

# SAINT OF SOUTH KALIMANTAN: BANJAR PEOPLE'S PILGRIMAGE TO THE TOMB OF SHEIKH NAFIS IDRIS AL- BANJARI

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## ARTICLE INFO

### Article history:

Received : 2023-11-12

Revised : 2023-11-12

Accepted : 2023-12-19

**Keywords:** Motives, Tomb Pilgrimage, Muhammad Nafis.

**Kata Kunci:** Motif, Ziarah Kubur, Muhammad Nafis

## ABSTRACT

*The grave of Muhammad Nafis is considered sacred by the Banjar people. As a Banjar Sufi scholar who is known as a figure who contributed to the spread of Islam in Banjar, this tomb is often visited by the community for pilgrimage. This paper aims to investigate the motives for the pilgrimage to Muhammad Nafis' grave. As a complement to several previous studies that have reviewed the life history, works left behind, and the concept of Sufism taught. This research uses a phenomenological approach to describe the experiences and meanings of pilgrims. This study describes and reports a certain situation, object, symptom, habit, and behavior that occurs in the habits of the community, then analyzed more sharply also based on the results of interviews with pilgrims who come to the tomb. The findings in the field show that there are several aspects that become the background of tomb pilgrimage, ranging from cultural, spiritual, economic, social, health, to the ease of studying. The motives driving people to make pilgrimages are the collective awareness of the community in carrying out these activities, which is called intentionality based on the perspective of pilgrims who have their own goals. In this case, it is said that grave pilgrimage is a habit that has been passed down by previous ancestors which continues to be carried out from time to time with different generations for different reasons.*

Makam Muhammad Nafis merupakan pusara yang dianggap keramat oleh masyarakat Banjar. Sebagai sosok ulama sufi Banjar yang terkenal sebagai tokoh yang berjasa dalam penyebaran Islam di Banjar, maka makam ini kerap dikunjungi oleh masyarakat untuk berziarah. Tulisan ini bertujuan untuk mengetahui motif ziarah masyarakat ke makam Muhammad Nafis. Sebagai pelengkap beberapa kajian terdahulu yang telah mengulas riwayat hidup, karya yang ditinggalkan, serta konsep tasawuf yang diajarkan. Penelitian ini menggunakan pendekatan fenomenologi untuk mendeskripsikan pengalaman dan pemaknaan peziarah. Kajian ini memaparkan dan melaporkan suatu keadaan, objek, gejala, kebiasaan, dan perilaku tertentu yang terjadi pada kebiasaan masyarakat, kemudian dianalisis secara lebih tajam juga berdasarkan hasil dari wawancara para peziarah yang datang ke makam tersebut. Hasil temuan di lapangan menunjukkan bahwa ada beberapa aspek yang menjadi latar belakang

ziarah makam, mulai dari motif budaya, spiritual, ekonomi, sosial, kesehatan, hingga kemudahan dalam menuntut ilmu. Motif-motif pendorong masyarakat berziarah merupakan kesadaran kolektif masyarakat dalam melakukan kegiatan itu yang disebut dengan intensionalitas berdasarkan perspektif peziarah yang memiliki tujuan masing-masing. Yang dalam hal ini disebutkan ziarah makam merupakan kebiasaan yang telah diturunkan oleh leluhur terdahulu yang terus dilakukan dari masa ke masa dengan generasi berbeda dengan alasan yang berbeda.

## Introduction

The Banjar ulama, commonly referred to as 'Tuan Guru', are very important figures in Banjar society itself, at least since the time of Shaykh Muhammad Arsyad al-Banjari in the 18th century, or even since the 16th century, when Khatib Dayyan Islamized the Banjar Kingdom (Rahmadi, 2020). As figures who exist in time and space, the Banjar scholars, like scholars elsewhere, experience both continuous development and change. The emergence of a figure at one time may be replaced by another at a later time, but may not be replaced at all. Clearly, every era has its figures, and every figure its era.

