

BAB VIII

PENUTUP

8.1 Kesimpulan

8.1.1. Tuanku dalam Wacana Sosial Orang Pariaman

Penelitian ini menemukan bahwa narasi sejarah orang Pariaman tentang Tuanku merupakan peristiwa pewarisan norma, nilai, dan legitimasi moral. Proses ini secara simultan terus diproduksi ulang melalui pengalaman keseharian, bahasa budaya, praktik sosial, dan memori kolektif masyarakat. Dalam aspek genealogis, sejarah Tuanku dihadirkan melalui tuturan sebagai sejarah asal-usul religius yang berakar pada figur Syekh Burhanuddin, sejarah pewarisan ilmu dan keteladanan melalui surau, sejarah pembentukan otoritas moral, serta sejarah hubungan sosial yang menghubungkan agama, adat, dan kehidupan nagari.

Analisis Wacana Sosial Marc Angenot menunjukkan bahwa figur Tuanku dibangun melalui seperangkat struktur makna yang relatif stabil dalam masyarakat Pariaman. Struktur tersebut tampak dalam topos tentang keilmuan dan keteladanan, paradigma tematik mengenai hubungan agama dan masyarakat, oposisi biner antara Tuanku ideal dan nonideal, serta berbagai ungkapan sastra yang berfungsi mempertahankan legitimasi sosial Tuanku. Dengan demikian, figur Tuanku tidak hadir semata sebagai tokoh agama, tetapi sebagai simbol moral yang menghubungkan masa lalu dengan kehidupan sosial masyarakat masa kini.

8.1.2. Konstruksi Sosial dan Perubahan Historis Figur Tuanku

Bagaimana konstruksi pengetahuan tentang peristiwa kehadiran, pelebagaan dan pewarisan norma, nilai, dan legitimasi moral tersebut berlangsung, penelitian ini menemukan bahwa realitas sosial tentang Tuanku dibentuk melalui proses eksternalisasi, objektivasi, dan internalisasi yang berlangsung secara historis dalam kehidupan masyarakat Pariaman. Melalui proses eksternalisasi, masyarakat mengekspresikan peran dan penghormatan terhadap Tuanku melalui berbagai praktik sosial, ritual keagamaan, tradisi surau, dan hubungan keseharian. Praktik-praktik tersebut kemudian mengalami objektivasi menjadi norma sosial yang diterima bersama dan diwariskan lintas generasi. Selanjutnya,

norma tersebut diinternalisasi sehingga menjadi bagian dari kesadaran kolektif masyarakat tentang siapa yang layak disebut Tuanku.

Namun proses konstruksi tersebut tidak berlangsung dalam ruang sosial yang statis. Secara historis, makna dan otoritas Tuanku mengalami transformasi mengikuti perubahan ruang sosial masyarakat Pariaman. Pada masa surau tradisional, legitimasi Tuanku dibangun terutama melalui hubungan guru-murid dan kedekatan sosial dalam kehidupan nagari. Sejak berkembangnya madrasah dan pendidikan formal Islam pada awal abad ke-20, sebagian fungsi pengajaran beralih ke lembaga pendidikan formal tanpa menghilangkan posisi simbolik Tuanku. Pada masa Orde Baru, figur Tuanku tampil sebagai penjaga moral masyarakat di tengah terbatasnya ruang ekspresi politik keagamaan. Sementara pada era digital kontemporer, otoritas Tuanku memasuki ruang virtual melalui media sosial dan berbagai platform komunikasi digital. Meskipun bentuk interaksinya berubah, masyarakat Pariaman tetap mempertahankan keilmuan, keteladanan, dan kedekatan sosial sebagai dasar legitimasi moral seorang Tuanku.

Temuan ini menunjukkan bahwa sejarah Tuanku bukan semata tentang sejarah institusi sosial keagamaan, melainkan sejarah praktik sosial yang terus beradaptasi terhadap perubahan ruang, waktu, dan pengalaman hidup masyarakat. Dengan demikian, yang dimaksud dengan “peristiwa sejarah” dalam konteks sejarah sehari-hari orang Pariaman, adalah dinamika praktik sosial dan proses transformasi pengalaman interaksi masyarakat dengan Tuanku dalam waktu yang terus berubah.

8.1.3. Tuanku dalam Memori Kolektif Orang Pariaman

Bagaimana keberlangsungan figur Tuanku dalam kehidupan orang Pariaman ditemukan adanya mekanisme yang bekerja dalam kehidupan sehari-hari mereka. Mekanisme itu adalah memori kolektif. Kerangka sosial memori berupa surau, nagari, keluarga, jaringan murid, dan komunitas keagamaan menyediakan ruang tempat memori tentang Tuanku diproduksi dan diwariskan. Dalam kerangka tersebut, para-Tuanku, murid, keluarga ulama, jamaah, dan masyarakat bertindak sebagai aktor memori yang menjaga kesinambungan pengetahuan sejarah tentang Tuanku.

