

## **The Ceremonial Tradition of Tabut According to the Perspective of Nahdlatul Ulama (NU) and Muhammadiyah Leaders In Bengkulu City**

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### **ABSTRACT**

*In the perspective of Islamic law tradition is a custom ('urf) which is one that is accepted by common sense. The Ark in the city of Bengkulu is a multi-storey building decorated with colors and is 10 meters high. The subject of study in this research is how the perspective of Nahdlatul Ulama and Muhammadiyah figures regarding the tradition of the ark ceremony in the city of Bengkulu. The aim of this study is to examine the perspectives of Nahdlatul Ulama figures and Muhammadiyah figures regarding the tradition of the ark ceremony in the city of Bengkulu and find out the similarities and differences in the opinions of the two figures. This research is a qualitative research with the type of field (Field Research). The approach method used is the comparative approach. According to Nahdlatul Ulama figures, the ark ceremony tradition is well preserved because according to him there is no element of polytheism, while according to Muhammadiyah figures, the ark ceremony tradition is not well preserved because the ritual contains many polytheistic matters. The conclusion of this research is that there are three points of difference of opinion between Nahdlatul Ulama figures and Muhammadiyah figures regarding the tabut ceremony tradition, namely the meaning of the implementation of the tabut ceremony tradition, the shirk element of the tabut ceremony tradition, and the ritual activities of the tabut ceremony tradition. It is hoped that this research can provide students and the public with an understanding of how the perspectives of Nahdlatul Ulama and Muhammadiyah figures in the city of Bengkulu.*

### **Introduction**

Indonesia is a country that has a lot of culture, such as customs and traditions that are still carried out today. Culture is referred to as customs. The Indonesian people have groups, including the Bumi Putera (native) group. Everyone has a relationship with the judiciary and is included in that group. Indonesia also consists of a diversity of religions called ethnic religions that existed in the time of their ancestors. Religion is certainly owned by all nations because all of them have beliefs in life (Hadikusuma, 2014).

Islam came and developed in Indonesia bringing local traditions and culture (Hidayat, 2003). Culture and traditions are the hallmarks of ethnic groups. Traditional community life has many types of traditional cultural values that, together with other

traditions and cultures, make it a strong driving force to align people's goals in life. In Islamic culture or custom it is called 'urf (Customs) which is something that is considered good and accepted by common sense. According to the assumptions of indigenous peoples are repeated actions or habits. Which can be interpreted as a habit that has been formed both before and after the existence of society. In addition, the island of Sumatra has a number of well-known large tribes, namely the Malays. Bengkulu Province consists of several tribes, the Lembak tribe, the Serawai tribe, the Rejang tribe and many other tribes. In Bangalore City, there are various cultures that are very sacred. Among them are the traditions of the Ark ceremony, the cultural heritage of the ancestors. The traditional ceremony represents a style of traditional expression that is still being cultivated to this day (Mulyani, 2018).

The word Ark comes from Arabic, literally a wooden box. Where this activity takes place from the 1st to the 10th of Muharram (Prosperous, 1982). Muharram is the first month in the Qomariyah calendar system, so 1 Muharram is the new Hijriyah year (Jafarudin, 2017). The tradition of the Ark ceremony is an activity of faith for the people of Bengkulu city who adhere to Islam to commemorate the death of Imam Husein bin Ali bin Abi Talib in the month of Muharram (681 AD) 61 Hijriyah in the Karbala desert of Iraq. The tradition of the Ark ceremony takes place through several agendas, with all series taking place from the month of Muharram (BMH et al., 1991). The ark ceremony in the Bengkulu city area was carried out by the Senggolo priest (Syekh Burhanuddin), who, when the senggolo priest married a resident of the city of Bengkulu, passed this tradition on to his children and grandchildren.

In a case study conducted in the city of Bengkulu, where there was an outbreak of smallpox in 1950, they thought it happened because they did not carry out the ark ceremony tradition, therefore many people thought that the ark ceremony tradition in Bengkulu was mandatory, would bring good, and not doing so would bring disaster and calamity. However, there is a difference of opinion between Nahdlatul Ulama (NU) figures and Muhammadiyah figures. In the opinion of Nahdlatul Ulama (NU) figures, the Ark Ceremony Tradition is good to do for the benefit of deepening the faith. Meanwhile, in the View of Muhammadiyah figures, those who reject the Ark ceremony tradition because the Ark celebration should be seen as a culture.

