



The Tradition of Pilgrimage to the Tomb of Sheikh Ibrahim Mufti: A Phenomenological Study of Islamic Communities in Indonesia

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Abstract

Scholars or significant religious figures who are in an area has an important role in a community, even though they have passed away, their services are still remembered and eternal in a society where the application can be done by coming on a pilgrimage to his grave to pray that all his sins are forgiven, and accepted by Allah SWT, which for the local community is also called tradition. The tradition of visiting graves has become a habit for the community, in its application by reciting tahlil, blessings, or surah found in the alquran to remind someone of death and get closer to God. Therefore it is necessary to do research so that the implementation is in accordance with what has been prescribed. This study aims to analyze and describe the implementation of the grave pilgrimage tradition at the tomb of Sheikh Ibrahim Mufti. This type of research uses qualitative research methods with a phenomenological approach. Sources of data were obtained from 10 informants by conducting direct and in-depth interviews supported by photo documentation in the study. Informants in this study were the local community, tomb keepers, surau caretakers, and pilgrims at the tomb of Sheikh Ibrahim Mufti. The results of this study indicate that: the implementation of the grave pilgrimage at the tomb of Sheikh Ibrahim Mufti, based on interview results, is in accordance with the procedures for implementing Islamic law by obtaining three findings on implementation themes, and four themes of educational values, namely spiritual, social, cultural, and disciplinary values.

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INTRODUCTION

The pilgrimage tradition is a tradition that has been passed down from generation to generation and is still firmly rooted in people's lives (Sundari, 2020). This tradition is very complex and closely related to religious phenomena (Kusuma, 2018). Tradition is a culture, culture is that complex whole that includes various knowledge, beliefs, arts, morals, laws, customs, capabilities, and habits acquired by humans as members of society (Hoffman, 2015). Grave pilgrimage aims to remind someone of death in order to get closer to Allah SWT Nashuddin, (2016), revealed that pilgrimage to the tombs of saints could be understood as part of Indonesia's unique rich cultural diversity because it holds

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treasures beyond costs to create harmony and socio-cultural balance within the scope of community traditions and rituals.

This grave pilgrimage tradition still exists and can be found in each region. The grave pilgrimage tradition is usually carried out by visiting the tombs of religious leaders, or significant religious figures who spread a teaching within the community. It still exists and can be found in Nagari Taram, Harau District, 50 Kota. The discussion about the tradition of visiting graves is interesting and unique to study because each region has different traditions and customs. Research on the tomb of Sheikh Ibrahim Mufti in Nagari Taram, Harau District, Lima Puluh Kota is interesting to study because it is related to the faith of the community. The tradition of visiting the graves at the tomb of Sheikh Ibrahim Mufti has been going on for a long time and has been carried out from generation to generation and has even been known by the wider community.

Sheikh Ibrahim Mufti is a great scholar who spread Islam in the district of Lima Puluh Kota and is someone who is respected, he comes from the Middle East and broadcasts Islam starting with entering Aceh, continuing to Siak, and then entering Taram. Sheikh Ibrahim Mufti's tomb is visited by many people, both local people and people from outside West Sumatra such as Riau.

People who adhere to the Islamic religion, in certain months always carry out the customs and traditions handed down by their ancestors, so that they recognize and preserve salvation, traditional ceremonies, including grave pilgrimages and *khaul* for people who have died, and several other cultural activities (Adamczyk & Hayes, 2012). In general, pilgrims who come to visit Sheikh Ibrahim Mufti's tomb usually come in the month of Rajab, especially on the 27th of Rajab. Sheikh Ibrahim Mufti's tomb is in the *tuo surau* complex. *Tuo surau* is a *surau* that was established by Sheikh Ibrahim Mufti, before visiting his tomb, pilgrims usually pray at the *tuo surau* first.

