

The Latent Function of *Tabuik* as *Minangkabau* Culture and Literature Learning in the *Merdeka Belajar* Curriculum

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Abstract

This research aimed to describe the function of *Tabuik* as a learning subject on *Minangkabau* culture and literature in the *Merdeka Belajar* Curriculum at the high school level. This research used a purposive sampling technique to choose 39 informants by using criteria determined by the researchers. In collecting the data, this research used observations, interviews, and documents. Meanwhile, the data analysis technique used the flow model analysis technique with data collection, data reduction, data presentation, and verification. The research results showed that in line with the structural-functional theory, the function was divided into two, which are the manifest, named *Tabuik*, carried out as a routine traditional ceremony. In contrast, the latent function is *Tabuik*, which now can be used as a learning subject and is linked to subjects in high school, namely *Minangkabau* culture and literature.

Keywords

Culture, curriculum, function, latent, *Tabuik*

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Introduction

Today's education adopts the 2013 and the *Merdeka Belajar Kampus Merdeka (MBKM)* curriculum. These curriculums aim to improve human resources and increase the quality of education in Indonesia. Not only that, but the education also that receives this curriculum ranges from basic education to higher education. Therefore, the role of each level is needed to make these programs successful. Education is one way for humans to "survive" and adapt to the rapidly changing times. Every individual has the right to get a decent education. In Indonesia, education is listed in Law No. 20 of 2003, which aims to develop students' potential to become human beings who believe and are devoted to God, capable, creative, independent, have noble character, healthy, knowledgeable, and become democratic and responsible citizens. As an intermediary tool, a curriculum is needed to achieve these educational. Law No. 20 of 2003 Chapter 1 Article 1 states "curriculum is a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals". The curriculum was created to simplify the educational process. The curriculum is often changed, which confuses various parties and results in the educational process being hampered. Until now, curriculum changes in Indonesia have occurred frequently from 1947 to 2013.

Tabuik is a cultural heritage in the form of processions or ceremonies that developed in *Pariaman* around two centuries ago. *Tabuik* was a ceremony or celebration commemorating *Husein's* death which was developed into a typical *Pariaman* cultural performance after the *Minangkabau* cultural elements inclusion. The *Tabuik* party is influenced by the Shi'a Muslim adherents. For Shi'a adherents, honoring *Husein* upon his death has become the main sacred religious procession in Iran, Iraq, Pakistan, India, Afghanistan, and other Shi'a Muslim countries. The difference is that for the *Pariaman* community, this ceremony is not a creed (beliefs related to divinity or that which is revered), its implementation is merely a ceremony to commemorate *Husein's* death, as well as the inclusion of the Islamic New Year. Additionally, *Tabuik* has also been used as a cultural event and festival for *Anak Nagari Piaman*.

The *Pariaman* community adheres to *Sunni* Islam. Loving the family of the *Rasulullah* is not only the right of Sha'i adherents but also applies to all Muslims without exception, although in different ways. Therefore, the people of *Pariaman* do not question the origin of *Tabuik* from the Sha'i community. The paramount thing is how *Tabuik* is guarded and preserved as a cultural heritage and has been made an annual routine agenda by the local government.

The Minister of Education and Culture Nadiem Makarim changed the 2013 curriculum to the *Merdeka Belajar Kampus Merdeka (MBKM)* curriculum in 2019. The *MBKM* concept consists of two concepts, namely "*Merdeka Belajar (Freedom of Learning)*" and "*Kampus Merdeka (Independent Campus)*". Freedom of learning is freedom of thought and innovation (Ainia, 2020). Meanwhile, the independent campus continues the independent learning program for higher education. Transforming education through the independent learning policy is one of the steps to realizing superior Indonesian human resources with a *Pancasila* Student Profile (Kemdikbud, 2021). In line with the *World Economic Forum (2016)*, students must have 16 skills in the 21st \ century. These 16 skills are divided into literacy, competence, and character quality. Apart from that, to face changes in social culture, the world of work, the business world, and rapid technological advances, students must be prepared to keep up with these

