

ACCULTURATION OF RELIGION AND LOCAL CULTURE IN THE ASHURA MANDOA TRADITION AMONG THE JORONG LUBUK ALUNG COMMUNITY: A STUDY OF LIVING HADITH

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ABSTRACT

Mandoa Asyura is a tradition practiced by the community, passed down from generation to generation on the 10th of Muharram. This tradition is considered obligatory as a form of respect for the month of Muharram, especially on the day of Ashura. The community also believes that this tradition is directly based on the Prophet's hadith, which commands fasting. However, the implementation of this tradition is not limited to the Sunnah fast; the community also carries out various traditional rituals. This research is a study of Living Hadith using qualitative methods and a phenomenological approach. The findings indicate that Mandoa Asyura originated from the teachings of Syaikh Burhanuddin, a scholar who spread Islam in West Sumatra, and is practiced as a form of respect for the month of Muharram, which is rich in historical significance, religious values, and social aspects. The community also believes that this tradition holds spiritual wisdom for Muslims, such as the *Apam* cake, which is interpreted as the umbrella of Siti Fatimah and a protector for those who perform Mandoa Asyura on the Day of Judgment. The two boiled eggs symbolize the acceptance of the repentance of Prophet Adam and Hawa, and the stir-fried fern symbolizes simplicity. Other findings show that the practice of Mandoa Asyura by the community serves as a means of drawing closer to Allah SWT, reflecting on the events of Ashura, and as a form of self-introspection in leading a righteous life.

Keywords: *Living Hadith, Acculturation of Local Culture and Religion, Mandoa Asyura Tradition.*

ABSTRAK

Mandoa Asyura merupakan tradisi masyarakat yang dilaksanakan secara turun-temurun pada tanggal 10 Muharram. Tradisi ini dianggap wajib dilaksanakan sebagai bentuk penghormatan terhadap bulan Muharram, khususnya pada hari Asyura. Masyarakat juga meyakini bahwa tradisi ini didasarkan langsung pada hadis Nabi yang memerintahkan untuk berpuasa. Namun, implementasi tradisi ini tidak hanya terbatas pada puasa sunnah; masyarakat juga melaksanakan berbagai ritual tradisional. Penelitian ini merupakan kajian Living Hadis dengan menggunakan metode kualitatif dan pendekatan fenomenologi. Temuan penelitian menunjukkan bahwa Mandoa Asyura berasal dari ajaran Syaikh Burhanuddin, seorang ulama penyebar Islam di Sumatera Barat, dan dipraktikkan sebagai bentuk penghormatan terhadap bulan Muharram yang sarat dengan sejarah, nilai ibadah, dan sosial kemasyarakatan. Masyarakat juga meyakini bahwa tradisi ini memiliki hikmah bagi umat Islam, seperti makanan Apam yang dimaknai sebagai payung Siti Fatimah dan

pelindung bagi orang yang melaksanakan Mandoa Asyura di Yaumul Akhir. Rebusan telur dua biji melambangkan diterimanya taubat Nabi Adam dan Hawa, serta tumis pakis mencerminkan kesederhanaan. Temuan lainnya menunjukkan bahwa pelaksanaan Mandoa Asyura oleh masyarakat berfungsi sebagai bentuk taqarrub kepada Allah SWT, mengambil ibrah dari peristiwa di bulan Asyura, serta sebagai sarana introspeksi diri dalam menjalani kehidupan.

Kata kunci: *Living Hadis, Akulturasi Budaya Lokal dan Agama, Tradisi Mandoa Asyura.*

A. Introduction

Agam Regency is an area that also has traditions that have been carried out by the community for generations.¹ If we look back at the traditions and practices that developed in Indonesian society,² there are many traditions and practices carried out by the community,³ including the practice of praying Ashura (prayer together) in the month of Muharram.⁴ However, the procession carried out has the main foundation of the Qur'an and Hadith,⁵ so it is strongly believed by the local community as a form of implementation in understanding and interpreting these sources. Among the forms of community practice that have to do with the hadith of the Prophet Muhammad SAW⁶ is the practice of mandoa Ashura (joint prayer) by the Jorong Lubuk Alung Community in Kenagarian Bawan, West Sumatra, Indonesia.

