

SURAU SYEKH BURHANUDDIN ULAKAN, PARIAMAN AND ISLAMIZATION OF MINANGKABAU

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ABSTRACT

This research examines the relationship adjustment and indigenous struggles and Syarak (Islam) in Minangkabau, track and know the history and development of Islam in the area of Ulakan, Pariaman conducted by Syekh Burhanuddin through the surau as the main point in spreading islam. In addition, Surau Syekh Burhanuddin also as a center Tarekat Syatariah in Minangkabau and a pilgrimage to the tomb of Syekh Burhanuddin known as "Ber-Syafar". Religious ritual is always held every year in Nagari Ulakan Pariaman. By this research, Syekh Burhanuddin region in Ulakan, Pariaman is not only a place for pilgrimage, but also a place for tourist to enjoy religious tourist area.

Keyword: Surau, Syekh Burhanuddin, Ulakan, Pariaman, Religious Tourism

1.0 INTRODUCTION

Sidi Ghazalba said that the *surau* or *langgar* was originally a native cultural elements related to the Malays and refers to theirs beliefs. After Islam entered the archipelago, *surau* becoming Islamic buildings. Formerly *surau* is a place to meet, gather, deliberation, and beds for the boys and men who are old, especially widowers. In addition, to similar buildings in the Minangkabau region in the Mentawai are also called *Uma*, in East Toraja called *Lobo*, in Aceh called *Muenasah* and Java called *Langgar*.¹

Surau in traditional Minangkabau belongs to the society's mine or *indu* is part of a tribe or can also

be interpreted with *clan*. *Surau* is complementary of *Rumah Gadang*, but not every *rumah gadang* have it, because the existing *surau* can still accommodate young people to stay, *musafir*, and traders when passing through a village and benighted on his way. Young people who lived and stay in the *surau* can find informations that occurs outside their village. So, *surau* is a multifunction place, because it serves as an information center and place for the socialization of youth.²

Before *Islam* come to Minangkabau, *surau* has become an institution and the structure of traditional Minangkabau. In history of Minangkabau shows that the first great *surau* founded by Raja Adityawarman in the 1356 M in Bukit Gombak.³ Beside its functions as a Hindu-Buddhist worship center, it also a meeting place for young children to learn a variety of knowledge and skills for life. Its function is more than just a religious place. Based on term of traditional rules, *surau* serves as a gathering place for teenagers, adult men who are unmarried or widowed. This term make boys do not have bedroom at their parents house and make them to stay in *surau*. This fact causes the *surau* became a place is very important for the maturation of the younger generation of Minangkabau, in terms of both science and other practical skills.⁴

There are not too much evidence and the wider historical data available to tell about the function and position of *surau* before Islam entered the Minangkabau. Some opinion state that the early period of the history of the Minangkabau are in obscurity, except that there are a few inscriptions that reveal about Pagaruyung kingdom ruled by King Adityawarman since 1356 M.⁵ In the course of historical development and spreading *Islam* (Da'wah Islamiyah). For the next *surau* became the main point of the process of Islamization in Minangkabau, because *surau* is not just a place of worship alone, but also serves as a social institution.

²Mulyani, 1999, *Surau dan Pembaharuan Pendidikan Islam di Minangkabau*, Padang: IAIN IB Press, h.7

³Azra, Azyumardi, 1994, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad 17 dan 18*, Bandung: Mizan

⁴Azra, Azyumardi, 1999, *Pendidikan Islam, Tradisi dan Modernisasi menuju Millenium Baru*, Jakarta: Logos Wacana Ilmu

⁵Dobbin, Christine, 1983, *Islamic Revivalism in a Changing Peasant Economic*, London: Curzon Press, h.119

¹Gazalba, Sidi, 1989, *Mesjid Pusat Ibadat dan Kebudayaan Islam*, Jakarta: Pustaka al-Husna, h.314-315

In Addition, *Surau Ulakan* broadcast the Islamic religion in the form of education and became the center of Tarekat Syatariah activities. Meanwhile, the center of Minangkabau (*Darek*), surau which means a place in the social system as it is the case in the *rantau* which receives *Surau* as one of the requirements validity of a new village, in addition to after entering Islam and became a fad by King of Pagaruyung.

