

## **Development Model of Traditional Ritual Festivalization as Cultural Tourism Attraction in Padang Panjang City, West Sumatra**

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### **ABSTRACT**

Traditional rituals were part of the daily life of the Minangkabau and Mentawai indigenous peoples in the past. Since the arrival of Islam, the understanding that has developed in Minangkabau society is "adat basandi syarak, syarak basandi Kitabullah", which means that adat refers to Shari'a, Shari'a refers to the Koran. Halal branding has become a framework for developing tourism in West Sumatra which has resulted in tensions with the indigenous Mentawai people who do not adhere to Islam. The Festival Ritual Nagari raised in this thesis raises both rituals from the culture of the Minangkabau and Mentawai indigenous peoples. This thesis discusses the festivalization of traditional rituals carried out in the city of Padang Panjang, West Sumatra. This research aims to enrich cultural tourism attractions that are inclusive of Mentawai traditional culture so as to achieve the common goal of increasing visitors to West Sumatra. This research was conducted in a qualitative descriptive manner with cultural thematic analysis methods. In-depth interviews were conducted with stakeholders involved in developing the traditional ritual festival in Padang Panjang. The results of this study indicate that the development of traditional rituals as a cultural tourism attraction requires a development model so that the ritual festivals carried out can be sustainable. This study shows that the collaboration of stakeholders greatly influences the continuity of traditional ritual festivals. In addition to the development model, an event management flow chart for the Festival Ritual Nagari 2 and the 2023-2026 Nagari Festival Ritual event calendar were also found. The active collaboration of all stakeholders is suggested so that the Festival Ritual Nagari can be carried out continuously in the future. The establishment of regulations regarding the festival of traditional rituals is needed because it does not only function as a cultural tourism attraction but also cultural diplomacy.

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## Introduction

West Sumatra is known for its strong Islamic culture, and the province has developed a halal tourism industry in recent years. One of the main attractions of halal tourism in West Sumatra is its traditional culinary delights, which are mostly halal. This alternative tourism development has been well implemented and won several awards from The World Halal Tourism Award 2016 (Herrera, Sasidharan, Hernández, & Herrera, 2018). This award consists of two general categories, namely World's Best Halal Destination and World's Best Halal Culinary Destination (Barat, 2016). Halal branding is considered to follow the philosophy that is firmly held by the Minangkabau indigenous people who dominate the West Sumatra region, namely “*adat basandi syarak, syarak basandi Kitabullah*” which means rules and customs refer to Islamic teachings. This certainly forms a social paradigm in the eyes of tourists who want to visit West Sumatra and creates a segmentation of the tourist target market. In addition, the Regional Regulation of West Sumatra Province Number 1 of 2020 concerning the Implementation of Halal Tourism, this regulation strengthens the branding of destinations as halal tourism and the dissemination of regulatory information to Muslim and non-Muslim tourists (Lenggogeni, 2016).

According to Hasanuddin, the Minangkabau people reject tourism because of the immorality contained in tourism. The identification of immorality in tourism, for them, is in the 5S image (sun, sex, sights, savings, and servility) attached to the tourism activity. This is reinforced by the Minangkabau people's belief that if tourists want to enjoy tourism in West Sumatra, tourists can be filtered based on their respect for Minangkabau customs. Therefore, there is a need for alternative tourism that is in line with Minangkabau values as a 5S solution and a tourism industry that adheres to the Minangkabau philosophy in every way. (Hasanuddin, 2018).

From the news circulating, West Sumatra is leaning towards making West Sumatra the second Aceh. This is evidenced by the existence of this possibility with the new law on implementing Islamic law in the area of West Sumatra. Article 5 states that the Province of West Sumatra has characteristics, namely Minangkabau customs and culture based on philosophical values, “*adat basandi syarak, syarak basandi kitabullah*” according to the applicable customary rules of *Salangka Nagari*, as well as a wealth of history, language, art, traditional villages/*nagari*, rituals, traditional ceremonies, cultural sites and local wisdom that show the religious character and height of the customs of the people of West Sumatra (Tiberghien, 2019). However, there was a conflict with the Mentawai indigenous people who were included in the autonomous region of West Sumatra. This became a dispute even though the word was lost in the last bill with resistance from the Mentawai indigenous people who were considered not inclusive (Hastanto, 2022).

