ceremony

This procession is carried out on the 5th of Muharram. The village people would go to the forest at midnight to get together. They would look for the banana trees, which were then cut down. The banana tree stem had to be cut in one slash in this procession. The one who cut the banana stem had to be a man wearing a silat uniform. To cut it, the slasher usually used a sword that had been sharpened to be as sharp as possible. Then the banana stem is brought to the *daraga*. Arriving at the *daraga*, it was implanted close to the tomb. This procession symbolized what the enemies of Allah had done to Hasan–Husein. This oral tradition described what the enemy of Hasan–Husein had done when they were getting the war.

Maatam Panja Ceremony

This procession was carried out by going around the *daraga* while carrying the equipment for *tabuik*, such as *panja* (the fingers), the swords, and the turbans. They surrounded the *daraga* while crying not as loud as usual (sobbing). Maatam panja or cutting the fingers. Cutting the fingers of oral tradition was to describe the sadness of the followers of Hasan-Hussein.

Maarak Panja Ceremony

Panja is a dome made of glass paper and a bamboo frame. This paper was drawn by hand with broken fingers. Inside the panja was given a candle. Panja will be paraded around the village. This group will show the whole community how sad they are. And this was a symbol that Hasan-Husein's fingers had been cut off by the enemy. They would tell how the injustice of the ruler, Yazid bin Muawiyah, to Hasan-Husein. This oral tradition told that the people who took the panja were to describe the enemy's action to Hasan-Husein in cutting their fingers and taking the bamboo frame around Pariaman Town. They also told the events to all people passed by the takers *tabuik*.

Maarak Surban Ceremony

The group would get to tour the village. Shows how cruel the treatment of the ruler at that time, Yazid bin Muawiyah, was to the grandson of his prophet, Hasan-Husein. Accompanied by the beat of *gandang tasa* and followed by men wearing *tabuik lenong*. This procession symbolized that the head of Hasan-Husein had been cut like an animal.

Tabuik Naiak Pangkek Ceremony

This procession was on the main day of the 10th of Muharram. *Tabuik naiak pangke* was held in the morning. In the morning, the *tabuik* from the two areas, *Pasa* (hall) and *subarang* will be removed from their homes. The two *tabuik* will be paraded until they meet. After meeting the *tabuik*, they will be paired into one unified *tabuik*.

Hoyak Tabuik Ceremony

This procession was the most lively. *Tabuik* was taken around the town to be paraded by the group to Gandoriah Beach to be washed away. It had become a belief that the

remnants of the *tabuik* could become a talisman so that the merchandise would be in demand. Therefore, the *tabuik* was immediately invaded by the residents.

4. Conclusion

It is obvious that *Hoyak tabuik* as the tradition ceremony is a religious ceremony especially to the people of Hasan-Hussein followers where they believed that Hasan-Hussein are killed by the enemies of them and their body took to rise the sky up by the angels. The tradition does not have many spoken tradition, but they just give the symbols of *tabuik*. They just imagine about the forms which they saw or imagine from their grandparents by telling from generation to another generation. All the procession has relationship each other and the tradition can be given the meanings of the ceremony.

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