Pilgrimage to the graves of scholars is one example of the Banjar's Islamic culture. The practice of pilgrimage is an act of respect and appreciation as well as trust in the deceased ulama because they have *karomah* (sacredness) (Aziz, 2004). *Karomah* is a glory given by Allah Swt. to a person whom He wills, either because he is a worshipper, or because he is a figure who has dedicated himself to the benefit of society (Am, 2012) In the tradition of Sufism, one of the characteristics of a person's guardianship is the existence of *karomah*, namely miracles that transcend natural laws (supra natural) (Alatas, 2021). This social reality is related to the role of the ulama (religious scholars) in fostering the community, their superiority in mastering Islamic knowledge, and their many worship practices that can lead to the perfection of their *amaliyah* with Allah Swt. (Bayhaqi, 2018). In short, the Banjar community believes that the ulama are the heirs of the prophet. This is the background for the development of the tradition of pilgrimage to the grave of the wali/ulama until today.

In Indonesia, the tradition of sainthood is a unique case, as it developed as a result of the intertwining of various schools of thought, societies, and beliefs (Zuhri, 2022). Therefore, pilgrimage to the graves of saints or other holy places is one of the most common characteristics of Muslim piety (Quin, 2021). The majority of Muslims make pilgrimages in the hope of increasing their faith in Allah (Afriati, 2021). Therefore, a pilgrimage can be defined as visiting someone's grave to pray for the grave and as a learning reminder of the afterlife (Safitri, 2017). This matter is a phenomenon of religious history that airs from Sabang to Merauke, so there are many meanings that interpret the tradition of pilgrimage to the graves of scholarly figures, different motives, and different goals. These differences become interesting to examine more deeply because they present a variety of motives for grave pilgrimage in the community (Siregar, 2017).

Kalimantan not only gave birth to Sheikh Muhammad Arsyad Al-Banjari who was an important figure in the history of the spread of Islam in the Banjar community (Iqbal, 2021). Apart from the ulama who is famous for his work *Sabilul Muhtadin* (Wafa, 2018), from the island crossed by the equator was also born a prominent Nusantara ulama, Sheikh Muhammad Nafis Al-Banjari (Tim MUI Kalsel & Tim LP2M UIN Antasari Banjarmasin, 2018). The cleric is known as an expert in Sufism through his works that are widely circulated in the archipelago (Baihaqi, 2019). As a scholar known to the public, many people make a pilgrimage to the grave of Sheikh Nafis Idris Al Banjari. Pilgrims who come from various directions, back and forth and back and forth are evidence of how the character and role of Sheikh Nafis Idris Al Banjari in the spread and Islamization in the

community. So that the nickname wali Allah (Fery, 2023) is attached to his figure because it is considered to get privileges and gain advantages that are not owned by others.

The study of the motives for pilgrimage to the grave of Sheikh Nafis Idris Al Banjari is a study that discusses the motives for pilgrimage and the reasons for the community to carry out pilgrimage to the grave of Muhammad Nafis which is considered sacred by the community (Hadi, 2022). In previous studies, several researchers focused on the motives for pilgrimage to sacred tombs for the community. The focus of the study of the motive for pilgrimage to the grave of Sheikh Nafis Idris Al Banjari is a renewal to complement previous research, because so far the studies that have been discussed by several researchers are related to the concept of Sufism taught by Muhammad Nafis (Rosyid, 2022) and the biography (Fatimah, 2019) and teachings left behind (Zarkasyi, 2019). Departing from the existing problems, so that the motive for pilgrimage to the grave of Muhammad Nafis for the community is interesting to study because there is an underlying uniqueness. This study shows that in Banjar land, apart from the tombs of Sheikh Muhammad Arsyad al-Banjari and Muhammad Zaini Abdul Ghani (Guru Sekumpul), there is also Sheikh Muhammad Nafis. Muhammad Nafis' tomb is quite far from the city centre and therefore not as crowded as the tombs of scholars located in the city. Nevertheless, the tomb of Muhammad Nafis is still visited and almost never deserted by pilgrims. Observations revealed a variety of motives for people to make pilgrimages to the tomb.

### Literature Review

According to Koentjaraningrat, tradition is the same as customs, concepts and rules that are stable and strongly integrated in the cultural system of a culture that organizes human actions in the social field of culture (Koentjaraningrat, 1987). According to Soerjono Soekanto, tradition is a form of activity carried out by a group of people or society continuously (Soekanto, 1987). The most basic thing about tradition is the existence of information that is passed on from generation to generation both written and oral, because without this a tradition can become extinct. In addition, tradition can also be interpreted as a shared habit in society, which will automatically affect the actions and reactions in the daily lives of members of that society.

