

TABUT CULTURE IN HISTORY IN ISLAMIC BENGKULU

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Abstrak

Keywords: *The process of entering Islam into Indonesia is inseparable from Ark culture, Islam shipping and trade and the Islamization process in Bengkulu is classified into four theories, the first being the theory of Aceh, secondly the theory of Aceh, secondly Minangkabau theory, third Palembang theory, and fourth Banten theory. Each theory has their respective arguments that essentially that the Islamization of Islam in Bengkulu goes through the North, East and South directions. The Islamization was carried out by the scholars who broadcasted the Islamic Religion in different ways both preaching, art and education. The entry and development of Islamic indictment in the archipelago is inseparable from the interaction between traders from Gujarat and Middle East with the concepts of trade, education, and the arts they carry. Islamic Da'wah entered in Bengkulu around the 1500s and at that time Bengkulu was still in the scope of a small kingdom-kajan so Da'wah Islam in Bengkulu began to develop in the 1600-1700. The process of Islamic Da'wah in Bengkulu entered through a number of channels, including through West Sumatra, South Sumatra, and interaction between the kingdoms in Bengkulu with the Banten Banten kingdom on the island of Java. The unification of religion and culture in which there is the influence of the culture of the Ark in Bengkulu seen until now the cultural tradition of the Ark still persists with the culture of the Ark Imam Sanggolo introduced the culture of the Ark to the people of Bengkulu to commemorate the persistence of Hasan Husen grandson of the Prophet Muhammad SAW in Karbala. The method used in this study is quantitative with descriptive type, data collection techniques obtained from literature, interviews and observations.*

Introduction

The large number of literatures that explain the entry of Islam into the archipelago is brought by travelers who trade from Gujarat. According to Marwati and Poespo Nigroho, Islam entered the archipelago brought by travelers and Muslim traders who traded and Sharia Islam. Coastal areas that entered the archipelago through Muslim travelers and traders who were visited by Muslim traders from the beginning they established the village. Meanwhile, according to historian TW Arnold in his work entitled *The Preaching of Islam* confirms the finding that Islam has been brought by Islamic missionaries from the Arabian Jazariah to the

archipelago since the beginning of the 7th century AD. The interaction of missionaries whose profession as a trader is better known with Muslim merchants they entered the archipelago through trade routes by carrying out interactions with the indigenous population of Indonesia by bringing Islam and spread by way of propaganda. As Marwati and Poespo Nugroho found out, they did it in a gradual way, the stage *first was* through trade routes conducted by merchants or traders of Arab, Persian, Indian Muslims in the 7th century. The channel of Islamization *second* by means of marriage marries indigenous women. But there is also a way through the teachings of Sufism, education and Islamic boarding schools and with the way of art. Four theories support, first the Aceh theory, the second Minangkabau theory, the third Palembang theory, and the fourth Banten theory. The culture carried by Imam Sanggolo is the culture of the Ark to remember the death of the Prophet Muhammad's grandchildren in Padang Karbala, to pool it the building of the Ark in which there are prayers and salawat of the Prophet and 9 rhythms including the procession of taking the land which reminds humans of coming from the ground and going back to the ground. This tradition still survives in Bengkulu Province.

Research Methods

The form of this research is descriptive qualitative research. This type of research is basic research (Basic Research). This research was conducted at one location, namely Bengkulu province. To explore information about a case about the Influence of the Culture of the Ark in Islamic History in Bengkulu. Data sources were obtained from literature through book sources, newspapers, as well as internet media and field research through interviews with the parties involved in Bengkulu Province. Data collection techniques using interview techniques, field studies, and library research. The validity of the money data used is data triangulation. The researcher uses several data sources to collect the same data so that they control each other from interview, observation and documentation data with different sources. The data analysis technique used in this study is qualitative data where there are three components of analysis, namely data reduction, data display and drawing conclusions or verification.

Results and Discussion

1. The entry of Islam in Bengkulu

The entry of Islam into Bengkulu is inseparable from the development of Islam in Indonesia since the 13th century that was pioneered from the 8th century. Islam that is present

in Bengkulu is inseparable from the sultanates who are on the islands of Sumatra and Java. The entry and development of Islamic Da'wah in Bengkulu according to the opinion of the writer is a bit late compared to the entry of Islamic Da'wah in other regions of the archipelago that have been touched by the teachings of Islam in the 7th century. This is due to the geographical location of Bengkulu, which is on the edge of the Indian Ocean rather than in the Strait of the island, with such conditions making the voyage difficult to sail to Bengkulu. The first Islam present on the islands of Sumatra clearly had an influence on the journey of Islam in Bengkulu. The touch of Islam in Bengkulu when Bengkulu with the system of government of small kingdoms located in the highlands and in the coastal region of Bengkulu province.

