

Chapter I

Introduction

A. Background

Tabut, or Tabot in the dialect of the people of Bengkulu, is a tradition in Bengkulu, and this tradition is always carried out by the people of Bengkulu every year; this tradition is carried out to welcome the Islamic New Year the people of Bengkulu city every year on 1 to 10 Muharram and aims to commemorate the death of the grandson of the Prophet Muhammad PBUH in the field of Karbala on 10 Muharram 61 Hijri, i.e., Hussain ibn Ali.¹ The word "Tabut" itself comes from the Arabic language, which means "wooden box" or "chest." The Tabut is interpreted as a coffin representing Imam Hussein's grave in the ceremony. This tradition comes from the practice of condolences among the Shi'a who perform dramas over the occurrence of historical tragedies and religious events, calamities, and martyrdom of the imams among the Shi'a, and involves the use of the Tabut, which is something in the form of a tomb pit.²

The Tabut tradition was initially carried out by many communities on the coast of Sumatra, such as Aceh, Padang, Painan, Pariaman, Singkil, Pidie, and Mauleboh.

¹ Siddiq Muharral and T Lembong Misbah, "Literatur Review: Pengkhianatan Ubaidillah Dalam Kasus Pembunuhan Husein Di Karbala," *Ceudah Journal: Education and Social Science* 1, no. 2 (2022): 45–46.

² *Modul Lokalitas dan pengetahuan tradisional*, Cetakan I (Jakarta Selatan, Jakarta: PSIK INDONESIA Friedrich-Ebert-Stiftung, [Indonesia Office], 2021), 27–28.

However, as time passed, the Tabut tradition decreased until what remained was only carried out in Padang under the name Tabuik and in Bengkulu under the name Tabut, which still carries out this Tabut tradition.³

The Tabut tradition has its place for the people of Bengkulu because the Tabut has long been an icon or identity of Bengkulu, just like Grebeg Suro, which is widely practiced on the island of Java. However, many of the people of Bengkulu do not understand the meaning of the Tabut tradition itself and only consider the Tabut as an annual formal event from the city of Bengkulu without looking at the history and meanings of the Tabut rituals and processions. This is also what caused the Tabut, which was initially wrapped in religion, to change to be wrapped in culture by being held every year. Thus, it is a unique attraction for local and foreign tourists. This Tabut festival is a festival that the Bengkulu regional government strongly supports. It is also recorded as a 110 Karisma Nusantara 2023 flagship event.⁴

A tradition is inseparable from the community that conducts and preserves it, like the Tabut tradition in Bengkulu. A community called *Keluarga Tabut* dramatically contributed to the entry of the Tabut tradition in Bengkulu and provides color to the traditions in Bengkulu today.

Keluarga Tabut is a descendant of Sheikh Burhanuddin, better known as Imam Senggolo by the Bengkulu Community, who came at the same time as the construction of Fort Marlborough by the British government in Bengkulu. The Tabut

³ Annisa Ranah Zhafira, "Tradisi Tabut Pada Masyarakat Kota Bengkulu: Kajian Perspektif Etika Joseph Fletcher" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2021), 1.

⁴ Baparekraf RI, "110 Karisma Event Nusantara 2023."

tradition is recognized as a religious tradition initially brought and carried out by Shi'a believers from Madras and Bengali in southern India. They came to Bengkulu to work for the construction of Fort Marlborough in 1718-1719, during the British rule at that time. Meanwhile, the people who played a role in spreading the Tabut tradition to this day are Maulana Ichsad, Imam Sobari, Imam Suandari, and Imam Syahbudin. However, other sources say that the first person to introduce the Tabut in Bengkulu was Sheikh Burhanuddin or Imam Senggolo.⁵

Before the formation of *Keluarga Tabut*, *Keluarga Tabut* was still scattered and separate. It was widely known as *Keluarga Pewaris Tabut*, which consisted of small families. They have the same role as *Keluarga Tabut* today: to carry out and preserve the Tabut ceremony; this is also nothing but the will of the ancestors. Each *Keluarga Pewaris Tabut* is led by the head of the family and the eldest son, and each *Keluarga Pewaris Tabut* usually has a "Penja" device because the condition of carrying out the Tabut tradition itself is to use "penja" (*An object that resembles the palm of a hand, complete with its fingers, usually made of brass*)⁶ as a symbol. The formation of *Keluarga Tabut* was encouraged by the Bengkulu provincial government, which saw that the Tabut procession needed to be displayed as an art and cultural heritage of the Bengkulu Community, so *Keluarga Tabut* was formed as the official party responsible for the implementation of the Tabut on every 1 to 10 Muharram. In implementing the Tabut ceremony, *Keluarga Tabut* received full

⁵ Lukman Hadi Subroto and Widya Lestari Ningsih, "Tradisi Tabut Di Bengkulu," January 19, 2024, <https://www.kompas.com/stori/read/2022/02/16/110000079/tradisi-Tabut-di-bengkulu>.