As a solution to the problem of pro-religious stigma in West Sumatra, tourism can be used as a cultural diplomacy tool to ease tensions between the Mentawai and Minangkabau indigenous peoples. Diplomatic tourism is a tourism activity that utilizes relations between two countries, in this case, two cultures, to achieve the same goal, namely to maintain the image of both parties. Cultural tourism attractions become a meeting place between races, ethnicities, religions, and languages through tourism activities (Sendra, 2023).

West Sumatra has a rich cultural heritage, and its festivals are an important part of its cultural identity. These festivals can also serve as tourist attractions, attracting visitors to the province and showcasing its unique traditions and customs. In an effort to develop cultural tourism in West Sumatra, several diachronic tourism approaches have been carried out. The festival rituals carried out in Padang Panjang can be maximized and used as an annual routine agenda. One of the rituals carried out in Padang Panjang is *sikerei* which is also performed by the Mentawai people. This should support inclusive tourism which is being actively promoted by the World Tourism Organization (Kementerian Luar Negeri, 2022).

So far, halal tourism has focused on the concept of developing tourism in West Sumatra. Another effort is needed that preserve both rituals and other traditions that allow it to become a cultural tourist attraction to enrich tourism destinations in West Sumatra. This is certainly expected to be able to help the growth rate of tourist visits to West Sumatra. Culture can be used as a qualified tourism product if managed properly. This is supported by the essential role of stakeholders in the development of cultural tourism in West Sumatra. This research aims to explore the potential of the festivalization of the rituals to be the attraction of cultural tourism in West Sumatra. The stakeholders who support the Festival Ritual Nagari will be further examined in this research. The development model of festivalization is expected as the key finding of this research.

The theories that are used in this research are the commodification theory, the pentahelix orchestration model, and event tourism. Mosco defines commodification as the process of converting goods and services and their intrinsic value into commodities with a marketable exchange rate. In his description, there are three forms of commodification in communication, namely commodification of content, commodification of audiences, and commodification of workers (Mosco, 2009). This article also used the pentahelix model. Pentahelix is a socio-economic development model that encourages innovation and entrepreneurship through fruitful collaborations and partnerships. It is also known as BCGAM: business, community, government, academics, and media. The pentahelix model has been legally implemented in the Indonesian tourism sector. Referring to the directives of the Ministry of Tourism of the Republic of Indonesia number 14 of 2016 concerning Sustainable Tourism, the Indonesian government uses the concept of developing a destination management organization that involves pentahelix stakeholder elements. This model is used to point out the findings of this research. To conclude the findings, tourism event strategic research by the Ministry of Tourism and Creative Economy is used to develop the festivalization of ritual events. The calendar of events idea would be derived from the conceptual frameworks that are applied as a frame of reference in compiling an event roadmap for Indonesian tourism., merged events, and embedded events by the Ministry of Tourism and Creative Economy (Kristanto et al., 2021)

## Research methods

This research used a descriptive qualitative approach. The location of this research is in West Sumatra, precisely in Kubu Gadang Village. This research also focused on researching the Festival Ritual Nagari. The sources of the data from this research are the in-depth interview and literature research. Key informants were selected based on the pentahelix model used in analyzing the stakeholders involved in the Festival Ritual Nagari., which are the guest house owner in the village; the director of the festival, the

major of Padang Panjang city; the lecturer as the consultant of the festival and the journalist that involve in the publication of the festival.

The data analysis technic is done by SWOT and cultural thematic analysis. The SWOT analysis is used to see the lead on the internal and external factors. The thematic analysis is done to find themes through data that has been collected through in-depth interviews with the stakeholders. The recording of the interview is transformed into the verbatim text to familiarize the researcher with analyzing the data. Then, the data is thematically coded and grouped into a table. The themes are derived from the emergent topic that aligns with the interviewer's opinion. The element that appears frequently is chosen as the theme for creating the development model for ritual festivalization.