Traditions are strongly influenced by the culture of the people in a neighborhood (Mantasia, 2017). Traditions are generally rooted in historical events, thus forming the identity of the community. History acts as a glue that connects generations and traditions to carry traces of past events (Setyawan, 2022). The pilgrimage tradition is one of the traditions that is still often found in the community. Generally, people make pilgrimages to the graves of their deceased relatives, but not a few also make pilgrimages to the graves of scholars to take blessings from their figures.

The position of scholars in society is considered special. This is what happens to people in Indonesia, so it is not surprising that many of them often make religious tours to the tombs of clerical figures (Wicaksono, 2019). This euphoria of grave pilgrimage also occurs in the Banjar community, one of the graves that is often the destination is the grave of Sheikh Muhammad Nafis Idris Al-Banjari in Kelua. Many people make a pilgrimage to the tomb, each of whom has a different purpose and reason. This is the basis for this study, what are the motives that motivate people to make a pilgrimage to the tomb of Muhammad Nafis.

The name Muhammad Nafis is familiar to the community, he is known as a scholar who teaches Sufism. Through his book entitled *Durr Al-Nafis* he is known even to foreign countries. Therefore, it is not new that pilgrims who come to his grave also come from various countries. According to an interview with the tomb guard, there are pilgrims who come from Malaysia, Brunei Darussalam, and Thailand.

### Research Methodology

The focus of this research is the understanding, experience, and meaning of pilgrims to the grave of Sheikh Muhammad Nafis Al-Idris. Therefore, the paradigm used in this research is the social

constructivism paradigm. The social constructivism paradigm affirms the assumption that individuals always try to understand the world in which they live and work. This study is a qualitative research that departs from phenomenology in the field (Rosalind, 2023). This research uses Edmund Husserl's phenomenological approach. This approach is considered relevant to this study given the character of phenomenological research, which describes a phenomenon based on the experiences of documentary studies in an emic perspective (Husserl, 2019).

The approach was carried out by participating in pilgrimage and exploring the entire tomb area. Data were collected through interviews with pilgrims, tomb experts, and documentary studies. This research was conducted during December 2022. The informants in this study were 6, 5 of them were pilgrims who came to the tomb of Muhammad Nafis from different regions and 1 tomb expert. The existing data were then analyzed using interactive qualitative analysis techniques. The Miles, Huberman and Saldana model, data reduction, data verification, and conclusion drawing (Miles, Huberman, & Saldana, 2020).

### **Life History and Works of Muhammad Nafis**

Banjar people are known to be religious, this is evident in the tradition of pilgrimage to the graves of scholars which has become a habit for them. One such grave is that of Muhammad Nafis. With different motives and reasons, ranging from the ease of studying, as a routine, smooth sustenance, health, vows, reminders of death, to seeking peace. Although the phenomenon of pilgrimage to the graves of scholars is not only carried out by the Banjar people, it is a routine habit that is carried out by them every year. Making the existence of pilgrimage to the graves of scholars remains a tradition of the Banjar community that is also familiar among young people. As a form of respect for the ulama who have played a large role in the community, both as mentors and advisors in socio-religious activities as well as the spread of Islam and Islamic education in the community.

Tradition can be interpreted as a shared habit in human society, which will automatically affect the actions and reactions in the daily lives of the members of that society (Luthfi, 2016). It is a custom that has been passed down for a long time, so it has a certain legitimacy for its supporters (Hanapi, 2018). The pilgrimage tradition is one of the religious traditions that developed in Indonesia (Usman, 2021), without exception in Kalimantan. Pilgrimage is not only a tradition, but also something that is recommended in Islam. For Muslims, pilgrimages are generally carried out to pray for their deceased relatives, which for the Banjar community in general when making a pilgrimage does not forget to recite surah yasin (Akhmad Sagir, Muhammad Hasan, 2021). This takes place routinely every year during Eid al-Fitr or Eid al-Adha. Pilgrimages are part of the conscious practice of some religious communities that have important moral significance and are conducted to sacred places and are important to the beliefs and faith of those concerned.

