

HISTORY, PURPOSE, AND CHARACTER VALUES IN THE BASAPA TRADITION IN THE BEGINNING OF PADANG PARIAMAN REGENCY

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Abstract: This Basapa tradition is no stranger to the people of Pariaman, the Basapa tradition is carried out as an expression of gratitude and thanks to Sheikh Burhanuddin, for his success in developing Islamic teachings in Minangkabau. Character is a value that is instilled in a person which is obtained from experience, education, sacrifice, trials, and environmental influences which are then combined with the values that exist within a person and become intrinsic values that are embodied in the fighting power system which then becomes attitudes, behavior, and thoughts of a person. Basapa tradition provides character values that can be applied in everyday life. This value is taken from the history of Syekh Burhanuddin which has become a Basapa tradition in Padang Pariaman Regency. This research method is to use a qualitative descriptive type approach. The results of this study are character values that can be used as lessons or applied are (1) religious character, (2) integrity, (3) independence, (4) nationalism, and (5) mutual cooperation.

Keywords: *History of Sheikh Burhanuddin, character values, basapa tradition, Sheikh Burhanuddin's folklore*

1. INTRODUCTION

Indonesia is a country that has a diversity of tribes, religions, cultures, languages, and customs. Islam began to develop in Minangkabau in the 14th century AD and the bearers of Islamic teachings were missionaries and merchants who were not and have not been known and did so voluntarily. The entry of Islam into Minangkabau had such a great influence that it became an inseparable part of Minangkabau custom itself (Abdullah, 1982; Puri Bahesa & Nurudin, 2021). Adat Basandi Syarak, Syarak Basandi Kitabullah as a concept of value, which is now the identity of the Minangkabau people, was born from the awareness of the history of the community through a long process of struggle (Sulaiman, 2016; Yohanis, 2020). Basically, the philosophical foundation considers things conceptually and gives us an idea of what we learn (Albert et al., 2022).

Syekh Burhanuddin is a legendary Minangkabau scholar figure. Undoubtedly, these scholars have

made a significant contribution to the development of Islam in Minangkabau.

Although he was not the first scholar to spread Islam in Minangkabau, he is seen as a scholar who succeeded in Islamizing Minangkabau society. In addition to spreading Islam in general, Burhanuddin is also known as the first Sufi scholar who brought the Syaththāriyyah Order to Minang. Thus he is the main murshid of the Syaththāriyyah Order in Minangkabau (Arif, 2020). Syekh Burhanuddin is one of the charismatic Sufi figures and preachers who carried out Islamization in Minangkabau. He is considered successful in carrying out da'wah and laying the foundations of Islamic teachings in Indonesia, especially in the western part of the island of Sumatra. In the process, the internalization and socialization of Islamic values brought and developed by Syekh Burhanuddin always touches, adjusts, compromises and collaborates with local culture in the traditional structure of the local community. This process is the hallmark of Syekh Burhanuddin's missionary movement in

developing Islam and Muslims in Indonesia (Nazirman et al., 2021).

Syekh Burhanuddin developed his thoughts through education in the surau. Humans are creatures of religion and god (homo religious/homo divine), meaning that they are creatures that have a nature to understand and accept the values of truth and to make religious truth a reference (reference) in their attitudes and behavior on a daily basis. Students studying in the surau learn the whole range of Islamic knowledge. In fact, most of the Minang people have known and practiced the teachings they brought. Not limited to the Minang people in West Sumatra, the Minang people who are outside West Sumatra until now still make Syekh Burhanuddin as Waliyullah and a great scholar. In the writings of Jaih Mubarak (Mustopa, 2017), the definition of culture is among the best as made by E. B. Taylor that culture is a complex whole which includes knowledge, belief, art, morals, laws, customs, and other capabilities and habits acquired by humans as part of society (that complex whole which includes knowledge, belief, art, morals, laws, custom and any other capabilities and habits acquired by man as a member of society). Education and social change in order to improve critical analysis skills which play a role in instilling new beliefs and values about human ways of thinking (Afridinata et al., 2018; Husna et al., 2014).

