Haul Sheikh Burhanuddin Ulakan in the Basapa Tradition of the Ulakan Community of Padang Pariaman

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Abstract:
This article aims to explain the Basapa tradition presented in this type of qualitative research. The data collection methods used are observation, interviews and documentation. Then the data obtained was analyzed using descriptive, interpretive and analytical methods. The Basapa tradition is a tradition to commemorate the death of a figure who propagated Islam in Minangkabau as well as the carrier of the Syatariyyah order to Minangkabau, namely Sheikh Burhanuddin Ulakan which is held every Wednesday after the 10th day of the month of Syafar. The rituals and processes of the Basapa tradition that are carried out include; pilgrimage together; Buraha prayer; and dhikr or recite tahlil. The benefits of the Basapa tradition for local residents, namely; development of the local economy. Then, as a momentum for the introduction of art and culture as well as beach tourism around the Ulakan Padang Pariaman area. Finally, the establishment of ukhuwah Islamiyah between the general public who follow the Basapa tradition and followers of the Syatariyyah order throughout West Sumatra and its neighboring areas, such as Riau, Jambi and others.

Keywords: Basapa, Burhanuddin, Tradition.
INTRODUCTION

The *Basapa* tradition is an event commemorating the death of Sheikh Burhanuddin Ulakan who has contributed a lot to the spread of Islam in Minangkabau (Imran, 2017). Although not the first person to spread Islam in Minangkabau, Sheikh Burhanuddin Ulakan is a scholar who has very significant services and influence in Islamizing the Minangkabau community (Arif, 2020). Sheikh Burhanuddin Ulakan was also the first Sufi cleric to spread the Syatariyyah order in Minangkabau which he obtained from his teacher Sheikh Abdur Rauf Singkili from Aceh, after Sheikh Abdur Rauf Singkili returned from Mecca (Wahab, 2020).

The *Basapa* tradition is important and interesting to study. It is important in the sense of finding new information that may not have been found from holding the *Basapa* tradition. Where the discovery of new information will give birth to an increasingly complex understanding of the existence of the *Basapa* tradition and can become a theoretical conception of the development of science, especially Sufism and tarekat science. Then, it is interesting to study because the *Basapa* tradition provides social and economic benefits to residents around the place where the tradition is held.

The *Basapa* tradition has become more or less contaminated with animism and dynamism. This can be seen in the implementation of the *Basapa* tradition itself. For example, some of the pilgrims who came took water in a rather large shell near the tomb of Sheikh Burhanuddin Ulakan and a handful of sand from his grave. On the grounds that these two objects contain properties. Or it is considered to be used as a fever medicine, then it can also be used to increase intelligence, and eliminate stay away from supernatural beings (Sonia and Erianjoni, 2020). This belief continues to exist, even though the Tuanku (Kiai) who manage the tomb say clearly that this is not true, but some people still do it.

Although most of the *Basapa* tradition has been contaminated by the teachings of animism and dynamism and only a small number are really serious about it. However, the *Basapa* tradition has tremendous benefits for some adherents of the Syatariyyah order, and followers of Sheikh Burhanuddin Ulakan, as well as for the people of Ulakan Padang Pariaman and its surroundings. So, this research will focus on 2 research questions: first; how is the process of implementation and ritual of the
Basapa tradition in Ulakan Padang Pariaman? Second; What are the benefits that local residents and others get from holding the Basapa tradition?

**METHOD**

The type of research used in this research is qualitative research. Qualitative research places more emphasis on a more positive way of thinking that is based on social facts drawn from objective reality in addition to other written assumptions (Meleong, 2005). According to Poerwandari, a qualitative approach produces and processes descriptive data such as interview transcripts, field notes, pictures, photos, video recordings, and so on. In addition, qualitative research tries to translate the basic interpretative and phenomenological views and the explanation can be drawn conclusions and interprets what and how an understanding is developed by the research subject (Poerwandari, 2005). In this case, the researchers made direct observations in the field to find out and get more accurate data about the Basapa tradition.

The primary data in this study or data sources that were directly collected by researchers from the first source (Brata, 1995), namely Tuanku Bagindo Ali Imran, Tuanku Kuning al-Fajri, and Tuanku Mudo Syafruddin, they were the first to inform about the information on the Basapa tradition and as well as a scholar from the followers of the Syatariyyah tarekat in Ulakan Padang Pariaman. Then Pourku Imam, the head of the Basnaz coordination section in Padang Pariaman, and Datuak Palimo from Surau Bukittinggi. Furthermore, some of the participants who came and participated in the Basapa Tradition event. Researchers interviewed participants from Surau Bukittinggi, Surau Payakumbuh and Surau Toboh Ketek. Meanwhile, the secondary sources in this study refer to books in libraries and online journals as supporting materials for researchers in obtaining information.

