

Pacu Kudo Attraction in Tanah Datar District and Social Economic Impacts of the Community

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Abstract - This study aims to determine the impact of the Pacu Kudo attraction on the socio-economic community in Tanah Datar District especially those around the Gelang Dang Tuanku Bukit Gombak. This study uses historical research methods with the steps (1) Heuristics that is looking for and collecting information obtained as data sources, in the form of written data sources in the form of documents, archives, newspapers and can be in the form of letters, news in newspapers and others, as well using data collection techniques through observation, interviews and documentation. (2) Source Criticism is done by testing the authenticity and validity of the data, (3) analyzing and interpreting the data that has been obtained, the selected data is selected by a study that can be trusted. (4) Historiography is the presentation of research results. The results of the study found that at the time of the Kudo Race Attraction, the economy would provide an opportunity for the emergence of considerable economic activity in the form of trading activities, parking and the provision of audience stands. Attractions are able to increase merchant income ranging from Rp 700,000 to Rp 4,000,000 / event. For parking there is an income of around Rp. 600,000 - 2,000,000 per event (usually for 2 days) while for the provision of an audience it is able to earn an income of around Rp. 1,700,000 once. In addition, Kudo Pacu can also increase the sale value of horses used for Kudo Pacu Attraction up to two or three times the original price. Pacu Kudo attractions are also used by the mass media for news programs on TV and their newspapers. From a social perspective, it can maintain the value of mutual cooperation in the community such as mutual cooperation in preparing the stands. Then this event can also improve the relationship of friendship between the communities of one village with other villages. Kudo Race is also used as a place to socialize introducing local culture to tourists.

Keywords - Impact, Kudo Runway, Social Economy, Tourism.

I. INTRODUCTION

West Sumatra is one area that has many excellent tourist attractions that are in demand by both local and foreign tourists, such as Gondorih Beach in Padang Pariaman Regency, Pasumpahan Island in Pesisir Selatan Regency and many others. In addition, West Sumatra is also rich in culture and unique customs.

Such uniqueness makes a lot of tourists who come and see a variety of traditions and culture so that it will improve the economy in the tourism sector. Tanah Datar Regency is one of the regencies that are a tourist destination in West Sumatra which is supported by a variety of potential tourism objects, especially historical attractions and cultural heritage, this area has many tourist objects scattered in each district. One tourist attraction that is often visited by tourists

in West Sumatra is Istano Basa Pagaruyung in Tanah Datar District.

Apart from Istano Basa Pagaruyung, Tanah Datar District also has many other tourist attractions such as: Lake Singkarak, Anai Valley Waterfall, Mayang Taurai Waterfall, Batuam Batikam, Nagari Tuo Pariangan, Hot Springs, Ngalau Pangian and many others. Tanah Datar Regency is also rich in traditional arts such as talempong pacik, saluang, rabab, randai, and dances and many other traditions. In collecting writing sources in sustainable tourism in Tanah Datar District, Tanah Datar people are rich in culture, one of which is the Kudo Pacu Tradition at Gelang Dang Tuanku Bukit Gombak and is the "Alek Nagari" which is always crowded with people and tourists.

The Pacu Kudo tradition is a unique and interesting tradition that has existed since before the colonial government entered in ancient times, the Kudo Pacu Tradition has become an event to show power, wealth and position by traditional Minangkabau elites. At the event a Datuak will show his true identity, once the Kudo Pacu Attraction begins. Tradition is a custom of society that historically its existence and its continuity are hereditary, Pacu means spur, accelerate or race the speed starting from the starting line and ending at the finish line and Kudo means horse. Traditions in people's lives will develop because of the function of these traditions, traditions that have been running for quite a long time, making the Minangkabau and Pacu Kudo communities seem inseparable, this can be seen in famous novels, the works of Minang writers like, the sinking of Van Der Wijck's ship by Buaya Hamka, and in the novel it is clearly seen that the Kudo race is the peak of a crowd for all ages. Kudo is a horse riding sport that has existed since centuries ago, horses are trained to race toward the line (finish) against other participants, for example is a horse-drawn carriage race in Ancient Rome and is known as the sports of the kings.

