

Sheikh M. Yasin's Grave Pilgrimage: Study of Jamaah Tarekat Syattariyah in Tanjung Ampalu, West Sumatra

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Abstract

The background of this research is the Syattariyah congregation's motivation to perform a grave pilgrimage to the grave of Sheikh M. Yasin in Tanjung Ampalu. The purpose of this research is basically to find out why Syattariyah adherents make a grave pilgrimage to the grave of Sheikh M. Yasin and why the grave of Sheikh M. Yasin becomes an attraction by the followers of the Syattariyah order to be used as a grave pilgrimage activity. The research method used in this study is the descriptive qualitative method. Data collection was done through interviews, observation, and documentation. The research place was conducted at the grave of Sheikh M. Yasin in Tanjung Ampalu. The study participants amounted to 17 people, consisting of the Tarekat Syattariyah congregation, traditional leaders, and tomb managers. The results showed that the congregation of the Syattariyah Order made a pilgrimage to eat Sheikh M. Yasin three times a year, namely Rajab, Safar, and Syaban, to carry out religious activities Yasinan, Zikir, and Wirid. The choice of the grave of Sheikh M. Yasin was influenced by three factors, first because it has Charismatic, secondly the grave and Surau of Sheikh M. Yasin were recorded as Cultural Heritage and included as a Surau of the West Sumatra Syattariyah Tarekat, thirdly because of religious knowledge.

Introduction

Grave pilgrimage is an old tradition among Muslims that has been carried out since the time of the Prophet Muhammad. This is not only a habit of Muslims today but has been done by Muslims for centuries (Sunarto 1983:31). Grave pilgrimage refers to the act of visiting burial grounds, whether public or private, which is done either individually or in groups. This solemn practice is usually performed at a specific time and aims to pray for the family of the deceased, asking Allah SWT to give them their rightful place by His side. Through this supplication, it is hoped that the departed souls can find eternal peace, while their loved ones are encouraged to seek comfort and support through the power of prayer (Jamaluddin 2015:225).

Muslims have a religious tradition of visiting graves during the month of Ramadan and the beginning of Shawwal in Indonesia. Visiting graves during Ramadan is not obligatory, but many choose to do so out of obedience. The practice of grave pilgrimage has cultural and spiritual significance for Muslims in Indonesia (Haryadi 2020:121). Muslims have a religious tradition of visiting graves during the month of Ramadan and the beginning of Shawwal in Indonesia. Visiting graves during Ramadan is not compulsory, but many choose to do so as a form of obedience. Grave pilgrimages have cultural and spiritual significance for Muslims in Indonesia (Haryadi 2020:122). Throughout history, paganism has emerged as an early form of human religion. This stems from the need for individuals to have role models to emulate and follow. As a result, leaders who were considered pious, loved, and respected were appointed to guide society. Even after the leaders died, respect and admiration for them remained. This is shown through the creation of statue-like figurines, which serve as symbols of respect and are often used as offerings in religious ceremonies (Rosada & Wawansyah 2017:27).

One religious group that performs grave pilgrimage until now is adherents of the Syattariyah Order, scholars recommend performing grave pilgrimage in the month of Rajab, because Syattariyah Ulama agree that the month of Rajab is a month full of blessings, and Allah gives a lot of forgiveness in that month, in the community of Jorong Aur Gading many religious traditions are carried out one of the religious traditions is the grave pilgrimage to the grave of Sheikh M. Yasin. Sheikh M. Yasin is known as Malin Mandaro Tuanku Kadhi Gaek Tanjung Ampalu, a charismatic figure from Sijunjung Regency, a cleric who spread the Syattariyah Tarekat sect in Tanjung Ampalu. Sheikh M. Yasin was born in 1827 AD, Sheikh M. Yasin has a surau as a center for religious activities, Islamic education and many other activities. Sheikh M. Yasin died in 1945 at the age of 118 years and was buried in Aur Gading, he was buried in the Surau area under Kalambak or the local community called it Surau Sheikh M. Yasin, the tomb located in Jorong Aur Gading Tanjung Ampalu is still clean and well maintained (Anum 2023).

