

**THE TABUT TRADITION IN THE BENGKULU COMMUNITY: A
COMPARATIVE STUDY OF KERUKUNAN KELUARGA TABUT (KKT)
AND KERUKUNAN TABUT BUDAYA (KETAB)**



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1445 H / 2025 M

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THESIS

**Presented to the University of Darussalam Gontor in Fulfilment of
Requirement for Completing the Undergraduate Program of Comparative
Study of Religions**

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Abstrak

Tradisi Tabut Di Masyarakat Bengkulu: Studi Komparatif Kerukunan Keluarga Tabut (KKT) Dan Kerukunan Tabut Budaya (KETAB)

An-nafsi Ma'rifatul Huda

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Tradisi Tabut di Bengkulu merupakan warisan budaya yang memiliki nilai sejarah, sosial, dan religius yang kuat. Tradisi ini berkembang dalam dua kelompok utama, yaitu Kerukunan Keluarga Tabut (KKT) dan Kerukunan Tabut Budaya (KETAB). Kedua kelompok ini memiliki perbedaan dalam praktik dan pemaknaan tradisi, sehingga menarik untuk dikaji dalam perspektif komparatif.

Penelitian ini bertujuan untuk menganalisis perbedaan dan persamaan antara KKT dan KETAB dalam pelaksanaan Tradisi Tabut di Bengkulu. Selain itu, penelitian ini juga mengkaji bagaimana kedua kelompok ini menjaga dan mewariskan tradisi di tengah dinamika sosial masyarakat modern.

Penelitian ini menggunakan metode kualitatif dengan pendekatan studi komparatif. Data dikumpulkan melalui wawancara mendalam dengan tokoh KKT dan KETAB, observasi langsung terhadap pelaksanaan Tradisi Tabut, serta studi literatur terkait. Analisis data dilakukan dengan teknik deskriptif-analitis untuk memahami perbedaan dan persamaan di antara kedua kelompok tersebut.

Hasil penelitian menunjukkan bahwa meskipun KKT lebih menekankan aspek keagamaan dan ritual dalam Tradisi Tabut, sementara KETAB lebih berorientasi pada aspek budaya dan pariwisata, keduanya tetap berperan dalam melestarikan tradisi. Selain itu, ditemukan bahwa perbedaan pemaknaan tidak menghambat keharmonisan sosial antara kedua kelompok dalam pelaksanaan acara Tabut setiap tahunnya.

Perbedaan orientasi antara KKT dan KETAB menunjukkan fleksibilitas Tradisi Tabut dalam beradaptasi dengan perubahan zaman. Kedua kelompok memainkan peran penting dalam menjaga kelestarian tradisi ini, baik dari segi keagamaan maupun budaya. Studi ini memberikan wawasan tentang bagaimana tradisi dapat tetap hidup dalam masyarakat yang terus berkembang.

Kata Kunci: *Tradisi Tabut, Keluarga Tabut, Kerukunan Keluarga Tabut (KKT), Kerukunan Tabut Budaya (KETAB), Bengkulu.*

Abstract

The Tabut Tradition in the Bengkulu Community: A Comparative Study of Kerukunan Keluarga Tabut (KKT) and Kerukunan Tabut Budaya (KETAB)

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The Tabut tradition in Bengkulu is a cultural heritage with strong historical, social, and religious values. This tradition develops in two main groups, namely Kerukunan Keluarga Tabut (KKT) and Kerukunan Tabut Budaya (KETAB). These two groups have differences in the practice and meaning of traditions, so studying from a comparative perspective is interesting.

This study aims to analyze the differences and similarities between KKT and KETAB in the implementation of the Tabut Tradition in Bengkulu. In addition, this study also examines how these two groups maintain and inherit traditions in the social dynamics of modern society.

This study uses a qualitative method with a comparative study approach. Data was collected through in-depth interviews with KKT and KETAB leaders, direct observation of the implementation of the Tabut Tradition, and related literature studies. Data analysis was carried out using descriptive-analytical techniques to understand the differences and similarities between the two groups.

The results of the study show that although KKT emphasizes more religious and ritual aspects in the Tabut Tradition, while KETAB is more oriented towards cultural and tourism aspects, both still play a role in preserving traditions. In addition, it was found that the difference in meaning did not hinder social harmony between the two groups in the implementation of the Ark event every year.