There are seven regions in Minangkabau that used to carry out the Kudo Pacu Tradition, namely Tanah Datar District, Agam District, 50 Kota District, Padang Panjang City, Padang City, Pariaman City and Solok City. Of the seven regions, the most special Kudo Pacu Attraction was held. Datar because the arena in Tanah Datar District is different from all the existing arena, because the arena in Tanah Datar District besides having VIP stands also has emergency stands built by the surrounding area of the arena, so that the Dang Tuanku Bukit Gombak in the Tanah Datar Regency will look similar football stadium, where the stands can hold more than 40 thousand spectators, while the arena in another city or district only let the audience roam the heat around the arena and only provide the stands for specific people, the researchers focused their research in Tanah Datar District .

Besides that, from the Kudo Pacu Tradition there are many positive impacts that have been generated such as applying mutual cooperation values that can be applied by the community both before and after the Kudo Race event such as mutual cooperation to prepare the spectator stands to witness the Kudo Pacu Tradition. In addition, community income will also increase when the Kudo Pacu Tradition uses it to trade at the Kudo Pacu Tradition event. To get a definite picture of the economic impact caused by the Kudo Race Tradition, researchers are interested in conducting

research by taking the title "Kudo Pacu Attraction in Tanah Datar District and the impact of people's economic life".

Society is a group of people who are relatively independent, live together long enough, inhabit certain areas, have the same culture and do most of the activities in the group, Horton (in Setiadi, 2011: 36). Society is every group of people who live and work together long enough so that they can organize themselves and think of themselves as a social entity with clearly defined boundaries, Linton (in Soekanto, 2012: 22).

Impact simply can be interpreted as the influence or result of decisions or activities carried out by a person or group of people, both positive and negative impacts. The positive impact itself is the beneficial effect or effect of various events that occur. According to Fardani (in Handayani, 2013: 21) the impact is which arises after an event. The intended influence is the effect that occurs on the community either because of an event or other things affecting the community. From this description it can be concluded that the impact is the influence of something that causes a result, from every decision taken by a person or events, both positive and negative impacts. In the context of this research is the positive impact of the Kudo Pacu Tradition on the economic life of the community.

The word culture comes from the Sanskrit word, *budhayah*, which is the plural form of the word *buddhi* which means mind or reason. So culture can be interpreted as "things concerned with reason". Tylor (in Soekanto 2012: 150) culture is a complex that includes knowledge, beliefs, arts, morals, law, customs and other abilities and habits that can be obtained by humans as members of the community. Selo Soemardjan and Soelaeman Soemardi (in Soekanto, 2012: 151), culture as a result of creation, taste, public creativity. Community works produce physical technology and culture that are needed by humans to process nature so that it can be used by the community. Sense which includes the human soul in its social values including religion, ideology, art. In other words, the whole which includes the results of human expression itself. Kroeber (in Gunawan 1999: 68) culture is the overall reaction of movements, habits, procedures, ideas and values learned and inherited and the behavior that they cause. Based on the description above it can be concluded that culture is a work of human creation in the form of ideas that are obtained and passed on by members of society in the form of rules, instructions and habits, and they uphold these things and are abstract.

The Pacu Kudo Tradition is a traditional game for children from the nagari (village) that has existed for

hundreds of years and has developed in Tanah Datar District, West Sumatra Province. Pacu means racing, accelerating or racing speed starting from the starting line and ending at the finish line and means horse Kudo. In West Sumatra the horse is commonly called Kudo. The Pacu Kudo tradition is a type of children's nagari game in Minangkabau which is very popular with all levels of society. This tradition is held routinely every year in eight arenas in West Sumatra, namely: Bukit Ambacang Bukittinggi Arena, Geladang Gadang Payakumbuh Arena, Tuanku Dang Arena, Batu Gombak Hill Cage, Aie Priaman Hall, Padang Banchah Hall, Padang Panjang Hall, Ampang Kualo Solok Hall, as well as Padang Black Stumps and Kandi Lunto Rice Fields. When the Kudo Pacu Tradition is held the Arena will always be crowded and crowded by the audience.