changes. Therefore, every educational institution must prepare new literacy and guided orientation in the field of education (Lase, 2019). Preparation for higher education can be done by designing and implementing innovative learning processes so students can achieve learning outcomes covering cognitive, affective, and psychomotor aspects optimally and relevant through the *MBKM* Curriculum most of the time. Even though the concept of *Merdeka Belajar* has been socialized and introduced directly or through several online media, many educators and parents are confused about the *MBKM* concept. With this research, it is hoped that it can become a reference for academics and practitioners to get to know and deepen their insight into *MBKM* and the *MBKM* curriculum.

Literature Review

Structural functionalism is the result of a very strong influence from general systems theory, where the functionalist approach adopted from the natural sciences, especially biology, emphasizes the study of ways to organize and maintain systems. The structuralism approach originates from linguistics and includes the organization of language and social systems. Merton first developed his paradigm in 1948 to stimulate researchers to use the theory of Structural Functionalism. What he offered immediately became a model for developmental theories that were ideally integrated with the sociological research of structural functionalism. It sometimes unfairly came under attack from various quarters, including conflict theorists and social psychologists. Regarding certain assumptions about the nature of humans and society, these assumptions tend to be conservative and more likely to change social structures than social ones. Society is considered to consist of parts that are regularly interconnected. Although Merton's paradigm scheme is a refinement of earlier functionalism, he still emphasizes the unity, stability, and harmony of the social system. Structural functionalism is not only based on certain assumptions about the order of society but also reflects certain assumptions about human nature. In functionalism, humans are treated as abstractions that assume status and roles that form social institutions or structures. In its extreme release, structural functionalism implicitly treats humans as actors by pre-designed provisions, societal norms, or rules (Adibah, 2017).

Merton (1948) admitted that the structural functionalism analysis he put forward was only one approach in sociology, which must be recognized as the best approach. He admitted that the ideal approach was a single comprehensive theory, but he felt there was a problem "if what is ideal is considered as what exists today". Although Merton (1948) was generally attached to naturalistic sociological theory and especially to the analysis of structural functionalism, he was always careful not to be in a superficial way by accepting it as a single theoretical paradigm. In further explanation, Merton (1948) explained the manifest function and latent function. Manifest functions are desired functions, and latent are undesired functions. Therefore, in the existing structure, irrelevant things and latent dysfunction are influenced functionally and dysfunctionally. Furthermore, the manifest and latent function has revealed the rigidity that function is always in the structure menu list. Merton also revealed that not all social structures can be changed by social systems, but social systems cannot be abolished. By recognizing that social structures can pave the way for social change (Sjoberg, 1960).

Functional structural perspective thinking believes that the purpose of education is to socialize the young generation to become members of society to be used as a place for learning, gaining knowledge, changing behavior, and mastering the values needed to be able to appear as part of productive citizens. From the perspective of structural-functional theory, society is a social system consisting of interrelated parts or elements that unite each other in balance. Changes that occur in one part will also bring changes to another part. Education is a medium for socialization for the younger generation to gain knowledge, change behavior, and master the values used as members of society. Society is seen as a unity, a whole society that can be differentiated from its parts but cannot be separated. By considering society as a social reality whose existence cannot be doubted, Durkheim prioritized his analysis of society holistically, where the parts or components of a system function to fulfill the primary needs of the system (Maunah 2015).

