



Tuanku Burhanuddin Reviews West Sumatra

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ABSTRACT

One of the famous reform scholars in West Sumatra is Sheikh Burhanuddin. The purpose of this article is to find out about the life history, scientific spirit and educational system of Tuanku Burhanuddin Ulakan, West Sumatra. The method used in the research is through literature study by carrying out an inventory of all the literature sources used and then carefully verifying them to ensure the level of relevance of the material collected to the object that is the focus of the study in the research. This method is to provide a guarantee of the level of objectivity of the data used. The conclusions from this article are: (1) Sheikh Burhanuddin is thought to have been born in 1056 Hijiriah/1646 AD to a family that adhered to Buddhism. He comes from the Guguk Sikaladi Pariangan area, Padang Panjang, then his parents moved to Sintuak Lubuk Alung. (2) Sheikh Burhanuddin's way of imparting Islamic teachings to the children of Tanjung Medan was in a gradual, soft way. He didn't want to do it hard. The way to do this is to apply one of the verses of the Koran which reads: "Lā Iqraha Fiddīn" (there is no compulsion in religion). (3) It is important to understand that through the Syattariyah congregation which is Sheikh Burhanuddin's means of preaching Islam, Islamic teachings seem to be more easily accepted by the Minangkabau people. Because he presented the Islam of the tarekat which prioritizes the importance of spiritual qualities and inner purification compared to the practices and rituals of the tarekat in general.

Keywords: Tuanku Burhanuddin Rihlah Ilmiah, Education System

INTRODUCTION

There are various opinions regarding the beginning of the arrival of Islam to Minangkabau. Some suggest that Islam entered this region in the 12th century and even relying on Chinese almanacs, some suggest that there were already Arab groups in West Sumatra in 674 AD (Samad, 2002). M.D. Mansur, also concluded that in the 7th century the Islamic religion already existed in the East Minangkabau area, considering that at that time there were trade relations between China in East Asia and Arabs in West Asia through the Melaka Strait. Meanwhile, according to Ismail Ya'koeb, he estimates that Islam entered Minangkabau through two roads. The first route from the Malacca Strait passes through the Siak and Kampar rivers, then continues to the center of Minangkabau. In the great era of Malacca there were already Islamic kings in Kampar and Indragiri, this is where Islam entered the eastern part of Minangkabau (Witrianto)

The entry of Islam and the history of its development in Minangkabau is parallel to the history of the growth of trading cities in the Minang region. At the beginning of the 7th century or the 1st century Hijriyah, the eastern region of Minangkabau had accepted Islamic preaching. West Sumatra is one of the regions in the archipelago that is influenced by Sufism thought in Aceh. This can be proven by the development of Sufism thoughts and tarekat orders in this region. One of the religious orders that is growing rapidly in West Sumatra, which originated in Aceh, is the Tarekat Syattariyah.

The renewal movement in traditional and religious life can be said to be a renewal movement by the ulama, namely scholars who lived with a strong background of Minangkabau traditional life and then sought knowledge of the Islamic religion in the countries where the knowledge was sourced to Mecca and Medina and other regions. The rest of the Middle East which was then

inherited continuously formed a long and continuous historical chain that continued into the following centuries.

One of the famous reform scholars in West Sumatra is Sheikh Burhanuddin. Sheikh Burhanuddin has been widely known and discussed by scientists, both in literature and in reports from other European nations. One of the main sources explaining the birth of Islamic renewal in Minangkabau comes from ancient Malay Arabic texts.

Based on this background, the author is interested in studying in more depth the life history, scientific spirit and educational system of Tuanku Burhanuddin Ulakan, West Sumatra, where it is said that Tuanku Burhanuddin is a renewal movement in traditional and religious life, which can be said to be a renewal movement by the ulama.

