

The Existence of Sheikh Burhanuddin's Tomb: A Study of the Religious System of the Community in Nagari Manggopoh Palak Gadang, Ulakan Tapakis District, Padang Pariaman Regency.

Annisa Tul Muharrara, Rustim
Humanity Study, ISI Padangpanjang

ABSTRACT

Purpose of this study was to learn about the Syekh Burhanuddin tomb as a religious system in Nagari Manggopoh Palak Gadang and to understand the ritual processions at the tomb. The theory used in this study is of existentialism and religion. The findings of the Sheikh Burhanuddin tomb is how the tomb can still survive to this day as a reality in the intercession of the tomb. The tomb is qualitative research with an ethnographic approach. Data collection techniques include observation, interviews, library studies, and documentation. As for the findings of this study, the public believes that by pilgrimage to the grave, they can receive blessings and seek help through the medium of the meditation has become something that society has decided upon. In addition to visiting the Syekh Burhanuddin tomb, it believed would bring blessings from the Syekh Burhanuddin. This culture is made into reality in the midst of society and it being something the cult.

Keywords: *Existence, Syekh Burhanuddin Tomb, Religion*

Corresponding author

Name: Rustim

Email: rustimsatie09@gmail.com

INTRODUCTION

Indonesia is one of the countries with the most Muslims in the world, this is inseparable from the various histories of the spread and development of Islam in various regions which until now have left a lot of historical evidence about the spread of Islam in the form of stories from religious propagators, as well as evidence of relics, as well as houses of worship and even tombs of religious propagators that are sacred to this day and are now used as a religious system in the midst of society.

West Sumatra has many tombs of religious propagators that are sacred by the community, one of which is in Padang Pariaman Regency, namely the tomb of Sheikh Burhanuddin in Nagari Manggopoh Palak Gadang, Ulakan Tapakis. The tomb of Sheikh Burhanuddin is one of the historical evidence of the spread of Islam in Minangkabau. Where Sheikh Burhanuddin developed Islam through a surau located in Tanjung Medan Ulakan. It has become a ritual for the local community and followers of Sheikh Burhanuddin every

Wednesday on the 10th of shafar every year people flock to Ulakan with the Basapa Tradition, as a form of commemorating the death of Sheikh Burhanuddin and a pilgrimage to the tomb. For his services and struggle to spread Islam in West Sumatra, until now the grave of Sheikh Burhanuddin has received great attention from pilgrims, especially by the congregation of the Syattariyah Order. Every year thousands of people always come to the location of the tomb for the basapa tradition. Tens of thousands of pilgrims come from various regions in West Sumatra and outside West Sumatra they come to witness and follow the basapa tradition.

In addition to the basapa ritual procession, the tomb of Sheikh Burhanuddin is also always visited by pilgrims every day, both pilgrims who come to pray and vow something they want to achieve or to vow their children or other wishes. According to the community's belief that by coming to the grave of Sheikh Burhanuddin, it is believed that they can get blessings. In addition, there are still many other rituals carried out at the tomb of Sheikh Burhanuddin such as taking sand in the tomb, taking water in the tomb and washing your face with shell water around the tomb which is believed to bring blessings.

The results of this study are expected to be material for the study of Cultural Anthropology and Humanities studies that I am currently studying. This research is expected to be a source of information and provide benefits to the wider community, especially the people of Nagari Manggopoh Palak Gadang, Ulakan Tapakis District.

METHOD

The method used in this research is a qualitative research method by going directly to the field. The purpose of qualitative research is to explain a phenomenon in the deepest possible way by collecting the deepest possible data which shows the importance of the depth and detail of the data under study.

FINDING AND DISCUSSION

1. The Existence of Sheikh Burhanuddin's Tomb as a Religious System

According to the large Indonesian dictionary, existence is existence, a presence that contains elements of survival. While reported from the book cultural anthropology, the religious system in the perspective of anthropology is defined as a series of beliefs in supernatural powers, namely forces that come from outside human control. In connection with the tomb of Sheikh Burhanuddin, the departure of a clerical figure Sheikh Burhanuddin who has contributed to spreading Islam in Minangkabau certainly leaves a deep wound for his adherents, especially for adherents of the Syatariyah tarekat sect. It has become a tradition for the local community and followers of Sheikh Burhanuddin every Wednesday above the 10th of shafar every year people flock to Ulakan with the so-called Basapa Tradition, as a form of commemorating the death of Sheikh Burhanuddin and a pilgrimage to the grave. For his services and struggle to spread Islam in West Sumatra, until now the tomb of Sheikh Burhanuddin has received great attention from pilgrims.