Methodology

Research design

This research used qualitative research. Qualitative research is a special type of analysis that emphasizes the use of reasoning in seeking explanations for the emergence of phenomena (Kholifah & Suyadnya, 2018). In the view of qualitative research, the researchers must carry out in-depth testing of the specific cases to obtain the answers. In this case, qualitative research seeks to reveal the big phenomenon (big portraits) through the depth of knowledge of the phenomenon (Kholifah & Suyadnya 2018). Therefore, this research type was the most appropriate type of research in finding and processing the data obtained by the desacralization of *Tabuik* that occurred in *Pariaman City*. Additionally, it was considered appropriate because this type of research started from data in the field, which has been collected by researchers over a certain period using various methods, namely observation, interviews, and documentation studies. From several of these methods, the researchers then analyzed the raw data and made it into an abstraction using pre-existing theories and referring to previous research.

Qualitative research has three primary keys, namely taking facts based on the subject's understanding (*verstehen*), detailed and in-depth observation results (thick description), and trying to find new theoretical results that are far from existing theories (Kholifah & Suyadnya, 2018). Additionally, the researchers also used descriptive research type in conducting this research. Descriptive research is focused on answering research questions related to the question of who, what, where, and how an event or experience occurs until finally it is studied to find patterns that emerge from the event. In summary, qualitative descriptive is a research method that moves on a simple qualitative approach with an inductive flow. This inductive flow means that qualitative descriptive research begins with an explanatory process or event from which a generalization can finally be drawn from the process or event (Yuliani 2018).

Research site

The research was carried out in West *Sumatra*, specifically in *Pariaman City*, because *Tabuik* is held every year there. Additionally, the informants needed for this research are in the

Pariaman City area, especially the local community. The location is precisely in the area around the *Pariaman* City traditional market and on the coast of *Gandoriah* Beach since the *Hoyak Tabuik* party is held in the afternoon in this area, and the people and traditional leaders who understand *Tabuik* usually live around this area, considering that they were also the ones who previously held the *Tabuik*. Furthermore, in *Pariaman* City, the *Merdeka* Curriculum has also been implemented which applies Local Content lessons in *Minangkabau* Language and Literature, one of which is SMAN 1 *Pariaman*.

Research participants

Research informants are primary data sources obtained by researchers as data in research. They have a big influence on the validation of the data. The informant selection technique used by researchers is purposive sampling. The researchers used purposive sampling techniques so that data validity can be clearer and more guaranteed. Furthermore, it also includes all parts involved in the research unit (men, women, teenagers, and adults, in various places and situations) (Bungin, 2011). The informant criteria that have been set by researchers to facilitate data collection are:

- *Tuo* and *Tabuik*'s child
- *LKAAM* (*Minangkabau* Natural Customary Density Institute)
- *Pariaman* City Culture and Tourism Office
- Surrounding people
- Traders along the coast of *Gandoriah*.

Data collection techniques and instruments

Observation is a data collection technique that researchers carry out by directly observing the object that is the focus of the problem in the research that the researcher carries out. The researchers used non-participatory observation because in making observations, the researchers do not have to take a role and be involved with the activities of the research participants. In addition, observation is used in qualitative research as a complement to the interview techniques that have been carried out. It is to directly see and observe the research object so that the researcher can record and collect the data needed to reveal the research being carried out.

Interviews are a data collection technique by interacting or communicating directly with informants to obtain sources of information directly and in-depth. In collecting data, social researchers should use in-depth interview methods. As in-depth interviews are open (Bungin 2011). In this research, the researchers used a semi-structured interview type. It is an in-depth interview that is conducted flexibly and openly, not tied to a formal atmosphere. Next, the researchers conducted face-to-face interviews with the informants. Interviews were conducted by researchers outside of the *Tabuik* implementation time. It was done by researchers so as not to disturb the informants while carrying out the *Tabuik* procession, and the researchers could ask questions more freely. The informants were those who met the criteria according to the informant selection technique with considerations by the researchers.

