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The Culture Construction of Eid Ghadir Commemorations In Indonesia

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Abstrac

The purpose of this research is to analyze the culture construction of Eid of Ghadir Commemoration in Indonesia especially in Jakarta and Bandung, revealing the cultural factors behind the tradition of Eid of Ghadir commemorations in Jakarta and Bandung. This research uses cultural research methods in descriptive qualitative form with stages covering two approaches, namely: Intrinsic Approach and Extrinsic Approach. The results of the research revealed that the commemoration of Eid of Ghadir has a great significance for Syiah groups, including through the approach of Peter L Berger's construction theory approach and analysis through the construction of Koentjaraningrat cultural construction, that the Eid of Ghadir commemoration is a great culture of the Syiah group with elements of their, social facts and artifacts.

Keywords: Eid of Ghadir, Cultural Construction, Cultural Elements, Syiah, Cultural Research

La construcción cultural de las conmemoraciones de Eid Ghadir en Indonesia

Resumen

El propósito de esta investigación es analizar la construcción cultural de la Conmemoración del Eid de Ghadir en Indonesia, especialmente en Yakarta y Bandung, revelando los factores culturales detrás de la tradición de las conmemoraciones del Eid de Ghadir en Yakarta y Bandung. Esta investigación utiliza métodos de investigación cultural en forma descriptiva cualitativa con etapas que cubren dos enfoques, a saber: enfoque intrínseco y enfoque extrínseco. Los resultados de la investigación revelaron que la conmemoración del Eid de Ghadir tiene un gran significado para los grupos Syiah, incluso a través del enfoque de la teoría de la construcción de Peter L Berger y el análisis a través de la construcción de la construcción cultural Koentjaraningrat, que la conmemoración del Eid de Ghadir es un Gran cultura del grupo Syiah con elementos de teif, sociafacts y artefactos.

Palabras clave: Eid de Ghadir, Construcción cultural, Elementos culturales, Syiah, Investigación cultural

1. INTRODUCTION

In article 29 paragraph 2 of the state regulation mentioned that the state guarantees about the freedom of each population to have their own religion and beliefs without any element of coercion from any party, and no one can forbid anyone to choose the religion they believe. Every religion has different ways and processes of worship, therefore every citizen must not prohibit worshippers. This is also strengthened by the 2005 law concerning the ratification of the international covenant on civil and political rights article 18 "Everyone has the right to freedom of thought, belief and religion. This right includes freedom to establish religion or beliefs of his own choice, and freedom, either alone or together with others, whether in public or in closed places, to practice their religion and beliefs in worship, observance, practice and teaching".

In the context of religious freedom, Syiah and Sunni are two streams in Islam that are often positioned face to face diametrically (Maryam, 2012: 4). The conflict between these two streams has been seen since the beginning of Islamic history, then grew and developed along with the increasing complexity accompanying the course of its history. Conflicts usually occur because of a negative response from one group to another group, such as labeling or consider other groups to be deviant and misguided. But the conflict does not

occur if there is no stimulus (trigger).

Communal conflicts and sectarianism between Syiah and Sunni that often occur cannot be separated from the neglect of such diversity. No matter how diverse an Islamic tradition is, it must be rooted and bound by the basic principles of the Qur'an. Among the important elements that unite the spectrum of various streams to build Islamic traditions are revelations from God, although in their interpretations they can be interpreted differently (Hidayat et al, 2012: 5). Differences in views between one school and another are not only related to differences in interpretation, doctrinal, group solidarity, and related political issues, but also due to the weak role of the government, security forces tend to be late in handling riots, increasing radical religious understanding, and discriminatory derivative legal product rules that are used as a basis for suppressing religious minority groups.

Syiah and Sunni are an integral part of Islam which is a representation of interpretation, among others sourced from different psychological conditions, different climates and different spiritual colors (Maryam, 2012: 3)

Meanwhile, the development of the teachings of the Sunni sect received good reception in the hearts of the Muslim community, seen from the Indonesian people in their faith in following the manhaj of Abu Hasan Al-Asy'ari while the jurisprudence used the manhaj of four schools of thought, Imam Maliki, Imam Hanafi, Imam Shafi'i and Imam Hambali. Unlike the case with the development of the Syiah sect, it lacked a place in the hearts of the Indonesian people. Even in the subsequent development, the Syiah were under pressure and intimidation from the majority Sunni groups. Some events showed that there was a homogenization movement by conservative groups such as the Indonesian Mujahideen Council, FUUI and ANNAS after the anti Shia at Smesco in 2013.

Outwardly the difference between Sunni and Syiah according to Mary (2012: 3) stems from the issue of the successor to the Prophet as the leader of the Ummah after his death. A group of people who were busy with the death of the Prophet and grieved the ahlul bait considered Ali ra worthy of being his successor. It was based on the designation and testamentary of the Ghadir Khumm incident. This group was, in its development, called followers of Sayyidna Ali ra. or Syiah.

In line with the opinion of Quraish Shihab (2007: 64), that the seeds of Syiah arose at the time of the Prophet's death. At that time the Prophet's family and a number of friends looked at Sayyidina Ali ra. more reasonable and more entitled to be a successor to the Prophet Muhammad. rather than Sayyidina Abu Bakr ra. Sunni himself came from a group of friends who made Sayyidina Abu Bakr as a Caliph replacing the Prophet and then grew to become great by following the thought of Abu Hasan Al-Asy'ari as Ahlu Sunnah Wal-jamaah

(Sunni). Then develop the differences in the views of religious aspects and the actualization of Islamic culture in general.

