

The Development of Ziarah Kubra Tradition in Palembang City Community in 1970-2008

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Abstract: *The Ziarah tradition is one of the traditions of the Indonesian people that is often being held before Ramadan. The great influence of the existence of the Arab communities in the Palembang brought a tradition known to various countries so that it became religious tourism, namely the Ziarah Kubra. Ziarah Kubra is one of the traditions of the people of Palembang city which is being held every 10 days before Ramadan by visiting the graves of the ulama and leaders of the Palembang Darussalam Sultanate. The purpose of this research is to find out how the emergence of the Ziarah Kubra carried out by the Arab communities in Palembang and to find out how the development of the Ziarah Kubra tradition in the people of Palembang city from 1970-2013. The method used in this research is the historical method. This research has shown that the tradition of the Ziarah Kubra has been brought by the people of Palembang has been developed every year, where's this tradition was only practiced by the Arab communities in the Palembang and relatives of the Palembang Sultanate. Then this tradition began to be open to the public in 1970 and was designated become the religious tourism by the Palembang city government in 2013. So that the people of Palembang continue.*

Keywords: *Tradition, Arab Communities, Ziarah Kubra.*

Abstrak: *Tradisi ziarah sebenarnya merupakan salah satu tradisi masyarakat Indonesia yang sering dilakukan ketika menjelang bulan Ramadhan. Besar pengaruh keberadaan komunitas Arab di kota Palembang membawa sebuah tradisi yang dikenal berbagai macam negara sehingga menjadi sebuah wisata religi yaitu Ziarah Kubra. Ziarah Kubra merupakan salah satu tradisi masyarakat kota Palembang yang dilakukan setiap 10 hari menjelang bulan Ramadhan dengan cara mengunjungi makam para ulama dan pemimpin kesultanan Palembang Darussalam. Tujuan dalam penelitian ini untuk mengetahui bagaimana munculnya Ziarah Kubra yang dilakukan oleh komunitas Arab di kota Palembang dan untuk mengetahui bagaimana perkembangan tradisi Ziarah Kubra pada masyarakat kota Palembang tahun 1970-2013. Kemudian metode yang digunakan dalam penelitian ini adalah metode historis. Pada penelitian ini telah menunjukkan bahwa tradisi Ziarah Kubra yang dilakukan masyarakat kota Palembang telah mengalami perkembangan setiap tahunnya, yang dimana tradisi ini dulunya hanya dilakukan komunitas Arab di kota Palembang dan para kerabat kesultanan Palembang sebagai bentuk dari acara ruahan. Kemudian tradisi ini mulai terbuka untuk umum pada tahun 1970 dan ditetapkan menjadi salah satu wisata religi oleh pemerintah kota Palembang pada tahun 2013. Sehingga masyarakat Palembang terus melestarikan tradisi ini sampai sekarang.*

Kata kunci: *Tradisi, Komunitas Arab, Ziarah Kubra.*

INTRODUCTION

The Arab community in Palembang brought about a major current change in history. The Arab community that entered Palembang already existed during the Sriwijaya kingdom, it is known that the Arab people stopped in Sriwijaya only established trade relations¹. Over time in 1550-1659 Arab community was crowded in the quaternity palace, they dominated as scholars and advisers to the

¹ Gadjahnata, *Masuk Dan Berkembangnya Islam Di Sumatera Selatan* (Jakarta: Penerbit Universitas Indonesia, 1986).

king². Based on this community in Palembang plays a very important role in the development of Islam in Palembang. In the 1700s, citing security reasons, the village of Arab moved in the Bayas River area near Kuto Market. For the success of the sultanate of Palembang and the development of the Arab community³, therefore the Arab people in addition to being traders and scholars then appointed as an advisor to the Sultanate of Palembang.

