

**KEEPING TRADITION IN THE OVERSEAS LAND:
The Tariqa Shattariyya in Ulakan-Minangkabau Society in Medan City**

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Abstract: This article describes the Tariqa Shattariyya, which has undergone acculturation into a tradition of the Ulakan-Minangkabau people in Medan City. The Tariqa Shattariyya for the Ulakan people is practiced in the homeland and maintained in the overseas realm. This article focuses on the research question of how the Tariqa Shattariyya in the Ulakan people in Medan City. The research findings explain that the Tariqa Shattariyya in Medan City continues to be maintained and maintained through the community's religious tradition, namely the basapa tradition; every year, the Ulakan people plans to go on a pilgrimage to the tomb of the Tariqa Shattariyya teachings in Ulakan. The tradition of the Prophet's birthday is by reading the book of sharafal anam; in commemoration of this birthday, the Tuanku, Labai, and the society gather at the surau. This tradition is very different from the tradition of the Prophet's birthday in general. The tradition of calling urang siak, this urang siak is a person who is an expert in reading prayers, tahlil and fardu kifayya. Finally, this article concludes that the Tariqa Shattariyya is the identity of the Ulakan people in Medan City.

Keywords: Tariqa Shattariyya, Ulakan Society, Maulid of Prophet

Abstrak: Artikel ini menjelaskan tentang Tarekat Shattariyah yang telah mengalami akulturasi menjadi tradisi masyarakat Ulakan-Minangkabau di Kota Medan. Tarekat Shattariyah bagi masyarakat Ulakan tidak hanya dipraktekkan di kampung halaman, tetapi juga tetap dipertahankan di ranah rantau. Artikel ini memfokuskan pertanyaan penelitian bagaimana Tarekat Shattariyah dalam masyarakat Ulakan di Kota Medan. Temuan penelitian menjelaskan bahwa Tarekat Shattariyah di Kota Medan terus dijaga dan pertahankan melalui tradisi keberagaman masyarakat, yaitu tradisi basapa, setiap tahun masyarakat Ulakan merencanakan untuk pergi berziarah ke makam pembawa ajaran Tarekat Syattariyah tersebut di Ulakan. Tradisi maulid Nabi dengan membaca kitab Syarafal Anam, dalam peringatan maulid ini para tuanku, labai dan masyarakat berkumpul di surau, tradisi ini sangat berbeda dengan tradisi maulid nabi pada umumnya. Tradisi memanggil urang siak, urang siak ini merupakan orang yang ahli dalam membaca doa, tahlil dan fardhu kifayah. Akhirnya, artikel ini menyimpulkan bahwa Tarekat Shattariyah menjadi identitas masyarakat Ulakan di Kota Medan.

Kata Kunci: Tarekat Syattariyah, Masyarakat Ulakan, Maulid Nabi

INTRODUCTION

Ulakan is a seaside village in Pariaman, West Sumatra. Since the mid-17th century, Ulakan became the center of the development of Islam in the land of Minangkabau. The tariqa movement had an important role in this development. One of the main tariqa movements in Minangkabau is the Tariqa Shattariyyah. The tariqa entered and developed rapidly and then spread to various areas in West Sumatra. The bearer of the Tariqa Shattariyya to Ulakan was Shaykh Burhanuddin, who came from Ulakan. So, the name Shaykh Burhanuddin was always associated with his native Ulakan. The Tariqa Shattariyya itself entered the archipelago through Aceh around 1662, which was brought by Shaykh 'Abd al-Rauf al-Sinkili (Azra, 2004, 70, Abdurrahman, 2018, 162). Shaykh Burhanuddin Ulakan studied with Shaykh Abd al-Rauf for about 30 years before finally being asked to spread Islam and develop the Tariqa Shattariyya in Minangkabau (Kraus, 2010, 201, Samad, 2003, 29).

The Tariqa Shattariyya developed rapidly in a relatively short time in Ulakan. The socio-religious activities that grew in Ulakan attracted the attention of people from various areas in Minangkabau. Ulakan became the center of the development of Islam, the religious knowledge, and especially the teaching and practice of the Tariqa Shattariyya. Shaykh Burhanuddin Ulakan's students came from various parts of Minangkabau, who later became murshids or teachers of the Tariqa Shattariyya in their respective areas. The

Tariqa Shattariyya from the path of Shaykh Burhanuddin Ulakan also expanded outside of West Sumatra. The Tariqa Shattariyya of jama'ah entered and developed in the city of Medan, North Sumatra, through the lineage of Shaykh Burhanuddin Ulakan. The Minangkabau people brought the entry and development of the Tariqa Shattariyya in Medan City. The tradition of wandering in the Minangkabau people is the main reason for spreading the Tariqa Shattariyya to North Sumatra. These nomads brought the practices and traditions of their hometown, including the Tariqa Shattariyya to overseas areas in Medan City. Along with the development of the Minangkabau people in Medan City, the practices and traditions of the Tariqa Shattariyya are also maintained to this day. The overseas Minangkabau people developed a social system in the city of Medan following the social procedure in their hometown. They built a *surau* which became the basis of the social life of the Minangkabau people, along with the existence of the *labai* and the *tuangku* as traditional and religious leaders. The group is said to have played a role in preserving the practices and traditions of the Tariqa Shattariyya in the Minangkabau people in Medan City. Apart from worship practices, the traditions of the Shattariyya jama'ah that are still sustainable today include *basapa*, *mawlid syarafal anam*, as well as *praying*, and *urang siak*.