There is information that before Islam entered, Hinduism and Buddhism had also developed. Evidence of the influence of Hinduism and Buddhism is found in the architecture

of houses of worship (surau) in Pariaman and its surroundings in the form of temples, with roofs that point upwards. Likewise, the language of worship used still uses the word prayer. Inside the tomb of Sheikh Burhanuddin himself when praying still uses incense burned on a coconut belt by using incense when praying for the surrounding community is believed to accelerate the delivery of prayer.

In addition, the existence of Sheikh Burhanuddin's tomb as a religious system can be seen from its development every year thousands of people always come to the location of the tomb to carry out basapa rituals. People believe that by visiting the tomb of Sheikh Burhanuddin they can get blessings and accelerate the delivery of prayers because of the greatness of a Sheikh Burhanuddin who is believed by the local community and adherents of the Syattariyah tarekat sect is a person who is close to God and has various privileges given by God. In addition, tens of thousands of pilgrims from various regions in West Sumatra, such as Batusangkar, Sawahlunto, Bukittinggi, Sijunjung, and other areas will come to Ulakan every time Basapa arrives, not only from West Sumatra, pilgrims outside West Sumatra such as Teluk Kuantan, Riau also participated in the event.

During the pandemic, in the words of Katik Sabar as the caretaker at the tomb of Sheikh Burhanuddin, the basapa ritual was still being carried out but tourists or pilgrims from outside the province of West Sumatra could not participate in this ritual for fear that it would increase the spread of the Covid-19 virus and many tourists who could be said to be elderly also participated in the ritual where an elderly person and children were more vulnerable to exposure to the virus. Even with such circumstances, people are still enthusiastic about participating in the basapa ritual. So that the Padang Pariaman Regency government made regulations regarding restrictions on the number of pilgrims from outside the province of West Sumatra, this resulted in the number of visitors during the pandemic being slightly reduced. During the basapa ritual tradition in September 2021, which is still in the covid-19 pandemic, visitors do not think about the impact of the virus and still want to carry out the basapa ritual tradition.

Based on the narrative of Katik Sabar as the caretaker of the tomb of Sheikh Burhanuddin, he said that during the basapa ritual tradition, at least each region that has a tuanku or leader of the congregation brings at least 50 people per region. That is what makes this tradition attended by many pilgrims and maintained its existence and the tomb becomes something that is cultivated by the community, especially adherents of the Syattariyah tarekat sect. When making a pilgrimage to the grave of Sheikh Burhanuddin, my master, the leader of the congregation, brought his group of worshipers near the grave of Sheikh Burhanuddin to make a pilgrimage and presented him with some recitations of dhikr. The pilgrimage is led by a katik who is at the tomb who usually sits closest to the grave. It begins with each worshipper reading the grave pilgrimage prayer by each worshipper, then the teacher leading the recitation of Al-Fatihah which is first addressing their teacher (Sheikh Burhanuddin). The second Al-Fatihah is dedicated to Sheikh Abdurrahman and Khatib Majolelo who are buried next to Sheikh Burhanuddin. The third Al-Fatihah is offered to all those buried in that place and all the spirits of the Muslims wherever they may be.

After that the teacher leads the tahlil according to their ability. Following the tahlil, the teacher concludes the pilgrimage with a prayer. After this guided activity, each congregation prays according to their wishes. Besides praying, there are also worshipers who read their vows or fulfill their vows that have been said before. Other pilgrims place limes and other materials on the grave of Sheikh Burhanuddin and there are also those who take the soil (sand from the grave to receive blessings, which is usually used for medicine, such as medicine for rice fields, home medicine, and self-medication. During the first pilgrimage, there are also worshipers who take shell water found around the tomb to rub on their head or take home (Duski Samad 2002: 193). Based on observations that have been made, the tomb of Sheikh Burhanuddin is not only visited during the basapa tradition but in everyday life the tomb of Sheikh Burhanuddin is not empty of visitors. Every time the researcher came to visit the tomb there were always visitors not only from within Padang Pariaman district but there were also those who took the time to come all the way to the tomb of Sheikh Burhanuddin like the visitors the researcher met when going to the tomb, namely visitors from Suganyang. Visitors not only make pilgrimages and pray at the tomb but also give their donations and alms to the tomb of Sheikh Burhanuddin and are also used as a place to vow children or other wishes. If the vow is fulfilled then they will visit the tomb of Sheikh Burhanuddin again and bring what they vowed to the tomb. When visitors come, the tomb guard tells the history of Sheikh Burhanuddin's struggle when exposing Islam in Minangkabau.