The position of the ulama in Banjar society is very special (Daud, 1997). In many religious and social ceremonies, ulama are welcomed with respect and a special seat is reserved for them. Respect for the ulama is not only shown while they are alive, but also after their death (Arnawati, 2017). Their tombs are still visited by a large number of people who are eager to receive their blessings (Mariadi, Abdul Wahid, Moh. Fakhri, 2023). Where the graves of scholars are considered an area of peace in the midst of the commotion of the world. Not just a holy place, but also a place to live outside of ordinary society such as drinking, eating, sleeping, and talking around it (Nur, 2020).

In the line of Banjar scholars, the name Muhammad Nafis Al-Banjari is quite familiar in the community. Sheikh Muhammad Nafis bin Idris bin Husein Al-Banjari was born around 1148 AH or 1735 AD in the city of Martapura, South Kalimantan Province (Arifin, 2011). His lineage is connected to Sultan Suriansyah (1527-1545), so he is still a descendant of the Banjar Sultanate. It goes down from Sultan Suriansyah (1527-1545), Sultan Rahmatullah (1545-1570), Sultan Hidayatullah (1570-1595), Sultan Musta'in billah (1595-1620), Sultan Inayatullah (1620-1638), Sultan Saidullah (1636-1642), Sultan Tahlillah (1660-1700), Pangeran Dipati bin Sultan Tahlillah,

Pangeran Kesuma Negara, Ratu Kasuma Yoeda, Al-Husein, Idris to Muhammad Nafis bin Idris bin Hussein Al-Banjari.

From a young age, Muhammad Nafis had already shown talent and signs of intelligence. Therefore, after learning the basics of Islam in his birthplace, Muhammad Nafis traveled to Mecca to deepen his religious knowledge and Islamic teachings. While studying in Mecca, Muhammad Nafis had many teachers. One of his teachers in the field of Sufism was Abdullah bin Hijazi Ash-Syarqawi Al-Azhari, a Sufism scholar who later held the position of Sheikh Al-Islam and Sheikh Al-Azhar.

After a long period of maturing his knowledge of Sufism, Muhammad Nafis achieved the title of Shaykh Al-Mursyid. The title indicates that he was allowed to teach his Sufism and Tariqah to others. The mursyid shaykh is a spiritual leader of high standing in the tariqah. He has the task of supervising his disciples so that they do not deviate from the teachings of Islam either physically or mentally. The title of murshid demands a perfect spirituality, a clean, pure inner life. He has a strong soul, virtues, and the ability to understand.

Muhammad Nafis returned to Banjar around the year 1210 AH/1795 CE. At that time the ruler of the Banjar Kingdom was Sultan Tahmidillah (Raja Islam Banjar XVI, 1778 - 1808 AD). Upon Muhammad Nafis' return to the archipelago he did much of his preaching in strategic remote areas, such as in Pakulat, Kelua, an area located about 125 km from Banjarmasin. An inland area that is still unreached by the Islamic preaching of Banjar scholars. Kelua is a strategic area because it is located in the northern part of Banjar's Islamic career, on the border between South Kalimantan, Central Kalimantan and East Kalimantan. As stated by ZR, a native of Binturu village, where Muhammad Nafis' grave is located.

*"...Amun sepahamku urang pintar ni dasar banyak yang badiam di padalaman, Kanapa jadi kaitu karena buhan sidin manjaga mata, hati, pandangan, dan sagala kasanangan dunia. Makanya buhan sidin marasa labih nyaman diam di kampung dibandingkan di kota,"* (Meaning: I think most scholars live in the countryside. The reason for this is because they want to keep their eyes, hearts, hearing, and all the pleasures of the world. Hence they feel more comfortable living in villages than in cities).

Muhammad Nafis often preached to rural areas. Therefore, during his lifetime he only had time to compose a few books. There are only two books, namely the Book of Kanzus Sa'adah and Durr Al-Nafis. Kitab Kanzus Sa'adah contains the terms of Sufism, which has never been printed and according to Hawash Abdullah, the author of the biography of the famous Malay Ulama, it is still a manuscript. Through Durr Al-Nafis he is known as an expert in kalam and Sufism, which is written in the Jawi (Malay) language (Bruinessen, 2015). It aims to make it easier for Indonesians who do not understand Arabic well can also learn it.

