

# The Implementation of *Pacu Jawi* Event on Minangkabau Towards Sharia Cultural Values in Tanah Datar

Pepy Afrilian<sup>1</sup>, Winda Diana<sup>2</sup>, Cahya Agung Mulyana<sup>3</sup>  
{[pepyafrilian@iainbatusangkar.ac.id](mailto:pepyafrilian@iainbatusangkar.ac.id)<sup>1</sup>, [kefinda@gmail.com](mailto:kefinda@gmail.com)<sup>2</sup>, [ca\\_mulyana@yahoo.co.id](mailto:ca_mulyana@yahoo.co.id)<sup>3</sup>}

Sharia Tourism IAIN Batusangkar, Indonesia<sup>1</sup>  
Tourism Faculty Universitas Muhammadiyah, Indonesia<sup>2</sup>  
Sharia Tourism IAIN Bukittinggi Indonesia, Indonesia<sup>3</sup>

**Abstract.** The cultural event of *Pacu jawi* is an event that started as a celebration of the community's harvest and it develops into a successful cultural event in attracting the attention of tourists nowadays. The implementation of the *Pacu jawi* event has implemented event management started from a plan until and its implementation until the event is over. This study aims to determine how the application of event management in the *Pacu jawi* cultural event to Minangkabau culture which has sharia values. This study used a qualitative approach with the snowball sampling method selecting and taking samples in a continuous chain of relationships which needed to be analyzed, thus it can answer cultural values for the application of event management related to Islamic sharia principles which are analyzed the pre-event, event, and post event. The results of this study indicated that the existence of the *Pacu jawi* event using the event management stage method can effectively preserve Minangkabau culture in accordance with religious principles. It can be shown when the pre event upholds the value of deliberation in accordance with the Qur'an surah of Asy Shura verse 38. The event has leadership values in accordance with the verses of the Qur'an Al-Baqarah:30 and post events has also leadership values in accordance with the verses of the Qur'an QS. An-Nuur: 46. All of this corresponds with a Minang proverb "Adaik Besandi Syarak, Syarak besandi Kitabullah" which means that Minangkabau customs are oriented towards Islamic law in Qur'an

**Keywords:** Event; Culture; Minangkabau; Sharia Tourism; Tourism.

## 1 Introduction

Culture and tourism are interrelated and bound elements. In tourism science, an attraction is needed which some of them are cultural activities that focus on the development of culture-based tourism. Strengthening local culture that can be used as a tourist attraction is not just an ordinary attraction but it has a cultural strengthening from the flow of globalization [1].

Culture doesn't only have the form of dances, musical instruments but also has traditions that have been carried out from the past until now. This can become a unique power and one of the cultures that can be used as a tourist attraction is a tradition. Tradition begins from the habits of life in an area that are carried out from generation to generation. This is studied from the sociology dictionary [2]. Tradition can be conveyed from a belief that is passed down from generation to generation or customs that can be maintained.

Indonesia has rich historical culture and each region has also its own traditions that can be used as a tourism attraction. One of them is Tanah Datar Regency. Tanah Datar Regency is famous as a cultural city in West Sumatra, so it is often referred to as Nagari Tuo. In the field of traditional arts, Tanah Datar Regency is famous for *talempong pacik*, *rabab*, *randai*, dances and many others. Not only having traditional arts, Tanah Datar Regency has a tradition that has become a culture routinely scheduled and This has even become a big event in West Sumatra named the *Pacu jawi* cultural event.

The *Pacu jawi* event is a typical Minangkabau cultural event that has been worldwide. Data from the nagari guardian shows that every *Pacu jawi* activity is always attended by at least 30 foreign tourists, last year's activity was even attended by groups of foreign tourists. The *Pacu jawi* event is liked by all people, young aged people to old ones, so the implementation of the *Pacu jawi* event is one way to protect and maintain Minangkabau culture. *Pacu jawi* events are included in public events because they consist of cultural celebrations, entertainment arts, business or trade, sports competitions, education or science, recreation, and politics or matters pertaining to the state [3]. From this understanding, it can be concluded that the *Pacu jawi* event is included in a public event with a cultural celebration approach using arts and entertainment.