To collect data from these sources the methods used are observation, interviews and documentation. Observation is a method of collecting data directly from the field. The observed data can be in the form of a description of attitudes, behavior, behavior, actions, overall interactions between people with the aim of obtaining information that may not be obtained during interviews (Raco, 2010). The interview is the
process of speaking directly with the respondent to obtain information, testimony, and opinions orally (Suyanto and Sutinah, 2022). As for documentation, namely qualitative data collection methods through notes, transcripts, books, newspapers, magazines, journals and so on that are relevant to the research focus and needed to complete the data (Zuchri, 2021).

The data analysis method used is descriptive, interpretive, and analytical. The descriptive method is used in order to describe the object of the subject matter, without the intention of making generally accepted decisions or conclusions, presenting the data as it is (Bakker and Zubair, 1990). While interpretive methods are used to find, tell, and reveal the meaning contained in the object under study (Kaelan, 2005). The method of analysis is the method used to obtain scientific knowledge by detailing the object under study, or the way of handling a particular scientific object by sorting out one definition from another, in order to simply obtain clarity on the problem. (Sudarto, 2022).

RESULTS AND DISCUSSION

A. Brief Profile of Sheikh Burhanuddin Ulakan

Syekh Burhanuddin Ulakan was a student of the Syatariyyah tarekat carrier to the archipelago, namely Sheikh Abdurrauf Singkili. Where then he spread it to Minangkabau, while introducing Islam to the Minangkabau community, precisely in Ulakan Padang Pariaman. The characteristics of the Sufi scholars who animate Syekh Burhanuddin Ulakan as well as the gentle da’wah style that embraces all circles make Islam well received in Ulakan Padang Pariaman and its surroundings.

The da’wah styles of Sheikh Burhanuddin Ulakan in spreading Islam are: first, approach with children; by inviting children to play in the surau such as playing tondih with hard resin, playing marbles, poles and others, while introducing Islam to children. Second, deliver da’wah with gentleness; Sheikh Burhanuddin Ulakan visited residents’ homes at night, when the residents were relaxing so as not to disturb the residents’ activities, then introduced Islam gently. Third, establishing the Tanjung Medan surau and others; From this surau, Sheikh Burhanuddin Ulakan teaches and develops Islam (Otari, et al., 2016).

The first thing that was taught by Sheikh Burhanuddin Ulakan to the
people of Ulakan Padang Pariaman was about morals. Where before Sheikh Burhanuddin Ulakan came, the morals of the Ulakan Padang Pariaman community could be said to be still many who deviated and were not in line with Islamic teachings (Syahril and Marjoni, 2021). During his life, Sheikh Burhanuddin Ulakan experienced many karomah events, so this also seems to be a logical reason for the tomb of Sheikh Burhanuddin Ulakan being visited by many of his students and Minangkabau Muslims and surrounding areas (Mirdad, et al., 2022).

B. History and Meaning of Basapa Tradition

According to Datuak Palimo etymologically Basapa is basipaham (one understanding / one thought). The point is to unite understanding / thoughts, or to unite opinions, and to agree with each other. Furthermore, according to Datuak Palimo, the name Basapa actually has nothing to do with the month of Syafar, it just happens that the incident occurred in the month of Shafar. So most people often associate it with the month of Shafar, even though it is not derived from the word for the month of Shafar. However, referring to the existing literature, it is stated that the root word Basapa comes from the word syafar, which in Minangkabau tongue pronunciation is called Basapa (Ediyanti, 2021).

As for Basapa terminology, it is commemorating the day of the death / death of Sheikh Burhanuddin Ulakan on every Wednesday after 10 days of the month of Syafar (Palimo, 2017), to be precise on Wednesday the 2nd and 3rd weeks. 1111 H / 1691 AD (Ediyanti, 2021). The history of the existence of the Basapa tradition occurred with the agreement of the Syatariyyah scholars who belonged to the Shafi’i sect of the Ahlu Sunnah wal Jama’ah group to make a pilgrimage to the tomb of Sheikh Burhanuddin, namely to remember and commemorate his services (Palimo, 2017). In a sense, after the death of Sheikh Burhanuddin Ulakan this Basapa tradition has begun, his followers from generation to generation are happy to continue to make grave pilgrimages to the grave of Sheikh Burhanuddin Ulakan (Uhad, et al., 2022).