After Syekh Burhanuddin died, his followers made the pilgrimage as an expression of high respect and great love for being very instrumental in the development of the Islamic religion. According to Fathurahman (Susanti, 2018) one of the goals of the basapa tradition isto preserve the tradition that has existed since the death of Sheikh Burhanuddin and a ritual is carried out to commemorate all his services in developing Islamic knowledge from various regions of West Sumatra, especially in Nagari Ulakan, Ulakan Tapakis District , Padang Pariaman Regency. Pilgrimages are carried out every day, there are many followers of Sheikh Burhanuddin and with the development of the Islamic religion, the longer the pilgrims who come the greater the number. Then, the scholars agreed on a pilgrimage day to the tomb of Sheikh Burhanuddin in the month of Syafar and this activity was called Basapa.

Basapa is a ritual in the form of a simultaneous pilgrimage to the tomb of Sheikh Burhanuddin in Nagari Ulakan, Ulakan Tapakis District, Padang Pariaman Regency. Even though Syekh Burhanuddin is a prominent scholar of the Syattariyyah order, in this basapa event, those present did not only consist of adherents of the Syattariyyah order, but also the Muslim

community in general. This basapa ritual is generally filled with three main activities, namely as follows. First, pilgrimage and prayer at the tomb of Sheikh Burhanuddin. Second, obligatory prayers and sunnat prayers. Third, remembrance. For followers of the Syattariyyah who are fanatical, basapa is even made a mandatory rite, because they believe (although this is also opposed by some other Syattariyyah scholars) that this rite can replace the reward of going on a pilgrimage to the Holy Land of Mecca. Nonetheless, carrying out the basapa tradition has become a routine agenda for the people of Nagari Ulakan every year (Fathurrahman, 2008; Samad, 2003a; Susanti, 2018).

In this context, existence implies existence, namely the existence of a culture that continues to be carried out from generation to generation. In historical records, the Ulakan area is a historical place that displays historical value and evidence of the spread of Islam in Minangkabau (Arif, 2020). The area of Syekh Burhanuddin's grave has been designated as a Cultural Heritage Site, and is one of the strategic areas in Padang Pariaman Regency. Religious activities in this area have had quite a broad impact on the surrounding area, both in the form of developing economic activities, developing settlements and so on (Desy Aryanti, S.T., 2017). Tens of thousands of pilgrims from various areas in West Sumatra (West Sumatra), such as Batusangkar, Sawahlunto, Bukittinggi, Sijunjung, and other areas will come to Ulakan every time Basapa arrives, not only from West Sumatra, pilgrims from outside West Sumatra such as Teluk Kuantan, Riau also come follow the event. The Basapa ceremony is carried out twice, namely Sapa Gadang and Sapa Ketek. Sapa Gadang is held on the second Wednesday of the month of Safar and Sapa Ketek is held on the third Wednesday of the month. It is called sapa gadang, because this opportunity is intended for people from the Darek area and sapa ketek is intended for people from Pariaman, but it is also possible for people from Darek, so there are more pilgrims than sapa gadang.

Basapa's activities have been widely used as research. Because, this Basapa culture has become an intangible cultural heritage in West Sumatra. Some research on this activity was carried out by (Nidya, 2015) entitled Adolescents in the Basapa Tradition in Nagari Ulakan, Ulakan Tapakis District, Padang Pariaman Regency. This research was conducted to find out the reasons why teenagers attend the Basapa event. The results of this study provide an overview of the reasons why teenagers follow the Basapa tradition. The reasons given by the youth were as follows: 1) The desire to deepen

religious knowledge, 2) Releasing Intentions, 3) Taking the sand from Sheikh Burhanuddin's grave which they believed contained medicine from various drugs, 4) Following the traditions of their parents.

Furthermore, research on basapa was conducted (Halim, 2018) entitled Basapa Tradition in Nagari Ulakan, Ulakan Tapakis District, Padang Pariaman Regency, West Sumatra. The results of this study indicate that during the basapa event the congregation still asks and begs Allah SWT, only through the teacher's wasilah (liaison) Sheikh Burhanuddin, and asks for an abundance of blessings from the teacher. So that the prayers that are said can be conveyed to Allah SWT.