In addition to just watching horse racing, this tradition is also often used as a family recreation event, for trading, horse transactions, a dating place for young people or just to go rollicking with friends. For race horse owners, the Kudo Race Race will be used as a place for pride and pride betting, therefore, horse owners do not hesitate to spend tens or even hundreds of millions of rupiah, just to treat and get a quality race horse, if the horse has won the race, it will show the class owner among his colleagues, as well as increasing social stratification in the eyes of the community. Although the prize obtained is not comparable to the cost of care and maintenance of horses, but horse owners' benefit from the selling price of horses, usually horses that have won a race so automatically the sale value of the horse will double. However, not all horse owners want to sell their horses even though the price has soared, because for some horse owners do not make money but also do not want to sell because

The word economy comes from Greek: Oikos and Nomos. Oikos means household while Nomos means rules, rules or management. So the economy can be interpreted as rules, rules or ways of managing a household. The economy is inseparable from the production of distribution and consumption. While Socio-economic according to Soekanto (in Usman 2011: 7) is a person's position in society related to others in terms of the environment, relationships, achievements, rights and obligations in relation to resources. Socio-economic is the position or position of a person in a group of people which is determined by the type of economic activity, income, livelihood, level of education, type of residence and position in the Abdulsyani organization (in Usman 2011: 7).

There are several factors that become socio-economic indicators namely the existing population conditions, education level, income level, health level, consumption level, housing and the community environment. Kusnadi (in Hailinda 2011: 7). Economic life is the position or position of a person in a group of people determined by the type of economic activity, income, livelihood, level of education, type of residence and position in the Abdulsyani organization (in Usman 2011: 7). Based on the above understanding, it can be concluded that the social economy in this study is the position of a person in the community to meet their needs of life which includes the level of income, employment and the environment.

II. RESEARCH METHODS

This type of research is historical research. The historical method is the process of critically examining and analyzing records and relics of the past. Imaginative reconstruction in the past based on data obtained by going through the process. So for this research, the method used in this research is historical research methods namely heuristics, source criticism, interpretation, historiography.

1. Heuristics

To enrich the data literature in conducting this research so that it can be used as scientific work, the researcher undertakes the heuristics stage or the collection of sources. The word heuristic comes from the Greek word meaning search and find. In Latin "ars inveniendi" the art of searching ". Heuristics is the stage of collecting data to obtain as a source of support for this study, both primary and secondary sources which are the primary sources in this study are information carried out by eyewitnesses. Namely the person or tool present at the event being told, and the primary data obtained from the field study by the field researcher directly plunging into the field and meeting the primary source that provides important information on the issues raised, this data can be obtained through direct interviews with the management of West Sumatra PORDASI, the owners and horse nurses, jockeys and former jockeys, and people around the Gelang Dang Tuanku. Interview technique used in this study, interview method is an activity to find data or material in the form of information or opinions through oral question and answer with data sources.

The writer goes to the field to collect data looking for information about the informant to be interviewed, after the information is obtained the writer meets the informant to conduct an Kudo Pacu Attraction interview in Tanah Datar

District and the impact of people's economic life. To strengthen data from primary sources, the authors also collected data from secondary sources, i.e. data obtained from studies or information submitted by non-witnesses.

Data including secondary source data such as the collection of written documents, especially written documents about the tradition of Alek Nagari Pacu Kudo, written documents can be in the form of letters, news in newspapers and others. Collecting the written secondary data, the writer conducted a literature study namely the Office of Tourism, culture, youth and sports of Tanah Datar District, Postgraduate Library of Padang State University and FIB UNAND Library, as well as other libraries that provided materials such as books that support this research including articles, theses and relevant sources to support this research.