According to Jalaluddin Rahmat (Syiah IJABI figure) the development of Syiah in Indonesia has four phases. The first phase, the Syiah have entered Indonesia since the early entry of Islam in Indonesia through the early propagators of Islam, namely through the Persians who lived in Gujarat. Syiah first came to Aceh. The first King of Samudra Pasai Kingdom, located in Aceh. Angry Silu, embraced the Syiah version of Islam using the title Malikul Saleh. But then in the time of Sultan Iskandar Tsani, power was held by Sunnah (Sunni) scholars. Syiah hiding, they did not appear until the second wave of Syiah entry into Indonesia, namely after the Islamic revolution in Iran (Viva News, 2012).

The second phase, after the Islamic revolution in Iran in 1979, from a monarchic government to an Islamic republic of Iran arose great sympathy among young Moslem activists in various cities towards Syiah. Ayatullah Khomeini's figure became an idol among Moslem youth activists. Books by Ali Shariati, such as "the task of Moslem scholars" became one of the "inspirators" of the Iranian Revolution, were read with great interest. Other Iranian thinkers who received Indonesian intellectual attention were Murtadha Muthahari, a thinker and one of the architects of the Iranian revolution. Some of his books which became a reference for discussion on campus circles were *Why We Are Created*; *Perfect human*; and *Islam and the Challenges of the Age*. The books from Iran which have been translated into Indonesian are read on campuses because their contents are full of revolutionary enthusiasm (Interview with Ahmad Hidayat, 22 June 2018). In the third phase, Indonesians study Syiah fiqh through Syiah figures. Syiah enthusiasts began to study jurisprudence from the habib who had studied in Khum, Iran. The wave of reforms that occurred in 1998 as an era of openness and freedom helped to encourage people's interest in Syiah teachings. The fourth phase, through Syiah Islamic mass organizations, Syiah begin to form bonds, such as the formation of the Association of the Ahlul Bait Indonesia Congregation (IJABI), established July 1, 2000 and ABI.

As the flow of religion, is always synonymous with religious culture. The Syiah sect has a variety of cultures that are actualized by this sect, such as the commemoration of Eid of Ghadir and the commemoration of As-shura. Eid of Ghadir commemorations are performed by Syiah groups once a year on 18 Dzulhijah. These commemorations are celebrated with the aim of remembering the will of the Prophet. . after the Hajj Wada in Ghadir Khumm, while the As-shura warning is a memorial of sorrow for the Ahlu Bait because of the killing of Sayyidina Husain in Karbala. The events in Ghadir khum and in Karbala were justified by the two schools. However the interpretation and response to these events occurred very strikingly different, such as the interpretation of the Ghadir Khumm events

of the Syiah sect as assuming that it was a very important event that was the Prophet made Ali ra as his successor in Medina. At that moment Ali said "Will you make me a substitute for leading women and children? Rasullullah answered, "Are you not pleased with your position by my side like the position of Harun by Musa" (Kardan in Haskani: 190)

It is different from the interpretation of the Sunni school towards the events in Ghadir Khumm, that the historical events in Ghadir Khumm are true but not the designation of Ummah's leadership to Ali, but only informing the Ummah that Ali was a friend glorified by the Prophet like other friends.

The Ghadir Khumm event is always celebrated repeatedly by Syiah from various places around the world. Iran whose population is predominantly Syiah celebrates it on a national scale, but Syiah followers in Indonesia including Jakarta and Bandung celebrate it in homes and assemblies of taklim. Indonesia around five million more in Indonesia, but not all are always active in religious ritual commemorations. The culture of Eid of Ghadir commemorations in Indonesia according to Julia Kristeva's theory is called intertextuality, namely the relationship of a text with other texts, a text is the result of the existence of other texts, namely the cultural manifestation of Eid of Ghadir commemorations in the houses and assemblies of taklim because there is a culture of commemoration Syiah before or by Peirre Bourdieu's theory (Bourdieu, 1998: 18) are called habitus, namely actions and attitudes to recall major events in Ghadir khum in daily life which later became the habit of Syiah throughout the world so that it was finally taken for granted .

Eid of Ghadir commemorations in the period prior to 2000 in Jakarta and Bandung were no problem because it was celebrated in a clandestine and simple way such as at home, foundations, or assemblies of taklim places. They only invited figures and worshipers from the Syiah themselves. On July 1, 2000, one of the largest Syiah mass congregations in Indonesia, IJABI (Association of Jamah Ahlu Bait Indonesia) was founded, this IJABI mass organization in 2000 celebrated Eid of Ghadir in a limited and closed manner in several places in Jakarta and Bandung in a simple manner on a small scale of around 100 -200 people. Eid of Ghadir commemorations usually run relatively smoothly and do not cause polemics, but on October 26, 2013 IJABI mass organizations held large-scale Eid of Ghadir commemorations above 500 people even when in Smesco Jakarta building the participants were above 1000 people, appearing in the form of large demonstrations by mass organizations anti-Syiah mass organizations, including the Indonesian Mujahidin Council (MMI) and the Indonesian Intellectuals and Young Ulema Council (MIUMI). The event was covered by private TV namely Trans TV, but unfortunately the news was more impressed to discredit the Syiah, so that the

IJABI mass organization officially sent a protest letter to KPI and the Press Council.