The phenomena in the tomb area that researchers can find in the area of the tomb of Sheikh Burhanuddin where a mother who is fulfilling her vow that previously she vowed that if her child recovered from her illness then the mother would bring two lamang rods to the tomb of Sheikh Burhanuddin. Then the vow was fulfilled and the mother gave two pieces of lamang to the caretaker at the tomb and gave a little alms. At the time of handing over the lamang, the caretaker recited a prayer and then asked the mother to wash her face with the water in the shells around the tomb. Washing the face with shell water is also believed to mean that the self has become pure again.



Figure 1: Submission of votive form in the form of lamang to the grave guardian

Source: Annisa Tul Muharrara. November 28, 2021



Figure 2: Washing face with shell water as a form of vow has been carried out

Source: Annisa Tul Muharrara. November 28, 2021

The reason visitors to the tomb and adherents of the Shattariyah order visit the tomb is inseparable from the reason for blessing. According to them, the blessing is the overflow of merit from Sheikh Burhanuddin, so that it can lead to the salvation of the world and the hereafter. further explained He is like a high mountain, and if heaped up, he will overflow. The overflow is expected because the overflow will bring blessings from Allah SWT. They do not ask him (Sheikh Burhanuddin) but they still ask Allah, it's just that he is the one who is close to Allah, moreover he is the teacher for all of them, and honoring the teacher is a noble work ordered by religion. As for the limes, taking the sand of the graves, and taking the water in the shells, they are merely tools for the condition that they need something from Allah thanks to the glory of the teacher, it is not he who grants prayers, but only by the will of Allah alone. It is to him that they ask permission for knowledge to be given and also to pray for them. According to them, this is no different from asking a doctor for medicine, and believing that the medicine will cure you is shirk. This is also the case with people who take sand from the grave, put limes there, take shell water and stones at the grave of Sheikh Burhanuddin. If the object is believed to heal the disease then it is shirk, but if it is just a tool (condition only) then it is not wrong (Duski Samad 2002: 193-194).

The existence of Sheikh Burhanuddin's tomb is also inseparable from the people who participate in developing the culture and teachings of a Sheikh Burhanuddin. As well as making a pilgrimage to the grave of Sheikh Burhanuddin which is a form of respect for the teacher who contributed to spreading Islam in Minangkabau. As well as the reality in the religious system of the community believes that by making a pilgrimage to his grave we can get blessings and want help through the intermediary of the tomb and the tomb becomes something that is cultivated by the community, especially the Syattariyah tarekan sect. That is what makes the grave of Sheikh Burhanuddin crowded and interesting for pilgrims to visit.

2. Forms of Ritual Procession at the Tomb of Sheikh Burhanuddin.

Rituals are things that are done in order to hold a ceremony. Essentially, they are things that are done repeatedly as habits. Speaking of Sheikh Burhanuddin, in which the development of Islam by Nusantara scholars generally use the tarekat path. Sheikh Burhanuddin, a student of Sheikh Abdur Rauf, also used the tarekat media in developing Islam. The tarekat chosen by this ulama is the Syattariyah tarekat, because he got it from his teacher. The study of this order was then intensively developed in surau Tanjung Medan Ulakan (Duski Samad 2002: 135).

The influence of Sheikh Burhanuddin's surau in spreading Islam to remote areas of Minangkabau through the tariqa route can be observed from several things that are still maintained and maintained by people who have a scientific or genealogical relationship with him, among others:

1. Visits by scholars and followers of the Syattariyah tariqa occur during the basapa ritual in the month of Safar at the grave of Shaykh Burhanuddin. They attend the basapa event to make a pilgrimage and perform the recitation of the Shattariyah order after completing special prayers, such as dhikr and Buraha prayer (a type of absolute supererogatory prayer associated with the name of Shaykh Burhanuddin, for which he is given to him).
2. Pilgrimage and worship, on the Tuesday before the 10th of Shawfar and on the Wednesday after the 10th of Shawfar every year at the surau in Tanjung Medan. This the first place where Shaykh Burhanuddin spread the Shattariyah order throughout Minangkabau. This pilgrimage to Tanjung Medan is also called "menjelang guru," (visiting the teacher to receive the blessings and benefits of the 'tarekat study' that he already knows and practices).
3. One of the prerequisites for obtaining the blessings and benefits of the knowledge of 'tariqah recitation' that has been possessed is to see the clothes consisting of a long shirt, skullcap, turban and the handwritten Qur'an belonging to Shaykh Burhanuddin which cannot be shown to just anyone. To see and open these items must begin with a series of worship, such as tahlil reading la ilaha illa Allah 70,000 (seventy thousand times) plus reading fatihah and prayers presented to Sheikh Burhanuddin. The items belonging to the original Sheikh Burhanuddin have been handed down since his early days well and not the slightest doubt about their authenticity, which is clear that the followers and adherents of the Syattariyah tarekat make the tradition of seeing the clothes one of the agenda of the pilgrimage to Ulakan and are considered to bring blessings to him.