RESEARCH METHODS

The method used in the research is through literature study by carrying out an inventory of all the literature sources used and then carefully verifying them to ensure the level of relevance of the material collected to the object that is the focus of the study in the research. This method is to provide a guarantee of the level of objectivity of the data used. 4 The advantages of literature study are as follows: (1) the researcher knows the limits of the scope of the problem; (2) researchers can put things in perspective; (3) researchers can limit questions and determine study concepts that are closely related to the problem. (4) researchers can find out and assess the results of similar studies which may contradict each other. Literature study or theoretical basis is very important in research, therefore the weakness is that a researcher cannot develop a problem if he does not have a theoretical basis as reference. This literature study aims to find answers to how "the life history, scientific history and educational system of Tuanku Burhanuddin Ulakan, West Sumatra, where it is said that Tuanku Burhanuddin is a

renewal movement in traditional and religious life can be said to be a renewal movement by the ulama”

DISCUSSION

A. Life History of Tuanku Burhanuddin

One of the famous reform scholars in West Sumatra is Sheikh Burhanuddin. Sheikh Burhanuddin has been widely known and discussed by scientists, both in literature and in reports from other European nations. One of the main sources explaining the birth of Islamic renewal in Minangkabau comes from ancient Malay Arabic texts.

Sheikh Burhanudin was born in Batipuah Nagari Pariangan Padang Panjang in 1056 AH/1646 AD and died 20 June 1704 AD/1114 AH at the age of 58 years. Sheikh Burhanudin is an influential cleric in the Minangkabau area. He is a Sufi cleric (murshid) practicing the Syattariyah Order in the Minangkabau area, who as a child was named Kinun. Kinun grew up in the Sintuak region, which was the area where her parents migrated. Kinun's father was named Pampak, from the Koto tribe and his mother was named Cukiah, from the Guci tribe. The Kinun family's journey from their hometown of Pariangan Padang Panjang took them through the forest through the Malalo village down the mountain until they reached Nagari Asam Pulau and continued down the Batang Anai tributary, so they arrived in the Sintuak area, the place where they first settled overseas. His presence is accepted by the community, Kinun's life is herding livestock (Saman, 2001)

Sheikh Burhanuddin comes from a family that adheres to Buddhism. He comes from the Guguk Sikaladi Pariangan area, Padang Panjang, then his parents moved to Sintuak Lubuk Alung. His real name was Kanun, then when he studied with Sheikh Abdul Arif (Sheikh of Madinah), he was given the title Pakih Pono. His father's name was Pampak and his mother's name was Nili/Puteri Cukuep. They are a farming family. As a child, Kanun worked as a herdsman for his parents' livestock. In its history, Kanun later became Pakih Pono and

finally became Sheikh Burhanuddin (Harun at Thobahi al-Faryani, 2001:73).

When he was still a child, Burhanuddin and his father embraced Buddhism, but then at the invitation and preaching of a Gujarati merchant who spread Islam to the residents of Pekan Batang Supervisor, Burhanuddin and his father left Buddhism and sincerely converted to Islam. After embracing Islam, Burhanuddin left his hometown, Sintuak, to migrate to Tapakis and study with a cleric, Yahyuddin or also known as Tuanku Medina. At the suggestion of his teacher, Burhanuddin went to Aceh to study with Sheikh Abdurrauf Sinkli (M. Saleh Putuhena, 2007: 118).

After studying for thirty years in Aceh, Burhanuddin finally returned to his place of origin, namely Minangkabau, to spread Islam there. In Minangkabau, Burhanuddin founded a surau in Tanjung Medan which is located in a land complex covering an area of approximately 5 hectares and was named Surau Ulakkan. Indeed, the Islamic teachings and preaching brought by Burhanuddin were well followed by the Minangkabau people and the tarekat he developed (Tarekat Syattariyah). When this order was in Mecca, it was developed by Mullah Ibrahim bin Hasan al-Kurani and Ahmad AlQushashi. These two Sheikhs were also teachers of Abdurrauf Sinkli from Aceh. From these facts it is clear that the Sufism thought that developed in West Sumatra was influenced by Acehnese Sufism thought. Sheikh Burhanuddin Ulakkan is a student of Sheikh Abdurrauf Singkil who is active in developing the Syattariyah Tarekat (Samsul Munir Amin, 2008).

Sheikh Burhanuddin became a well-known figure in Minangkabau thanks to his high level of knowledge, as well as being an important figure in the spread of Syattariyah teachings at the end of the 17th century, where a number of great scholars emerged from him who previously studied and studied with him, either those who still continue to spread Syattariyah teachings or those who in the past finally chose another congregation

besides Syattariyah. In one of the genealogies of sanad transmission from Sheikh Burhanuddin, for example, there is a figure named Tuangku Nan Tuo Mansiangan who became the teacher of Tuangku Nan Tuo Cangkiang Ampek Angkek, who in the end chose to develop the Naqsyabandiyyah Order, even from Tuangku Nan Tuo Cangkiang there was also a student named Tuangku Nan Renceh would later become part of the story of the padri war in the Minang realm.