As the author has stated in the background section of this article, the implementation of the tradition of visiting the grave at the tomb of Sheikh Ibrahim Mufti has been going on for a long time from generation to generation, in which there are several works and findings on the theme of Islamic educational values. This study aims to determine whether the implementation of the grave pilgrimage tradition is in accordance with Islamic law and the values of Islamic education contained therein. Seeing the phenomenon above, the author is interested in conducting research on the tradition of visiting the grave at the tomb of Sheikh Ibrahim Mufti, which the author will write about in a scientific paper entitled *The phenomenon of the pilgrimage tradition at the tomb of Sheikh Ibrahim Mufti in Nagari Taram, Harau District, 50 Kota*.

Research related to the grave pilgrimage tradition has been extensively researched and studied by previous researchers, such as Cohen, (2018); Green, (2015); Kim & Kim, (2019) Graves in addition, another difference lies in the location of the research.

METHODS

Research on the pilgrimage tradition at the tomb of Sheikh Ibrahim Mufti uses qualitative methods with a phenomenology approach. According to Cantika et al., (2018), qualitative research is more flexible because in this study it allows for extraordinary spontaneity and adaptation of interactions between researchers and participants. There are things that must be considered in qualitative research, especially those using a phenomenological approach. Many contemporary researchers claim to use a phenomenological approach but they rarely relate this method to the principles of phenomenological philosophy Alase, (2017), this needs to be underlined so that the quality of the phenomenological research produced has high standard values and results. To get to these results, phenomenological research must pay attention to the surrounding characteristics, namely: referring to reality, understanding the meaning of events and their relation to people who are in certain situations, and starting with silence.

The Phenomenological approach has its own characteristics that are different from

other approaches to understanding agama. Phenomenology approach is a method to what is experienced by religion, what is felt, said and done, and how well the experience meaningful for him. There are two approaches to religious phenomenology, First, phenomenology is a method for understanding the religion of someone who includes most businesses in assessing options and their commitment neutrally as preparation for the reconstruction of the experiences of others. Second, the construction of the taxonomic scheme for classifying phenomena blasted with cultural boundaries and religious groups. In general, the approach entomology just caught the side of religious experience and religious reaction similarity of all human beings equally, regardless of the dimensions of space and time and cultural differences. Truth phenomenological study is an explanation of the meaning of rites, rituals, ceremonies, doctrine, or social relations and in religious actors. Religion as a chain of authoritative tradition implies that religions should be understood as a religion, not because they believe or do not believe in God, spirit, or partially transcendent form, but because their beliefs transmit and strengthen the authority of tradition.

The data sources in this study were taken from ten informants through interviews on March 26, 2023, consisting of, 1 tomb guard, 1 surau caretaker, 5 pilgrims who visited the tomb of Sheikh Ibrahim Mufti, 1 religious figure, and 3 local community. All interview and observation data were analyzed using the Millles and Hubberman analysis interactive model which stated that the activity in analyzing qualitative data was carried out through four steps. These steps include data collecting, data reduction, data display, and conclusion drawing/verification (Kusumaningsih et al., 2019).

RESULT AND DISCUSSION

Based on the results of interviews and direct observations conducted by the author on ten informants, the results of the research analysis found three themes of finding grave pilgrimages, then found 4 themes of findings of Islamic Education values which included first spiritual value, second social value, third culture value, fourth disciplinary value. Then the theme of other findings found the work of Sheik Ibrahim Mufti, namely building surau tuo and there were several legacies from him in the form of a handwritten Quran.

The history and background of the grave pilgrimage tradition at the tomb of Sheikh Ibrahim Mufti

Tradition is a habit that has been carried out for a long time and has become part of the life of a community group. Pilgrimage is the origin of the word Arabic, which terminologically means visiting at any time the graves of people who have died to invoke God's grace for those buried in them and to take parables and warnings so that in life they will remember death and their fate in the future. day in the hereafter (Fournié, 2019; Luz, 2020).

Regarding the figure of Sheikh Ibrahim Mufti, based on the results of an interview with the imam at the surau tuo and the caretaker of the tomb in Nagari Taram, 50 kota district which was conducted on March 26, 2023, This theme was conveyed by informants as excerpts from the below:

... Sheikh Ibrahim Mufti's discontinuation of the da'wah was carried out by Sheikh Burhanudin Ulakan in the 17th century. He is a scholar who preaches in Darek or inland areas in Minangkabau, coming from the Middle East, he preached Islam starting by entering Aceh, then going to Siak, then entering Taram. He is a Palestinian who came to Taram, he came with his friend Abdul Rauf and then came to Sumatra.

