ABSTRACT

Islam that came to the archipelago - especially to the Minangkabau - besides being brought by direct scholars from Arabia, was also brought and developed by Persian and Indian merchants. Indian soldiers from the Sipahi area were brought by the British to settle in Bengkulu, then some fled to Pariaman. These were the ones who taught the local people about Persian culture which included the Ark ceremony. The Ark ceremony is held annually on 1-10 Muharram (Hijri month, month in Islamic and Arab calendars) to commemorate the death of Husayn ibn Ali. Ark is a tomb made from wood, bamboo, rattan, cloth, and colorful paper as a representation of the coffin of the grandson of Prophet Muhammad SAW who died in the battle in Karbala (Iraq) in 680/61 Hijri. The Ark Procession in Pariaman was first held in 1831. The Ark was prepared for ten days, and at the peak of the Ark event was paraded around Kota Pariaman while the bearers and spectators chanted "Hoyak Husen" (Live Husayn!) And at the peak of the event on the 10th of Muharram the evening before the Maghrib Tabut was marched to the sea of Gandoriah beach. At first, the Ark ceremony was very loaded with religious values. But now, the religious values have already faded, what stands out is the culture of entertainment. The transformation of the Ark ceremony as a religious ritual activity that was once full of religious values, became an entertainment culture caused by two factors. The first is the internal factor, namely the desire of the supporters of the Ark to make changes in the Ark procession, the second is internal factors originating from outside the supporters of the Ark in this case religious groups and also including the local government itself.

KEYWORDS: Ark ceremony, Islamic Syiah sect, Pariaman, religious rituals, entertainment culture.

INTRODUCTION

The Ark ceremony is one of the forms of the mass cultural ceremony of the Pariaman people in West Sumatra that are still preserved, awake and passed down or passed on to their children and grandchildren until now. This ceremony is one of a number of religious rituals in the Minangkabau community in West Sumatra, but this ceremony is not generally available, and only for limited communities in the Pariaman area. Outside West Sumatra, this ceremony also resembles the one in Bengkulu, which is called Tabot, in Aceh known as Asan-Usen, and in Java a similar ceremony is known as the Suro ceremony.
Eventually, the Ark was originated from Persia into the archipelago especially in Bengkulu and Pariaman brought and developed by the Indian army along with the entry of the Shia religion of Islam. The Ark ceremony is held colossally every year on the 1st - 10th of Muharram, in truth is to commemorate the death of Husayn ibn Ali ibn Abi Talib, the grandson of the Prophet Muhammad in a battle at Karbela in Iraq now. Actually, the death of Husayn ibn Ali was not solely the sadness felt by Muslims in the Syiah sect, but sadness was also felt by Muslims as a whole, only for the Ahlus Sunnah wa Al-Jama'ah group or better known as followers of Sunni schools such events like this is not commemorated as it is commemorated by Muslim Syiah.

The Ark ceremony, which was held for the first time in 1831 in Pariaman, still continues today, although it has been stopped several times with various causes. If at first in Persia or Iran today the ceremony is part of the religious rituals of the Shia sect, but now in Pariaman the ceremony is more prominent than the elements of its entertainment culture compared to religious rituals. What factors cause the shift in value? This question is what the answer to this research wants to find.

**LITERATURE REVIEW**

According to the Malay History book (Iqbal, 1996: 43) that Sultan Alauddin Riayat Shah, King of Malacca at that time appointed and sent his son as syahbandar in Pariaman. This Shahbandar, who became known as Tuanku Syaikh Burhanuddin, broadcasted the Shia sect through the school he had built. Since Sultan Muahammad Alif, the King of Minangkabau entered Islam in 1581 which also embraced Shia sect Islam, this Islamic Shia sect quickly spread throughout the Minangkabau. In addition to the spread of Shia sect of Islam, the Ark ceremony was also introduced to the community, especially to people living on the coast, as in the Pariaman community .................................................................

The ins and outs of the history of the entry and development of Islam in Minangkabau have been widely written in book form, for example "Minangkabau Customs and Culture" by Hamka. Jakarta: Graffiti Press (1982); Taufik Abdullah "Customs and Islam: An Overview of Conflicts in Minangkabau and Community History " Jakarta: Yayasan Obor (1987), and Mansoer MD in his book " Minangkabau History " Jakarta: Bhratara (1970). However, not even a book has been found about the Ark ceremony in Pariaman, except the reports on the ceremony so far have only been written in the form of freelance articles in newspapers or magazines or journals, for example in UGM Falsafat Journal Jogjakarta has written about the Ark Ceremony written by Ike Susanti, entitled "Meaning of Tabuik Pariaman Ceremony Symbol.", or the results of a research report conducted by Zusneli Ernatib et al from Padang BKSNT in 2001 entitled "Study of the Cultural Value of Ark Ceremonies and Functions for Supporting Communities". A 2006 University of Indonesia thesis written by Miko Siregar entitled Tabuik Piaman: Anthropological Studies of Myths and Rituals (Case Study at Tabuik Festival in Central Pariaman, Padang Pariaman District, West Sumatra).
CONCEPTUAL FRAMEWORK

This research is closely related to the product of diffusion which originated from cultural contact between Persian culture and India, and subsequently between Indian culture and Indonesian culture, and the concept of cultural acculturation, namely the influence of a Perso-Indian culture (Siregar, 2006: i) on Indonesian culture with customizers here and there in places of influenced culture. In this case, the original Ark was a Persian culture that had a backbone of the Islamic religion of the Shias which could be accepted by the Pariaman people who had also embraced Islam, but not all aspects of the Ark ceremony received by Pariaman Muslims.