The Syattariyah Tarekat with all its uniqueness plays an important role in the spread of Islam in the Minang realm. This Tarekat is more acceptable to society and tends not to experience much rejection from Minang people in general, because its methods are more peaceful and gentle in responding to the local culture of the Minangkabau people.

Sheikh Burhanuddin developed his thinking through education at the surau. Students who study at surau Syattariyah are open to studying the entire range of Islamic knowledge. In fact, most of the Minang people already know and practice the teachings he brought. Not limited to the Minang people in West Sumatra, the Minang people outside West Sumatra still use Sheikh Burhanuddin as Waliyullah and a great cleric.

Sheikh Burhanuddin died on Wednesday 10 Syafar in 1116 Hijriah or 1704 AD in Ulakan. His followers celebrate his death day every year, known as Basapa. If the 10th of Syafar falls on a Wednesday, it will be commemorated as Basapa Gadang (Massive Safar).

B. Rihlah Ilmiah Tradition Tuanku Burhanuddin

Kinun is a smart student, and easily accepts the lessons received by his teacher, so Sheikh Madinah really loves him. Kinun was then given the title by his teacher Pakiah Samparono (Sampurna). Based on this title, Kinun's fellow teachers call him "Pakiah Pono" (Pariaman people's habit in everyday

conversation is to leave "ra" like "sampurno" (perfect) which is called "sampono".

When Sheikh Abdullah Arif was about to pass away, Rahmatullah, he gave Pakiah Pono a mandate to study with Sheikh Abdul Rauf in Aceh who had just returned from Medina, who was a student of Sheikh Ahmad Qasyasyih in Medina. After Sheikh Abdullah Arif died, Pakiah Pono returned to Tapakis to teach Islam, but it was not widely accepted by the Sintuak people because it was very contrary to their beliefs, until Pakiah Pono received death threats from the Sintuak people if he continued to influence the community with the religious teachings he brought (Sidi, 2019). Because of the many rejections from society, Pakiah Pono then remembered the message from his teacher Sheikh Abdullah Arif (Sheikh Madinah) for Pono to go to Aceh to deepen the Islamic religion with Sheikh Abdul Raufal-Singkil in Aceh (Saman, 2001).

In his village of Sintuk, Pono secretly taught and convinced his closest friends of the true nature of Islamic teachings. Pono then conveyed his teachings to his parents. In the end, Islamic teachings gradually penetrated the hearts of a small portion of the Sintuk community.

Sheikh Burhanuddin (Pono)'s preaching did not last long. Traditional leaders and tribal leaders advised Pono to abandon his preaching activities. But Pono still did it. As a result, people who did not like Pono's preaching activities abused his father's livestock and threatened to be expelled from their village. Until the Nagari deliberation decided that they would kill Pono if he did not stop his preaching activities.

At that time Pono remembered his teacher Sheikh Abdul Arif's message to study religion in Aceh with the Acehnese cleric Sheikh Abdurrauf. With a heavy heart, his parents let Pono go. Pono continued his studies in Aceh with Sheikh Abdurrauf in 1073 Hijriah/1662 AD who at that time was a cleric and mufti in the Kingdom of Aceh.

While on his way to Aceh, Pono met 4 young men his age. Then they met and it turned out they had the same intention as Pono, wanting to study religion in Aceh with Sheikh Abdurrauf. They are Datuk Maruhun from Padang Ganting Batusangkar, Tarapang fari Kubung Tigo Baleh Solok, Muhammad Nasir from Koto Tengah Padang and Buyung Mudo from Bayang Tarusan. When they arrived in Aceh (Singkil), they met Sheikh Abdurrauf and expressed their intention to study religion. Sheikh Abdurrauf immediately accepted and granted his prospective student's request.

Abdurrauf al-Singkili is a great scholar and is also one of the hundred most influential Islamic figures in Indonesia. He is of Arab descent. And he was a Sufism figure from Aceh who was the first to develop the ideology of the Syattariyah order in Indonesia.

