

THE CONTINUITY AND DISCONTINUITY OF VISITING SHEIKH YUSUF TOMB TRADITION IN KOBANG GOWA-SOUTH SULAWESI

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Abstract

The findings of this paper show that the ritual tradition of visiting the tomb of Sheikh Yusuf in Kobbang from time to time amended. It was initially a strong ritual primarily influenced by the nuances of heresy, but on its further development the influence fades due to the efforts of Islamic preachers. The general motivation of the pilgrims is hoping the livelihood they can acquire, such as finding mates, sustenance, offspring, health and inner tranquility. Yet, some are visiting the tomb to appreciate the scholars or heroes or just for sightseeing. In the context of developing society, this tradition seems to be persisted as Sheikh Yusuf is regarded as having karomah, a guardian, scholars and a hero. His personality is considered to bring blessing to the pilgrims. Therefore, for most modern societies this tradition remains alive and serves as one alternative to find peace and cure severe diseases.

Temuan tulisan ini menunjukkan bahwa ritual tradisi ziarah makam Syekh Yusuf di Kobbang dari waktu ke waktu mengalami perubahan. Pada awalnya masih ditemukan ritual yang kental dengan nuansa bid'ah tapi pada perkembangan lebih lanjut nuansa bid'ahnya mulai terkikis berkat usaha para da'i Islam. Motivasi yang melatarbelakangi para peziarah pada umumnya agar hajat mereka dapat terpenuhi, seperti hajat mendapatkan jodoh, keturunan, rezeki, kesehatan dan ketenangan batin. Tetapi ada pula yang berziarah ke makam Syekh Yusuf karena motivasi menghargai ulama atau pahlawan atau sekedar berwisata. Dalam konteks masyarakat yang terus mengalami perkembangan,

nampaknya tradisi ini tetap bertahan, karena Syekh Yusuf dianggap sebagai seorang yang memiliki karomah, seorang wali, ulama dan seorang pahlawan. Kepribadian yang dimiliki oleh Syekh Yusuf dianggap akan mendatangkan berkah bagi para peziarah. Karena itu, bagi sebagian masyarakat modern, tradisi ini tetap hidup dan dijadikan sebagai salah satu alternatif mencari ketenangan batin dan menyembuhkan penyakit yang tidak terjangkau oleh medis.

Keywords: *Contonuity, Discontinuity, Tradition, Visiting Tomb, Syeikh Yusuf*

Introduction

The tradition of visiting tomb as well as the sacred locations for religious motives or for non-religious motives in Indonesian culture has been practiced since the pre-Islamic era. Pre-Islamic society visits cemetery for conducting rituals or worship in the hope of realizing their wishes. After Islam came, the visiting tomb tradition was also influenced by Islam, although there are some people maintaining the tradition of pre-Islamic practice.

The sacred tomb signifies the influence/role of the person among the community, known as the religious figures or *wali* (community guardian). For example is the tomb of Sheikh Yusuf as a theologian, and Sufi of Islam who was highly influential figure in the area of Makassar. This tomb is considered sacred by some communities in both South Sulawesi and outside South Sulawesi.

The manager of the tomb, H. M. Yunus Daeng Liong (65 years) has been the manager of the Sheikh Yusuf tomb for forty years, informed that the tradition of visiting the tomb of Sheikh Yusuf has been going on since long. The peak time visit the tomb of Sheikh Yusuf is on hajj pilgrimage departure time until the returning pilgrims and after the *Eid al-Fithr*. The tomb of Sheikh Yusuf visitors come from various communities and religions which are not only the people of Makassar but also from areas outside of South Sulawesi and even from abroad as South Africa and Malaysia (interview: August 26, 2015).

According to Sztompka (2012), a tradition born in two ways. The first is cultural, it means the culture emerges from below, spontaneous and massive. The attention, love and admiration are spread through a variety of ways which then influence the people. The attitude of reverence and admiration turn into behavior in the form of ceremonies, heritage restoration and reinterpretation of beliefs. The admiration and individual actions become shared group belief and turn into real social fact. The second is structural. Culture is formed from the power elite and through the coercion mechanism. A belief that is personal

regarded as a given tradition in the collective tradition through the power of a king. King may impose on the folk traditions of his dynasty or habits, king then in force into the folk tradition, and even become a common cultural (Sztompka, 2012: 26).