After the Sultanate of Palembang, the condition of the community experienced rapid development by scholars of Arab descent⁴. Therefore, as a form of respect for the scholars and leaders of the Palembang sultanate who have brought Islamic masa to Palembang. Therefore, the people of Palembang city hold a ruahan tradition, namely ziarah. This ziarah is carried out by visiting the tombs of the scholars and leaders of the Palembang Sultanate⁵. Therefore, in this study, it is very interesting to raise the development of a very famous ziarah tradition in Palembang, namely the Ziarah Kubra.

Actually, this ziarah tradition is an ancient tradition that existed during the Sultanate of Palembang Darussalam and this ziarah is only carried out by the Awaliyyin or Arab⁶. In the 1970s, this tradition began to develop, pilgrims who used to visit the tombs of scholars and leaders of the Palembang sultanate were only carried out by the descendants of the sultan and the Aliwiyyin, now open to the public, but the followers are also few⁷. With at least these pilgrims, never forget the names of their ancestors who had fought during the previous Palembang sultanate. Therefore they continue to make this ziarah every day before the 10

² Retno Purwanti, "Pola Permukiman Komunitas Arab Di Palembang," in *Prosiding Temu Ilmiah IPLBI* (Balai Arkeologi Palembang, 2016), 179–90.

³ H Yusalia, "Arab Communities Adaptation Patterns in Palembang Socio-Historical Studi of the People in Kampung Al Munawar Palembang," *Journal of Malay Islamic Studies*, 2017, <http://jurnal.radenfatah.ac.id/index.php/jmis/article/view/3789>.

⁴ A Syukri and I Shabab, "Ziarah Kubra Dan Sekilas Mengenai "Ulama Dan Auliya" Palembang Darussalam" (Palembang: CV. Putra Penuntun, 2004).

⁵ Prima Amri and Septiana Dwiputri Maharani, "Tradisi Ziarah Kubro Masyarakat Kota Palembang Dalam Perspektif Hierarki Nilai Max Scheler," *Jurnal Filsafat* 28, no. 2 (August 31, 2018): 160–79, <https://doi.org/10.22146/JF.36054>.

⁶ Kompas.com, "Ziarah Kubro, Tradisi Khas Palembang," accessed April 19, 2022, <https://travel.kompas.com/read/2017/06/03/200400127/ziarah.kubro.tradisi.khas.palembang>.

⁷ Umar, Habib (Pemimpin Ziarah Kubra dan Ulama Palembang). *Wawancara*. Pada tanggal 17 Oktober 2020.

days leading up to Ramadhan. This ziarah was not kubro because only a few people participated in enlivening this ziarah. This ziarah used to be called a traveling ziarah that is done in just 1 day⁸. Along with the times, in 2003 the tradition began to develop rapidly, therefore this ziarah tradition was named Ziarah Kubra because of the number of jama'ah which is very crowded⁹. In this case, Habib Mahdi said that the Ziarah Kubra only existed in 2004. Then in 2010 the jama'ah greatly increased and many in various regions and abroad. This tradition is carried out for 3 days.

Religious tourism in Islam has a close relationship with Islamic culture so that the community can never escape the ziarah. So tourism, religious tourism, and Ziarah in Islam have a close relationship.¹⁰ Therefore, it is not surprising that the Ziarah Kubra in Palembang became religious tourism that received attention from the government in 2013. Based on the explanation of the above description, it can be concluded that the tradition of Ziarah Kubra is quite important to be researched, this research needs to look back at the emergence of Arab community which overshadows the change of Islam in Palembang¹¹. The development of the Ziarah Kubra tradition is also what makes people interested in following it, and in this tradition, it is also very surprising why it can get the attention of the government.

The researcher raised the title "The Development of Ziarah Kubra Tradition in Palembang city community in 1970-2013". Previously there has been

⁸ Mahdi, Habib (Ketua Pelaksana Ziarah Kubra dan Ulama Palembang). *Wawancara*. Pada tanggal 20 Oktober 2020

⁹ Amri and Maharani, "Tradisi Ziarah Kubro Masyarakat Kota Palembang Dalam Perspektif Hierarki Nilai Max Scheler."