The history of Sheikh Burhanuddin has character values that can be applied in the world of education. In line with (Samani & Heriyanto, 2013), argues that character is a basic value that builds a person's personality, formed both due to heredity and environmental influences that distinguish him from other people, and is manifested in attitudes and behavior in everyday life. In research conducted by (Kinanti et al., 2020) there are several character values, namely: (1) curiosity, (2) tolerance, (3) friendship or communication, (4) fond of reading, (5) religious, (6) care for the environment. The Ministry of Education and Culture has released 5 (five) main (character) values that must be prioritized in implementing Strengthening Character Education (PPK) in schools. The five main priority characters for Strengthening Character Education (PPK) in these schools are (1) religious character, (2) integrity, (3) independent, (4) nationalist, and (5) mutual cooperation (Budi Santoso, 2022).

Based on the Basapa tradition described above, the researcher is interested in examining the character values contained in the Basapa tradition in Ulakan, Padang Pariaman Regency. This research was conducted to find out the history of Sheikh Burhanuddin which is related to

the appearance of the implementation of basapa activities and the purpose of basapa carried out by pilgrims to Sheikh Burhanuddin's grave.

The method used in this research is historical research method. The historical research method is the reconstruction of the past through the process of critically examining and analyzing past events based on existing data. According to Kuntowijoyo, the research method has the following steps: data collection (heuristic), source testing (verification), data analysis (interpretation), and historical writing (histiography) (Budi Santoso, 2022). This research was conducted to find out the values of

character education contained in the history of Syekh Burhanuddin which are related to the emergence of the implementation of greeting activities and the purpose of greetings carried out by pilgrims.

2. Results and Discussion

Based on the research that has been conducted on the Basapa tradition in Padang Pariaman Regency which is related to its history and purpose, it will be explained about the history of Syekh Burhanuddin, the purpose of basapa, Folklore about Syekh Burhanuddin's Tomb, as well as the character values contained in the basapa tradition.

A. History of Sheikh Burhanuddin

One of the well-known scholars in West Sumatra is Syekh Burhanuddin. Syekh Burhanuddin has been widely known and discussed by scientists, both in literature and from reports from other European nations. One of the main sources explaining the birth of Islamic reform in Minangkabau comes from ancient Arabic-Malay manuscripts. Syekh Burhanuddin is thought to have been born in 1056 Hijiriah/1646 AD to a Buddhist family. He comes from the Guguk Sikaladi Pariangan area, Padang Panjang. Then, his parents moved to Sintuak Lubuk Alung. His real name is Kanun. When he studied under Sheikh Abdul Arif (Sheikh of Medina), he was given the title Pakiah Pono. Pakiah Pono's title was obtained by Kanun because of his extraordinary intelligence. Pono comes from the word Samporono (perfect). The habit of the Minang people in speaking is always to shorten the diction and speed up the intonation, so Samparono becomes Sampono, then in everyday calls the endings of words are taken to become Pono. His father's name was Pampak and his mother was named Nili/Puteri Cukuep. They are a farming family. When he was small, Kanun was tasked with herding his parents' buffalo. In his history, Kanun later became Pakiah Pono and finally became Syekh Burhanuddin (Arif, 2020; Imam Maulana Abdul Manaf, 2002; Samad, 2003).

Before Islam entered Minangkabau, Kanun and his father embraced Buddhism, but then at the invitation and preaching of a Gujarat merchant who spread Islam to the people of Batang Pengawas Town, Kanun and his father left Buddhism and converted to Islam sincerely. After embracing Islam, Kanun left his hometown, Sintuak, to migrate to Tapakis and study with a scholar, Yahyuddin, also known as Tuanku Madinah (Amin, 2008).

Pono learned Islam from Taunku Medina, until

he introduced it to his parents until they left Buddhism. After learning all the knowledge that Tuanku Madinah had, then Pono was sent by Tuanku Madinah to further complement the knowledge of Islamic religion by studying with Sheikh Abdul Rauf in Aceh. Sheikh Abdul Rauf was a great scholar and a Sufi figure who spread the Syatariah order. While Pono was learning Islam from Sheikh Abdul Rauf, he became a favorite student, so he gained privileges both in learning Islam and in everyday life, until Pono was adopted by Sheikh Abdul Rauf as his son because Sheikh Abdul Rauf did not have a son (Azyumardi, 2000; Daya Burhanuddin, 1997; Fatthurrahman, 2008).