Document study is a data collection technique by collecting various kinds of writing, pictures, regulations, policies, and so on that can support explanations in the research

conducted by researchers. In this case, document studies refer to the completeness of data from research conducted by researchers. Documents in this case, do not only involve documents created by researchers, such as conversation or audio recordings, action or visual recordings, and behavioral or audio-visual recordings, but also include natural documents obtained from the field. Natural documents are conversational artifacts found in everyday life. These documents are paramount material that can help researchers understand the process of establishing and strengthening order in everyday life (Kholifah & Suyadnya, 2018).

Data analysis technique

The researchers used the data analysis technique by Miles and Huberman, which is flow model analysis. There are four activities carried out through this approach: data collection, data reduction, data display, and verification/conclusion. The following is a data analysis process scheme using the flow model analysis technique. The process that takes place throughout the research uses a set of instruments that have been prepared to obtain data information through observation, interviews, and documentation. The main instrument in this research is the researchers themselves. In this data collection process, a researcher can analyze directly, according to data information obtained in the field. The process of selecting, abstracting, and transforming raw data that appears in writing field notes. Data reduction is not something separate from analysis. Data reduction is part of the analysis. Data reduction is a form of sharp, concise, focused analysis, removing unimportant data and organizing data to draw and verify conclusions. Efforts to assemble organized information to draw conclusions and act. Usually, the form of display (appearance) of qualitative data uses narrative text. Like data reduction, the creation and use of displays is not something separate from analysis but is part of the analysis. Analysis activities are where at the beginning of data collection, an analyst begins to decide whether something is meaningful or does not have regularities, patterns, explanations, possible configurations, cause-and-effect relationships, and propositions (Mukhtar, 2013). This analysis process is linked to research carried out by the researchers. Here, the data is still in varied form because data collection was carried out using different methods. Furthermore, all the data that has been collected is reduced in depth so that, finally, the researcher can draw accurate conclusions, and the truth can be tested based on the data obtained.

Findings and Discussions

Strengthening character education can be applied to three pillars: family, school, and community. These three pillars make a primary contribution to reducing the problems of the Indonesian nation so that character education can be implanted in several educational pathways with the strategy to integrate character education through subjects (Abdi, 2018). The curriculum used in educational institutions, starting from elementary, middle, and high/vocational school, is designed and developed and adapts to the habits and customs of each region. The existing national curriculum is complemented by a curriculum developed by regional needs, known as a local content curriculum. Almost all regions in Indonesia have unique characteristics which constitute cultural richness. *Padang Pariaman* Regency is an area

located in West Sumatra, which is steeped in *Minangkabau* customs. Implementing the Local Content Curriculum in West Sumatra, *Minangkabau* Natural Culture Education aims to enable students to know, appreciate, appreciate, and apply *Minangkabau* natural cultural values in everyday life. This goal emphasizes that every generation is born in one regional group. *Minangkabau* cultural values are summarized in the philosophy of life of the *Basandi Syara'* Custom, *Syara' Basandi Kitabullah*, and *Alam Takambang Jadi Guru* (Tradition is based on syara'/religion, religion is based on the Qoran; Developed nature becomes a teacher. In this activity, schools can strive to create harmony between the character developed at school and habits at home and in society. Therefore, it is essential to implement cultural values in education, especially in elementary schools, which aim at character formation and value cultivation, norms, attitudes, and so on (Lucardo et al., 2024).

According to the Guidelines for Implementing the Local Content Curriculum in West Sumatra, *Minangkabau* Natural Culture Education aims to enable students to know, appreciate, appreciate, and apply *Minangkabau* natural cultural values in everyday life. This goal emphasizes that every generation born into one national group (region) is obliged to grow into a) force that cares and is proactive in supporting the development of its nation. b) Have clear goals, creating equitable and equitable prosperity through development programs. c) Aware of the benefits of equitable development with 1) clear principles, b) sustainable equity, 3) participation grows from below and comes from above, 4) every individual is encouraged to progress, 5) a sense of security that guarantees prosperity.