The practice of mandoa (joint prayer) carried out by the people of Jorong Lubuk Alung Kenagarian Bawan is a form of respect for the month of Muharram which is generally only carried out fasting on 9 and 10 Muharram only, but the people of Jorong Lubuk Alung added the fasting activity with Mandoa Asyura activities. During the author's observation of the people of Jorong Lubuk Alung Kenagarian Bawan, West Sumatra, Indonesia. The author gets a lot of information related to this practice. According to Mrs. Eva who is a resident of Padang Sibalungkiang Jorong Lubuk Alung, Kenagarian Bawan, said: That the practice of Mandoa Ashura which is carried out in every month of Ashura the law is mandatory, because we can glorify the month of Muharram, besides that it is also to Commemorate the cravings of Fatimah Az-Zahra bint Muhammad. Therefore, every community that performs this Ashura mandoa practice, must prepare *Silamak Kuniang* (yellow pulut rice), *Apam*, *Tumih*

¹ Edriagus Saputra, 'Tradisi Menghiasi Hewan Kurban pada Masyarakat Kenagarian Bawan', *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan*, 4.1 (2019), p. 1, doi:10.29240/jf.v4i1.763.

² Idi Warsah and others, 'Muslim Minority in Yogyakarta: Between Social Relationship and Religious Motivation', *QIJIS (Qudus International Journal of Islamic Studies)*, 7.2 (2019), p. 367, doi:10.21043/qijis.v7i2.6873.

³ Darsul S. Puyu and others, 'Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7.3 (2023), p. 1352, doi:10.22373/sjhk.v7i3.16510.

⁴ Edriagus Saputra and others, 'The Effect of Mamakiah Tradition toward Students' Education in Padang Pariaman Traditional Islamic Boarding School', *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan*, 7.1 (2022), p. 1, doi:10.29240/jf.v7i1.3577.

⁵ Saifuddin dan Subkhani Kusuma Dewi, *Living Hadis (Praktik, Resepsi, Teks Dan Transmisi)* (Q-Media, 2018).

⁶ Zulfahmi Alwi and others, 'The Anomaly of Good-Looking : The Relationship between Spirituality and Extremism on Hadith and Social Religious Perspective', *QIJIS (Qudus International Journal of Islamic Studies)*, 9.2 (2021), p. 463, doi:10.21043/qijis.v9i2.10476.

Paku (sauteed fern) mixed with shrimp or *bilalang* (grasshoppers) and two chicken eggs that are fried in white only.⁷

Mrs. Eva's opinion above is also corroborated by Tuangku Rahmad, who said that the Ashura Mandoa (praying together) is a recommended practice, but if a follower of Syaikh Burhanuddin and an adherent of the *Syatariyah Tarikat* does not carry out this practice, then he has abandoned the teachings of his own teacher.⁸ In addition, the main basis and source of the implementation of this Ashura mandoa practice is the hadith of the Prophet Muhammad SAW which explains the implementation of the Ashura fast as follows:

حَدِيثُ أَبِي أُسَامَةَ عَنْ أَبِي عُمَيْرٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ يَوْمَ عَاشُورَاءَ تَعُدُّهُ الْيَهُودُ عِيدًا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “صَوْمُؤُهُ أَنْتُمْ”⁹

From the above hadith, scholars and people who adhere to the *Syatariyah* sect carry out the practice of Mandoa Ashura with the aim of honoring the day of Ashura on 10 Muharram. The people of Jorong Lubuk Alung Kenagarian Bawan, West Sumatra understand this hadith is not just fasting Ashura, but also need to do the practice of mandoa (prayer together) to glorify and remember the history that occurred on the day of Ashura.¹⁰ Therefore, this study tries to trace the origin of the implementation of Mandoa Ashura and its process by the people living in Jorong Lubuk Alung Kenagarian Bawan, West Sumatra.