In studying Syekh Abdul Rauf, Pono underwent various tests. One of them was stated by Tuanku Mudo Zaharmi, as follows:

One day Sheikh Abdul Rauf was eating his betel, suddenly the place where the betel lime fell into the toilet which was very deep, which had been used for years. Tuan Sheikh said: "Which of my students is willing to clean the toilet to take the place of my whiting that fell into it?". The students who had many objections, then Pono said that he could take it and Pono started working on cleaning the well until he got the betel lime, so that Sheikh Abdul Rauf's confidence grew even more. Then Sheikh Abdul Rauf prayed and said, your hands will be kissed by the King, Penghulu, great people and your students will not stop until the end of time and your knowledge will bless this world.

The next test Pono also went through to test his faith was one day Pono was mandated by Sheikh Abdul Rauf to look after his daughter at home. Sheikh Abdul Rauf asked Pono to share a room with his daughter. They were left alone with the teacher's daughter at home. Because of the devil's temptation, Pono's heart trembled and his sexual desire arose when he saw his teacher's daughter sleeping. After various ways Pono did to suppress his lust, but to no avail. Finally Pono went out of the house and took out his genitals and was hit on a rock so that he bled. This stone later became known as ampa stone, which later became one of the syncretistic objects in basapa activities.

After he passed the test, and all the knowledge given by Sheikh Abdul Rauf was understood, Sheikh Abdul Rauf felt that Pono had truly established his faith so that Pono's name was changed to Burhanuddin which means religious instructor, and was given the title Sheikh. This name was given when Sheikh Burhanuddin was about to return to Minangkabau and he also gave a tufah book and four robes, a belt and a cap from Yemen. All of these gifts symbolize a sign of greatness with full knowledge in the heart. Syekh Burhanuddin was asked to return to

Minangkabau to practice and develop all the knowledge he had acquired while studying in Aceh. Starting from that moment, Sheikh Burhanuddin was officially appointed as the caliph of Sheikh Abdul Rauf for the Minangkabau region. After 13 years of studying from Sheikh Abdul Rauf, Sheikh Burhanuddin returned to Minangkabau, accompanied by his friends on a sailing ship and anchored in Pariaman. When he landed, Syekh Burhanuddin was rejected by local residents because he was mistaken for an Acehnese soldier, so he temporarily stayed on the island of Angso Duo. After being on Angso Duo Island, Sheikh Burhanuddin remembered his old friend, Idris Dt. Majo Lelo. Syekh Burhanuddin then sent a letter to Idris Dt. Majo Lelo. After Sheikh Burhanuddin's letter was read, Idris Dt. Majo Lelo, then Syekh Burhanuddin and Ulakan traditional leaders picked him up.

Thanks to the help of Idris Dt. Majo Lelo, Syekh Burhanuddin developed Islamic teachings by emphasizing to the community that the Islamic teachings he brought did not conflict with adat. Therefore Syekh Burhanuddin went to see King Pangeruyung. During the meeting it was agreed that the teachings of Islam did not conflict with Minangkabau customs (Samad, 2003).

MD. Mansoer (Mansoer, 1970) explains that Tuanku Syekh Burhanuddin is a respected figure in Minangkabau as a figure in the development of the Islamic religion who converted Yang Tuan Tuan Agung Raja Pagaruyung, Sultan Muhammad Alif (1581) as a figure who eradicated the era of ignorance in Minangkabau and at the same time became the Great Islamic Scholar oldest and largest at that time. Sultan Muhammad Alif's conversion to religion quickly spread throughout the Minangkabau region. So that many Minangkabau people changed religions and studied religion with Syekh Burhanuddin in Ulakan. Until the end of his life, Sheikh Burhanuddin preached Islam and succeeded in converting all Minangkabau people to Islam.

B. Tujuan Basapa

In practice, basapa is carried out individually or in groups. Basapa is carried out individually in the field around the tomb and inside the Sheikh Burhanuddin Mosque, while the safar which is carried out in groups is carried out in the field in the tomb complex with tents or not and in the existing suraus around the tomb. In general, pilgrims who come basapa are to make a pilgrimage to the Tomb of Sheikh Burhanuddin. The following describes Basapa's goals for going to Sheikh Burhanuddin's grave.