They do not take Shia Islamic elements, especially in terms of beliefs and worship, etc., but only accept cultural elements in this case the culture of the Ark ceremony. If in Persia or Iran at present the Ark ceremony which they call the ceremony Ta’zieh is sometimes followed by the ceremony of hurting the body by wounding it or whipping it as a realization of deep sorrow over the death of Husayn ibn Ali ibn Abi Talib.

In this Ark ceremony contained the values of Islamic religious rituals of the Shia sect, but in Indonesia, especially in Pariaman these spiritual values have been acculturated with local cultural values, so that these values are now less visible or have faded or also unknown the history of its origins by the younger generation. Among the evidence is that they do not know where the origin of this Ark ceremony and the spiritual values contained in it, even though the ceremony was held almost every year since 180 years ago.

Therefore, in this paper an attempt will be made to analyze the factors causing changes in the value contained in the Ark ceremony in Pariaman, as well as the benefits of the ceremony for the community and local government in the field of tourism in Pariaman City in particular and West Sumatra in general.

OBJECTIVE

This study is intended to reveal a number of things that are considered to underlie the transformation of the Ark ceremony from a ceremony that is full of religious rituals to an entertainment culture. The fundamental changes that have to be observed in this study are:

(1) What is theArk Ceremony in Iran and in Pariaman
(2) What transformation factors change the Ark Ceremony of religious rituals to entertainment culture.
(3) What are the benefits of the Ark ceremony for the community and the Regional Government of Pariaman, especially in the tourism sector.

RESEARCH METHODOLOGY

This study uses a qualitative approach, namely a research procedure that produces descriptive data in the form of words, images, or interviews with various sources. While the method of data collection came from field data, in-depth interviews with Ark leaders in Pariaman and interviews with the Head of the Pariaman City Culture and Tourism Office. This research rests on the basic understanding as follows:
1. Ark ceremony originated from Persia as one of the events in commemoration of the death of Husayn ibn Abi bin Abi Talib, the grandson of the Prophet Muhammad SAW in Muharram in the battle in Karbela, Iraq.

2. Ark is a chest or box on which there are several knick-knacks, including puppets as a representation of Buraq, a type of horse-bodied animal and a human head which is believed by some Muslims as a vehicle that brought Prophet Muhammad to the seventh heaven, and is believed to be vehicles carrying spirits Husayn ibn Ali flew to the sky.

3. Transformation factors that influence changes in value in the Ark ceremony. For the sake of good research, several steps are taken, such as the following:

   1. Data collection stage.
      At this stage, the researcher has traced the literature data on the results of the study of the previous Ark ceremony as described in the Literature Study (1.2). In addition to the literature review, observations were also carried out in the field, by visiting Kota Pariaman where the Ark ceremony was held. Field observations were conducted twice, first on 9-11 July 2012 and the second coincided with the peak of the Ark event on 25 November 2012. In the second visit, in-depth interviews were held with leaders and the 5th Generation Heir of the Ark Pariaman, Nasrul Syam; Head of the Pariaman City Culture and Tourism Office, Drs. H. Efendi Jamal, MM; Asril Mukhtar son of Pariman and lecturer at the Indonesian Art Institute (ISI) Padangpanjang; and with Mohammad Ali Rabbani the Cultural Attache at the Iranian Embassy in Jakarta.

   2. Analysis Phase
      The researcher analyzed the data obtained, analyzing transformation factors from religious rituals to entertainment culture based on social science theories, such as acculturation, diffusion and transformation of cultural values and facts of the field found.

   3. Explanation Stage
      At this stage an interpretation and explanation of the problems is carried out. With this, an understanding of the transformation factors of the Ark ceremony will be obtained from religious rituals to the culture of entertainment.

RESEARCH LOCATIONS

This research is a field study conducted at the site of the Ark ceremony, which is in Kota Pariaman, West Sumatra. Pariaman is located about 54 km north of Padang City, the capital of West Sumatra. The city can be reached from Padang in about 1.5 hours by road by public bus or train.

ARK CEREMONY IN IRAN AND PARIAMAN

The most prominent Persian influence on Indonesia is in the fields of religion, literature and culture. In the religious field we know Islamic Shia schools. According to Iqbal (2006: 27) there is a strong suspicion that most of the kings of Aceh are Muslim Shia. Therefore, Shia fiqhi was also taught to the Muslim community at that time. But as time went on, the Syafie school grew and developed so that the Shia school faded, eventually the Shi'a school was barely visible in the midst of society. Persian influence in the literature field, for example, we see the existence
of Sufism books, while in the field of culture, Persian influence is seen in the Ark ceremony in Pariaman and in Bengkulu which still continues today.

The Ark is a small building-like chest on which there is a human-headed horse doll, known as a part of Muslim community as Buraq vehicle that brought Imam Husayn's spirit to heaven. The word "Ark" comes from the Arabic language أثابوت / al-taabuut /، which means chest (The Hans Wehre, 1982), even the word Ark is also found in two verses of the Koran in two different letters (See QS al-Baqarah (2: 248. In this verse Allah SWT explains that the Ark is a place to store the Torah brought by Angels that bring calm to the ummah of Moses, and QS Thaha (20:39) which tells of a chest prepared by Moses' mother for the place of Moses which was then washed away nil River). First in the Al-Baqarah surat (2: 284), which reads:

"Their prophet said to them: verily the royal sign is the Ark which comes to you, in which there is peace from your Lord ..." (QS. Al-Baqarah: 248).

