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Implementation of Mashodirul Ahkam Saddu Dzari'ah On Tabot Festival Wahyu Abdul Jafar, M.HI Dr.lim Fahimah, Lc.,MA IAIN Bengkulu Email: wahyujabar@gmail.com Abstract: The purpose of this study is to describe the festival of Tabot held in the city of Bengkulu. This festival was made to commemorate the historical values ??of the struggle of the Prophet's grandchildren. who died in the karbala.

This festival is also a manifestation love for Sayidina Husen bin Ali from people of Bengkulu, but even though the purpose of this Tabot is good, there are still some people who are questioning the legality of Tabot's law because it is strongly suspected that this festival was brought by Shiites to the Bengkulu. This research was held to answer the legality of Tabot's law, which is still being disputed.

Through this study, the researcher explained in detail the Tabot legal issues through the perspective of Mashodirul Ahkam Saddu Dzari'ah. This research is categorized as field research, and the approach used in this research is the normative approach. Data collection techniques used were interview and documentation techniques.

After an in-depth study, it was concluded that basically the Festival of Tabot may be held in the perspective of Saddu Dzari'ah but there are a few sets of events that need to be improved. The allowed event series are Duduk Penja, Meradai,

Menjara/Mengandun, Arak Penja, Mengarak Penja Bersurban, Gam and Arak Gendang. There are two series of Tabot programs that are prohibited, namely Menggambik Tanah and Tabot Tebuang.

The reason for the banning of these two processions is to avoid falling into the valley of polytheism because these two processions are filled with mystical and sacred elements. Therefore, if these two processions **still want to be held** then the mystical and sacred elements that exist in these two processions must be removed. Keywords: Mashodirul Ahkam, Saddu Dzari'ah, Festival of Tabot. Introduction Tabot_ is a local Festival of Bengkulu which is regularly held every year.

This celebration was held **to commemorate the** murder of Sayidina Ali's son, Sayidina Husein. This tradition is celebrated in **the month of** Muharrom from the 1st – 10th. In addition to remembering the struggle and sacrifice of Sayidina Husein, Tabot was also held to welcome **the Islamic new year.**

The first Celebration of Tabot in Bengkulu was held by Syeh Burhanuddin, better known by the community as Imam Senggolo in 1685 M. _ Syeh Burhanuddin or Imam Senggolo then married to a native woman **in Bengkulu and** her descendants were called Kerukunan Keluarga Tabot (KKT) continue to hold the Tabot ritual until now. In further developments, the Tabot celebration was influenced by local festivals from Bengkulu residents.

Currently, Tabot celebrations are also filled with art performances, folk markets, handicraft exhibitions, and other contests, such as tambourines, tabot dances, ornamental delmans **and various other** art events. Although the Tabot Festival is regularly held every year, there is still an important problem, namely the legality of Tabot's law.

The religious experts disagree with legality of the tabot's law, they are divided into two groups. First, the group which states that the Tabot celebration is legal (mubah). This group argues that Festival of Tabot is a custom that does not contradict Islamic religion, even the Festival of Tabot **is held to commemorate the Islamic New Year** and also **to commemorate the** struggle and sacrifice of the Prophet's grandchildren.

Second, groups who argue that Festival of Tabot is still problematic **in terms of** legality. This group believes that the Festival of Tabot is full of elements that are forbidden in Islam. Seeing the facts above, the author feels interested to study in

detail **related to the** legality issues of Tabot **in terms of** science of ushul fiqh namely in the perspective of saddu dzari'ah. Methods **In terms of** research methods, there are at least a few points that need to be considered to support the success of the study conducted.

Some of these points include: first, the **type of research** that researchers do in order to reveal the facts **related to the** Festival of Tabot problem in Bengkulu is a field research. In this study, researcher will search for in-depth data and analyze intensively related to Tabot in Bengkulu through the Saddu Dzari'ah approach. While the approach **used in this study** is a normative approach. Second, Location and Time of Research.

according with the title raised in this study, this research is located in **City of Bengkulu**. The reason for choosing this location is that City of Bengkulu is the center of Tabot's Festival activities in Province of Bengkulu so it is hoped that the data to be collected will come from a wider variety of variants. While the implementation time of this research is approximately six months. Third, Research Data Sources.

The meaning of data sources **in this study** is the subject of where the data was obtained. In this study, **there are several sources of** data used by researchers as reference material, including: Primary Data Sources, primary data sources for researchers **in this study** are the words and actions of the Bengkulu Society relating to Festival of Tabot.