2.0 BACKGROUND

In tracing the history of the beginnings of Islam into Minangkabau, we will be faced with a variety of opinions that are difficult to find traces of certainty. Some historians say that Islam has entered the region at 12th century BC, another one say that Islam has entered the region at 14th century BC, and some even conclude on the Chinese calendar says that have found Arabian community in Western Sumatra in the 674 BC. This means that Islam has entered into this area since 674 BC or the first century of Hijriah.⁶ However, in M. Joustra's book "*Minangkabau, Overzicht van Land*", ensure that *Islam* does not apply in Minangkabau before 1550, because the mission of the Minangkabau people facing Albuquerque in Malacca in 1551 is not religious. Rue de Ariro told the same opinion, a captain of Malacca mention that in 1554 the Minangkabau not religious yet.⁷ From a variety of expert opinion about the history of *Islam* into Minangkabau when the more commonly accepted by many new parties known by the Minangkabau society in the sense of a religion is expected around the 1600.

William Marsden in his book *The History of Sumatra*, recognizes how quickly the Islamization process. He was surprised to see Minangkabau society has fully embraced *Islam*, when he visited the area in 1778. Whereas in a manuscript in 1761 illustrated that most people there still worship idols. It's just that even had converted to Islam, Marsden added, superstitions and practices that do not do much other Islamic Minangkabau

⁶ Abdullah, Taufik, 1987, *Sejarah dan Masyarakat, Lintasan Historis Islam di Indonesia*, Jakarta: Pustaka Firdaus, h. 111-2

⁷ Nasroen.M.Prof., 1957, *Dasar Falsafah Adat Minangkabau*, Jakarta: Penerbit Pasaman, h.21.

society at that time. And Islamic law such as prayer, fasting, still rarely implemented even surau (mosque) rarely visited, except by religious leaders.

According to one opinion, the origin society had been converted to *Islam* by Muslim traders who sailed from Malacca and Indragiri down the Kampar river in the 15th and 16th century. This opinion may be so, when it is time Malacca was occupied by the Portuguese in 1511 which resulted in the emigration trade route through the western coast of Sumatra Island. At the same time, the kingdom of Pasai in Aceh under the rule of Sultan Iskandar Muda at 1607-1638 who was at the height of glory and disseminate Islamic patterned effect that in turn can master the small kingdom of Minangkabau.⁸

In these conditions, Islam has actually started to go from urban western coast of Sumatra island and then spread into the inland of the Minangkabau. This breakthrough pioneered by Muslim traders from Aceh who enter through the west coast of Sumatra or better known as Minangkabau happened in the heyday of the kingdom of Pasai. Beside running their bussiness, they also spread the new religion, namely *Islam*. The spread of *Islam* by the Acehnese merchants have disrupted the peace of the King Adityawarman who became king in Minangkabau at the time, so that the king often trade boycott Aceh merchants. As a result, more Acehnese merchants struggle to concentrate on communities along the coast.

In many ways, the triumph of the kingdom of Aceh further with a significant impact for the expansion of *Islam* in Minangkabau in subsequent periods. Similarly, in the discourse of mysticism attached to the colors that significantly initiated by such great names Hamza al-Fansuri, Shams al-Din al-Sumatrani, Nur al-Din al-Raniri, Abd al-Rauf al-Singkil the religious thought in Minangkabau.

Hamzah al-Fansuri and Sham al-Din al-Sumatrani are two figures who delivered many major works in the form of essays and poetry with the patterns of thought Wahdat al-Wujud. Meanwhile, two prominent syekh thought that the latter tend to harmonize between Shari'ah and Tasawuf. Sufism polemic heterodok (*wujudiah*) with widespread

⁸Tjandrasmita, Uka, 1976, *Masuknya Islam ke Indonesia*, dalam Buletin Yaperma, No.1, tahun III, Februari, 1976, h.80.

orthodoxy in Aceh in the 16th century and to 17th century. Both bring understanding to the contrary and religious conflict and brought victims in Aceh, seeps and can be found in his footsteps on Islam in Minangkabau. However, the most dominant, especially among followers of *tarekat* is understood that reconcile between *tarekat* and *syariah*.