Based on the description above, the researcher wants to know more deeply the opinions of Nahdlatul Ulama (NU) and Muhammadiyah leaders regarding the Ark tradition in Bengkulu City. The subject of study in this research is how the perspective of Nahdlatul Ulama and Muhammadiyah figures regarding the tradition of the ark ceremony in the city of Bengkulu. The aim of this study is to examine the perspectives of Nahdlatul Ulama figures and Muhammadiyah figures regarding the tradition of the ark ceremony in the city of Bengkulu and find out the similarities and differences in the opinions of the two figures.

## Method

The method used is a qualitative method using field research. As for the approach method used is a comparison approach. In this study, the authors used 2 types of data sources, namely primary data and secondary data. Primary data is original data that is collected by researchers themselves to answer specific research problems. Where research uses informant interviews with figures. The secondary data is data taken through the library to provide an explanation to the primary data (Ali, 2013). Therefore, using books such as Hadith, Al-Qur'an, and previous journals and research. In collecting data, maybe everyone's writing is different, but the writer uses methods such as: interviews with Nahdlatul Ulama figures, Mr. Mulyadi, Mr. Azwar, Mr. Heriyanto, Muhammadiyah figures Mr. Fazrul, Mr. Ali, Mr. Mawani, and the head of the Ark harmony custom, Mr. Rustam with guided by interviews, then using documentation, namely monographs, the situation of the location of the city of Bengkulu.

## Results and Discussion

### The Process of Carrying Out the Ark Ceremony Tradition in Bengkulu City

In the perspective of Islamic law, tradition is a custom ('urf) which is etymologically one that is accepted by common sense. 'urf is an integral part of customs or habits, carried out repeatedly by community groups with the same meaning and symbol, so these customs become traditions. This is in line with the fiqh rules of Al-'Adah Muhakkamah (traditions can be incorporated into Islamic legal requirements) (Al-Khallaf, 1968). The word 'urf etymologically means something that is considered good. Whereas in terms of terminology, as stated by Abdul Karim Zaidan, the term 'urf means something that is familiar to a community because it has become a habit and integrates with their lives either in the form of actions or words. In general, adat can be understood as local traditions that regulate community interaction. . In the encyclopedia it is stated that custom is a "habit" or "tradition" of a community that has been carried out repeatedly from generation to generation (Mujib, 1999).

Basically, many Islamic sharia in the early days accommodated and recognized good customs or traditions in this traditional society that did not conflict with the Qur'an and the Sunnah of the Prophet. The arrival of Islam did not completely abolish the traditions that had been united in society. But selectively some are recognized and preserved and some are abolished. For example, the customs of the community for trade cooperation by sharing profits (al-mudarabah). Practices like this had developed among Arab people before the arrival of Islam, and were later recognized by Islam so that they became Islamic law (Effendi, 2005).

Basically when Islam came, the attitude of Islam and the policies of the prophet Muhammad SAW, the clever and wise caliphs, and the Islamic governments after that, and the Islamic missionaries who spread throughout the world towards the customs that had taken root in society, were very wise. This is because not all customs and traditions in

society have been wiped out from their roots by Islam and Islamic leaders. In this case, there are old traditions, some of which are in harmony and some that are contrary to the syara' law that came later. It is impossible to carry out conflicting customs simultaneously with syara' so that in law there is a clash, absorption and renewal between the two (Syarifuddin, 2011).

In connection with the Tradition of the Ark Ceremony in Bengkulu City, in the Qur'an the word Ark is defined as a chest containing the Torah book. The Israelites at that time believed that they would get good if the ark appeared and was in the hands of their leader. Instead they will get a catastrophe if the object is lost (Harmony, 2008). Etymologically, in al-Munawwir's dictionary it is said that the sentence "توباتل" means chest. Usually used the term pure casket or with the term coffin (Munawwir, 1984). In terminology, there are several opinions about the Ark of the chest as follows, the Ark is a box, in the form of a rectangular wooden cupboard, 4 feet long, 2.5 feet wide, and 2.5 feet high, inside which are stored two stones that Moses received from Yahweh, because it is called the Ark of the Covenant or Fear of testimony (Karris, 2002).