Primary data sources by researchers will be recorded through written notes. **Secondary Data Sources**, Secondary data sources are sources that are indirectly **related to the** object of this study but are felt to be very supportive in research, whether **in the form of** books, articles, newspapers, etc. **related to the** Tabot Bengkulu. Fourth, Data Collection Techniques.

In this study, researchers used two techniques in gathering research data, namely: Interviews and documentation. Researchers conducted interviews using unstructured interview techniques. the researcher chose this technique because it was more flexible and designed to fit the subject interview.

Researchers use this documentation technique by collecting documents and literature that are **related to the** issue of the Tabot Bengkulu. Fifth, Data Analysis Techniques. The data analysis technique **used in this study** is inductive qualitative_ analysis. Inductive analysis in question is an analysis that departs

from specific data and then general conclusions are drawn.

In this qualitative study, researcher will go through three main components, namely, data reduction, data display and conclusion drawing data. Interactive Model Of Analysis These three components will be interconnected both before, during and after data collection. This analysis is generally referred to as the flow model of analysis.

The Theory of Saddu Dzari'ah Definition of Sadd Dzari'ah Etymologically, Al-dzari'ah means an intermediary that is used as a means or a path to another. Whereas in terminology, al-dzari'ah can be interpreted as something that was initially fine, but often or in general can deliver to the mafsadat. Because it can deliver to the mafsadat, this al-dzari'ah is cut off so that it does not cause mafsadat. This is what is called sadd dzari'ah.

Kinds of Dzari'ah_ In general, al-dzari'ah is divided into two parts, including the following: Al-dzari'ah in the form of maslahah In this category, the provisions of al-dzari'ah follow its purpose. If what is meant is mubah, then the law of al-dzari'ah changes too, such as working in order to consume nutritious food. If al-dzari'ah is oriented towards achieving holiness, then the law of the sunnah such as working to be able to cover the needs of a stomach that is being wrapped around hunger. Likewise, if al-dzari'ah is to fulfill obligations, then it must be punished like wudlu 'as a means of establishing prayer.

Al-dzari'ah in the form of mafsadat Although in reality, al-dzari'ah can lead to benefit. However, because al-Dzari'ah itself is a form which contains mafsadat, it is not permitted by shari'ah. This is because good intentions cannot justify any means, for example stealing with the intention to support the family.

As stated in the rules of fiqh: *الْغَايَةُ لَا تُبْرِزُ الْوَسَائِلَ* "Purpose (good) cannot justify / legalize intermediaries (bad)" if there is a very urgent situation, then the act that was initially prohibited is permitted to cover the needs. Such as the ability to eat the carcass so as not to die. In this case it is permissible because of dharûrat (very urgent conditions) _ . However, the ability to eat this carcass to the extent of saving from death.

As stated in the rules of fiqh: *الضَّرُورَاتُ تُبَيِّحُ الْمَحْظُورَاتِ* " The state of urgency (dhorurot) can be the basis for allowing something that is forbidden" _ *مَا أُبِيحَ لِلضَّرُورَةِ يُقَدَّرُ بِقَدْرِهَا* " Something that is allowed because of dharurat (very urgent conditions) is measured by the level of dharurat." _ The legal basis of Sadd

Dzari'ah There are two different opinions about the basis of sadd dzari'ah.

According to Imam Malik and Imam Ahmad bin Hanbal, sadd dzari'ah can be used as an argument, while According to Imam Syafi'i and Imam Abû Hanifah, sadd dzari'ah cannot be used as a basis for enforcing the law. Although in certain cases both of them still use Sadd Dzari'ah._While Ibn Hazm rejects the Sadd dzari'ah absolutely. The basis **used by the** Ulama who used saddu dzari'ah was the hadith **of the prophet** Muhammad.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ قَالَ يَسُبُّ الرَّجُلُ أَبَاهُ الرَّجُلُ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ From Abdullah bin Amr RA, he said, Rasulullah SAW said: "Among the great sins of a man cursing his parents."