This fact is recognized and believed to be the remains of traditional Minangkabau that Islamic clerics who develop and become a referral source for them is a great moeslem, he is **Syekh Abd.al-Rauf al-Singkil** more famous as **Tuanku Syiah Kuala**. The success Syekh Abd.al-Rauf al-Singkil in placing itself as the authoritative and influential syekh in the kingdom of Aceh, and be able to spread the teachings gained to areas that are under the control of Aceh, characterized by the spread of Islam in Minangkabau region. Influence Syekh Abd.al-Rauf al-Singkil in the development of Islam in Minangkabau forwarded by his students. The most famous among the student of Syekh Abd.al-Rauf al-Singkil in West Sumatra was **Syekh Burhanuddin**, better known by the name of **Tuanku Ulakan**. Burhanuddin not only students of Syekh Abd.al-Rauf al-Singkil duty to spread Islam, even he also received a mandate from the Sultan Iskandar Thani as ruler in the region along the western coast, which is also when it has been under the control of the kingdom of Aceh. Evidence that Syekh Burhanuddin authorities and develop a mandate from the Sultan of Islam is to be found in Aceh royal stamp on a nine-headed stamp relic of Syekh Burhanuddin.

As the basis of activities in carrying out royal duties and spread of Islam, Syekh Burhanuddin build a *surau* in the Tanjung Medan Ulakan. *Surau* ultimately play a significant role as an education facility and the first religious institutions in Minangkabau. Syekh Burhanuddin choice made *surau* as basis for the development of Islam in Minangkabau become something very crucial in the religious life in Minangkabau for subsequent periods. Soon, *surau* Ulakan renowned as the only center of Islamic Parsonship in Minangkabau.

3.0 BIOGRAPHY

The origin of the descendants of Syekh Burhanuddin has a close relationship with the origin of Minang descent. His ancestors came from the first country of origin of the Minang people are

Guguk Sikaladi Pariangan, Tanah Datar District, West Sumatra. His grandmother named *Puteri Aka Lundang* a descendant of the nation with the title *Miss* and her grandfather fondly known as *Tantejo Gurhano*. His father named is *Pampak Sakti Red Karimun* title, Koto clan. His mother named is *Putri Cukup Bilang Pandai* from Guci clan. His first name is *Pono*, was born in Pariangan the year 1066 (1646 BC). The lives of both parents raise cows and goats, leaving the family Pampak Way Pariangan hometown Padang Panjang, to find a new place graze their livestock. Journey from Pariangan down to Malalo continue to Pungging Jawi hill continues to Asam Pulau near Kayu Tanam. By Batang Tapakis steer the family arrived in the area Sintuk. This road is a road that is supervised by Tuan Gadang from Batipuh.

Pampak Sakti begin a new live's here, with a long effort developed, because Sintuk area has fertile green area. Pono diligently and dutifully in helping his father and finally his family became known in this place. In Nagari Tapakis, Pono got a new friend his name is Idris Majolelo, Koto clan, from Tanjung Medan. Idris Majolelo have refined manners.

In Nagari Tapakis dwells a great Parson from Aceh named Syekh Abdul Arif famous with the title Tuanku Medina also called Tuanku Air Sirah. Air Sirah is Jorong name in Nagari Tapakis, where Syekh Abdul Arif lived and taught. His main servants are Syahbuddin, Shamsuddin, and Basyaruddin. This contemporary cleric Syekh Abd.al-Rauf al-Singkil and equally studied to Syekh Ahmad and Syekh Abdul Qadir Kosasih al Gilani in Madinah. Syekh Abdul Arif with patient and persistent teaching Islam to *Anak Nagari*. The results are not encouraging. *Anak Nagari* are more steadfast in customs and beliefs of the old ignorant.

By Idris Majolelo invitation finally Pono acquainted with the religion of Islam and saying two tauhid sentences directly into the undefiled religion in front of Tuanku Madinah. He studied hard and diligently practice all lesson from his teacher. Pono including the brightest due diligence and intelligence of his brain. Not so long suddenly Tuanku Madinah died. Pono often pensive and sad over the death of Tuanku Madinah. It would be sad because it is not alleged Pono at all respected and loved teacher who has gone. Pono's hope to gain knowledge as much as possible failed.

With compassion and hopeless, Pono back to Sintuk. He often reflect and touched by the death of Tuanku Madinah. He is aloof from the association crowded, considering wrathful is often done by *Anak Nagari*. To relief heart melted, he diligently and wholeheartedly practicing all the lesson tat he has got from his teacher, Tuanku Madinah. With stealth, Pono could teach and convince his close friends will be the essence of the truth of *Islam*. *Islam* slowly began to sink in the hearts of a limited number Sintuk population. Pono's *Da'wah* did not last so long. Further challenges coming from *Anak Nagari*, especially Penghulu Suku and leader of Nagari. They feel their authority will be reduced accordingly. Finally, they advised to immediately leave Pono preaching activities. However Pono still carry it. As a result, the challenge is getting into. At first they persecute his father's poultry and then with the threat of expulsion. The highlight is a decision to kill Pono when he is not immediately stop spreading *islam*.