*Pacu jawi* was formerly used by the local community as an expression of gratitude which was carried out by "katiko musim lah lapang". This means that the *pacu jawi* activity is carried out after harvest and as a whole of it [4]. For this reason, *Pacu jawi* was previously present as an alternative to plowing the fields so that the land could be fertile and easily planted because there were not any technological assistances that were capable of plowing the fields properly and correctly. This effort was done by Plowing a field with a cow or *jawi* in Minang language this requires a jockey to control the *jawi* and two more people to hold and direct the *jawi*. With this strategy, it is possible to loosen the rice fields from the *jawi* dung. With the success of this method, other people tried so that it has become a tradition that is passed down from generation to generation.

Along with the time, the tradition of fertilizing the soil and being grateful for agricultural produce have become a cultural event as well as containing cultural values with sharia principles. Tourism in sharia principles is stated in the MUI Fatwa No. 108/MUI-DSN/X/2016 which emphasizes tourism activities that are avoided from polytheism, immorality, evil, *tabzir/israf*, and evil [5]. This study will analyze the *pacu jawi* event in terms of its implementation starting from the planning process (pre-event), activity (during event) and after the event (post-event). In the event management process, we look for cultural values that are adapted to sharia principles. Previous research [6] focused on finding the aesthetics of *pacu jawi* activities that are along with the harmonic spirit, joy of the landscape, and action on the runway for the beauty of photographic results. In the previous study, it was explained when the implementation was carried out with location indicators that became the runway.

## 2 Method

In this study, it formulates the problem on how the cultural values that are contained in Islamic principles with the approach of the implementation stages (pre-event, during event, and post- event) at the *Pacu jawi* cultural event. The author uses the type of research called Field Research. Field research is a research conducted on *niniak mamak*, head of porwi (pacu Jawai sports association) sub-district, the surrounding community who participated in the *acu jawi* performance and *bundo kundang*. The sampling method was carried out using the Snowball

sampling technique research method. In this technique, it was started by interviewing first; J.Dt Rajo Tianso as *Niniak mamak*. For the further information, we were advised to interview Pun Kari as the Head of District for PORWI (*Pacu jawi* Sports Association), Iman Guru as the Community who played Talempong, Safnidar and Ena as Bundo Kandung Kampung and a fan of *pacu jawi* by the name of Deddy Aba and Ferry

### 3 Result and Discussion

To analyze cultural values that contain sharia principles, the researchers divide them into three stages in event management as follows:

#### 3.1 Event Planning (Pre-Event)

Pre-event or event planning is everything that is prepared in dealing with a series of major events. The big event here is *Pacu jawi*. The pre-events in *Pacu jawi* are:

##### 3.1.1 Coordination Meetings.

In Minang Kabau custom, decision-making is carried out by deliberation. Living with Minangkabau cultural values in solving problems and making decisions by deliberation is in accordance with the Minang proverb, *kayu dalam tungku mangko api ka hiduik* (cross wood in the stove so the fire will live). The meaning of this adage is that every problem that will be discussed will always be solved according to the form of the problem and the magnitude of the problem.

This deliberation principle is also in accordance with Islamic principles in the Al-Quran Surah Asy Shura: 38 "And (for) those who accept (obey) the call of their Lord and establish prayer, while their affairs are (decided) by deliberation between them; and they spend part of the sustenance We have given them." In this verse, it is stated that decisions are obtained from deliberation and resolve a case in a good way. As for what is discussed in the preparation of the *Pacu jawi* event, among others is an agreement with *Pacu jawi* fans. This agreement is made to ensure that a *pacu jawi* activity will be held as well as an evaluation of the previous event. *Pacu jawi* fans are members of the community who become jockeys in the *pacu jawi* event and the people involved in this activity such as the *pacu jawi* players can also help the jockeys. This discussion can result an agreement about the location, date and how the following activity can be held with the certainty agreed by all parties especially *pacu jawi* fans who are involved in the negotiations.

This activity is in accordance with the Minang proverb, *Bulek aia ka pambuluah, bulek kato jo mufakaik, tuah sapakaik, cilakonyo dek basilang-bulat air karena pambuluh*. The meaning of this proverb shows how important it is to seek consensus. After reaching this consensus, it is continued to *niniak mamak*, the head of PORWI. Then a coordination meeting is held to take an agreement with *Niniak mamak*, the Sub-District Head of PORWI and the surrounding community. In making the agreement, there are some things that are agreed. The results of this consensus are followed up and discussed again with *Niniak mamak*, Chair of PORWI. *Niniak mamak* is an association of a group of chiefs, while the title of chief is also called the chosen *datuak*.