## Results and Discussions

The first Festival Ritual Nagari in 2020 was held at the Kubu Gadang Tourism Village. This festival takes place on 23–24 October 2020 and is led by Rahmad Oscar Ridho, a cultural activist who is also an alumnus of Padang Panjang Art Institute. The performance is one of a series of festival events held by the Nan Di Anjuang Community with the theme "Ritual as the Actualization of Traditional Culture". The festival entitled Festival Ritual Nagari, this festival can be enjoyed by local visitors by presenting various Minangkabau ritual and cultural performances consisting of *barzanji*, *dabuiah*, *mangerak*, *piriang suluah dance*, *sikerei*, *lukah gilo*, and *luambek*. In more detail, this festival aims to preserve the customs and culture of the Minangkabau people, especially in the city of Padang Panjang in ancient times (Ramadanti et al., 2020). The rituals in this festival were taken from four forms, namely healing treatment rituals, rituals carried out in daily life, magical rituals or what is commonly called black magic, and rituals found in traditional games of children.

The Festival Ritual Nagari generally brought positive reactions. As it is the first time ritual festivalization held, there is an assumption that this event is something foreign. However, this foreignness generated high enthusiasm from the surrounding community. The positive response from the community was assessed by the interviewees as a great potential to hold regular Festival Ritual Nagari as a tourist attraction. The potential for ritual festivals to become tourist attractions is also considered profound as the government is prioritizing cultural and religious tourism in Padang Panjang. This means that there is harmony between the community and the government, where the community welcomes the ritual festivalization with enthusiasm and the government is also on a mission to develop tourism in Padang Panjang.

The rituals taken are not only from Minangkabau custom but also from Mentawai custom. *Sikerei*, originally from Mentawai, was brought and commodified by artists and academics from the Padang Panjang Art Institute to be performed in the form of a dance. This action is done as an effort to increase cultural inclusiveness in West Sumatra. Mentawai is an archipelago located west of the island of West Sumatra. Mentawai is still under the autonomous region of West Sumatra, which is appertained as an undeveloped area. This is an important matter related to the inauguration of the West Sumatra Islamic Law Bill to become the second Aceh. Rejection from the Mentawai people became a political upheaval in West Sumatra because the majority of the Mentawai's indigenous people adhered to Catholicism and Christianity. The Mentawai possess their original belief system, namely *Arat Sabalungan*, which has now become local wisdom. The tragedy of the elimination of indigenous religions has forced the Mentawai people to choose a religion that was registered in Indonesia. Now that it has become local wisdom,

*Arat Sabalungan*, which includes many rituals such as *sikerei*, tattoos, and sharpening teeth, is more welcomed with a tourism approach. Thus, the original cultural heritage of the Mentawai people is used as a cultural tourism attraction to attract visitors to Mentawai (Saleleubaja, 2020).

The rituals carried out in festivals have certainly been commodified in such a way that they can be staged and become something that is consumed by the general public. Commodification can be carried out in three aspects, namely commodification of content, commodification of audiences, and commodification of workers who in this case are artists or performers of rituals. The rituals contained in the Festival Ritual Nagari will be discussed based on these three divisions (Mosco, 2009). Artists and academics from ISI Padang Panjang have been very instrumental in their efforts to transform West Sumatra's cultural heritage into performance-able art. The rituals performed at the Festival Ritual Nagari are achievements of the indigenous community and are supervised by ISI lecturers who research the rituals and their development. Ritual actors who are still unfamiliar with commodification together with committees and academics commodify rituals that have long been lost and have lost track. The ritual performers who are usually called *Inyiak/Angku* change some of the spells used so that this ritual can be performed. This effort was made to enrich the attractiveness of cultural tourism in West Sumatra and to preserve cultural heritage rituals so that they would not be eroded by time.