At the time of this crisis Pono aware of his worries. Back fresh in his memory of the deceased teacher messages Tuanku Madinah, in order to deepen knowledge of religion to a great syekh, Syekh Abd. al-Rauf al-Singkil. The Message is delivered with solemn to his parents and hope their blessing.

In the age of 15 years, Pono left Nagari Sintuk toward the Aceh at night time in order to meet his master teacher message Tuanku Madinah. With a heavy heart, his parents farewell beloved child. Then Pono bow down and apologize to his parents, tears streaming down her cheeks. The first step towards the future of Aceh has its own value in the event of the development of Islam in Minangkabau.

He departed secretly without anyone knowed. His spirit and determination that round and surrender to Allah. The goal is to South Aceh Singkil to met Syekh Abd.al-Rauf al-Singkil, a syekh who was famous at the time and fulfill the mandate of his deceased teacher, Tuanku Madinah. Pono already departed, Nagari Sintuk been left far behind. He moved the coast of the Indonesian Ocean without anyone. By chance on the way he met with four young men. They then met, and it turns out they have the same intentions about to go to Aceh to study religion to Syekh Abd. al-Rauf al-Singkil. They are Datuk Maruhum from Padang Ganting, Tarapang from Kubuang Tigo Baleh, Muhammad Nasir from Koto Tangah, and Buyung Mudo from

Bayang Tarusan. There was a friendship between them. After deliberation obtained through an agreement that Pono was appointed head of the group that receives the full sense of responsibility. Through the ups and downs along the way, eventually they reached safely in Singkil and directly facing and introduce themself to the Syekh Abd.al-Rauf al-Singkil. With all pleasure, Syekh Abd. al-Rauf al-Singkil accept and grant them petition candidates.

Syekh Abd. al-Rauf al-Singkil is a well-known syekh in the 17th century. He was born in 1620 in Singkil, South Aceh district. His full name is Abdurrauf al-Ali al-Jawi al-Fansuri al-Singkil. Syekh Abd. al-Rauf al-Singkil greatly honored by the people of Aceh since the first until now. Many legends about Syekh Abd. al-Rauf al-Singkil kept alive and known hereditary. Archer in his book *Muhammadan Mysticism in Sumatra* said that Syekh Abd. al-Rauf al-Singkil was the famous syekh who is now known as Tuanku Syiah Kuala. His name imbedded deep within the Acehnese as syekh and intellectual genius at that time.

After an education in his hometown and in the capital of the Kingdom of Aceh, he continued his studies into Arab. In 1642 he went to Mecca, for 19 years Arab. Syekh Abd. al-Rauf al-Singkil completed his studies at Tarikat Syatariah a great syekh named Molla Ibrahim, Ahmad Qusyasyi followers . In 1661 he returned to Aceh and founded *rangkang* (Islamic boarding school) near the mouth of the Aceh river. From various parts of South East Asia where people come to learn. The efforts of his students, Tarikat Syatariah then spread throughout Indonesia and the Malay Peninsula. Among his famous student, Syekh Burhanuddin was a famous *mubaligh* in Ulakan who spread islam intensively to inland of Minangkabau.

After receiving enough knowledge for several years with Syekh Abd. al-Rauf al-Singkil in Singkil, it was the time leave Aceh. Education period ends with the separation between teachers and students with great affection. A conversation between Syekh Burhanuddin and Syekh Abd. al-Rauf al-Singkil which reads as follows :

*"Tonight ended the patient and determination of your wholeheart studying all the lesson. You have learned the ups and downs with a vengeance. Blessed with mercy and grace of God, have survived to take the **khalwat** period for 40 days. You are fortunate in the world and happy in the Hereafter. Now you went home to met your mother and father*

has you left a long time. Besides, heavy duty waiting for you to develop Islam there."

