



Analysis of the Values of Islamic Education in the Pilgrimage Tradition of the Tomb of *Inyiaik Kiramaik* Among Indonesian Islamic Communities

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Article Information:

Received February 15, 2021

Revised March 28, 2021

Accepted April 9, 2021

Keywords:

Values of Islamic education, beliefs, traditions, tombs, Inyiaik Kiramaik

Abstract

One of the cultures of the Islamic community in Indonesia is to make pilgrimages to places that are considered sacred or also known as traditions. This study aims to analyze the values of Islamic education in the traditions of the community at *Inyiaik Kiramaik* grave. This study uses a qualitative method with a phenomenological approach. Sources of data were taken through in-depth interviews with ten informants consisting of two religious' leaders, and eight people from the community who always make pilgrimages. The research data was taken by means of individual interviews to strengthen the interview data, the authors also made observations and analyzed using the Milles and Hubberman technique. The results showed three values of Islamic education towards the *Inyiaik Kiramaik* tomb, namely i) increasing faith; ii) preserving the tradition of visiting the tombs; iii) strengthening friendly relations between pilgrims. The results of this study can be used as initial data for future researchers to examine this issue in different contexts and issues

INTRODUCTION

The value of Islamic education is a process that can give birth to humans who have faith and devotion to God based on the quran and hadith (Imelda, 2018; Sofia & Sari, 2018). The values of Islamic education are a set of beliefs or feelings in humans that are in accordance with Islamic norms and teachings to create perfect human beings (Taufiq, 2017). Referring to the opinion above, it can be interpreted that the values of Islamic education are a series of Islamic education that educates and leads to faith and holiness.

In Islam visiting graves is an effort made to commemorate the services of people who have died (Aziz, 2018). The concept of pilgrimage is to help solve problems faced by a person. Referring to the opinion above, it can be interpreted that visiting graves is an activity carried out by the community to commemorate

How to cite:

Ulfah, O., Ananda, F., Inayah, F. (2021). Analysis of the Values of Islamic Education in the Pilgrimage Tradition of the Tomb of *Inyiaik Kiramaik* among Indonesian Islamic Communities. *International Journal of Multidisciplinary Research of Higher Education*, 4(2), 72-78.

E-ISSN:

2622-741x

Published by:

Islamic Studies and Development Center Universitas Negeri Padang

someone who has died by making pilgrimages and then praying for them which has been passed down from generation to generation. Based on the phenomena found at this time, especially the people in Nagari Koto Gadang, many of them do not care about the culture of visiting *Inyiaik Kiramaik* tomb due to increasingly rapid developments triggering changes in patterns and interaction of life (Setiawan, 2018; Yoga, 2019; Syamsuddin, 2021).

Husni, (2019) argued that culture contains knowledge, beliefs, arts, morals, laws, customs, and human habits as members of society. However, many of the Koto Gadang people still make pilgrimages to Inyiaik Kiramaik's grave as a form of respect for the figure of Inyiaik Kiramaik. Inyiaik Kiramaik was the child of *tuon nan basusu tongga* (only one milk was located in the middle of the chest) who lived in the village of the Sikumbang tribe at that time. since birth, Inyiaik Kiramaik has shown signs of being out of the ordinary. At the time of Inyiaik Kiramaik's birth, the floor of the house or his entrance was broken, then when he arrived on the ground, the soil became his stomach and after only a few years he was able to speak.

Based on the description of the issues and problems that the authors raise in this study, it is necessary to explain that this research is related to pilgrimages to sacred tombs which have been discussed by many previous researchers such as (Rosada & Wawansyah, 2018). However, previous research has focused more on the traditional Islamic values of tombs and spiritual values. Related to the values contained in the community's belief in the inyiaik kiramaik tomb, it has never been touched and discussed. Thus, the authors believe this theme needs to be raised in a scientific study within the framework of enriching the literature for future researchers. As the author has stated in the background section of this article, the value of visiting sacred tombs varies and pilgrimages to sacred tombs are carried out because of the existence of special historical and historical records of life and were considered sacred during their lifetime (Rosada & Wawansyah, 2018).

Each region certainly has a figure who is a role model, has a community leader who is respected Ariana, (2020); Novebri & Dewi, (2020). Where there are various forms of sacredness, many people who believe in it also have many people who do not believe in it. But in reality, they only admit it without being accompanied by deeds, they admit it only verbally but it is different from their daily lives which often visit sacred graves (Arifin, 2018).

