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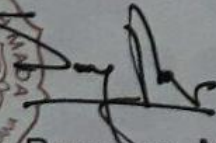
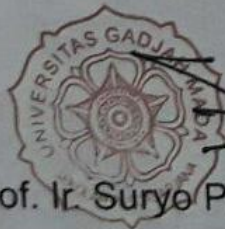
has participated as a:

Presenter

in The 8th International Graduate Students and Scholars Conference in Indonesia
Knowledge, Art and Change in Response to Human Crisis


organized by the Graduate School of Universitas Gadjah Mada, Yogyakarta
on October 26-27, 2016

Vice Director,

Prof. Ir. Suryo Purwono, MA.Sc., Ph.D

Chairperson,



Dr. M. Iqbal Ahnaf, M.A

Call for Participants



Theme:

Knowledge, Art and Change in Response to Human Crisis

website

<http://igsci.pasca.ugm.ac.id>

The 8th International Graduate Students and Scholars' Conference in Indonesia (IGSSCI),
Graduate School of Universitas Gadjah Mada (UGM)

Date: October 26-27, 2016

Venue: Graduate School of Universitas Gadjah Mada, Yogyakarta

Keynote Speaker



Chan Chee Ming
(Universiti Tun Hussein Onn,
Malaysia)



Hilmar Farid
(General Directorate of Cultural,
Ministry of Education and Culture)



Sudibyakto
(Universitas Gadjah Mada)



Elizabeth D. Inandiak
(Institut Français d'Indonésie)



Dicky Sofjan
(Universitas Gadjah Mada)



Tomas Lindgren
(Umea University, Sweden)

Panel Topics

- Media and Art in Cultural Transformation
- Knowledge on Conflict Resolution, Counter-terrorism and Diversity Management
- Religion and Public Policy in Southeast Asia
- Sustainable Environmental and Innovative Disaster Risk Management
- Higher Education and Human Resources for Change
- Poverty Eradication and Community Empowerment
- Information Technology, Migration and Social Change
- Ethics and Public Policies on Eradication of Corruption
- Ethics, Health and Disease Eradication
- Tourism and Social Transformation

Conference Fees

- Students (UGM) : IDR 150.000
- Students (Non-UGM) : IDR 200.000
- Non Students : IDR 250.000

Facilities

- Conference Kit
- Abstract compilation
- Certificate
- Coffee breaks and lunches

Information and Registration

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ABSTRACT

The 8th International Graduate Students and Scholars' Conference in Indonesia (IGSSCI)

Date: 26-27 October 2016

Theme:

Knowledge, Art and Change
in Response to Human Crisis

Keynote Speaker

■ Hilmar Farid

(General Directorate of Cultural, Ministry of Education and Culture)

Distinguished Speakers

- ☑ **Chan Chee Ming**
(Universiti Tun Hussein Onn, Malaysia)
- ☑ **Elizabeth D. Inandiak**
(Institut Français d'Indonésie)
- ☑ **Dicky Sofjan**
(Universitas Gadjah Mada)
- ☑ **Thomas Lindgren**
(Umea University, Sweden)
- ☑ **Sudibyakto**
(Universitas Gadjah Mada)

Reviewer

- Prof.Ir. Suryo Purwono, MA.Sc.,Ph.D. ●
- Dr. M. Iqbal Ahnaf, MA ●
- Dr. Budiawan ●
- Dr. Betty Mauli Rossa Bustam, MA ●
- Dr. Ratna Noviani, M.Si ●
- Ellis Zuliati Anis, MA ●

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**The 8th International Graduate Students and Scholars' Conference in Indonesia (IGSSCI)
Knowledge, Art, and Change in Response to Human Crisis**

Date: October, 26-27

Venue and Organized by:

Graduate School, Universitas Gadjah Mada, Jln. Teknika Utara, Pogung, Sleman, Yogyakarta

Day 1: Wednesday, October 26, 2016

TIME	AGENDA
07:30 - 08:30	Registration & Morning Coffee
08:30 - 09:30	Opening Address - Sing the National Anthem Indonesia Raya and Hymne Gadjah Mada - Remarks: <ul style="list-style-type: none">• M. Iqbal Ahnaf, Ph.D (Steering Committee)• Prof. Ir. Suryo Purwono, M.A.Sc., Ph.D (Vice Director of Graduate School UGM)• Prof. Ir. Dwikorita Karnawati, M.Sc., Ph.D (Rector of UGM) - Cultural Performance
09:30 - 10:30	Keynote Speaker : Dr. Hilmar Farid (General Directorate of Ministry of Education and Culture) "Aspirations for Just-Peace in Indonesian Art and Literature: Reading the Works of Pramoedya Ananta Toer"
10:30 - 12:30	Plenary Session I : "Local Knowledge and Policies in Response to Natural and Human Disaster" Chair: Dr. Zainal Abidin Bagir Speakers: <ul style="list-style-type: none">• Prof. Dr. Sudibyakto (Disaster Management Studies, Graduate School UGM)• Elizabeth Inandiak (Institut Français d'Indonésie)
12:30 - 13:30	Lunch