Syekh Abd. al-Rauf al-Singkil released with a *taufah* and provide a boat with nine people who will escort him during the trip. The delegation was led by Tuanku Nan Basarung to deliver Syekh Burhanuddin up in his hometown. At that time there has been a change in the relationship between Aceh and Minangkabau. The area that had been under the control of the Kingdom of Aceh was one by one to break away each other. Similarly, in Minangkabau has happened several times fights and wars that make many victims. Among them, fall a commander named Sisangko, nephew of Kacang Hitam commander, granddaughter Ami Said laydown in earth at Angso Duo Island.

Syekh Burhanuddin boat landed on the Angso Duo island, which is located on the beach of Pariaman to rest and review the situation on the ground. With his bodyguard, they approached the Ulakan beach. Syekh Burhanuddin boat is a boat of Aceh, so that residents of the coast has been complete prepared guard with guns waiting outside the confines. Seeing this situation, Syekh Burhanuddin argue better back to Angso Duo Island waiting for the good situation. But Tuanku Nan Basarung have a others argue. His job is to deliver the villagers themselves who have long migrated to the Aceh several years. With a hard heart he paddled himself to shore. He was greeted with a fight against the many people. Although he showed courage, but finally he was killed in duty. Syekh Burhanuddin lived alone on the Angso Duo island after eight bodyguards who were summoned back to Aceh. He advised the Syekh Abd. al-Rauf al-Singkil, that he has reached his hometown and will save Tuanku Nan Basarung corpse. Through a fisherman, Syekh Burhanuddin sends a letter to his close friend Idris Majolelo who stated that he had returned from Aceh and now resides on the Angso Duo island. A boat that approaching Ulakan beach yesterday was his boat that accidentally sent by Syekh Abd. al-Rauf al-Singkil.

After receiving the letter, Idris Majolelo deliver content and intent of the letter to the leaders and people of Ulakan. The next day, Idris Majolelo accompanied by a few people picked this syekh to the Kenaur beach not far from Pariaman. Both of these friends shake hands after such a long separation. A moment later, they left for Padang Lagundi Ulakan, that is where they spend the

night. As a souvenir from studying in Aceh, Syekh Burhanuddin plant *pinago biru* that brought from Aceh. He advised to Idris Majolelo when he death, one day he was buried near the *pinago biru*.

4.0 NAGARI ULAKAN

Naming Nagari Ulakan described as new villages in surrounding area. Ulakan in Minang language means one who is rejected. This new Nagari is widely known after Syekh Burhanuddin put four companions in the *surau* he had built for them for a place of learning. His friends are :

1. Datuk Maruhun Panjang from Padang Ganting
2. Tarapang from Kubung Tigo Baleh Solok
3. Muhammad Natsir from Koto Tangah Padang
4. Buyung Mudo from Bayang Pesisir Selatan

The Efforts of four Syekh Burhanuddin's friends spread *Islam* in their hometown were failed. Then they re-learn to Aceh but their teacher rejected and asked for them to learned Syekh Burhanuddin in Tanjung Medan, Ulakan. Syekh Burhanuddin receive them well and set the *surau* for them in a place not far from Tanjung Medan and closer to the beach which is called by the public at that time with Padang Lagundi, because in this region many Lagundi trees growing (a kind of plant veined riding but do not bring fruit, it is still growing around the tomb of Syekh Burhanuddin Ulakan).

Open the new area and *surau* were followed by the population which then gradually known as the Ulakan place – the area where four best friends of Syekh Burhanuddin learning *diulak* (rejected) by their teacher to learn the second time in Aceh.

Tanjung Medan has the land owned by Idris Majolelo who provision from King of Ulakan. In that place Syekh Burhanuddin began carrying the sacred duty of teaching and spreading of Islam. The first attempt was in Idris Majolelo family, followed by nearest neighbor. Although challenged by groups *ninik mamak* and other community leaders are worried about the effect will be reduced, most people in Tanjung Medan has embraced Islam devout. Syekh Burhanuddin absorb the teachings of Islam by soft and gradual way. He had applying one version of the Qur'an which says *iqraha fiddin* means no compulsion in running religion.

Failure while in Sintuk repaired now, after obtaining knowledge from his teacher Syekh Abd. al-Rauf al-Singkil. The new method was successfully implemented. He believes that failure in Sintuk is delayed success, the new method show the results after his Islamic proselytizing inside and outside Nagari Ulakan. In absorbing *Islam* especially to children who are still clean and easily influenced. Syekh Burhanuddin asked the children play in the yard of *surau*. Syekh Burhanuddin were also playing together with these children. In every each launch game, Syekh Burhanuddin was always pronounce the name of the God *Bismillahirrahmanirrahim* and reading other prayers. That is why the kids are interested want to learn and want to know the content of his prayer is recited. Time by time, the students of his became more and more and finally after deliberation in mutual cooperation, they built a *surau* in Tanjung Medan.