Research related to the issue of the value of Islamic education on sacred graves has been widely studied by previous researchers such as Rosada & Wawansyah, (2018), but the researchers above only focused on the values of the Islamic tradition towards graves and spiritual values. Meanwhile, research that discusses specifically the values of Islamic education contained in the beliefs of the Koto Gadang community towards Inyiaik Kiramaik's grave has not been found. The fundamental difference between the issue of this research and previous research is that the researchers previously discussed Islamic cultural values but this study discussed the value of Islamic education on people's beliefs in sacred tombs.

METHODS

This study uses a qualitative method with a phenomenological approach (Novayani, 2019). Data sources were taken from ten informants, namely six local people and four pilgrims. The research data was taken by means of individual interviews to strengthen the interview data. The authors also made observations and analyzed using the Milles and Hubberman technique (Engkizar et al., 2018; Hakim, 2019; Nur Isnaini et al., 2019; Rishan et al., 2018). The selected informants met four criteria, namely understanding well the problems being

studied, being active in the field being studied, having time to provide information to researchers and fulfilling the criteria as informants, and providing information in accordance with the facts that occurred in the field (Warsah, 2018). So, all informants are local people and pilgrims. After the interviews were completed, all informants were taken, the transcript process was carried out, then the writer took the values of Islamic education on the Inyiaik Kiramaik grave according to research needs.

RESULT AND DISCUSSION

For Based on the results of interviews with ten informants, the authors found that there were three themes of Islamic educational values embodied in the belief of the Koto Gadang community in the Inyiaik Kiramaik tomb, the three themes namely i) increasing faith, ii) preserving the culture of tomb pilgrimage, iii) strengthening sillaturrahmi relations between the pilgrims. To be clearly, it could be seen in the figure 1.

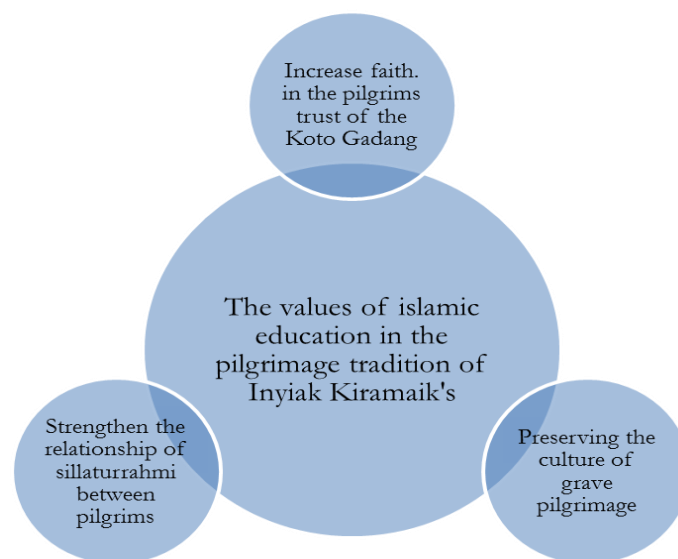


Fig 1. The values of Islamic education in the pilgrimage to the Inyiaik Kiramaik grave.

Furthermore, so that the results of the research and discussion in this article are interesting to read and easy to understand, the author will display excerpts from interviews with informants based on the three themes that have been obtained. Besides that, each of these themes will be directly discussed based on theory, expert opinion, and the results of previous research that discusses these issues and problems in different contexts and issues.

First, increasing faith, according to the informant one of the values embodied in the trust of the Koto Gadang community in the *Inyiaik Kiramaik* grave is increasing faith. Faith is something that exists in a person in carrying out religious teachings in the form of human attitudes and behavior in everyday life. Beliefs and religion make up someone's way of thinking that has religious values. Religious value is belief in a religion that is carried out by means of daily worship, praying, and reading holy books (Lubis, 2016; Peviyatmi et al., 2017; Warsah, 2018; Widodo, 2019; Irawan et al., 2021). Religious values reflect the growth and development of religious life, which consists of 3 main elements including faith, worship, and morals, for example, praying and praying. This theme, was stated by informants as excerpts from the below:

...This pilgrimage to the tomb of inyiaik kiramaik was carried out to commemorate his figure which was carried out by sending a prayer to him...(I-1), ...As is often done by people praying and visiting his grave there were also those who did

tadarus al-quran at the tomb of inyiaik kiramaik...(I-3), ...In the past, I heard the sound of aguang from the guguak bulek tomb of Inyiaik Kiramaik after half an hour later there was a massive earthquake in 2007, previously there was also a ringing at dawn, I myself heard it twice and the earthquake that occurred twice, aftershocks and a big earthquake...(I-4), ... I was also told by my father before, when the tall house burned down half an hour before the fire occurred my father heard a great voice from the direction of Inyiaik Kiramaik's grave (I-6)