The Book of Durr Al-Nafis was not only printed in the archipelago, but also extended to the Middle East which is still read by the community today. The book was finished writing on 27 Muharram 1200 H/30 November 1785 M (Muntaha, 2022), when the sun's circulation was in the scorpion's astrological sign. The beginning of the writing of the book was based on a request from his friends when he was in Mecca. For the writing of this book, in addition to using material obtained through oral lessons from his teachers, he also used literature as a source. The first printing of this book was approved by Shaykh Ahmad al-Fatani at Mathba'ah al-Amiriyah bi Bulaq, Egypt al-Mahmiyah.

This Malay-language book, although only small and thin, has a very dense content. Durr Al-Nafis contains Sufism and monotheism, explaining the stages of the journey (suluk) to get closer to Allah SWT. Through his book, Muhammad Nafis wanted to save the salik (travelers of God's path) from shirk khafi and the disease of riya' which generally often occurs in Muslims. Therefore, this book cannot be studied by just anyone, except for people who are well-established in fiqh, tawhid, and makrifat or guidance from a murshid.

Muhammad Nafis in his teachings preached a strong spirit of activism. He clearly emphasized the absolute transcendence and oneness of God and rejected fatalistic determinism that contradicts free will. According to him, Muslims must actively strive to achieve a better life, not just remain silent

and resign themselves to fate. Thus, Muhammad Nafis's Sufism helped to arouse the spirit of the Banjar people to fight to escape from the colonizers. This situation certainly endangered the Dutch because it would sacrifice jihad.

Realizing the danger that would be caused by the understanding of jihad in the book, the Dutch carried out various intrigues to stop Muhammad Nafis' teachings. Organizing propaganda to prohibit reading and studying the book. It is said that the contents of the book make a person misguided, so that Sheikh Muhammad Nafis Al-Banjari is one of the Islamic thinkers who experienced the ban on thought. Because Muhammad Nafis Al-Banjari was not only a Sufi but he was also a believer and advocate of jihad which is the main characteristic of neo-sufism (new understanding of Sufism). This is what made the Dutch government prohibit people from reading the book *Durr Al-Nafis*, for fear that the book could encourage people to carry out jihad against the colonizers.

Sheikh Muhammad Nafis Al-Banjari is also like other Malay-Indonesian scholars. He followed the Shafi'i school of fiqh and the Asy'ariyah school of tawhid. In the science of tawhid Muhammad Nafis also combines himself with tarekat: qadariyah, shaththariyah, samaniyah, naqsabandiyah, and khalwatiyah. This is also stated at the end of the writing in the book *Durr Al-Nafis*, where it is written "Banjar is the place of birth, Makkah is the place of residence, shafi'i is the school of thought (in jurisprudence), ash'ari is the school of thought (in ushuluddin and tasawuf), qadiriyah is the tariqah, shaththariyah is the clothing, Naqsabandiyah is the practice, khalwatiyah is the food, samaniyah is the drink."

#### **Pilgrimage as Intentionality of Banjar Cultural Awareness**

The majority of Banjar people are Muslim, so when the word Banjar is heard, the word Islam will be imagined next to it (Buseri, 2012). The characteristic term "*Islam Banjar*" indicates a certain dimension of diversity within the Banjar that has its own style (Sahriansyah, 2015). This is also certainly inseparable from the role of Banjar scholars in spreading their message to various communities in various parts of Kalimantan (Tahir, 2022). Muhammad Nafis as an ulama who played an important role in the process of Islamization in Kalimantan is certainly a familiar name to the public, the initiator of Islamic religious ideas whose teachings continue to be taught to this day.

Banjar Islam and its styles are characterized by a certain dimension of diversity within it, which has its own characteristics. Nevertheless, the diversity of traditions does not change the purity of Islamic teachings nor does it create deviations in religion, one of which is grave pilgrimage (Astuti, 2017). Muhammad Nafis' persistence in preaching paid off, making the area one of the centers for the spread of Islam in South Kalimantan. Muhammad Nafis' contribution in developing Islam in Banjar was so great, that he was given the title *Maulana al-Allamah al-Fahhamah al-Mursyid ila Thoriq as-Salamah* (The noble, honorable, guide to the path of truth). As a form of respect for his services and achievements in preaching Islam in the community.