⁶ Sarjoko, *Festival Tabot Dari Provinsi Bengkulu*, cetakan 1 (Bogor: IPB Press, 2017), 20.

support from the Bengkulu government, including regulations and funding, because this attracts people outside Bengkulu to come to Bengkulu.⁷

In its journey, *Keluarga Tabut* was reunited and divided into *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB). Differences of views and opinions on the tradition and history of the Tabut in Bengkulu cause *Keluarga Tabut* to be divided again. Despite the differences between *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB) in their development, both significantly contribute to preserving the Tabut tradition in Bengkulu. *Kerukunan Keluarga Tabut* (KKT), for example, has a role in maintaining ritual values and carrying out the Tabut ceremony procession, as well as *Kerukunan Tabut Budaya* (KETAB), which plays a role in maintaining cultural values and making *ikan-ikan* and *telong-telong* every year for generations. Both have different focuses and views on the History and traditions of the Tabut, but they share the same goal of preserving this Tabut tradition.⁸

From the above explanation, it can be understood that the emergence of the Tabut tradition in Bengkulu cannot be separated from the role of *Keluarga Tabut*, which has a significant role in the entry of the Tabut tradition. *Keluarga Tabut* is also responsible for maintaining, running, and preserving the Tabut tradition in Bengkulu. However, in *Keluarga Tabut* itself, there are differences of views and

⁷ Rizqi Handayani, "Dinamika Kultural Tabut Bengkulu," *Al-Turās* 19, no. 2 (2013): 245.

⁸ Idramsyah Taher Ketua KETAB (Keluarga Tabut Budaya), Data collection interview, Mei 2024, https://drive.google.com/file/d/1X6B6LYR403LuwDOzA0dOoG6XGWrTu0VX/view?usp=drive_link.

opinions on the History and rituals of the Tabut, which cause *Keluarga Tabut* to be divided into two parts, namely, *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB).

On that basis, this research is essential to examine the Tabut tradition in Bengkulu from the perspectives of *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB) because no researcher has conducted such research before.

B. Problem Statements

Based on the above background, this research will answer some of the following questions:

1. What is the Tabut tradition in Bengkulu?
2. What is the history of the emergence of the Tabut tradition in Bengkulu?
3. How do KKT and KETAB interpret the Tabut tradition?

C. Research Objectives

Based on the formulation of the problem above, the purpose of this study is:

1. To explain the Tabut tradition in Bengkulu.
2. To analyze and explain the history of the Tabut tradition in Bengkulu.
3. To analyze and compare the views of KKT and KETAB on the Tabut tradition in Bengkulu.

D. Significance of the study

Several benefits can be taken based on the discussion that will be discussed in this study. The researcher hopes that the completion of this research will provide benefits, both in terms of academic and practical aspects, namely:

1. Theoretically, the results of this study can contribute to future studies, especially those related to the phenomenological approach to the Tabut tradition and comparative studies between KKT and KETAB.
2. Practically, this research's results can increase the community's insight into the Tabut tradition in Bengkulu.

E. Literature Review

This literature review assesses research objects carried out by previous research. The author uses the literature review as evidence to ensure that the research's topic and focus are different and have not been studied by prior research.

First, in thesis research by Haniifah Irbah Butsainah entitled "*Tinjauan Hukum Islam dan Budaya Tabut di Kota Bengkulu*," in the study the author conclusion that the existence of this Tabut tradition and culture aims to commemorate the death of the prophet's grandson, Al-Husain ibn Ali, who was killed in the wilderness until his head and body parts were separated when fighting in Karbala and from the review of Islamic law on the implementation of the Tabut tradition which began from The nine rituals from the ritual of digging up the land to the last ritual is the removal of the Tabut, in which there are sacred rituals and contain many meanings. So, while implementing Tabut's tradition and culture and its nine rituals, it returns to its philosophy, which reminds us that death or other philosophies are good. However, if the ritual has violated Islamic law, it is not good to pass on or pass on to future generations.⁹ However, in this study, the researcher

⁹ Haniifah Irbah Butsainah, "Tinjauan Hukum Islam Terhadap Tradisi Dan Budaya Tabut Di Kota Bengkulu" (Skripsi, Yogyakarta, Universitas Islam Indonesia, 2022), 69.

does not write much about the role of *Keluarga Tabut*. It only provides general information.