When referring to previous studies, the author has not found any writings or articles about this Mandoa Ashura tradition and practice,¹¹ especially in the Bawan Jorong Lubuk Alung area. However, when viewed in the form of studies discussed and the methods used, there are several writings, including: research conducted by Anilta Hidayah entitled: The Practice of One Muharram Ritual in Traji Village, Parakan District, Tumanggung Regency. In this study, it was found that the Muharram ritual practice was carried out in a special month (Ashura) with the aim of thanking Allah SWT for the sustenance obtained by the people of Traji Village.¹² In addition, a study conducted by Komariah entitled : Ashura Tradition: Study of Hadith Living in Cihaseum Village, Kupahandap Village, Cimanuk District, Pandeglang Regency. This study found that the people in Cihaseum Village, Kupahandap Village, Cimanuk District, Pandeglang Regency perform the Ashura sunnah fast, give alms, donate orphans, and perform prayers together as a gratitude to Allah SWT.¹³

There is also a study by Defani Mauludi Dwi Putra entitled: Theological Foundations in the Ashura Tradition of the Shia Community in Pasirhalang Village. In the study found

⁷ Eva Endriani, Wawancara Dengan Masyarakat Lubuk Alung Kabupaten Agam, Indonesia, 2020.

⁸ Tuangku Rahmat, Interview with a Scholar of the Syatariyah Order from Lubuk Alung, 2020

⁹ al-Bukhari, Muhammad bin Ismail, *Shaih Bukhari, Kitab : Al-Saum, Bab : Saum Yaum al-Asyura*, (Maktabah al-Malik Ibn Su'ud, 2001).

¹⁰ Tuangku Rahmat.

¹¹ Renny Oktafia and Imron Mawardi, 'Islamic Values In The Tradition of samIn commuNity In easT JaVa', 5.1 (2017).

¹² Anilta Hidayah, 'Praktik Ritual Satu Muharram Di Desa Traji Kecamatan Parakan Kabupaten Temanggung (Kajian Living Hadits)' (UIN Walisongo, 2019).

¹³ Komariah, 'Tradisi Asyura (Studi Living Hadis Di Kampung Cihaseum Desa Kupahandap Kecamatan Cimanuk Kabupaten Pandeglang.' (UIN Sultan Maulana Hasanuddin Banten, 2020).

that the community cooks Ashuro porridge, tells the history of Hussein in Karbala (*maktal*), *tawasul*, pilgrimage, *tahlil* and so on.¹⁴ All of the above studies both explain the Ashura traditions and practices in their respective regions. The difference with this study is that this research is more focused on researching the Ashura mandoa carried out by the community with different Ashura practices in the Jorong Lubuk Alung Kenagarian Bawan Area, Ampek Nagari District, Agam Regency, West Sumatra Province, Indonesia. In addition, the materials used in the implementation of the tradition are adjusted to local conditions. The Mandoa Ashura tradition carried out by the people of Jorong Lubuk Alung Kenagarian Bawan is a form of local wisdom of the local community that has been maintained and developed for generations until now.

This research uses a qualitative method with a living hadith research model that is field research and uses a phenomenological study approach. In this study the author will examine a cultural group based on the observations and presence of researchers in the field,¹⁵ both on a small, large, stream and community scale found in the local community.¹⁶ In addition, the second source is books, journals, magazines, papers, and other appropriate sources such as theses and dissertations. In this study, the research focused on the practice of Mandoa (joint prayer) of Ashura found in the Jorong Lubuk Alung Kenagarian Bawan area, Ampek Nagari District, Agam Regency, West Sumatra, Indonesia.

Informants in this study, namely the Government of Nagari Bawan, MUI Ampek Nagari District, KUA Ampek Nagari, Alim Ulama, Traditional Leaders, Community Leaders, People who carry out activities and the community in Jorong Lubuk Alung in general. Research data collection techniques, namely by using observation, interviews and documentation. After the data is obtained, the researcher will analyze the data and filter it according to the research objectives. Furthermore, researchers will present the data in the form of paragraphs, tables, graphs and others, making it easier to draw a conclusion. After the data is presented, the researcher will test the validity of the research data by conducting re-interviews with the same or different informants in the form of snowball sampling.¹⁷ If the data obtained is different from the previous one, then the researcher gets new data, but if you get the same data as the previous one, then the data is saturated and the research is over.¹⁸

¹⁴ Defani Mauludi Dwi Putra, "Landasan Teologi Dalam Tradisi Asyura Masyarakat Syiah Di Desa Pasirhalang," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 3 (26 April 2022): 600–614, <https://doi.org/10.15575/jpiu.17009>.