This title eventually became the background of many people making a pilgrimage to Muhammad Nafis' grave. To commemorate the struggle of Muhammad Nafis who made many achievements in the history of Islam in Kalimantan so as to make Islam the majority religion of the people in Banjar land. And the hereditary teachings that continue to be taught by the ulama figures who also learned from the figure of Muhammad Nafis also become the thing that underlies the community to make a pilgrimage to the resting place of this Banjar scholar (Zarkasyi, 2017). As a form of respect and also in the hope of obtaining a spark of blessing from the privileges possessed by Muhammad Nafis (Rosada & Wawansyah, 2018). Considering that the ulama figure have their own privileges because they are highly respected and revered by the community. The thoughts and ideas of the scholars are regarded as truths that are firmly held and recognized by the community (Tita Amalia, Hudaidah, 2022).

At this level, pilgrimage to the graves of scholars is considered a culture and tradition by some people (Rohimi, 2020), so that grave pilgrimage to the graves of scholars is not something that is done with an element of coercion. Rather, it is an awareness from Muslims of the importance of performing worship or religious rituals that encourages them to increase the value of spirituality in themselves

(Prima Amri, Septiana Dwiputri Maharani, 2018). Not a few of them choose to make pilgrimages to the graves of scholars as a form of their efforts to fulfill Muslim religious rituals, considering that praying for the dead is also something that is recommended in Islam (Nurrahmah, 2014). Grave pilgrimages to the graves of scholars today are no longer a classic religious ritual that is only carried out by a small number of Muslims, but have become widespread in various circles of society and are known as religious pilgrimages. As stated by Informant IH:

“...Meningkatkan ketakwaan dalam ber ibadah dalam artian kan sidin ni banyak di ziarahi orang-orang nah jadi kita tu termotivasi beribadah supaya pas meninggal kaina kita tu di ziarahi orang jua sekalipun orang itu kada kenal lawan kita.” (Meaning: To increase piety, considering that the grave of Guru Nafis is one of the pilgrimage destinations of the community, so that it can motivate pilgrims to worship so that when they die later their graves are also prayed for by close relatives or strangers).

Religious pilgrimage is also called Religious Tourism which is a social phenomenon (Ilahi, 2016), which is also experienced by the Banjar community. Many of them even make regular pilgrimages every year in groups with their families or communities (Roifah, 2023). They consciously make pilgrimages to pray for the grave experts as a reminder that death is real, therefore they should continue to do good and worship in accordance with religious law during their lifetime. Therefore, in the most general sense, pilgrimages are carried out in places related to saints so that by making pilgrimages to the tombs of saints as a form of respect that belongs only to Allah, in the hope of getting blessings that can only be given by Allah (Chambert-Loir, H., & Guillot, C, 2007).

Muhammad Nafis' grave has become one of the pilgrimage destinations for people who not only come from within the region, but also come from various allies. The figure of Muhammad Nafis who had many records of achievement during his lifetime made his name spread widely in various circles of society. Where for the community to emulate the attitudes and practice the teachings taught from the ulama figures is something that can increase the value of faith and spirituality (Karim, 2023), it is not surprising that they often carry out pilgrimages to the graves of alim ulama figures located in various parts of the region.

When carrying out a pilgrimage, not a few people also bring food from home which is then eaten together there after reading a prayer by the tomb guard. At the tomb of Muhammad Nafis itself, this has become a habit, so that pilgrims who come can go directly to the tomb guard on duty to read the prayer before eating the food together. Pilgrims generally have an intention or vow when bringing the food to the tomb, either on the basis of salvation or at the same time wanting to give alms to the tomb guards.

Not only that, in the place of the tomb guards who are also prayer readers at the tomb also sell *hintalu pinarang hati* and *banyu pinarang hati*, which are believed by the community to increase children's intelligence and open their hearts to be diligent in studying. Therefore, many pilgrims who come to the grave of Muhammad Nafis generally buy it to give to their children at home. There is also the habit of *betungkal* that is also practiced there. The habit of *betungkal* is not only for children but also adults, which for children may always be given health and to avoid bad things.



Image 1. *Betungkal* at the grave of Muhammad Nafis

## The Motives of Pilgrimage to Guru Nafi's Grave For The Banjar People

There is no definitive record of Muhammad Nafis' death. Although it is known that he died and was buried in Kelua (Azra, 2013). The grave of Sheikh Muhammad Nafis is located 27 kilometers from the center of Tanjung City. As the tomb of one of the influential scholars in the spread of Islam in Kalimantan, the tomb of Sheikh Muhammad Nafis, located in Mahar Kuning, Binturu Village, Kelua District, Tabalong Regency, is often crowded with pilgrims. The road access to the tomb location is easily passed by cars or buses, making it easy for pilgrims to come to it, so the tomb location is almost always crowded, especially on weekends.