Pilgrims who make grave pilgrimages to the grave of Sheikh M. Yasin are not only the surrounding community, but some boarding school students who are interested in the history of the development of Islam carried out by him, this is still evident today among adherents of the Syattariyah Order and the people of Jorong Aur Gading. Research conducted by Aziz. With the research title "Grave Pilgrimage Didactic Value and Reconstruction of Humanistic Education Theory" the results of his research show that to find out as a form of da'wah, grave pilgrimage has a didactic function (Aziz 2018).

The test with momentum research is to utilize some of the positive sides of the grave journey to complement the shortcomings of the humanistic school idea. The utilization of this educational quality is inspired by the explanation that grave travel is a strict practice that is effectively open to individuals from all social classes, except for those who reject it. while the location of the similarity is that both examine the grave pilgrimage. Research conducted by Nur Alam Saleh with the research title "Traces of Tuanta Salamaka and the Grave Pilgrimage Tradition as a Form of Spiritual Culture" The results of his research show the history and tradition of grave pilgrimage to the tomb of Sheikh Yusuf. (Saleh 2019) The location of the comparison with the current research is about the spiritual culture to the Tomb of Sheikh Yusuf, while the location of the similarity is both studying the pilgrimage to the tomb of the Ulama.

Research conducted by M. Zia Al-Ayyubi. With the research title "The Practice of Grave Pilgrimage and its Role in Memorizing the Qur'an at the Tomb of KH. M. Munawwir Dongkelan" the results of his research show the influence of the practice of grave pilgrimage to the grave of KH. Munawwir Krapyak on the memorization of students (Al-Ayyubi 2020). The comparison with the current research is that it examines the practice and role of memorizing the Qur'an at the tomb of KH. M. Munawwir, while the similarity is that both examine the motivation for grave pilgrimage to the tomb of Ulama.

Research Method

This research is a study of the motivation of adherents of the Syattariyah Order to make grave pilgrimages to the grave of Sheikh M. Yasin in Tanjung Ampalu. The type of research conducted is qualitative research using qualitative descriptive methods. Qualitative research methods arise because there is a paradigm shift in looking at a realistic / phenomenon / symptom. Data collection techniques in qualitative research involve researcher interaction with subjects through in-depth interviews, direct observation, and documentation. Therefore, researchers enter into a certain setting that is being studied in order to understand the meaning of the facts well.

In this study, data collection techniques were carried out by means of interviews, observation and documentation (Abdussamad 2011:79). Thus, it is hoped that the data

obtained can gain a better understanding of the subject being studied and can provide information that is relevant to the research objectives. The following is an explanation of the data collection techniques that will be carried out, namely: Observation is one of the fundamental bases of all data collection methods in qualitative research, especially concerning the social sciences and human behavior. Formal interviews, also known as structured interviews, are a systematic procedure for eliciting information about respondents under conditions where questions have been organized and summarized in a prepared order (Hanani 2020:123). Documentation is one of the important secondary data sources. Documentation studies are usually carried out at the request of a researcher, and refer to data collection techniques through written materials published by the institution that is the object of research.

Moelong explains that informants are people in the research setting, who can be utilized to provide information about a study, an informant must have experience about the research background. There are two categories of informants in qualitative research, namely, involved informants consisting of 15 people, tomb administrators, students and worshipers of the Syattariyah Tarekat, and observer informants consisting of 2 people, namely traditional leaders and the community. Involved informants are informants who provide information about themselves about their actions, thoughts, interpretations, and knowledge (Afrizal 2017:139).