The practice of the teachings and traditions of the Tariqa Shattariyya among the Minangkabau people in Medan City has shaped their identity among other Medan

City people. The identity building is also relatively solid, especially supported by the stability and cohesiveness of the Minangkabau people in Medan City. Recent developments tend to erode the practices and traditions of the Tariqa Shattariyya, especially among the younger generation. However, the durability of the Tariqa Shattariyya will be determined by the level of stability and cohesiveness of the Minangkabau people and the consistency of the practice and traditions of the tariqa. The paper will present the Tariqa Shattariyya and the Minangkabau people in Medan City, including all forms of dynamics that occur in it.

With regard to the topic of this research, many researchers have reviewed it, among these studies are related to its practice in West Sumatra (Ahmad, 2019; Shoheh, 2018; Wahab & Duri, 2020), there are also studies related to its da'wah activities (Aswen, 2022; Maharani, 2020; Zainal, 2012), there are also studies related to its figures and practices (Derianova, 2011; Hayati, 2021; Yuliana, 2019), in contrast to this study which focuses on the existence of adherents in Medan city in maintaining the tariqa tradition.

METHOD

This research uses a type of qualitative research based on phenomenological studies. The use of this approach is because the activity of preserving traditions in the shattariyya order is indeed a unique phenomenon and worthy of research. The data sources in this

research consist of two, namely primary data sources and secondary data sources. Primary data sources are research informants, namely figures or leaders of the Shattariyya order and the adherents of the order who are in the city of Medan. Secondary data sources are library materials, such as relevant research results, books and articles related to the research.

Data collection techniques use observation, interviews, and documentation studies. Observation is used to directly observe the activities of adherents in preserving traditions in the Shattariyya order, interviews are used to obtain information related to the efforts of adherents of the Shattariyya order in maintaining traditions, and documentation studies are used to analyze documents used by adherents of the Shattariyya order, such as recitation materials, Sufism guides and so on. Data analysis uses data collection techniques, data reduction, data presentation and conclusion drawing. To ensure the validity of the data, data triangulation techniques and extended research observations in the field were used.

RESULTS AND DISCUSSION

Overview of the Tariqa Shattariyya

The Tariqa Shattariyya is attributed to its founder Shaykh 'Abd Allah al-Shattar (d. 890H/1485AD), a sufi-ulama born in Khurasan, Persia. Al-Shattar is the name given by his teacher as confirmation of his spiritual level. As well as, an acknowledgment of his authority

as *wasila* or *murshid*. Al-Shattar comes from the word *shattar*, which means splitting in two. In the context of remembrance among sufis, the word seems to mean splitting the sentence of monotheism in the remembrance of *nafi isbath, la ilaha (nafi)* and *illa Allah (isbath)*. In the context of spiritual attainment, the word means a person who has been able to eliminate substance, nature, and form of body and soul (Abbas, 2016, 48). Meanwhile, Shaykh 'Abd Allah al-Shattar based on his lineage is 'Abd Allah bin Husam al-Din bin 'Abd Allah bin Zaid bin Dyah'u ad-Din bin Najm al-Din bin al-Hammad bin Syuhab al-Din 'Umar bin Muhammad al-Suhrawardi. Based on the lineage series, it can be seen that Shaykh 'Abd Allah al-Shattar had Sufi blood as the fifth descendant of Suhrawardi, the Sufi cleric whose name was attributed to the Suhrawardiyah Order (Bruinessen, 1994, 1-23).

Shaykh 'Abd Allah al-Shattar was originally a murshid of the Tariqa 'Ishqiyya, one of the well-known tariqa in Persia and the Central Asian region. However, the Tariqa 'Insiyiqiya did not develop in the area of its birth, and later faded due to the rapid development of the Tariqa Naqshbandiyya in that area. Shaykh 'Abd Allah al-Shattar then received a mandate from his teacher to develop the Tariqa 'Ishqiyya in India. Shaykh 'Abd Allah al-Shattari then gained acceptance and popularity in India and later the tariqa, he taught was attributed to his name, namely al-Shattari becoming the Tariqa Shattariyya (Fathurahman, 2008a), 28).