2. Source Criticism

Source criticism has been carried out on data that has been successfully collected. Criticism that concerns the problem of data sources is called external criticism. The internal criticism is checking whether the contents contained from the data source are valid or not. Data that has been successfully selected will then become a fact. At this stage, the researcher makes an external critique of written sources. The author pays attention to aspects of the year and place of processing data and documents relating to the tradition of Alek Nagari Pacu Kudo in Tanah Datar District so that researchers can use these sources in this study.

Researchers also carry out external criticism of oral sources by identifying sources. External criticism of oral sources by looking at the age of the source, position, physical and behavioral conditions, work in the Department of Culture, tourism and Sports Furthermore, the researchers conducted internal criticism by checking the results of interviews with the management of West Sumatra PORDASI and the community around the Gelang Dang Tuanku Bukit Gombak. The researcher checks and selects whether the resource person can provide true and trustworthy information relating to the problem being examined. In addition there is also written data that is corroborated with interview data or interview data that is confirmed by written data. Examples are such as the Alek Nagari Pacu Kudo Tradition Through the data obtained from the SUMBAR PORDATION Management, data on visitors who came to witness the Alek Nagari Pacu Kudo Tradition in Tanah Datar District from year to year.

3. Interpretation

Interpretation is the activity of interpreting or interpreting is sorting out or dissecting historical sources so that information items that are actually found or have been tested through a filter of source criticism in this case grouping resources based on the object under study. in sorting the data from the informant, it is analyzed based on the concepts and theories that were found previously after going through the analysis phase carried out by the analysis method and the synthesis method. Analysis means disentangling and synthesis means concluding. Interpretation in history is the interpretation of historical events and facts, then weaving one fact into a unified (rational) fact group. The purpose of interpretation is to reveal the meaning and interconnection between the facts obtained. The interpretation of the researcher is to provide interpretation of the data obtained during the study, give meaning to the interrelationships between the data obtained, and conduct data analysis to draw conclusions.

4. Historiography

Historiography called the historical method here is the final stage in the historical method. Historiography is a story of the past which is reconstructed based on existing facts. At this stage the researchers describe the results of research relating to the Tradition of Alek Nagari Pacu Kudo. through the research process from the beginning (planning phase) to the end (withdrawing conclusions) based on sources or supporting data in the form of scientific papers in the form of a journal entitled "Kudo Pacu Attraction in Tanah Datar District and the Impact of Community Economic Life".

III. RESULTS AND DISCUSSION

A. Overview of the Research Area

Gelanggan Dang Tuanku Bukit Gombak is located in Lima Kaum Subdistrict, astronomically Lima Kaum Subdistrict is located between 0 26 '42 "- 0 ° 31' 01" LS and between 100 ° 28 '19 "- 100 ° 37' 24" East with an area / area50,00 Km2. In general, Lima Kaum has a tropical climate with rainfall of 1,705.3 mm / year. The District of Lima Kaum is administratively divided into 5 Nagari, namely: Cubadak with the division of 2 Jorong, Parambah with 5 Jorong, Labuah with 5 Jorong, Five Tribes with 8 Jorong, and Nagari Baringin with 13 Jorong including Jorong Bukit Gombak. Map of the location of Gelang Dang Tuanku Bukit Gombak is presented in Figure 1.

Peta Wilayah Kabupaten Tanah Datar
Map Of Tanah Datar Regency



Figure 1. Map of Kudo Pacu Location in Gelang Dang Tuanku Bukit Gombak

Administratively, Lima Kaum District is bordered by:

North side: Sungai Tarab Subdistrict

Southern Side: Rambat Subdistrict

West side: Pariangan District

East side: Tanjung Emas District

Based on data obtained from the Central Statistics Agency, Tanah Datar District, the population of Lima Kaum District in 2018 had a total of 36,874 inhabitants with a male population of 17,975 and a female population of 18,899. With an area of around 23.00 Km², it can be seen that Lima Kaum District has a population density of 633 People / Km².