The Syattariyah Tarekat has had a huge influence in the Islamic world, including in Indonesia. Scimmel, who is very authoritative in studying Sufism, after reading Abdurrauf's Sufistic interpretation in his work *Daqā'iq al-hurūf*, Scimmel concluded, as stated by Azyumardi Azra, that Abdurrauf was very sophisticated in explaining and interpreting *Wahdah al-Wujūd* within the framework of sharia. Perhaps there is truth in later understanding of Syattariyah Sufism as *Wihdatus Suhul* seeing the ease of the concept.

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While studying with Sheikh Abdurrauf, he was one of the students who was loved by his teacher. Sheikh Burhanuddin's obedience to his teacher is exactly the same as Abdurrauf's obedience to his teacher al-Qushashi:

“Burhanuddin's manners and orderliness towards his teacher,

in seeking knowledge are no different from Sheikh Abdurrauf's manners and orderliness towards his teacher, Sheikh Ahmad al-Qushashi, namely supporting him from his place of residence to his place of teaching, namely the mosque, apart from supporting the teacher, Burhanuddin also takes care of him. Sheikh Abdurrauf's livestock are goats every day and he is digging fish tabat (ponds) around the mosque”

Sheikh Abdurrauf was very devoted to his teacher Sheikh Ahmad al-Qushashi. Sheikh Abdurrauf undertook a scientific journey to study various scientific disciplines and then continued his scientific pursuits in Saudi Arabia for 19 years. His departure from Aceh to Arabia is estimated in 1642 AD/1042 Hijriah and it seems that Sheikh Abdurrauf spent quite a long time in Medina studying Islamic knowledge. In the City of the Prophet, Abdurrauf studied with Ahmad al-Qushashi until the teacher died in 1071 Hijriah/1660 AD, and Caliph Ibrahim al-Kurani (Muhammad Said).

Together with his teacher Sheikh Abdurrauf, Sheikh Burhanuddin (Pono) received special learning. Abdurrauf's students studied various disciplines such as Tafsir, Hadith, Mantiq, Ma'ani, Bayan and other sciences. Meanwhile, Burhanuddin only received study material for Surah al-Fatihah for a year and then moved up to Surah al-Baqarah. This is told:

“ Pono spends most of his time serving his teacher and doing his homework with full respect and obedience to his teacher. Almost all the days spent were devoted only to the teacher. Historical speakers say that Pono only studied Surah al-Baqarah from the time he arrived until he wanted to go home without adding to his studies. When he came home, Sheikh Abdurrauf called him up to the big surau where Sheikh Abdurrauf was teaching. He then told

Pono to open the book and teach it once, but then all the books in Abdurrauf could be understood by Pono thanks to God's guidance. Almost all historical speakers tell about this way of learning that Pono experienced with his teacher Sheikh Abdurrauf (Duski Samad, 2003: 28).

One night, Sheikh Abdurrauf sat in the mihrab of the surau, he called Pono. At that time the other students were sleeping in the dormitory. "Pono, I think the knowledge I gave you is enough. You have studied Nahu and Syaraf, Tauhid and Fiqh as well as the Syattariyah Order. It seems there is nothing more for you to learn here. "So it's time for you to return to Minangkabau," said Sheikh Abdurrauf.

However, Pono did not swallow the words conveyed by his teacher whole. He was silent for a moment, then expressed his objection to returning to his hometown. Because he still wants to stay here, continue to study religion, which he feels is not enough.

Finally, Sheikh Abdurrauf accepted Pono's request. One day he was told by his teacher to take a robe to the mosque. "On the way from here to the mosque, stop for a moment and look up to the sky and then down to the earth. And then tell me what you experienced," said Sheikh Abdurrauf. Pono immediately did what his teacher told him to do. He went to the mosque to get a robe. On the way, Pono raised his hands while praying. After a few moments he saw a "Tupah" like a Koran spread out behind the seven-layered sky. Then when he bowed his head to the earth, seven layers of earth pitalo (seven layers of earth) appeared. There he realized that compared to God's power, he was just a grain of sand that had no meaning. Sheikh Abdurrauf gave many tests to his student Sheikh Burhanuddin to see his obedience to the teacher, which is one of the absolute requirements in the tarekat.