The tariqa is growing rapidly in India and various regions in the Islamic world. So, it has occupied an important position in the world of sufism. After the death of Shaykh 'Abd Allah al-Shattari, the Tariqa Shattariyya was developed by his students, including spreading to various regions of the Islamic world. One of the students of Shaykh 'Abd Allah al-Shattari who played an important role in developing and systematizing the teachings of the Tariqa Shattariyya was Shaykh Muhammad Ghauts. Through his various works, Shaykh Muhammad Ghauts formalized an important formulation of the doctrines and teachings of the Tariqa Shattariyya at the beginning of its development in India. Among the works in question are *Jawahir al-Khamsah*, *Kilid Makhzan*, *Dama'ir*, *Basyayir*, and *Kanz al-Tawhid*. One of the prominent students of Shaykh Muhammad Ghauts was named Shaykh Wajih al-Din 'Alawi. After the death of the two scholars, the Tariqa Shattariyya began to recede along with the development of two major orders, namely the Tariqa Naqshbandiyya and the Tariqa Qadiriyya. However, the development of the Tariqa Shattariyya was maintained through one of the students of Shaykh Wajih al-Din 'Alawi, namely Sayyid Sibghah Allah bin Ruh Allah Jamal al-Barwaji (d. 1015 H/1606 AD). Sayyid Sibghah Allah brought and developed the Tariqa Shattariyya in Haramain (Mecca and Medina) by establishing *zawiya* in the city of Medina. His students named Syaykh Ahmad Syinawi with his caliph Shaykh Ahmad al-Qusasi spread and popularized the Tariqa

Shattariyya using Arabic in the holy land. After Shaykh Ahmad al-Qusasi, the leadership of the Tariqa Shattariyya was continued by Shaykh Ibrahim al-Kurani (Fathurahman, 2008b, 28-32).

The development of the Tariqa Shattariyya in Haramain became the starting point for its spread to various regions. The pilgrims who are generally the same time studying in Haramain become followers of the Tariqa Shattariyya. When returning home after a long process of learning religion in Haramain. To many scholars, these pilgrims teach the Tariqa Shattariyya to their people. In its development, the pilgrims were prominent, one of whom was Shaykh 'Abd Rauf al-Singkili, who received the Tariqa Shattariyya directly from Shaykh Ibrahim al-Kurani, it was Singkil who brought and developed the Tariqa Shattariyya in the archipelago, especially in Sumatra. Through of al-Singkili Tariqa Shattariyya grew rapidly in the archipelago because of his position as mufti of the Sultanate of Aceh. So, finally, Shaykh Burhanuddin Ulakan became the developer of the Tariqa Shattariyya network in the West Sumatra region, precisely in the Ulakan area.

The Tariqa Shattariyya was brought to the archipelago, especially in Aceh by Shaykh 'Abd al-Rauf al-Singkili (1024-1105 H/1615-1693 AD) around 1961/1962 same time as his return from Haramain. Shaykh 'Abd al-Rauf al-Singkili is a prominent cleric in the network of Islamic scholars and broadcasters in the archipelago. Shaykh 'Abd al-Rauf al-Singkili was a direct disciple

of Shaykh al-Qusasi and Shaykh al-Kurani. Shaykh 'Abd al-Rauf left for hajj in 1643, which became the starting point of his 19-year journey to study in Haramain. After Shaykh al-Qusasi died, Shaykh 'Abd al-Rauf al-Singkili returned to Aceh to serve his community by broadcasting Islam, teaching religious knowledge, and teaching the Tariqa Shattariyya (Khan, 2009, 200). Besides Shaykh 'Abd al-Rauf al-Singkili, another scholar who was instrumental in developing the Tariqa Shattariyya was Shaykh Yusuf al-Taj al-Makassari. This last name also studied and received a *ijaza* of the Tariqa Shattariyya from Shaykh al-Qusasi and Shaykh al-Kurani. However, the Tariqa Shattariyya experienced rapid development in the archipelago through the path of Shaykh 'Abd al-Rauf al-Singkili (Fathurahman, 2011, 177-198).

The Tariqa Shattariyya then expanded to various parts of the archipelago through the students of Shaykh 'Abd al-Rauf al-Singkili. Two students of Shaykh 'Abd al-Rauf al-Singkili were prominent. They contributed to the development of the Tariqa Shattariyya in their respective regions, namely Shaykh 'Abd al-Muhyi from Pamijahan Tasikmalaya, West Java and Shaykh Burhanuddin Ulakan, Ulakan Pariaman, West Sumatra. Shaykh 'Abd al-Muhyi played a role in continuing the development of the Tariqa Shattariyya on the island of Java, especially in West Java. Meanwhile, Shaykh Burhanuddin Ulakan was instrumental in developing the Tariqa Shattariyya in West Sumatra (Hijjas, 2017, 15).

In particular, Shaykh Burhanuddin Ulakan explains his role in the Tariqa Shattariyya network needs to be described in more detail because the development of the Tariqa Shattariyya in Medan City, North Sumatra, took place through its genealogy. Shaykh Burhanuddin first built the Tariqa Shattariyya *surau* in Ulakan. From Ulakan, the Tariqa Shattariyya then spread and developed to various areas in West Sumatra. In 1995, the centers of the Tariqa Shattariyya were spread across many areas in West Sumatra, namely 7 in Pasaman, 18 in Agam, 25 in Tanah Datar, 11 in Solok, 24 in Padang Pariaman, 4 in Pesisir Selatan, and 8 in Sawah Lunto (Damanhuri, 2013, 310-312). From West Sumatra, the Tariqa Shattariyya then expanded to multiple regions through the genealogy of Shaykh Burhanuddin Ulakan.