In the early development of Islam, born a fraternal group as a way to get closer to Allah. Tarikat is the branch of theology that is conveyed Islamic philosophers. Devout adherents are called Sufis. Sufi studying religion for many years to a teacher. In the 18th century there were three groups of Tarikat in Minangkabau:

1. Naqsabandiyah
2. Syatariah
3. Kadiriyah

Characteristic of those group are same, i.e full compliance required of a student to his teacher. they learn Islam, discipline, and practice. Teachers teach reading Al-Qur'an, Tafsir, and religious and other practices to seek the pleasure of Allah. In the afternoon the students gathered while carrying out the *dzikir* with Asma Allah. The knowledge that developed by Syekh Burhanuddin as the adherents of *Tarikat Syatariah Syafii* is also called *Tarikat Ulakan*. Tarikat influence can still be seen today with the holding **Basafa Ritual** (Ber Syafar) to the Tomb of Syekh Burhanuddin in Ulakan.



Figure 1.0 Chronology of Ritual Basafa

The News about Syekh Burhanuddin in Ulakan extends to other areas, to Gadur Pakandangan, Sicincin, Kapalo Hilalang, Guguk, Kayu Tanam, continue to Pariangan Padang Panjang and finally get to the Basa Ampek Balai and King of Pagaruyung. *Alam Minangkabau* shaken and Nagari Ulakan act as a center of education and broadcasting of Islam to in Minangkabau. What was make it to be implemented? The way was ask the blessing of the King of Pagaruyung. When King was convinced of the truth of the teachings of Islam, Minangkabau could be easily influenced. Unfortunately, one of his friends who studied together in Aceh, namely Datuk Maruhum Basa appointed by His lordship Pagaruyung Kingdom as Tuan Kadi in Padang Ganting.

With accompanied by Idris Majolelo, Syekh Burhanuddin met the King of Ulakan who called Mangkuto Alam – nephew of Datuk Maninjun Nan Sabatang and Ami Said granddaughter of Kacang Hitam – with purpose intention of expanding the scope of spreading islam activities. Finally Mangkuto Alam appointed overlooking Sovereign the King of Pagaruyung. This invitation was well received though Mangkuto Alam after deliberation with the *urang nan sebelas Ulakan*. Syekh Burhanuddin and Idris Majolelo went along with Mangkuto Alam and *orang nan sebelas Ulakan* accompanied by the commander necessary facing King of Pagaruyung. The first is found Datuk Bandaharo in the Tarab River.

Based on the initiative of Datuk Bandaharo, Basa Ampek Balai invited to discuss the aims and objectives of the Ulakan people, which asks permission to spread the teachings of Islam in Minangkabau.

Place the hearing held on a hill known as **Bukit Marapalam**. Marapalam conception gave birth to

the expression of *adat basandi syarak*. In 1668 Marapalam conception was initiated, so that the syekh in Minangkabau have to involve the people in a religious political action. Syekh Burhanuddin and his followers were given the freedom to develop Islam throughout in Minangkabau. In customary proverb mentioned *di dalam lareh nan duo (Keselarasan Koto Piliang dan Keselarasan Bodi Caniago)*, *luhak nan tigo (Luhak Tanah Datar, Luhak Agam, Luhak Limo Puluh Kota)*, dan *ikua darek kapalo rantau sampai ke riak nan badabua*. Syekh Burhanuddin with his movement protected by Pagaruyung Kingdom.

Subdistrict Ulakan Tapakis is one of the subdistrict that located in the district of Padang Pariaman Administration with an area 38.85 km², about at 1000 16 '00 "east longitude and 0045' 00" South latitude and an altitude of 7 -100 meters above sea level (asl).

In Administrative, Ulakan Tapakis Subdistrict is bordered by:

- North side bordering with Subdistrict of Nan Sabaris
- South side bordering with Subdistrict of Batang Anai
- East side bordering with the Indonesian Ocean
- West side Bordering with Subdistrict of Sintuk Toboh

Ulakan Tapakis Subdistrict consists of 2 Nagari to 33 Korong, they are Nagari Tapakis (14 Korong) and Nagari Ulakan (19 Korong).