13:30 - 15:30	Parallel Session 1					
	<p>Parallel 1 Room Sidang A, 5th Floor</p> <p>Gender, Identity and Conflict: Literary Discourse</p> <p><i>Chair</i> Dr. Kelly Swazey PiC: Ana Anggraini</p>	<p>Parallel 2 Room Siang C, 5th Floor</p> <p>Gender, identity and conflict: Case studies on environmental and communal conflict</p> <p><i>Chair</i> Dr. Ratna Noviani PiC: Fitria N.R</p>	<p>Parallel 3 Room 406, 4th Floor</p> <p>Media and Art in Cultural Transformation</p> <p><i>Chair</i> Dr. Paramitha D.F PiC: Indri Sugiarti</p>	<p>Parallel 4 Room 407, 4th Floor</p> <p>Theory and Praxis of Religion and Public Policy: Reflections from Southeast Asia</p> <p><i>Chair</i> Dr. Fatimah Husein PiC: Ifan Deffinika</p>	<p>Parallel 5 Room 409, 4th Floor</p> <p>Disaster risk management: local practices and narratives</p> <p><i>Chair</i> Dr. Dina Ruslanjari PiC: Indah Yuli</p>	<p>Parallel 6 Room 410, 4th Floor</p> <p>Toward Engaged Knowledge: The Role of Higher Education in Social Change (A)</p> <p><i>Chair</i> Suhadi PiC: Ariyanti W.</p>
13:30 - 13:45	<p>The Shifting Perspective on Beauty in Morrison's God Help The Child</p> <p>Ari Nurhayati UGM</p>	<p>Gendered Film Adaptation? An Indonesian Case Study</p> <p>Christopher Allen Woodrich UGM</p>	<p>Slankers Between Pain and Dream We are Standing: Study Regarding Identity, Aesthetic Experience and Fantasy Democracy</p> <p>Bayu Citra Raharja Universitas Sanata Dharma</p>	<p>Gender Ideology And The Making of Public Policy In Contemporary Indonesia</p> <p>Siti Syamsiatun UGM</p>	<p>Adaptation Strategy of Communities Facing Coastal Hazard in Demak Coastal Area</p> <p>Rika Harini UGM</p>	<p>Soft Skills Development Among UTHM Students Engaged In Extra-Curricular Activities</p> <p>Norsharina Binti Abdul Rahman Universiti Tun Hussein Onn, Malaysia</p>

13:45 - 14:00	Collective Identity as A Resource at Building Local Peace: A Study of the Women of Poka, Ambon, Maluku	They, The Brave: Narratives of Woman's Agency in The Peasant Movement in Wongsorejo, Banyuwangi	Mapping study programs in arts of universities in Yogyakarta and West Java (2010-2015)	Managing Religious Diversity in Indonesia: Policy And Reality	Growing Water Conservation Awareness on Children Through Writing and Drawing Method	Multiple Intelligence Theory Test in State Elementary Schools by Students of Elementary School Teacher Training, Faculty of Education and Teacher Training, Nusa Cendana University in Kupang
	Arifah Rahmawati UGM	Dati Fatimah UGM	G.R. Lono Lastoro UGM	Jeanny Dhewayani UGM	Arundati Shinta Univ. Proklamasi 45	Yosephina K. Sogen Universitas Nusa Cendana Kupng
14:00 - 14:15	French Loanwords as A Part of Lifestyle in Indonesian Fashion and Culinary Industries	The Root of Feminism in Lake Toba Oral Tradition: Family, Ecosystem And Ecofeminism	Coloring the Colorless: Film as a Vehicle for Empowering Disabled People	"Imagined Immunities": Religion, Public Sphere and Governmentality in The Indonesian Cyberspace	Science as Servant Of Man and Environmental Constraints in Nathaniel Hawthorne's "Rappaccini's Daughter"	UTHM Students' Involvement in Post-Flood Humanitarian Mission at Batu Pahat, Johor: Siswa Siswi Pertahanan Awam (Sispa), Malaysia.
	Hayatul Cholsy UGM	Elly P Wuriyani, UGM	Budi Irawanto UGM	Leonard C Epafras UGM	Simon Ntamwana UGM	Adi Hizami Univ. Tun Hussein Onn, Malaysia
14:15 - 14:30	Empowering the Uniqueness of Indonesian Language As Respond to Cultural Transformation Needs in Translation	Art, Change, and Social Memory in Germany: Ethnographic Reference to Indonesia?	Developing Media in the Performing of "Bodi in Between": Artist Strategy of Positioning in the Performing Art Arena in Indonesia	The Impact of Religion on Public Policy: Comparing Indonesia, Malaysia, Philippines, Thailand and Vietnam	Multi-Hazards Analysis Based on Landscape Approach in the Area Of Yogyakarta New Airport Site Plan	Personal Character, Instructional, and Research skill: Contribution of Higher Education to The Human Resource Developments
	Ni Ketut W. Matradewi UGM	Vissia Ita Yulianto Universitas Sanata Dharma	Wisma Nugraha UGM	Bernard Adeney Risakota UGM	Djati Mardiatno UGM	Beta Romadiyanti UGM