In Sumatra, various Islamic kingdoms have emerged, such as the Perlak kingdom, Samudra Pasai Sultanate, Aceh Darusalam Sultanate, Minangkabau Sultanate, Palembang Darusalam Sultanate, Siak Indrapura Sultanate, Pagaruyung Sultanate. In addition there is also the sultanate of Banten which gave influence in Bengkulu. In Bengkulu itself there are several kingdoms such as the Kerut River Serut, the Kingdom of Subai Lemau kingdom, Itam River Kingdom, Selebar Kingdom, Muko-muko Kingdom, Kerjan Rejang Patulang / Depati Pole Empat, and Kerajaan Kaur. Islamic symbols in Bengkulu based on evidence found around the XIV century suspected that Islam had entered before. Information and data describing the propagators of Islamic scholars are few and not traceable to their existence so that it makes a lack of reference in revealing its existence.

Based on some available data, including according to Azra, the spread of Islam originating from the Middle East and surrounding areas to the archipelago, first stop in Malacca Islam spread to the island of Sumatra through Sriwijaya then spread to other areas in Sumatra. From Malacca Islam was also brought to Aceh (Samudra Pasai) and spread to the surrounding area on the island of Sumatra. Whereas West Sumatra accepted Islam through Palembang and Aceh. If you see the path of the spread of Islam in the archipelago there is a possibility that Islam entered Bengkulu through Minangkabau (1500) or through Palembang, and during those times Bengkulu was still in the royal government system. One of the oldest kingdoms in Bengkulu is the Kingdom of the Serut River with its first King dalah Ratu Agung (1550-1570) who came from the mountain of Humpback. From the script written on Gelumpai, information was obtained that in 1417 AD a preacher from Aceh, Malim Mukidim, came to the B Bent mountain in the Seri Awut river, the Lematang Ulu area. Malim Mukidim succeeded in Islamizing the king of the Great Queen, the ruler of Mount Hunchback at that time. And according to other sources, Islam entered Bengkulu around the 16th century.

Touch Palembang with Islam as the entrance of Islam to Bengkulu. As stated Badrul Munir Hamidi the entry of Islam into Bengkulu through five doors, namely: the door *first* through the Kingdom of the Serut River which was brought by the Acehnese cleric Tengku Malim mukidim, the door *second* through the marriage of sultan Muzafar Syah to the daughter of Serindang Bulan, this was the beginning of the entry of Islam to the Rejang land at Rejang in the mid XVII century. The door *third* through the arrival of Bagido Mhaeajo Sakti from Pagaruyung to the Sunagi Lemau kingdom in the XVII century, the door *fourth* through preaching conducted by preachers from Banten, as a form of cooperation between the kingdom of Banten and the Selebar kingdom, the *fifth* entrance of Islam into Bengkulu through the Muko-gate. muko after becoming the kingdom of Muko-muko. The kingdom of Pagaruyung in West Sumatra had extensive powers from Sikilnag to Miko-muko. Durian Ditakuak Rajo is the last area in Bungo, Jambi, Sialang Balantak Basi is an area in Rantau Barangin, Kampar regency, Riau today.