Analyzing the biography and the struggle history of Sheikh Yusuf, the tradition of pilgrimage to tomb of Sheikh Yusuf occurrence is best described by cultural theory. The motivation behind the tomb of Sheikh Yusuf pilgrims is certainly diverse: economic motivation, matchmaking motivation, wishes, life peacefulness motivation and probably many other reasons. In the context of ever-changing society and rapid growth, it seems that this tradition still be survived or maintained, although the rituals, ceremonies and processions of visiting tomb of Sheikh Yusuf already experiencing a shift. In sum, this tradition is experiencing continuity and also discontinuity.

Based on the description of the problem above, this research focuses on three issues: first, how is the tradition practice of visiting the tomb of Sheikh Yusuf in Kobbang Gowa, South Sulawesi from time to time? Secondly, what is the motivation behind the visit to the tomb of Sheikh Yusuf Kobbang Gowa, South Sulawesi? Third, why can visiting to the tomb of Sheikh Yusuf in Kobbang Gowa survive within the growing community?

The research method used in this study is qualitative to observe tradition of visiting the Tomb of Sheikh Yusuf Kobbang Gowa. Data is obtained using in-depth interviews, observation and documentation. The main focus of this research is the tomb of Sheikh Yusuf visitors and the guards of the tomb. Data were analyzed using descriptive analysis techniques, i.e. all interviews, observation and documentation described in relation to the research problems.

The Location of Sheikh Yusuf Tomb

The tomb of Sheikh Yusuf is located on Sheikh Yusuf street in a Village District of Somba Opu Katangka Gowa. The street name is given by Gowa district government for the existence of the tomb of Sheikh Yusuf at that location.

This location is accessible by both public transportation such as *pete-pete*, *beca* and *bentor* as well as private vehicles. This tomb is in urban location in Gowa district which is about ten kilometers from the city of Makassar.

Sheikh Yusuf's tomb site is one of the ancient tomb complex in South Sulawesi. The tomb is a dome shape building or in Makkassar language called *Kobbang*. Because of the tombs design, the area around the tomb of Sheikh

Yusuf is known as Kobbang. Islamic influence appears on the tomb's dome shape. In the dome complex, there are eleven tombs: from left to right of the building lined tomb Sitti Daeng Nisanga (wife of Sheikh Yusuf who is the son of King of Gowa 14th Mangirangi Daeng Manrabbia Sultan Alauddin), the tomb of Sheikh Yusuf Makam Sultan Abdul Jalil (Gowa 19th/1677-1709M), Panaikang Karaeng tomb and the tomb of Sheikh Abu Basir Mr. Rappang I Wodi (disciple of Sheikh Yusuf who teaches Tarekat Khalwatiah in Makassar). On the front row above the tomb, there are several tombs: the tomb of Daeng Tasemmeng, Tenri Birthday tomb, the tomb of Tenri Abeng, Tenri Daeng Tomb, the tomb Karaeng Lakiung and Tuanta Loeta. Nine is a family tomb of Sheikh Yusuf.

The tomb design of Sheikh Yusuf and his wife Sitti Daeng Nisanga is different from the other nine tombs in the dome (Kobbang): the tomb of Sheikh Yusuf and his wife is bigger and has reliefs shaped flowers painted in golden. Furthermore, these two tombs have four poles surrounded with white net and have thirty centimeters iron fences.

In addition to the burial complex for Sheikh Yusuf and his family, Kobbang also has library and a mosque of Sheikh Yusuf. Library building and mosque are located at the front left of the Kobbang. Furthermore, the Kobbang building is surrounded by public cemetery. The interesting part of this place is a densely populated area. In front of Kobbang (the tomb of Sheikh Yusuf), about seven meters is a road named Jalan Sheikh Yusuf which is quite crowded with vehicle. Alongside of the road, there are quite a lot of flower traders and pilgrim ritual equipment merchants. Approximately 500 meters to the east of the kobbang, there is an old mosque Katangka and the western side is the main road from the city of Makassar. The location of Kobbang is on the boundary between the city of Makassar and Gowa.