¹⁰ Dewi Fatonah, "Hadith Practices in Ziarah Kubrā Tradition in Palembang Arabian Village," *Jurnal Living Hadis* 6, no. 1 (March 2, 2021): 135–51, <https://doi.org/10.14421/LIVINGHADIS.2021.2354>.

¹¹ Nimrod Luz, "Pilgrimage and Religious Tourism in Islam," *Annals of Tourism Research* 82 (May 1, 2020), <https://doi.org/10.1016/J.ANNALS.2020.102915>.

a research on the Ziarah Kubra in Palembang, namely the tradition of Ziarah Kubra Palembang people with the perspective of the hierarchy of values Max Scheler, in the article discusses the values contained and the meaning of philosophis of the tradition of kubro Ziarah, and in the article Ziarah Kubra tradition: Between religious awareness and economic potential¹², discussing the economic potential for a prosperous society through tourism and ordinary traditions by Indonesian people in the month of ruahan, as well as in an article entitled the tradition of grave ziarah in the Malay community Kuantan, explain the understanding, wisdom, and purpose of the grave Ziarah¹³. Based on this explanation, regarding research on the development of Ziarah Kubra traditions in the people of Palembang city from 1970-2013, no one has conducted research. The problem in the research is how did the Ziarah Kubra appear to the Arab community in Palembang.

METHOD

The method in this study is to use historical methods. The steps taken are heuristic (data collection), source criticism (data assessment), interpretation (Analysis or verification of data), and historiography (writing history). Heuristic or data collection itself is the first step in historical research by collecting historical sources or evidence¹⁴. Historical sources in research put forward primary sources. Primary sources are written sources about the perpetrators in the event who experienced the event or were present at the event. The primary sources of witnesses or historical actors are Ziarah Kubra leaders, committee executors of ziarah kubra, jama'ah ziarahs, Palembang scholars are also present at the ziarah. Then written historical sources use unofficial historical sources. Unofficial historical sources are historical sources that are not included in the official

¹² F Marbun, "Ziarah Kubra Di Palembang: Antara Kesadaran Religi Dan Potensi Ekonomi," *Jurnal Penelitian Sejarah Dan Budaya*, n.d., <https://www.neliti.com/publications/317161/ziarah-kubra-di-palembang-antara-kesadaran-religi-dan-potensi-ekonomi>.

¹³ A Syarif, "Ziarah Kubra: Reconnecting/Synergizing Global and Local Islam," *7th International Symposium of Journal Antropologi* (conference.ui.ac.id, 2019), <http://conference.ui.ac.id/isjai/isjai2019/paper/view/21780>.

¹⁴ A. Daliman, *Metode Penelitian Sejarah* (Yogyakarta: Ombak, 2018).

archives of power or state holders. These unofficial sources are newspapers or online news, books, and journals¹⁵.

The research instruments carried out are observations, interviews, and documents. Observation according to Morris is an activity of recording a symptom by recording with scientific purposes. In this study, the observations used are participative observations, because researchers and perpetrators are involved in the event. Furthermore, the interview, the interview is a primary source of meeting directly with witnesses or historical actors. The perpetrators and historical witnesses who will be interviewed are the leader of the Ziarah Kubra, the Ziarah Kubra organizing committee, and the jama'ah and Palembang historians. The next stage in the historical research instrument is the document¹⁶. A document is an archive of past events stored in the form of notes. This note can take the form of pictures, writings, documentary videos, and others. In this study, the documents used were in the form of photographs in the activity, and documentary videos.

After the heuristic stage or data collection has been collected, the next stage is the source criticism stage. In the stage to test the validity of the data, it is carried out through external criticism (credibility) and traced through internal criticism. In the authenticity of the source it is necessary to do an exam or test so that there are no problems in the data obtained¹⁷. Related to this problem, some newspapers and online news need to be authenticated against the historical actors. Furthermore, credibility, this stage determines the validity of the source so that there is no error, then in the error of tracing the processes in the testimony of

¹⁵ Dedi Irwanto, *Metodologi Dan Historiografi Sejarah* (Yogyakarta: EJA_PUBLISHER, 2014).