The rituals displayed in the Festival Ritual Nagari are not entirely the same as the rituals carried out properly by the indigenous people of West Sumatra. These rituals are transformed into performing arts (e.g. dances). The difference between the rituals that are celebrated lies in the spells used during the ritual. Rituals are carried out by the community to achieve certain goals, but in this case, the spells cast are not aimed toward achieving anything. Artists and academics from the Padang Panjang Art Institute are actively doing this in collaboration with the West Sumatra Cultural Department. *Sirompak* is one of the rituals performed by indigenous peoples that can affect other people. This ritual is similar to witchcraft which is also practiced in many places in Indonesia. *Sirompak* uses a wind instrument which is usually used to subdue a woman's heart. The West Sumatra Cultural Department has banned this ritual activity from being held out. Academics from Padang Panjang Art Institute turned this ritual into a performance by commodifying the content of this ritual. The commodification of this content is important for the preservation of the cultural heritage of the *sirompak* ritual (Ediwar, Hanefi, Minawati, & Yulika, 2020). This has also greatly impacted the development of cultural tourism attractions in West Sumatra to bring in more visitors.

Rejection from the religious community in Padang Panjang is part of the controversy in the development of traditional ritual festivals as a cultural tourism attraction in West Sumatra. The Padang Panjang MUI stated its rejection of the festival of traditional rituals after this event was held. This can also be reflected in the situation in West Sumatra regarding the submission of a bill to make this province the second Aceh. Making rituals a cultural tourism attraction requires commodification and socialization efforts for the audience/general public. The socialization after the event was carried out by the NDA-DT Community on the Padang Panjang MUI to explain that the rituals being carried out were a form of commodification of cultural heritage into performing arts that could be enjoyed by the general public. This is also explained in efforts to develop cultural tourism attractions in Padang Panjang. During the Festival Ritual Nagari, a ritual review program was also held which was aimed at educating the audience about the rituals witnessed at the event.

West Sumatra has a Governor Regulation on the Implementation of Halal Tourism Number 19 of 2022 which contains procedures for increasing Muslim-friendly tourism. The regional regulation refers to the existence of tourism options that do not lead to pornography or polytheism. In the 2019 draft regional regulation, the emphasis on halal tourism is having easy access for followers of the Islamic religion to worship, choosing halal food, and supporting aspects of local wisdom (Andika, 2019). Traditional rituals carried out in ritual festivals are no longer seen as polytheism, as the rituals shown have been commodified into performing arts. Cultural heritage in the form of traditional rituals that are celebrated is one of the efforts in developing cultural tourism attractions. In addition, tourism also functions as a tool of diplomacy with the goal of tourism being more inclusive of all levels of society in Minangkabau. This note is important to emphasize the inclusion of other groups to elevate tourism in West Sumatra. Tourism can be a solution to alleviating this pro-religious stigma by utilizing cultural heritage as a tourism product and cultural diplomacy (Sendra, 2023). Diversification of both cultures, both from the Minangkabau and Mentawai indigenous peoples can enrich tourist attractions in West Sumatra.

Festival Ritual Nagari also has several impacts on the community and related stakeholders. This activity provides space for development for individuals and communities. Artists who are involved in ritual festivalization get the creative space they need. The success of this traditional Festival Ritual Nagari has also become a milestone for carrying out similar activities on a larger scale. This festival also has a positive impact on the economic condition of the community. This festival is a revitalization movement to preserve Minangkabau culture. The importance of revitalizing traditional rituals is not widely unknown by the public, especially by the younger generation.

One of the weaknesses that need to be overcome is the lack of knowledge and understanding of traditional rituals among organizers and the community. This state of affairs can reduce the cultural value and meaning of the event, so efforts are needed to increase public understanding of this local cultural knowledge. In addition, the location of the festival is still inadequate, such as limited facilities and poor accessibility. This can be an obstacle to achieving a successful and enjoyable event for participants and visitors. Some of the traditional rituals that will be performed may no longer have solid traces or documentation, and this can obscure the original meaning of the ritual. This can lead to a depreciation of cultural values and identities that are owned by these traditional rituals. Another threat is the status of organizers of festival activities that are not yet incorporated. If not addressed immediately, these administrative and legal issues could hamper the development and sustainability of the festival in the future.