The Ark is a traditional ceremony that has Islamic roots. Ark begins with religious rituals from preparation, implementation to the end of the ceremony is inseparable from religious activities. Islam spreads to communities that generally have traditions or customs that are rooted and passed down from generation to generation from their ancestors. The Ark is also a condition with religious symbols that contain deep meaning (Dahri, 2009). In the Ark which contained a board inscribed with the Torah, the staff of Moses' sandals, Aaron's turban, and a bottle of manna which means sweet food for the honey that used to come down to them (Az-Zuhaili, 2013). The Ark is one of the greatest secrets. The sacred object which was placed as a miracle of Prophet Musa AS and also one of God's gifts to the Children of Israel. The Israelites at that time believed that they would get disaster if the object was lost.

The ark used in the tradition of the ark ceremony in Bengkulu City is in the form of a multi-storey building, the making of the ark must be in accordance with the provisions determined jointly by the family that owns the ark. The Ark tower is 10 meters high made of wood and paper which is used in processions through the main roads in Bengkulu. The ark ceremony tradition is a tradition that was born not from Bengkulu natives but the result of a process of cultural acculturation. Where if the formation of acculturation in the people of Bengkulu is a mixture that exists between the indigenous people and the people of the Ark, the formation of cultural contacts between the scholars from Iran and workers from India and the people of Bengkulu form an organization called the Ark Harmony Family (KKT) which has been legalized and legalized legally notarized (Sari, 2019).

During an interview with Mr. Rustam Effendi Gabe (2022) as a traditional leader in the Ark of Family Harmony (KKT), who lives on Jalan Tutwuri Handayani NO 20 RT 04 RW 02 Bengkulu city, he is 60 years old, explained that "the first entry of the Ark in Bengkulu city did not know when it was entered and what year, but when my parents were

born in 1922 the ark was already there, so until now the ark ceremony is still being carried out and we hold an agenda every year as to who will continue this ark ceremony, as chairman, maker of the ark, and others. Historically, the Ark was first brought to Indonesia by Indian Muslims. These Indians were deliberately brought in by the British in the XVII century as soldiers and workers to build the Malborough fort in Bengkulu. In addition, foreign nations came to Bengkulu, such as Portuguese, English, Dutch, Chinese and Indians. The Indians who were brought by the British came from Bengali and they adhered to Islam from the Shia sect. Furthermore, the culture of the ark was brought to areas visited from the Arabian Peninsula along with the spread of Islam to various parts of the world. The ark culture continued to enter Punjab (India) and from India the ark culture was brought to Bengkulu. Before arriving in Bengkulu, the Indians had settled in Aceh, but did not receive an adequate response, they left Aceh and landed in Bengkulu in 756-757 H (1336 AD).

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The Ark became known in Bengkulu, it is strongly suspected that the tradition departed from the mourning ceremony for adherents of the Shia faith brought by the builders who built Fort Marlborough. The builders were brought in by the British from Madras and Bengalis in southern India who happened to be adherents of Shia Islam. The workers who feel in accordance with the way of life of the Bengkulu people, are guided by Imam Senggolo alias Syekh Burhanuddin. Traditions brought from Madras and Bengalis are passed on to their descendants who have assimilated with the original Bengkulu people

and produce offspring known as the Sipai people. Sipai is one of the tribes in Bengkulu City, originating from the Bengali tribe located in South India who married the Serawai tribe (Zack, 2003).

Although it aims to commemorate the death of Imam Husein, this religious ceremony which is characterized by a procession carrying the tabot actually has a very long historical and cultural base, namely the pre-Islamic Persian culture. The root of the tradition which is interpreted is the mourning ceremony for the death of Siyavash (son of Poor Kowush Syah and disciple of Rostam in ancient Persian myths) which in implementation each year also involves a procession carrying the tabot. For Muhammad Zafar Iqbal, the tradition of parading the tabot among the Shi'a people is likely to have started to emerge at the time when the Shia people gathered in mourning activities commemorating the death of the Shi'a leaders and when they went on a pilgrimage to the tomb of the Imam Ali and Imam Husein in 425 H. When on pilgrimage (Handayani, 2013).