Since then, Sheikh Abdurrauf was of the opinion that it was time for his student, Sheikh Burhanuddin (Pono), to return to

Minangkabau. It is said that Pono was given a robe from Sheikh Ahmad al-Qushashi as a sign of completion of his studies and the right to develop the Syattariyah order. According to the saga, Sheikh Abdurrauf was ordered by Sheikh Ahmad al-Qushashi to give the robe to a man named Pono from Minangkabau. He was also given the title Sheikh Burhanuddin. So it is not surprising that Sheikh Burhanuddin's return to Ulakan was prepared by the Acehnese with facilities that could be said to be excessive. Regarding how long Sheikh Burhanuddin (Pono) studied in Aceh, there are several reports, H.B.M. Leter mentioned 2 years in Sinkil and 28 years in Banda Aceh, all 30 years.

C. Tuanku Burhanuddin Education System

1. Tuanku Burhanuddin's Educational Goals and Methods

After Pono had finished studying the knowledge he felt was necessary in the Islamic religion, one day there was a farewell between the teacher and the students. The parting words read as follows: "Tonight ends your fortitude and sincerity in seeking incomparable knowledge. You have gone through the ups and downs of studying, now you go back to the land of Minang to develop the Islamic religion (Ambas Mahkota, 1986: 28).

At the time of Pono's departure for home to Minangkabau, his teacher Syekh Abdurrauf also gave a new name with Burhanuddin (Defender of religion). Since then, Pono's name officially became Burhanuddin (Tamar Jaya, 1965:128).

After arriving in his village, Sheikh Burhanuddin founded surau Syattariyah, a traditional educational institution in Tanjung Medan which at that time soon became famous as one of the centers of Islamic scholarship in the Tanjung Medan area. Surau Syekh Burhanuddin was originally named Surau Batang Jelatang, and is now known as Surau Gadang (M. Yafas, 1984: 129).

In Tanjung Medan there is a plot of land belonging to Idris Majolelo given by the

King of Ulakan. That's where he took Sheikh Burhanuddin. Begins to fulfill the sacred task of spreading the teachings of Islam. The first business was within Idris Majolelo's family. Then followed by the closest neighbors. Even though they faced challenges from the Ninik Mamak group and other community leaders who were worried that their influence would decrease, in the end the majority of the people of Tanjung Medan had converted to Islam.

Sheikh Burhanuddin's way of imbuing the teachings of Islam to the children of Tanjung Medan was in a gradual, soft way. He didn't want to do it hard. The way to do this is to apply one of the verses of the Koran which reads: "Lā Iqraha Fiddīn" (there is no compulsion in religion). He has now corrected his failures when he was in Sintuk after receiving knowledge about preaching from his teacher, Sheikh Abdurrauf (Boestami, 1981: 19).

It turns out that this latest method was successfully implemented well. Because he believed that the failure in Sintuk was a delayed success which only showed results after he carried out Islamic da'wah inside and outside the Ulakan state area.

In an effort to apply Islamic teachings, it is especially aimed at children who are still clean and easily influenced. Syekh Burhanuddin made an effort to get the children to play in the yard of the surau. Sheikh Burhanuddin also played with the children. Every time he starts a game, Sheikh Burhanuddin always says the name of God (Bismillahirrahmānirrahīm) and reads other prayers. Therefore, the children became interested in learning and knowing what the prayer he read was about. It was at that time that he showed the children the greatness of the name of Allah, the God who should be worshiped, who created and regulates this vast universe. By playing this, without realizing it, Islamic teachings have begun to be embedded in the depths of the children's hearts. Other sciences and ethics (customs and manners) are also taught. Children's behavior and manners are gradually

improved according to Islamic morals. They have become followers of Islam.

The children also conveyed Sheikh Burhanuddin's teachings to their parents in their respective homes. Their parents also accepted Islamic teachings well. Finally, the children of Tanjung Medan became devout followers of Islam. They perform congregational prayers and are already good at reading verses of the holy Koran. Wherever they go, they sincerely hope for Mardhatillah, they call the people to the path of Allah.

Sheikh Burhanuddin together with Idris Majolelo were active day and night in teaching and developing Islamic teachings. Children are increasingly busy studying the Koran. His place was overcrowded and a special place needed to be made to accommodate these students. Through mutual cooperation, a surau was built in Tanjung Medan, which to this day we can see as a place for children to recite the Koran.