¹⁵ Saifuddin dan Subkhani Kusuma Dewi.

¹⁶ Ahmad 'Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis (Ontologi, Epistemologi Dan Aksiologi)* (Maktabah Darus Sunnah, 2019).

¹⁷ Mohamad Abdun Nasir, 'Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication', *Al-Jami'ah: Journal of Islamic Studies*, 57.2 (2019), pp. 329–58, doi:10.14421/ajis.2019.572.329-358.

¹⁸ Kholila Mukaromah dan Ulfah Rahmawati, "The Influence Of The One Day One Juz (Odoj) Movement On The Tradition Of Reciting Qur'an" 3, no. 2 (2015).

B. Result and Discussion

a. The History of the Ashura Mandoa

Worship is an activity that is always carried out by every follower, especially Muslims.¹⁹ At this time Muslims have spread in various countries, countries, cities and villages. With the development of the population, religious activities are often influenced by local practices, culture and traditions, including the Ashura tradition and practice of mandoa (prayer together) in the Lubuk Alung Village community, Ampek Nagari District, Agam Regency. Lubuk Alung Village is predominantly Muslim and adheres to the *Syatariyah* Order.²⁰ This *Tarikat* originated in Pariaman through Shaykh Burhanuddin and spread to the village of Lubuk Alung.²¹

Mandoa (prayer together) Ashura is a religious activity carried out by the Lubuk Alung community every 10 hb Muharram by doing the practice of praying together by calling an *ustaz* (cleric) to read the Ashura prayer. For the Lubuk Alung community, the Ashura mandoa (prayer together) is an obligation to be carried out, because it is the guidance of the teacher from generation to generation, especially those who follow the *Syatariyah* tariqat.²² According to Tuangku Rahmad, the history and origin of this Ashura mandoa (collective prayer) practice stems from the teachings of Syaikh Burhanuddin who was a cleric from Pariaman, West Sumatra where he adhered to *Tarikat Syatariyah*.²³ In addition, in a book written by a Buya at the Sungai Saria Islamic boarding school, Padang Pariaman Regency, there are 10 important histories that occurred on 10 Muharram, is: First, the repentance of Prophet Adam and Siti Eve after committing an act prohibited by Allah SWT, namely eating the fruit of khuldi. Second, Prophet Idris was taken up to heaven by Allah SWT in the month of Muharram. Third, Prophet Ibrahim was saved from the Fire that burned him. Fourth, Prophet Noah's ship sailed in the month of Muharram. Fifth, Prophet Ayub recovered from illness. Sixth, Fir'aun was drowned by Allah in the red sea. Seventh, Allah accepted the repentance of Prophet David. Eighth, Prophet Muhammad SAW was helped by Allah SWT when Hijrah from Makkah to Medina. Ninth, Allah created the Angels Jibril, Israfil and Mikail. Tenth, Allah created Heaven and Hell.²⁴ The origin and history of the Ashura mandoa (collective prayer) practice for the people of Lubuk Alung District Ampek Nagari Agam Regency is based on the above 10 histories. The practice is always carried out every year by the community and inherited from generation to generation until today. According to Tuangku Ali Basar also one of the *ustaz* who came from Lubuk Alung said that the practice of mandoa (prayer together) Ashura which is carried out on 10 Muharram is a sunnah worship for followers of the *syatariyah tarikat* School, besides that it aims to

¹⁹ Edriagus Saputra, Zakiyah Zakiyah, and Dian Puspita Sari, 'Kerukshahan Meninggalkan Shalat Jum'at Pada Hari Raya Idain (Studi Takhrij Hadis)', *FOKUS Jurnal Kajian Keislaman dan Kemasyarakatan*, 5.2 (2020), p. 237, doi:10.29240/jf.v5i2.1911.

²⁰ Saputra.

²¹ Tuangku Sidi Ali Basar, Interview with a Community Scholar from Lubuk Alung, 2022

²² Tuangku Rahmat.