Second, in thesis research by Anisa Ranah Zhafira entitled "*Tradisi Tabut Pada Masyarakat Kota Bengkulu: Kajian Perspektif Etika Joseph Fletcher*," in the study, the author concluded that the Tabut tradition celebration in Bengkulu is a celebration carried out by *Keluarga Tabut* to remember and pay tribute to the death of Husain ibn Ali ibn Abi Talib in the Karbala field. This tradition was initially carried out by the Sipai people, who are now part of the Bengkulu Malay community, so the Tabut tradition, which was once a total ritual, has now undergone adjustment with the people of Bengkulu until there is a celebration. Sheikh Burhanuddin introduced the Tabut tradition has several series of activities in which it promotes good moral values. This tradition is a cultural Shi'a practice that has become a cultural heritage for the people of Bengkulu. This tradition has a meaningful meaning for the people of Bengkulu. This is due to the many positive impacts resulting from the implementation of the Tabut tradition. These benefits include being able to help regional income in Bengkulu City, opening up business opportunities for traders, and allowing the descendants of *Keluarga Tabut* to carry out the Tabut ritual.¹⁰ However, in this study, the researcher does not say that two communities participated in carrying out the Tabut tradition in Bengkulu.

Third, in the thesis research by M. Arif Abdillah entitled "*Tabut Dalam Al-Qur'an Dan Ritual Tradisi Syi'ah (Studi Komparatif)*" in the study, the author can

¹⁰ Annisa Ranah Zhafira, "*Tradisi Tabut Pada Masyarakat Kota Bengkulu: Kajian Perspektif Etika Joseph Fletcher*," 67.

give a conclusion about the Shi'a Traditional Ritual carried out by the community using a chest. In implementing the big day that has been descending, each region has its characteristics. Still, both commemorate the day of the death of Hussein ibn Ali, the grandson of the Prophet and use a coffin. The Tabut and the Shi'a Traditional Ritual have something in common. Namely, the terms they use, such as Tabut, Have differences. First, in terms of the name of the Tabut, and second, in terms of characteristics. Third, in terms of Tabut and Trust. Fourth, in terms of the stages of the Tabut Tradition event.¹¹ However, in this study, the researcher only explains how the Tabut tradition began and focuses on the early stories of the Tabut History.

Fourth, in the thesis research by Ahmad Heriyanto entitled "*Upacara Tabut di Bengkulu*," the author concluded that the Tabut ceremony's existence in Bengkulu is closely related to the Ahlul Temple in the Arabian Peninsula. To spread Islam and the Tabut Ceremony in Bengkulu has several functions for the Tabut and the people of Bengkulu, including togetherness and social grouping, as a social operator, as a social media, and functioning as a social norm. Then, besides having a positive function, the Tabut ceremony in Bengkulu also positively influences *Keluarga Tabut* and the people of Bengkulu; the influence enters various aspects of community life, such as social, cultural or customary, economic, and spiritual aspects of religion.¹² However, in this study, the researcher focuses on the beginning of the history of the

¹¹ M.Arif Abdillah, "Tabut Dalam Al-Qur'an Dan Ritual Tradisi Syi'ah (Studi Komparatif)" (Skripsi, Riau, UIN SUSKA RIAU, 2021), 61.

¹² Heriyanto, Ahmad, "Upacara Tabut Di Bengkulu" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2006), 81–82.

Tabut in Bengkulu but does not explain how the meaning differs in *Keluarga Tabut*, only from the perspective of *Kerukunan Keluarga Tabut* (KKT).

Fifth, thesis research by Siti Nuraini entitled "*Upacara Ritual Tradisional Tabut Masyarakat Bengkulu*" in the study the author conclusion that the emergence of the traditional ritual ceremony of the Tabut is a ceremony that originated from the mourning ceremony of the Shi'a over the death of Husain ibn Ali ibn Abi Talib, the grandson of the Prophet Muhammad PBUH from his daughter Fatimah Az-Zahrah ibn Muhammad in the Karbala War in Iraq. This culture was brought to Bengkulu by the workers who built the Malborought Fort from the Madras country of Bengal in southern India. The overall cultural significance of the traditional ritual ceremony of the Tabut is to commemorate the efforts made by the Shi'a leaders and their people in collecting parts of the body of Husain ibn Ali ibn Abi Talib, who then paraded it after it was collected and buried it in the Karbala Field.¹³ However, in this study, the researcher only focuses on the early history of the emergence of the Tabut tradition in Bengkulu and only provides general information without mentioning the role of *Keluarga Tabut*.