14:30 - 14.45	<p>Women Between Arbeit And Family: A Feminist Critique of Capitalism in the Novel Mobbing by Annette Peht</p> <p>Syamsu Rizal UGM</p>	<p>The Power of Discourse in Peacebuilding Process: Positioning Masculine And Feminine Language in Ambon and Aceh Conflict</p> <p>Wening Udasmoro UGM</p>	<p>From Manga Bible to Messiah: The Pop-culture Exploration of the Indonesian Christian Comic</p> <p>Leonard C Epafra UGM</p>			
14.45 - 15:00	<p>Negotiation by the Female Language User of French in Indonesia: A Sociolinguistic Critical Perspective</p> <p>Merry Andriani UGM</p>		<p>Events of Festival As the Rooms Arts Management Collective Work Practice; Case Study Yogyakarta Arts Festival 27 th 2015</p> <p>Hardiwan Prayogo UGM</p>			
15:00 - 15.30	Questions and Answers					
15.30 - 16:00	Coffee Break					

Day 2: Thursday, 27 October 2016

TIME	AGENDA					
08:00 - 08:30	Registration					
08:30 - 10:00	Plenary Session II "Making Sense of Humanitarian Crisis: Connecting Knowledge and Changes" Seminar Room, 5th Floor Chair: M. Iqbal Ahnaf, Ph.D Speakers: 1. Dr. Chan Chee Ming (Centre for Graduate Studies, Universiti Tun Hussein Onn, Malaysia) 2. Dr. Dicky Sofjan (ICRS, Graduate School, UGM) 3. Prof. Dr. Tomas Lindgren (Professor in Social Psychology, Umea University, Sweden)					
10:00 - 10:15	Coffee Break					
10:15 - 12:00	Parallel Session II					
	Parallel 7 Room Sidang A, 5 th Floor Consuming the Sacred: Spirituality and Tourism Chair Dr. Greg Vanderbilt PiC: Ramang N.	Parallel 8 Room Sidang C, 5 th Floor Religion and Public Life: How Religion and Spirituality Shape Visions on Environment and Governance Chair Leonard C PiC: Rintis W.	Parallel 9 Room 406, 4 th Floor Sustaining Resilient Communities: Adaptation of Local Culture in Disaster Mitigation Chair Dr. Subejo PiC: Catur Agus	Parallel 10 Room 407, 4 th Floor Which Poor? Redefining Poverty and Poverty Reduction Chair Dr. Dicky Sofjan PiC: Sutarno	Parallel 11 Room 409, 4 th Floor Changing Landscape of Demography in Democratizing Indonesia Chair Dr. Dewi Haryani PiC: Joko Waluyo	Parallel 12 Room 410, 4 th Floor Toward Sustainable Tourism: Local Experience Chair Prof Baiquni PiC: Alek Sukiman