Second, the word Ark is in Thaha (20:39), which reads:

"Put him (Moses) in Ark, then take him to the river (Nile), then let the river take him to the edge, he will be taken by my enemy (Pharaoh) who is also your enemy." (QS. Thaha: 39).

Iqbal in his book Cultural Heritage (2006: 143) writes that generally the Ark in Iran is made of wood decorated with green and black fabrics and pieces of paper. Continuing; Iqbal (2006: 145) says that the Ark in Iran has several names and models according to the area where the Ark is made and the basic ingredients of its manufacture, including:

Hajleh

This is the Ark which symbolizes a martyrdom Imam. The shape and material of the Ark can vary. The inhabitants of Taheran, the Iranian capital usually make Hajleh from wood with a circular shape, like there is a room inside, sometimes given a roof like a dome. It was said that Hajleh, by the Shiites in Taheran, was also called the Ark of Hazrat Qasim, to commemorate the martyrdom of Hazrat Qasim.
Syiduneh

Syiduneh is a Ark made of cube-shaped wood. This ark resembles a tomb, it is also a symbol of the Khuzistan community's takziah. They also wrote the names of the martyrs on Syiduneh's wall. Following customs on the 9th and 10th of Muharram, residents of Khuzistan will cook halwa (sweets), then after they are cooked, the food is placed on bread and folded and distributed to the visitors. The women who vowed will put their vows in the form of various kinds of food and fruits along with the money above Syiduneh. The visitors will eat the food as a sign of grieving over the death of Husayn ibn Ali and to get his blessing. While the money will be used for Syiduneh care costs which will be used again for the following year's ceremony.

Dugdageh

Dugdageh is the Ark in the city of Qom which resembles a sheet of board. Residents of the city of Qom will wrap Dugdageh with black cloth and on top of it are placed green turban, sword and some other sharp weapons. Dugdageh is also shown every 21st of Ramadan as a tribute to the soul of Ali ibn Abi Talib, and in the days of Ashura for homage to Husayn ibn Ali ibn Abi Talib.

Al-Qamah

This Al-Qamah Ark is in the Panakhal area. Al-Qamah was made to commemorate the killing of Abu Fadhal Abbas, namely brother Husayn ibn Ali. The tomb of Abu Fadhal Abbas is located on the banks of the Euphrates river. The takziah pesera, on the 5th and 9th of Muharram will parade this Al-Qamah Ark around the city of Panakhal.

Nakhl

In harfiyah Nakhl means a date tree, and what Nakhl means here is a Ark made from ornamental date palm trees. This Ark was paraded on the day of Ashura on the 10th of Muharram in honor of the death of Husayn ibn Ali ibn Abi Talib. Iqbal (2007: 147) said that they made the Ark of the palm tree because they believed that the palm tree symbolized renewal of life, eternal, strength and determination.

Kota Pariaman is located in West Sumatra Province with a total area of 73.36 km2, with a population of 70,625 in 2008. As an urban area, Pariaman has 4 sub-districts, 16 sub-districts, and 55 villages. According to Nasrul Syam (Interview on 9 July 2012 in Pariaman.), the word "Pariaman" comes from the words "Parit" and "Aman", which means a Safe City. This city, located on the west coast of Sumatra, has long been visited by traders and merchants, both local residents and foreign vessels. The city is also known as one of the important port cities on the west coast of Sumatra. Indian and European traders first came to trade gold, pepper and various plantation products. However, at the beginning of the 17th century, this region was under the sovereignty of the Aceh sultanate.

The arrival of the VOC in 1663, followed by the establishment of a trading office in the city of Padang, ended Aceh's dominance in the western coast of Sumatra in 1668. Furthermore,
the Dutch East Indies government focused its activities in the city of Padang and built railroad tracks between the city of Padang and Pariaman which had an impact on the waning of Pariaman as a port city. Instead, the Port of Muara and Teluk Bayur Port were located in the city of Padang. Pariaman is located on a sloping expanse of land on the west coast of Sumatra with a height of between 2 and 35 meters above sea level with a length of coast approximately 12.7 km. The population of Pariaman is generally dominated by the Minangkabau ethnic group. At present the local government has fixed its coastal attraction which is famous for its beautiful charm, namely Gandoriah Beach which is located in front of the city's train station.

Compared to other urban communities in West Sumatra, the people of this city have their own uniqueness as a result of external influences, especially from Aceh, whose traces can still be traced to this day. Among these influences are in terms of naming or calling for someone, for example call Ajo to older men, and calls Cik Uniang (adult women, with the same intent as brother), while in Minangkabau commonly used designation different, namely Uda (for men) and Union (for women). Another uniqueness is that the Pariaman traditional house is different from the Minangkabau traditional house in general, whose roof has a mound resembling a buffalo horn. While Pariaman's traditional house is a stilt house that is similar to Aceh's traditional house. However, among the uniqueness that exists, the city is very famous for its annual cultural party, namely the Ark ceremony, which the procession is held from the 1st to the 10th of Muharram as its peak.