Since the demonstration at Smesco, the event has become a hallmark of the identity of anti-Syiah mass organizations in Jakarta and Bandung. Opposition of the Eid of Ghadir commemoration by some Islamic organizations is still happening, however, the Syiah routinely carry out Eid of Ghadir in Jakarta and Bandung, both at their own place such as the house of the leader of Ahlul Bait Syiah Foundation, such as the house of Sayid Faris in Jl. Halengkir, or school halls or public places like the field, and in meeting houses. In the past, the opposition in the form of demonstrations did not produce results, where Syiah worshipers continued to celebrate Eid of Ghadir. So the opposition to anti-Syiah mass organizations is changing, by guerrilla and intimidation before the day of Eid of Ghadir goes to the meeting hall manager to deliver threatening letters in the Bandung and Jakarta areas. If the manager gives permission they will be demonstrated. This anti-Syiah mass organization also came to the police station not to provide recommendations on the Eid of Ghadir program (Interview with Syafruddin, 2 September 2018).

The various attitudes of pros and cons emerge in response to the Eid of Ghadir commemorations in Jakarta and Bandung, visible from the construction of news that develops in the community, also visible from banners in mosques during recitals and grand tablighs. This appeared when before and during the Eid of Ghadir commemorations, both through social media and the internet, appearing in the official account of the Anti-Syiah National Alliance (ANNAS) group with headlines notifying the coming of the Eid of Ghadir, Syiah commemoration which deviates from Islam. It seems shown by other Islamic organizations that are anti-Syiah such as rejection by intimidation and the spread of news that discredit and denigrate Syiah.

Based on this reality, the research will focus on observing the dynamics that develop around the Eid of Ghadir commemorations in Jakarta and Bandung, particularly with regard to the response of Islamic mass organizations, MUI and the government to the Eid of Ghadir commemoration. Through this research, it is hoped that the patterns and responses that can be developed from these Islamic mass organizations can be reconstructed. The main problem to be examined is the response of Islamic mass organizations to the Eid of Ghadir tradition in Jakarta and Bandung. From these main problems, the following research questions are detailed as follows: (1) How is the construction of the Eid of Ghadir tradition culture in Jakarta and Bandung? (2) Why do Syiah communities in Jakarta and Bandung celebrate Eid of Ghadir? The Objectives of this research are (1) Analyzing the construction of the Eid of Ghadir tradi

tion in Jakarta and Bandung. (2) Reveal the factors of the birth of the tradition of Eid of Ghadir commemorations in Jakarta and Bandung.

2. LITERATURE REVIEW

2.1. Definition of Tradition

Tradition or habit (latin: *traditio*, "passed on") is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. The most fundamental thing from tradition is the existence of information passed on from generation to generation both written and oral, because without this, a tradition can become extinct. Tradition in another sense is a custom or a hereditary habit that is still practiced in society. A society will usually come up with some kind of assessment that the existing methods are the best way to solve the problem. A tradition is usually still considered the best way or model when there are no other alternatives. Another opinion also expressed by Yazid, tradition is a work of human creation that does not conflict with the core teachings of religion, of course Islam will justify or justify it. We can reflect on how Walisongo still preserves Javanese traditions that do not deviate from Islamic teachings. In this regard Koentjaraningrat analyzes human culture which consists of universal elements of culture, (Koentjaraningrat, 1990), among others: 1) religious systems and religious ceremonies, 2) organizational and social systems, 3) knowledge systems, 4) language systems, 5) Art system, 6) Life livelihood system, and 7) Technology and equipment system.

2.2. The function of tradition

Seeing the usefulness and function of the Eid of Ghadir commemorations, the following function theory can be a reference in writing this research. Among them the theory of structural functionalism developed by Talcott Parson. The function is defined as all activities directed at meeting the needs or needs of a system. By using this Parson definition, that there are four absolute requirements so that the community can function called (AGIL) is the Adaptation, Goal Attainment, Integration, and Latency (pattern maintenance).

For the sake of survival, the community must carry out these functions, namely, Adaptation, so that the community can survive, it must be able to adapt itself to the environment and adjust the environment to himself. Goal Attainment, namely a system must be able to determine its goals and try to achieve the goals that have been formulated. Integration, namely the community must regulate the relationship between its components so that it can function optimally, and Latency (Maintenance of existing patterns), that is, each community must maintain, improve, and update both the motivation of individuals

and patterns cultural patterns that create and maintain those motivations. Paying attention to this mindset fits the author's situation and it is very clear that Syiah Islamic mass organizations always and systematically carry out Eid of Ghadir commemorations every year, with various appreciations and methods, including recitation and grand prayer, assembly of taklim and seminars.

2.3. Social Construction

Peter L. Berger's pattern of social construction to explain the meaning behind the actions and responses of Syiah and Sunni Islamic organizations to the commemoration of Eid of Ghadir, namely the dialectic of Peter L. Berger's construction model through the study of externalization, objectification and internalization. Externalization is a continuous outpouring of human self into the world both in physical activity and in its existence, it must continually be a sub-district of its self in activities. The anthropological imperative is rooted in the biological completeness of humans who are unstable to deal with their environment (Berger and Lukmann, 1990: 75; Berger 1994: 5-6). According to Berger (1994: 11-12) objectivation is a human product including his own world, then outside himself, exposing products as facticity that exists outside of himself. Although all cultural products originate from human consciousness, products are not necessarily able to be absorbed simply returned to consciousness. Culture is outside human subjectivity, becoming its own world. The world produced by humans has acquired an objective reality.