1. Pilgrimage

Pilgrims who come to the tomb of Sheikh Burhanuddin while traveling have their own value. They acknowledge and believe in the greatness of Sheikh Burhanuddin who has made great contributions in developing Islam in Minangkabau. They stated that the best pilgrimage was to the Prophet's grave, but because they were unable to do so, they came to visit Sheikh Burhanuddin's grave. Logically according to them, we can worship, know God and the Islamic Religion itself is because of the Prophet Muhammad, the caliphs and teachers who spread Islam. Syekh Burhanuddin was a scholar or teacher who had a great influence on the development of Islam in Minangkabau. Therefore, it is appropriate to pay homage to his spirit by coming to visit his grave (Ediyanti et al., 2021).

One of the informants, Mrs. Jalina (70 years) from Padang Pariaman stated that

"Ambo, you have been here for 50 years, no matter what your name is, the purpose is to maingek jaso Angku ko who is very strong, but you are a Minangkabau Muslim. That's why ambo ziarah ka mari, sambia baibadah, doing zikia, mambaco tahlil, and tahmid, sarato mambaokkan/ malalui amah Angkuko (Sheikh Buarhanuddin). (I have been going to Basapa for fifty years to commemorate the great service of Sheikh Burhanuddin who brought Islam to Minangkabau. That is why I make a pilgrimage here while worshiping, such as chanting, reading tahlil and tahmid through the spirit of Sheikh Burhanuddin)".

Other pilgrims even stated that because the descent of the religion of Islam from Allah to the Prophet and to his people was due to the presence of clerics and preachers, a cleric could be said to be a descendant of the prophets, therefore it is natural to pay homage to his soul by coming to visit his grave.

Mr. Latif (35 years), who has been going on pilgrimages with his Buya since he was a child and continues to do so until now, says that the best pilgrimage is to the tomb of the Prophet Muhammad, but because I can't afford to do it, this pilgrimage to Angku's (Syekh Burhanuddin) grave is what I do, because from him we can know Islam and worship Allah SWT.

2. Releasing the Vow

Most of the pilgrims who come basapa are in

order to carry out vows that have been planned beforehand. In Islam, a vow is a promise that must be fulfilled, especially if the vow has been mentioned and heard by others. So a vow is a wish/intent that must be fulfilled. For example, if a trader is successful in his business and brings profit/wealth to himself within a certain time, then he will donate to the construction of the mosque. Likewise with the pilgrims who come to greet Sheikh Burhanuddin's tomb. The implementation of the vows is connected with the spirit of Sheikh Burhanuddin, namely to get intercession and blessings from every activity or work performed (Faisal Maulana, 2018; Halim, 2018).

3. Gain Health and Serenity

Another goal of pilgrims who come to Ulakan is to get health and peace. The method is to carry out religious/religious activities such as praying, praying, and reciting during the night of Safar. This religious activity was carried out by linking it to Sheikh Burhanuddin. Pilgrims pray and carry out other religious activities through the spirit of Sheikh Burhanuddin, to Allah, namely by positioning Sheikh Burhanuddin as a person who has advantages compared to other individuals and believes he is "close" to Allah. According to pilgrims, they received Islamic teachings from teachers, teachers from pious people, from Shaykhs, and from the Prophet. A Muslim does not get Islamic teachings just like that from Allah, but because of the presence of the Prophet and pious people or scholars. So it is very natural to connect religious activities and prayers that are asked to Allah through the spirit of Sheikh Burhanuddin. That's why they come to greet and ask God for health and peace through the grace of Syekh Burhanuddin (Faisal Maulana, 2018; Halim, 2018).

C. Folklore about the Tomb of Sheikh Burhanuddin

Syekh Burhanuddin died at Surau Gadang, Tanjung Medan Village. Surau Gadang is a prayer room which is used as a center for Islamic Education which was established in the Tanjung Medan area, eight kilometers east of Padang Lagondi. Before his death, Sheikh Burhanuddin had advised Idris Dt. Majo Lelo and Syekh Abdul Rahman, if he dies to be buried under the Ketaping tree which he brought from Aceh and planted in Padang Lagondi.

Folklore about this tomb developed after Sheikh Burhanuddin died and was about to be buried, associated with his piety and greatness in practicing and developing Islam. Some of these folklores are explained as follows.