He was then asked, "How can a man cursing his parents?" other people's father, then the person who was reviled also reviled the father and father **of the old** man."(HR. Bukhori)_ Results Definition of Tabot The term Tabot if traced actually comes from the Arabic word, which is from the word Tabut. The term Tabot etymologically means a wooden box or crate._

The nation of Israel, the people **of the Prophet Moses** also know the term Tabot, namely Tabot Moses which contains the Torah **of the Prophet** Moses. This can be seen from the Word of Allah SWT, in Surah Al Baqoroh Verse 248, وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ إِنَّ آيَةَ مَلَأِكَةِ إِنْ فِي ذَلِكَ لَآيَةٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ Meaning: **And their Prophet said to them:** "Verily the sign he will be king, is the return of the tabut to you, in it there is rest **from your Lord and** the remnants of the family of Moses and Aaron's family; the tabut was brought by angels. Verily in that there **is a sign for you, if you are** a believer. (Qs. Al-Baqoroh:248).

Bani Israel strongly believe that if Tabot Musa arises it will get good, but if this Tabot disappears then the Bani Israel will get disastrous. Currently, the Tabot used in the Festival of tabot in Bengkulu is a multi-story building such as the minarets, the Serpent Dragon, King Hanoman and others. This tabot is made in various sizes and is decorated with colorful layers of paper and is adorned with a beautiful sprinkling of decorative lamps.

Tabot is a local Festival on **the town of** Bengkulu which is regularly held **every year.** This celebration was held **to commemorate the** killing of Sayidina Ali's son, Sayidina Husein._ This tradition is celebrated in **the month of** Muharrom from 1 st

to 10 th of Muharrom.

In addition to remembering the struggle and sacrifice of Sayidina Husein, Tabot was also held to welcome the Islamic new year. Tabot Event Series Tabot series of events has two aspects, namely the ritual and non-ritual aspects. In a series of tabot events, the ritual aspect can only be performed by the Tabot family and can only be led by a Tabot Shaman (trusted person).

whereas at any event of tabot that contains non-ritual aspects, anyone can participate. Tabot Festival which is always held in the city of Bengkulu, has nine series of events that are interconnected with one another. The first series of events starts when the land is taken, which in the local language is known as menggambik tanah.

The process of taking this land should not be done haphazardly. The land that is taken must contain magical elements and can only be taken from a sacred place. The second event is Duduk Penja (mencuci jari-jari). Penja is an object made of brass, silver or copper in the form of a human palm complete with fingers. Because of this resemblance, Bengkulu City residents also call penja with fingers.

The third series of events is Meradai (fundraising) conducted by Jola (the person responsible for withdrawing funds for community activities, usually consisting of children aged 10-12 years). This Meradai event was held on the 6 th of Muharam. The fourth series of events is Menjara or mengandun. Jara or mengandun means visiting other groups to test / compete dol, a kind of drum made of wood with a hole in the middle and covered with cow skin.

The fifth series of events is Arak Penja. The penja at this event were placed in the Tabot and paraded through the main streets of Bengkulu City. The sixth series of events is a parade parade program that is added with a white turban and placed on a small Tabot. The seventh series of events is Gam (calm / mourning), is the stage in the Tabot ceremony that must be obeyed.

In this Gam, it is not allowed to do any activities or activities. The eighth series of events were held on the 9th of Muharam also called Arak Gendang. The release of the Besanding Tabot on each saw is a sign that the drum process has begun. The final set of events from the entire series of Tabot ceremonies called Tabot Tebuang was held on the 10 th of Muharam.

For more details on various Tabot events, see the table below, No _schedule of

activities _The ritual aspect of the organizer _The Non-ritual aspect of the organizer _1 _Mengambik Tanah _1. Tabot shaman 2. Elders of the Tabot family 3. Three adult men 4. five children or six adults _nothing _2 _Duduk Penja _1. Tabot shaman 2. The eldest son of Tabot shaman _1. Some mothers 2. Childrens and young people _3 _Menjara _nothing _1. Tabot Shaman 2. Community leaders 3.

Dol art members of each group _4 _Meradai _nothing _Children around ten to twelve years old _5 _Arak Penja _1. Tabot Shaman 2. Adult man, **one of the** Shaman Assistant _1. Some young people 2. Community leaders 3. Dol art members of each group _6 _Arak seroban _1. Tabot Shaman 2. Adult man, **one of the** Shaman Assistant _1. Five to ten young people 2. Childrens aged seven to thirteen. _7 _Gam _nothing _nothing _8 _Arak gedang _1.