Sheikh Yusuf tomb in Gowa Kobbang is regarded as objects heritage. Therefore, the tomb was under the protection and maintenance of the Asylum and Antiquities department of South Sulawesi province. However, maintenance and management of the tomb is directly handled by Sheikh Yusuf Tuanta salamaka foundation formed in 1957. Since it is managed and maintained by the family and descendants of Sheikh Yusuf.

The maintenance and management is taken from the voluntary donations of the pilgrims. Inside the tomb complex, there is a *celengang* (donation box) and pilgrims can put a voluntary contribution to the *celengang*. In addition to

the donation box or *celengang*, there is also a ticket levy issued by the District Government with amount of Rp. 2000 per person.

The Tradition of Pilgrimage Practices

According to H. M. Yunus Daeng Liong, the tradition of visiting the tomb of Sheikh Yusuf has run for a long time, since this Kobbang is build. The pilgrims visiting the tomb of Sheikh Yusuf every day during the year and become more popular after Eid al-Fitr and Eid al-Adha. The pilgrims come from all over South Sulawesi without distinction of religion, and ethnicity. (Interview, August 26, 2015)

According to Sheikh Abu Yusuf Hamid, the situation in Kobbang is always crowded with the pilgrims, which is similar to the tomb of Sheikh Yusuf in South Africa (Hamid, 2005: 125). Based on the field observations results, it is revealed that visitors the tomb of Sheikh Yusuf reach about 15 to 20 people per day. Time of visit to the tomb is opened every day from 08.00 to 17.00. Pilgrimage to the tomb of the family and relatives is also known in the funeral traditions of Islam, especially entering the month of Ramadan, after Idul Fitri and Idul Adha..

According to Al Rashid (2005) practice or ritual pilgrimage tomb of Sheikh Yusuf has undergone many changes. In the past, there are encircling the tomb ritual or tawaf, cutting hair on the side of the tomb, rubbing stones and corners of the tomb, and calling Sheikh Yusuf such as “yaa Sheikh Yusuf I come to you from a distant land, do not disappoint me”. However, H. M. Yunus stated that the rituals mentioned cannot be found anymore recently (Al Rashid, 2005: 40).

The tradition of visiting tomb in a way as mentioned above, or going to places that are considered sacred to ask for a blessing or wish, make the pilgrim rely their dream to the figure buried in the tomb. Hence, the nuance of bid'ah (heresy) is very thick, which could lead to syirik (blasphemy). This tradition is pre-Islamic culture of the people.

If critical analysis is done to such rituals, especially for pilgrims perform the tawaf ritual and cutting hair on the tomb of Sheikh Yusuf, then it is possible there is an understanding of the pilgrims that the ritual is the same as conducting hajj. Especially, when it is linked to the personality of Sheikh Yusuf in his day, who was considered as being sacred. As mentioned by Cense (1950: 50-57) that during his lifetime Sheikh Yusuf has a very strong influence on the environment for a very special personality. Therefore, when Sheikh

Yusuf died, his tomb was sacred. People visit and pilgrimage tomb with different motivations and then the pilgrimage to his grave became a tradition.

If this phenomenon is analyzed based on the biography of Sheikh Yusuf, and the history of its struggle and its teachings, then the tradition of pilgrimage the tomb of Sheikh Yusuf is most likely follow Sztomka first theory, that is cultural (2012). There are no data found in the history of South Sulawesi and the Indonesian archipelago in general that the tradition of pilgrimage to the tomb is structural or coercion from the authorities.

Sheikh Yusuf personality influence is indeed very strong in the community and appealing for further analysis that this tradition has survived until now, especially the followers and disciples of the Khalwatiah congregation, as well as those who admire his personality. Based on observations on the field research, the rituals of pilgrimage tomb of Sheikh Yusuf that still continues and has survived until now has three pattern, namely:

First, *tai bani* (red candles) is lit and placed in the tomb right corner (next to the gravestone of the head) that serves as a light, then pilgrims pray and read the Koran, pilgrims then pour water on the tombstone with the oil essence or water starting from a stone headstone in the head until the tombstone at the foot and put flowers on the tomb.