1. The disappearance of Sheikh Burhanuddin's body

Syekh Burhanuddin died at Surau Gadang, he will be buried near the Surau Gadang. After finishing the ceremony and about to be buried by his students, when he was about to be put into the grave suddenly Sheikh Burhanuddin's body disappeared, then the sound of the Prophet's prayer was heard in the air around the cemetery. The sound of the Prophet's prayer left the burial site and Sheikh Burhanuddin's students followed the sound along with the people around the cemetery. Students and the community continued to follow the sound, until it finally stopped and disappeared in Padang Lagondi, under the Ketaping tree to be precise. Seeing this incident, Sheikh Burhanuddin's students and friends believe that this is where his real grave is. So a new grave was dug and given a tombstone. It is this tomb that the community visits when they go to say hello to Ulakan (Binjai Chaniago, 2017).

2. Sheikh Burhanuddin's trust to his friends

The move to eat Syekh Burhanuddin is a question mark for his students and the surrounding community. Why did that happen. That question was answered after his best friend Dt. Majo Lelo delivered a message from Sheikh Burhanuddin during his lifetime. Syekh

Burhanuddin instructed his best friend, when he later died, he wanted to be buried near the Ketaping/Ketapang tree that he brought from Aceh which is located in Padang Lagondi (Binjai Chaniago, 2017).

3. Turbid Batang Tapakis River water

The folklore believed by the community is the murky and clear water of the Batang Tapakis river. Based on information obtained from the community regarding the murky water of the Batang Tapakis river, this was when Syekh Burhanuddin was annoyed because his buffalo was stolen. In the past, the water of the Batang Tapakis River was clear, not cloudy like it is now. The muddy water of the Batang Tapakis River today is because of Syekh Burhanuddin's oath. When the Buffalo was bathing in the Batang River, the tapakis was stolen by someone. Then, he swore, "If the buffalo passes through this river, the river water will be cloudy." Until now, the Batang Tapakis river water is cloudy (Binjai Chaniago, 2017).

4. Crossing the Sea using Lapiak Pandan

Another folklore related to Sheikh Burhanuddin is when he crossed the sea with Lapiak Pandan.

Lapiak Pandan is a mat made of woven dried pandan leaves. The origin of this story is when Sheikh Burhanuddin followed his teacher Sheikh Abdul Rauf. At that time, he was sleeping and his teacher ordered his other students to tell him, following him. After waking up from his sleep, his theme was delivering a message from the Master. Then he immediately followed. At that moment in his mind he was just following his teacher to Sebarang Laut. He only said Bismillahirrahmanirrahim, then walked across the sea. At that moment, every step he took in the sea was greeted with pandanus lapiak. One valuable thing from his experience is about his obedience to his teacher (Binjai Chaniago, 2017).

These folklores developed in society and were believed by people who went on pilgrimages to Sheikh Burhanuddin's grave. The belief in Sheikh Burhanuddin's grave is supported by evidence of The Liar's grave. The cemetery is near Surau Gadang Tanjung Medan, namely the surau where Syekh Burhanuddin taught about Islam. The Liar's grave is said to be Sheikh Burhanuddin's grave, which was the first to be excavated and did not have a tombstone. Until now the grave is still left open. The grave is fenced with cement like a general grave.

D. Character values found in the History of Sheikh Burhanuddin

The Ministry of Education and Culture has released 5 (five) main (character) values that must be prioritized in implementing Strengthening Character Education (PPK) in schools. The five main priority characters for Strengthening Character Education (PPK) in these schools are (1) religious character, (2) integrity, (3) independent, (4) nationalist, and (5) mutual cooperation (Budi Santoso, 2022).

1. Religious Character

Religious character in the hadith is defined as how far the knowledge is, how strong the belief is, how much the implementation of worship and rules is, and how deep the appreciation of the religion one adheres to. For a Muslim, religious character can be seen from the extent of knowledge, belief, practice and appreciation of Islam (Fuad Nashori and Rachmy Diana Mucharam, 2002).

Thus it can be understood that the religious character in the hadith is a process of binding back or it can be said with tradition, a system that regulates the system of faith (belief) and worship of God Almighty and the rules relating to human interaction with humans and their environment (Nurul Zuriah, 2011).