¹⁶ Hasyim Hasanah, "Teknik-Teknik Observasi (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)," *At-Taqaddum* 8, no. 1 (January 5, 2017): 21–46, <https://doi.org/10.21580/AT.V8I1.1163>.

¹⁷ Gottschalk, Louis; Nugroho Notosusanto, *Mengerti Sejarah : Pengantar Metode Sejarah* (Jakarta: Yayasan Penerbit UI, 1984).

history. The level of credibility of the data source obtained can be compared to a source of information with historical actors or other information.

The next stage of data interpretation, Berkhofer posits the purpose of historical data analysis is the synthesis of facts and sources obtained by compiling theories in a thorough interpretation. In this research, the data analysis stage needs to be synthesized with the follow-up interpretation to find the truth of historical facts. The last stage is historiography or historical writing. Historiography itself is a way of writing the results of historical research that has been obtained and implemented. At this stage historical writing begins to be carried out systematically with scientific writing procedures.

RESULTS AND DISCUSSION

The Emergence of the Arab Community in Palembang

According to gravensande of stormwind estimates, Arabs have existed in the Middle East since 1690. At the same time, according to Berg, the Arabs had established trade relations with Palembang long before. The shape of the tomb of Mr. Muhammad Noua Imam Pasay proves this. Historical data shows that Palembang has existed in Palembang since the seventh century. According to Arabic reports, the tribe briefly settled in Palembang before continuing to China. Some experts believe that Palembang, including Palembang ethnic Arab Indonesia generally comes from Hadramaut, located on the southern coast of the Arabian Peninsula and is now the territory of Yemen. Initially, this race was an intermediary, and over time they settled down and married the inhabitants of Palembang. During the time of The Sultan of Palembang Darussalam, Sultan Abdulrahman (1659-1706). Arab tribes are free to settle on the mainland because they serve the economy of the Sultanate of Palembang¹⁸.

Since the time of the Sriwijaya kingdom, Arabs began to settle in Palembang which was originally only used to trade, so they did not stay in the area for a long time. But over time, these Arabs from the Middle East began to settle down and set up their settlements in Palembang, and most of these Arab

¹⁸ Purwanti, "Pola Permukiman Komunitas Arab Di Palembang."

settlements joined him. This proves that since the migrants arrived in Palembang, the Arab migrants have never lived on a raft-like other foreigners, namely Chinese and Indians (Tambi).

Regarding the Arab community, it can historically be explained as follows. Arabs came to Palembang to trade and spread Islam. Most of them were residents of Hadramaut, located on the southern coast of the Arabian Peninsula (now Yemen). Many of them eventually settled down and married the local giants of Palembang, and they ended up settling in one place with their group. With the arrival of the Arabs who spread Islam to Indonesia, some of them settled, even in some areas including Palembang¹⁹. However, this village is located on the banks of the Bayas River near Kuto Market, this year the Arab community is growing rapidly and successfully. Therefore, in addition to being a cleric and businessman, the Arabs appointed him as an advisory consultant in the Sultanate of Palembang.

The Rise of the Ziarah Kubra

Islam in essence also brings various aspects of human life. These aspects include social, cultural, political, economic, philosophical, artistic, religious, and others²⁰. Ziarah is an aspect of religious and cultural phenomena that are well known to the public. Exclusively defined as religious motivation and encouraging travel, Ziarah can be interpreted differently, i.e. as the modern secular and traditional journey of religion²¹. The word ziarah includes a general understanding derived from Arabic in the sense of *Ziyarah*, namely to visit the graves of those

¹⁹ A Maharani Ratna, "Karakter Permukiman Islam Pada Kampung Arab Al Munawar Di Palembang" (eprints.undip.ac.id, 2013), http://eprints.undip.ac.id/59192/2/BAB_I.pdf.