*Niniak mamak* is in charge of leading the tribe, this leadership cannot be done arbitrarily because this leadership is respected by his tribe and becomes a place for asking questions and deliberation. Minang proverb emphasizes that *Niniak mamak* is *Pai tampaek batanyo, pulang tampek babarito*. The results of the agreement with the *Pacu jawi* fans are reviewed and studied together from various aspects such as aspects of land in the fields, and aspects of implementation, aspects of determined date so that there should be no conflict with other events and economic aspects. Aspects discussed in deliberation are based on *amar ma'ruf nahimunkar*. The results of this collective agreement will be followed up by the rice field owners to confirm the event and be continued with *tranen* activity. Then the coordination meeting agreement with the owner of the fields is held. After the decision is complete, *tranen* activities are carried out on Saturday, it means that a trial of field is often called a neighborhood association. In terms of events, *Tranen* is like a rehearsal before the event. This *tranen* activity is proper with the Minang proverb.

In Qur'an, three verses that have their roots indicate the necessity of deliberation, they are Qs Al-Baqarah verse 233, Qs. Ali Imran verse 159, and Qs. Ash-Shura verse 38. These verses related to deliberation indicate an order for deliberation as a legal obligation for Muslims and this is as one of the foundations of government [7].

### **3.1.2 Cooperation in the appointment of *Pacu jawi* activities.**

Cooperation is carried out by all parties involved in *pacu jawi* activities such as *niniak mamak*, the head of the sub-district of PORWI (*pacu jawi* sports association) and the surrounding community. Prior to the implementation of the activity, there will be certain activities for clearing of rice fields, flattening rice field mud, regulating water channels and preparing other things in order to have the smooth running of *Pacu jawi* activities.

After the activity takes place, all participants clean up the garbage around the rice fields, renovate damaged rice fields and do other things. These activities are carried out by working together. In Minangkabau custom, it is very bold with *raso jo pareso* known as a high mutual cooperation culture. So if there is a need for assistance, or activities in a community, they help each other and have mutual cooperation in order to lighten the work while preparing for the *pacu jawi* activity. Not only in Minangkabau customs but in Qur'an also has explained about mutual cooperation for virtue which means "and please help you in (doing) virtue and piety and do not help you in committing sins and transgressions. And fear Allah, verily Allah is severe in punishment".

## **3.2 Implementation of the Event (During Event)**

The highlight of the *pacu jawi* event is in the last week of the event where the series of events are mentioned as a parade of *jawi* that wears accessories and is accompanied by *bundo kundang* and the wife of the owner of the cow or *jawi* while carrying a tray. That procession of *Jawi* parade usually starts from the middle of the village to the rice fields where the *jawi* race is held. The researchers divide the implementation of *pacu jawi* by dividing several issues with the analysis of cultural and religious values, including:

### **3.2.1 Opening of the *Pacu jawi* Event.**

This activity begins with the opening by the government agency or *Niniak mamak*, the Customary Stakeholder. The opening activity is accompanied by music so that the opening

ceremony is conducted lively. After the opening, the event is continued with *pacu jawi*. The *jawi* racing arena is already filled with spectators who are excited in waiting for the cows that have been paired and made up before this event can be conducted.

### 3.2.2 Implementation of the *Pacu jawi* Event

Implementation of *pacu jawi* in Tanah Datar is not the same as others because even though the name is *pacu*, which means competition, there is no competition value here. No one wins or loses.

By not having and winning and losing, this can avoid gambling, in the teachings of Islam it is strictly forbidden for any game or entertainment to be mixed with elements of gambling which is the element of betting whether betting in the form of money, goods, or honor for the person who wins. Gambling activities have a negative value in religion as stated in Surah Al-Maidah verse 90 with the meaning "O you who believe, indeed (drinking) *khamr*, gambling (sacrificing for idols) drawing fate with arrows is an act of Satan. So stay away from these actions so that you get good luck" and negative values in people's lives because they cause enmity, the breakdown of friendship in accordance with the Holy Qur'anic Verse in Surah Al-Maidah verse 91 with the meaning "Indeed the devil intends to cause enmity. and hatred among you because of (drinking) alcohol and gambling, and prevents you from remembering Allah and praying. So stop you (from doing that work)".