In the context of Padang Panjang City, West Sumatra, several opportunities can enhance the development of traditional ritual festivals. Support from the government in the form of incentives, funding, and cultural promotion can increase the viability and popularity of this event. In addition, people who take the initiative and are aware of the importance of preserving local culture can be a driving force for the development of this festival. The active participation of the local community can also strengthen the cultural meaning of the festival and maintain it from time to time.

The thematic analysis from in-depth interviews with the stakeholders shows several emergent elements that contribute to the development model. The elements are ritual commodification, informative media, community development, and a sustainable business model. These elements would be synthesized into the festivalization of rituals as cultural tourist attractions in Padang Panjang, West Sumatera.

### **Ritual Commodification**

In one of the interviews, the Academia explained that there were parts of the Festival Ritual Nagari that were raised from an inaccurate perspective, so these activities became less interesting to watch. In addition, some rituals have almost no trace left, so the revitalization process is more challenging. Bringing knowledge about rituals into a festival is an important point, but if the packaging of this knowledge is not attractive and innovative, then the tourist attraction will decrease. In the effort to commodify traditional rituals in West Sumatra, it is necessary to fully appreciate how to transform these rituals into performing arts. Festival Ritual Nagari can become a tourist attraction if adequately commodified. Once sacred rituals were turned into something that could be consumed by the masses. To achieve tourism attraction, commodification and manipulation of the ritual cannot be avoided. Thus, this transformation is affecting numerous sectors in the local community (Minawati, 2013). Some of the better ways of commodifying ritual festivalization include highlighting the attraction, collaborating between several rituals, and involving the audience in the ritual.

### **Informative Media**

The fact that many of the rituals were almost forgotten shows that there are still many people who do not know these rituals and cultures. Therefore, the process of socializing and educating the public regarding the details of the rituals to be celebrated is an important thing to do. In addition to keeping part of their culture from disappearing, this also aims to equate people's perceptions of the rituals that will be celebrated. Outputs need to be generated from the festivals, such as informative videos and mapping of traditional rituals. Marketing communications must be significantly developed and made maturely so that the message to be conveyed to the community, namely in the effort to preserve rituals as a tourist attraction, can be conveyed properly (Yuliati, 2016). Having results accessible to the general public can increase awareness and knowledge about ritual festivalization. Thus, there will be more people who can be reached and are expected to attend the next ritual festivalization. This is also useful as a reference for the organizers of the next ritual festivalization.

### **Community Development**

The Kubu Gadang Tourism Village community is enthusiastic about supporting the development of a tourist village, but its application is still very low. Community-based activators are needed to make the community aware of the tourism potential in this region (Marshesa & Yulianda, 2021). The informants also stated that the community still has limited knowledge about the rituals being celebrated. As a result, misinterpretation can easily occur. Ritual festivalization elevates the culture that is owned by certain community groups. Without the support of the people who have this culture, the festival of traditional rituals would not have been formed. The community has a role as a supporter and initiator of the festival of traditional rituals. The community should be the initiator in organizing ritual festivalization, but cooperation with other parties such as the government and business people also needs to be carried out. Currently, the community's knowledge of traditional rituals is still limited. The festivalization of traditional rituals here aims to preserve traditional rituals and raise awareness in the community. Therefore, the community does not only understand the rituals performed at the surface level. Activities such as ritual workshops will elaborate more about the rituals held in the festival. In connection with the preparation of the festival, the role of academia is

important. Academia made their contributions in the form of knowledge about culture, festivals, and tourism, which the local community lacks. Thus, the implementation of ritual festivalization becomes complete and comprehensive.

### Sustainable Business Model

Another obstacle found at the Nagari customary ritual festival is a technical problem. These problems include inadequate location and facilities to accommodate visitors. The model for the development of ritual festivalization must pay attention to the clarity of capital and business. This includes thinking about how to get income that can support the implementation of the festival, and where the capital will come from. Thus, an independent and sustainable business plan is created, and in the end, it will drive the economy of the surrounding community as well. Business actors contribute to the implementation of the Festival Ritual Nagari by facilitating the needs of the community and spectators who come from various directions. Thus, the satisfaction of the visitors at the festival will be increased. West Sumatra’s Vice Governor, Audy Joinaldy stated that the villages that are commercialized as tourist destinations have to maintain the sustainability aspect (Safitra, 2022). Besides that, this step will also contribute to the tourism sector in realizing national resilience. The ritual festivalization requires funds and other material needs. Therefore, several strategies are needed to meet these capital requirements. This can be obtained through support from the government, the community, and sponsorship from companies.