Minangkabau cultural values are summarized in the philosophy of life of *Adat Basandi Syara'*, *Syara Basandi Kitabullah*, and *Alam Takambang Jadi Guru*. The scope of *Minangkabau* Language and Literature Education (*BSM*) includes material related to (1) kinship systems, (2) leadership, (3) heirlooms and heritage, and (4) customs based on Islamic religious teachings, (5) traditional skills (6) and others.

Character education is closely related to a person's personality. Allport () defined human character as the collection or crystallization of individual habits, so he may be called a person of character if his behavior is by ethics or moral rules. Therefore, character education also requires a feeling (emotion) aspect, which Lickona calls "desiring the good" or the desire to do good. He further explained that character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior).

Efforts are made to master these character values and instill them in students so that they become people with character. Character formation through *BSM* determining *Minangkabau* Culture and Literature education as one of the local content subjects for the West Sumatra region is a strategic step in forming national character, especially *Minangkabau* character. A learning process that is contextual by people's experiences and behavioral patterns will be easier for students to understand and appreciate. The development of the character education curriculum considers the national curriculum implemented at every level of education.

Based on the character education curriculum development model, there are three models, namely (1) the matter subject model in the form of individual subjects, (2) the integrated model in all subjects, and (3) the combined model. The model chosen for the character education curriculum is combined. Character education is the responsibility of the school component. All activities while children are at school are arranged in such a way that

all student activities at school have character education nuances. This situation allows for more optimal character formation.

In the current era, *Minangkabau* natural culture subjects are still relevant and continue to be maintained because the requirements for local cultural values are in line with religious rules or teachings. Especially today, the younger generations have become lulled by advances in technological science which makes it easy for them to surf the Internet via their mobile phones, so they ignore the traditions or customs that apply in their homeland. Teenagers idolize outsiders who have many things contrary to our cultural values. Therefore, the parents who became the informants in this research simultaneously said that there is still a great need for learning that can influence attitudes to form superior individuals with character.

The *Tabuik* celebration indirectly provides learning to children and the younger generation to continue to love, maintain, and develop the traditions that have been passed down by their ancestors. This form of learning is also carried out through education by using *Tabuik* as a learning reference material, especially in the *Merdeka* Curriculum, which has been implemented currently in Local Content (*Keminangkabauan*) lessons. Through *Tabuik*, there is also education to understand the combination of *Minangkabau* customs and *Islam*. It is related to the *Merdeka* Curriculum at the high school level, which has reintroduced *Minangkabau* Culture and Literature in Local Content in *Pariaman* City. However, this phenomenon is the latent function or hidden function of the implementation of *Tabuik* in *Pariaman* City, where the manifest function or what was known and expected by the community was originally a commemoration of *Husein's* death in the *Karbala* War. The *Tabuik* procession that can be used as a lesson is:

***Maambiak tanah* (Wednesday, 19 July 2023)**

This procession is held in two places, namely in *Pauah* for *Tabuik Subarang* and in *Galombang* for *Tabuik Pasa*. For the implementation time, *Tabuik Subarang* was carried out earlier than taking the *Tabuik Pasa* land. *Tabuik Subarang* is carried out at 17.00 WIB and finished before the *Maghreb*. Based on the results of observations made directly by the researcher, *Maambiak Tanah* in *Tabuik Subarang* was carried out by the son of *Tuo Tabuik*. The criteria for someone who can take land is a descendant of *Tuo Tabuik*, who has purity and humility, and understands how the *Tabuik* procession is carried out and the ins and outs of *Tabuik*. Meanwhile, *Tabuik Pasa* is carried out directly after the *Maghreb* prayer. *Tabuik Pasa* is also performed by the son of *Tuo Tabuik* and is done to make the younger generation understand how the *Tabuik* procession is carried out and the true essence of *Tabuik* from a traditional and religious perspective. Learning that can be included in the curriculum in this procession is providing knowledge to students that humans come from the land and return to the land. This concept implements *Adaik Basandi Syara`*, *Syara` Basandi Kitabullah*. It aims to make students not feel arrogant and always remain humble.