²⁰ Syarif, "Ziarah Kubra: Reconnecting/Synergizing Global and Local Islam."

²¹ Hung Che Wu, Ya Yuan Chang, and Tsung Pao Wu, "Pilgrimage: What Drives Pilgrim Experiential Supportive Intentions?," *Journal of Hospitality and Tourism Management* 38 (March 1, 2019): 66–81, <https://doi.org/10.1016/J.JHTM.2018.11.001>.

who have died by praying that the spirits of the dead can be given a position beside Allah²².

Stopover of the Arabs in Palembang by settling and creating a community, then in Palembang has given birth to a tradition known as a Ziarah. The Ziarah made by the Arabs in Palembang is not much different from that carried out by the people of Indonesia when before the eve of Ramadan. The thing they usually do is a kind of ruahan and tahlilan has become a characteristic of Indonesian society. Even the Arabs themselves made ziarahs of their faith in honor of the scholars and waliyallah who had played a role in their time²³. Ziarah Kubra is an activity to visit the tombs of scholars or auliyah and the tombs of the Sultanate of Palembang Darussalam carried out by the Arab community in Palembang city in the 10 days leading up to the month of Ramadhan. Initially, the tradition was only carried out by certain family members and is better known as ruahan²⁴.

The relationship between the Sultanate of Palembang and the Arab community is very close, so giving waqf land from the sultanate has encouraged the descendants of Arabia to bury their families in the place. Many of the alim ulama are buried in places such as Gubah Duku, Babussalam, Telaga Sewidak and Kambang Goci and Tekurep Crater. Please note that this cemetery is often visited by Arabs in Palembang in the month of *Sha'aban* every year. Many people understand and realize that the role of scholars and leaders of the Sultanate of Palembang is very large in bringing, developing, and spreading Islam in Palembang. Therefore, they held the tradition of Ziarah Kubra as a tribute and prayed for the scholars²⁵.

In this modern era, the Ziarah Kubra is still preserved with thousands of people participating in Palembang. Various kinds of pesantren and taklim assemblies were followed by the people of Palembang, they are the ones who participated to celebrate the event. In addition, scholars invite various circles of

²² Jamaluddin, "The tradition of Visiting Graves in the Kuantan Malay Community", *Journal of Socio-Culture*, 2014. 11(2).

²³ Iksan, Rd. (Palembang Historian). *Interview*. On November 8, 2020.

²⁴ Marbun, "Ziarah Kubra Di Palembang: Antara Kesadaran Religi Dan Potensi Ekonomi."

²⁵ Amri and Maharani, "Tradisi Ziarah Kubro Masyarakat Kota Palembang Dalam Perspektif Hierarki Nilai Max Scheler."

Muslims in Palembang to be able to participate in enlivening the event. Therefore, this invitation from scholars is what triggers the spirit of motivation of the people of Palembang that Muslims can unite. Sholawat is played simultaneously with musical instruments or *Syarofal Annam* and while accompanied by a parade, this is the purpose of the community that this Ziarah Kubra event is very lively. Another desire from the community is also to be able to get a karomah barokah from the scholars and *auliyah* that they prayed for in the tomb.²⁶

The Development of Ziarah Kubra Tradition in Palembang City Community in 1970-2013

In the 1970s, which was once practiced only by Arabs and relatives of the sultan, the Ziarah Kubra tradition has begun to open to the public. However, the tradition is only a ziarah and I have not yet named it. Because at that time this tradition was very little followed by the community. This ziarah activity is only carried out 1 day by sharing the duties of the ziarah leaders, as for the place of ziarah visited, namely on dr.M. Isa lorong Gubah is the tomb of al-Habib Aqil bin Yahya and the tomb of Habib Ahmad bin Syech, in the lake sewidak tomb of al-Habib Ahmad bin Hasan Syahab and other scholars located in 14 Ulu Palembang, In the Babus-Salam As-Segaf Complex located at 16 Ulu, in the port of Boom the tomb of Prince Syarif Ali located in 5 Ilir Boom Baru Village, in Kambang Goci, the tombs of descendants of the sultan and the *auliyah* and *waliyallah*, and in the Tekurep Crater is the tomb of Sultan Mahmud Jayo Wikromo and his family, by sharing tasks and taking turns to visit the tombs²⁷.