An explanation regarding the figure of Sheikh Ibrahim Mufti was also added by by informants as excerpts from the below:

... that in Taram Sheikh Ibrahim Mufti has 2 wives, his first wife comes from Tanjung Ateh Nagari Taram and has 2 children with his first wife, his child is named Sheikh Nurdin and the other one is named Sheikh Muhammad Jamil, then his second wife is from pas taram. After coming, he had descendants of the Taram people, the body tribe. Known as buya cukua sabalah.

According to history, Sheikh Ibrahim Mufti was a student of Sheikh Ahmad Qusasi who was in Medina and was in the same generation as Abdurrauf As-Singkili. The arrival of Sheikh Ibrahim Mufti to Nagari Taram was aimed at spreading the religion of Islam. In Taram he founded surau tuo to be able to support all activities da'wah in spreading the religion of Islam". The background of Sheikh Ibrahim Mufti's tomb is based on the results of an interview about caretaker of the tomb, he said:

... The background of the tomb is basically this tomb exists but the body does not exist. At that time Sheikh Ibrahim Mufti was shaving in front of the surau tuo, while shaving he imagined that Mecca was on fire, then he disappeared, it turns out that at that time Mecca was really burning. It is known that there were people from flat land who went on a pilgrimage to Mecca and said that Mecca was really burning. At that time he left and did not return and was searched by one of his students until he reached Rian, but he did not find him, one night his student dreamed that in that dream Sheikh Ibrahim Mufti told his student "If you want to find me then look for it at night 27 Rajab, where there is light, that is where I am. Finally, on the night of the 27th Rajab, his students saw a light around Bulek Bulek Nagari Taram, they thought that was where Sheikh Ibrahim Mufti was.

This theme was conveyed by informants as excerpts from the below:

... The light that appears around Bulek Nagari Taram hill was formed as a tomb to remember the services and kindness of Sheikh Ibrahim Mufti in Nagari Taram, 50 kota District in spreading Islamic religious teachings, the tomb of Sheikh Ibrahim Mufti which is located in the surau tuo complex which is the destination of pilgrimage. Since then it was a lot who visited the tomb of Sheikh Ibrahim Mufti to pray for him because he had a great influence in the spread of Islamic teachings in the 50 kota regency. Usually, the pilgrims who came from various areas in Minangkabau, especially followers of the Naqsybandiyah Tareqat and the Syattariyah Tareqat in West Sumatra, Rian, and Malaysia.

Implementation of the grave pilgrimage at the tomb of Sheikh Ibrahim Mufti

Visiting graves has several purposes, one of which is to give prayers, and intercession, to the graves of people visited. Based on the results of an interview with informants a pilgrim who came to the tomb of Sheikh Ibrahim Mufti, he said:

... The purpose of visiting the grave at the tomb of Sheikh Ibrahim Mufti is to remember his services who once gave a lesson about Islamic teachings by sending prayers, praying, reading Tablil, Tahmid and Takbir.

Then added to the interview with informants as a pilgrim, the purpose of visiting her grave said:

... that the purpose of visiting a grave is to give prayers, intercession to the person visited, not to ask for prayers and so on, then with a visit to a grave, you can remember the death of those who have passed away, that their return to heaven or hell, this question is common to every human being so that people will be more careful in acting.

Based on the results of an interview with informants as a pilgrim, he said the purpose of the pilgrimage:

... The purpose of the pilgrimage is to commemorate the services of those who have died and the symbol of the Islamic religion, and also the pilgrimage ordered by the prophet. By carrying out the pilgrimage to the graves of wisdom, the heart feels calm and can carry out Islamic teachings well.

Based on the results of interviews that have been conducted, the authors conclude, there are three themes of findings in carrying out grave pilgrimages to the tomb of Sheikh Ibrahim Mufti in Nagari Taram, Harau District, 50 kota district, First related to pilgrimage etiquette and rules. Second, related to the stages of pilgrimage, and third findings of works and relics of Sheikh Ibrahim Mufti.