Ark is made of wood, bamboo, iron, wire, rattan, cloth, and colorful paper. To make an Ark takes quite a long time and costs a lot. The Ark height can reach 10-12 meters and the width is around 3.5 meters. The Ark besides being displayed at the 10th Muharram ceremony every year, one can make the Ark when desired. If someone vows if his heart is reached, then the person will make the Ark himself even though it is smaller in size and not too expensive. Besides that, if someone is sick, then he recovered from his illness and he can make a Ark. In Pariaman, two Ark are usually made every year, the first is made in the market area, and therefore they call it "Ark Pasa". While the other one was named "Ark Subarang" which was made in the area of Kampung Jawa.

There are also those who argue that historically, it was said that the Ark tradition in Pariaman originated in Aceh, while others argued that the tradition of the Ark in Pariaman originated from Bengkulu, which was carried by British Indian soldiers. There were also those who argued that it was the trade and religious relations between Bengkulu and West Sumatra that caused the tradition of the Ark to develop in Pariaman. Some others believe, different from what was mentioned earlier, that the tradition originated in Aceh, which in the 16th century began to enter Pariaman and Bengkulu and was brought by the preachers and Muslim traders who spread Islam there.

There are several versions regarding the origin of the Ark celebration in Pariaman. The first version, said that the Ark was carried by Arabs (Shia Muslims) who came to Sumatra to trade. Meanwhile, another version based on Snouck Hurgronje's notes said that the tradition of the Ark entering Indonesia entered through two waves. The first wave, around the 14th century AD, when the Story of Muhammad was translated into Malay. Through this book the Ark ritual was studied by the children of the country or the Pariaman community. Whereas the second wave, said that the Ark was carried by the Cipahi / Sepoy army from India which was made by
the British as war soldiers when they controlled Bengkulu from the hands of the Dutch in accordance with the Treaty of London, 1824.

In the history of Pariaman (Ernatib, 2001: 37), the Ark was first introduced by Tamil soldiers who were part of British forces led by Thomas Stamford Raffles. At that time the British controlled Bengkulu in 1826. Tamil troops who are mostly Muslims each year hold a Tabuk party in Bengkulu called "Tabot". Eventually this activity was followed by the native people of Bengkulu and then extended to Painan, Padang, Pariaman, Maninjau, Pidie, Banda Aceh, Meulaboh and Singkil.

In the next development, the ritual was lost one by one from these areas and finally only left in two places namely, in Bengkulu as the local name "Tabot" and in Pariaman as the local "Tabuik". After the London agreement March 17, 1829, Britain had to leave Bengkulu and accept the Dutch colony in Singapore. Instead the Netherlands has the right to British colonies in Indonesia including Bengkulu and other Sumatra regions.

Thus, even British soldiers had to leave Bengkulu, but the majority Muslim Tamil army chose to survive and some fled to Pariaman, West Sumatra, which at that time was known as a bustling port area on the west coast of Sumatra. Because of the majority Muslim Tamil troops, they were well received by the Pariaman people who also embraced Islam. There was an acculturation of socio-culture, one of the acculturations of culture was shown by the Ark ceremony. Even the Ark finally became a tradition that was inseparable from the life of the people of Pariaman.

In Pariaman, the Ark is held by nagari children (read: community) in the form of traditional Ark. But along with many tourists who came to witness it, in 1974 the management of the Ark was taken over by the local government in this case the Office of Culture and Tourism of Padang Pariaman Regency and was made as a tourist ark (Ernatip, 2001: 43). The opening of the ark party was marked by Taaruf's parade by thousands of students and the community surrounding the city. After Taaruf's parade, the ceremony began. During the ceremony in that duration of 10 days / night are other performances, such as the Ta'aruf parade, recitation which involves mothers and students of the Qur'an Recitation Garden (TPA) and madrasas in Pariaman, drum band group, dance dance, gambus music, and even the typical debus attractions of Pariaman. At the 2012 Ark ceremony, there were also performances by art teams from several neighboring Provinces such as the arts team of Riau Province and Jambi Province, as well as arts teams from several TK II regions in West Sumatra.

Accompanying the opening ceremony on the first day are also held the Nagari Children's Festival (Pariaman traditional game), the 1st Muharram parade was opened and started from the Mayor's Office in Pariaman and then surrounded the city of Pariaman. In the evening Gambus / Gamad music entertainment was held on the Merdeka Square which was attended by thousands of spectators. The second day, the making of the Ark began with the making of the basic Ark frame from wood, bamboo, iron, wire and rattan. In the evening, traditional "Randai" arts are held.

The third day, the work on the basic Ark was continued, while in a field a single organ art was held featuring local singers. On the 4th of Muharram apart from continuing to make the Ark basic framework also began to be prepared making the Buraq (Hans Wehr, 1982: 88) framework and in the evening the Pariaman residents were entertained with a step-on screen film on
Merdeka Square.

Various images of the Ark, of which some say that the Ark is a three-tiered tomb made of wood, rattan and bamboo with a height ranging from 10-12 meters and weighing around 500 kilograms. The bottom and top of the Ark will later be put together by means of the top carried in a roll to be put together with the bottom. After that, wings, tail, flowers of salapan and finally the head of Buraq are successively placed.

To increase the spirit of the Ark bearers will be accompanied by Gandang Tasa music. Gandang Tasa is the term for a group of seven drummers. They are tasked with accompanying the Ark unification program (Ark up the rank). This drum has two types, first, called *Tasa Balango*. This type is made from clay which is processed in such a way, then dried. *Tasa Balango* must be heated before playing.