The Tabut ceremony is basically a form of mourning for the Shia Muslim family from Bengal (India) for the martyrdom of Husein bin Ali bin Abi Talib in Padang Karbala in the month of Muharram 61 Hijrah. The Ark ceremony is in fact also closely related to the development of the Islamic religion after the death of the Prophet Muhammad in 11 H/632 AD in Medina. The Ark ceremony is an act and celebration carried out or held in connection with an important event by making crates made of woven bamboo made of wood which are carried in a parade at Hasan-Husein's commemoration. The ark ceremony is expanding from Bengkulu to Painan, Padang, Pariaman, Maninjau, Pidie, Banda Aceh, Meuleboh and Singkil. However, in its development, the activities of the Ark disappeared in many places. Until finally there are only two places. Namely in Bengkulu and Pariaman. As the Ark or Tabuik. But both are the same, but the way of implementation is very different.

The Ark ceremony in Bengkulu can be seen from the time it was carried out and the shape of the building. In terms of time, the ark ceremony in Bengkulu is held every year for 10 days (1-10 Muharram) as well as the Muharram festival in India which lasts 10 days so it is known as Ashura or Tenth. Ashura is the anniversary of Husayn's martyrdom. In terms of the Ark building, in Bengkulu it is a multilevel building in the shape of a pyramid (the higher up the smaller it is) made of planks or plywood (formerly bamboo). The average height of the Ark building is 5-6 meters and this building is decorated with colored paper and the decoration of the paper is calligraphy. If the Ark night is decorated with small lights of various striking colors it becomes brilliant, even today it is equipped with a rotating system. The highlight of the building is the umbrella, then the Ark building is paraded in the Gedang Arak event and at the Tabut Teuang event which takes place on 9-10 Muharram. Meanwhile, in the Muharram celebration in India, a monument (usually called Ta'ziyah or Tabot) is made as a commemoration of the death of the grandson of the Prophet Muhammad (Jafar, 1975).



Syekh Burhanuddin, known as Imam Senggolo in 1685. Introduced the tradition of the ark ceremony in Bengkulu to commemorate the death of the Prophet's grandson, Al-Husein bin Ali bin Abi Talib who was killed in the Karbala desert when fighting with Al-Hur Al Tamimi's troops because Al-Husein and Abdullah bin Zubair did not want Yazid to take Bai'at. Then Syekh Burhanuddin settled in the city of Bengkulu, married 2 local women, the first in Ciggeri Lebar named Nurhumma got 7 children, and the second from the Lemau river, Pondok Kelapa also got 7 children. Ark culture. Then their children, their grandchildren and their descendants are referred to as the Ark family (Sipai) (H. et al, 1978).

The Ark ceremony tradition in Bengkulu contains two aspects of ritual and non-ritual. The ritual aspect may only be carried out by the Ark Family and led by the Ark shaman or trusted person who has specific provisions and norms that must be obeyed. Ark rituals in Bengkulu are grouped into two types. First, the Ark as a rite which is a whole series of ritual activities carried out from the night of the 1st to the 10th of each month of Muharram. Furthermore, the Ark ritual is led by a member of the Ark family who knows the details of this ritual and who is considered to have the spiritual ability to carry out the ritual. Second, the Ark is more physical (Suprpto, 2009).

In the beginning, the essence of the Tabut ceremony was to commemorate the efforts of the Shi'a leader and his people to collect Husein's body parts, parading and burying him in Padang Karbala.(Elian, 2017). In remembrance of the death of Husein bin Ali bin Abi Talib, since the descendants of the tabut (Sipai) were freed from the influence of Shia teachings, the ark ceremony was carried out only as a family obligation to fulfill the will of their ancestors, a form of the participation of the Sipai people in coaching and cultural development of the local Bengkulu region. While the perpetrators are not the Shia community, but people who are generally followers of Ahlussunah Waljamaah(Maryam, 2009). And in 1990 the Ark tradition was packaged with a cultural festival where there were dance competitions, there were booths from each region of the Bengkulu Province. So that the activities of the Ark festival are interesting (Rocmiatun, 2014).

There is an explanation from the head of the Ark custom, Mr. Rustam Effendi Gabe(2022)so that the ark is not confusing and the ark belongs to many people, and that is motivation. Furthermore, the Ark ceremony ritual from 1-10 Muharram.