The informants involved in this research are adherents of Tarekat Syattariyah. Observer informants are informants who provide information about other people or an event. Observer informants in this research are wali nagari, traditional leaders, youth leaders, and people who are considered to understand what is being researched. To get informants who are competent with the problem under study, researchers use purposive sampling techniques (Afrizal 2017:40). Purposive sampling is one of the sampling of sources with subjects used as research data sources taken with certain considerations.

In this study using Emile Durkheim's theory is not a mere coincidence, but the author's desire to find the motivation of the adherents of Tarekat Syattariyah to make a grave pilgrimage to the grave of Sheikh M. Yasin in externalization, which initially the adherents of Tarekat Syattariyah only made a pilgrimage to the grave of Sheikh Ulakan. Also want to see the overall motivation of religious objectification, and portray social construction in society internally. In addition to the author's reading, there has been no research on the motivation of adherents of the Syattariyah Order to make grave pilgrimages to the grave of Sheikh M. Yasin using the Emile Durkheim approach, analyzing descriptively the various motivations of adherents of the Syattariyah Order to make grave pilgrimages to the tomb. So using Emile Durkheim's theory is important to reveal the motivation of adherents of the Syattariyah Order to make grave pilgrimage to the grave of Sheikh M.Yasin.

Durkheim's sociological work *The Elementary Forms of Religious Life*, Durkheim discovered the eternal nature of religion by separating the sacred and the profane. The sacred is created through rituals that transform the moral power of society into religious symbols that bind individuals in a group. This means that these moral bonds then turn into cognitive bonds because the categories of understanding, classification, time, place and cause are all derived from religious rituals. Society through individuals creates religion by defining certain phenomena as sacred while others as profane. It is this aspect of social reality that is defined and considered sacred, something separate from everyday events, that forms the essence of religion. Everything else is defined and considered profane, i.e. public places, things to wear, and aspects of mundane life. On the one hand,

the sacred engenders attitudes of reverence, awe, and responsibility. On the other hand, it is the attitudes towards these phenomena that make them from profane to sacred.

Durkheim said that this division between the sacred and the profane characterizes religious thought. Beliefs, myths, dogmas, and legends are representations or systems of representations that express the nature of sacred things, goodness, and the forces associated with them, the history and relationships between fellow sacred things are the same as their relationship with profane things. Sacred things cannot be simplified by saying they are personal things called deities, spirits have sacredness and indeed to some degree, no rite is without it. There are certain words, phrases, and incantations that can only be uttered by sacred figures,—spirits, stones, and trees, everything can be sacred (Putri 2022:11 – 19). A rite may also include certain gestures and movements that cannot be performed by just anyone.

Sacred things tend to be regarded as having dignity and the power of profane life cannot be in the same space. If religious life is to be developed, then a special space must be prepared for it, a space that cannot be entered and touched by profane life. The institution of temples and shrines arose from this reasoning. These places are spaces reserved for all things sacred, considered to be its abode, because all things sacred cannot be placed in a space that is not specifically reserved for it, which is superior to the profane. Especially when compared to humans, because it is impossible for something to be sacred if it is limited to humans alone. Of course, humans are portrayed as inferior and dependent on the sacred. When this depiction is not based on truth, then none of the characters attached to the sacred can be said to be sacred (Putri 2022:11 – 19).

But, by its very nature, a religious phenomenon is something that presupposes a bifurcation of the universe, both known and unknowable, into two genuses that include everything that exists but is separate from each other. Sacred things are those that are protected and isolated by prohibitions profane things are those to which the prohibitions apply and must be kept at a distance from the sacred. Religious beliefs are representations that express the state of sacred things and their relationship with other sacred things or with profane things. Finally, rites are rules of conduct that determine how humans should organize their relationship with the sacred. Ultimately, however, there will be two fundamental forms of prohibition. First, religious life—second, religious life, and profane life cannot exist at the same time. As a result, religious life must be given days or times that are specifically reserved for it and in no way mingle with profane life. With this comes the so-called holy days. There is no religion, therefore, no society that does not know and practice this division of time into two separate parts, although the principle differs between different societies and civilizations.