²³ Tuangku Rahmat, Interview with a Scholar from Lubuk Alung, 2022

²⁴ Haji Pirin, *Buku Doa* (1992).

commemorate the history that occurred on 10 Muharram and self-*muhasabah* for mistakes made to Allah SWT.²⁵

Based on the data that the author got from the informants, that in accordance with the history that happened a lot in the month of Muharram and specifically in the month of Ashura, apart from following the teachings of Sheikh Burhannuddin, but the community believes that the implementation of the Ashura mandoa is a form of glory and appreciation given in the month of Muharram.

b. Organize the Ashura prayer practice

The Ashura Mandoa (joint prayer) practice carried out by the Lubuk Alung community must prepare several things as follows:

1. Serving Apam²⁶ and Nasi Lamak²⁷

Apam and Nasi Lamak are foods that must be provided by people who perform Asyura prayers. This food is considered as an umbrella by the community which means that it is the umbrella of Fatimah Az-Zahra bint Muhammad and will be used to protect people who perform the Ashura prayer from the scorching heat of the sun on the Day of Judgment.²⁸

2. Serving *Talua Rebus* (Boiled Eggs)

People who will carry out the Ashura mandoa need to provide two boiled eggs as a symbol (symbol) that the repentance of prophet Adam and Siti Eve has been accepted for committing a sin while in heaven, namely eating the fruit of Khuldi.²⁹

3. Serving a Plate of Rice and *Tumis Pakis*

The community should also serve a plate of white rice and *Tumis Pakis*, because these two foods are symbols of the simplicity of Fatimah Az-Zahra binti Muhammad.³⁰

All the above food must be provided by the family who wants to carry out the Ashura mandoa (prayer together) and covered with a rice hood. After the obligatory food above is served, the guests and the *ustaz* who will lead the reading of the Ashura prayer are invited in and take their respective seats. After that, the host conveys his wishes and objectives to the *ustaz* to recite the Ashura prayer and other prayers. When the wishes and objectives have been conveyed, then the *ustaz* begins to lead the recitation of prayers including³¹ :

إِلَى حَضْرَةِ النَّبِيِّ الْمُصْطَفَى وَالْحَبِيبِ وَالْمُجْتَبَى وَالْفَطِمَةَ الظَّهْرَ وَحَدِيجَةَ الْكُبْرَى
وَعَائِسَةَ رَضِيَ اللَّهُ عَنْهَا شَيْئُ اللَّهِ الْفَاتِحَةَ....
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، صَدَقَ اللَّهُ الْعَلِيِّ الْعَظِيمِ وَصَدَقَ رَسُولُهُ الْبِيِّ الْكَرِيمِ اللَّهُمَّ
صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي أَوَّلِ الدُّعَائِنَا وَ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي

²⁵ Tuangku Sidi Ali Basar.

²⁶ Apam is the name of a food found in Agam Regency that is made from rice flour and is white in color.

²⁷ Nasi Lamak is a food made from glutinous rice that is given turmeric, so it is yellow in color.

²⁸ Andrianto, TK Ibrahim, Interview with a Scholar from Pariaman, 2021.

²⁹ Syarizal Efendi. TK. Bagindo, Interview with a Scholar from Padang Pariaman, 2021

³⁰ Tuangku Mhd. Walid Nusalam, Interview with a Scholar from Padang Pariaman, 2021

³¹ Haji Pirin.