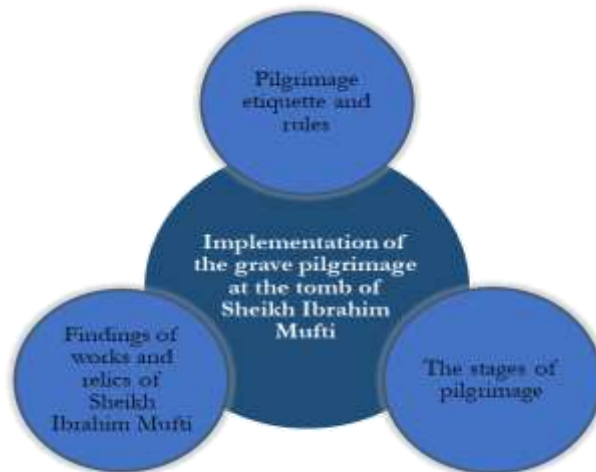


Fig 1. Implementation of the grave pilgrimage at the tomb of Sheikh Ibrahim Mufti

Etiquette and provisions of Pilgrimage. Adap and conditions for pilgrimage, based on the results of interviews conducted by the author, this theme was stated by informants as excerpts from the below:

... Pilgrims must wear modest clothing and cover their private parts, then they are prohibited from carrying prohibited items such as incense or incense. Visitors must not perform acts prohibited by the Sharia, such as worshiping graves. things that are prohibited such as incense or incense, Visitors must not commit acts prohibited in Islamic law such as committing polytheism such as shaman, Grave pilgrims must not sit on graves, Do not joke during grave visits because grave visits are done to remind pilgrims of the afterlife that He will experience death like the occupants of the grave, Keeping false words away.

Works and relics of Sheikh Ibrahim Mufti. The stages in carrying out the grave pilgrimage are based on the results of interviews with religious leaders (Ustadz) regarding the stages of pilgrimage as follows:

... Stages in carrying out the grave visit "first, the pilgrims who come to pray in congregation at the surau tuo which is located close to the tomb of Sheikh Ibrahim Mufti. second, just perform the grave pilgrimage, Before entering the tomb area, say hello first taught by Rasulullah SAW. teach friends so that when entering the grave say a greeting that means: "May safety be poured out upon you graves of the believers and Muslims. And we, if Allah wills, will follow you. I beg Allah to provide safety to us and you all (from torment)." (Muslim HR). Third, Giving prayers for the graves, reading Yasin, tablil and some also chanting. Fourth, It is not allowed to ask for help and assistance from the corpse, even if he is a person who spreads Islam in the area. Fifth, It is Sunnah to visit the grave with the purpose of learning and remembering death.

Value of islamic education in grave Pilgrimage. The work of Sheikh Ibrahim Mufti Surau Tuo Taram is one of the cultural heritages of Minangkabau Islam which plays an important role for the people of Taram. Surau Tuo was used as a medium for Sheikh Ibrahim Mufti in purifying Islam, which at that time in Minangkabau was being hit by a religious crisis such as lingering religious beliefs, gambling, and other religious deviations, until finally Surau Tuo was made a center for deepening religious knowledge such as learning to read the Quran, fiqh, creed, and tarekat (Alfurqan, 2020). Based on the results of the interview with the grave keeper, he said:

...the work of sheik Ibrahim mufti is to build surau tuo which is located in Nagari taram, fifty city district. According to history, this surau was founded in the early 17th century by Sheikh Ibrahim Mufti and its location is near Bulek Hill. This surau tuo was founded to support his missionary activities in the spread of Islam, the existence of surau Tuo Taram became the first center of Islamization in 50 kota Cities. This surau has even become the center of the development of the Naqshabandiyah order. Various scientific activities such as reading the Quran, various Islamic studies to deliberations are held in the surau. This surau is the center of scriptwriting and copying activities.

Testimony from the guardian of the tomb, then added by the manager of the surau tuo

about the work of Sheikh Ibrahim Mufti, he said:

... that there are still some relics of Sheikh Ibrahim Mufti that are still there and kept. As for the relics of Sheikh Ibrahim Mufti, they are in the form of Sheikh Ibrahim Mufti's staff, water buckets made of brass, handwritten books, etc.