Motivation for Pilgrimage

Motivation can be defined as an internal or external factor that encourages a person or group in an organization to utilize their skills, talents, and efforts to achieve certain predetermined goals and targets. It serves as a catalyst that ignites and sustains a person's determination, passion, and commitment along the journey towards achieving desired results. It involves encouraging people to be willing and eager to work hard, develop their skills, and allocate their time and energy to achieve specific goals. Motivation is very important in the organizational world as it can improve productivity, performance, and overall goal achievement. It can also come from a variety of sources, including internal and external drives, as well as individual goals and values (Sondang 1989:138).

Michael J. Jucius describes motivation as the activity of encouraging someone or oneself to take a desired action. The essence of human motivation lies in the tendency to behave in harmony with one's core human identity. This drive is further shaped by efforts

to achieve two different and often conflicting goals: prioritizing personal satisfaction and gratification, and recognizing and appreciating what is objectively important to others. In analyzing Al-Ghazali's perspective on motivation, it can be concluded that the actions and behaviors of individuals are influenced by various forces and factors that drive them (Hadziq 2005:130).

These driving factors, which in psychological terms are called al dafi' motives, have an important role in shaping human behavior according to Al-Ghazali's Sufistic psychology. An understanding of these motivating factors is believed to be crucial to understanding the complexity of human behavior and the reasons underlying our actions. The interconnectedness of these factors creates a dynamic framework through which individuals are driven to act in certain ways, ultimately shaping their thoughts, emotions, and decisions. Al-Ghazali's insights on motivation explain the intricate workings of the human mind and provide valuable insights into the underlying forces that drive us to behave in certain ways:

a. **Physiological Drives**

The concept of physiological drives refers to the inherent internal forces that motivate human behavior to meet physical needs in the form of hunger and sexual desire. In addition, al-Ghazali suggested that the physiological drive that encourages individuals to fulfill their hunger needs consists of various factors, including commendable, disliked, and prohibited (Hadziq 2005). The rise of human mental behavior in general will be great and exemplary, according to al-Ghazali, because of more than three driving variables as follows: Drive towards the need for a reward through getting reward and paradise from Allah, Drive towards the need for the reward of praise from Allah, Drive towards the requirement of Allah's pleasure and closeness to Him. Maslow's hypothesis relies on some fundamental suspicions about inspiration. First of all, Maslow applies a comprehensive way of dealing with inspiration. A comprehensive way of dealing with inspiration. This means that the whole individual, not just one part or ability, is encouraged.

The idea of a progressive system of needs introduced by Maslow accepts that requirements at a more significant level can convince them. The five needs that make up this progressive system are conative requirements, which imply that they have a reassuring or motivating character (Feist 2010). Abraham Maslow's view uses a comprehensive approach to motivation that is faced with the concept of a hierarchy of needs and has the character of encouraging or motivating to achieve a higher-level need.

b. **Physiological Needs**

The most basic needs of any person are physiological needs, including food, water, oxygen, maintaining internal heat levels, etc. Mental needs are the ones that have the most power or impact, all else being equal. Individuals who are always hungry will be driven to eat and not inspired to make friends or gain confidence. They only seek food, and as long as this need is not met, then their main inspiration is to eat.

c. **Security Needs**

When individuals have met their physiological needs, they become moved by well-being needs or security needs, which include a sense of safety, solidity, dependability, insurance, and independence from harmful forces, such as conflict, psychological oppression, infection, fear, nervousness, risk, commotion, and catastrophic events. Requirements for regulation, harmony and demand are also important for security requirements.