Second, *tai bani* (red candles) is lit and placed in the tomb right corner (next to the gravestone of the head) that serves as a light, then pilgrims pray their wishes, pilgrims then pour water on the tombstone with the oil essence or water starting from a stone headstone in the head until the tombstone at the foot and put flowers on the tomb.

Third, *tai bani* (red candles) is lit and placed in the tomb right corner (next to the gravestone of the head) then put a shroud over the tomb and covered the ground above the grave followed by prayer (in accordance with the wishes of pilgrims) only then pour tombstone with oil essence or water starting from a stone headstone in the head until the tombstone at the foot and put flowers on the tomb.

The ritual pilgrimage equipment such as the Koran and Shroud are provided by the cemetery manager, while flowers, the oil essence and *tai bani* (red candles) are on sale at the funeral of Sheikh Yusuf. These rituals are stored in containers such as cans then wrapped with white cloth. Some pilgrims bring their ritual equipment such as flowers and water by themselves.

Siti Amina, a seller of pilgrimage equipment ritual at the Sheikh Yusuf tomb said that: "*Tai bani* , flowers and the oil essence is intentionally kept

in containers and wrapped in white cloth to indicate that pilgrims visit or pilgrimage to the sacred grave.” This way is inherited from her parents.

Thus it can be said that the pilgrimage ritual equipment wrapped in a white cloth is symbol indicating “holy” which shows that people who visits the tomb of the saint. This tradition also shows the difference with the ritual at the tombs of ordinary people. This tradition can be compared with the ritual pilgrimage equipment sold in a public cemetery in Makassar as TPU Panaikang. Similarly, in the Patriot Garden Tomb, the tradition of white cloth cannot be found in the traditional pilgrimage ritual equipment. Commonly, the flowers are keep in containers or water rattan, plastic or plastic bags, while water stored in bottles.

The above description indicates that the practice or ritual pilgrimage tomb of Sheikh Yusuf changes in accordance with the motivations and goals of the pilgrims. Ritual tradition changes are consistent with the theory of diffusion Wilhelm Schmidt, a professor of anthropology from Austria. According to Schmidt, the change tradition tomb pilgrimage is from the new elements born in the community as a result of social processes. Schmidt also said that the cultural change in an area because of the spread or diffusion of cultural elements (in Koentjaraningrat, 2009).

Referring to the Schmidt diffusion theory, it can be said that the rapid movement of religious purification through religious programs such as Islamic propaganda in recent years is one of the factors shifting the value and meaning of the tradition of pilgrimage tomb.

The Motivation of Tomb of Sheikh Yusuf Pilgrimage in Kobbang Gowa

Motivation is a drive from the heart of a person to perform or achieve a goal. Motivation is also a state that encourages and spurs people to behave in order to achieve objectives. Motivation is the needs, wants and desires that drive a person in a certain direction. Motivation is needed in human life, because with the motivation, people are eager to do something for his purpose. According to Maslow there are several levels of motivation ranging from the lower such as physiological needs: air, food, water, home, and sleep, then leveling it contained security needs, and the needs of love and belonging, then there is a need self-esteem, and the latter the need for self-actualization. (Wilcox, 2012: 154-155)

In relation to the motivation definition proposed by Wilcox as described above, with the motivation of sacred tomb pilgrimage, it is in line

with Koentjaraningrat's statement that the existence and position of a tomb is considered a sacred place so it is frequented visited to received blessing, especially when someone would face a daunting task, go in far journey, or if there is desire to obtain something or wishes (Koentjaraningrat, 2009: 29).

There are various motivations for the pilgrims visiting the tomb of Sheikh Yusuf. Motivations are in accordance with the problems faced by the pilgrims. From the interviews results with several informants at the tomb of Sheikh Yusuf, the motives of the pilgrims are: respecting the Islamic scholars and the people who contributed, realizing vow or expressing gratitude, marriages, obtaining children, graduating from university, graduated from the school, getting a job, job security or job promotion, safety and peace of mind, economical provision (economic motivation), recreational travel or just wanting to know the tomb of Sheikh Yusuf.

Pilgrimage motivation mentioned above indicates that the general motivation is related to the human life cycle. Such motivation is usually carried out by students and followers of the Sufi Shaykh Yusuf, descendants and relatives.