The second type of drum is made of plastic or fiber and can be played directly. After the unification of the Ark was completed, the two Ark which were the personifications of the two forces, namely the forces of Husayn bin Ali and the enemy forces that would fight were displayed face to face (Ernatib, 2001: 46).

By late afternoon, the two Ark were paraded around the city of Pariaman. Each Ark was carried by eight men. Close to dusk, both Ark arrived at Gandoriah beach. Towards sunset the Ark is thrown into the sea. The process of dumping the Ark into the sea is a form of community agreement to dispose of all disputes and disagreements between them.

In addition, the disposal of the Ark also symbolized the flying of Buraq which brought the body of Husain ibn Ali to heaven. The Pariaman community generally mentions the ark with the term "Tabuik" originating. This is according to Ernatib (2001: 7) due to the influence of the Malay language Minang dialect which recites the final consonant / t / as / ik / like the word / taktuik/, dissolves (larut) into laruik and so on.

According to several sources, the Ark is a wooden case covered in gold. Whereas according to WJS Poerwadarminta in Ernatib (2001: 14) on the large Indonesian dictionary Ark is a chest made of woven bamboo which is given colored paper, then brought procession on the anniversary of the death of Hussein bin Ali on the 10th of Muharram. The Ark ceremony has now become an annual agenda for the Pariaman community.

Furthermore, Muhammad Idrus Al-Marbawi in Ernatib, (2001: 14) quotes an Arabic dictionary saying, the Ark comes from Malay Arabic which means *crates* or *keranda* which are decorated with flowers and cloth colorful and then carried around the village.

While the Ark's understanding in Pariaman is a Tomb which is likened to a stretcher of the body of Husain bin Ali made of bamboo, wood, rattan decorated with "salapanan" flowers. At the bottom of the Ark there is a Buraq bird with a human head and at the top there is one stalk of salapan flower which is called the Peak of the Ark.

**PROCESSION AND SYMBOLIZATION IN ARK CEREMONY**

Procession is a stage that must be done in the Ark ceremony which lasts for ten days. According to Nasrul Syam, the figure of the Ark of Pariaman, there are several important processions in the stages of the Ark ceremony and the symbols contained therein, namely:
Manufacture of Daraga

Daraga is a funeral-like model located in the place where the two Ark are prepared which are about 3 x 3 meters in size. Daraga is made from local materials found in Pariaman in the form of bamboo, pimping, and fenced with rope. Daraga is a symbol of the tomb of Husayn ibn Ali. The Pariaman community made two Daraga, namely Daraga Pasa and Daraga Subarang.

Land Acquisition

The Pariaman community on the night of Muharram will come to the designated river to take land. Then, they put the land into a pot that is usually used to cook rice, which they call in the Minang dialect in Pariaman with the name payuk. After that, they will tie this pot with a white cloth. Then they put the soil in Daraga. Around him, they pressed bamboo and wrapped cloth.

The meaning of taking land from the river is a symbol that explains that humans came from the land including Husayn ibn Ali and he said they would also return to the land. Meanwhile, the white cloth covering the pot of pots and around Daraga is a symbol of holiness, greatness, and martyrdom of Husayn ibn Ali in the way of Allah SWT. Around Daraga was strengthened with clean and holy stones, which also symbolized the strength of the Minangkabau community at that time.

Taking Banana Stems

On the evening of the 5th of Muharram, the people of Pariaman would go take a banana stick with only one sword and then bring it to Daraga. They had to tie the banana stems with just one sword. It is believed to be a symbol of the sharpness of the sword and the courage of Imam Qasim, the unrivaled son of Imam Hasan, who fought against their enemies.

Wailing

Wailing was crying over the death of Husayn ibn Ali in Karbela, carried out on the 7th day of Muharram, at exactly 12.00 noon, a special event was held. Wailing in local terms in Pariaman is known as "maatam". This procession is carried out by circling Daraga while carrying equipment for the Ark, such as the panja (fingers) carried out only by the mothers of the Ark heir.

Panja Parade

The process of Panja was also carried out on the 8th day and night of Muharram. Panja is a dome made of glass and a bamboo frame. Paper is drawn with broken fingers. The procession participants paraded the five-finger symbol of Husain bin Ali to every street and small alley in the city of Pariaman. The finger is a symbol of five fingers of Husayn ibn Ali, who succeeded in killing a large number of hypocrites.
Turban Procession

On the 9th day of Muharram a turban procession was held. Same with the panja procession, the turban procession is also accompanied by Gandang Tasa wasps. Turban is part of Husain bin Ali's clothing as a symbol of his greatness and majesty, paraded to every street and alley in Kota Pariaman.

Ark Ascending

After the dawn prayer of the 10th day of Muharram, the Ark makers immediately prepared everything for the purposes of the Ark's promotion. Procession The ark is a ceremony to unite each of the two main parts of the Ark. This ark unification ceremony for the Ark of Pasa was carried out in the Pasar Pariaman yard, while the Subarang Ark was held at the Chinese Village Junction

Ark is Paraded

The Pariaman community, both from within the city and who came from outside the city, attended the Mangarak Tabut event which in local terms Pariaman was known as Maoyak Tabuik. The Ark moves from two points: first from the Pasar Pariaman area called the Ark Pasa and the other from the Java Village called Tabut Subarang. The two supporters of the group competed in lamenting the death of Husayn ibn Ali. They will leave their work and trade on that day.