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

This procession is held in two different places: at *Simpang Lobong* for *Tabuik Subarang* and in *Galombang* for *Tabuik Pasa*. In *Maambiak Batang Pisang*, both areas are accompanied by

the *Gandang Tasa* procession. The *Tabuik Subarang* is held earlier than *Tabuik Pasa*. *Tabuik Subarang* is carried out at 17.00 WIB, while *Tabuik Pasa* is carried out directly after the *Maghreb*. Those who carry out the *Maambiak Batang Pisang* procession are *Niniak Mamak*, who trust and understand *Tabuik*. Learning that can be used as a guide for students in this process provides knowledge that when carrying out work, it must be completed and not postponed. It can be seen in the sword slash of the banana stem, which must be cut in one go.

Maatam (Tuesday, 25 July 2023)

This procession was carried out in two different places: at *Tabuik Pasa's* house and *Tabuik Subarang's* house. However, if the previous procession was held at a different time, the *Maatam* procession was held at the same time. The procession observed by researchers was carried out at the *Tabuik Pasa* house. Nowadays, this procession is called *Maatam*, but initially, this procession was called the *Maratok* procession. The difference lies in when the procession takes place. The parties involved carried out and accompanied this procession with the accompaniment of crying and wailing previously, which is why it was called a marathon. However, now, when this procession is carried out, the parties involved simply accompany the *Gandang Tasa* with a slow melody while circling the *Daraga* 7 times. Furthermore, it closed with a lively accompaniment of *Gandang Tasa*. For this procession, it is carried out by mothers who are around their respective *Tabuik* houses.

Maarak (Panja) Jari-Jari (Tuesday, 25 July 2023)

This procession was held at *Simpang Tabuik* at 20.00 WIB or after *Isba* prayers with two groups of *Tabuik*, namely the *Tabuik Pasa* and *Tabuik Subarang*. In this procession, two groups of *Tabuik* have fingers will be paraded. The fingers being paraded are compared to *Husein's* fingers, which were cut off during the *Karbala* War. This procession is also carried out with a *maradai*. This *maradai* is done by marching your fingers to several shops around the market. *Maradai* is also intended to ask for donations from the community for *Tabuik*. This procession was closed with *basalisiah* and remained closely monitored by security forces.

Maarak Saroban (Rabu, 26 Juli 2023)

This procession was held at *Simpang Tabuik* at 20.00 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*.

Tabuik Naiak Pangkek (Sunday, 30 July 2023)

This procession is carried out in two different positions but is paraded to the same place to *Pariaman* Traditional Market. This procession was held on Sunday morning at 08.00 WIB. What has changed compared to when *Tabuik* was first held is that usually *Tabuik Naiak*

Pangkek is carried out directly after the morning prayer and paraded together from each *Tabuik* House to *Simpang Tabuik* and *Pariaman* Traditional Market to be *hoyaked*. Nowadays, to be more effective, *Tabuik Pasa* is taken by truck from the *Tabuik Pasa* House in *Karan Aur*, then *Naiak Pangkek* in the crowds at *Pariaman* Traditional Market at around 10.00 WIB. Meanwhile, *Tabuik Subarang* was taken by truck from *Tabuik Subarang's* house in *Alai Galombang* and *Naiak Pangkek* at *Simpang Tabuik* at around 11.00 WIB. This activity received attention and enthusiasm from the people of *Pariaman* and there was also supervision from the security forces.

***Hoyak Tabuik* (Sunday, 30 July 2023)**

This procession is held after *Tabuik Naikak Pangkek*. Usually, before the *Dhuhur* prayer, *Tabuik* is already *hoyaked*. *Tabuik* is *hoyaked* for approximately until after the *Asr* prayer. Furthermore, *Tabuik* was paraded from the *Pariaman* Traditional Market. Nowadays, *Hoyak Tabuik* is widely used and watched by the public on social media. Especially for young people, *Tabuik* is used as an update on various social media platforms. However, it cannot be denied as young people still want and are enthusiastic about watching various *Tabuik* to *Tabuik* processions.