Narasi kolektif mengenai Syekh Burhanuddin, asal-usul gelar Tuanku, karamah, keteladanan, dan pewarisan ilmu terus dihidupkan melalui berbagai medium memori seperti tradisi lisan, Basapa, ziarah makam, surau, kitab, simbol budaya, dan media sosial. Melalui praktik-praktik sosial seperti mengaji, berdoa bersama, musyawarah nagari, serta

berbagai ritual keagamaan, memori tentang Tuanku tidak sekadar diingat, tetapi terus diaktualisasikan dalam kehidupan masyarakat.

Dalam proses tersebut, orang Pariaman tidak mengingat masa lalu secara pasif. Mereka secara aktif menafsirkan kembali figur Tuanku sesuai kebutuhan zaman dan konteks sosial yang dihadapi. Karena itu, memori tentang Tuanku selalu bersifat dinamis, tetapi tetap mempertahankan inti nilai yang sama, yakni keilmuan, keteladanan, kesederhanaan, dan kepemimpinan moral. Pada titik ini, figur Tuanku berfungsi sebagai sumber identitas kolektif yang menghubungkan orang Pariaman dengan sejarah panjang Islam, surau, dan tradisi keulamaan di Minangkabau.

8.1.4. Sintesis Historis

Berdasarkan keseluruhan temuan penelitian, dapat disimpulkan bahwa sejarah Tuanku dalam masyarakat Pariaman merupakan hasil interaksi antara wacana sosial, konstruksi sosial, dan memori kolektif yang berlangsung dalam kehidupan sehari-hari. Narasi sejarah tentang Tuanku tidak sandarkan pada keberadaan arsip arsip formal atau kronologi peristiwa, melainkan melalui pewarisan norma, nilai, simbol, praktik sosial, dan pengalaman hidup yang terus direproduksi lintas generasi.

Dalam perspektif sejarah keseharian (*Alltagsgeschichte*), tindakan-tindakan sosial seperti mengaji di surau, meminta nasihat kepada Tuanku, menghadiri Basapa, menggunakan ungkapan penghormatan, serta menceritakan kembali kisah-kisah ulama merupakan mekanisme historis yang memungkinkan masa lalu tetap hadir dalam kehidupan masa kini. Oleh karena itu, sejarah Tuanku di Pariaman dapat dipahami sebagai sejarah pewarisan makna yang hidup melalui praktik sosial masyarakat, bukan sekadar sejarah peristiwa yang tercatat dalam dokumen formal.

8.2 Implikasi Teoretis

Kajian ini menghasilkan beberapa implikasi teoretis yang berkaitan dengan pengembangan studi sejarah, memori kolektif, dan sejarah Islam lokal;

Pertama, temuan penelitian menunjukkan bahwa Analisis Wacana Sosial (AWS) Marc Angenot dapat digunakan sebagai alat untuk membaca sejarah yang hidup dalam bahasa, tuturan, dan praktik sosial masyarakat. Melalui AWS, sejarah tidak hanya dipahami sebagai kumpulan peristiwa masa lalu yang terdokumentasi dalam arsip, tetapi juga sebagai struktur makna yang terus diproduksi dan direproduksi melalui wacana sehari-hari. Hasil analisis memperlihatkan bahwa narasi masyarakat Pariaman tentang Tuanku mengandung

topos, paradigma tematik, oposisi simbolik, dan ungkapan sastra yang berfungsi mempertahankan sekaligus mewariskan pengetahuan sejarah dalam ruang sosial masyarakat.

Kedua, kajian ini memperlihatkan bahwa teori konstruksi sosial Berger dan Luckmann dapat digunakan sebagai alat baca historis untuk memahami proses pembentukan, pelestarian, dan pewarisan makna dalam masyarakat. Melalui konsep eksternalisasi, objektivasi, dan internalisasi, sejarah tidak lagi dipahami sebagai rekonstruksi masa lalu semata, melainkan harus melibatkan pembacaan terhadap proses sosial yang terus berlangsung dalam kehidupan sehari-hari. Analisis terhadap pengalaman masyarakat Pariaman menunjukkan bahwa legitimasi sosial Tuanku dibangun melalui tindakan, tradisi, dan hubungan sosial yang direproduksi secara berkelanjutan lintas generasi sehingga membentuk realitas historis yang diakui bersama.