The rapid development of the Tariqa Shattariyya in West Sumatra, is closely related to the *surau* in Minangkabau people. *Surau* plays an important role in Islamic development and is included in the process of transmission of Islamic knowledge. The role of the *surau* is similar to the role of Islamic boarding schools in other areas, such as in Java. Through the *surau*, the teacher-student network in the Tariqa Shattariyya has been built and maintained since the time of Shaykh Burhanuddin Ulakan until now. The existence of the *surau* institution with all its roles also applies to the Minangkabau people outside West Sumatra, as illustrated in the life of the Ulakan people in Medan City, North Sumatra.

The Tariqa Shattariyya Towards Medan City

As far as, the early entry of the Tariqa Shattariyya in Medan City is concerned, some believe that it was the nomads who brought it. The presence of nomads in the city of Medan who came from Ulakan-Minangkabau brought traditions and rituals directly related to the Tariqa Shattariyya. According to Tuanku Hasan Basri, a murshid of the Tariqa Shattariyya in Medan City, the Ulakan people who already live in Medan City invited Tuanku Muhammad Yakub (Tuangku Akuik) to teach the rituals and traditions in Ulakan to be held in Medan City. The arrival of the Ulakan people to Medan City cannot be separated from the migration tradition inherent in the culture of the community. The appearance of the Ulakan people to Medan is closely related to cultural values. The culture of the Ulakan people believes that if a person does not emigrate, it will be useless in his hometown. Apart from being a process to mature oneself, the migration process is also seen as a step to fulfill a cultural mission. The Ulakan people considers the overseas area as a place to explore knowledge, seek wealth and glory, which is then brought back for the benefit of their hometown. Since his arrival, the Ulakan people came to Medan at the end of the 19th century, when Medan began to experience development and progress in various fields. From the opening of various large-scale plantations, agriculture and transportation started smoothly. This situation encourages the development of

various trade activities and the service sector (Pelly, 1994, 24).

Naim (1971, 93) explained that another event behind the massive migration of the Ulakan and Minangkabau people was the severe economic depression at the end of 1929, which hit the economy in many parts of the world, including the Dutch East Indies. He further explained that the depression that lasted until the mid-1930s caused the Minangkabau to leave their territory and migrate to big cities, such as Medan. Although the genealogies of the *Labai* and *Tuanku* were not previously found, the development of Islamic doctrine and rituals based on the Tariqa Shattariyya continued to develop in the city of Medan at that time. In general, the development of the Tariqa Shattariyya in Medan City is mostly realized by the Minang people who come from the Ulakan area, Tanjung Medan, Garinggiang River, Tiku, VII Koto, Sariak River, Limau River, Sunur, Toboh, Mampangoh, Pauh Kamar, Tapakih. Katapiang and Sungai Sirah and the surrounding area are the main bases for teaching Shaykh Burhanuddin Ulakan in West Sumatra.

The nomads, mostly from Ulakan, agreed to establish a *surau* in Medan. The benefits of the *surau* that was established not only functioned as a place of prayer, recitation, and the development of the Tariqa Shattariyya but also as a place to accommodate immigrants. In this *surau*, they initially lived, slept, studied the al-Qur'an, studied *pencak silat* and the *kanuragan* and *kebatinan*, developed

religious teachings, and looked for a way to make ends meet by trading or other businesses. However, there are no archives or written data about the history of the entry and development of the Tariqa Shattariyya in Medan City. However, based on information from the people of Ulakan Medan City, the doctrines and rituals of the Tariqa Shattariyya were immediately brought by their followers from Ulakan-Minangkabau. According to Tuanku Hasan Basri (08 July 2020), the first cleric from Ulakan to come to Medan was Tuanku Akuik. His real name is Muhammad Yakub, then followed by several *Labai* and *Tuanku*. He arrived in Medan in 1955 at the invitation of the Minangkabau people, who would hold a birthday celebration at the *surau* of Shaykh Burhanuddin Ulakan in Gang Seto. It was in this *surau* that the first birthday event was held.

When *Labai* and *Tuanku* arrived in Medan, they got a good response from the nomads who had arrived in Medan first. The Ulakan people needs guidance from the ulama who come from Ulakan, and are expected to be leaders of religious tradition activities based on the traditions they brought from their hometown. These religious traditions include the celebration of birthdays and major holidays in Islam. On every major Islamic day, the tradition of making lemang and delivering rice and side dishes to the *surau* is handed over to *Labai* to be eaten with other worshipers. This is still practiced at the *surau* of Shaykh Burhanuddin Ulakan in Medan City. The continuity of the Tariqa Shattariyya in

Medan City cannot be separated from the *surau* institution, which generally plays an important role in spreading various Islamic knowledge. In this case, the doctrines and rituals taught by Shaykh Burhanuddin Ulakan guided by the caliph then succeeded in absorbing the potential of local culture to develop his teachings. Since the beginning, the use of the *surau* to develop Islamic doctrine has been carried out, especially for the youth who live and sleep in the *surau*, which is separated from their family's residence.