Both of these Ark throughout the days were paraded to the aisles and markets while accompanied by lamentations and chants, "Long live Husain! Live Husayn! " At the event, they hit the drum and gong with rhythmic movements. The drum is made of wood and buffalo skin.

Ark is Thrown into the Sea

On the 10th day of Muharram is the peak day of the Ark event. Towards sunset or before Maghrib, the two Ark from Merdeka field located in front of Pariaman Market are carried to the coast of Gondariah and then washed into the open sea. Before being washed into the sea, they first took everything that was valuable from the Ark, like a five-finger symbol made of patchwork and colorful paper, to take home as a memento and some of them believed it brought blessings. As the Ark drifted to the open sea, they assumed that the spirit of Husayn ibn Ali was flying with Buraq into the sky to meet Ali bin Abi Talib, his father. They will cry hysterically while saying in a high voice, "Yes ... Ali Madad ... Yes Ali Madad, Yes ... Husayn .... Ya.... Husayn ....

Some Muslims believe that the body of Husayn ibn Ali was taken by Bouraq to the sky with a coffin called the Ark. The Buraq vehicle symbolized by the form of a fat horse with beautiful women became the main part of the Ark building. Initially the Ark was a ritual symbol for Shi'a followers to collect pieces of Husayn bin Ali's body and during the ritual the participants shouted “Hayya Husain, Hayya Husain” or what means “Live Husain, live
Husain!”. However, in Pariaman the shout had changed which the bearers and the Ark participants would shout "Hoyak Hussein, Hoyak Hussein" while shaking the Ark.

The Ark Ceremony is included in the calendar of the Pariaman City tourist events and even the calendar of national tourist events. Tens of thousands of people from all over Pariaman (City and Regency) and its surroundings, both those living in villages and those from overseas will come to Kota Pariaman to witness the Ark ceremony. At the Ark Ceremony in 1995 there were up to 1 million people for ten days, and at the top 10 ceremony Muharram was attended by around 500,000 people, however this number was refuted by Asril Mukhtar. (Siregar, 2006: 69).

The Ark event in Pariaman and Ta’zieh in Iran, or in Indonesian is known as Takziah, provides moral support for people who receive sufferings, be it death or overwritten by natural disasters, etc. Both the Ark and the 1956 Ta’zieh 0668 had the same ritual that is in commemoration of the death of Husayn ibn Ali at Carbela in 681 AD / 61 H.

ARK FROM RELIGIOUS RITUALS TO ENTERTAINMENT CULTURE

Internal Factors

The previous chapter has described the Ark ceremony in Persia and in Pariaman. It was implied and illustrated that the ceremony of Ta’zieh in Iran was full of religious ritual values. Although it has a variety of models and types of Ark in Iran, but basically all are in order to respect the martyrs, especially the martyrdom of Husayn ibn Ali in Karbela, while it is noted that in Pariaman at this time even though the ritual value still exists, it is not as thick as found in Iran. The main question is why can such a transformation occur?

Rituals are ceremonies that are full of religious values which are very limited by the time of their implementation, the place of implementation, how the conditions are implemented, what tools are needed, and how many ceremonal instruments must be prepared. The followers of ritual ceremonies are usually very concerned about these things. Sometimes certain ceremonies are no longer called rituals because they have deviated from the criteria that are considered standard.

As time goes by, the five criteria above sometimes experience a shift or change. Soekanto (1977: 254) says that one of the factors that causes social and cultural changes in society is the influence of other cultures. Relationships carried out physically between two communities, have a tendency to create reciprocal relationships, meaning that each community influences other communities. Furthermore, Soekanto said that the factor that drives the course of change is the existence of diffusion (1977: 255), namely the process of disseminating cultural elements from individuals to other individuals, and from one community to another. Soekanto also divided the diffusion into two types, namely intra-community diffusion and diffusion between communities. Intra-community diffusion is influenced by several factors, for example:

An acknowledgment that the new element has a purpose.

Whether or not there are cultural elements that influence the acceptance or non-acceptance of new elements.
a. The new element is the opposite of the old element, it may not be accepted.
b. Position and social role of individuals who find something new affects whether the findings are easily accepted or not.
c. The government can limit the diffusion.

In terms of the Ark there has been a shift from the value of religious rituals to the culture of entertainment. The Pariaman community has felt the benefits and usefulness of the Ark, as a unifying tool and as a tool for inviting nomads to return home. Nasrul Syam said that many of the Pariaman migrants did not return home on the Eid Day, but they returned home at the Ark ceremony.

On the one hand, the Pariaman community can accept the Ark because the Ark is behind the Islamic culture. The Ark as explained is to commemorate the death of Husayn ibn Ali ibn Abi Talib, the grandson of the Prophet Muhammad who was also respected by the people of Pariaman who were also Muslims. On the other hand, the people of Pariaman also modified the Ark with colors that were adapted to the colors found in the customs and culture of Minangkabau.