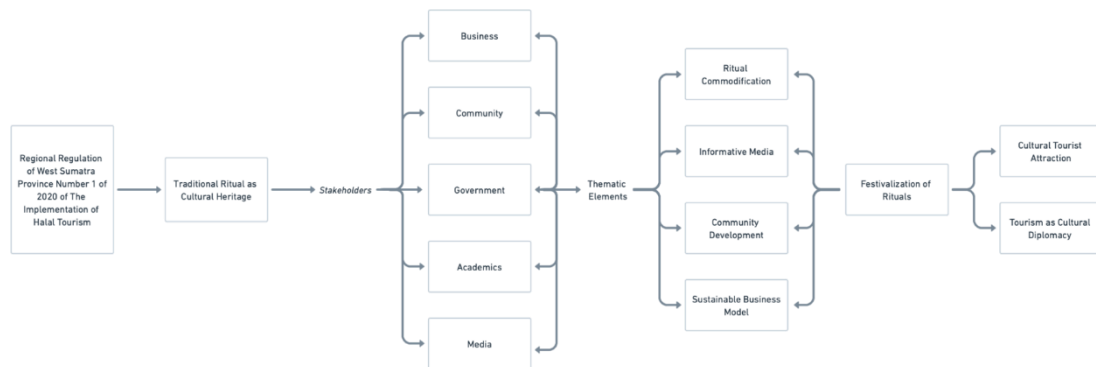


Figure 1. Festivalization Ritual Development Model

The development model of this research will be under the regulation of Governor Regulation Number 19 of 2022 concerning the Implementation of Halal Tourism. This Pergub functions as a filter for the festival of traditional rituals that will be carried out. The rituals performed at the festival must not deviate from the following Pergub rules so that there are no areas of contestation or controversy that will hinder efforts to develop traditional rituals as a cultural tourism attraction in West Sumatra. Things that can cause rejection or controversy against this ritual festival must be anticipated in the development model of traditional ritual festivalization.

The ritual cultural heritage in West Sumatra has the potential to be developed into a cultural tourism attraction. Not only the traditional culture of the Minangkabau tribe but also Mentawai customs will be raised to enrich cultural tourism attractions in West Sumatra. Cultural tourism is seen as having a double function, namely as a diversification of tourist attractions in West Sumatra and cultural diplomacy to reduce the pro-religious



stigma in West Sumatra. The active role of penta helix stakeholders is needed in achieving good and sustainable implementation of traditional ritual festivals. Each stakeholder certainly has its function, namely business as an investor, community as a participant, government as a regulator, academia as a facilitator, and media as a promoter. Without the active collaboration of these five parties, the festival of traditional rituals will experience many significant obstacles. The elements derived from the thematic analysis results from in-depth interviews with stakeholders are better commodification of rituals, provision of informative media as promotional and educational tools for the community, socialization of rituals carried out to the community, and of course the community development in Padang Panjang to be more literate in tourism. It is these elements that support the development of traditional ritual festivals that can become a holistic cultural tourism attraction.

As one of the efforts to solve the problem of pro-religious stigma and the lack of attractiveness for cultural tourism in West Sumatra, it is important to carry out commodification by involving stakeholders in the festival of traditional rituals. If it can be commodified properly, rejection and controversy over rituals will subside and the festivalization of these traditional rituals can also function as cultural diplomacy. Small steps like these are needed to create a more inclusive tourism space in West Sumatra. This effort is made so that tourism can develop properly through cultural tourist attractions. In carrying out community development as an important aspect of tourism, both the informative media used and the method of dissemination regarding the festival of traditional rituals is very important to do with a local approach. The wider community must be further educated about the changing meaning of rituals that are festivalized and must be familiar with the concept of commodification of tourism. This may still be commonplace so it will take time for people to get used to this concept. The last element that is very meaningful in the development model of traditional ritual festivals is the development of cultural tourism as a sustainable business. Tourism is not one of the main income sources for the people of West Sumatra, so it is hoped that later the traditional ritual festivals that are carried out can become sustainable and community-based tourism. With the active collaboration of Penta Helix stakeholders, it is hoped that these cultural tourist attractions can be used as sustainable business models that can be implemented sustainably.