In the tradition of the Ulakan people, which originated from Shaykh Burhanuddin Ulakan, who was continued by the caliph of the Tariqa Shattariyya in this area, he taught students who came from various remote areas in West Sumatra, able to establish a network of relationships between teachers and students to become a relationship. A very complex scientific lineage, which involves many local Ulama. Furthermore, the ulama tried to reconstruct the lineage of the Shattariyya *jama'a* in West Sumatra, which was based on several manuscripts and genealogical lists compiled by local scholars of the Tariqa Shattariyya. However, it is important to note that, in the genealogy of the Tariqa Shattariyya, most of the sources of information, both in the form of books and narratives from the community, do not know about the life span of the names of the ulama, making it difficult to test the truth of the teacher-student relationship.

Murshid of the Tariqa Shattariyya after Shaykh Burhanuddin Ulakan are quite

numerous. So, it is not surprising that the lineage of the Syattariyah congregation that has developed so far has several different paths. In addition, local sources also mention many caliphs whose order is slightly different from one another (Fathurrahman, 2008b, 115). As for the students of Shaykh Burhanuddin Ulakan as mentioned in Faturrahman, namely: (1). Shaykh Janggut Hitam Lubuk Ipuh, (2). Shaykh Abdurrahman Ulakan, (3). Shaykh Kapih-Kapih Padang Paninjauan, (4). Tuanku Nan Tuo Mansinagan, (5). Shaykh Mula Ibrahim Lunang Pesisir Selatan. The lineage of the development of the Tariqa Shattariyya through the path of the first caliph, namely Shaykh Janggut Hitam, then the next caliph, namely Shaykh Abdurrahman Ulakan, then passed down his caliphate to Shyaykh Malalo Limo Puluh. From this Shaykh Malalo Lima Puluh, the line of the Tariqa Shattariyya grew more rapidly and diversely with the emergence of four main caliphs, namely: Shaykh Mata Air Pakandangan, Shaykh Balindung Pi Lubang, Shaykh Cubadak Air Pariaman, and Shaykh Aluma Koto Tuo Bukit Tinggi.

The development of the Tariqa Shattariyya in Ulakan mostly came from the fourth student, namely Shaykh Malalo, namely Shaykh Aluma Koto Tuo Bukit Tinggi. He is the caliph of the Tariqa Shattariyya and is believed to have played an important role in making the Koto Tua Bukit Tinggi area one of the most important tariqa centers in West Sumatra. Among the students of Shaykh Aluma Koto Tuo were Shaykh H. Ismail Kiambang (died 1965),

Buya Angku Panjang Sungai Sarik, Angku Paingan Sungai Limo and Angku Talawi. Apart from being at the same of *surau*, Shaykh H. Ismail Kiambang and Angku Talawi also have a family relationship because Angku Talawi later married the daughter of Shaykh H. Ismail Kiambang. In the 1950s, followers of the Tariqa Shattariyya in Batang Kabung asked Angku Talawi to help teach in his area. At that time, Imam Maulana Abdul Manaf Amin was teaching in the Batang Kabung area and its surroundings.

In the first general election in 1955, many political parties tried to seek support from tarekat groups because of the differences in party choices between them, there was a tense relationship between the students of Angko Talawi and the students of Imam Maulana Abdul Manaf Amin. On the one hand, Angko Talawi is a member of Partai Islam Indonesia (the Indonesian Islamic Party), and Imam Maulana Abdul Manaf Amin is a member of the Persatuan Tarbiyah Islamiyah (Islamic Tarbiyah Association). In addition to the issue of party differences, this tension occurred because Imam Maulana Abdul Manaf Amin, did not accept Angku Talawi, accusing him of being a Muhammadiyah person, even though his father was a leader of one of the largest Islamic organizations in Indonesia.

As for Shaykh Ismail Kiambang, apart from being a student of Shaykh Aluma Koto Tuo, he also studied tariqa from Tuanku Bintungan Tinggi. Among the students of Shaykh Ismail Kiambang, famously Buya Abdurrazak Mata Air

Pakandangan, one of the authors of this genealogy, Buya Surau Yubadak, Sungai Asam and Tuanku Ali Umar Kiambang. The last name mentioned is the Ulama, who developed the Tariqa Shattariyya in the Bungus area. Buya Abdurrazak Mata Air Pakandangan gave birth to a child, namely Haji Tuanku Sinaro Paneh Pakandangan, and later became the Head of the Pondok Pesantren Darul Ulum in Kampung Panas Pakandangan with Buya Ansaruddin, in the 2 x 11 Six neighborhood district of Padang Pariaman Regency. Although Haji Tuanku Sinaro's father served as the caliph of the tariqa, he studied the Tariqa Shattariyya from another teacher, Tuanku Haji Musa, who taught at the *surau* of Kabun Tapakis Ulakan, who was also a student of Shaykh Aluma Koto Tuo. As for another student of Shaykh Koto Tuo Bukit Tinggi, namely Angkulu Sungai Sarik, three caliphs emerged, namely: Buya Tapakis (also one of the translators of this genealogy) and Buya Angku Sidi Batang Cino. According to Tuanku Hasan Basri (08 July 2020), there is one more student from Angkulu Sungai Sarik, namely Haji Syarif Tuanku Imam Cacang Tiku who is not recorded, this is where Tuanku Hasan Basri took the lineage of the Tariqa Shattariyya and developed it in Medan City.