On the 1st of Muharram, namely Take the land or in the language of the Bengkulu people it is called the land grab, which means that this human comes from the land and also returns to the land. It is carried out on the 1st of Muharram, where the location is in a special place such as Tapak Paderi, when we take the land there are tools that we bring, bring baskets or pots to take the land, and the land that we have taken will be returned to the ground again(Gabes, 2022). On the 2nd of Muharram wash the pens. The penja wash is a sequence in the form of human fingers, the plate is made of metal or brass, which contains several symbols, namely the symbol of respect for Al-Husain who is holy from the stains of sin and to all those who were martyred in the Karbala desert, Iraq, the penja

was washed outwardly and spiritually, spiritually using water, leaves or sugar cane while spiritually praying and always praying to ask forgiveness from Allah SWT and purifying the pen once a year is put into its storage area. Where it is interpreted that humans are obliged to purify themselves starting from the hands because it is the hands that can make it dirty and it is the hands that can make us clean both physically and mentally. (Gabes, 2022).

On the 3rd of Muharram the event of imprisonment. Jail event called Bengkulu people ngandun. There are 17 groups of arks in this ark, but they are further divided into 2 parts or 2 groups, namely the first is the priest's ark and the second is the ward's ark. The meaning of this event is that the Ark of the Priest and Ward Ark groups visit each other. In which there are small events such as playing musical instruments, namely dol, tassa or there are also other dances that are likened to when there is a Karbala war. On the first day, the Ark of the Imam visited the Ark of the Ward in the middle of the Padang area, the Balinese village area, the plow area, and the rose garden area. The philosophy according to the ark descendant family is that humans are social creatures who stay in touch with each other. After the next day it turned around, replied. From the ark of the ward to visit the priest's ark. So, everything that is good should be rewarded with kindness too. The activities are the same. Gathering, greetings, and usually the fingers are greeting.

On the 4th of Muharram it calmed down. Meradai is the implementation of activities carried out by the Tabut community, this is what children do with musical instruments and carry their fingers around the city of Bengkulu to collect funds. And the process of merdai is only carried out for 3 days, usually when residents already understand something like that someone gives rice or other donations. So the community takes part in activities or traditions of the ark (Gabes, 2022).<sup>100</sup> On the 5th of Muharram, arak penja. Arak penja is the name for palms (palms) that have been washed and purified and wrapped in mosquito nets (white cloth). So the penja was put into the ark and then paraded into the streets. On the 6th of Muharram turban wine. The turban wine is an accessory used as a tie and head cover, where the turban wine is held to uphold the honor of Al-Husein's greatness and to inform that if Husein's body has been found, it means that Husein has died. And before performing the turban arak, praying and eating, food is served, such as kebuli rice, bitter coffee, chips, red sugar cane. On the 7th of Muharram the day of Gam. Gam in the sense of no sound, Gam day is meant to express my deepest condolences for Yazid bin Mu'awiyah's barbaric treatment of Al Husein and Gam Day means silence. pray. In this ritual, the meaning of mourning is not allowed to be happy, and it is not allowed to play musical instruments, it must be completely quiet, like in Bali on Nyepi Day.

On the 8th of Muharram, when after the Asar prayer there is a name Ark of the Pangkek, which means, Husein's intact body is considered a finished Ark, which is arranged from the beginning to the top. When the top part of the building has merged with the pomfret dol, it starts to sound with a rhythm, which means that the total tempo of the game has ended. (Gabes, 2022). On the 9th of Muharram gedang wine. Arak gedang in



Bengkulu language is *tabut besanding*, the symbol that Husein's body has been found is announced to the public "Husein's body has been found", the wine is told. So they brought wine from the ark maker's house and then it was brought to the Merdeka Square, which used to have a monument to struggle (Gabes, 2022). On the 10th of Muharram, the ark of the ark, in the Bengkulu Malay language, the ark is brought to Karbela at the tomb of Sheikh Burhanuddin or known as Imam Senggolo, which is called the ark disposal. Throw the ark to karbela. In the past, the ark was disposed of to the zakat beach or to the sea because before that the community did not understand environmental hygiene. But because there is a policy from the government that if it continues it will become waste and environmental pollution, therefore it is now being disposed of in the Karbala area which is in the tomb of Imam Senggolo. What was thrown away was only the top of the ark like dots or like umbrellas. The symbol of the disposal of the ark means why it was the head of the ark that was thrown away because the center of the human being is in the head in the brain. So what must be removed are negative thoughts, pride, hatred. Things that are thought to be bad or ugly must be thrown away.