Tabot Shaman 2. Adult men from the tabot family _1. Tabot Shaman 2. Some young people 3. Adult men from the tabot family _9 _Tabot tebuang _1. Tabot Shaman 2. The whole family is close to the Tabot family _1. Tabot Shaman 2. Men of tabot harmony 3. Youth, adolescents and children involved in previous activities _ _ In further developments, the Tabot festival **is not only** filled with sacred ceremonies, but there are many artistic activities and festivals.

The series of tabot activities include new dance creations, the selection of the Princess Hijab, tambourine competition, paraded turban, telong-telong, and many others. The Tabot festival is now an attractive tourist icon because the Tabot festival combines the diversity of **festivals in Indonesia** (local wisdom) which are full of noble values ??of the Festival, religion (sacred), history, and social.

Acculturation of Tabot from Religious Rituals becomes Festival The tabot festival is very nuanced with sacred and mystical nuances formerly. The sacredness of Tabot was born from the belief that if this ritual was not carried out it would bring disaster. But along with the times there was an acculturation of the original Tabot Festival with the Bengkulu City Festival.

As a result of the acculturation of the Festival, its sacred values ??began to fade._ The Tabot family and non-Tabot families only previously were able to hold a Tabot ceremony. but now, the government and the community may hold the Tabot ceremony. The Tabot ceremony is now performed semi-ritual (sacred) and semi-secular (spectacle).

This means that there are still **groups of people** who hold Tabot complete with rituals and sacred. However, in different places there are Tabot festivals which are carried out by other communities **so that the** sacred value of the ritual gradually wears off and only becomes a celebration. For the non-family of Tabot, Tabot is considered as a regional Festival for tourism purposes.

Tabot for non-family groups, Tabot is interpreted as **one of the** potential Festival products for the benefit of regional tourism. This understanding was developed by the regional government by **bringing up the** term development Tabot. The regional government considers the Tabot celebration as a potential Festival product for the benefit of regional tourism development.

Currently, tabot celebrations are acculturated with local art festivals and festivals of Bengkulu traditional art creations, such as: Fish-Fish Competition, Telong-Telong Competition, Dol Competition, Dance Competition, and Barong Competition. Acculturation of the Festival is what according to some people even made Tabot still exist today.

Benefits of Tabot **Some of the** benefits of the Tabot festival are felt by Bengkulu City residents, as follows: Syi'ar Islamic symbol **One of the** aims of the Tabot Festival is to commemorate Islamic holidays, **the Islamic New Year**. In addition to commemorating **the Islamic new** year, this celebration was held **to commemorate the** killing of Sayidina Ali's son named Sayidina Husein.

This is like the interview data below, "Tabot is held regularly every year from the 1st - 10th of Muharrom. The aim is to enliven the Islamic syi'ar and also coincide with **the Islamic new year**. enliven **the Islamic new year** not only the new year which is enlivened"._ The excitement of the Tabot festival **is not only** in **a series of** festivals, but also seeps into the heart of festival visitors.

They began to understand **the meaning of** the struggle and sacrifice of totality carried out by Sayidina Hesein bin Ali ra. The public can take the example that in matters of religion and truth cannot be negotiated. This heroic spirit seeped into the hearts of the Taboot Festival visitors. This is like the interview data below, "incredible, I just found out that the sacrifice of the Prophet's grandchildren was extraordinary. Brave, true knight."_ Next interview data, "This is an event **that we must** support. Our new year is this.

This **must be spread** as widely as possible so that people are more familiar with **the Islamic new** year"._ The value of Dakwah contained in the Tabot festival was

very effective, because people flocked to come alone and unconsciously were invited to get to know the Islamic new year, as well as being invited to imitate the struggle and sacrifice of Huseain Ra. Dakwah this category is known as Dakwah bil hal.

Dakwah invites people but people who are invited are not aware of being changed. Tabot Festival becomes People's Entertainment In addition to having religious value, the Tabot festival is also an entertainment park for adults and children. The excitement at the Tabot festival can be seen in the picture below, / There are a lot of games prepared to entertain the people who attended the Tabot festival.

The concept of entertainment offered at the Tabot event is quite effective in attracting the attention of the public to flock to this festival. This is as the interview data below, "My son loves to ride hobbyhorse here. he enjoy it. The price is also relatively affordable for us."_ next interview data, "The local dancing is very good and dancers are very compact.