Basapa is divided into two, namely Basapa Gadang (Big) and Basapa Ketek (Small). Basapa Gadang is the first pilgrimage ritual held on the 10th of the month of Syafar which is attended by a very large number of pilgrims / pilgrims not only from West Sumatra, but also from other areas
such as Riau and Jambi. While *Basapa Ketek* is a pilgrimage ritual carried out by local people only, or only followed by local residents; residents of Ulakan Padang Pariaman (Sonia and Erianjoni, 2020). Then, the existence of *Basapa Ketek* is also an optional time for pilgrims who do not have time to follow *Basapa* at *Basapa Gadang*, so that pilgrims can still follow *Basapa* or visit the tomb of Sheikh Burhanuddin Ulakan (Uhad, et al., 2022).

C. Ritual and *Basapa* Tradition Process

The *Basapa* process begins with the arrival of the congregation or pilgrims in the morning and goes straight to the surau (rooms provided where the *Basapa* ritual is carried out) which has been provided, and the visitors rest in their respective surau. According to Datuak Palimo, there are 100 surau which can be occupied by each congregation or pilgrim from various places. Then the pilgrims perform congregational prayers at the Grand Mosque of Syekh Burhanuddin Ulakan and return to their respective surau to perform various religious activities such as: remembrance and prayer. According to the researchers’ observations, the rituals and processions of the *Basapa* tradition are:

![Figure 1. Rituals and Processions of the *Basapa* tradition](image-url)

1. Pilgrimage Together

Pilgrimage together means making a pilgrimage to the tomb of...
Sheikh Burhanuddin Ulakan and gifting him some remembrance readings, where this pilgrimage is led by the teacher who usually sits closest to the grave in the tomb, which begins with the reading of the grave pilgrimage prayer by each congregation. Then it was continued by reading al-Fatihah which was specifically given to the teacher. Next, it is continued by reading the tahlil sentence according to the ability of the pilgrim, for which the reward is also given to the teacher. After completing the tahlil, it ends with a prayer together.

2. **Buraha Prayer**

Buraha prayer is an absolute sunnat prayer of two rak'ahs with the intention of rewarding Sheikh Burhanuddin Ulakan who has spread Islam and taught Islamic religious knowledge to the Minangkabau community, and with the hope that those who perform the prayer will receive blessings and benefits and goodness (Samad, 2002). This Buraha prayer is performed in the middle of the night, some pray in the surau or in the neighborhood near the tomb of Sheikh Burhanuddin Ulakan itself. However, not everyone performs this Buraha prayer, only certain people such as religious leaders and also people who already understand *Basapa* itself.

3. **Dhikr**

Dhikr in the *Basapa* tradition is reading tahlil. Which in this remembrance the congregation has various variations of rhythm. Zikr is done by sitting in a low, medium and loud tone. Then after sitting down, continue with standing. Like the remembrance performed by Surau Batagak, Sungai Puar District, Agam Regency, the remembrance begins with slow, medium, and loud tones with the recitation of the remembrance "Allahu Basir". Then, do Dikia. Dikia is according to the description of the Tuanku Imam, which tells the story of the prophet Muhammad SAW. from childhood until the end of his life (Imam, 2017).

Pilgrims in the *Basapa* tradition are not only from the elderly, but also from teenagers. In the research of Sonia and Erianjoni (2020), it is stated that the reasons why teenagers follow *Basapa* include; First, the desire to deepen religious knowledge. Second, to let go of intention; in the sense that if they succeed in achieving something, they will make a pilgrimage to the tomb of Sheikh Burhanuddin Ulakan. Third, they want
to take the sand from the grave of Sheikh Burhanuddin Ulakan which is believed to have efficacy. *Fourth*, to follow the traditions of parents (Sonia and Erianjoni, 2020).

D. The Benefits of The *Basapa* Tradition for The Ulakan Padang Pariaman Community

The *Basapa* tradition, if analyzed, includes a religious ritual that has worship value, because in it there are worship rituals such as remembrance, pilgrimage, and other worship activities. However, some people today have missed these services, where some people follow the *Basapa* tradition just to play games, or just go along with it so that they leave the meaning of *Basapa* itself. Of the many visitors or congregants who come from various regions, some do not really understand the procedures for implementing the *Basapa* tradition. So, there are many misunderstandings in interpreting *Basapa*.

If pilgrims understand the *Basapa* tradition which is carried out to remember and commemorate the services of Sheikh Burhanuddin Ulakan, in the opinion of researchers, there should be a sacred process in its implementation. However, the researchers observed that there were some pilgrims or pilgrims who came to seek entertainment or to make the *Basapa* tradition an annual tradition for religious tourism. Although, it cannot be denied that in its development to date, the *Basapa* tradition has become part of the annual Padang Pariaman tourist attraction.