News of Sheikh Burhanuddin's activities in Ulakan spread to other areas, to Gadur Pakandangan, Sicincin, Head of Hilalang, Guguk Kayu Tanam, then to Pariangan Padang Panjang and finally reached Basa Ampek Balai and Raja Pagaruyung himself. At that time, the Minangkabau world was in turmoil and attention was focused on Ulakan as a center for Islamic education and broadcasting. The next step is to further intensify the broadcasting of Islam to remote areas of Minangkabau. The way to do this is to ask for blessing from King Pagaruyung. If the King was convinced of the truth of Islamic teachings, the Minangkabau people would be easily influenced by him.

Accompanied by Idris Majolelo, Sheikh Burhanuddin met the King of Ulakan who had the title Mangkuto Ala, nephew of Datuk Maninjun Nan Sabatang and Ami Said, the grandson of the commander of Kacang Hitam with the aim of conveying his intention to expand the scope of da'wah activities. With his cleverness in speaking,

Mangkuto Alm was finally appointed to face Daulat Raja Pagaruyung in Batu Sangkar.

This invitation was well received by Mangkuto Alam after deliberating with the "Orang Nan Elelukan". Shaykh Burhanuddin and Idris Majolelo departed together with Mangkuto Alam and Orang Nan Elbelas Ulakan accompanied by the necessary commanders to meet Daulat who was the king of Pagaruyung. The first thing is to meet Datuk Bandaharo at the Tarab river. On the initiative of Datuk Bandaharo, Basa Ampek Balai was invited to discuss the aims and objectives of the Ulakan people, asking for permission to spread Islam in Minangkabau (Boestami, 1981: 21).

The place where the trial was held was on a hill known as "Marapalam Hill". This deliberative decision is a concept stating that customs do not conflict with the Islamic religion. Both are legal norms and complement each other which must be guided as a way of life for the Minangkabau people. The essence of the Marapalam conception gave birth to an expression: "Adat basandi syarak, syarak basandi adat" as alluded to by Schrieke in his book "Religious Upheaval in West Sumatra" (translation) since 1663 the Marapalam conception was initiated so that Islamic scholars could involve the people in a religious political action. This conception of Marapalam was humbly conveyed before the Daulat who was King Pagaruyung's master. The royal officials asked for consideration which was accepted unanimously.

Sheikh Burhanuddin and his followers were given the widest possible freedom to develop the Islamic religion throughout the Minangkabau world. In a traditional saying, the boundaries are stated: "in Laras Nan Duo, Luhak Nan Tigo, from Ikua darek Kapala Rantau to Ka Riak Nan Badabua". Sheikh Burhanuddin and his movement were protected by the kingdom.

The historical events on Marapalam Hill, Tarab River and facing the King of Pagaruyung in Batu Sangkar have been spread throughout the Minangkabau world.

This incident gave a good impression to the Minangkabau people and they accepted Islam with awareness. Islam is recognized as the official religion. Tradition and religion have become one and complete each other. That's when the expression "customs decline, syarak climbs" was born, meaning customs came from the interior and religion came from the coast.

The Marapalam hill agreement is the final form of the unity of custom and religion in the Minangkabau world. Although it cannot be denied that the government in Minangkabau is organized according to two systems, namely the Koto Piliang System and the Bodi Caniago System. The ideas expressed by Datuk Katumaggungan are called Laras Koto Piliang, while those outlined or decreed by Datuk Perpatih Nan Sabatang are known as Laras Bodi Caniago. These two harmony gave birth to rules (customs) which became the way of life (view of life) of the Minangkabau people which were based on real provisions found in the natural world of life and the natural mind as found in the proverb "nature takambang becomes a teacher". The new system created by the mutual agreement above does not destroy the previously established system. However, he strengthened the close relationship between the religious institution (surau) as the center of worship and the kingdom as the center of power to become very strong and unified in socio-cultural life, as implied by the Syara' mangato adat mamakai (religion gives fatwas and customs carry them out).), so that religion and customs become the identity of the Minang people. It would be very disgraceful if the Minang people were said to be uncivilized or irreligious (Taufik Abdullah, 1987: 310).