### **Perspectives of Nahdlatul Ulama and Muhammadiyah Figures on the Ark Ceremony Tradition in Bengkulu City**

According to Mulyadi(2022)as a member of the Bengkulu Nahdlatul Ulama Regional Board, he argues that the Ark ceremony tradition is part of tradition and culture where there are no elements that lead to shirk. This means that it depends on each of our intentions, therefore we remembering our ancestors is a legal sunnah, so it is permissible and even rewarding if we remember our ancestors, including how our traditions and culture are like this ark. And the tradition of the ark ceremony in Bengkulu does not follow the elements of Shia teachings which are still being preserved. The implementation of this ceremony is merely an obligation to fulfill an ancestral will. Meanwhile, according to Azwar(2023)as a member of the Bengkulu Nahdlatul Ulama regional board, he believes that the ark ceremony tradition in Bengkulu during the implementation of the ark tradition begins in the month of Muharram 1-10 days. The activity of praying is the same as what we pray according to Islamic law, which prays for people who have died, such as pilgrimages to cemeteries. The tradition of the Ark is purely the culture of the people, to preserve and remember it. If you don't carry out the ark, who else will preserve it.

And according to Heriyanto (2023)as a member of the Bengkulu Nahdlatul Ulama regional board, he is of the opinion that the Ark ceremony tradition in Bengkulu does not contain elements of shirk. It is said to be shirk when worshiping more than one god is called shirk and polytheism. But if we don't associate it means we can't be said to be polytheists. And according to Islamic teachings, cultural activities are highly supported in line with the actual government policy, the intention is to commemorate the spirits of our ancestors or the stories of the struggle of an Islamic figure, namely Husein. because its cultural activities in Islam are highly supported and its relationship is aligned with

government policy. From the results of interviews conducted by researchers with three Nahdlatul Ulama (NU) officials in the city of Bengkulu, it can be concluded,

Meanwhile, according to Muhammadiyah figure Fazrul Hamidi (2022) as the representative of the Regional Leadership of Muhammadiyah Bengkulu, he argues, the tradition of the ark ceremony in the city of Bengkulu is founded on the construct of cynicism, that sicritism is the acculturation of culture and religion so that it contains contents of shirk, bid'ah framed by culture. It is clear that Muhammadiyah does not really support it from its perspective. The idea that the ark is beyond belief, such as if the ark is not carried out, a disaster will occur, which is a curse to God. Then the teachings of the Shia are still being preserved, for example during the cleaning ritual or what they call Husein's fingers, even though those who do it are clearly not Muslims but Husein's enemies. Then there were many more celebrations of the Ark that deviated from the Islamic Shari'a. Then according to the figure of Muhammadiyah Ali Akbar (2023) as a member of the Bengkulu Muhammadiyah regional committee, he is of the opinion that the ark ceremony tradition in the city of Bengkulu, in its rituals, the ark tradition leads to acts of shirk, they celebrate the ark and must be directed to love and admire the Ali bin Abi Talib family, not to cult them. Ark celebrations can be carried out as long as they are not associated with aqidah, because their actions lead to shirk, this ark celebration should be seen as culture and art.

And according to Muhammadiyah figure Mawani (2023) as a member of the Bengkulu Muhammadiyah regional committee, he believes that the ark ceremony tradition according to the teachings of Islamic law, the ark tradition is used as an instrument to ward off disaster, so that the celebration is not well preserved. If you look at the ark ritual not being held, it is thought that it will cause disaster to come. And his activity asks the spirit to ask for his prayers at the grave, even though it is not permissible. We pray to our puyang or grandmother first, we don't ask but we pray that the spirits will be guaranteed by Allah for their goodness. From the results of interviews conducted by researchers with three Muhammadiyah administrators in the city of Bengkulu, it can be concluded that Muhammadiyah leaders do not approve of the ark ceremony tradition, because the ark ceremony tradition still contains Shia teachings which are followed. And the ritual contains elements of shirk.

### **Similarities and Differences in the Perspectives of Nahdlatul Ulama and Muhammadiyah Figures on the Ark Ceremony Tradition in Bengkulu City**

From the results of interviews conducted by researchers with Nahdlatul Ulama (NU) and Muhammadiyah leaders regarding the Tabut Ceremony Tradition in the city of Bengkulu there are similarities and differences including:

1. Similarities according to Nahdlatul Ulama (NU) and Muhammadiyah Figures:
  - a. Both of them respect and agree to preserve the culture of the country as long as it does not violate religious law.