In addition to the pathways or preaching entrances to Bengkulu stated above, one of the entry of Islam into Bengkulu is the existence of the kingdom of Lemau River with Singaran or Suanda originating from Palembang. In 1527 AD came a person who came from Lembak Beliti, Palembang Taba Pingin Pucuk Hamlet which planted Singaran or Suanda to His Majesty Raja Sungai Lemau in order to request political asylum. His Majesty Sebayam is his eldest son, Baginda Sana, whose title is His Majesty the Younger. During the reign of His Majesty the Great King came a man from the village of Taba Pingin named Abdul Syukur who was still a relative of Singaran (Suanda or Aswanda) who were Muslim (Abdul Syukur) during the reign of His Majesty the Great Baginda from the Sungai Lemau kingdom, meaning contact had occurred. the relationship between the Lemau River community, especially in the Itam River region to Lembak Eight with Islam around 1650. In 1668 AD (1079 H) the Lemau River Kingdom and the Sillebar kingdom in Bengkulu entered into a cooperative relationship with the Sultan of Banten (Sultan Agung Tirtaysa) . The emissary of the Sungai Lemau kingdom represented by Depati Bnagsa Raja, while the emissary from the kingdom of Sillebar represented by Depati Bangsa Radin from the Sillebar kingdom by the Sultan of Banten was given the title of prince Nata Diraja, according to the history of the prince Nata Diraja married to the daughter of Kemayun the daughter of the Sultan of Banten (Sultan Agung Tirtayasa). Panegran Nata Dirja returned to the kingdom of Sillembar in Bengkulu accompanied by twelve Banten Sultanate soldiers. Thus Islamic da'wah also entered Bengkulu through the door of cooperation between the kingdoms in Bengkulu in the 16th century in addition to historical relics concerning the contact of Bengkulu community relations with Islam that still

exist and still exist, namely the culture of the Ark carried out to commemorate the death Prophet Muhammad's grandchildren namely Hasan and Husen.

EarlyThe early

Interaction sinteractions of the Bengkulu community with Islam can be identified through several channels, including through the South Sumatra (Palembang) route, the West Sumatra (Padang) route, the influence of the Pagaruyung kingdom in Mukomuko, and the collaboration between Sillembar and Banten. The number of entry points and the development of Islamic da'wah in Bengkulu, making its own features in the application of diversity in Bengkulu society. Looking at some of the data available about the history of Islamic da'wah in Bengkulu, it can be seen that there has been no holistic study of the entry process of Islamic da'wah in Bengkulu, when Islam entered Bengkulu, which region first came into contact with Islam, who was the first propagator of Islam, from the region where the carriers of Islam to Bengkulu came from, how to spread them, and the collection of historical relics that has no Islamic character in Bengkulu. From the existing phenomena, considering that Islam is a religion that is embraced by the majority of the raflessia earth community, it can and needs to be carried out in-depth study of the history of Islamic da'wah in raflessia earth Bengkulu.

Islamic relics

Based on research results it can be seen that Bengkulu province has a number of archeological and historical remains dating from before the British and Dutch colonials, the relics originated from the kingdoms that had ruled in a number of areas in Bengkulu including the Mukomuko kingdom, Sungai Lemau, the Kingdom of Lillebar, and the Kingdom of the Black River. Ancient tombs are still left in a condition that is not maintained. The former location of the palace or the center of government is in the village of Pondok Kelapa from the Lemau River kingdom and the Tuanku palace in the Mukomuko market.

- **Ancient Islamic**

Tombs Ancient tombs are found in Jedah, Pekiknyarin, Pondok Kelapa, and Muko-Miko sites. The tombs have jirat which is arranged by using brick and marked with head and headstone. Tombs that use jirat are only found in the footprints of muko and Mukomuko, while the tombs in Pekiknyaring and Pondok Kelapa are original without jirat so that the gravestone is immediately planted in the ground. What is interesting is the form of the jirat found in the tombs of the Kings of Muko- muko, because it is cube shaped and

decorated with flower bud motifs in all four corners. Likewise with jirat that uses the type of Aceh in the form of a mace, because its shape resembles the tombs in Makassar.

- Ceramic

Fragments Foreign ceramic fragments were found in the buntar hall, codong (hill) flag, land fort, and tauh terenjam, all numbering 68. These ceramic fragments came from the edges, body and base. Ceramics originating from Europe and China in the 18-19th century AD

- Local ceramics with Islamic motifs Local

Ceramic fragments or pottery found in the Jenggalu and Pauh Rivers are 8 pieces. The base material used to make comes from a mixture of sand and clay using techniques the rotary wheel is slow. The sand used is sea sand so the content of its quality is high. Some ceramics that read Arabic letters.

- Benteng Benteng

Benteng Benteng are found in Kerkap. Babadan fortress is square in shape with two bastions, while kerkap fort is rectangular without bastion, it is estimated that the fort was founded by the Aceh kingdom because in the fortress there were found several words with Arabic letters.