From Tradition to Social Identity

The Ulakan-Minangkabau people is an example of a society with values, traditions, and cultures different from other community groups. The values and culture of a community group that are different

from other groups become legitimacy for a certain group to introduce their identity to others. The Ulakan people in Medan City is one of the people who carry out the tradition of *basapa*, *mawlid syaraful anam* and others, which makes it a characteristic of the Ulakan people itself. In addition, the traditions and culture of Ulakan that they do have also become an identity for the nomads. The tradition is the identity of the Ulakan people, where the people are still actively following the customs of their hometown. In the experience in the city of Medan, when viewed from daily activities as well as on major Islamic holidays, traditions and culture are still carried out, so that people see and see what they are doing, it is certain that it is a tradition of the Ulakan Minangkabau and becomes their identity.

Traditions and culture carried out by the Ulakan people have indirectly transformed into a community culture that has been passed down from generation to generation. The tradition that is practiced is a hereditary tradition currently carried out in the city of Medan. These traditions can change or shape the legitimacy of society in a particular tradition. Legitimacy is closely related to how the wider community views the identity of the tradition. This view becomes a picture made by the community itself in the traditions and identity of the Ulakan people. Traditions that are maintained and practiced in the overseas land have two meanings: preserving the past objectively and remembering the past subjectively, and instilling it in the

consciousness of community members to make it part of the culture. Cultural identity is part of the characteristics of the era of modernization, which is something that cannot be avoided.

In traditional practice which is an effort to strengthen this identity, namely *basapa*, *mawlid syaraful anam*, *urang siak*. These three mentioned are specifically related to the identity that is directly related to the Tariqa Shattariyya in the development of social life, which is increasingly clear and real. Identity is very important in the challenges of globalization, which tends to be no longer limited to space and time. The Tariqa Shattariyya tradition is an identity that distinguishes one tariqa from another. The Ulakan people in Medan City, members of the Tariqa Shattariyya, or sympathizers, have characteristics in their religious life activities that are not shared by other congregations. Strengthening identity as a strategy to survive and develop tarekat in the era of globalization is something that cannot be avoided (Muzakkir, 2015, 13). Cultural identity is a tradition carried out from generation to generation, whether it is the jama'ah of the Tariqa Shattariyya or the Ulakan people in general. The Tariqa Shattariyya has become a cultural identity that, until now, has characterized the Tariqa Shattariyya in Medan City.

These various activities are carried out once a year in the month of *Safar* by visiting the grave of Shaykh Burhanuddin in Ulakan as a form of representation of the *basapa* tradition. The *basapa* tradition is to

visit the grave of Shaykh Burhanuddin in Ulakan, which is an annual activity for followers of the Tariqa Shattariyya and the Ulakan people who live in Medan City. *Basapa* is a form of respect for the teacher who developed Islamic teachings in the Ulakan-Minangkabau land and the developer of the Tariqa Shattariyya and established friendship with the Shattariyya in Ulakan Pariaman. In addition, the purpose of the *basapa* is to take blessings, fulfill vows, and just visit the grave of Shaykh Burhanuddin Ulakan (Sharifuddin, July 10, 2020).

Not all basic visitors *have* the same goal. Among several goals. *First*, pilgrimage. Pilgrimage to the grave of Shaykh Burhanuddin Ulakan, long before this basic agreement was agreed upon, the followers of Shaykh Burhanuddin Ulakan had made a pilgrimage to his tomb. The purpose of the Ulakan people coming to visit the teacher's grave is to honor and remember the teacher's services who have succeeded in developing Islam in Minangkabau. They stated that the best pilgrimage was to the tomb of the Prophet, but due to economic constraints, they could not make a pilgrimage to the tomb of the Prophet, so they visited the grave of Shaykh Burhanuddin Ulakan. Knowing God and the religion of Islam is because of the Prophet, the caliph, and teachers who spread Islam. Shaykh Burhanuddin Ulakan is one of the ulamas who greatly influenced spreading Islam in Minangkabau. Therefore it is appropriate for us to respect and honor his

services by visiting the grave of Shaykh Burhanuddin.

Second, Releasing *nazar*. Some of the goals of the Ulakan people to come, if any, were to go away to release the vows they had spoken before. *Nazar* is a promise that needs to be kept. Moreover, the vow has been said and heard by others. We will be in debt if we don't keep it until we keep the promise. Likewise, the Ulakan people in Medan City makes their vows, for example, when they make a pilgrimage to the grave of Shaykh Burhanuddin this year, and they make a vow that if their merchandise yields more than usual, they will go on a pilgrimage at the time of *basapa* next year. The implementation of the vows is associated with the spirit of Shaykh Burhanuddin Ulakan, namely to get intercession and an abundance of blessings from every activity or work carried out.