All of us here are entertained and at the same time thank the organizers for holding this year's Tabot festival."_ This public entertainment is highly anticipated later by the community because it is only held once a year and the event is very interesting. Activator of Community Economy The Tabot festival is one of the economic drivers for the city of Bengkulu because there are many local and international tourists who deliberately visit the city of Bengkulu to see this festival._ They can see the festival show and buy souvenirs in the city of Bengkulu.

This opportunity was not wasted by residents of Bengkulu, they set up stands / shops to sell during the Tabot Festival. This is as the interview data below, "It's crowded here, bro. there are lots of buying and selling transactions. The benefits that I can also multiply from selling in other places."_ The money brought by tourists both locally and internationally is able to move the wheels of the people's economy.

If a lot of money comes in, it is certain that the community's economy will run and develop. Acculturation of local and foreign cultures Acculturation This festival occurs naturally without any element of engineering or coercion. Arabic culture blends naturally with the culture of Bengkulu. Islamic values ??are also absorbed naturally into the local Festival of Bengkulu.

This acculturation caused the absorption of positive sides between the Festival of

Bengkulu and the Islamic Festival. The values of togetherness, tolerance and diversity are fostered and grow well because of this acculturation. The people of Bengkulu City who were initially unfamiliar with the new year syi'ar, through this festival became even more familiar.

This is as the data obtained from the interview, "Tolerance is so well developed because of this festival. The attitude of accepting differences is also indirectly taught to the wider community through this event. There are many art performances that are displayed from a variety of different backgrounds, both from the local Festival of Bengkulu to the Islamic Festival to enliven the Tabot festival." _ Next interview data, "Many Islamic festivals are absorbed by the citizens of the city of Bengkulu.

the value of the struggle and sacrifice of Imam Husein also inspired life for the citizens of the city of Bengkulu." _ Cultural acculturation that occurs naturally will give birth to positive values, unlike the case if the acculturation process is colored with an element of coercion, for example due to colonialism, it will cause resistance from the local population.

Tabot analysis of Saddu Dzari'ah's perspective To know the laws of the Tabot festival, you cannot see one side, but it must be done comprehensively. Tabot festival event if there is a problem (in shari'a review), in one part it does not necessarily make the entire tabot banned, but only the problematic parts are prohibited (closed) so as not to violate the sharia. While a series of other events that do not conflict with the Shari'ah can still be continued.

Tabot Festival is divided into two, namely the ritual and non-ritual aspects. In a series of tabot events, the ritual aspect can only be carried out by the Tabot family and may only be led by a Tabot Shaman (a trusted person). Whereas at any event of tabot that contains non-ritual aspects, it may be followed by anyone.

For more details, researchers will describe one by one the series of Tabot events perspective saddu dzariah, including: The first series of events starts during the process of land acquisition, which in local language is known as Mengambik tanah. The process of taking this land should not be done haphazardly. The land that is taken must contain magical elements and can only be taken from a sacred place.

The procession of taking the ground is a symbol of collecting Imam Husain's body. The land will later be placed inside the replica of Imam Husain's coffin. The

land that can be taken only comes from two places, namely tanah keramat tapak Padri and tanah keramat Anggut. in the perspective of saddu dzari'ah this stage of the process is prohibited, because it is very vulnerable to falling into polytheists.

It is not **a matter of** taking the land but the problem is believing "only certain land can be taken or believing certain land has a sanctity". origin law of taking land is permissible but can be haram (forbidden) because there is a reason. So that it does not become haram (forbidden), there are two solutions that can be done **according to the** path of istinbath saddu dzari'ah, first, **the process of** taking the land is stopped completely replaced with another procession, based on the method, مَا دَلَّ عَلَى حَرَامٍ فَهُوَ حَرَامٌ Meaning: Something that causes (make) to haram (forbidden) so that it is punished haram (forbidden) too.

The original law of taking land is mubah, but **because it can** cause polytheism then this mubah law turns to be haram (forbidden). The second solution, **the process of** taking the land **does not need to** be stopped completely but just the element of polytheism is removed, that is by removing the magical element, the sacredness and the belief that only certain soil can be taken because the land is a sacred land.

How to eliminate **the process of** taking land can be done from any land so that indirectly the element of magic and sacredness will disappear by itself. The second series of tabot events is Duduk Penja (washing the fingers), the procession of washing objects made of brass, silver or copper **in the form of** human palms complete with fingers.