Based on the history of Sheikh Burhanuddin, during his life, he was known as a religious figure. He is a scholar who is still remembered for his services. He is one of the famous spreaders of Islam in the land of Minangkabau and is even famous outside the region of West Sumatra. One of the proofs of Sheikh Burhanuddin's religiosity is that he was a scholar who converted all Minangkabau communities to Islam. The religious teachings that he brought are still implemented to this day. This is proven by basapa activities.

2. Integrity

The character value of integrity is a value that underlies behavior based on efforts to make oneself a person who can always be trusted in words, actions and work, has commitment and loyalty to human and moral values (moral integrity) (Budi Santoso, 2022). The value of integrity from the history of Sheikh Burhanuddin is very much used as a character value. For example, his sense of responsibility when he was entrusted with looking after the teacher's daughter. He so guarded the trust with full responsibility. Apart from his duty to look after the daughter of the teacher, Syekh Burhanuddin is also carrying out his duties to spread the religion of Islam, so that the people, especially the people of Padang Pariaman, feel the benefits of his current struggle. His every word is sacred. Like the story in the folklore of different colored river water in Batang Tapakis.

3. Independent

Independent character values are attitudes and behaviors that do not depend on other people and use all energy, thought, time to realize hopes, dreams and aspirations. Independent sub-values include work ethic (hard work), tough resilience, fighting spirit, professionalism, creativity, courage and being a lifelong learner (Sutarjo Adisusilo, 2011).

The independent character of Sheikh Burhanuddin has been seen since he was a teenager. He studied religion away from his parents. He studied religion with high enthusiasm and the fighting power to teach Islam in the Minangkabau area was unquestionable. His life experience, especially independence, is very exemplary for all of us.

4. Nationalist

Nationalist character values are ways of thinking, behaving and acting that show loyalty, care and high appreciation for the language, physical, social, cultural, economic and political environment of the nation, placing the interests

of the nation and state above self and group interests. Nationalist sub-values include appreciation of the nation's own culture, safeguarding the nation's cultural wealth, willing to sacrifice, excel, and achieve, love the motherland, protect the environment, obey the law, be disciplined, respect cultural, ethnic and national diversity (Team of Experts at the Jati Diri Foundation, 2011).

Sheikh Burhanuddin was a leader who had a high national spirit in his time. This is evidenced by the Minangkabau people's philosophy of life, which is the adat basandi syarak, syarak basandi kitabullah. Sheikh Burhanuddin is a very visionary figure. After feeling enough to study, Burhanuddin asked for permission to return to the village. In the land of Minang, Burhanuddin was included in the Buya group (big scholars) without a Madrasah, because he did not have a school and only taught religion from surau to surau and taklim meetings. Despite not having a madrasah, Burhanuddin's influence was very strong and gave its own color to the development of Islam, especially in Padang Pariaman.

5. Mutual cooperation

The character value of gotong royong reflects an act of respecting the spirit of cooperation and working together to solve common problems, establish communication and friendship, provide assistance/assistance to people in need (Ibnu Taimiyah, 2018).

The value of the cooperative character found in Sheikh Burhanuddin is that he and his friends developed religious knowledge in the city of Ulakan. He built a surau to teach religious knowledge to his students. In addition, while studying in Aceh, he was also very diligent in helping his teachers in any way.

3. Closing

The basapa tradition is a tradition carried out by the community as a form of respect and in memory of the services of the ulema, Sheikh Burhanuddin. Syekh Burhanuddin is a role model who has a big influence on the Minangkabau people. Sheikh Burhanuddin has another way of spreading religious knowledge. He did not force, but he set an example for himself. So that people feel not being patronized and forced. Evidence of its sacredness has been made into folklore that can be seen directly in the Ukan area. The purpose of basapa carried out by the community is as follows. (1) pilgrimage, (2) renouncing vows, and (3) Obtaining Health and Serenity. In particular, the purpose of the basapa carried out by people who follow the Sattariyah school is to pray for Sheikh Burhanuddin because he has contributed to the struggle for

Islam. Character values that can be used as lessons or applied are (1) religious character, (2) integrity, (3) independence, (4) nationalism, and (5) mutual cooperation. These values are expected to be applied to students so that students can respect teachers, parents, peers, and the surrounding community. The obedient attitude towards teachers from Sheikh Burhanuddin is very worthy of emulation.

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