Figure 2. Festival Ritual Nagari Calendar of Events 2023-2026

In addition to the development model of ritual festivalization, the embedded event development strategy by Kristanto (2021) will be used. In research on event development strategies by the Ministry of Tourism and Creative Economy, an embed event is a combination of connected events and merged events that are connected and put together in a magnificent feast. The Festival Ritual Nagari can be developed with the theory of embedding events and merged events because it is capable of being a venue for several events. The Festival Ritual Nagari can enlarge the scale of the festival and of course, add

to the variety of rituals displayed in this festival. In addition, the Festival Ritual Nagari can also be part of the local people's party which is held on an organizational scale. There are several events in West Sumatra that have been held internationally, so this can be maximized by collaborating events which will later lead to bigger events.

In an effort to develop traditional ritual festivals as a cultural tourism attraction in West Sumatra, an event calendar is needed as a reference for achieving common goals. This calendar will contain the development of each year's festivals from 2023 to 2026. In 2023, the second Festival Ritual Nagari will be held still as a local event by implementing elements in the development model of traditional ritual festivalization. In 2024, the Festival Ritual Nagari will change its name to the West Sumatra Ritual Festival. This festival will no longer be only on a city scale, but a ritual festival will be held on a regional scale in the province of West Sumatra. This festival will combine both the cultural heritage of the Minangkabau and Mentawai indigenous peoples. The Mentawai people already have their own traditional ritual festival entitled Lya Eeruk. The merging of these two local events merges into a merged event. This festival certainly emphasizes the value of inclusiveness in both cultures. Of course, this festival is also expected to be a tool of cultural diplomacy and ease tensions over the pro-religious stigma that exists in West Sumatra. In addition, this festival is a space for indigenous artists to continue to collaborate and preserve their respective traditional cultures.

In 2025, the ritual festival will enter a national scale. This festival will change its name to the Archipelago Ritual Festival. Collaboration from a collection of existing rituals from Sabang to Merauke will be featured in this fourth ritual festival event. This festival is expected to be a venue for cultural preservation and increasing tourist attraction by celebrating traditional rituals in Indonesia. In 2026, this ritual festival will be held for the fifth time. This festival will be transformed into Festival Kemilau Nusantara, a cultural festival that used to be held annually. It is hoped that this festival can be reappointed and implemented nationally for a longer time. Not only ritual festivals but also collaborations with other cultural heritages will be featured in this festival.

## **Conclusion**

This research found that the Festival Ritual Nagari has great potential to be a cultural attraction. As this festival introduces the richness of local culture to tourists, it also preserves the cultural heritage of the local people. Through ritual festivalization, West Sumatra can strengthen cultural ties with the Mentawai community whose rituals are more inclusive and not bound by religion. By creating a collaborative forum, the festival is expected to bring together various cultural groups in the region, as well as promote tolerance and respect for existing cultural diversity. Thus, the festivalization of traditional rituals can become a soft power to build a positive and inclusive cultural image of West Sumatra, as well as increase the attractiveness of cultural tourism in West Sumatra.

This research suggests that the Festival Ritual Nagari continues to be developed on a yearly basis as a cultural destination. The development of ritual festivalization must be supported by cross-sector collaboration, community participation, and content innovation so that the festival can attract more attention, both from local and foreign tourists. In addition, comprehensive regulations on traditional ritual festivals can provide clear guidelines for festival organizers, maintain local cultural integrity, and avoid practices that can undermine cultural values. This can also give confidence to tourism

industry players and ensure that the positive impact of festivalization continues in the long term.

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