

Ziara Kubro Tradition of the Palembang Community Before Welcoming the Holy Month of Ramadan

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Abstract

This article discusses the ziara kubro tradition of the people of Palembang before welcoming the holy month of Ramadan. The purpose of this research is to find out how the pilgrimage process for the people of Palembang is. This study used a qualitative method with a library research approach. The results and discussion of this study indicate that the people of Palembang carry out the kubro pilgrimage ahead of the last 10 days of the month of Sya'ban. This kubro pilgrimage was carried out to visit the tombs of prominent scholars in the city of Palembang. Objective. ziara kubro which aims to remind us of death.

Keywords: Ziara Kubro, Tradition, Ramadan

INTRODUCTION

Tradition is a habit that is applied continuously with various symbols and rules that apply to a community. At the beginning of a tradition are individual rituals then agreed by several groups and finally applied together and not infrequently these traditions end up being a teaching which if abandoned will bring danger.(Masrin, 2021) The word "tradition" comes from the Latin word *traditio*, a noun formed from the verb *traderere* or *trader* "to transmit, convey, and secure". the habit becomes part of the social life of the community.

There are three characteristics of tradition. First, tradition is a habit (lore) and at the same time a process (process) of activities shared by a community. This understanding implies that tradition has the meaning of continuity (sustainability), materials, customs, and verbal expressions as common property which is passed on to be practiced in certain groups of people. Second, tradition is something that creates and strengthens identity. Choosing a tradition strengthens the values and beliefs that form a community group. When there is a process of ownership of tradition, that is when the tradition creates and strengthens a sense of group identity. Third, the tradition is something that is known and recognized by the group as its tradition. The other side of creating and strengthening identity by participating in a tradition is that the tradition itself must be known and acknowledged as something meaningful by that group.(Mansur, 2022)

Tradition is part of the cultural system of society. Tradition is a tangible cultural heritage from our ancestors, which has gone through hundreds of years and is still followed by those who were born later. This tradition was passed down by our ancestors to be followed because it was thought that it would provide a kind of life guide for those who are still alive. The tradition is considered very good by those who have it, they even consider it irreversible or abandoned. Part of this tradition contains religious values, especially in Far Eastern countries, such as China, Thailand, Japan, the Philippines, especially in Indonesia.(Simanjuntak, 2016)

Local wisdom as a positive regional characteristic must receive support or acceptance from the local community. One of the communities that has a distinctive local wisdom is the people of Palembang City, South Sumatra. The people of Palembang always maintain the traditions and noble values that have been upheld from generation to

generation. Palembang, which is famous for the beauty of the Musi River, has local wisdom that is influenced by various factors, especially historical factors. As the oldest city in Indonesia and once the center of the Sriwijaya Kingdom, Palembang has become a trading center for Arab, Malay, Indian and even Chinese traders. This condition makes the people of Palembang city have a diverse culture as a consequence of the interaction process that occurs. The above facts have made Palembang widely known as a society that focuses on trade and entrepreneurship based on Islamic values. The above facts are supported by data showing the strong spread of Islam in Palembang through various means.(Amri & Maharani, 2018)

The dominant spread of Islam occurred through trade routes by traders from the Middle East. The highlight was the establishment of the Palembang Darussalam Sultanate in the 17th century, so that Palembang was known as a center for trade with the Arab world and a center for Islamic learning. The life of the people of Palembang which is very thick with religious values makes the people have religious nuances in terms of local wisdom. The manifestation of this local wisdom is in a distinctive religious system, namely in the Ziara Kubro tradition. The Ziara Kubro tradition is carried out by the people in Kampung Arab Palembang. This tradition is carried out before the month of Ramadan or more precisely in the last 10 days of the month of Sya'ban / 10 days before the month of Ramadan. Until now, the Ziara Kubro tradition has survived. Even though it is believed that modernization has affected the joints of people's lives, in fact the Ziara Kubro tradition is still able to survive as a form of local wisdom.

RESEARCH PURPOSES

The purpose of this research is to find out how the Ziara Kubro is carried out by the people of Palembang towards the last 10 days of the month of Sya'ban. As well as knowing the meaning of Ziara Kubro.

RESULTS AND DISCUSSION

The people of Palembang itself have several ethnic religions which form a unit in a harmonious and peaceful society. Palembang is a city that has various customs and traditions, one of which is the ziara kubro tradition before welcoming the holy month of

Ramadan. This tradition, carried out by the people of Kampung Arab Palembang, has been maintained from generation to generation until now.

Literally, Ziara kubro is pilgrimage to the grave. Etymologically, pilgrimage comes from the root word *zara yazuru* which means to visit. In the Big Indonesian Dictionary, *ziarah* is defined as a visit to a place that is considered sacred or noble (KBBI). In terms, visiting the graves is the grave is visiting the graves with the intention of praying for the occupants of the graves and taking lessons from their condition (death) (Sylvina, 2018). In other words, pilgrimage is visiting graves from time to time to invoke God's grace for those who are buried there and as a warning so that the living can remember death and fate in the future.