Surau Tuo Taram was once the center of the Naqshbandiyah Order in Fifty Cities. AWP Verkerk Pistorius in his article in the *Tijdschrift voor Nederlandsch-Indië* in 1868 mentioned that this surau was attended by around 1,000 students a year. Around Surau Taram, there is also a surau where Sheikh Taram and Sheikh Sungai Ameh teach. This surau was once used as a place of worship. Currently, Surau Taram is used for limited worship activities along with the presence of a mosque, namely the Baitul Qiramah Mosque on the west side of the surau.

Based on the results of interviews with the local community, information was obtained:

... Surau Tuo is very old and had experienced a fire in the 19th century, then in 1994 the surau was restored in several parts, a rose carving is still carved on one of the pillars of the surau and is still original from ancient times. Surau Tuo Taram is an icon of Nagari Taram because it was the first civilization at the beginning of the development of Islamic teachings and social progress. This surau is one of the religious tours in 50 Kota Regency, many worshippers come to this surau, both from the people of 50 Kota Regency and pilgrims from outside who make pilgrimages to the Tomb of Sheikh Ibrahim Mufti and perform prayers at this surau.

Based on the results of interviews with tomb keepers:

... In the Surau area, there is the tomb of Syeh Ibrahim Mufti which is in an old building next to the Surau. There is a sign that says Tomb Sheikh Ibrahim Mufti and his younger brother Sheikh Muhammad Nurdin in the building. Inside the mosque-like building, there are two graves, namely the tombs of Sheikh Ibrahim Mufti and Sheikh Muhammad Nurdin which are covered with mosquito nets. After exploring behind the mosquito net, we will see 2 tombs that have been installed with ceramics. To the left is the tomb of Sheikh Ibrahim Mufti and to the right is the tomb of Sheikh Muhammad Nurdin. This tomb is often visited by pilgrims and also family members.

Surau Tuo is recorded as a surau that has a tradition of writing and copying manuscripts. At least a hundred manuscript collections are thought to be here, but most are now lost. Only 14 manuscripts have survived, ten of which are in very bad condition. Some of the manuscripts were kept by Ramli Datuak Marajo Basa, the 13th descendant of Ibrahim Mufti whose house is next to the surau (Hijjas, 2017). Based on the results of interviews with tomb keepers regarding the maintenance and care of surau tuo and tombs:

... The maintenance of Surau Tuo and the tomb of Sheikh Ibrahim Mufti in Taram is the responsibility of 7 Troops in this area, namely Sumpadang, Simabur, Pitopang, Melayu, Piliang Laweh, Piliang Gadang, and Bodi, who take turns every 3 years as Imam, Kotik and Bilal.

The values of Islamic education in the tradition of grave pilgrimages at the Tomb of Sheikh Ibrahim Mufti

Values in Islam are a collection of life principles, and teachings about how humans should live their lives in this world where one principle and the other are interrelated to form a unified whole that cannot be separated (Sulayman, 2019). The four themes of educational value findings can be seen in the figure below:

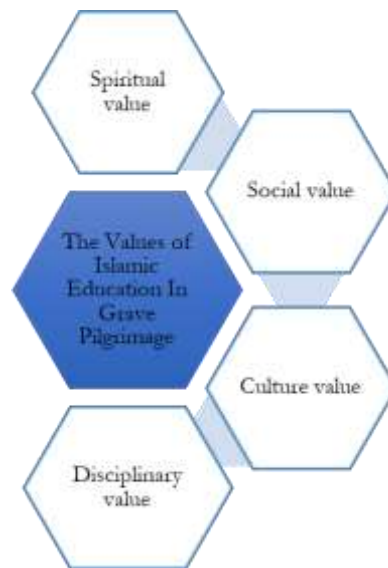


Fig 2. The Values of Islamic Education In Grave Pilgrimage

The first theme is spiritual values, according to informants the priest at surau Tuo Nagari Taram:

... Before visiting the tomb of Sheikh Ibrahim Mufti, the pilgrims first pray in congregation at the surau tuo" A visit to the grave can remind someone of death, thus increasing the piety of the pilgrim in worship.