Sixth, in the thesis research by Widanita entitled "*Nilai-Nilai Kearifan Lokal Budaya Tabut Pada Masyarakat Bengkulu*," in the study the author gave the conclusion that the essence of the Tabut should always be preserved because it is a form of local wisdom that has religious values, social values and moral values that should be maintained and efforts to protect the Tabut culture, the Tabut ritual is

¹³ Siti Nuraini, "Upacara Ritual Tradisional Tabut Masyarakat Bengkulu" (Skripsi, Palembang, Universitas Muhammadiyah Palembang, 2007), 73–74.

inherited from generation to generation so that it acculturates as the local culture of the people of Bengkulu. One of the objectives of the Bengkulu City Regional Government in forming the Tabut festival policy is as a form of the Government's efforts to preserve the culture of Bengkulu City. The Tabut ritual ceremony was originally an obligation of *Kerukunan Keluarga Tabut* (KKT) to fulfill the will of their ancestors who had inherited the culture from their descendants.¹⁴ However, in this study, the researcher only focuses on *Kerukunan Keluarga Tabut* (KKT) viewpoint as the object.

Seventh, in thesis research by Anggy Meilani entitled "*Upacara Tabut Oleh Masyarakat Bengkulu*," in the study the author gave a conclusion that in Bengkulu, there is a tradition that is carried out every year and is still carried out today, namely the Tabut ceremony. The Tabut ceremony is carried out every month of Muharram based on the Tabutan of the Islamic calendar for 10 days from the 1st to the 10th of Muharram. The purpose of the Tabut ceremony was to commemorate Husain's death in the Padang Karbala. In its implementation, the Tabut ceremony has 10 rituals that must be carried out, including *Mengambik Tanah*, *Cuci Penja*, *Menjara*, *Meradai*, *Arak Jari-Jari*, *Arak Seroban*, *Gam*, *Tabut Naik Pangkek*, *Tabut Besanding*, *Arak Gedang* and *Tabut Tebuang*, where these rituals have their meaning.¹⁵ However, in this study, the researcher only describes the Tabut ceremony procession in Bengkulu without writing much about the role of *Keluarga Tabut* itself.

¹⁴ Widanita, "Nilai-Nilai Kearifan Lokal Budaya Tabut Pada Masyarakat Bengkulu" (Thesis, Bandar Lampung, Universitas Lampung, 2021), 160.

¹⁵ Anggy Meilani, "Upacara Tabut Oleh Masyarakat Bengkulu" (Skripsi, Lampung, Universitas Lampung, 2012).

Eighth, thesis research by Anisah Albayani entitled "*Tradisi Upacara Tabut Menurut Prespektif Tokoh Nahdlatul Ulama (NU) Dan Tokoh Muhammadiyah di Kota Bengkulu*" in the study, the author concludes that the Perspective of Nahdlatul Ulama (NU) Figures and Muhammadiyah Figures on the Tabut Ceremony Tradition. According to the Nahdlatul Ulama (NU) figure, the tradition of the Tabut ceremony is well preserved because, according to him, there is no element of shariah. Meanwhile, according to Muhammadiyah figures, the tradition of the Tabut ceremony is not good to be preserved because the ritual contains many things of shariah *bid'ah* that are framed by culture and have the Similarities of Nahdlatul Ulama (NU) and Muhammadiyah Figures. They both respect and agree to preserve the country's culture as long as it does not violate religious law. The difference, according to Nahdlatul Ulama (NU) and Muhammadiyah Figures, is three points, 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.¹⁶ However, in this study, the researcher focuses on the difference in views on the Tabut between Nahdlatul Ulama (NU) figures and Muhammadiyah figures but does not explain much from the perspective of *Kerukunan Keluarga Tabut (KKT)* and *Kerukunan Tabut Budaya (KETAB)*.