As for *Basapa*’s influence, according to Aisyah (among followers of the Syatariyyah Order), namely by visiting the tomb of Sheikh Burhanuddin Ulakan, will make his followers always remember and remember his services (Aisyah, 2017). Meanwhile, according to Tuanku Kuning al-Fajri, among the followers of the Syatariyyah congregation, he also said that the *Basapa* tradition was very influential, namely to make people always practice the teachings that had been brought by Sheikh Burhanuddin Ulakan and to always remember Allah SWT (al-Fajri, 2017).

The implementation of the *Basapa* tradition has many benefits for the lives of the people of Padang Pariaman. Some of the benefits are as follows:
1. **Field of Increasing Regional Opinion Padang Pariaman**

The implementation of the *Basapa* tradition is useful in increasing the economic income of the Padang Pariaman community. This is based on the statement of the surrounding community which states that every time the *Basapa* tradition is carried out which is visited by a large number of people from various regions, usually the community has prepared various sales throughout the *Basapa* tradition. Some sell light and heavy food, drinks, knick-knacks, and so on.

In other words, in the process of implementing the *Basapa* tradition, the local community has great opportunities and opportunities in trading, especially selling goods needed by pilgrims when making a pilgrimage to the tomb of Sheikh Burhanuddin Ulakan. Like flowers and rose water that will be sprinkled and sprinkled on the grave of Sheikh Burhanuddin Ulakan. Or small rugs to sit around the Grand Mosque of Sheikh Burhanuddin Ulakan. The researcher also saw that many congregations of the Syatariyyah tarekat who came in the *Basapa* tradition—buy goods that were traded to be used as souvenirs to be brought home later.

2. **Arts and Culture in Padang Pariaman**

In the procession of the *Basapa*, researchers saw various movements and rhythms of the worshipers in carrying out remembrance around the grave of Sheikh Burhanuddin Ulakan. This difference depends on the teachings given by the teachers to the congregation. This art and culture is the hallmark of each region. Through the *Basapa* tradition, this is a means to introduce the culture that exists in Ulakan Padang Pariaman, especially the culture of the community in making a pilgrimage to the tomb of Sheikh Burhanuddin Ulakan which is dominated by followers of the Syatariyyah order which is followed by various regions, both from West Sumatra itself and those outside it. Along with that, the *Basapa* tradition also has implications for tourism objects in Padang Pariaman. Where, in addition to witnessing the *Basapa* tradition, visitors can also enjoy beautiful scenery, such as Arta Sungai Limau beach tourism, Kata beach in Karang Aur, Bahri Tapakis Ulakan tourism, and many other tours. This can also be used as a place to introduce the culture in Padang Pariaman, starting from typical food, natural tourism and cultural arts.
3. Establishing Islamic Brotherhood

A very good benefit is the establishment of a relationship between fellow followers of the Syatariyyah tarekat who come from various regions and the local community. In this case, it will form a good ukhuwah Islamiyah between fellow Muslims. Where ukhuwah Islamiyah can be interpreted as a connection between hearts and souls with each other in the frame of faith. Mutual respect for each other, have a sense of empathy and sympathy for fellow Muslims. The implication is that it gives birth to an attitude of helping each other when there are difficulties and sharing in each other's pleasures (Iryani and Tersta, 2019).

CONCLUSION

Based on the discussion above, it can be concluded that the Basapa tradition is a tradition to commemorate the death of a figure who spread Islam in Minangkabau as well as the bearer of the Syatariyyah congregation to Minangkabau, namely Sheikh Burhanuddin Ulakan which is held every Wednesday after 10 days of the month of Syafar. The rituals and processes of the Basapa tradition are carried out, including; first, pilgrimage together; visited Sheikh Burhanuddin Ulakan eating together and read prayers for him. Second, the Buraha prayer, which is an absolute sunnat prayer of two rakaat where the reward is intended for Sheikh Burhanuddin Ulakan. Third, dhikr or reading tahlil with various variations of rhythm and tone, and is done by sitting and standing. The benefits of the Basapa tradition for local residents are; the progress of the economy of the surrounding community because Basapa is an annual religious tourism that is visited by many people. Then, as a momentum for the introduction of art and culture as well as beach tourism around the Ulakan Padang Pariaman area. Lastly, the establishment of ukhuwah Islamiyah between the general public who follow the Basapa tradition and followers of the Syatariyyah tarekat throughout West Sumatra and neighboring areas, such as Riau, Jambi, and others.

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