Observing the results of the interviews, opinions, and some of the results above, it can be said that the value of increasing faith in the trust of the Koto Gadang community in the inyiaik kiramaik grave is that the community visits to send prayers and recite verses from the holy quran to the inyiaik kiramaik figure. The community also believes that if the sound of the gong is heard from the Inyiaik Kiramaik grave, it is a sign that a disaster will come, so if the sound is heard, the community is ready to be on alert that a disaster will occur in Koto Gadang.

Second, preserving the culture of visiting graves, as it is known that culture or tradition is the pillar of the culture of a resident or community [Haryanto, \(2018\)](#). The perpetrators of the tradition are usually local people who are already attached to the tradition itself. The tradition focuses on sacred symbols with a series of religions in the form of paying respects. Culture and tradition is something that is passed down from generation to generation. Traditional values are understood as a habit in society on the basis of past history in the fields of custom, social order, and beliefs ([Sudirana, 2019](#); [Azzahra et al., 2021](#)). This theme, was stated by informants as excerpts from the below:

...This pilgrimage to the tomb of the Inyiaik Kiramaik has been around since ancient times before I was born the pilgrimage to the tomb of the Inyiaik Kiramaik has also been carried out by my parents and has continued to decline until today and also as a form of preserving existing culture ...(I-7)...the pilgrimage the tomb is a tradition similar to the pilgrimage to the Inyiaik Kiramaik grave, it is done because it is a tradition and it is also a habit of the community or family...(I-5)...This is a tradition because he was once an influential person in Koto Gadang, so it is a form of appreciation from the community always visited his grave, moreover there were also several areas that flocked to make pilgrimages here, maybe he was very meritorious in that area, so every time the fasting month was around the 1990s it was very crowded...(I-9)

Looking at the results of the interviews, opinions, and some of the results above, it can be said that the form of the value of preserving the culture of grave pilgrimage towards the Koto Gadang people's belief in the Inyiaik Kiramaik grave is that both from the community and families from among the elderly and adolescents in Koto Gadang still make grave pilgrimages. This fact proves that there are still many people, from the old to the young, who carry out the pilgrimage tradition at Inyiaik Kiramaik's grave.

Third, strengthening sillaturrahmi relations between pilgrims. The people who make the pilgrimage do not only come from the Koto Gadang area but also from other areas so the value of sillaturrahmi is a value that is mutually recognized and is closely related to the view of the hope of mutual welfare in people's lives ([Amin, 2017](#); [Sylviana, 2018](#)). This theme, was stated by informants as excerpts from the below:

...with pilgrimages, the people know each other as before the fasting month, many of the people of Koto Gadang go on pilgrimages, many also come from other areas, there they greet each other and build a friendship (I-1), ...this activity is a gathering place for the community because there are many people in the tomb people with the same goal to make a pilgrimage (I-6), ...I saw a pilgrimage to the Kiramaik Inyiaik grave, many people came

to visit both the pilgrimage and to stop at Koto Gadang, like the people of the Koto Tuo area who came on pilgrimage and stopped at the houses near the tomb to say bello (I-10).

Observing the results of the interviews, opinions, and some of the results above, it can be said to strengthen the friendly relations contained in the pilgrimage to the Inyiaik Kiramaik Tomb, namely to become a place of hospitality for pilgrims, both the local community and people from outside the area who come to visit the Tomb of Inyiaik Kiramaik. All of this was clearly proven as explained by the informants. Where at this time this phenomenon is still happening.

CONCLUSION

This research has succeeded in uncovering three Islamic educational values contained in the pilgrimage to the tomb of Inyiaik Kiramaik which is a special life history during Inyiaik Kiramaik's life and until now. The three values of Islamic education are increasing faith, preserving the tradition of visiting graves, and strengthening friendships between pilgrims. Of the three values of Islamic education, according to the author, these values are still strong and their sustainability is maintained, especially among the people of Koto Gadang. These values are exemplary and their existence and truth are maintained in the current era. With the results of this study, the authors suggest to future researchers increase the number of studies related to this issue so that the academic and community literature will be richer and more diverse.

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International Journal of Multidisciplinary Research of Higher Education

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