2. Ark culture

The Beginning of the Tabot Ceremony in Bengkulu

There was no written explanation explaining when the Tabot ceremony began to be known in the Bengkulu community. In fact, William Marsden, a writer who observes many Sumatran people, and was in Bengkulu when Bengkulu was occupied by the British, did not mention Tabot at all. However, by many, the tradition of the Tabot ceremony in Bengkulu is believed to be brought by Imam Sangolo who finally settled in Bengkulu. Establish a marriage with the Bengkulu community and produce offspring and then assimilate with the local population. Their descendants are still known as the descendants of the Ark (KKT). Before the arrival of Imam Sanggolo, he had first come and spread Islam, namely Maulana Ichsad, Imam Sobari, Imam Suandari and Imam Syahbudin, but in this case, there was no official statement describing how the flow of the known tradition of the Ark in Bengkulu Syekh Burhanuddin alias Imam Senggolo (1714) and their descendants who carry out and preserve the Ark of Bengkulu ceremony to this day. However, information about the relationship between Imam Senggolo and people such as Maulana Ichsad, Imam Sobari, Imam Suandari and Imam Syahbudin is also unclear.

Tabot in Indonesia originates from simple rituals in Iraq, Persia and South India called ta'ziah. Meanwhile the term Ark is known in North India to refer to the term ta'ziah. Furthermore, the type of Ark in Indonesia is twofold: first Hasan-Hussein in Aceh and the Ark in Sibolga which is a simple type of ritual. Second, the Ark in Bengkulu and Tabuik in Pariaman which is a type of type elaborated into a treatikal performance.

The Tabot 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 commemoration of the martyrdom of Husayn. In terms of the building of the Ark, in Bengkulu in the form of a multi-storey building in the form of a pyramid (more upward and smaller) made of boards or plywood (formerly using bamboo). The average height of the Tabot building is 5-6 meters and the building is decorated with colored paper and the decoration of the paper is calligraphic writing. If the night the ark is decorated with small lights of striking colors to be brilliant, even today it has been equipped with a rotating system. The top of the building is an umbrella, then the Ark building is paraded in the *gakang arak* event and the *tebuang Ark* event which takes place on 9-10 Muharram. While in the celebration of Muharram in India a monument (usually called Ta'ziah or Tabot) was made as a memorial to the death of the Prophet Muhammad's grandson.

Sheikh Burhanuddin Ulakan introduced the Ark (the Ashura celebration) and the Basapa (walking) tradition on the west coast of Sumatra in the 17th century. While Shaykh Jalaluddin Aididu introduced the tradition of *maudu lompoa* (the great Prophet's birthday) in the Makassar area in the 17th century. The celebration of the Ark, Basapa and Maudu Lompoa all show the character of Shi'ite Islam. This tradition was introduced as an instrument of the spread of Islam in the archipelago. Sheikh Burhanuddin Ulakan is known as the first propagator of Islam in the Minangkabau and Bengkulu regions, while Sheikh Jalaluddin Aidi is one of the prominent figures in the area of South Sulawesi.

The celebration of the Ark in Bengkulu was first carried out by Shaykh Burhanuddin, known as Imam Senggolo in 1685. Then Imam Senggolo settled in the city of Bengkulu in marrying 2 local women who were the first *cinggeri* as wide as Nurhumma got 7 children and the second from the Lemau river *pondok pondok* also obtained Seven children up to this time have many offspring as the core of the Malay Malay community heir to the tradition of the celebration of the culture of the Ark. then their children, their grandchildren and their descendants are called the Tabot (Sipai) family. Furthermore, Imam Senggolo gave the name *karbala* desert on a land area of 40 hectares, which is currently located between Padang Jati

and Kebun Tebeng, which are used as an arena for the procession of the discarded Tabot cultural ritual.

The cultural arts of the Ark according to Imam Senggolo are always adjusting to the local conditions where the tabot was taken and displayed so that between one place and another place in the end there will be differences in traditions in various other things: the equivalent of the objects used, the procedures and the order of the programs displayed . Nevertheless the mission carried out is the same that is remembering all the martyrs in Karbala Iraq, remembering the glory of Islam, facing the hijriyah new year and glorifying and paying homage to Imam Husain as the forerunner of the Ummah.