d. Love and Belonging Needs

When a person's basic physiological and well-being needs have been satisfied, they are driven by a deep longing for love and affection, and a sense of belonging and connection with others. This includes the desire for companionship, longing for intimate relationships, and aspiring to create a family unit. In addition, individuals strive to feel valued and meaningful within their familial, social, and cultural spheres, whether in their immediate family, community or country. Love and presence not only include emotional and romantic aspects, but also include the areas of sexuality and interpersonal relationships. In addition, individuals crave the ability to give love and receive it in return, as these acts of affection and connection are vital to their overall well-being and satisfaction.

e. Appreciation Needs

Once individuals have met their needs for love and belonging, they can then focus on their esteem needs, which include qualities such as self-esteem, confidence, skills, and expertise that are held in high esteem by others. Maslow categorized the need for esteem into two levels: reputation and self-esteem. Reputation refers to how a person is viewed in terms of prestige, recognition, or fame from an external point of view. Self-esteem, on the other hand, is an individual's internal belief in his or her worth and usefulness, accompanied by a sense of self-confidence. It is important to note that self-esteem is not solely dependent on reputation or external validation, as self-esteem is made up of a wider range of factors.

f. Self-Actualization Needs

When low-level needs are met, people automatically move to the next level. However, once the need for esteem is met, people do not always move toward the level of self-actualization. Initially, Maslow assumed that the need for self-actualization arises if the need for esteem has been met (Feist 2010). Ma'luf describes Tarekat as not just a path or method, but also a school, stream, and shade. Tariqah is founded on a strong bond between a murshid teacher and his disciples, which is seen as an important aspect of the structure of the tariqah. This relationship begins through a declaration of allegiance from the individual who wishes to become a tariqah student to a particular shaykh as his murshid. The rituals and steps in taking Bai'at may vary among different Tarekat groups.

After taking the oath of allegiance, santri are obliged to follow the teachings and fulfill the obligations set by the murshid, as they believe that the murshid functions as the Prophet's representative. Furthermore, this loyalty is seen as a contract between the murid, who plays the role of servant, and Al-Haqq, who is regarded as their supreme power. Mursyids use a variety of methods to assess and measure their students' competencies and achievements, customizing their evaluation techniques to cater to each disciple's unique qualities and abilities.

Sheikh Abdullah Ash-Syattari, the organizer of the Shattariyah Order, a popular Sufi in India who died in Promotion 1415. He was a wara and devout person, did a lot of ijtihad in matters of love and the Tariqah was very popular in India, being very devout and intelligent, polite, and having great characteristics. noble. He was a Sufi whose main lessons or thoughts received a positive response from the surrounding community, so his prosperity was rapid and astonishing. Ibrahim al-Kurani's life history is full of commitment, work and deep enlightenment for others. He was also a Sufi who was simple

and very predictable in his actions. Nearly fifty of his books have become major references in the realm of Sufism (Mulyati 2004).

The concept of pilgrimage in Arabic comes from the word (روزی - رادا), which means the act of embarking on a holy journey or pilgrimage, as well as contemplating one's own mortality. Pilgrimage to the grave means visiting the final resting place of loved ones, saints, scholars, or pious people, with the purpose of prayer and seeking guidance for oneself. It serves as a reminder of the inevitability of death and encourages pilgrims to live righteous lives in preparation for their departure from this world. According to Iyadh, a pilgrimage to the grave with the intention of praying for the deceased and drawing inspiration from his life is a form of spiritual practice that brings one closer to Allah SWT (Mujib 2016).

Meanwhile, a grave is defined as a cavity in the earth where a body is buried that serves as a final resting place. Therefore, a pilgrimage to a grave means one's journey to the burial place of honorable people, seeking enlightenment and clarity in the face of uncertainty. This diversity of beliefs often leads to fanaticism and division among different groups, with some even discrediting fellow Muslims over minor differences, such as the practice of pilgrimage. This dispute stems from the varying interpretations of hadith related to the grave pilgrimage.