Piotr Sztoompka in his book Sociology of Social Change (2007: 73) says that changing traditions can occur to realize creativity, a spirit of renewal and imagination. Sooner or later each tradition is questioned, doubted and can be re-researched. Likewise, with the Ark ceremony in Pariaman, the most prominent is the creativity factor. The Pariaman community as a society that is not frozen in the sense that they are always moving gives effectiveness in decorating the Ark. This can be seen from the knick-knacks and colors that are very prominent. From the photo documents in the Pariaman Office and Culture and Tourism Office, it can be seen that the Ark in Iran is very simple, even if there are colors, only two colors stand out, green and black. Green as a symbol of peace-loving Islam while black symbolizes the grief of the death of Husayn ibn Ali ibn Abi Talib (Mohammad Ali Robbani, 2012).

If you look at the picture of the Ark in Iran there is no level, but the Ark in Pariaman consists of four levels that reflect the philosophy of life relations in the Minangkabau community. The four relations are what are referred to in the Minangkabau traditional philosophy by recognizing "Four Paths", namely "Climbing Road", namely the relationship of subordinates to superiors, "Roads Down", namely relations of superiors to subordinates, "Horizontal Roads", namely relations between fellow degrees and "Slope Road", ie relations between respected people, for example the inter-brother relations with urang sumando in Minangkabau (Nasrul Syam, 2012).

External factors that influence ritual values at the Ark ceremony are generally regarded as "coercive" attempts, including the Paderi movement which took place in 1808. Soekanto (1977: 251) said that one factor that causes social and cultural change is conflict or conflict within the society itself. The Paderi movement is actually a conflict that occurs between clans or groups of preachers with indigenous groups that also affect the Ark ceremony. Kartomi (1986: 158) as quoted by Siregar (2006: 13) said that more intensive efforts arose from the Paderi to eliminate what they saw as a relic of Shi'a Islam, such as the habit of performing the Ark. Furthermore, in the 30s, the efforts of the Muhammadiyah and Indonesian Muslim Union (Permi) religious organizations banned the Ark in the midst of society (Siregar, 2006: 13).
The Paderi movement began with the return of three preachers from Makkah, namely Haji Muskin, Haji Sumanik, and Haji Piobang. These three figures carried out purification of Islamic teachings which had deviated a lot from what they were supposed to. Many practices of worship are heresy, as well as beliefs that are superstitious and khurafat as well as practices of worship that are not in accordance with those practiced by adherents of Sunni Islam and then rectified by these scholars.

The tendency of differences of opinion regarding the Ark Ceremony among prominent scholars since the 1930s has invited the Pariaman government to be involved in it. Therefore, the local government has "secularized" the Ark ceremony. Thus, the extrinsic nature of what is called heresy by some scholars is eliminated through formal security interventions. Differentiated the understanding of the government, clerics and traditional leaders on the nature of the heresy then constituted an initial distortion so that the Ark ceremony was considered as “yang mantitiak dari langik,” namely a origin from above in this case is the government, the Ark is no longer considered as a ceremony of, belonging to and for the general public “yang tabusek dari bumi”.

With the establishment of the Republic of Indonesia, the rules and regulations provide a distinctive color for the Ark ceremony. In the early 50's until the early 60's the Ark ceremony resurfaced, but through the intervention of political parties at that time. The leaders use the Ark for party interests. In the early days of the New Order even the Ark ceremony was also banned for political reasons. In the mid-70s the government and the scholars succeeded in establishing a common understanding that the Ark ceremony was allowed to originate with a style that was entertainment or popular (Kartono, 1986: 159 as quoted by Siregar, 2006: 13).

In terms of the timing of the peak of the Ark ceremony, the Ark heirs wanted that the peak of the Ark ceremony was always held on the 10th of Muharram, but what is happening now is by the Pariman Regional Government, in this case the Culture and Tourism Office Sundays are prepared for weekly holidays. Thus, the highlight of the Ark could be on the 11th, or 12th, or 13th even the 16th of Muharram. They reasoned that if the peak of the Ark event fell not on the 10th of Muharram, the Ark was no longer to commemorate the death of Husayn ibn Ali but only to make fun. The government also reasoned to invite many people who witnessed this event, or in other words for the sake of tourism, while the heirs of the Ark said this was no longer the Ark of the Ritual but the Secular Ark (read: culture).

ARK MEANINGS FOR COMMUNITIES AND LOCAL GOVERNMENT

The Ark ceremony is colossal, involving all levels of society, young and old, male - female, residents living in Pariaman (Kota Pariaman and Kabupaten Padang / Pariaman), as well as the people of Pariaman who live overseas. The Ark ceremony takes a long time, starting from the preparation, implementation and final stages of the Ark event to the sea. Many parties involved in it, both from community social institutions and the regional government, also other parties from outside the Pariaman area have a considerable contribution in the ongoing ceremony. In terms of quantity, the Ark ceremony is the biggest social crowd in the Pariaman area, even for the West Sumatra level.

According to Efendi Jamal (2012), the Head of the Pariaman City Culture and Tourism
Office said that in the Ark ceremony involving many personnel and institutions, this showed that the Pariaman people were united in preparing this performance. It is estimated that 100,000 people arrived at the peak of the Ark ceremony on the 10th of Muharram. This ceremony is always awaiting a permanent agenda for all the Pariaman people. In terms of quality, the Ark is a social space or facility involving ninik mamak, religious scholars, shamans and nagari children. All this shows that the Ark has become the most effective social media for the existence of socio-cultural elements in its supporting communities.