أَوْسَطَ الدُّعَائِنَا وَ صَلَّى وَسَلَّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي آخِرِ الدُّعَائِنَا وَسَلَّمَ وَ رَضِيَ اللَّهُ تَعَالَى عَنْ كُلِّ الصَّحَابَةِ رَسُولُ اللَّهِ أَجْمَعِينَ. يَقْبَلُ التُّوبَةَ أَدَمَ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا رَفَعَ إِدْرَسَ إِلَى السَّمَاءِ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا مَسْكِينَ السَّفِينَةَ نُوحَ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا غِيَاثُ إِبْرَاهِيمَ مِنْ نَارِ نَمْرُودَ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا جَمِيعَ سَمَلٍ يَعْقُوبَ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا كَاشِفَ الضَّرَا أَيُّوبَ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا غَفَرَ الذُّنُوبَ دَاوُدَ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا سَمِعَ دَعْوَةَ مُوسَى وَ هَارُونَ عَلَيْهِمَا عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا مَزِيدَ الْخُضْرَ فِي عِلْمِهِ عَلَيْهِ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا نَصَرَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَا. وَيَا خَلَفَ جِبْرِيْلَ وَمِكَائِلَ وَإِسْرَافِيْلَ وَ عِزْرَائِيْلَ عَلَيْهِمُ السَّلَامُ يَوْمَ عَاشُورَا. وَيَا خَلَقَ الْعَرْشَ وَالْكَرْسِيَّ وَاللُّوحَ وَالْكِتَابَ وَالسَّمَوَاتِ وَالْأَرْضِ يَوْمَ عَاشُورَا. أَقْضَى عَلَيْنَا نَاجَةَ وَأَرْفَعَ عَنَّا السَّيِّئَاتِ وَنَسْتَأْذِنُكَ السَّلَامَةَ مِنْ أَفَاتِ الدُّنْيَا وَالْآخِرَةِ بِرَحْمَتِكَ يَاغِيَاثُ الْمُسْتَعِثِينَ أَعْتَنَّا مِنَ الظُّلْمَةِ الظَّالِمِينَ وَيَا جِيَارَ الْمُسْتَجِرِينَ مِنْ عَذَابِ الدُّنْيَا وَالْآخِرَةِ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَالسَّلَامُ عَلَى الْمُرْسَلِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

c. Values Contained in the Implementation of the Ashura Mandoa Practice

Mandoa Ashura is one of the religious activities that is always carried out by the people of Jorong Lubuk Alung. Among the purposes of mandoa ashura, is:³² First, the recommendations and teachings that have been taught by buya Syaikh Burhanuddin to his followers. Second: to recall the history that has occurred in the month of Muharram, so that lessons can be learned and applied in social life. When looking at the Ashura mandoa practice carried out by the Lubuk Alung community, there are several values contained in it, including: First: getting closer to Allah SWT and increasing faith and devotion to Him. Second, taking lessons from the history that has occurred on 10 Muharram, so that every bad deed that has been done, then hurry to repent. Third: multiply self-*muhasabah* in running this life and be careful in stepping so as not to fall into a place that is wrathful to Allah SWT.

When referred back to the Ashura mandoa tradition activities carried out by the people of Jorong Lubuk Alung Ampek Nagari District, there are many values contained in the process, including:

1. getting closer to Allah SWT and increasing faith and devotion to Him
2. take lessons from the history that occurred on the 10th of Muharram, so that every bad deed done by a servant of Allah, then quickly return to the path of Allah and do *taubatan Nasyuha* and regret the deeds that have been done.
3. multiply self-evaluation in running this life, so that every action taken is always careful and with it can avoid actions prohibited by Allah SWT.

³² Tuangku Rusli, Interview with a Scholar from Lubuk Alung, 2022

C. Conclusion

The primary basis for the implementation of the Ashura Mandoa (joint prayer) practice by the Lubuk Alung community is the hadith narrated by Imam al-Bukhari, which explains the command to fast in the month of Ashura. The practice of the hadith in this context is expressed through the collective prayer of Ashura as an act of gratitude to Allah SWT for His countless blessings. The Mandoa Ashura practice is a beneficial tradition for the Lubuk Alung community, aiming to preserve the teachings and values within it while encouraging good deeds during this significant month. This tradition originates from the teachings of Syaikh Burhanuddin, a scholar who spread the teachings of Islam in the Pariaman area and West Sumatra in general. The practice of Mandoa Ashura is observed on the 10th of Muharram, a month rich in history and events that serve as valuable lessons for Muslims, particularly those who follow the teachings of the *Syatariyah* Order. This tradition has been passed down from generation to generation and continues to this day, as recommended by Shaykh Burhanuddin, to remember the history and stories associated with the month of Muharram (Ashura) and to encourage self-reflection and accountability in one's actions.

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