Pilgrimage to the Sheikh M. Yasin's Grave

Religious figures are defined as someone who is knowledgeable, especially in terms of Islam, naturally used as a role model and a place of reference for knowledge for others, while Sheikh M. Yasin is one of the figures who spread the flow of Tarekat Syattariyah in Minangkabau to Java.

Sheikh M. Yasin has certain privileges that are different from other people who are equal at his level, the difference in Sheikh M. Yasin's expertise in his field is that he is able to give sermons and lead prayers at the same time in different places, this is known through worshipers who return from Juma'at prayers from different mosques in Tanjung Ampalu (Anum 2023).

During his lifetime, Sheikh M. Yasin was indeed a major figure in the spread of Islamic teachings, especially regarding the teachings of Tarekat Syattariyah.

Sheikh M. Yasin is a contemporary of Sheikh Malin Bayang from Sijunjung village. Both of them studied in the mausoleum left by Sheikh Burhanuddin in Pariaman. this is what makes the crowds of pilgrims from the Syattariyah Order come to visit the grave of Sheikh M. Yasin (Anum 2023).

It can be concluded that the adherents of Tarekat Syattariyah make pilgrimage to the grave of Sheikh M. Yasin inseparable from the fact that M. Yasin is one of the students of Sheikh Burhanuddin and also has several famous students in Pariaman.

The reason why the adherents of the Syattariyah Order make a pilgrimage to the grave of Sheikh M. Yasin is because the teachings instilled in the adherents of the Syattariyah Order by the previous Syattariyah scholars to recommend visiting the graves of the teachers of the Syattariyah Order (Anum 2023).

The adherents of Syattariyah not only see the figure of Sheikh M. Yasin as a Syattariyah scholar, but there are other factors that influence the adherents of the Syattariyah Order, namely based on the teachings of previous Syattariyah scholars to visit the graves of Syattariyah scholars for several reasons, one of which is so that the relationship between teachers and students is not interrupted even though the great teachers of Syattariyah have died. As for the factors that encourage adherents of the Syattariyah Order to visit the grave of Sheikh M. Yasin apart from looking at the figures, students of Sheikh Burhanuddin and the teachings of previous teachers, but there are several activities carried out by adherents of the Syattariyah Order when making a pilgrimage to the grave of Sheikh M. Yasin.

Syattariyah congregation said that there were activities to the grave of Sheikh M. Yasin which were carried out by Syattariyah congregation outside the area and local Tarekat congregation, namely Yasinan together, Zikir and Wirid together which were carried out by Syattariyah congregation. The following are the activities followed by the congregation of Tarekat Syattariyah to the grave of Sheikh M. Yasin as follows:

- a. Yasinan is held together around the grave of Sheikh M. Yasin, the *yasinan* activity is the opening of the activities of the congregation of Tarekat Syattariyah in conducting grave pilgrimage at the grave of Sheikh M. Yasin.
- b. The next activity zikir is done after doing *yasinan* together before praying, dzikir is done together and is also applied when praying next to the grave.
- c. Wirid at the grave of Sheikh M. Yasin which is carried out in every month of Rajab, Sya'ban, and Safar activities enlivened by Jamaah Tarekat Syattariyah who make grave pilgrimage to the grave of Sheikh M. Yasin.

The most important thing for the congregation is to forget the pleasures of the world, and focus more on worship so that they can take the path of the hereafter so that they reach the path of truth. Thus spiritual education is an inseparable part of educational values that are oriented towards physical development, intellectuality and the process of transforming individuals from dirty souls to clean souls in order to Allah SWT. In this study, which became the focus of research after the author researched by conducting interviews with key informants and additional informants, the researcher obtained various information related to research on the followers of the Syattariyah Tarekat Performing Grave Pilgrimage to the Tomb of Sheikh M. Yasin by obtaining data obtained from the manager of the tomb as well as the granddaughter of Sheikh M. Yasin and several followers of the Syattariyah Tarekat, additional information from the local community.