The value of worship, in the tradition of pilgrimage to the tomb of Sheikh Ibrahim Mufti, is to say greeting when entering the tomb, before starting Tahlil reading bismillah, Reading Tahlil, Yasin, and Prayer (Kassim, 2018). The value of worship in visiting graves, Muslims can take lessons and always try to increase awareness of life in the world, realizing that nothing is permanent in the world, except Allah SWT. The way to raise this awareness is to always increase your acts of worship, of course with the aim of always being ready to face death.

Ibrahim bin Adham, a well-known Sufi, as quoted by Hijjas, (2018) states, that if a servant prays to Allah and his prayer has not been answered, then there are ten reasons why his prayer is not answered, one of which is that you always bury and visiting the graves of people who have died, but you never take lessons from them. This theme was conveyed by informants as excerpts from the below:

...The value of deep belief visiting the tomb of Sheikh Ibrahim Mufti has the value of monotheism, that is, when visiting the pilgrims, they pray and hope for something only from Allah SWT, and always hope Ridha from Allah SWT .

Second, social values in relation to social beings, humans always live together with others, humans need each other and must interact with other humans. This is because humans in meeting their needs cannot fulfill them alone (Tomasello et al., 2012). The value of social education lessons that can be drawn from social behavior and social life procedures Iye & Susiati, (2018). Social behavior is the form of a person's attitude towards events that occur around him that have something to do with other people, ways of thinking, and social relations between individuals.

The social educational value of visiting graves can increase togetherness in praying for grave experts and praying for one another among fellow Muslims who are still alive. Based on the results of joint interviews with the pilgrims, the social values arising from visiting the graves are:

... there is a sense of togetherness, the pilgrims after performing congregational prayers in the surau they hold a meal together enjoying the food brought from their respective homes, after which they pray together in order to strengthen the bonds of friendship. then mutual cooperation cleans the surrounding environment, besides that, it can increase friendship between pilgrims because after praying in the congregation they will shake hands with each other and increase the kinship between them. Another social value that arises from visiting graves is increasing the sense of tolerance

among people.

The tradition of visiting graves, which is preceded by mutual cooperation activities, is a social activity that has a high value, especially in uniting the people. With gotong-royong, the unity and unity between communities will be stronger and stronger.

Third, the value of character education is discipline. According to Jackson, (2018), that discipline is a person's loyalty and obedience, norms, and instructions, which are stated to apply to that person or person. This theme was conveyed by informants as excerpts from the below:

... The value of discipline in carrying out grave pilgrimages, in carrying out grave pilgrimages there are manners and conditions that must be obeyed by pilgrims, such as obeying the rules and conditions that one cannot sit on a grave.

In addition, the value of discipline in the grave pilgrimage tradition is that visiting graves can remind someone of death so that they will always try with God, namely by worshiping on time.

Fourth, cultural values, according to Ibrahim & Ismail, (2020), explains that value is the results of judgments made by an individual or the society as a whole which determine the relative importance or worth of a thing, idea, practice or believe". According to Jamian & Radzi, (2013) cultural values are a reference for fulfilling adab needs, namely the need to know what is right as opposed to what is wrong, what is pure from what is dirty, what is beautiful from what is bad, and etc.

Cultural value is a value that is formed and embedded in the form of habits as a form of behavior and response to a situation (Leung & Morris, 2015). Based on the results of interviews with the local community:

... pilgrimage to the tomb of Sheikh Ibrahim Mufti has been carried out from generation to generation and has become a tradition for the local community as well as those outside the world.

Conclusion

In the research that the author has done at the Tomb of Sheikh Ibrahim Mufti Nagari Taram, Harau District, Fifty Cities District, the author has succeeded in uncovering the tradition of visiting the grave at the tomb of Sheikh Ibrahim mufti, which consists of 3 themes of findings in its implementation and there are 4 findings of the theme of the value of education obtained. of the implementation of these traditions, namely spiritual, social, cultural, and security values.

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