10.15 - 10:30	<p>Knowledge, Attitude And Behavior of the Local Communities Toward The Principles of Sustainable Tourism. Preliminary Results of Survey in 3 Tourist Destinations in Yogyakarta Special Region</p> <p>Janianton D UGM</p>	<p>Environmental School: Digging of Religious and Ecological Concepts (Study at Sekolah Citra Alam Ciganjur)</p> <p>Abdul Mujib UGM</p>	<p>Community-Based Forest Management By Cooperative Movement: Management of Private-Community Forests in Kulon Progo Regency, Yogyakarta Special Province</p> <p>Edhi Martono UGM</p>	<p>Poverty Reduction in Indonesia: Obstacles and Solutions</p> <p>Noor C. Madjid Ministry of Finance</p>	<p>Socio Economic's Determinant of Infant Mortality in West Nusa Tenggara Province</p> <p>Ifan Deffinika UGM</p>	<p>Sustainable Tourism Observatory (Sto), Sustainable Tourism Development Art Deco Architecture (Snapshot Assessment, Exploration, Formulation, Implementative Architectural Art Deco as Tourism Destination Yogyakarta)</p> <p>Muhamad UGM</p>
10:30 - 10:45	<p>Boosting The Sacred, Stimulating the Secular: The Intermingled of Sacred Site and Secular Space in Grotto de Maria Ambarawa</p> <p>M Rizal Abdi UGM</p>	<p>Role of Eco-Pesantren Facing Environmental Degradation Today</p> <p>Fahrurrazi UGM</p>	<p>The Socio-Cultural Influence In Community Preparedness for Enhancing Post-Disaster Capacity (Case In Northeast Alor District)</p> <p>Dina Ruslanjari UGM</p>	<p>Ultra-Poor Revisited: Village Leaders' Viewpoints</p> <p>Sirirat .T Prince of Songkla University</p>	<p>Assessing Dynamics of Decentralization in Indonesia. Why Pro-decentralization Democracy Marginalized?: Indonesia Case</p> <p>Dyah Estu K UGM</p>	<p>Rejuvenation of Godean Eel Center as a Regional Culinary Tourism Destination</p> <p>Henry Prihanto N UGM</p>

10:45 - 11:00	<p>Optimization and Risk Management Model to Develop Destination Travel (Case Study: Spiritual Travel in Parahyangan Agung Jagatkarta Temple Ciapus, Bogor City)</p> <p>Yuviani K STP Bogor</p>	<p>Bureaucratised and the Good Samaritan</p> <p>Christopher M. Joll Thammasat University</p>	<p>The Empowerment of Local Food Community in Gender Perspective (Case Study in Mororejo Village Tempel Sub-District Sleman Regency)</p> <p>Mesalia Kriska UGM</p>	<p>Transformational Leadership and Business Performance: A Conceptual Framework of A Test Model of Mediation</p> <p>Frian Violita D UNDIP</p>	<p>Factors That Urban Sprawl Symptoms: Urban Area Yogyakarta</p> <p>Sri Rum UGM</p>
11:00 - 11:15	<p>Shifting the Sense of Pilgrimage: Examining Robert Bellah's Religion on Human Evolution at Petilasan Sunan Kalijaga in Surowiti Hill, Gresik</p> <p>Taufiqurrohim UGM</p>	<p>Spiritual Precarity and Mental Illness Rehabilitation: The ways to Spirituality Discourse in Public life</p> <p>Ali Ja'far UGM</p>		<p>The Livelihood Capacity of Workers As A Basis for Empowerment in Informal Sector in Palu Municipality</p> <p>Ellen Tanjaro UGM</p>	
11:15 - 11:30		<p>The Tabut: Mainstreaming Marginalized Religious Festival through Collective Memory</p> <p>Dicky and Linda UGM</p>			

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11:00 - 11:15	<p>Shifting the Sense of Pilgrimage: Examining Robert Bellah's Religion on Human Evolution at Petilasan Sunan Kalijaga in Surowiti Hill, Gresik</p> <p>Taufiqurrohim UGM</p>	<p>Spiritual Precarity and Mental Illness Rehabilitation: The ways to Spirituality Discourse in Public life</p> <p>Ali Ja'far UGM</p>		<p>The Livelihood Capacity of Workers As A Basis for Empowerment in Informal Sector in Palu Municipality</p> <p>Ellen Tanjaro UGM</p>		
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11:30 - 12:00	Questions and Answers					
12:00 - 13:00	Lunch					