The difference in orientation between KKT and KETAB shows the flexibility of the Tabut Tradition in adapting to changing times. Both groups play an important role in preserving this tradition, both in terms of religion and culture. This study provides insight into how traditions can stay alive in an ever-evolving society.

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Keywords: *Tabut Tradition, Tabut Family, Kerukunan Keluarga Tabut (KKT), Kerukunan Tabut Budaya (KETAB), Bengkulu.*

To Honorable
Dean of Faculty Of Ushuluddin
University of Darussalam Gontor

Bismillahirrahmanirrahim,
Assalamualaikum Wr.Wb

It is my honor to present this thesis written by:

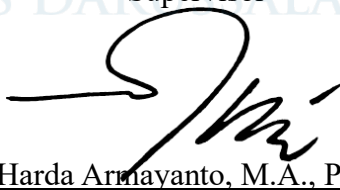
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I Declare that this thesis has been processed to fulfill the requirement for the degree of licentiate in the Department of Comparative Study of Religions in the Faculty of Ushuluddin, University of Darussalam Gontor. Therefore, I Request that the thesis could be examined soon.

Wassalamualaikum Wr.Wb.

Ponorogo, 23 Rajab 1446 H
23 January 2025 M

Supervisor



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academic year 1444-1445/2024-2025

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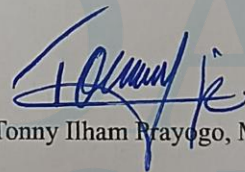
Decided to grant him a pass in the thesis examination. Hence, He is eligible to be awarded the degree of licentiate in the Department of Comparative Study of religions in the Faculty of Ushuluddin, University of Darussalam Gontor.

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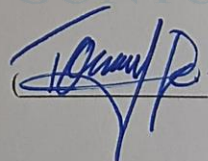


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Declaration

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I declare sincerely that this thesis originally belonged to my work and not to other researchers for different degrees. Furthermore, this thesis is not a work published before, except for some parts with their original references.

Otherwise, if it is found that this thesis is plagiarism, I am ready to be ceased academically.

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Writer,



An-nafsi Ma'rifatul Huda

Motto

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that which we found our forefathers upon.' Even though their forefathers understood nothing, nor were they guided?" (Qur'an 2:170)

"Take what is given freely, enjoin what is good, and turn away from the ignorant."
(Qur'an 7:199)

The Prophet Muhammad (peace be upon him) said: *"Wisdom is the lost property of the believer. Wherever he finds it, he is more deserving of it."* (Tirmidhi 2687)

"They said, 'O Hud, you have not brought us clear proof, and we will not leave our gods upon your word, nor will we believe in you. We only say that some of our gods have possessed you with evil.'" (Qur'an 11:53-54)

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid false gods.'" (Qur'an 16:36)

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Dedication

I dedicated this thesis to:

My amazing parents, my father, mother, and sister. Thanks to their love and support, I could survive and fight, as well as the self who has fought in his way to survive and fight in completing this mission.

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All praises to Allah, the most Merciful and Beneficent, who has given us countless lives, enjoyment, opportunities, experience, and happiness. And to Prophet Muhammad PBUH, as leader of the faithful, whose exemplary example motivates us to always strive hard in God's way and provide aid in the apocalypse day.

The researcher is fully aware that this arrangement will not be successful without the contribution, motivation, helping aid, encouragement, direction and guidance from the various parties. Therefore, with all modesty, the researcher has expressed thanks and high appreciation for the following:

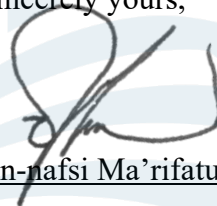
1. The Head Masters of Modern Islamic Boarding School Darussalam Gontor, K.H Hasan Abdullah Sahal, Drs. K.H. M. Akrim Mariyat, Dipl.A.Ed., Prof. Dr. K.H. Amal Fathullah Zarkasyi, M.A. allowed the researcher to study at the University of Darussalam Gontor.
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9. To friends who have taken the time to help the research process so that I can complete this thesis.

May Allah reciprocate a proportionate reward and bless them, and may this thesis be valuable and useful for the readers, especially for the writer/researcher in this University.

Ponorogo, 23 Rajab 1446 H
23 January 2025 M

Sincerely yours,



An-nafsi Ma'rifatul Huda

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