Third, Take blessings. Some of the Ulakan people who carry out the *basapa* tradition of taking blessings by visiting the grave of Shaykh Burhanuddin Ulakan are expected to be a *wasila* for the arrival of blessings. Therefore, many came with various tools, whether it was drinking water, lime, incense, or even objects around the grave of Shaykh Burhanuddin Ulakan; they made it a condition to take blessings from the piety of the teacher.

Fourth is religious tourism. Not all Ulakan people come to the *basapa* tradition to go a pilgrimage to the grave of Shaykh Burhanuddin Ulakan; if there is, they go to the grave to take pictures. Then, play on the beach to enjoy the beauty of the beach. After

they finished playing on the beach, they went to the Ulakan market near the tomb of Shaykh Burhanuddin Ulakan to shop for various culinary and other items. Usually, those who go to meet with this purpose are from the younger generation.

Basapa tradition is carried out every 10th of *Safar*, coinciding with that date Shaykh Burhanuddin Ulakan died. Technical departures in basic activities using buses, even participants can reach four to six buses each year. This *Basapa* activity was previously planned long before departure so that the Ulakan people who live in Medan City are easy to follow and can collect costs on the way. That way, many Ulakan people participated. Apart from their pilgrimage, it was also the moment to return to their hometown together (Syarifuddin, 10 July 2020). *Basapa* tradition is still carried out every year, in addition to preserving the hometown culture and a characteristic of the Ulakan people who live in Medan City because there are no other people who carry out this *basapa* tradition besides the Ulakan people.

Another tradition of the Ulakan people in Medan City, namely *mawlid syarafal anam*. In general, the Ulakan people who lived in Medan City when it entered the month of Rabi' al-Awwal commemorated the Prophet's birthday by giving lectures, *tausiah* about the birth and life of the Prophet. However, unlike what the followers of the Tariqa Shattariyya, people from Ulakan who live in the Medan City, read the book *Syarafal Anam* which was attended by *Tuanku, Labai, and Ninik*

Mamak with a duration of one day and one night by gathering at a *surau* or mosque of Tariqa Shattariyya, end closed eating eating together are called *bajamba*. The Ulakan people as adherents of the Tariqa Shattariyya is one way to remember the birth of the Prophet by reciting the poems in the book of *Syarafal Anam*. This tradition is read in the *surau* with a long duration, starting after Asar until the end of the next day. The sentences that are read out are not clearly articulated, mixed with local rhythms (Nefrizal, 12 July 2020).

The tradition of commemorating the big day of Islam in the people who come from Ulakan to Medan City is carried out and is different from the community in general because formerly Shaykh Burhanuddin Ulakan when he entered the month of Rabiul Awal, to commemorate the Prophet's Birthday he read the book *Syarafal Anam*. So, this tradition and culture continue to develop to become the hallmark and identity of the Tariqa Shattariyya and the Ulakan people in the overseas lands. After carrying out the commemoration of the Prophet's Birthday, the Ulakan people will usually continue to eating together, known as the tradition of eating *bajamba* and *lamang*. The term eating *bajamba* and *lamang* is an activity of eating together and with various side dishes and eating *lemang* together with the community and congregation who attend the birthday event of the Prophet Muhammad. Likewise, when celebrating *Isra' Mi'raj*, the speaker is usually the *Tuanku*, who will tell the story of *Isra' Mi'raj*.

Another tradition related to the Ulakan people, namely *Urang Siak*. *Urang Siak* is a person who has expertise in ritual activities of prayer, remembrance, *tahilil* and *fardu kifayah*. Tradition is usually associated with the habit of the Ulakan people, who often invite *urang siak* to their homes to carry out their prayers. Usually, the Ulakan people call *urang siak* when they get sustenance as a form of gratitude or the intention to send prayers to their parents or ancestors. The term *Urang Siak* is a term used for people who are believed to be able to lead prayers. In the past, *Urang Siak* was people or students from Siak, Riau Islands, who studied and studied at the *surau* of Shaykh Burhanuddin Ulakan. However, they do not return to their hometowns during holidays. The local people always call the term *Urang Siak* because *Urang Siak* is a student, he is asked for his services to read prayers for certain celebrations (Basri, July 15, 2020).

The term *Urang Siak* has become a term still used by the Ulakan people in the city of Medan. *Urang Siak* is the *Tuanku* and *Labai* who are believed to be able to lead prayers in celebrations even though he is not a santri or comes from Siak Riau. The existence of *Urang Siak* in the initial view of the community is generally very different from the perspective of the people of Ulakan Pariaman. At first, the terms *Pakiah* and *Urang Siak* in Medan City became jokes by some people. However, along with the better spiritual development of the Ulakan people in Medan City. Finally, the presence of *Urang Siak* is increasingly

important, especially in serving the prayer rituals of each family. The situation has changed the views and perceptions of the *Urang Siak people* and even turned around to respect them so that the *Urang Siak* figure became a respected figure for the Ulakan people in Medan City.