²⁶ Lutfhi, Ilmi (Jama'ah Ziarah Kubra). *Interview*. on April 4, 2022

²⁷ Mahdi, Habib (Chief Executive of Kubro Pilgrimage and Ulama Palembang). *Interview*. on October 20, 2020

In 2003 with the emergence of the spirit of the youth to take part in this Ziarah. So this Ziarah tradition developed very rapidly with thousands of jama'ah even from various outside the city and abroad-also attending in enlivening the event. The scholars who are present from outside the region and the country are Malaysia, Yemen, Saudi Arabia, Jakarta, Singapore, Brunei Darussalam, Palestine, Thailand, and others²⁸. Then in line with the opinion of Habib Mahdi Syahab who mentioned in 2004 some scholars from Palembang held *Syuro* gave the name that this ziarah tradition is a Ziarah Kubra. They argue with reason, seeing in 2003 previously thousands of jama'ah present at that time. So it is no wonder why this tradition is called the tradition of Ziarah Kubra because the meaning of the word Kubra in Arabic itself is great.



Execution of Ziarah Kubra Sept. 2007
(Source: Palembang Assembly Hubbul Documentation 2/September/2007)

As time goes by, it should be known that every year the jama'ah followers of this tradition are increasing. In 2010 with the continuous increase of jama'ah from the previous year, then in the implementation of this Ziarah Kubra tradition became 3 consecutive days. The first day of the Ziarah to the tombs of Habib Aqil bin Yahya and Habib Ahmad bin Syech Shahab located on jalan dr.M. Isa Lorong Gubah Palembang. The second day was a Ziarah to the tombs of Habib Telaga Sewidak and Babus Salam As-Seggaf at Rumah Al-Habib Ahmad bin

²⁸ Umar, Habib (Kubro Pilgrimage Leader and Palembang Ulama). *Interview*. On October 17, 2020.

Hasan Telaga Sewidak 14 Ulu and As-Seggaf 16 Ulu As-Seggaf Complex. Entering the third day is the culmination of the Ziarah Kubra series, the activities carried out are attending the haul of al-Habib Abdullah bin Idrus Shahab and al-Habib Abdurrahman bin Hamid and gathering in the Arab village of Bayas River located behind Kuto Market, then to the cemetery of Pengeran Syarif Ali which is located behind boom Baru hospital, then to the Tekurep Crater Cemetery the tombs of the relatives of the Sultanate of Palembang and the last to refuse to start the event in Kambang Goci where the burial of the auliyah or waliyallah.



(Ziarah Kubra in Tekurep Crater)

(Source: Palembang Assembly Hubbul Documentation 2/September/2007)

In 2013 this Ziarah Kubra tradition received attention from the local government by establishing that this Ziarah Kubra tradition became a religious tour visited by various cities and outside countries. Even the response from the community and the government of both Palembang and South Sumatra to continue to care for and preserve this activity for the next year.

Ziarah Kubra Events

The Ziarah Kubra is made annually before Ramadan, usually one week before the end of the month of sha'ban. Originally the Ziarah only took one day, the only objects to be visited were scholars and auliyah who were buried in Kambang Goci, around the Boom Baru neighborhood, Tekurep Crater. However,

for the community to follow the Hajj, the worship is carried out for three days. It starts on Friday and ends on Sunday in addition, just like the Ziarah Kubra which is carried out 3 days in a row. The number of tombs visited has also increased, namely Gubah Duku, Telaga Sewidak, and Babussalam As-segaf Complex²⁹.