Image 2. Image of the tomb dome of Sheikh Nafis

The various reasons that underlie pilgrims coming to Muhammad Nafis' grave lead to a variety of meanings. Regarding the meaning of the pilgrimage to the grave of Muhammad Nafis in the era of modernization, the meaning is obtained from various views or opinions of different informants. According to the research data on the motives of grave pilgrimage, it turns out that it has a meaning in it, which has its own noble values for each pilgrim. The meaning of the grave pilgrimage tradition cannot be separated from the purpose and initial interests and views of each individual regarding the grave pilgrimage and the values contained in the context of modernization.

The various reasons for pilgrims who come one after another from various regions present their own style in society. In addition to praying and as a tribute to the grave experts, it is also a form of love for the figure of Muhammad Nafis and previous scholars as well as a reminder that nothing is eternal in this world. Make a pilgrimage in the hope of getting blessings both in the world and in the hereafter. As stated by informant RS:

*“...Yang pasti nya mun melihat kubah tu pasti ai ingat mati, mengambil berkah nya jua dari sidin mudahan berkat kita menziarahi sidin kita meninggal dalam keadaan husnul khatimah dan menambah rasa cinta kita dengan sidin juga para ulama-ulama terdahulu.”* (When looking at the dome of the tomb, it will certainly be reminded of death, but also in order to get blessings for the pilgrimage that has been carried out in the hope that it can be passed away in a state of husnul khatimah. And increase love for the figure of Muhammad Nafis as well as previous scholars).

The existence of this interest is what ultimately becomes a driving force from within a person to do or achieve a goal, it is also a condition that encourages and triggers a person to behave in order to achieve goals. Needs based on desires and desires that push a person in a certain direction are very important for human life. With the encouragement and motives within themselves that underlie their desires, humans are more passionate about doing something to achieve their goals. Based on this, it produces several views from the community regarding the meaning of the pilgrimage tradition to the grave of Muhammad Nafis in the era of modernization.

The euphoria of the phenomenon of pilgrimage to Muhammad Nafis' grave is not only felt by adults, but also among teenagers. This is of course inseparable from the environment in which he lives and the people around him who have the habit of making pilgrimages to the graves of clerical figures. It is evident from the number of pilgrims who come from among teenagers who also make pilgrimages to the grave of Muhammad Nafis, with the hope that it will be facilitated in studying. As stated by one of the informants who is still in high school, HR:

*“...dari kanakan sudah biasa umpat keluarga beziarah, jadinya patuh dah ziarah kemana-mana. sekira lancar jua sekolah kaya Guru Nafis, mun jar urang tu kita beziarah kesini sekira ketularan barokah dari Sidin.”* (Since childhood, I have often participated in pilgrimages with my family, so I



have gotten used to it. In order to be facilitated in studying like Guru Nafis, which is also according to the community to make a pilgrimage to the grave of Muhammad Nafis will get blessings).

Based on the results of the researcher's observations, Muhammad Nafis's grave is guarded by a tomb expert, who has his own schedule every day. The final resting place of a wali Allah is a place that must be maintained and cared for, in addition to being a form of respect as well as keeping the condition of the tomb clean. A clean and well-maintained tomb will make pilgrims who come feel comfortable so that the pilgrimage procession can be carried out with *khushyu'* and solemnity. In Islam, it is also recommended to worship in a place that is clean and free from impurities, therefore maintaining the cleanliness of the tomb is an important thing to do.

Before entering the tomb's dome, pilgrims are advised to perform ablutions first before starting to pray beside the dome. Praying for the tomb expert as well as asking for the ease of his affairs and sustenance. For informant MW, who works as a trader, making a pilgrimage to Muhammad Nafis' grave has become his routine every month. At the beginning of each month he will come to the tomb to offer prayers to Muhammad Nafis and also pray for the smooth running of his business in the hope that it can be launched as a form of blessing that can be obtained after the pilgrimage.