Figure 2.0 Map of the Nagari Ulakan

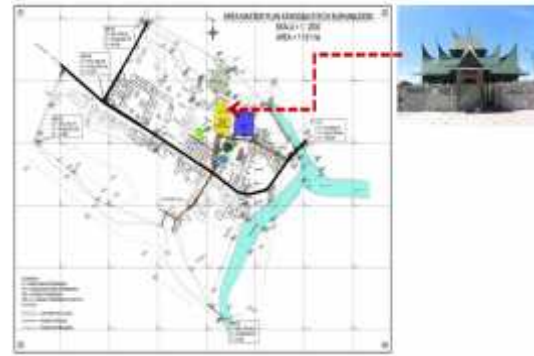


Figure 3.0 Location of the Makam Syekh

Surau Syekh Burhanuddin is located in the village of Tanjung Medan, 6 km from the Tomb of Syekh Burhanuddin Ulakan. The access to *surau* from the main road through the small roads are quite good. Location of *Surau* Syekh Burhanuddin is the land awarded by the Ulakan King, named Mangkuto Alam to Idris Majolelo for his services during the Syekh Burhanuddin studying in Aceh. This *surau* complex region is now a Islamic boarding school complex Tanjung Medan Ulakan.



Figure 4.0 Location of Surau

5.0 SURAU TANJUNG MEDAN

Approachment and appropriate methods are the simple reason for acceptance of Syekh Burhanuddin by all society life who then left the vast influence and impression in Minangkabau society. The strong support of *kaum adat* and community leaders to the Syekh Burhanuddin mission in expanding of Islam that sown demonstrated by their willingness to give land to build a *surau* and also cooperate in establishing *surau*. On the initiative of Idris Majolelo stand the *First Surau* that serves as a place of religious place (*da'wah*), studying Al-Qur'an, and also teaching children Tanjung Medan Ulakan. Along with that,

then every jorong stands *surau* as the place to study of children, adults, and places of worship.

Minangkabau have two forms of classification of *surau* after the arrival of Islam, they are:

1. **Surau Gadang** (big *surau*) is the main *surau* for several small *surau* around. This *surau* is usually use as the residence of famous Syekh, routine recitation held by Syekh with his students, Naming *Surau Gadang* is usually associated with the name of the Syekh who inhabit in *surau* or the name of the area where the *surau* stood. For example : *Surau Gadang Tanjung Medan* in Ulakan. *Surau gadang* eventually functioned as a mosque, boarding schools, and recitation place.
2. **Surau Ketek** (small *surau*). Views of its kind there are two forms of:
 - a. *Surau* founded by the clan, *Korong kampung*, and merchants. For example *surau* which are found in nagari in West Sumatra. In general, *surau* has a strong position in the society, because *surau* done a variety of religious and social activities, such as the recitation of the Qur'an, *wirid*, *Tarekat bela diri silat*, learning *panitahan* (customary speech) and public art other.
 - b. *Surau* were built around *Surau Gadang* liveable by students who learn to Syekh. The model of *Surau Ketek* can be found in the compound *Surau Pondok Ketek Ulakan Pariaman*.



Image 5. Surau Gadang Tanjung Medan



Image 6. Surau Pondok Ketek

Surau in both (*surau gadang* and *surau ketek*) institutional above understanding is still maintained and functioning properly, in addition to the changes varies considerably. Among the most notable changes is the shift of the function into formal education (*Madrasah*).

Surau Syekh Burhanuddin consists of two buildings :

- The foyer has rectangular plan as additional buildings were made later which has *gonjong* roofed and serves as the entrance hall and the whole building is open (without wall).



Figure 7.0 Foyer

- *Surau* has rectangular square plan situated behind the foyer. In principle, the roof of the building use *joglo* construction. As an ancient *surau* in Java, including the *surau* of Demak. However, in accordance with the state and habits of the Minangkabau, the *Surau* building is made *berkolong* (construction stage).



Figure 8.0 Front view of Surau

- *Surau* have four main column surrounded by two rows of column. The first row amounted to 12 column and 20 column in the second row. Four main column or length column (*soko guru/Java*) in the middle with two rows of additional column. The structure of building covered with a three-layered roof, walls attached to the second column row (20 column) and all of them were connected by wooden column which are connected with rattan.