13.00 - 14.45	Parallel Session III					
	Parallel 13 Room Sidang A, 5 th Floor	Parallel 14 Room Sidang C, 5 th Floor	Parallel 15 Room 406, 4 th Floor	Parallel 16 Room 407, 4 th Floor	Parallel 17 Room 409, 4 th Floor	Parallel 18 Room 410, 4 th Floor
	Beyond Tragedies: Representating Memories of Wounds in Contemporary Art and Literature	Knowledge on (in)tolerance: Peace Education and Counter-Terrorism	Ways out of Water Crisis: Knowledge on Well and Water Quality	The Polics of Representation: Values and Religion in Popular Culture	Toward Food and Energy Security: Findings from Indonesian Villages	Toward Engaged Knowledge: The Role of Higher Education in Social Change (B)
	<i>Chair</i> Dr. Budiawan PiC: Yeni Mariana	<i>Chair</i> Elis Zuliati Anis, MA PiC: Ambar I	<i>Chair</i> Dr. Langgeng W PiC: Eko Erwanto	<i>Chair</i> Dr. Samsul Maarif PiC: Sugiharno	<i>Chair</i> Prof. Dr. Junun S PiC: Farida Arini	<i>Chair</i> Duddy RD., M.Si PiC: Pri Juwandi
13:00 - 13:15	Festivalizing Tragedy The Case of Contemporary Performing Arts in Indonesia	The Paradigm for Religious Studies at The Master Programs of Religious Based Universities	The Effects of Sediments Carried By Overland Flow on The Affectivity of Infiltration Wells in The Sub Urban Area	Stereotyping and the Politics of Representation: Queer Parenting in Indonesian Contemporary Films	Social System Engineering on Horticultural Agribusiness Development in Batu	The Academic Quality Assurance: Evaluation Of Lecturer Performance in Teaching Learning Activity in Graduate School, UGM
	M. Rizky Sasono UGM	Suhadi UGM	Sudarmadji UGM	Maimunah UGM	Sunnaru Samsi H UGM	Ana Anggraini UGM
13:15 - 13:30	Winter Fairs in Bangkok, the Representation of Pre WWII Bangkok Leisure.	The Role of Indonesian Government in Promoting Inter- religious Harmony: A Case Study of FKUB in Promoting Interreligious Dialog	Water Quality and Water Pollution Study based on Geographic Info System in Bili-Bili Reservoir, Gowa Regency, South Sulawesi	Defining Sports in Modern Lifestyle Context: Critical Discourse Analysis about Health and Beauty in Lifestyle Magazine ANNISA (May Edition 2013)	Designing Local Based Sustainable Energy Supply System for Small and Remote Islands in Indonesia: A Case Study of Air Sena Village	Ma'had Aly as Higher Islamic Education in the Resurgence of Islam Nusantara
	Sungsorn Passavon Thammasat University	A Pat Madyana UGM	Sigit Heru Murti UGM	Qoriatul M UGM	Himawan T.B, M.P UGM	Mochammad Maola UGM

13:30 - 13:45	Haji Kead and Lam Tat: Siam's Crime in the Bangkokian Muslim's view 1920's - 1930's. Artyasit Srisuwan Thammasat University	Being Inclusive Through Multi and Inter-Religious Dialogue: A Reflection from the Practice of Multi and Inter-religious Dialogue in Education Sari Oktafiana UGM	Conventional Well Influence Toward the Environment (Study Case: Wonocolo, East Java) Anastasia N C P Univ. Proklamasi 45	Online Al-Qur'an Recitation 'One Day One Juz' on Instant Messenger WhatsApp and Blackberry Messenger as a Practice of Cyber Religion Yul Rachmawati UGM	Sustainability Assessment Study of Vinasse Enriched by Phosphate Solubilizing Bacteria for Tomato Plants Ria Millati UGM	Performance Assessment of it Strategy and Management in the Higher University Education in Supporting the it University Good Governance Azhari UGM
13:45 - 14:00	Charisma and Gender: Revisiting Max Weber's Charisma in the Study of Charisma and Female Charismatic Leadership in Konyak Naga Lemwang UGM	The Islamic State, Religious Violence, and Justifications of Brutality Azis Anwar Fahrodin UGM	Environmental Restoration of the Water Recharge Area and Development of Spring Channelized in Southern Part of Merapi Volcano Slope for Sustainable Water Resource Management Totok Gunawan UGM	Halal Labeling and Certification Effect on Food Product's Competitiveness to Establish Business Resilience (Study on Food Seller at Surakarta, Jawa Tengah) Armaidly Armawi UGM		
14:00 - 14:45		Voice vs Noise Technology-Mediated Sound in Interfaith Dialogue Jeanny Dhewayani UGM				
14:45 - 15:00	Questions and Answers					
15:00 - 15:30	Coffee Break					
15:30	Closing Remarks and Announcements					

Note: For all chairs, presenters and participants, please proceed to the registration table to obtain your conference certificate.