The process of spur of the *jawi* starts from the *jawi* which is paraded into the rice field where it is chosen as the arena of activity, the paired *jawi* are released to run from the star line to the finish assisted by a jockey who holds on to the plow stalk without any footwear. He joins and even runs with his *jawi* on the runway in the rice fields. A jockey must not be careless, he must be an experienced person because this jockey will direct *jawi* to walk straight, not slant and not stray anywhere. The cultural value of this activity is straightness or *luruuh* in Minang language which means human beings must walk straight because cows can even walk straight. This shows that human beings have a higher degree than cows.

The excitement of this activity is the amount of mud flying around and the jockey's efforts to ride the cows so they can get to the finish line well together. In this process it has economic value for successful cattle because the price of cattle.

The excitement of this activity is the amount of mud flying around and the jockey's efforts to ride the cows so they can get to the finish line well together. In this process, it has economic value for successful cattle. The price of that cattle won in *pacu jawi* has increased or become expensive because it is considered an activity. With the increase in the economic value of the successful cows, this makes cattle owners to pay more attention to their cows, this is stated in HR hadith. Abu Dawud "You must be religious to Allah on this livestock that not can speak. ride it well, also eat in a good way."

### 3.2.3 Closing of the *Pacu jawi*

The event is officially closed by *niniak mamak* and the traditional leader in the nagari, but before it is officially closed there are also proverbs conveyed by *niniak mamak* as advice and suggestions for the next event.

## 3.3 After the event (Post Event)

This activity is carried out as a follow-up to the results of the evaluation of the advice that has been conveyed by *niniak mamak*. The evaluation carried out by the committee of *Pacu jawi* executive is conducted to discuss the shortcomings of organizing the event and to analyze the impact of these activities. In addition to evaluating, post-event activities are also an opportunity to calculate the profits got during the event by distributing donation boxes in a classy manner. The profits obtained from this donation box are returned to the surrounding community for mutual progress. This is also proper with the principle of Islamic economics that is called profit sharing (*mudharabah*).

#### 4 Conclusion

Efforts to maintain and develop this *pacu jawi* event still consistently involve all elements of society and become part of people's lives so that the realization of sustainable cultural preservation still instills the values of Islamic law at every stage of the event starting from planning which is always done by coordinating in order to reach consensus. When having the event, This still needs to be harmonic with culture and religion by reducing the risk of *munkar* and after having the event, this is also done by a joint evaluation for regional progress. In this case, the *pacu jawi* event can be one of the attractions of sharia tourism not only applying Minang cultural traditions but also consisting of the results of the author's analysis that have many sharia values with the principles of Islamic values contained in the Qur'an and Hadith so that the holding of the *jawi* racing event can continue Minang cultural traditions and apply Islamic principles and these important things can be continuously passed on generation to generation.

#### References

- [1] Triwardani, R. (2015). Implementasi Kebijakan Desa Budaya Dalam Upaya Pelestarian. *Jurnal Reformasi*, 4(January 2014), 102–110. <https://jurnal.unitri.ac.id/index.php/reformasi/article/view/56/53>
- [2] Hernández-Mogollón, J. M., Duarte, P. A., & Folgado-Fernández, J. A. (2018). The contribution of cultural events to the formation of the cognitive and affective images of a tourist destination. *Journal of Destination Marketing and Management*, 8(April 2017), 170–178. <https://doi.org/10.1016/j.jdmm.2017.03.004>
- [3] Getz, D. (2008). Event tourism: Definition, evolution, and research. *Tourism Management*, 29(3), 403–428. <https://doi.org/10.1016/j.tourman.2007.07.017>
- [4] Anugrah Alfariiez, Sri Erlinda, H. (2015). Analisis Tentang Nilai-Nilai Karakter Bangsa Pada Budaya Pacu Jawi Di Nagari Pariangan Kecamatan Pariangan Kabupaten Tanah Datar. *Urnal Online Mahasiswa Fakultas Keguruan Dan Ilmu Pendidikan Universitas Riau*, 2(2), 1–15.
- [5] Adinugraha, H. H., Ruf, H. M. A., Shum, A. M. H. M. A., Ruf, H. M. A., & Shum, A. M. H. M. A. (2021). *Rural Tourism Based on Islamic Values and Creative Economy*. 3(5), 0–2.
- [6] Vernando, R. (2019). Pacu Jawi Sebagai Daya Tarik Wisata Budaya di Kabupaten Tanah Datar Sumatera Barat. *Cakra Wisata*, 20, 27–32.
- [7] Muhammad Hanafi. (2013). Kedudukan Musyawarah Dan Demokrasi Di Indonesia. *Jurnal Cita Hukum*, 1(2), 227–246.