The literature review of previous research on the Tabut tradition in Bengkulu highlights various perspectives on its historical, religious, social, and cultural

¹⁶ Anisah Albayani, "Tradisi Upacara Tabut Menurut Prespektif Tokoh Nahdlatul Ulama (NU) Dan Tokoh Muhammadiyah Di Kota Bengkulu" (Skripsi, Palembang, UIN Raden Fatah Palembang, 2023), 62–63.

significance. Several studies, such as those by Butsainah, Zhafira, and Nuraini, emphasize the Shi'a origins of the tradition, linking it to the commemoration of Husain ibn Ali's martyrdom in Karbala. These studies argue that the rituals contain sacred elements and moral teachings, yet they also recognize concerns regarding their alignment with Islamic law. Other scholars, such as Abdillah and Heriyanto, focus on the adaptation of the Tabut tradition within Bengkulu's society, illustrating how the ritual has evolved over time, integrating local cultural values while maintaining its historical essence. Despite these insights, many of these studies primarily examine the history and religious aspects of the Tabut tradition without extensively discussing the roles of specific groups, such as Kerukunan Keluarga Tabut (KKT) and Kerukunan Tabut Budaya (KETAB), in preserving and adapting the practice.

Furthermore, studies like those by Meilani, Widanita, and Albayani explore the social, economic, and religious debates surrounding the Tabut ceremony. Widanita highlights the Tabut tradition as a form of local wisdom with religious, social, and economic significance, demonstrating how the government's policies support its preservation as part of Bengkulu's cultural identity. Meanwhile, Albayani presents differing perspectives from Nahdlatul Ulama (NU) and Muhammadiyah figures, reflecting broader religious debates on the legitimacy of the tradition within Islamic teachings. However, most studies overlook the comparative analysis of KKT and KETAB, leaving a gap in understanding how these two groups shape and interpret the tradition differently. This review underscores the need for further research that examines the roles of KKT and KETAB in maintaining the tradition,

their interactions, and how their differing perspectives influence the contemporary practice of the Tabut ceremony in Bengkulu.

F. Theoretical Framework

In writing this study, the researcher uses a theoretical framework as a basis or reference to study the history and tradition of the Tabut in Bengkulu employing a **phenomenological approach**. Phenomenology is the study that examines essences such as perception and consciousness and prioritizes natural attitudes to understand better that humans and the world cannot be understood except by looking at the rejection points of their activities. In another sense, phenomenology is seeking answers about the meaning of a phenomenon. Phenomenological research is divided into two main areas: textual description, which is about what the subject experiences about a phenomenon, and structural description, which is explaining about how the subject experiences and interprets his experience.¹⁷

The researcher chose the phenomenological approach because, with the phenomenological approach, the researcher can understand the object without any intervention in theory and information about previous studies so that the results of this study will not be biased. Researchers will directly dive into the field to collect data, analyze, and construct theories from the field. With phenomenology, researchers want to fundamentally explore the meaning of people's experiences, including the experiences and events experienced.

Employing a phenomenological approach, the researcher will conduct an in-depth assessment of the meaning of direct experience and individual awareness of a phenomenon to formulate the focus of the problem in the research. The researcher

¹⁷ Asrori Abd Hadi, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi*, Cetakan 1 (Banyumas, Jawa Tengah: Pena Persada, 2021), 22–23.

will screen participants or objects to collect accurate data to be studied and validate the findings in the field.

G. Research Methodology

A study uses a method to make the research clear and direct. This research discusses the problem of tradition, history, meaning, and theology, which will be viewed through religious history. This research refers to the scientific standards of academic writing using the following research methods:

a. Type of Research

This research will use qualitative research, which is scientific research that aims to understand a phenomenon within the scope of social context naturally by prioritizing the process of intense communication interaction between the researcher and the phenomenon to be studied. It focuses on the phenomena experienced by the research subject, such as behavior, perception, motivation, action, and others.

Qualitative research is also based on the postpositivism philosophy, which examines the condition of scientific objects instead of research, where researchers are the key instruments by purposively sampling data sources and snowball.¹⁸

b. Data Collection Techniques

¹⁸ Asrori Hadi, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi*, 22–23.

This data collection technique is a field study. Field studies involve observation, interviews, and documentation.

In this study, the researcher used interviews from various sources related to the Tabut Tradition, books, and official documents that refer to accurate data. Researchers collect data from interviews, books, journals, research results, theses, official documents, and several sources on the Internet.

That way, the researcher divides the data source into two parts, primary and secondary.