- b. b. Traditions are long-standing habits that have been passed down from our ancestors.
  - c. c. The Ark celebration has become a brand for the people of Bengkulu, so the celebration has been eagerly awaited.
2. Differences according to Nahdlatul Ulama (NU) Figures and Muhammadiyah Figures:
    - a. The Meaning of the Ark Ceremony Tradition. According to Nahdlatul Ulama (NU) figures, carrying out the ark ceremony tradition, if it is not carried out there will be a disaster, basically it is a reminder that the people of Bengkulu should preserve and remember it, if they don't carry out the ark who else will preserve it. Meanwhile, Muhammadiyah figures when viewed from its implementation, many traditions of the ark ceremony are outside of the creed, if the ark is not carried out, a disaster will occur, it is an instrument of averting disaster and includes cursing God.
    - b. Elements of Shirk of the Ark Ceremony Tradition. According to Nahdlatul Ulama (NU) leaders, the Ark is part of tradition and culture and there is no element of shirk, the tradition of the Ark ceremony is purely cultural. Because of the culture of the Ark to commemorate the death of the grandson of the prophet Muhammad SAW and also to broadcast the Islamic religion, it is said to be shirk when worshiping more than one god is then called shirk. Whereas Muhammadiyah figures, the tradition of the Tabut ceremony was founded on the construct of cynicism, sicritism is the acculturation of culture and religion, so there are contents of shirk and heresy framed by culture in it.
    - c. Ark Ceremony Tradition Ritual Activities. According to Nahdlatul Ulama (NU) figures, the Ark ceremony tradition is an activity of praying the same thing we do in funerals, which pray for people who have died, such as pilgrimages. And pray according to Islamic law. Whereas Muhammadiyah figures, the tradition of the ark ceremony is an activity of asking at the end of the spirit who asks for his prayers at the grave, even though it is not permissible. we pray to our puyang or grandmother first, we don't ask but we pray that the spirits will be guaranteed by God for their goodness.

Based on the similarities and differences of the opinions of Nahdlatul Ulama and Muhammadiyah figures, it can be concluded that the tradition of the Ark ceremony contains many elements of shirk, then Al-Husein's death is not a role model for most of the Islamic community in Indonesia and Al-Husein is a Shia, therefore the ark ceremony in the city of Bengkulu does not need to be preserved.

## Conclusion

Based on the discussion that has been described in the previous chapter, the following conclusions can be drawn: 1. The process of carrying out the ark ceremony tradition in Bengkulu City, on the 1st of Muharram taking land is that humans come from soil. The 2nd of Muharram wash penja, penja are fingers of brass washed with water, leaves. The 3rd of Muharram imprisoned, the ark of the priest and the ark of the silahturahmi ward. The 4th of Muharram melds, collects funds accompanied by dol music.

On the 5th of Muharram, the wine is sold, the fingers are taken to the streets. The 6th of Muharram arak turban, head covering accessories. The 7th of Muharram is Gam day, a day of silence. On the 8th of Muharram, the ark ascended the pangkek, the ark building merged with the dol. On the 9th of Muharram arak gedang, the ark building gathered in Merdeka Square. The 10th of Muharram the taboo ark, the ark building was dumped in the karbala of Sheikh Burhannudin's grave. 2. The perspective of Nahdlatul Ulama (NU) and Muhammadiyah figures on the tradition of the Ark ceremony. According to Nahdlatul Ulama (NU) figures, the tradition of the ark ceremony is well preserved because according to him there is no element of shirk. Meanwhile, according to Muhammadiyah figures, the tradition of the Ark ceremony is not well preserved because the ritual contains many things of polytheism, bid'ah framed by culture. 3. Similarities between Nahdlatul Ulama (NU) and Muhammadiyah figures, both of whom respect and agree to preserve the culture of the country as long as they do not violate religious law. There are three points of difference according to Nahdlatul Ulama (NU) and Muhammadiyah figures, namely, the meaning of the Implementation of the Ark Ceremony Tradition, the Shirk Elements of the Ark Ceremony Tradition, and the Ritual Activities of the Ark Ceremony Tradition.

Based on the results of the conclusions above, the authors would like to provide the following suggestions: 1. The authors hope that the successors of tradition will maintain the Ark ceremony according to Islamic law. So that there is no misunderstanding among humans. 2. The author hopes that the community, the celebration of the Ark ceremony tradition will be very lively, if possible, don't waste too much money, it is better to provide benefits to the surrounding community who need it more. 3. It is felt that this writing or research is far from perfect, therefore it is hoped that further writing or research will be carried out so that it can lead to even better thoughts.

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