The meaning of internalization is a direct individual interpretation of objective events as the expression of meaning. Berger and Luckmann (1990: 87) state, in internalization, individuals identify themselves with various social institutions or social organizations in which individuals are members. Internalization is the re-absorption of reality by humans and transforming it back from the structures of the objective world into the structures of subjective awareness (Berger, 1994: 5).

2.4 Structure Theory

John Fiske's structural theory, Fiske argues that commodities from popular culture are made circulating in two simultaneous economies, financial and cultural. He sees consumption as a series of exchanges that are similar to battles, lines that are constantly changing, with consumers as someone who can make changes in their lives itself and consequently affect changes in the larger system. Structural changes at the system level itself, in any domain such as law, politics, industry, family, only occur after the system has been eroded and weakened by the tactics of everyday life.

Structural theories are important for uncovering and explaining elements in the structure of Eid of Ghadir commemorations, documenting the tradition of Eid of Ghadir in Jakarta and Bandung, explaining factors of Syiah celebrating Eid of Ghadir, and analyzing the responses of Islamic mass organizations to the Eid of Ghadir commemorations in Jakarta Bandung.

2.5 Intertextual Theory

A creation cannot be released with other texts that already exist, so in an effort to understand a literary work, we must also know and understand the work or other related texts. The writing of a creation often has to do with the historical element so that the giving of meaning will be more complete if it is related to the historical element. The problem of the presence or absence of relationships between texts has to do with the intentions of the author and the interpretation of the reader. Each text is based in part on literary and language conventions and is influenced by previous texts. Both the author's and readers' activities will base themselves and associate with other texts. Intertextuality relates to the attitude of the reader in reading literary texts. Intertext can provide guidance to the reader to view the previous texts as contributions to a code that allows a variety of significant effects. Based on the literary experience they have, the reader will be able to identify other text elements in the new work. Thus, in the reading process, a reader will "dismantle" the texts he has ever known which are then linked to the text at hand. Faced with a text, the reader does not only read the text that is read, but is "side by side" with other texts so that the interpretation of it cannot be separated from these other texts. The principle of Intertextuality plays a very important role in the development of literature. This principle is developing rapidly because it is true that in the process of creating a literary work, it cannot be separated from other texts, whether realized or not realized by the author. As Teeuw stated that literary works were written not in a situation of cultural emptiness but were written in relation to the era of the author's poet, as well as in his contradiction with previous poems (Pradopo, 1995: 155).

In other words, a literary work has a historical relationship between contemporary works, which preceded it or later. The relationship can be in the form of equality or conflict. That is, a literary work is not just a product of creative ideas, a literary work created is more the result of experience, and a record of the author's culture, which can also be obtained from the experience of reading experience of previous literary works, and this is reflected in the works produced. It shows that an author creates a work of art, specifically a literary work based on literature that has existed before. That influence is due to the author's experience as a reader and involves the reading of these results in his copyrighted work. As expressed by Worton and Judith (1990: 30).

3. METHODOLOGY

This study uses a cultural research method in the form of a qualitative descriptive with stages including two approaches, namely: 1) Intrinsic approach, ie the researcher participates in the environment of the cultural object that he wants to study and follows all life patterns there, so that it is clearly seen that the researcher is part of that culture. 2) An extrinsic approach, that is, the view and evaluation of the researcher from a neutral lens. This situation places the researcher outside of the culture to be studied and the researcher is required to be able to see and assess the object to be studied as something that is not a researcher's culture itself.

This research uses primary data sources and secondary data. According to Saifuddin (1997: 91) that primary data obtained came from research subjects in this case the results of interviews with the authorities of Syiah and Sunni Islamic organizations. While secondary data came from outside the main source, such as archives, books, articles, documents and manuscripts. This is in line with the understanding conveyed by Moleong in Wahyudin (2016: 74). The main data source is the person who is interviewed directly. Among the informants who will be used as informants are the chairman and central board of Ijabi; Syarifuddin, M. Yusuf Badruzaman, Babul Ulum. Chairperson of the Anti-Syiah National Alliance (ANNAS) KH. Athian Ali Dai and Haikal Hasan, Amir Majelis Mujahiddin Indonesia (MMI) Abu Jibril, and MIUMI Board Bachtiar Nasir.

While secondary data sources are 1) written data such as books, magazines and archival documents. 2) Photo documents that can describe a history, 3) statistical data that provide information about the life of a community. While according to Arikunto (2002: 11) data collection must be done systematically so that researchers will conduct direct observations in the field (observations) in the homes and offices of Islamic organizations. There are two observations to be made, namely participant observation, by means of the researcher jumping into the field to participate in religious activities organized by the mass organization and non-participant observation, namely by the researcher observing the activities being carried out. In addition, it will also conduct in-depth interviews (in-depth interviews) with members of Islamic Organizations. This research will also be developed using a review of documentation from books, official documents, articles, journals, newspapers, websites or websites as well as other media that are relevant to the purpose of this research.