*"...Pokoknya aku tiap awal bulan pasti ka kubah gasan mandu'akan sidin salajur badu'a jua mudahan ushaku lancar, anggapan nya ngitu kaya mambarakat dari ziarah ku kasini."* (Meaning: Pilgrimage to the grave becomes a routine at the beginning of every month to pray for Guru Nafis as well as for the smooth running of the business which is considered a blessing from the pilgrimage).

According to Maslow, there are several levels of human needs, and the lowest is physiological needs, namely air, food, water, home, and sleep, then rising at the next level there is a need for security, then the need for love and belonging, then there is a need for self-esteem, and finally there is a need for self-actualization (Andriansyah Bari, Randy Hidayat, 2022). Many things are the reasons why people make pilgrimages to the grave of Muhammad Nafis, ranging from the ease of studying to the smooth running of their business. The different motives of pilgrims when visiting the tomb provide its own diversity in the community. One informant mentioned that the motive of his pilgrimage was to complete his vow a few months ago where IF had fallen ill and vowed to make a pilgrimage to Muhammad Nafis' grave if his illness could be cured.

*"...acil sawat garing lawas semalam, ada nang babulan-bulan kesana kamari beubat tapi ya kada sing ampihan jua. Imbahtu ada urang parak rumah bepadah disuruh nya acil beubat kampung, tawakalan ikam jar nya mudahan ampih, be najar sekakali mun ampih garing ni ikam beziarah ka makam Guru Nafis di Kalua. Sakalinya kada lawas imbah nang be ubat tu ampih acil ni garing pina sigar dah awak kada kaya nang sabalumnya, sudah ta najar kalu leh semalam mun ampih acil beziarah kasini, alhamdulillah nya ampih hen."* (A few months ago I fell ill and had sought treatment here and there but there was no cure. Then one of my neighbors advised me to seek treatment from one of his acquaintances in the hope that I would recover, he also suggested that I also make a vow that if given healing, I would make a pilgrimage to the grave of Guru Nafis in Kelua. And not long after I received treatment, my health gradually improved from before, because of the vow that had been said before, I finally came here to make a pilgrimage as well as to fulfill my vow).

According to Mukti Ali's perspective, the concept of religious thought is divided into 4 models, namely motivative, creative, sublimative, and integrative. In this case, religion is the driving force and foundation of human ideals and deeds in aspects of life. As well as encouraging humans to act to do something consciously, which in this case is the fact that many of the people make pilgrimages to the tombs of guardians for certain reasons and factors. Religion acts as a foundation to purify human activities, not only religious but also worldly. It also teaches humans to make God the base and purpose of their lives, so that their lives are meaningful and of noble value in faith in God Almighty. In addition, it also presents a system that integrates incompatible human life activities, so that religious belief and appreciation prevent humans from hostility (Rusli, 2019).

The results of the observations made found several reasons and motives for the community to make pilgrimages to the tomb of Muhammad Nafis, or better known as Guru Nafis. The reasons and motives for this diverse pilgrimage are interesting to study, considering Wiwik Novianti's study

which discusses the motives for the pilgrimage rituals of the community to the tomb of Sunan Gunung Jati in Cirebon (Novianti, 2017). In addition, there is also a study by Firda Devy Rahmawati which discusses the phenomenon of pilgrimage to the sacred tomb of Sheikh Tubagus Zakaria in Batu Ceper District, Tangerang City, Banten Province (Rahmawati, 2020). With this study, it aims to find out the motives of the pilgrimage to the tomb of Muhammad Nafis and look for the values contained in it.

## I. Conclusion

In general, the research on the motives of the Banjar people's pilgrimage to the grave of Muhammad Nafis found several important points underlying the reasons for the pilgrimage to the grave, which can be classified into several main points, namely: To facilitate the pursuit of knowledge, to facilitate trade, to fulfill vows, to increase the value of spirituality, and as a reminder of death. Based on the findings in the field, the motives of the people to visit the grave of Muhammad Nafis are different for each person. Likewise, the pilgrims who come, not only local people, but also some who come from outside the city. As a predominantly Muslim region, the Banjar people are quite familiar with the figure of Muhammad Nafis who contributed to the spread of Islam in Kalimantan so that not a few of them often visit his grave to simply pray for the late Muhammad Nafis, or with certain expectations.

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