The fact that exists in the community of adherents of the Syattariyah order in Minangkabau is that the name of Sheikh Burhanuddin remains the central figure in the lineage of the order they believe in. It is not valid to be said to be a follower or adherent of Syattariyah if the lineage of one's teacher is not connected to Sheikh Burhanuddin Ulakan, whom he received from Sheikh Abdur Rauf Al-Sinkili in Aceh (Duski Samad 2002:135-137).

The network of scholars and followers of Sheikh Burhanuddin clearly shows how surau is a tool and a place for their struggle to spread and maintain the Syattariyah order.

The fact that the basapa was predominantly followed by Syattariyah followers who were centered in certain surau was revealed by Tuanku Ali Imran, they had the most basic religious understanding:

- 1) In the field of belief, Ahl al-Sunnah wa al-jama'ah.
- 2) Shafi'i school of thought in worship and mu'amalah.
- 3) Embracing the Syattariyah Tariqat as inherited by Sheikh Burhanuddin.

That's why the basapa tradition is synonymous with the once-a-year grand gathering of Syattariyah pilgrims in Minangkabau. If in the basapa event there are other people besides the Syattariyah congregation, they are just honoring the scholars who developed Islam in Minangkabau. As for the adherents of the Syattariyah order, basapa is a ceremony held before the guru. The living guru is met at his place of residence by bringing souvenirs, and the deceased guru is met once a year by bringing worship souvenirs that will be presented to him. That is the series of worship that will be performed during the time of basapa.

In general, all worshippers during basapa perform the following rituals:

1. Pilgrimage Together

Upon arriving at the tomb's location of the tomb and placing the luggage in the location that has been provided, Tuanku, the leader of the congregation brings his group of worshippers near the tomb of Sheikh Burhanuddin's to perform a pilgrimage and recite some recitations of dhikr to him. The pilgrimage is led by a katik who is at the tomb who usually sits closest to the grave. It begins with each worshipper reading the grave pilgrimage prayer by each worshipper, then the teacher leading the recitation of Al-Fatihah. The first is addressed to their teacher (Sheikh Burhanuddin). The second Al-Fatihah is dedicated to Sheikh Abdurrahman and Khatib Majolelo who are buried next to Sheikh Burhanuddin. The third Al-Fatihah is offered to all those buried in that place and all the spirits of the Muslims wherever they may be. After that, the teacher leads the tahlil according to their ability. Following the tahlil, the teacher concludes the pilgrimage with a prayer. After this guided activity, each congregation prays according to their wishes. Besides praying, there are also worshippers who read their vows or fulfill their vows that have been said before. Other pilgrims place limes (limes and other materials) on the grave of Sheikh Burhanuddin and there are also those who take the soil (sand from the grave to receive blessings, which is usually used for medicine, such as medicine for rice fields, home medicine and self-medication. During the first pilgrimage, there are also worshippers who take shell water found around the tomb to rub on their head or take home (Duski Samad 2002: 193).

The reason visitors to the tomb and adherents of the Shattariyah order visit the tomb is inseparable from the reason for blessing. According to them, the blessing is the overflow of merit from Sheikh Burhanuddin, so that it can lead to the salvation of the world and the hereafter. further explained He is like a high mountain, and if heaped up, he will overflow. The overflow is expected because the overflow will bring blessings from Allah SWT. They do not ask Sheikh Burhanuddin, but they still ask Allah. It's just that he is the one who is close to Allah. Moreover, he is the teacher for all of them, and honoring the teacher is a noble

work ordered by religion. As for the limes, taking the sand of the graves, and taking the water in the shells, they are merely tools for the condition that they need something from Allah thanks to the glory of the teacher, it is not he who grants prayers, but only by the will of Allah alone. It is to him that they ask permission for knowledge to be given and also to pray for them. According to them, this is no different from asking a doctor for medicine. If they believe that the medicine will cure them, it is also Shirk. This is also the case with people who take sand from the grave, put limes there, and take shell water and stones from the grave of Sheikh Burhanuddin. If the object is believed to heal his illness, then he is shirk, but if it is just a tool (condition only), then it is not wrong (Duski Samad 2002:193- 194).