In the perspective of saddu dzari'ah, duduk penja procession is not a problem as long as this procession is considered as **a form of** thoharoh or cleaning up. The third series of events is Meradai (collecting funds) conducted by Jola (the person in charge of taking funds for community activities, usually consisting of children aged ten to twelve years). This Meradai event was held on Muharam 6 th .

In the perspective of saddu dzari'ah, the procession of Meradai is punished by mubah, because collecting funds from the Muslims is permissible as long as there is no coercion. The fourth series of tabot events are Menjara or mengandun. Menjara or mengandun means visiting other groups to compete dol, a type of drum made of wood with a hole in the middle and covered with cow skin.

In the perspective of saddu dzari'ah, Menjara or mengandun is not haram

In the perspective of Saddu Dzari'ah, the procession of Tabot tebuang is punished forbidden because there are two reasons, among others: First, there is a belief that if the tabot is not thrown away, they will be affected by disaster. Secondly, there is a belief that a tabot disposal site should not be carried out anywhere, but must be in a sacred place, namely the sengolo priest's grave.

Therefore, if we want to continue implementing the Tabot tebuang procession, the two elements that cause this prohibition must be removed first. To more clearly understand the map istinbath saddu dzari'ah on the Tabot festival, can be seen in the table below, No _Schedule of activities _Saddu Dzari'ah _ _ _Mubah (allowed) _Haram (forbidden) _The solution _ _1 _Menggambik Tanah _ - _Forbidden _the process of taking the land is stopped completely replaced with another procession.

the process of taking the land **does not need to** be stopped completely but just the element of polytheism is removed, that is by removing the magical element, the sacredness and the belief that **only certain soil** can be taken because the land is a sacred land. How to eliminate **the process of** taking land can be done from any land so that indirectly the element of magic and sacredness will disappear by itself _ _2 _Duduk Penja _Allowed _ - _ _3 _Meradai _Allowed _ - _ _4 _Menjara/Mengandun _Allowed _ - _ _5 _Arak Penja _Allowed _ - _ _6 _Arak Suroban _Allowed _ - _ _7 _Gam _Allowed _ - _ _8 _Arak Gendang _Allowed _ - _ _9 _Tabot Tebuang _ - _Forbidden _Must be removed Belief of that if the tabot is not thrown away, they will be affected by disaster. Must be removed Belief of that a tabot disposal site should not be carried out anywhere, but must be in a sacred place, namely the sengolo priest's grave.

_ _ There are **a lot of** non-ritual Tabot events, for example folk entertainment and night markets. In the perspective of Saddu Dzari'ah, there is certainly no problem because it does not bring harm. Folk entertainment such as dance during attention to the limits of aurat is certainly not a problem.

There are many dances performed at the Tabot festival in order to entertain the visitors **as well as** a promotional event for the typical **city of Bengkulu** to **both local and international tourists**. The following are the dance pictures that were staged in the Tabot event, / The dance in the picture explains that the boundaries of the female genitalia are still covered by the dancers. according to shar'i, every dance that covers the aurat is categorized as a mubah (allowed).

However, if the dancers do not cover the aurat boundaries that have been set in

shar'i then the dance is definitely prohibited from being displayed. as well, in cerimonials other non-ritual events are punished in the same as analogizing the law with the same case Conclusions The series of events in the Tabot Festival is divided into two, namely rituals and non-ritual events.

The ritual Tabot program is divided into two categories, some of which are permitted in the perspective of Saddu Dzari'ah and there are also series of events which are not allowed. however, this prohibition law can still be changed as long as the **cause of the** prohibition can be removed. The allowed event series is Duduk Penja, Meradai, Menjara/Mengandun, Arak Penja, Mengarak Penja Bersurban, Gam dan Arak Gendang.

There are two processions for the Tabot event that are prohibited, namely Mengambik tanah and Tabot Tebuang. The reason for the prohibition of the two processions is to avoid falling into the valley of polytheism because these two processions are full of mystical and sacred things. Therefore, if these two processions **still want to** be held, the mystical and sacred elements that exist in these two processions must be removed first.

While the series of non-ritual Tabot events there are a lot **in the form of** public entertainment and the night market. In the perspective of Sadz Dzari'ah, the non-ritual Tabot program is no problem because it does not bring mudharat and violate the basic principles of shar'i. The dances that are performed **in the context of** entertaining while still paying attention to the aurat boundaries may be punished, but if violating the basic principles of aurat boundaries are punished haram. Likewise, the other activities are punished the same as analogizing the law with the same case.

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