1. A Glimpse of the History of the Kudo Pacu Tradition in Minangkabau

Horse racing in Minangkabau is a tradition that existed before the Colonial government entered the Minang realm; this activity was carried out by Minangkabau elites in the context of entertainment, celebrations and events looking for a son-in-law by the Kings in Minangkabau during the Pagaruyung Government. When the Dutch Colonial Government controlled all of Indonesia under the name of the Dutch East Indies, this government developed the Kudo Pacu in various regions, such as Java, North Sulawesi, West Sumatra and East Nusa Tenggara. The Dutch Colonial Government in the Minangkabau area formed the Organization which supervised the Horse Race under the name Ren Vereniking which at that time was located in every Luhak such as: Ren Vereniking Agam, Ren Panjang Padang Panjang, Ren Vereniking Padang, Ren Vereniking Tanah Datar and Ren Vereniking Lima Tens of Cities. At that time Pacu Kudo was an activity carried out as a

celebration or entertainment for the Dutch along with the Minangkabau nobles.

Along with the rapid progress of Horse Racing in Minangkabau then in 1912 the five Ren Vereniging formed by the Dutch Colonial Government gathered by forming Renbon Minangkabau, which oversees all Kudo Pacu activities in Minangkabau. In the 1950s the Horse Race was transformed into Alek Nagari (a people's party) where Kudo Pacu was no longer dominated by the nobility but the majority of the middle class also had a horse to race.

After the independence of the Republic of Indonesia, attention to the Pacu Kudo in Minangkabau did not recede, in fact this tradition continued to develop rapidly and continued to experience an increase in fans or supporters of this tradition, this was evidenced by the addition of two more Gelanggang Gelang Ampang Kualo in Solok in 1957 and the Balah Aie Arena in Pariaman, not only that the national scale arena was also built in Sawahlunto City until finally the number of Rinks in the Minangkabau area used to have eight Horse Racing Stadiums. This is proof that Kudo Pacu is no longer the property of the aristocracy, but has become an arena of entertainment and traditional games for all levels of Minangkabau society.

The development of the Kudo Runway in Minangkabau continues, in 1976 the Minangkabau Renbond organization created by the Dutch Colonial Government which had been under the charge of Horse Racing in Minangkabau was officially changed to the Daeah Pordasi by West Sumatra Konida, this coincided with the Kudo Pacu event at the Tuanku Arena. Bukit Gombak Batu Sangkar. Pordasi West Sumatra is used as one of the Parent Sports Branches with the colors of the flags Black, Red, and Yellow that represent Marawa (the Royal Flag of Pagaruyung). Pordasi as an official sports organization which oversees or coordinates Horse Racing in Minangkabau, makes rules or policies that direct a tradition towards sports gradually or gradually. As the development of West Sumatra Pordasi in the form of Branch Pordasi in each area that has a Horse Racing facility, which serves to help the West Sumatra Pordasi to carry out the Kudo Pacu calendar in each arena.

2. The uniqueness of Kudo Runway Attraction

Pacu Kudo Attraction is a type of children's nagari game in Minangkabau which is very popular with all levels of society. This attraction is held regularly every year in eight arenas in West Sumatra, namely: Bukit Ambacang Bukittinggi Arena, Geladang Gadang Camp, Payakumbuh, Gelang Dang Tuanku Bukit Batu Cage Gombak, Balah Aie

Priaman Hall, Balai Panjang Bancah Hall, Padang Ampang Kualang Kualok Solok Hall, as well as Padang Black Stumps and Kandi Lunto Rice Fields. When the Kudo Pacu Tradition is held the Arena will always be crowded and crowded by the audience.

a. The Supernatural World in the Attraction of Horse Racing in Minangkabau

In traditional horse racing in Minangkabau collaboration between competition and the supernatural world is something that cannot be denied although this collaboration has experienced ups and downs but since the traditional era of the Colonial period to the modern era as it is now, supernatural elements in Horse Race remain, each implementation of the Pacu Tradition Kudo a horse owner will ask for paranormal services to protect his horse or ask to bring down rival horses. As soon as the horses escape from the starting line in the corners of the smoke, the frankincense rises, dozens of psychics are busy with their new stalks, it is said, due to the act of the paranormal, making the horses that are racing will go limp.