***Mambuang Tabuik ka Lauik* (Sunday, 30 July 2023)**

This procession was held at 18.00 WIB. It is the peak event of the *Tabuik* ceremony. The purpose of *Tabuik* being thrown into the sea was to get rid of bad things for one year based on the Islamic calendar that had been passed by the *Pariaman* people. *Tabuik* was dumped on *Gandorih* Beach, precisely around the beach festival stage. At the same time, while *Tabuik* was *hoyaked* from the *Pariaman* Traditional Market, a beach party was held at *Gandorih* Beach, featuring dances and the colossal drama *Anak Nagari Pariaman*. The *Pariaman* government invited VIP guests from surrounding regional governments such as *Padang*, *Bukit Tinggi*, *Payakumbuh*, *Solok*, and various areas around *Pariaman* City. This activity received full support from both the government and the community. In mind that nowadays, *Tabuik* has become a tourism part, which is beneficial for regional promotion and improving the economy of the *Pariaman* people. At this peak event, thousands of visitors will come to watch *Hoyak Tabuik* on *Gandorih* Beach so that security is closely monitored, although there are still many people who violate the rules, such as continuing to bring vehicles to places where many visitors are crowded. However, it did not dampen the enthusiasm of the *Tabuik* festival fans this year.

Conclusion and Recommendations

The *Tabuik* procession can be used as a learning subject in the *Merdeka* Curriculum process, which is in learning the *Minangkabau* Language and Literature. This subject is included in the Local Content in West Sumatra. It aims to ensure that students can understand what traditions are like and how they exist in their area and can maintain the authenticity of these traditions. Additionally, students need to preserve the cultural values that have been brought from their ancestors at a time when many influences from foreign cultures have entered

Indonesia, including West Sumatra. Remember that learning the *Minangkabau* Language and Literature teaches things related to the *Tabuik* tradition. It is also hoped that parents and prospective parents in *Minang* will introduce their children to traditional *Minangkabau* stories such as *Kaba* and typical *Minangkabau* wisdom expressions and implement these local wisdom values in everyday life, for example, in terms of teaching or advising children in speaking, dressing, socializing, etc. Therefore, the younger generation no longer feels unfamiliar with the values of local *Minangkabau* wisdom, which requires noble values.

The results of this research can be implicated in two paramount aspects, namely theoretical and practical:

- Theoretically, this research can be implicated in contributing ideas to the development of knowledge regarding studies related to the desacralization of the *Tabuik* procession in *Pariaman* City in sociological and anthropological studies as a science. As an epistemology, this research can be used as a guide and addition to the literature with the hope of enriching discussions and studies regarding the desacralization of the *Tabuik* procession in *Pariaman* City. In addition, it can be used as material in the high school curriculum in the *Merdeka* Curriculum, namely in the *Keminangkabauan* Local Content lesson.
- Practically, this research can be a reference in studying and referring to the issue of desacralization of the *Tabuik* procession in *Pariaman* City. With this research, a general description can be obtained regarding the desacralization of the *Tabuik* procession in *Pariaman* City. The desacralization of *Tabuik* that occurred in *Pariaman* City occurred for several reasons. It has also become a habit with the existence of *Tabuik* Tourism in *Pariaman*. It must be one of the government's main focuses because this decision was made by the government with many considerations. The community must always take positive things from every policy launched by the local government to minimize conflicts that might occur.

The researchers suggest that further research can focus on one sub-material in learning *Minangkabau* Language and Literature so that it can then be linked to the traditions in *Pariaman*. It aims to make students understand more about the benefits and implementation of this learning and maintain the values in *Minangkabau*.

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