Urang Siak is not a traditional Ulakan-Minangkabau title but a nickname for someone capable of leading prayer rituals, priests praying, taking care of corpses (bathing, wrapping, and praying), and various other socio-religious activities. The figure of *Urang Siak* occupies a special position in the life of the Ulakan people in Medan City because he has advantages in religious knowledge and is skilled at serving various matters related to religious rituals that are familiar to people's lives. There are three categories of *Urang Siak* in the Ulakan people, Medan City. First, *Urang Siak* is of the Ulama level, a man with extensive religious knowledge and positions himself as a preacher. He always gave lectures from *surau* to *surau* and mosque and was willing to lead all kinds of social activities related to religion. Second, *Urang Siak*, a non-ulama, is a man who has extensive religious knowledge but does not place himself as a preaching cleric. He only specializes in serving as a religious ritual activity for the surrounding community. Third, the ordinary *Urang Siak*, is a man who only has basic knowledge of religion at the sharia level through his self-taught *ijtihad*, but is ready to serve all kinds of social activities related to religion. Although, in the context of the virtue of worship, the community

does not distinguish the *Urang Siak* category, it is different to occupy the position of the *Labai* is customary title, which any *Urang Siak* does not entertain. The tribal chief will feel ashamed of the Nagari community if his tribe does not have *Urang Siak* (at least the second category of *Urang Siak*). On the other hand, the *penghulu* and tribal members will be proud of their *Urang Siak*, who is knowledgeable and skilled in leading the religious rituals of the community.

Urang Siak cadres in the life of the tribe he leads. Suppose the parents of the prospective *Urang Siak* cannot afford to send him to a pesantren to recite the al-Qur'an or send him to a religious school. In that case, the *penghulu* is responsible for preparing the cost of his education. Usually, the *penghulu* will find permanent donors among the nephews (rich), either the nephews who live in the village or overseas. *Urang Siak* is not a customary function title but a professional title. Status as *Urang Siak* is not determined by rank, position, and title. The status of *Urang Siak* will come automatically along with the ability of someone with the title of Datuk, Sidi, Bagindo, Sutan, who can lead the religious rituals of the community and is always nicknamed *Urang Siak*.

The cultural identity of the Ulakan people that is still sustainable in the city of Medan. The social identity is a differentiator from other communities in the city of Medan. The existence of the Ulakan people in the city of Medan makes this tradition a distinguishing characteristic of other

communities. Tariqa's cultural identity is certainly intended as part of the characteristics of the modernization era, which is something that cannot be avoided. These three so-called identities are specifically related to the identity of the Tariqa Shattariyya, which is increasingly evident in the development of social life, which is increasingly clear and real. For this reason, social identity is very important in globalization's challenges, which tends to be no longer limited to space and time. The strong role of the *Tuanku*, *Khatib*, and *Labai* has made the tradition of the Ulakan people in Medan City to be sustainable, although recently, especially the younger generation, have no longer cared about it. To the traditions of their homeland.

CONCLUSION

The Tariqa Shattariyya in Medan City, North Sumatra, is closely related to the development of the tariqa in the land of Ulakan-Minangkabau, West Sumatra. The development of the Tariqa Shattariyya came from the genealogical network of Shaykh Burhanuddin Ulakan, who first taught it in Ulakan, Padang Pariaman, West Sumatra. In addition, the development of the Shattariyya in Medan City is currently ongoing and preserved in the Ulakan-Minangkabau people circle in Medan City. The Ulakan people in Medan City has a solid foundation and cohesive social relations. The migration process of the Ulakan people to Medan has been going on for a long time, the Minang social system, which is very familial, has made the Minang community continue to

develop in the city of Medan. The social system of the Ulakan people in Medan City has also maintained thanks to the *surau* institution, which is the center of their socio-religious life. All of these became important factors in the survival of the Tariqa Shattariyya in Medan City. The Ulakan people, as practitioners of the Tariqa Shattariyya also preserves a series of traditions that maintain the existence of the tariqa. Some of the traditions based on the Tariqa Shattariyya, which are carried out routinely until now by the Minangkabau people in the city of Medan include; *basapa*, *mawlid syarafal anam*, and *praying*, and *Urang Siak*. All of these traditions play a role in maintaining the bonds of the Ulakan-Minangkabau people in Medan City with the Tariqa Shattariyya. As well as, maintaining ties to the identity and traditions of their hometown in West Sumatra. For example, *the basapa* or *Safar*, which is a tradition of pilgrimage to the grave of Shaykh Burhanuddin Ulakan, is also momentum for friendship with family in their hometown, especially in Ulakan. The existence of the Tariqa Shattariyya among the Minangkabau people in the city of Medan also shows that the resistance of the tariqa movement is in the midst of the rapid development of the city of Medan. That although city life tends to be characterized by materialism and consumerism, the tarekat movement, which offers the opposite way of life, persists and colors the socio-religious life of its people.

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