Some steps in the analysis that researchers will do are: (1) Data reduction,

beginning with summarizing data that is considered important and useful and from the main points of construction of the realities of the activities of Eid of Ghadir as well as responses from Syiah and Sunni Islamic mass organizations. (2) Presentation of data, from here it can be realized and understood what things will happen so as to know what will be done further in the analysis. (3) Drawing conclusions from the analysis of data collected from searching for the meaning of objects, interpretations, and the cause and effect of a social activity. The findings can be in the form of a description and description of an object.

In analyzing this data the writer uses several ways; including domain analysis, with this analysis carried out as carefully as possible theses that develop, analyze general descriptions in the field concerning the response of Islamic organizations from aspects of the Eid al-Ghadir tradition as synthesis, then look for antithesis so that new theses appear to meet the objectives in research this. Then performed tasoknomi analysis; looking for how the chosen domains are spelled out in more detail (Sugiyono, 2014: 256), which is observing the response of the structures and elements in the Eid of Ghadir tradition, then looking for similarities and differences in the responses of the two organizations as a result of taxonomy analysis, then finding common ground the equation of the results of the analysis. This is in line with Toynbee's theory, the response arises because there are challenges as a stimulus. Then the next analysis is observing the responses of challenges that develop in the field of both Islamic organizations. This research uses scientific analysis by observing the contents (conversation, written text in the form of verses and hadiths as well as interpretations of Islamic mass organization scholars, interviews, photography and so on) are classified. Communication systematically and objectively, identifying the specific characteristics of the message or data to be deepened in its analysis so that it can approach the validity of the object.

Related to the validity of the data, the validity of the data in qualitative research is an effort to systematically check according to certain procedures in qualitative research consistently (Creswell, 2012: 285). To obtain valid results that can be scientifically justified. Data checking techniques used are: (1) Triangulating data sources, i.e. checking through other sources or having a third party as a comparison other than the main informant (2) Conducting in-depth and continuous observation so that the information obtained is undoubtedly correct, so that sufficient and unhurried time is needed in this case (3) Discussion with colleagues who have already and are conducting research related to the topic of research. (4) Re-checking, the researcher brings back the data verification results report to the guest speaker. (5) Make a broad and concise description of the results of the interim research.

4. RESULTS AND DISCUSSION

The influence of Shia culture in Indonesia has long been in Indonesia, including elements in rituals and prayers in the Indonesian Muslim community. Like (1) the prayer after death or called the haul to 3, 7, 40, and 100 days, 1 year, 1000 days (Grace: 93). (2) Respect for ahlul bait, in traditional Javanese Islam there is a custom of reciting religious songs in Arabic and regional languages. Among those recited there were prayers to the Prophet Muhammad and the bait, praise, and verse verses that are usually sung before the prayer in congregation after adhan such as the last divine *lilfirdausi ahla and tamba ati* (Maryam: 252).

(3) Another example is also found at the end of the Kumail Prayer. The prayer reads, which means "Convey your mercy to the Prophet Muhammad and the family of the Prophet Muhammad. Do me what is worthy of you. May Allah bestow prosperity on His Messenger and the priests of his family and greet them as much as possible ". The meeting of Shi'a culture in the Sunni community is often unnoticed by the Sunnis, so in relation to that the researcher will discuss the models and elements of Eid of Ghadir culture that may be understanding and similarities in that culture. To make it easier for researchers to analyze these cultural elements, researchers used the Koentjaraningrat Theory. Koentjaraningrat argues that there are three elements of culture including: (1) Characteristics, cultural elements as a complex of ideas, ideas, values, norms, rules and so on. (2) Sosaifact, cultural elements as a social behavior and activities as well as the patterned actions of humans in society, (3) Artifacts, cultural elements as objects, songs, poems, prayers from human works (1990: 186-187).

4.1 Mentifact Elemen

The Mentifak Element is a cultural element which includes ideas, thoughts, values, norms, and regulations which are the basic philosophy of culture. Is the mind of a group of people who are caused by the character from within themselves and due to the traumatic imprint that becomes a trusted value.

4.1.1 Thought

In the culture of Eid of Ghadir, which is believed by the Syiah to have a clear legal basis both from the verses of the Qur'an and the Hadist of the Prophet, among them are in Surat al-Maidah verse 67 and the following words of the Prophet:

"When the whole group had gathered at Ghadir (Wadi) Khum, the Holy Prophet. also expressly and clearly convey a message from God Almighty. c

contained in the Tabligh verse, he said as follows: "If I do not convey what God has sent down to me, then that means the same as I do not convey his treatise; and Allah, the Blessing, the Most High, has guaranteed to protect myself, and it is sufficient for me that the Most High God is the guarantor. His Word for me: ("O Apostle, convey what was revealed to you from your Lord, and if you do not do it, it means that you do not convey His message, and Allah preserves you from (interference) humans)". O mankind! I have never lessened in conveying what God revealed to me. Now I explain to you the cause of this verse. Indeed the Angel Gabriel. Always come to me three times, telling me (by Allah's command) to stand at this meeting place and tell (announce) to the white and the black that 'Ali ibn Abi Talib as is my brother, the recipient of my will, my successor and priest after me, whose position at my side is the same as Aaron's position on the side of Moses, it's just that there is no longer a Prophet after me".