The Tabut: Mainstreaming Marginalized Religious Festival through Collective Memory

Dicky Sofjan and Linda Bustan

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Abstract

Tabut Bencoolen (abbreviated here on as “Tabut”) is a religious festival in Bengkulu, located in the western coast of South Sumatra, which marks the 10th day of the Islamic month of Muharram, hence the name “Ashura” in other contexts. The Tabut has been performed in Bengkulu for at least five centuries, in memory of the martyrdom of Imam Hussein bin Ali, who is the grandson of the Prophet Muhammad, who was massacred along with his family in the fields of Karbala, now Iraq. Imam Hussein’s head was decapitated and brought to Damascus before the repugnant caliph Yazid bin Mu’awiyah, which later symbolized and ultimately crystalized the conflict between the Sunnis and Shias until this very day. But the religious festival is not unique to Bengkulu. Throughout the Islamic world, most parts of Muslim Southeast Asia and Indonesia, that are overwhelmingly Sunnis, the religious festival is called *Ashura* or *Muharram* (Java), *Tabuik* or *Hoyak Hussein* (West Sumatra), *Ma’atenu* (North Maluku) and other names (see Sofjan 2013). This paper argues that while the Tabut festival has been mainstream in Bengkulu, with the support of the local government and people, the “collective memory” (Durkheim 1912, Halbwachs 1925 and 1992, Olick and Robbins 1998 and Green 2004), of the participants toward the essential lessons of Imam Hussein’s martyrdom in Karbala had long been lost to the tourism industry, which ardently supports the commodification of the festival. Even the history of the festival or ritual itself, brought about by Syaikh Burhanuddin or Imam Senggolo, is no longer recorded in the collective memory of the local Muslims in Bengkulu. The research questions posed in this paper therefore center on how the Tabut is linked to the Shia tradition, notably on what Formichi and Feener (2015) call “Alid piety”; and how the festival has been used to revive the Muslim collective memory and the reification of the essential struggle against politico-religious oppression.

Keywords: Tabut, Bengkulu, religious festival, Muharram, Imam Hussein, Sunni-Shia, collective memory

Abstrak

Tabut Bencoolen (selanjutnya disingkat “Tabut”) adalah festival religius di Bengkulu, terletak di Pantai Barat Sumatera Selatan, setiap 10 Muharram dalam penanggalan Islam,

karena itu disebut “Asyura” dalam konteks lain. Tabut telah diselenggarakan di Bengkulu lebih dari lima abad, untuk mengenang mati syahid Imam Hussein bin Ali, cucu Nabi Muhammad yang dibantai bersama keluarganya di padang Karbala, sekarang Irak. Kepala Imam Hussein dipenggal dan dibawa ke Damaskus kepada khalifah keji Yazid bin Mu’awiyah, yang kemudian menjadi simbol dan kristalisasi utama konflik antara Sunni dan Syiah sampai saat ini. Namun, festival religius ini bukan hanya ciri khas Bengkulu. Di dunia Islam, sebagian besar Muslim Asia Tenggara dan Indonesia, yang lebih banyak penganut Sunni, festival religius ini disebut *Asyura* atau *Muharam* (Jawa), *Tabuik* atau *Hoyak Hussein* (Sumatera Barat), *Ma’atenu* (Maluku Utara), dan sebutan lainnya (Sofjan, 2013). Paper ini berargumentasi, ketika Festival Tabut menjadi arus utama di Bengkulu, yang didukung oleh pemerintah dan masyarakat, pelajaran paling esensi mengenai mati syahid Imam Hussein di Karbala sudah lama hilang dari ingatan kolektif (*collective memory*) (Durkheim, 1912; Halbwachs, 1925 dan 1992; Olick dan Robbins, 1998; dan Green, 2004) para partisipan, karena industri pariwisata, yang mengkomodifikasi festival. Bahkan, festival atau ritual itu sendiri, yang dibawa oleh Syekh Burhanuddin atau Imam Senggolo, tidak lagi tercatat dalam ingatan kolektif umat Muslim lokal di Bengkulu. Oleh sebab itu, *Research Questions* dalam paper ini adalah bagaimana Tabut dikaitkan dengan tradisi Syiah, terutama pada apa yang Formichi dan Feener (2015) sebut dengan “Alid piety”; dan bagaimana festival telah digunakan untuk membangkitkan *collective memory* umat Muslim dan reifikasi dari esensi perjuangan melawan tekanan politik-religius.

Kata kunci: Tabut, Bengkulu, festival religius, Muharram, Imam Hussein, Sunni-Syiah, *collective memory*

1. Introduction

The Tabut ritual has been celebrated in Bengkulu since 14th century. It was first brought by Maulana Ichsad, from Iraq to Bengkulu through Punjab, India in 1336 AD. Then it was spread out by Syeikh Burhanuddin (Imam Senggolo), Ichsad’s follower.¹ The ritual was then inherited to the grand children of Imam Senggolo and his followers who had assimilated with the native people in Bengkulu. They acculturated the Tabut ritual with the Malay culture in Bengkulu. Nowadays, it is considered as a ritual of the Bengkulu people.