The anomaly will continue throughout the Horse Race. Sometimes when the horse is running fast, suddenly the horse broke down or stopped completely sometimes the horse that was superior suddenly the horse ran out of the track, and not infrequently the horse which is usually docile and obedient but when it is put into the Start box will act wild and does not want to enter even though it has been forced by several committees until the horse is finally disqualified or can finally enter the Start box but the horse has run out of stamina due to being dragged and forced to enter the box.

The greatness of the paranormal is not just that according to the jockeys riding the horse, the paranormal can sometimes change the arena like an ocean in the view of a horse, or the paranormal will tie something with lemongrass leaves and a horse that is racing suddenly stops as if its legs are bound. Over time, the role of paranormal in the Kudo Pacu Attraction began to decline since the 1990s, most horse owners have not used paranormal services to bring down an opposing horse but only to protect the horse from the opponent's attack or only to the extent of spoon-laden horse fence. so as not to be hit by an opponent's attack when he was racing, of course the ritual will not be logical.

b. Gambling in Horse Racing

Horse Racing and the world of gambling are two things that cannot be separated, not only in the Minangkabau area, but in all parts of the world whose name is Horse Racing

cannot be separated from gambling. Gambling in Horse Racing Attraction is a tradition that has not been eroded by time from ancient times to the present. Gambling in the Horse Race tradition is indeed difficult to eradicate, although a thousand ways are used by government officials to eradicate gambling so there is one way for gamblers to do gambling.

Around the Horse Racing Arena there are various forms of gambling games a week before the Horse Race takes place. Gamblers will be spoiled by various gambling games including kolok-kolok gambling (consisting of three dice with a surface of numbers one to six, gamblers put money in the number of shots, the amount of payment received in accordance with the numbers that will appear on the surface), gambling three pieces of cards and toss two coins. These gamblers must buy a card whose name is "Fun Horse" provided by the committee, for those who do not have the card are prohibited from being around the circle, if found it will be taken by the authorities and the committee will not be responsible.

Some of the rules of gambling in Horse Racing include, choose elbows (one player only chooses a horse to bet), gonok ganjia (a gambler will hold an even number and another player holds an odd number), or a bottom (one gambler holds number 1, 2, 3 and 4 then the other gambler holds the numbers 5, 6, 7 and 8), manysun (this is done if a horse that races is less than four tails, a gambler will arrange the horse until the last to the finish line and the other player holds him), and Manahan (ie a gambler gets an untagged horse and he will win if one of the non-superior horses is able to defeat the seeded horse). Those are some of the rules and terms of gambling in the Kudo Pacu Attraction, and have become a viewpoint.

Table 1. Total income of traders when Kudo Pacu Attraction at the Gelang Dang Gelato Bukit Gombak

No	Name	Job When Pacu Kudo Attraction	Income When Kudo Attraction (Rupiah)
1.	Misdi	In Charge	1.700.000
2.	Moris	Responsible Tribune	1.700.000
3.	Adang	Owned Parking Lot	600.000
4.	Hasan	Parking Owners	2.000.000
5.	Fifi	Clothing Merchants	3.000.000
6.	Jono	Child Toy Traders	3.000.000
7.	Anwar	Food Traders	2.000.000
8.	Nasril	(Fried) Food Traders	4.000.000

9.	Iyal	Beverage Trader	700.000
10.	Rini	Beverage Traders (Iced Sweet Tea, etc.)	1.000.000

No Job Name When Kudo Pacu Attraction Income When Kudo Rp.