The interesting sights that the researcher encountered in the location of research are two pairs of newlyweds wearing traditional clothes like Bugis-Makassar couples wishing to marry, they come with their families. One pair comes from Samata Gowa bride and the other partner is from Limbung Gowa.

According to Hasma Daeng Ngai (40 Years), one of the relatives of the newlywed couple: "We came to say gratitude for the livelihood and the vows we've fulfilled. My children had found her match, besides we also pray that his new bride is awarded a pious offspring and abundant provision" (interview, August 26, 2015).

Other pilgrims, Andi Herlina, comes from Soppeng with his family (son and daughter) to pray at the tomb of Sheikh Yusuf. Herlina Andi says: "We came to pray for my children to immediately accept civil servants certificate (Civil Service), one of them is to be a nurse and the other is a teacher. The paperwork has been sent to Jakarta, now we are just waiting. Hopefully, it will be smooth without obstacles again" (interview, 26 August 2015).

From the information obtained from the two informants, it indicates that their motivation is associated with motivation concerning life mate, economic sustenance and employment.

The second informant, Andi Herlina came from a quite far ragon, Soppeng. They make trip to Makassar for the purpose of praying at the Tomb

of Sheikh Yusuf. This shows that how big the expectations of the pilgrims to pass on their wishes to the tomb of Sheikh Yusuf.

The Existence of Pilgrimage Tradition in the Community Dynamics.

In the present context, in which the level of human activity is very high and time as if not enough to finish working business and family affairs, however the tradition of pilgrimage tomb of Sheikh Yusuf could still survive. The visitors of Sheikh Yusuf tomb are still crowded. According to Abu Hamid, Sheikh Yusuf tomb pilgrims have considered themselves as: adherents of the *Khalwadiyah* congregation residing in these areas, grandchildren and relatives. People who have respect to parents, scholars and meritorious people, people who have specific wishes, realizing vow, recovered from his illness, come to acknowledge with gratitude for the success of his efforts, fate alleviation or coming back from far travel.

Based on the identity of the pilgrim, as mentioned above, there are at least three values contained in the tradition of pilgrimage to the tomb of Sheikh Yusuf, so that this tradition still survived until now.

First, religious value

Honoring ancestors, honoring saints, scholars and people who have contributed for the community are included religious values. Respect for ancestors, saints, scholars and people contributed for the community are only done by those who understand the teachings of religion and is recommended in Islam, especially caregivers and scholars is a religious symbol. They are people who understand the religion even among those who got *karamah* from Allah swt.

The tradition of pilgrimage to the tomb of righteous people, scholars and people who contributed for the community would preserve their deeds in the memory and are not worn by the passage of time. Their personality and struggle will always live with the hope that these people attitude and personality can affect the aura of the pilgrims. Tomb pilgrimage has an influence on ethics, education, and faith.

Furthermore, the grave pilgrimage benefits are: *First*, Islam suggest Moslem to do tomb pilgrimage to take a lesson and as reminder of the life in the hereafter. It also to remind them about the requirement and avoid of doing anything that invite the God's wrath, as requesting bless (prayer) from the dead person or praise as she/he is surely go to heaven, he is a dead

as martyr, a saint or other greeting or compliment. *Second*, taking benefit by remembering the death of those who have died make a lesson for the living, that we will experience death. Third, the bodies were visited in order to get forgiveness from his prayers or prayers by the pilgrims, it only applies to the body of a Muslim.

The religious values of traditional pilgrimage shrine of Sheikh Yusuf are reflected in the following points: pilgrimage tradition tomb done by his disciples, followers, society, family and relatives. Usually they visit the tomb after the *Eid al-fitri* and after *Eid al-Adha* or the days when they had the chance. They visited the tomb of Sheikh Yusuf is in accordance with the tradition of tomb pilgrimage prescribed in Islam (starting with the greeting “*assalamu ‘alaika ya ahlal kubur*”, when entering the tomb and recited *al-Fatiha* at the tomb. This occasion is also used as a medium of gathering among disciples and followers coming from various regions as well as his family and relatives.