Ketiga, hasil penelitian ini memperkuat relevansi teori memori kolektif dalam penelitian sejarah. Data lapangan memperlihatkan bahwa memori tidak hanya berfungsi sebagai sumber sejarah, tetapi juga sebagai mekanisme reproduksi pengetahuan sejarah dalam kehidupan sosial. Melalui kerangka sosial memori, aktor memori, medium memori, narasi kolektif, dan praktik sosial, masyarakat Pariaman mempertahankan serta menghidupkan kembali pengetahuan tentang Tuanku dalam berbagai konteks sosial dan budaya. Dengan demikian, memori kolektif tidak hanya menyimpan masa lalu, tetapi juga menjadi sarana yang memungkinkan masa lalu tetap hadir dan bermakna dalam kehidupan masyarakat masa kini.

Keempat, disertasi ini menawarkan sintesis teoretis antara Analisis Wacana Sosial, teori Konstruksi Sosial, Memori Kolektif, dan Sejarah Keseharian (*Alltagsgeschichte*) sebagai pendekatan untuk membaca sejarah Islam lokal. Sintesis tersebut menunjukkan bahwa sejarah lokal baru dapat dipahami sebagai proses pewarisan makna yang berlangsung melalui bahasa, praktik sosial, memori, dan pengalaman keseharian masyarakat. Dalam konteks masyarakat Pariaman, figur Tuanku tidak hanya muncul sebagai objek sejarah, tetapi juga sebagai hasil interaksi antara wacana sosial, konstruksi sosial, dan memori kolektif yang terus hidup dalam pengalaman masyarakat. Formulasi ini sekaligus memperluas kemungkinan metodologis dalam penelitian sejarah Islam lokal dengan menempatkan kehidupan sehari-hari sebagai ruang utama produksi dan pewarisan pengetahuan sejarah.

Secara keseluruhan, implikasi teoretis tersebut menegaskan bahwa sejarah Islam lokal tidak cukup hanya mengandalkan pembacaan arsip dan peristiwa, tetapi juga melalui

bahasa, praktik sosial, memori kolektif, dan pengalaman keseharian yang memungkinkan masa lalu terus hadir dalam kehidupan masyarakat.

8.3 Kebaruan Penelitian

Secara substantif, penelitian ini menemukan bahwa narasi sejarah orang Pariaman tentang Tuanku bekerja sebagai mekanisme pewarisan norma, nilai, dan legitimasi moral yang diproduksi ulang melalui praktik sosial keseharian. Secara teoretis, penelitian ini mengembangkan sintesis antara Analisis Wacana Sosial, teori konstruksi sosial, memori kolektif, dan sejarah keseharian. Sintesis ini berguna untuk menjelaskan bagaimana masyarakat membentuk, mempertahankan, dan mewariskan pengetahuan sejarah tentang figur keagamaan. Sintesis tersebut memungkinkan sejarah dibaca bukan hanya sebagai rekonstruksi masa lalu, tetapi juga sebagai proses sosial yang terus hidup dalam kesadaran dan tindakan masyarakat sehari-hari.



UIN IMAM BONJOL
PADANG

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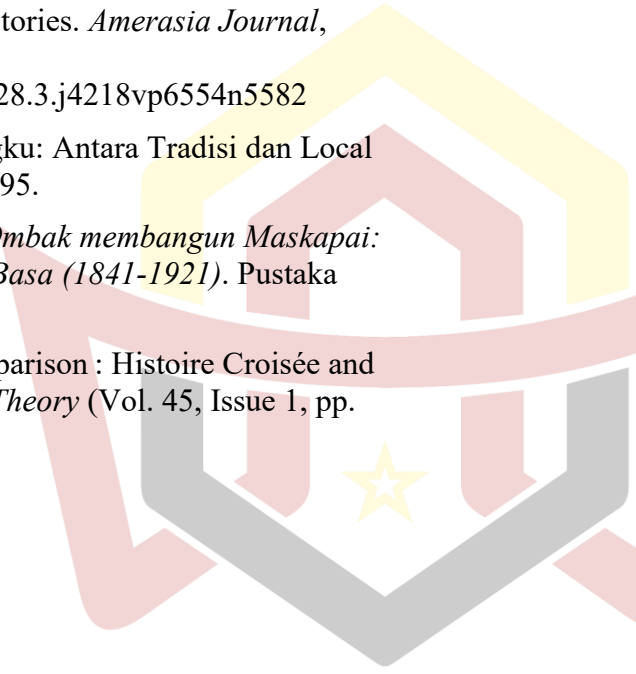
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PADANG

DAFTAR INFORMAN

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