Ziara Kubur is usually done by visiting the graves of family, relatives, community leaders, scholars, saints and prophets who have contributed to the development of Islam. Pilgrimage can be done at any time, without any limitations in the implementation time. However, pilgrims usually make pilgrimages on Fridays, ahead of the Eid al-Fitr holiday and in certain months during the celebration of holidays.(Mujib, 2016)

Visiting graves is something that is prescribed in Islam with the aim that those who do it can take lessons from it and can remember the hereafter. The condition is not to say words at the side of the grave that can make Allah SWT angry, such as praying to the occupant of the grave, asking for help from him, giving *tazkiyah* (guarantee) to the occupant of the grave, and ensuring he enters Heaven and others. According to Islamic religious law, visiting graves is not just visiting graves, visiting the graves of saints, martyrs, heroes' graves, not just to know and understand where, or to find out the condition of graves or tombs, but the arrival of a person's grave with the purpose of pilgrimage is to take lessons with him and be able to remember the hereafter.

History of the Pilgrimage of the Graves

In the early days of Islam, Rasulullah SAW once forbade Muslims to make grave pilgrimages. This is due to maintaining the *aqeedah* of Muslims. Because at that time the companions of Rasulullah SAW had just left the period of idol worship. Rasulullah SAW was worried that if visiting graves was allowed, Muslims would commit *shirk* and follow the ignorant culture of worshipping in cemeteries(Rabbani, 2014). However, little by little,

Rasulullah SAW saw that the condition of Muslims was strong enough that their knowledge and understanding of monotheism, there was no longer any reason to prohibit visiting graves, because the companions of Rasulullah SAW already had a very solid foundation of faith. After the aqidah of Muslims was strong and there was no fear of committing polytheism, Rasulullah SAW allowed Muslims to make pilgrimages to graves by emphasizing the main functions and objectives of visiting graves, namely:

1. Remembering death

The recommendation to always remember death is not only when you are on a pilgrimage, but at all times and at all times it is recommended to always remember that sooner or later a living creature will surely die. By making a pilgrimage to the tomb, of course this should give awareness that humans will also be buried later like their predecessors who are currently being buried.

2. Pray for grave experts

During the pilgrimage, of course, it is permissible to pray for the grave experts. However, you need to remember to pray, not ask for prayers from the grave experts. Because whoever asks other than Allah SWT, then this act is shirk. So when making a pilgrimage, you should pray for the grave experts to Allah SWT.

The process of Ziara Kubro in Palembang

Kubro pilgrimage is a routine activity every year, which is carried out by the people of Palembang City, especially the ulama or habib together, towards the last 10 days of the month of Sha'ban (Rakhmat, 2006). Pilgrimage to visit the graves of prominent scholars in the city of Palembang. The places visited in the Kubro Pilgrimage activities carried out in the month of Ramadan this year 2023, on Friday, March 10-12 2023, are as follows:

1. Day 1 (10 March 2023)

The first day of the Palembang Ziara Kubro is on Friday 10 March 2023. The place of pilgrimage that was visited was the Al Habib Ahmad Bin Syech Shahab cemetery. The time is in the morning at 06.30-09.30 WIB. The place starts from the Darul Muttaqien Mosque, to the tomb of Al Habib Aqil Bin Yahya and the Al Habib Ahmad bin Syeckh Shahab Cemetery, 8 Ilir Palembang. Then at 16.30-19.30 WIB it was continued, Rauhan and Haul Al Habib Ahmad Abdullah Al Habsyi. The place is at the Arriyadh Islamic Boarding School (Ponpes),

Jl KHA Azhari 13 Ulu. Next is after pray Isyak at 20.00 WIB until finished, a pilgrimage to the cemetery of Aulia and Habaib Telaga Swidak, the place is at the Telaga Swidak cemetery 14 Ulu, Palembang.

2. Day 2 (11 March 2023)

The 2nd day of the Ziara Kubro agenda is on Saturday 11 March 2023. Reading the Book of Burdah at Habib Ahmad Bin Hasan Al Habsyi's residence, his place in Kampung Alhabsyi 12 Ulu. The pilgrimage continued to the funerals of Babussalam As-Seggaf and Haul Habib Abdurrahman bin Alwi As-Seggaf. The time starts in the morning at 08.30 WIB until finished. The burial place of Babussalam As Seggaf and Habaib Assegaf 16 Ulu, Palembang. Then the Maghrib prayer is continued with the commemoration of the haul of Al Faqqihil Muqoddam Tsani Al Imam Abdurrahman Assegaf. Located in the Historical Village of Al Munawwar 13 Ulu.

3. Day 3, (12 March 2023)

The Ziara Kubro agenda begins with the haul of Habib Abdullah bin Idrus Shahab and Habib Abdurrahman Al Bin Hamid. The time is 06.30-08.30 WIB in Kampung Sei Bayas 8 Ilir. Continued at 8.15 WIB Pilgrimage of Kubro Ulama and Aulia Palembang Darussalam. at the Habib Pangean Ali BSA cemetery, Tengkuerep Crater and Kambang Koci 3 and 5 Ilir. And ending the pilgrimage is Marine Tourism, starting from BKB- Tomb of Kyai Muara Ogan, Ashar End time at 16.00 WIB until finished.

CONCLUSION

This study concludes that visiting graves is visiting graves with the intention of praying for the occupants of the graves and taking lessons from their condition (death). The Ziara Kubro carried out by the people of Palembang is a routine activity every year, which is carried out by the people of Palembang City, especially the ulama or habib together, ahead of the last 10 days of the month of Sya'ban. Pilgrimage carried out by the people of Palembang is to visit the graves of prominent scholars in the city of Palembang. The purpose of ziara kubro is to remember death, not to pray to graves for safety.

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