Yasinan was carried out by the followers of the Syattariyah Order in the tomb of Sheikh M. Yasin Sijunjung Regency which was attended by the followers of the Syattariyah Order outside the area and the surrounding congregation. The joint *yasinan* activity was carried out by the followers of the Syattariyah Order at the tomb of Sheikh M. Yasin of Sijunjung Regency which was attended by the followers of the Syattariyah Order outside the area and the surrounding congregation. The congregation who follow *yasinan* at the grave of Sheikh M. Yasin is carried out by adherents of the Syattariyah Order who come from outside the area and local adherents. The congregation participates in *yasinan* together with the aim of giving the reward of reading will reach the corpse and the corpse will also receive the benefits of reading the Qur'an in the form of mercy and forgiveness of Allah SWT (Anum 2023).

Based on the above opinion, the congregation of Syattariyah Order who follow *yasinan* together at the grave of Sheikh M. Yasin has the same motivation for each congregation, one of the congregation of Syattariyah Order follows *yasinan* at the grave of Sheikh M. Yasin, namely following the teachings of the previous teachers. *Yasinan* is carried out by the congregation every pilgrimage activity in the months of Rajab, Sya'ban, and Safar. Each congregation of Tarekat Syattariyah who make pilgrimage to the grave brings Al-Qur'an equipment. As for some of the factors that become adherents of the Syattariyah Tarekat perform grave pilgrimage to eat Sheikh M. Yasin in the form of religious activities are as follows. To understand the topic that becomes the attraction of Tarekat Syattariyah pilgrims to make pilgrimage to the grave of Sheikh M. Yasin, the researcher will discuss it into several points.

a. The Charisma of Sheikh M. Yasin

Charismatic is a term used to describe someone who has a strong charisma or appeal, especially in social, leadership, and religious contexts. Charisma is a trait that makes a person appear attractive, fascinating, and has the ability to influence others, Sheikh M. Yasin is a spiritual figure in the Syattariyah Order often considered a Charismatic figure by the Syattariyah congregation. Charismatic in this context refers to the ability or special attraction possessed by Sheikh M. Yasin that motivates or binds his followers.

Sheikh M. Yasin is known as a strong and authoritative leader in the congregation of Tarekat Syattariyah, the ability to lead and encourage the congregation creates a strong attraction, and has deep knowledge in the field of religion" (Anum 2023).

The characteristics and influence possessed by Sheikh M. Yasin as a figure, Charismatic make him a figure who is respected and followed by many people in the congregation of Tarekat Syattariyah because this trait has an important role in influencing and motivating people in various social contexts, including leadership, communication, and human relations.

b. Syekh M. Yasin's Kharomah

The grave of Sheikh M. Yasin for adherents of the Syattariyah Order to make pilgrimage activities is inseparable from the view of the adherents of the Syattariyah Order who consider that the grave of Sheikh M. Yasin is a sacred tomb with evidence of the karomah possessed by Sheikh M. Yasin when he was alive and still spread the teachings of Syattariyah to remote areas.

The attraction of the adherents of the Syattariyah Order who visit the grave of Sheikh M. Yasin is inseparable from several factors that are considered sacred for the adherents of the Syattariyah Order in the form of the karomah that Sheikh M. Yasin had during his lifetime (Anum 2023)

It can be concluded that Syattariyah adherents consider the grave of Sheikh M. Yasin to be a sacred tomb as for what makes the tomb sacred, it is inseparable from the karomah possessed by Sheikh M. Yasin during his lifetime.

In addition to having a sacred tomb, Sheikh M. Yasin during his lifetime also had a karomah, namely on Monday at the Tanjung Ampalu market when Sheikh M. Yasin went to the market in the morning, traders scrambled to buy their goods by Sheikh M. Yasin, it is said that if Sheikh M. Yasin bought the merchandise of the first trader, it would sell well that day (Anum 2023).