Figure 9.0 View of the interior of Surau

- The whole materials of surau building is wood, either a column, roof, and wall construction. The roof is made with a tin and its replaced with fibers roof in 1920. The structure of the *surau* building done with simple wooden without perfect workmanship according to the size now. It still looks original shape with curved wood-curve. It shows how the work of surau building that time. The main column is consists of entirely of wood with octagonal column shape. The building does not use wood nails.



Figure 10.0 Sistem konstruksi pasak

- Poles located above the joints of *umpak* stone located entirely elevated above the ground. In some parts in improvements to prevent from the damage, but still visible authenticity. Surau Syekh Burhanuddin building has not been changed, apart from the addition of foyer.

6.0 COMPARISON BETWEEN ANOTHER MOSQUE

- Surau Syekh Burhanuddin roof is common with several other surau in Minangkabau, they are *Surau Koto Nan Ampek in Payakumbuh* and *Surau Limo Kaum in Tanah*

Datar. The visible roof construction in architectural development overlap with form culminating with a crown decorative. Same with the Surau Demak that built in the 14th century.



Figure 11.0 Surau Koto Nan Ampek, Payakumbuh



Figure 12.0 Surau Limo Kaum, Tanah Datar

- Architecture of Surau Syekh Burhanuddin still have similarities with the surau in the Kota Waringin Lama of Kalimantan which was built around the 17th century. Local people know that it was the prototype of *Surau Demak*. With this comparison, architecture Surau Syekh Burhanuddin also develop in the 17th century. These results were confirmed by the presence of *Mihrab* without a roof of its own, as the *Surau Demak*. Unlike the *Mihrab surau / surau* in Minangkabau are always other with its own roof.



Figure 13.0 Kota Waringin Lama Mosque



Figure 14. Demak Mosque (Surau)

7.0 CONCLUSION

Studies on the relationship, adjustments and struggle *Adat* and *Syarak* in Minangkabau still remains attractive until now. The strengthening *adat basandi syarak, syarak basandi kitabullah*, and the slogan back to the *surau* in the Minang people as motivation to develop their concern for their identity as *a religious person and habitual*.

Despite the presence of Syekh Burhanuddin Ulakan as developers early teachings of Islam in Minangkabau, some people is still debated. But certainly the recognition of other people through activities and *bersyafar* pilgrimage to the Tomb of syekh is the reality that can not be denied. Syekh Burhanuddin believed not only as a student who is assigned by his teacher Syekh Abd. al-Rauf al-Singkil to reinforce the teachings of Islam in Minangkabau, more than that he has a mandate from the Sultan Iskandar Tsani became ruler along the western coast of the Minangkabau region since

he returned to the realm of Minang precisely in Ulakan Pariaman.

Syekh Burhanuddin Surau influence in spreading Islam into Minangkabau through Tarekat Syatariah have few things that still kept and maintained by the community, there are:

1. Syekh Visited and Tarekat Syatariah followers at the *Basafa (ber Syafar)* every Syafar month in the Makam of Syekh Burhanuddin Ulakan, Pariaman. Those attending the Basafa event is to make a pilgrimage and implement Tarekat Syatariah study following completion of specific rituals, such as *dzikir, shalat Sunat Buhara* (absolute prayer that is associated with the name of Syekh Burhanuddin and reward awarded to him).
2. Pilgrimage and worship on Tuesday before Syafar on Wednesday after the 10th Syafar of each year at Surau Tanjung Medan as the first place of Syekh Burhanuddin Syatariah spread throughout the congregation understand in Minangkabau. Pilgrimage to Tanjung Medan is also called *menjelang guru* (visiting teacher to obtain the blessing and benefit of recitation Tarekat Syatariah).
3. Been seeing the relic of Syekh Burhanuddin form of long shirt, cap, turban, as well as handwritten Al-Qur'an stored in *Surau Pondok Ketek*. For followers of the Tarekat Syatariah, visiting *Surau Pondok Ketek* is the one tradition that performed when Basafa.
4. The success of Syekh Burhanuddin make Islam as identity and social institutions Minang people, such as *TuanKu* degree, Malin, Imam, Khatib, and Labai as an integral portion in is the invaluable donation culture system Minangkabau. So is the inclusion of surau and mosques as a condition of lawful establishment of the village in Minangkabau is concrete evidence of Syekh Burhanuddin struggle to foster unity and *Syarak* in Minangkabau. Noting traces his struggle and work, then the greatness name of Syekh Burhanuddin can be aligned with the Wali Songo in Java.

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