There are no written records since when the Ark ceremony began to be known in Bengkulu. However, there are others who argue that the tradition allegedly departed from the mourning ceremony led by Imam Senggolo alias Shaykh Burhanuddin, decided to stay and establish a new settlement called File, now known as the Central Padang Village. Tradition commemorates the persistence of Hasan and Husen and welcomes the entry of the month of Muharam which is bequeathed to their descendants who have assimilated with the native Bengkulu people and produced offspring (the family of the Ark). The Ark ceremony extends from Bengkulu to Painan, Padang, Pariaman, Maninjau, Pidie, Banda Aceh, Meuleboh and Singkil.

But in its development, the Ark disappeared in many places. Until in the end there were only two places, namely in Bengkulu by the name of the Ark and in Pariaman, West Sumatra (entered around 1831) as Tabuik. Both are the same, but the way to implement it is somewhat different.

The Ark ceremony in Bengkulu contains two aspects of ritual and non-ritual. The ritual aspect should only be carried out by the Ark Family and be led by a Ark shaman or a confidant who has special provisions and norms that must be obeyed. The ritual in this case is meant the prayer and salawat of the Prophet were recited during the procession. The Ark in Bengkulu is classified into two types. First, the Ark as a rite which means a whole series of ritual activities carried out from the night of the 1st to the 10th of the month of Muharram. As a rite, the ritual of the Ark was led by a member of the Ark family who mastered in detail this ritual and who was considered to have spiritual ability to carry out the ritual. Second, the Ark is more physical. The Ark in this sense is understood as an ornament in the form of a temple or house that has one or more peaks of different sizes made from certain materials and is specific to the ritual of the Ark.

If at first the Ark ceremony to commemorate the death of Husein bin Ali ibn Abi Talib, this ceremony was carried out only as a family obligation to fulfill the will of their ancestors. Later, since the last decade, in addition to carrying out the will of ancestors, this ceremony is also intended as a form of love for culture and love for Hasan and Husen and the development of local Bengkulu culture.

After knowing the beginning of the Ark ceremony in Bengkulu, it will be explained about the relationship between Islam and the Ark ceremony in Bengkulu as below.

The culture of the Ark is the culture that Sheikh Burhanudin brought with him the title Imam Sanggolo in spreading Islam in Bengkulu, before the Imam Sanggolo cleric who had stopped by came to Bengkulu as Imam Maulana Irshad but the arrival of Imam Maulana Irshad was not well known by the people of Bengkulu because he only came by and continued way back in broadcasting Islam. Keadatang Imam Sanggolo in broadcasting Islam to Bengkulu by settling and marrying two women, each from Cinggri and Sungai Leman hamlets (Pondok Kelapa now) settled in a village located along the coast of File with her children and grandchildren. The entry of the culture of the Ark into Bengkulu during the seventeenth-century British period brought by Imam Sanggolo. During the British government in power the celebration of the Ark was prohibited in its implementation so they performed the Ark's cadaveric ceremony in secret. In addition they created another celebration tradition from the culture of Malay people in Bengkulu, In addition to historical evidence in the form of culture, writing, etc., other evidence indicating the entry of Islamic da'wah into an area, among others, is the tomb of the Islamic people or Islamic-style food. Like the discovery of gravestones with the inscription and or Middle Eastern architecture.

In Bengkulu, one of the Islamic-style tomb relics is found on the tomb of Sentot Ali Basya written on the funeral date of April 17, 1885. According to the public, the cupola building above the tomb of Sentot Alibasyah is a new building. This shows that the tomb building was initially very simple, without additional buildings. The tomb is not marked with a gravestone, in contrast to the Muslim tombs in the archipelago.

Historical evidence of the entry of Islam in Bengkulu has not been fully identified because of the lack of historical relics that indicate when the entry of Islam in Bengkulu and the authors of the bwlum found the results of research on it. However, the historical development of Da'wah in Bengkulu can also be seen from several manuscripts that show the pattern of Islam is a manuscript written on segments / gandong (gelumpai) of bamboo, known as the rencong ka-ga-script, or ulu script. Basemah derivative communities especially the people in Padang Guci Kaur Regency call the Ka-Ga-Nga writing as Ke-Ge-Nge's writing,

and from the information the writer got, there was no difference between Ka-Ga-Nga was the elbow writing of Bengkulu Rejang in the middle of the XV century and was known as *Rencong*, which was written from left to right transversely. horizontal). The term Rencing is commonly used by Dutch scholars. The Rencong script is also called the Ka-Ga-Nga script or the Ulu letter. From these sources it was revealed that in 1417 AD a preacher from Aceh named Malim Mukidim came to Guniung B Bent Serut Awi River, the Lematang Uiu region, and he succeeded in securing the king of Mount Bender at that time. Thus the gelumpai explains that Islamization in Bengkulu.