- 1 Misdi in Charge of 1,700,000 Tribune
- 2 Moris Responsible Tribune 1,700,000
- 3 Adang Pemda 600,000 Owned Parking Lot
- 4 Hasan Masyarakat 2,000,000 Parking Owners
- 5 Fifi Clothing Merchants 3,000,000
- 6 Jono 2,000,000 Child Toy Traders
- 7 Anwar Food Traders 4,000,000
- 8 Nasril 800,000 (Fried) Food Traders
- 9 Iyal Beverage Trader 700,000
- 10 Rini Beverage Traders (Iced Sweet Tea, etc.) 1,000,000

From table 1 it can be seen the income received by the community when the Kudo Pacu Attraction was held ranged from 100,000 Rupiah to 4,000,000 Rupiah. In one event where Kudain Pacu Attraction was held for two days in a row. In addition, from the Kudo Pacu Tradition, horses that win the race will increase the selling price even up to double the price. However, not all horse owners want to sell their horses even though the price has soared, because some horse owners do not look for money but prestige, but there are also those who don't want to sell it because it's already said with the horse.

Communities around the location can open parking lots such as utilizing the yard in front of his house for parking so that it will also increase income for them, in addition to the Kudo Pacu Attraction, will attract the interest of both local and foreign tourists coming to West Sumatra to witness the Attraction Pacu Kudo and did not rule out the possibility of these tourists will also visit other tourist attractions such as Nagari Tuo Pariangan, Istano Pagaruyung and last but not least each of these tourists will contribute or contribute to the Kudo Pacu Attraction. Pacu Kudo is also used by the mass media for news of their television shows.

IV. COVER

A. Conclusion

Based on the results of the study it can be concluded that the Kudos Pacu Tradition existed before the colonial government entered the Minang realm, this activity was carried out by Minangkabau elites in the context of entertainment, celebrations and events looking for a son-in-law by the Kings in Minangkabau during the Pagaruyung Government. In the 1950s Horse Racing was transformed into Alek Nagari (people's party) where Kudo Pacu was no longer dominated by nobles but the majority of middle class people also had horses to race. The number of venues in the Minangkabau area used to have eight Horse Racing Stadiums. This is proof that Kudo Pacu is no longer the property of the aristocracy, but has become an arena of entertainment and traditional games for all levels of Minangkabau society. The Kudo Pacu in Tanah Datar District was carried out at the Gelang Dang Tuanku Bukik Gombak located in Lima Kaum District. The Pacu Kudo attraction will economically provide opportunities for the community around Gelanggang for economic activities such as the provision of stands for spectators, trading and parking. The Kudo Pacu attraction is able to increase merchant income ranging from IDR 700,000 to IDR. 4,000,000 Rupiah in one event (for 2 days). As for parking, there is an income of around Rp 600,000 to Rp 2,000,000 in one event. Besides Kudo Pacu Attraction can also increase the selling value of horses used for Kudo Pacu Attraction. The sale value can be doubled to three times the original price. Pacu Jawi is also used by print and electronic media such as TV stations that cover the Kudo Pacu Attraction event as their TV news program.

From a social point of view, it can maintain the value of mutual cooperation in the community such as mutual cooperation in preparing the Tribune for spectators and can strengthen the relationship of friendship between communities such as the relationship between fellow people, racehorses, Kudo runners jockeys and people involved in the implementation of the Kudo Pacu Attraction, also as a place to socialize introducing local culture to the public and tourists and attracting tourists because the Pacu Kudo Attraction which is held at the Gelang Dang Tuanku Bukit Gombak is unique because the arena in Tanah Datar District is different from all the existing venues, because the arena in Tanah Datar District besides VIP stands also have emergency stands built by people around the arena, so the Gelang Dang Tuanku Bukit Gombak in Tanah Datar Regency will look like a football stadium, where this stands

can hold more than 40 thousand spectators, while the arena in the city or city other districts only let the audience roam hot around the arena and only provide stands for people who are devoted.

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