(Highlight of Ziarah Kubra event at Kambang Goci Cemetery)
(Source: Palembang Assembly Hubbul Documentation /2/Sept/2007)

The series of Ziarah Kubra events include: 1) The first day is to visit the tomb of Al-Habib Ahmad bin Sheikh Shahab or Gubah Duku located on Dr.M. Isa street, Lr Gubah 8 Ilir Palembang. This Ziarah route starts from Darul Muttaqien Mosque located on Slamet Riyadi 9 Ilir Palembang road to gubah duku. Before heading to gubah duku, in the middle of the streets the jama'ah visited the tomb of Al-Habib Aqil bin Yahya located on Dr.M. Isa street.³⁰ 2) Rauhah and Taushiah at Pondok Pesantren Ar-Riyadh located on the street. Kyai Haji Azhari village 13 Ulu Palembang. The pesantren was founded by Al-Habib Abdurrahman bin Abdullah Al-Habysi. 3) to visit the tomb of Al-Habib Ahmad bin Hasan Al-Habysi or Telaga Sewidak. This cemetery is located in the village of 14 Ulu Palembang. Then make a Ziarah to the tomb of Habib Telaga Sewidak which is not far from the village of 14 Ulu. The scholars buried in the Sewidak Lake cemetery are Al-Habib Alwi bin Bahsin, Al-Habib Ahmad bin Hamid Al-Kaf, Al-Habib Abdurrahman bin Muhammad Al-Munawwar, and others. 4) to attend the haul of Al-Faqihil Muqaddam Tsani Al-Imam Abdurrahman As-Seggaf bin

²⁹ Marbun, "Ziarah Kubra Di Palembang: Antara Kesadaran Religi Dan Potensi Ekonomi."

³⁰ Kubro Haul and Pilgrimage Committee. (2013). *Kubro Haul and Pilgrimage Series*. Kubro Haul and Pilgrimage Committee:Palembang,P.2

Muhammad Maula Ad-Dawilah in the afternoon. This haul was located at Ba'alawi Building at 10 Ilir Palembang Village. 5) Entering the day when the peak of the Ziarah Kubra event of the Sultanate of Palembang Darussalam. In the morning all the jama'ah gathered in the Bayas River of the Arab village by attending the haul of Al-Habib Abdullah bin Idrus Shahab and Al-Habib Abdullah bin Hamid. Furthermore, the jama'ah continued their journey to the tomb of Al-Habib Prince Syarif Ali BSA which was located in 5th Village Ilir Boom Baru. Then the jama'ah continued their journey by a procession to the cemetery of the Sultanate of Palembang (Kawah Tekurep) located at 3 Ilir Boom Baru. And the last route ends at Kambang Goci Cemetery which is located next to the tomb of Tekurep Crater. Kambang Goci is the last stopover of the jama'ah who make the kubro Ziarah. With the end of the Ziarah Kubra event earlier, then some jama'ah there are doing marine tours in the afternoon. The tour is to explore the Musi River from The Kuto Besak Fortress Pier to Kemaro Island by visiting the tombs there and the last stopover at the tomb or Kyai Muara Ogan Mosque.

CONCLUSION

The Ziarah Kubra was an ordinary Ziarah tradition or often called *ruahan*. This activity is only carried out by the Alawites every year when the month of *Ramadan* approaches. The tradition of *ruahan* which was originally only followed by the Alawiyyin family has now turned into a large-scale Ziarah. This large scale involves thousands of people from various regions in Indonesia and various from abroad. This change certainly cannot be separated from the spirit of the community who make Ziarahs to pray, look for barokah, and obtain the karomah from the scholars they pray for. This unique tradition activity involves many people. So that this activity gets the attention of the local government to establish

the tradition of Ziarah Kubra into religious tourism visited by various countries. The local government strongly supports this activity with various tourism infrastructure assistance, so that the people of Palembang can improve welfare both in the social and economic fields.

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