Tabut ritual is a Shias tradition to commemorate the martyrdom of Imam Hussein bin Ali bin Ali Thalib in the battle of Karbala dessert, Iraq, on 10th Muharram 61 Hijriah. The battle involved two troops of Imam Hussein against Yazid bin Muawiyah bin Abi

¹ Interview with Achmat Syaifril Syahboeddin, the head of the Harmony of Tabutbencoolen Community, July 26, 2016.

Sufyan. In the battle, Imam Hussain, one of the most loved grandsons of the Prophet Muhammad, was tragically killed. His arms and head were dicapitated. His body was found by his followers who managed to escape the battle. They used tabut² to collect the pieces of his body. Since then, the split between Shias and Sunnis deepens. This event provided the Shia with the concepts of martyrdom and the rituals of grieving.

The Tabut ritual is continued by the Harmony of Tabutbencoolen Community (*Keluarga Kerukunan Tabut – KKT*). The members of the KKT are mainly the descendants of Imam Senggolo. They are also the groups who have participated in the Tabut ritual since Bencoolen was under the British administration. Currently, the head of the KKT is a seventh generation descendant of Imam Senggolo. In order to commemorate Imam Hussein's and his followers' death in the Karbala desert, the KKT builds beautiful tabut for the 10 days during the Muharram month.

“The Tabut tradition's recent renaissance has been closely linked to the activities of the Department of Education and Culture, which has been active in both sponsoring aspects of tabut performances and producing published works in the subject since 1970s.”³ The government and the KKT contribute mutual benefits. On the one side, KKT was facilitated with infrastructure and financial support by the government (the mayor and the governor). On the other side, the activities in the Tabut ritual gives contribution to the government programs and performances. With the provincial government's supports, the Tabut ritual was reconstructed as a kind of cultural fair in which its cultural symbols of identity are exhibited and communicated to both local participants and external observers.⁴ Since 1992, there are two kinds of activities associated with the Tabut, namely the Tabut ritual and the Tabut festival. According to Razie Jachya, the provincial governor of Bengkulu who gave a speech in the opening of the Tabut festivities in 1992, the ceremony

² The term “Tabut” comes from the Arabic word means “wooden box”.

³ R. Michael Feener. “Alid Piety and State-sponsored Spectacle. Tabot Tradition in Bengkulu, Sumatera” in Chiara Formichi and R. Michael Feener (eds.). *Shi'ism in South East Asia: 'Alid Peity and Sectarian Constructions*. (New York: Oxford University Press, 2015), p 189.

⁴ *Idem*, p.194.

of Tabut is not religious services, but only a means for the preservation and development of a local culture. He asserted that people should not mix-up the tabut with religion.⁵

The commodification of the Tabut ritual then raises a question, is the religious essence remaining in the collective memory of the society? How is the Tabut linked to the Shia tradition? How has the festival or ritual been used to revive the Muslim collective memory and reification of the essential struggle against politico-religious oppression?

2. Collective Memory about the Tabut in Bengkulu

“The concept of collective memory originated with the work of the sociologist, Maurice Halbwachs.”⁶ He developed a theory of memory that continues to shape contemporary memory studies. His research shifted the understanding of memory from a ‘biological framework into a cultural one’. He agrees that memory is a mental faculty that can only exist within the individual. He believes that not everybody within a group remember with the same intensity. He then suggested that the need for an ‘effective community’ ensures individuals to primarily remember those memories which are ‘in harmony’ with those of others. Therefore, the memories of the individual became merged, and submerged within group, or in a collective memory.⁷ From the recent survey in Bengkulu, turns out there are several collective memories about the Tabut.

First, the sacred meaning of the Tabut has been lost. In a survey to 507 people in Bengkulu,⁸ majority remember the Tabut festival more than its ritual. When the people were asked whether they know what Tabut is, they answered that it relates with cultural performances, arts, percussion instruments’ contest (dhol), and ritual repellent reinforcements. Only 0,09% of the people know that Tabut relates with Imam Hussein.

⁵ *Idem*, p.195.

⁶ Anna Green. Individual Remembering and ‘Collective Memory’: Theoretical Presuppositions and Contemporary Debates in Vol. 32, No. 2, *Memory and Society* (Egham: Oral History Society, Autumn, 2004), p. 37.