From the explanation above, it can be concluded that what is the attraction of the congregation of adherents of the Syattariyah Order to the tomb of Sheikh M. Yasin to make religious activities including the karomah of the tomb of a great scholar who spread the teachings of the Syattariyah order, not only the karomah of the tomb is an attraction for the Syattariyah congregation, but also some of the Syattariyah congregation are attracted to the karomah of Sheikh M. Yasin while M. Yasin is still alive, as well as what is an attraction for the Syattariyah congregation, namely believing that the tomb of a great scholar who has karomah during his lifetime is sacred. Yasin when M. Yasin was still alive, as well as being an attraction for the Syattariyah congregation, namely believing that the tomb of a great scholar who has karomah during his lifetime is sacred. So the congregation brings sand in the grave of Sheikh M. Yasin for medicine and there are also some worshipers bringing water from home to bring to the tomb so that it is prayed for, and the Syattariyah congregation believes that the tomb of Sheikh M. Yasin is a sacred tomb because the tomb of Sheikh M. Yasin has special features.

c. Sheikh M. Yasin's Grave and Surau

Cultural Heritage refers to sites, objects and structures, or areas that have significant cultural, historical and archaeological values. Cultural Heritage is a cultural heritage that must be preserved because it has an important meaning in the development of history, cultural identity, or science which is one of the attractions of the Syattariyah Order pilgrimage to the grave of Sheikh M. Yasin.

There is also a factor that becomes the attraction of the tomb for the Syattariyah congregation is that the tomb has been listed in the cultural heritage which makes the tomb popular for the Syattariyah congregation (Anum 2023).

So regarding the attractiveness of the grave of Sheikh M. Yasin to be made a place of grave pilgrimage for Syattariyah pilgrims because there are two factors, the first factor is that the grave of Sheikh M. Yasin is registered as a cultural heritage in Tanjung Ampalu, and the second factor is inseparable from the surau of Sheikh M. Yasin which is registered in the surau of the Syattariyah Tarekat in West Sumatra and also the ancient manuscript that can be studied by Syattariyah pilgrims.

Conclusion

The researcher concluded that the adherents of the Syattariyah Order made a grave pilgrimage to the grave of Sheikh M. Yasin because they had several factors, the first was because of the figurehead of Sheikh M. Yasin and the specialness of Sheikh M. Yasin, the second was because Sheikh M. Yasin was a student of Sheikh Burhanuddin. Yasin is a student of Sheikh Burhanuddin, the third is that the previous scholars recommended the Syattariyah congregation to visit the graves of Syattariyah scholars, the fourth is in the form of activities carried out during the grave pilgrimage to the grave of Sheikh M. Yasin such as, Yasinan, Zikir and Wirid.

As well as being an attraction for adherents of the Syattariyah Order to make a grave pilgrimage to the grave of Sheikh M. Yasin there are several supporting factors, the first is the charismatic of Sheikh M. Yasin, the second is that the Syattariyah congregation believes in the sacredness of the grave of the Syattariyah cleric because it is supported by Sheikh M. Yasin who has karomahs such as a tomb that is untouched by water when it floods, a tomb that glows on Friday night, and the karomah of Sheikh M. Yasin when alive the merchandise bought by Sheikh M. Yasin will sell well at that time, the third is the grave of Sheikh M. Yasin is listed as a cultural heritage and the surau of Sheikh M. Yasin when alive. The third is that the tomb of Sheikh M. Yasin is listed as a cultural heritage and the surau of Sheikh M. Yasin is also listed as a Tarekat Syattariyah surau in West Sumatra, and there are relics of ancient manuscripts that can be studied. So that is the motivating factor for adherents of the Syattariyah Order to make a grave pilgrimage to the grave of Sheikh M. Yasin and also the attractiveness of Sheikh M. Yasin's grave to be used as a religious activity of grave pilgrimage for adherents of the Syattariyah Order in Tanjung Ampalu.

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