Second, spiritual awareness values

Spiritual awareness is related to human needs in the face of modern life and influence of globalization. The characteristics of human in this century is the materialistic tendencies and *hubbuddunya* (love of the world), according to Joseph W. Krutch, human civilization is showing human movement away from the social interaction. Human tend to worship inanimate objects rather than living things (in Slouka, 1999: 169)

In line with Krutch, Alvin Toffler in 1970 revealed that human will be in civilization where technology takes on a greater role than human existence (in Slouka, 1999). Human existence will be replaced with the existence of the technology as a path to a new civilization. Human will become a slave to the technology itself.

Toffler’s forecast has been realized by humans. However, other symptom appear that arise in these civilizations is the satisfaction and peace of mind is very difficult to achieve. The indicator is the increasing stress levels, psychiatric hospital is increasingly populous, narcotics users are also increasing and the number of people who end their lives by suicide is also astonishing.

One of the alternatives to alleviate the negative effects of this civilization is a spiritual approach. Some people choose to find inner peace from religious teachers, scholars, and others seek inner peace through a pilgrimage to the tomb of saints, scholars and those who are considered sacred or come to those

who are considered smart. Even some people in the civilization do traditional pilgrimage to the tomb of saints, scholars or visit the magic to heal diseases.

Society and civilization tends to change rapidly. Yet, the tradition of pilgrimage tomb specifically the tradition of pilgrimage tomb of the scholars, people who have *karamah* and sacred people will not be lost in the culture. Even this tradition will be one of alternatives medicine for modern society.

Third, social value

The social value is that this tradition will indirectly intertwined relationship among pilgrims. As mentioned by Abu Hamid, devotee of congregation *Khalwatiyah* from many areas; through the tradition of pilgrimage to the tomb of Sheikh Yusuf this group would establish connection and *silaturahmi*, such as pilgrimages after *Idul Fitri* and *Idul Adha*. These people come from different regions, and some even come from outside South Sulawesi. Similarly, the children and grandchildren descendant of Sheikh Yusuf connected through a marital relationship, they will establish *silaturahmi* and familiarity by performing pilgrimage to the tomb after *Eid al-Fitr* and *Eid al-Adha*. On normal day, they do not have the opportunity and time.

Fourth, cultural value

The tradition of pilgrimage to the tomb of Sheikh Yusuf can be considered as tradition preservation. This tradition also influences the figure Sheikh Yusuf as scholars and patriot. As scholars and patriot, the character and personality of Sheikh Yusuf is ideal to serve as a role model for the younger generation.

Fifth, economic value

The tradition of pilgrimage to Sheikh Yusuf tomb survived until now cannot be separated from the role of communities live around the tomb. People around the tomb complex have created a conducive and safe situation for visitors and pose positive impact to their revenues from selling the pilgrim ritual equipment.

People surround the cemetery supply the equipment for pilgrimage rituals, such as *tai bani* (red candles), flowers and oil essence (perfume). Based on the observation, the seller of the pilgrimage ritual equipment also has good service management. They are not only friendly welcoming and serving the pilgrims such as opening the car door for the customer then offers pilgrimage ritual equipment. They are also willing to provide information about the cemetery

and a short biography of Sheikh Yusuf with a little compensation. One of a florist who does not want to be named said that this place has become their fortune.

The availability of pilgrimage ritual equipment facilitate visitors in carrying out the pilgrim tradition. Moreover, visitors can obtain information about the tomb. Therefore, the economic value can be considered as one factor tradition of pilgrimage to the tomb of Sheikh Yusuf which survival until now.

Conclusion

The rituals of the pilgrimage tradition of the Sheikh Yusuf tomb have partially shifted. The motivation behind the pilgrims tomb of Sheikh Yusuf are: a) motivation for respecting for the clergy and the people who contributed to community, b) the motivation for realizing vow or expressing gratitude, c) motivations related to life partner, d) the motivation to get children, e) the motivation to get degree (graduated from university), f) motivation of graduated from education, g) the motivation to get a job, h) motivation of job promotion, h) the motivation of safety and peace of mind, i) the motivation for economic sustenance (economic motivation) , k) travelling to the tomb of Sheikh Yusuf. The tradition of pilgrimage tomb of Sheikh Yusuf can survive in a context of sustainable communities for its' religious, spiritual, social, cultural, and economic values.

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