The event of the testamentary of the Prophet to Ali ra was justified by great Companions such as Ibn 'Abbas, Ibn Mas'ud, Abu Sa'id al-Khudri, and others (At-Tamimy: 25). In the Sunni opinion, Abdullah bin Saba had instilled the teaching that Ali bin Abi Talib was the leader that had been passed down by the Prophet. (Maryam: 98), Regarding the existence of the figure of Abdullah bin Saba 'himself actually still a polemic: does it really exist or is it fictitious? Said Agiel, for example, questioned the ability of Abdullah bin Saba 'who had just converted to Islam to pit sheep of friends who were Islamic figures. According to him, behind the dispute there was a steady scenario. He quoted the opinions of Taha Husain from Egypt and Mustafa Kamil from Iraq who confirmed that Abdullah bin Saba 'was a fictional character created as a scapegoat. He suspected that the real figure was' Ammar bin Yasir who had the nickname of Ibn Saudz'i (son of a black woman). These figures exhaled anti-Caliphs and provoked an uprising. However, apart from such problems, since the killing of Usman, the divisions of the Muslim community have increasingly surfaced. (Maryam: 98)

The meaning of the appreciation of Eid of Ghadir is that a Moslem must have an official Imam of the descendants of 'Ali. according to the will of God that has been determined is not a choice of human will as the Sunni opinion. Thoughts about Imamatus in the Syiah underwent development, which could be substantially grouped into two important stages. First, when the priests were still alive. At this stage, more emphasis on the validity of the Imams as the successors to the leadership of the Prophet Muhammad. Second, after the invisible Imam Mahdi. The period of occultation can still be divided into two levels, namely the period of minor occultation (al-gaibah al-sughra) and the

period of great occultation (al-gaibah al-Kubra). A little occultation happened when Imam Mahdi "hid in the world of Hsik". During this time he represented leadership to the representatives of the Imams, which consisted of four people, namely Abu Amr Usman, Abu Ja'far Muhammad, Abil al-Qasim al-Husain, and Abi al-Hasan 'Ali. As for the great occultation, that is the time when four of the deputy priests had died until the arrival of the Imam Mahdi at the end of time. At this time the leadership continued by the faqih (people who have reached a certain level in science and piety) (Maryam: 102).

Another meaning of appreciation of Eid of Ghadir is to be grateful and relate that they are part of the temple that upholds the historical events of Eid of Ghadir. Where Imam Ali as the Imam of the Moslems after the Prophet, not only as a political leader but also as a spiritual guide. This is different from the Sunni caliph only limited to political leaders. Then the Imam or leader is handed over to the people on the basis of their free choice not determined by Allah. As for the Syiah, the Imam is a necessity of his form. (Quraysh: 112). Ali ra and the other priests are noble human beings whose immense like Rasullullah is preserved from sinful acts, not even possible to forget. It has already been mentioned in chapter II that the total number of Shi'a imams is twelve. Eleven of them have died, while the twelfth imam, Muhammad Ibnu Hasan Al-Askari, was born in 260 Hijrah, then disappeared and will reappear at some point. These twelve priests are what they are, the Imam Mahdi As long as the Mahdi Imam has not yet emerged, the implementation of Imam's duties is carried out by certain scholars who fulfill certain requirements. Currently the Imam in Iran is incorporated in the Wilayat Faqih led by Ali Khamenei.

Eid of Ghadir is a holiday that is more glorious and glorious than other holidays, such as Eid al-Fitr, Eid al-Adha, Arofah Day and Friday. The incident was a manifestation of Ali's glory compared to other friends. The news was a refinement of the message of the Prophet before the Prophet's death by appointing Ali. As a remedy because it is impossible that God Almighty left it without any successor to the spiritual and political leaders of the ummah. Idul Ghadir for the Shiites as a form of gratitude for the regional moment to Ali ra. This is different from the Sunnis although they do not celebrate Eid of Ghadir, the Sunni also love Ahlul Bait and pay homage to Ahlul Bait the same as those Syiah reflected in prayers to the Prophet Muhammad and the family "Allahumma shalli alaa Sayidina Muhammad wa'ala aali sayidina Muhammad kamaa shallaita 'ala aali sayidina Ibrahim wa'ala aali sayidina Ibrahim "just did not recognize Ali ra should be the caliph after the Prophet died, he was the Imam or caliph after the Caliph Abu Bakar Sidiq, Umar bin Khatab and Ustman bin Affan. So the Eid of Ghadir incident did indeed occur and was mentioned from

Saheeh saheeh but different interpretations of the event.

Substantially the sources of religion between Syiah in Jakarta and Bandung and Sunnis are the same, namely the Holy Qur'an and the Sunnah of the Prophet. Qibla and God are worshiped by Allah. Only in the fiqh of furu'iyah are there different sources of madzhab and the procedures for their implementation, such as how to perform the five-day Prayer of Dhuhur Prayers and 'Asar Prayers and Maghrib and Isha Prayers they merge while joining the Sunni community of mourning when there are obstacles, to break the Ramadan fasting Syiah are more than ten minutes back from the Sunnis and for the obligation of Zakat is also greater than the Sunnis who are only 2.5%.