1. Buraha prayer

The buraha prayer is an absolute two-rak'ah circumcised prayer with the intention of directing its reward to Sheikh Burhanuddin, who has spread the knowledge of Islam to them through the teacher with the hope that this blessing and religious knowledge can be useful and bring goodness to themselves. The procedure for this buraha prayer is given by each teacher according to their preference. In general, it is recommended to read Surah Al-Kafirun in the first rak'ah and Surah Al-Ikhlâs in the second rak'ah, and then close with a prayer according to the wishes of each worshipper. This prayer is performed in the middle of the night, and some do it in their own surau or place, while many do it in the neighborhood near the grave of Sheikh Burhanuddin himself. There are even those who are closer and consider it to cause more solemnity and closeness of the relationship with the teacher. Not all worshippers do this; only those who are elderly, tuanku, labai, imam, or religious leaders who lead them in basapa (Duski Samad 2002:195).

2. Dhikr

After the buraha prayer, the congregation usually continues the dhikr activity individually, according to what the teacher teaches. Dhikr among the adherents of the Shattariyah tarekat takes the form of tahlil dhikr by reading "la ilaha illa Allah" three times, each stage 70 thousand times. The first 70,000 repetitions are intended for the teachers up to the Prophet, as they are the medium for religion to reach them. The second 70,000 repetitions are for the parents who have become the medium for them to live in this world. The third 70,000 repetitions are for oneself as a ransom from hellfire, because there is a fatwa from the teacher that anyone who recites 70,000 times the kalimah taiyyibah la ilaha illa Allah" will be freed from hellfire. The program lasts until midnight.

3. Repeating the recitation of the tariqah

Repeating the recitation is more like demonstrating it. Each group creates the program according to the method of their teacher's method. Each group gathers in front of the surau yard or inside the surau of each group of worshippers. They perform dhikr and repeat the tarekat study in their own style. Some also repeat the study by performing salawat dulang, poetry and many other variations.



Figure 3: Pilgrims from Sijunjung perform tarekat recitation with bersalawat dulang

Source: Annisa Tul Muharrara. 30, August 2023



Figure 4: Pilgrims recite dhikr and poetry in front of their surau.

Source: Annisa Tul Muharrara. 30, August 2023

4. Stay in touch with each other

On the sidelines of activities, congregation leaders usually visit each other, especially those who come from the same lineage. So the meeting of teachers, students, and fellow worshipers will be a valuable assets in maintaining relationships between them. This is the greatest benefit of basapa, especially in the form of the Syattariyah network in Minangkabau from the past until now.

5. Ask for the blessing of medicine

The last part of the basapa ritual is to ask for blessings and medicines from Him who is buried here. by placing lime, potpourri, asking for grave sand, or asking for grave curtain cloth. All of this is done for the purpose of souvenirs from the teacher, which utilization is for personal medicine, home medicine, amulets, and so on, according to the interests of the congregation. Most importantly, for many pilgrims when returning home from their last pilgrimage, they make a vow, for example, if the results of their rice fields are good and increase, they will go on pilgrimage again by praying at this tomb again, and make other kinds of vows (Duski Samad, 2002: 193-198).

Visiting the grave of Sheikh Burhanuddin is believed by the local community and adherents of the Syattariayah tarekat sect that by visiting the grave, they will get a blessing from the Sheikh's grave. Additionally, people believe that there are things beyond reason that cannot be explained from Sheikh Burhanuddin and his privileges that make things like his vows can be achieved. This cultural practice is used as a reality in the midst of society and becomes something that is cultivated.

CONCLUSION

The existence of Sheikh Burhanuddin's tomb cannot be separated from the people who participated in developing the culture and teachings of Sheikh Burhanuddin. As well as making a pilgrimage to his grave of Sheikh Burhanuddin which is a form of respect for the teacher who contributed to spreading Islam in Minangkabau. As well as the reality in the religious system, the community believes that by making a pilgrimage to his grave, we can receive blessings and help through the intermediary of the tomb. The tomb becomes something that is cultivated by the community, especially the Syattariayah tarekat sect. That is what makes the grave of Sheikh Burhanuddin crowded and interesting for pilgrims to visit.

In addition, the local community and adherents of the Syattariayah tarekat sect believe that by visiting the grave of Sheikh Burhanuddin, they will receive blessings from the grave of Sheikh Burhanuddin. Additionally, people believe that there are things beyond reason that cannot be explained from Sheikh Burhanuddin and his privileges that make things like his vows can be achieved. This culture is used as a reality in the midst of society.

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