2. Surau and Mosque

There are two institutions inherited from Sheikh Burhanudin in introducing Islam in Pariaman which still exist today, namely the surau in Tanjung Medan and the mosque located in the village of Koto Ulakan.

a. Surau

The Islamic Sharia brought and developed by Sheikh Burhanuddin has illuminated Minangkabau nature. Many people study religion. From everywhere people came to Tanjung Medan. The name of Jorong Tanjung Medan in the Ulakan state as a center for Islamic education and teaching is no longer foreign. Surau Tanjung Medan was crowded with his students. To accommodate these students, more surau were built around the original surau. According to records, there are 101 new surau in Tanjung Medan which is a campus, the beginning of the Islamic boarding school system that we know today.

Tuanku Ali Imram said that Sheikh Burhanudin built the surau with his friend, Khatib Idris Majalelo. Sheikh Burhanudin began teaching Islam to the people of Tanjung Medan. First, Sheikh Burhanudin taught morals to the community. At that time, the people in Padang Pariaman still used the jahiliyah Ahklak, namely morals that were deviant and not in accordance with the teachings of the Islamic religion. After that, Sheikh Burhanudin started teaching about the Islamic religion to the community. Sheikh Burhanudin had many students at that time, his students reached the land of Siak, and one of the traditions that is still used by the people of Padang Pariaman is mangaji disurau (Ali Imran, 2019).

Education at the surau is usually led by a Tuanku, a person who has completed kaji (religious studies) and has been named a teacher. The students who recited the Koran at the surau were immediately taken by their parents to the master. So from then on the students lived in the surau until they grew up (Sidi A. T., 2019).

b. Masjid

A mosque is literally defined as a place of prostration because in this place a Muslim prays at least five times a day and night. In Islam, mosques not only function for prayer, but also have other functions such as education and so on.

In Padang Pariaman, especially in the Sintuak Toboh Gadang and Nagari Tapakis areas, the mosque is only used as a place for Friday prayers for various reasons. Through an interview with Tuanku Tramizi, he stated that the mosque is a four-ninik agreement because the mosque is the highest institution so its use is only important, for example events. Muluid Nabi, Isra Mijra'd, and Friday prayers. Meanwhile, the five daily prayers are at the Surau (Tramizi, 2019). Azwar Tuanku Sidi stated that the reason the mosque is not used for the five daily prayers is that every Korong has a Surau. This means that if the mosque is used for five daily prayers, the surau that is built in each corridor will be quiet." (Sidi A. T., 2019) Furthermore, according to Tuanku Ali Imran, the reason the mosque is not used as a place for five daily prayers is that it depends on the nagari agreement, according to him the mosque not used as a place for the five daily prayers, this is not a teaching of Sheikh Burhanudin, because the mosque built by Sheikh Burhanudin in the village of Koto Ulakan is not only dedicated to Friday prayers, the five daily prayers are also performed there (Ali Imran, 2019).

The reason the mosque is not used as a place for the 5 daily prayers is not the teachings of the Syattariyah Tarekat, for example the Sheikh Burhanudin Mosque in Koto Ulakan Village which follows the Syattariyah congregation still uses the mosque as a place of worship for the 5 daily

prayers, it's just that in the Sintuak Toboh Gadang area the mosque is only used as a place of worship for Friday prayers only, while prayer times are held at Surau.

3. Tuanku

Before someone becomes a scholar, there are stages they go through first. Such as being good at reading "gudul books (books in Arabic that don't line up)", understanding the interpretation of the Koran and Hadith, being good at Neurology/reading science, and the science of Jurisprudence. Before someone becomes a cleric, they are called Pakiah after their knowledge matures and it is time for Pakiah to graduate and become Tuanku. Tuanku comes from the Minang language, namely Tuan means older brother and Ku means me, so Tuanku means my older brother. Apart from that, there is also an opinion that says it comes from the word Tengku in the Acehnese language which means someone who is pious in the field of religion.

In Padang Pariaman society, Tuanku are the most respected ulama because of the knowledge they learn at the surau or at the Islamic boarding school. Tuanku's job is as a light for the community and as a role model for his students. In Padang Pariaman, Tuanku have a title as their identity. Azwar Tuanku Sidi Ulama Sintuak said: "Ulama in Padang Pariaman have special titles/titles as they are called according to their own clan. Sometimes this title has three parts. The first is the title from pusako, the second is the title from the father, the title is skin color, the title is character. If the pusako title is a hereditary title, for example he is called Tuanku Koto, it means that Tuanku comes from the Koto tribe, if it is from the father, for example, Tuanku Bagindo, it means that the father is called Bangindo, which means that the son is called Tuanku Bagindo, if from the skin color, he is usually called Tuanku Kuning. it means his skin is olive yellow" (Sidi A. T., 2019).