In addition to the written relics, tombs and artifacts, the mosque is a testament to the history of Islam in Bengkulu. To study the history of Islam, it is not uncommon for mosques to be a benchmark for the entry and development of Islam in a region. The mosque as the center of Islamic worship activities and evidence of the history of Islam in Bengkulu. As proof of the entry and development of Islam in Bengkulu can be traced from the old mosques in Beangkulu. In Abdul Baqie Zein's writings in *Historical Mosques in Indonesia*, there are some of the oldest and historic mosques in the city of Bengkulu, including the Baiturrahim Simpang Lima mosque, which was built in 1912, the Taqwa Mosque on Sutoyo Street, which was built in 1910, the Al-Muhtadin Mosque, which was built in 1912. Masjida Al- Faith was founded in 1921. And in the South Bengkulu area stood the Al-Mannar mosque built around 1905 AD or 1327 Hijri. Al-Mannar Mosque is the oldest mosque in manna in the lower market fishing village which has historical values because the mosque is codified with the development of Islam in Manna Bengkulu Selatan. The mosque was also buried in Sheikh Moh Amim, who was the propagator of Islam and as the founder of the first mosque in South Bengkulu.

The Relation of Islamic Religion to the Tradition of the Ark Ceremony in Bengkulu

Pinappel was a Dutch scholar who first put forward the theory that the origin of Islam in Indonesia was Gujarat and Malabar. The Arabs who converted to Shafi'i who settled in India brought Islam to Indonesia. The spread of Islam by a peaceful process was not fully accepted by experts. Ricklefs is of the opinion that it is true that in the process of Islamization in Indonesia there is not even one piece of evidence that mentions the existence of a foreign military expedition that imposed Islam through conquest, but after an Islamic empire was established the Islamic religion was sometimes spread by the kingdoms.

The influence of the culture of the Ark in Bengkulu

Tabot culture entered along with the broadcasting of Islam as a medium and attraction for broadcasting so that it could easily gather and give teachings to the people who were visited. The development of Islamic teaching is more determined by the efforts of individuals who realize the truth of their religion as God's grace and they feel very happy when that grace is abundant in others. Thus, it is very clear that the spread of Islam was not by kings or kingdoms. The individuals spread to coastal areas along the coast including the city of Bengkulu, located on the west coast of Sumatra, and then they married local women. The Islamic view of the ceremonial ritual of the Ark since Islam entered the archipelago there was an acculturation between Islam and the local culture. Acculturation presents an amazing variety of cultures. Generally, some forms of acculturation are closely related to the spread of Islam in the homeland. One of the many cultural acculturations, including the traditional ceremony of the Ark. Islam when dealing with established customs requires wisdom. Islam in reality is able to display its wisdom which is characterized by a peaceful or gradual propaganda approach rather than the opposite in frontal and violent ways. In short, Islam is able to have a harmonious dialogue with the diversity of customs and provide prudent clarification of the elements of adat that are of positive value. Thus, the presence of Islam is not to eliminate local customs and culture but to improve and straighten it to become more humane. Tabot cultural traditions entered Bengkulu city along with the Islamic broadcasting which used Tabot celebrations as a medium of withdrawal of Islamic broadcasting so that the cultural influences or traditions of the Ark clearly had a very strong influence in the city of Bengkulu and to this day the cultural traditions of the Ark still survive today.

Conclusion

The Islamic process in Bengkulu enters through a number of channels, including through West Sumatra, South Sumatra and interactions between the kingdoms in Bengkulu and the Banten Banten kingdom on the island of Java. The unification of religion and culture in which there is an influence of the culture of the Ark, ulma Imam Sanggola in making Islamic religion difficult by introducing tradition with the form of multi-storey buildings better known as the Ark. Bengkulu until now is seen until now still continuing ancestors by every 1 muaharam to 10 Muharam from the beginning of the procession to take the land until the Ark was wasted. The cultural traditions of the Ark still survive and are preserved. Imam Sanggolo introduced the Ark culture to the people of Bengkulu to commemorate the

persistence of Hasan Husen, the grandson of the Prophet Muhammad, in the Karbala area. So that the Ark tradition greatly influenced the development of Islam in Bengkulu.

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