4.1.2 Score System

4.1.2.1 The honour of Prophet

The attitude of respect for the family of the Prophet did not only occur among the Syiah. Most Muslims in Indonesia have a similar attitude, even they expand the understanding of the Prophet's family to all descendants of Sayyid, ideally imitating the Prophet and his family means following the positive footsteps they left behind. Loving them by taking role models is not naive, it can even make the perpetrators guardian of the intellectual and cultural heritage of Islam. Shari'ati called the original Syiah the most Sunni school of thought compared to other schools, because they were truly loyal to the practice and will of the Prophet. Executing and following the Prophet's Sunnah was certainly positive behavior. It was generally recognized that practicing the Sunnah of the Prophet was important thing in the diversity of Islam. That is also what is generally fought by the Sunnis and becomes the religious commitment that underlies the movement from the beginning. Therefore, the embassy to the Prophet Muhammad was an inseparable part of the religious system of Muslims in general and the Sunnis in particular. It's just that the expression of love is experiencing a difference. There are those who take physical form only by imitating his outward actions, there are those who take the form of substance.

4.1.2.2 Obedience / Taqlid To Ulama and Rasulullah

Syiah and Sunnis have the same problem of obedience to the commands of their teacher. Taqlidad is to follow the ulama in matters which one is unable to understand. There is a logical, scientific, natural and important relationship between lay people and scholars' in practical and legal matters that contain technical aspects that are not known by non-experts. Some of the community of Ahlusunah waljamaah in Indonesia also explicitly consider imitation neces

sary, especially for lay people who are unable to understand religion directly from its source. To cite the book 'Iqd al-Jid, for example, KH Hasyim Asy'ari, the first NU Rois, stressed the need to participate in one of the four famous schools of jurisprudence (Shafi'i, Hanafi, Maliki and Hanbali). Following the fourth school gave great benefit and left it devastating. The reasons are: (1) the agreement of Moslems to take religion from their predecessors, (2) the order of the Prophet Muhammad to follow the opinion of the majority of ulama jumhur, (3) the rise of end-time scholars cannot be used as a role model, ie more concerned with world material (Syariati: 62).

4.1.2.3 Ulama is symbol of truth

The Imam is a person who avoids errors and disobedience, so pious and taad to Allah, no wonder what is conveyed by a priest is true and it is a command because it is the command of Allah. When people understand about the law something that has not been mentioned textually and clearly, the ulama becomes a source of reference. Like when Surabaya regional scholars argue about whether or not to eat crabs, they face Syekhuna Kholil Bangkalan Madura to find that they are eating crabs and then the problem is indirectly answered. The personal morality of a cleric between Sunnis and Syiah is highly valued, they are idols and figures in life. In the world of NU or aswaja there are trustees of God who are highly respected by the Indonesian people by keeping the tradition of pilgrimage and pilgrimage to the tombs of the trustees including the tomb of Habib Ali kwitang, the tomb of Habib Ali Bungur and the tomb of Habib Kuncung are in line with the Syiah tradition of pilgrimage to their Imams in Iraq and Iran.

4.1.2.4 Baiat to The Priest

In Shia doctrine when Eid of Ghadir is a regional constancy to Imam Ali ra. This is a spiritual path that must be carried out in Syiah with the aim of salvation in this world and the hereafter. According to the beliefs of the Syiah besides Rasulullah the Imams also intercede for their students. Such a doctrine also exists in the world of Tariqah or Tashawuf, that the students are obliged to take allegiance to the murshid because spiritually it is important for tawasulan to God through the Murshid, and Murshid to the previous Murshid to Rasulullah. Spiritual experiences like that are really believed to be true until now. Like tariqah naqsabandiyah with murshid KH. Ali Abdurachman Nabawi Jakarta, Tariqah Naqsabandiyah Qadiriyyah with Murshid KH. Kedinding Surabaya and many more.

4.1.2.5 The trust of Imam Mahdi arrival

The concept of Imam Mahdi as Imam is awaited to date by Sunnis and Syiah, despite the significant difference in the figure of the Imam Mahdi. If among the Sunni, Imam Mahdi is a person who comes from Africa, while from the Syiah community, Imam Mahdi is a descendant of Imam Hasan Bin Ali Al Askari who disappeared at the age of four years and still lives in a cave in Samara. The long wait of Imam Mahdi, someone who eliminates tyranny and error, so that all difficulties end, is religious piety. Such a thing always colors the religious views of Syiah and Sunnis.

4.2. Sosiafact Element

Sociofact elements include social activities and behavior related to the group's internal cultural activities and those involving cultures from outside the group.

4.2.1 Eid of Ghadir Tradition Elements

To understand religion as a whole, especially in the sociological perspective of culture, worship or religious ceremonies are an important part that must get attention. Tradition are part of active and observable religious behavior. Tradition are usually carried out repeatedly and with the stipulated provisions. With regular and careful repetition of traditions can channel the emotions of the offender against the symbols used. One function of the rite is to strengthen belief in the existence of an unseen world and provide ways of symbolic expression of religious emotions (Nottingham: 15)

Religious experience not only includes philosophical or intellectual aspects, but also involves human feelings and actions, so the worshipping practices that accompany them also not only emphasize beliefs. They are a number of actions in the form of prayer, speeches, songs, poetry and reading of the scriptures.