Regarding the maintenance of cultural assets and the development of culture itself, the tradition of the Ark can encourage the maintenance of the value of Minangkabau culture in the midst of the Pariaman community. The reason for the Ark ceremony is considered to contain the value of implementing the cultural philosophy "Adat Basandi Syarak, Syarak basandi Kitabullah", because the purpose and purpose of the tradition of this tradition is to ask for salvation and blessings from Allah SWT and thanksgiving for all gifts He gave. Ark is one of the traditional ceremonies that still exists. This is because the values contained are very beneficial to the community.

Togetherness in the Ark ceremony continues to survive, some donate to finance the making of the Ark which ranges from 10-15 million / Ark. Some of them were tasked with buying the necessary materials, taking land as material to carry in the Ark process, and so on. The key is being together and they feel they have it.

With a sense of belonging, a high level of immunity arises from outside influences, although generally Pariaman people in particular and Minang in general are open societies, easily accept outside influences, the proof is the Ark as a culture that comes far from Iran, but they can receive and maintain and passed on to the next generation. Another benefit of the Ark for the Pariaman community is the economy. The Pariaman community, especially the traders, will offer a variety of food, beverage, souvenirs and other products to visitors. If the peak day of the Ark ceremony can be attended by 50,000 visitors and each of them will shop with an average of Rp. 30,000, then the traders on that day will get Rp. 1.5 billion.

The Ark ceremony is not independent, many parties are involved. The party that is most in touch with the Ark is the Pariaman City Culture and Tourism Office. The Ark ceremony is the largest annual agenda for Pariaman and even for Touristry of West Sumatra Province. Therefore, support, assistance and attention from the Office of Culture and Tourism in particular and the Pariaman Regional Government generally need to be improved. The Pariaman Regional Government certainly has to provide lodging, provide souvenirs, traditional food, domestic children's arts and so on.

Historically, since the Dutch colonial period, the celebration of the Ark has always been maintained and held and made as a game for nagari children. This is evidenced by the policy of the Dutch colonial government to provide a place for regional traditional customs and culture such as the Ark ceremony to continue in indigenous communities. The government facilitated by providing financial assistance for organizing the Ark ceremony. During the Dutch colonial period the celebration of the Ark was encouraged so that the Ark appeared up to 12 pieces.

The Ark celebration by the Dutch at that time aimed to show its power. Through the celebration of the Ark, the Dutch can compete with the people, so that there are fights between members of the Ark and finally they also solve them. After Indonesian independence, the Ark
ceremony was not routinely held, given the circumstances and conditions that were not possible, but the time was carried out was still a ritual, so it was called the sacred custom ark This can be seen at the beginning of the celebration of the Ark, a salvage event is led by the heir or handler of each Ark.

Between 1972 - 1980 the Ark ceremony in Pariaman was stopped. This is because in addition to the security situation that is not possible to be held, it is also in addition to the absence of the public's desire to implement it, and also because of the mass births between villages which have caused disturbance to the city. The Ark celebration was revived in 1980, namely in the Pariaman period led by Anas Malik, considering that the financing of Tabut Pasa and Tabut Subarang was large enough to be funded by the Regional Government. The two Ark until now have survived to be displayed when the Ark ceremony took place. At that time the Ark was emphasized more on tourism, so it was called Tabuik adat, tourism and development.

According to the Mayor of Pariaman when giving a speech at the inauguration of the peak of the Ark event on November 25, 2012 that the local government this year raised Rp. 500,000,000 for the Ark. The Ark of Pariaman has gone global because on the City of Los Angeles Birthday in 2006 the Ark of Pariaman was shown. This has made the City of Pariaman known to the world (Nasrul Syam, 2012).

CONCLUSION

The Ark originated from Persia (Iran, now) which entered Minangkabau, especially Pariaman through the Indian army brought by the British army to Pariaman. The Ark ceremony in Pariaman still exists today and is commemorated on 1-10 Muharram every year. The Ark ceremony is part of the religious ceremonies of Shia Muslims in Iran, but in Pariaman this ceremony has more cultural elements than religious religious elements, although some of the values still appear in it. The understanding and inner feelings of the Pariaman people towards the Ark are certainly not the same as the current Iranian society.

The loss of the influence of Islam in the Shia school is very closely related to the Padri in West Sumatra. The Paderi, led by ulama who had just returned from the holy land of Mecca, pioneered the purification of the teachings of Islam from the influence of other religions, both Hindu, Buddhist, Christian and also Shi'a Muslim. The Ark ceremony was held to commemorate the death of Husayn ibn Ali ibn Abi Talib, the grandson of the Prophet Muhammad in a battle in Karbala, now Iraq. The implementation of the present Ark ceremony does not reduce the meaning and value of the ceremony held before. Modernist influences and the inclusion of external cultural elements have caused shifts in both their content and function.

With the presence of thousands of Pariaman migrants at each Ark ceremony, they will be able to establish a stronger relationship in social life, horizontal conflict can be avoided. Momentary conflict was only at the Ark ceremony as a symbol of conflict between the rights and vanity, between Husayn bin Ali's forces and enemy forces. In the future Ark Ceremony it is necessary to involve the Iranian Embassy as a country of origin of the Ark, and if necessary the Pariaman City Government needs to also conduct a comparative study to Iran to find out exactly, how the process of making the Ark and the Ta'zieh in Iran. This of course will be an attraction for foreign tourists, especially tourists who come from Middle Eastern countries that are many
adherents of Shiite schools, such as Iran, Iraq, Syria, Yemen, Pakistan, etc.

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