1. Primary Data Sources

This primary data source is through observation, interviews and direct documentation with experts and descendants of the Tabut tradition as well as community leaders. Apart from that, the author conducted direct studies and also used books that discussed the focus of the discussion as the main source, among others:

- 1) Bengkulu City as a Source of Observation, This research was carried out in Bengkulu City, the center for the implementation of the Tabut tradition which has become part of the cultural identity of the local community. Observations were carried out in various strategic locations, including the Tabut procession area, community settlements that are members of the Tabut community, and places that are the center of activities of Kerukunan Keluarga Tabut (KKT) and

Kerukunan Tabut Budaya (KETAB). Through these observations, researchers directly observe the implementation of cultural rituals and processions, as well as interact with the community to understand their perception of the Ark as a growing tradition.

- 2) Kerukunan Keluarga Tabut (KKT), To understand the perspectives and practices applied by Kerukunan Keluarga Tabut (KKT), this study involves interviews with KKT members, especially traditional stakeholders and senior figures who play a role in the implementation of the Tabut.

Data were collected on the history of KKT, the sacred values they maintained, and how they viewed the role of rituals in maintaining the authenticity of the Tabut tradition. In addition, direct observation was made during the Tabut procession organized by the KKT to understand how they manage traditions and maintain ritual elements that are considered sacred.

- 3) Kerukunan Tabut Budaya (KETAB), Data collection was also carried out by researching Kerukunan Tabut Budaya (KETAB), an organization that emphasizes the cultural aspects of the Tabut tradition. Interviews with KETAB members focused on

how they interpret the Tabut as a cultural expression of the people of Bengkulu, as well as how their approach is to preserve and develop this tradition as part of an inclusive cultural heritage. In addition, observations of activities organized by KETAB, such as cultural festivals and art performances related to the Tabut, also provide an understanding of how they adapt traditions in a modern context without emphasizing the sacred aspect of rituals.

- 4) *"Upacara Tradisional Daerah Bengkulu, Upacara Tabot di KotaMadya Bengkulu"* written by the research team of the Inventory and Development Project of Cultural Values of the Bengkulu Region. This book provides information about the history, recording, and documentation of the Ark tradition's implementation in Bengkulu from 1986 to 1992.

2. Secondary Data Sources

Secondary data sources are data from various kinds of literature such as books, journals, and theses that provide information about the Tabut tradition in Bengkulu, including:

- 1) "*Tabot Jejak Cinta Keluarga Nabi di Bengkulu*" written by DR. Harpandi Dahri. This book explains the history of the ark tradition, starting with the death of Husain ibn Ali in Padang Karbala and continuing until the entry of this tradition into Bengkulu. The Tabut tradition also has its meaning for the people of Bengkulu, especially for the Tabut family, and it is also a unifying medium for them.
- 2) Various research results on the "*Tabut tradition in Bengkulu*" in the form of final projects, theses, and journal articles.

c. Data Presentation Techniques

The researcher uses descriptive methods and comparative analysis to facilitate and understand this research deeply. This method helps researchers explain and analyze the Tabut Tradition in the Bengkulu Community.

1. Descriptive Method

The descriptive method is used to manage the data obtained in this study. It will be presented descriptively to provide an overview of the Tabut tradition in Bengkulu and an introduction to *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB). This data will include the background,

history, ceremonies, and meanings of the Tabut tradition in Bengkulu. The data obtained will be studied using a phenomenological approach and a historical approach to identify research focuses such as the early history of the appearance of Tabut, the figures who fought in the Tabut tradition, the groups that played a role, and the meanings in the Tabut tradition..

2. Analysis Method

The analysis method in the thesis is a method or technique used to process, interpret, and present the data that has been collected to answer the formulation of the research problem. In qualitative research, the general analysis methods used include thematic analysis, discourse analysis, comparative analysis, and descriptive analysis. This method aims to compare two organizations, namely *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB), in understanding, implementing, and preserving the Tabut tradition in Bengkulu. The data approach uses a thematic analysis approach, where summarizations are based on main themes such as historical background, ritual elements, symbolic meanings, and the role of each organization in maintaining traditions. Discourse analysis is also applied to examine the perspectives of community leaders, religious leaders, and the government on the existence and transformation of the Tabut tradition. Data

obtained through in-depth interviews, observations, and document reviews were systematically analyzed to identify similarities and differences in the practices and meanings of these traditions by the two organizations

3. Comparative Methods

A comparative method will be used to compare the data obtained from *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB) to see significant differences regarding the history, views, and meaning of the Tabut tradition of the two. This comparison is expected to provide a more expansive knowledge about the Tabut tradition in Bengkulu, especially *Kerukunan Keluarga Tabut* (KKT) and *Kerukunan Tabut Budaya* (KETAB).