⁷ *Idem*, p.38

⁸ The people who were surveyed, 68 % are 20-39 years old, 21% are 40-59 years old, 8% are under 19 years old, and 3% are above 60 years old.

It also happened to the members of the KKT. Not everyone in the community has the same memory about the Tabut history and purposes. According to the head of the KKT, the Tabut purposes are to remember and pray for all who have suffered martyrdom in the fields of Karbala on 10th Muharram 61 H, especially Imam Hussein bin Ali; to remember the glory of Islam between 7th and 13th centuries; to celebrate the New Year of Hijriyah; and to glorify and honor Ahl Al-Bayt which has been purified from sin.⁹ The focus is on Imam Hussein, not Imam Senggolo. For the members of the KTT, when performing Tabut, they connect it more to Imam Senggolo and his followers than on Imam Hussein afterwards. They know the reason behind the performance, namely to commemorate the martyrdom of Imam Hussein, but they also connect it with Imam Senggolo. Meanwhile, the KTT's members who were being possessed during the ritual,¹⁰ said that they let themselves as a medium to convey the message of their ancestor, the Habaayib.

Second, the Tabut is no longer recognized as the Shias tradition, but as a local genius of Bengkulu.¹¹ When the people were asked whether they know about Imam Hussein, mostly, about 85% answered that they do not know about him. The rest, 15% answered that Imam Hussein is the grandson of the Prophet Muhammad. That fact relates him with Ahl al-Bayt, or Islam. A similar result occurs when they were asked whether they know about Ahl al-Bayt, 95 % answered that they do not know. The same thing take place, when they were asked about Shia, 82% of them answered they have no idea about it.

As pointed out above, the sacred meaning of the Tabut has been lost. It is no longer linked to the Shias tradition either. There is an effort from the KKT to bring the memory of the society back to the essence of the Tabut.

⁹ Achmad Syafril Syahboeddin, *Buku Putih the Tabutbencoolen* (Jakarta: the Harmony of Tabutbencoolen Community, 2016), p. 3.

¹⁰ Conversation with Adi on October 6, 2016 and Lukman on October 7, 2016. Both of them were being possessed during the ritual of *Duduk Penja Tabut Imam* on October 5, 2016.

¹¹ *Op.cit*, Feener, p. 197.

3. An effort to revive the Muslim collective memory and the reification of the essential struggle against politico-religious oppression.

When the Tabut later on emerged and penetrated the Bengkulu's community that had been mostly influenced by Sunni, it was not recognized as the Shias tradition. It was more about cultural performance than ritual. Afterwards, the descendants continue to carry it out as their responsibility to keep and converse the ancestors' heritage. From the ritual's point of view, the "connectedness" and "discontinuity" of the Tabut with the Shia traditions are displayed on its commodification by the people and government of Bengkulu though it still shows reification element of this ritual.¹²

The obstacle to perform the original Tabut ritual is due to the belief of *syirik* in using the incense, being possessed, or offering certain kinds of food (a white and red porridge, black coffee, serobat water, fresh milk, etc.) Syahboeddin, the head of KKT, gave the explanation by using his book to answer the objection.¹³ He stated that the incense is not for calling demons, worshipping him or asking something to the one who is not Allah. It is instead used to eliminate or neutralize odors. Being possessed does not only happen in the Tabut ritual, but can occur anywhere, anytime, and to anyone. Offering the food is not to be disposed of, but to be consumed after the procession. Ulama Syakirin Endar Ali gave a statement that the Tabut ritual is not considered as *syirik*, but as cultural ornament.¹⁴

4. Conclusion

The essence of the Tabut is to commemorate the martyrdom of Imam Hussein, which links to the Shia tradition. However, in Bengkulu it intertwines with other interests (economics, politics, etc.). Therefore, most of the people in Bengkulu understand the Tabut merely as a local tradition or part of a culture of Bengkulu. The Tabut ritual has

¹² Catherine Bell (ed.). *Teaching Ritual*. (New York: Oxford University Press, 2007), p. 254.

¹³ *Op.cit.*, Syahboeddin, p.5.

¹⁴ Ulama Ali stated the statement in the "Bengkulu Berdialog" which is broadcasted by RBTB, the local TV station.

been commodified and reconstructed to festival. To some extent it gives benefits to both the society and the government. But, on the other hand, it downgrades the sacredness of the Tabut ritual. The Tabut should be about a cosmic battle between good and evil. It remains an important cohesive celebration for the community, but its political and historical implications have been deliberately diluted.

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