The meaning of this title is very important for ulama, especially the Padang

Pariaman Ulama, this title is intended as their identity. They were given the title of agreement between the teacher and his people. The title that the teacher will give is Tuanku, this title is given when Pakiah has completed his education at the Surau/Pesantren. Meanwhile, the titles given by their people depend on their internal agreement, some are given titles based on skin color and others are given titles based on their father's title. When Pakiah completes his education he will receive a double degree, the first from his teacher and the second from his people.

4. Labai

At the age of 7, Sheikh Burhanudin was taken by his parents to study with a Gujarati man called "Illapai". The term Illapai was later made into a title of honor for Islamic developers in Pariaman with the language being changed to "Labai" (Tramizi T. M., 2019). Labai has an important role in society. Labai is appointed by the community as an assistant or assistant to Tuanku. Labai's job is to be a manager and policy maker in the surau and to bring life to the surau. Apart from that, Labai also has other functions such as activities in death. For example, Labai led the process of tearing the shroud, led the process of bathing the body, shrouded the body, guided the burial of the body, gave the opening words in manigo hari, maampek puluh hari and mayatuih hari. Apart from that, Labai also has an accomplice at the surau, namely Bilal. Bilal is trusted by the community as the mu'azim before prayers, as well as being responsible for the selection of the surau and its assets.

5. Khatib

Meanwhile, the Khatib's function is as a syarak and custom in Syarak. The Khatib functions as a Friday Sermon. The Khatib also functions as an accomplice of my lord's accomplice. Meanwhile, in adat, the Khatib functions as a mediator between the King and the Sheikh, known as "edge in the dalam custom in syarak, the khatib is appointed by the community. Historically, the Khatib also had an important role in developing Islam in

Minangkabau, especially in Padang Pariaman. This Khatib originates from the name Idris Khatib Majolelo, who was a friend of Sheikh Burhanudin when he studied together with Sheikh Madinah (Syahril., Del Marjoni., 2021).

CONCLUSION

Based on the explanation above, the author concludes several things related to Tuanku Burhanuddin Ulakan, West Sumatra, as follows: 1) Sheikh Burhanuddin is thought to have been born in 1056 Hijriah/1646 AD to a family that adhered to Buddhism. He comes from the Guguk Sikaladi Pariangan area, Padang Panjang, then his parents moved to Sintuak Lubuk Alung. His real name was Kanun, then when he studied with Sheikh Abdul Arif (Sheikh of Medina), he was given the title Pakih Pono¹. His father's name was Pampak and his mother's name was Nili/Puteri Cukuep. They are a farming family. As a child, Kanun worked as a herdsman for his parents' livestock. In its history, Kanun later became Pakih Pono and finally became Sheikh Burhanuddin. Sheikh Burhanuddin died on Wednesday 10 Syafar 1116 Hijriah or 1704 AD in Ulakan. 2) Sheikh Burhanuddin's way of imbuing the teachings of Islam to the children of Tanjung Medan was in a gradual, soft way. He didn't want to do it hard. The way to do this is to apply one of the verses of the Koran which reads: "Lā Iqraha Fiddīn" (there is no compulsion in religion). He has now corrected his failures when he was in Sintuk after receiving knowledge about preaching from his teacher, Sheikh Abdurrauf. It turns out that this latest method was successfully implemented well. Because he believed that the failure in Sintuk was a delayed success which only showed results after he carried out Islamic da'wah inside and outside the Ulakan state area. 3) It is important to understand that through the Syattariyah congregation which is Sheikh Burhanuddin's means of preaching Islam, Islamic teachings seem to be more easily accepted by the Minangkabau people. Because he presented

the Islam of the tarekat which prioritizes the importance of spiritual qualities and inner purification compared to the practices and rituals of the tarekat in general. Likewise, the name surau cannot be separated from the tarekat traditions in the West Sumatra region, especially in the Minangkabau region. Because of the existence of the surau institution, which in general has played an important role in the process of transmitting various Islamic knowledge.

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