(1) Pray: The supplication to the almighty God for the safety and happiness of the family, prayer is also directed at their imams who have sacrificed for the truth of the evil of a Muawiyah caliph and his successor with various very harsh political actions against the temple. Among these prayers are summarized in the Kumail and Pilgrimage of Ali ra. In the Sunni prayer is also done as practiced by the Syiah and Sunnis also pray the ahlu bait although in general it is not mentioned one by one like a Shiite. (2) The reading of the Koran carried out on Eid of Ghadir is not much different from the Sunni where there is a custom among Moslems before starting a religious event first there is the reading of the verses of the Koran. (3) In the commemoration of Eid of Ghadir religious lectures by Syiah figures is a core event, the problem presented is usually related to the history of Eid of Ghadir and the Syiah gratitude for Ali's guardianship as leader after the Prophet. In addition, it also usually

discusses the truth of the Eid of Ghadir incident which should be commemorated by people throughout the world. Confession of aqidah is the main objective of the religious lectures of Syiah figures. In fact, there is nothing different from Sunnis regarding usululuddin or the main points in religion. (4) Sharing food and sharing gifts because Eid of Ghadir is a sense of excitement that is usually there are poems and songs that describe the glory and sacrifice of Imam Ali and his descendants. Songs and poems that glorify ahlul bait are also often sung by Sunni people even though unconsciously it is synonymous with Syiah culture.

4.3 Artifact Element

4.3.1 Equipment and documentation of the Eid of Ghadir Commemoration

In the whole series of Eid of Ghadir commemorations in the Syiah in Jakarta and Bandung there are two models both traditionally carried out in several assembly of ta'lim or foundations of the Ahlul Bait family and Eid of Ghadir which are carried out recently in the form of open seminars involving local residents and religious leaders from outside the Syiah. But the program usually consists of: first, the reading of the Holy Qur'an carried out by one of them. The Qur'an used is the same as the Sunni Qur'an. Second, the reading of praise, poetry and history / narration of the lovers and Imam Ahlu stanza, the text of the poetry is no different from the poems done in previous years. As for the narration and songs are usually always new made by figures from the Shiites. used complete musical equipment from drums, guitars to drums. Third, the reading of the Pilgrimage of Ali Ra and Kum'a Kumail, the manuscripts of the prayers have been standardized from the first which are always read with enthusiasm and crowded when Eid of Ghadir. Fourth, sharing good food from heavy foods such as rice and drinks there are also other foods such as cakes and sweets, for sweets the distribution is usually done by sprinkling on those who participate in the Eid of Ghadir commemoration. Fifth, the rereading of the Prophet's speech in the events at Ghadir Khumm during the Hajj Wada by one of the Shi'ite religious figures, the manuscript has always been contained in Syiah books related to Eid of Ghadir or Imamah.

5. CONCLUSION

Based on the research objectives and the results of the analysis it can be concluded that the cultural construction of the Eid of Ghadir commemoration can be explained by analyzing the meaning behind the commemoration's actions through externalization, objectification and internalization studies. Externalization, where the Eid of Ghadir Commemoration is always done every year even though it is closed and limited. Objectification, Eid of Ghadir

commemoration is a product of Syiah group culture which contains the values of faith. Internalization is the re-absorption of the Ghadir Khumm event by the Shiites and transforming it back from the structures of the procedures and meaning of Eid of Ghadir into the subjective consciousness structures of the Syiah.

Three elements of Eid of Ghadir culture include: (1) *Mentifak*, Eid of Ghadir commemorations are a form of glorifying Ali ra compared to other friends. The news is a refinement of the message of the Prophet before the Prophet's death by appointing Ali. As a remedy because it is impossible for God to leave it without any successor to the spiritual and political leaders of the people. Another meaning of the appreciation of Eid of Ghadir is to be grateful and relate that the Syiah group is part of the temple that upholds the historical events of Eid of Ghadir. Where Imam Ali as the Imam of the Muslims after the Messenger of Allah. The Imam is a person who avoids errors and disobedience, so pious and taad to Allah, no wonder what is conveyed by a priest is true and it is a command because it is the command of Allah. (2) *Sosiafact*, praying together: supplication to Allah the Almighty for the safety and happiness of the family, prayer is also addressed to the imams, Recitation of the Qur'an, religious lectures by Syiah leaders is a core event, the problems conveyed are usually related the history of Eid of Ghadir and the Shiite gratitude for Ali's guardianship as leader after the Prophet, Sharing food and sharing gifts because Eid of Ghadir is a sense of excitement that usually contains poetry and songs that describe the glory and sacrifice of Imam Ali and his descendants. (3) *Artifacts*, texts on reading Pilgrimage of Ali ra and Kum'a Kumail and manuscripts of pray.

The culture of Eid of Ghadir commemorations in Indonesia is a relationship of a text with other texts, a text is the result of the existence of other texts, namely the appearance of Eid of Ghadir commemorations in the houses and majlis taklim because there is a culture of commemoration of Syiah before in the country Iran was then brought by the Indonesian Syiah group. According to Peirre Bourdieu (Bourdieu, 1998: 18) is called *habitus*, namely actions and attitudes to recall major events in Ghadir khum in daily life which later became a habit of the Syiah so that eventually it was taken for granted. Then over time there were modifications to Indonesian culture, such as inviting speakers from other group leaders and using local musical instruments. The culture of Eid of Ghadir commemorations in Indonesia is a relationship of a text with other texts, a text is the result of the existence of other texts, namely the appearance of Eid of Ghadir commemorations in the houses and assembly of taklim because there is a culture of commemoration of Syiah before in the country Iran was then brought by the Indonesian Syiah group. According to Peirre Bourdieu (Bourdieu, 1998: 18) is called *habitus*, namely actions and attitudes

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