

EXPLORING THE TAZKIR AL-GHABI MANUSCRIPT: THE SUFISTIC PATTERN OF SHEIKH BURHANUDDIN IN THE MINANGKABAU

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ABSTRACT

This article explores the Sufistic thought of Sheikh Burhanuddin as presented in his work, “Tazkir al-Gabi”. This work is significant for its potential to elucidate the history of Sufism’s development in the Minangkabau and Malay Islamic world. This study employs a qualitative method with a historical approach, incorporating heuristics, source criticism, interpretation and historiography to uncover the history of “Tazkir al-Gabi” and Sheikh Burhanuddin’s Sufistic thought. The findings reveal that “Tazkir al-Gabi” is a critical work directly linked to 14th-century Sufism historical sources. It presents a Sunni Sufism interpretation style, particularly in discussions about divinity and Sufism. “Tazkir al-Gabi” also embodies efforts to reconcile Sufism and Shari’a, specifically in clarifying the understanding of wujudiyah in Syattariyah teachings in Minangkabau. This reconciliation is evident in the interpretation of physical and spiritual deeds, underscoring the importance of Sharia-based deeds in Sufism. The study’s implications highlight the need for optimal exploration of local manuscripts to understand the diversity of religious discussions within their cultural contexts.

Keywords: Tazkir al-Ghabi, Sufism, Sharia, Minangkabau, Sheikh Burhanuddin

ABSTRAK

Artikel ini bertujuan untuk membahas tentang corak pemikiran sufistik Syekh Burhanuddin yang terdapat dalam Kitab Tazkir al-Ghabi sebagai syarah dari Kitab al-Hikam, Ibn Athaillah. Tazkir al-Ghabi merupakan karya Syekh Burhanuddin yang berpotensi menambah kejelasan sejarah perkembangan tasawuf di wilayah Minangkabau dan dunia Islam Melayu. Metode yang digunakan dalam artikel ini adalah metode kualitatif dengan pendekatan historis melalui beberapa langkah penelitian, seperti heruistik, kritik sumber, interpretasi dan historiografi diterapkan dalam artikel ini untuk membongkar sejarah Manuskrip Tazkir al-Ghabi dan corak pemikiran sufistik Syekh Burhanuddin. Temuan studi menjelaskan bahwa Kitab Tazkir al-Ghabi sebagai syarah Kitab al-Hikam merupakan karya penting yang berhubungan langsung dengan sumber sejarah tasawuf abad ke-14. Kitab ini mengemukakan corak penafsiran yang bersifat tasawuf sunni dan merepresentasikan upaya-upaya rekonsiliasi tasawuf dan syariat dalam konteks penjernihan paham wujudiyah dalam ajaran-ajaran Syattariyah di Minangkabau. Upaya tersebut terlihat dari penafsirannya pada permulaan pembahasan yang terkait dengan amal zahir dan batin. Relasi amal zahir dan amal batin merefleksikan bahwa keberadaan amal-amal yang bersifat syariat sangat penting dalam pemikiran tasawuf Kitab Tazkir al-Ghabi. Implikasi studi ini membutuhkan kerja yang optimal untuk menggali manuskrip-manuskrip lokal dalam melihat keragaman pembahasan keagamaan sesuai konteks budaya.

Kata kunci: *Tazkir al-Ghabi, Sufisme, Syariah, Minangkabau, Sheikh Burhanuddin*

INTRODUCTION

The field of Sufism has seen extensive research over the past decade, with scholars approaching it from various perspectives, leading to a diverse range of analyses. This body of work signifies the ongoing development and progress in the study of Sufism. For instance, Chaerol Riezal's research provides an intriguing account of the involvement of Acehnese cleric, Abdurrauf al-Singkili, in supporting the leadership of Sulthanah Safiatuddin. A notable aspect of this support was al-Singkili's willingness to author the book "Mir'at al-Thullab" at the Sultanah's request.¹ Another compelling study, conduc-

¹Chaerol Riezal et al., "The Tracing Engagement and Support of Abdurrauf As-Singkili in the History of Sultanah Safiatuddin's Leadership in Aceh Sultanate (1641-1675)," *Multidisciplinary Science Journal* 6, no. 7 (2024): 21

ted by Nurhayati, examined the contradiction between the Sufism teachings of the Bugis community and the teachings of *Wahdatul Wujud* by Ibn Arabi.²

With respect to manuscripts, the study of Sufism continues to flourish in Indonesia. Faizal Amin's research on the "Book of Rukun Istinja'k" explored the integration of Islamic jurisprudence and mysticism that evolved in the interior of Kalimantan.³ In another study, Pramono successfully mapped out Kalimantan manuscripts housed in Malaysian libraries.⁴ Minangkabau, one of the regions in Indonesia, also houses intellectual treasures in the form of Sufism manuscripts. Despite the extensive research, gaps remain, particularly in the exploration of the Sufistic thoughts of Sheikh Burhanuddin as represented in the "Tazkir al-Ghabi" Manuscript.⁵ This study aims to fill this gap in the literature by focusing to discuss the "Tazkir al-Ghabi" Manuscript, authored by Sheikh Burhanuddin, and the Sufistic thoughts encapsulated within it.

Tadzki'r al-Ghabi is the work of Sheikh Burhanuddin in the form of a handwritten manuscript found in Ulakan Pariaman, West Sumatra. This text is part of a larger manuscript titled "Majma' al-Bahrayn" found in the Pondok Ulakan surau, catalogued under the number

²St. Nurhayati, "Recontextualization of Wihdatul Wujud Ibnu Arabi's Sufism with the Local Wisdom of Indonesia's Buginese," *International Journal of Religion* 5, no. 5 (2024): 620–31, <https://doi.org/DOI.10.61707/e6997p13>. See Also: Nurhayati Abd Rasyid, "THE CONCEPT OF AL-WIHDATUL WUJUD IBNU ARABI (A Sufistic Philosophical Study)," *Islamic Studies* 17, no. 1 (2020).

³Faizal Amin, "KITAB RUKUN ISTINJAK: Integration of Fiqh and Sufism in the Early 19th Century of West Borneo Hinterland," *Ulumuna* 26, no. 1 (2022): 145–73.

⁴Pramono Pramono, Wan Mohd Dasuki Wan Hasbullah, and Ahmad Salman Herbowo, "The Identification of Borneo Malay Manuscripts in Kuala Lumpur, Malaysia: A Preliminary Study," *Journal of Religious Lectures* 21, no. 1 (2023): 1–22.

⁵Beginka Hijjas, "Marks of Many Hands: Annotation in the Malay Manuscript Tradition and a Sufi Compendium from West Sumatra," *Indonesia and the Malay World* 45, no. 132 (2017): 226–49, <https://doi.org/DOI.10.1080/13639811.2017.1324688>. See also: [Nurhayati Abd Rasyid and Nurdin](#), "Sufi Diaspora in Indonesia: Moving from the West Island to the East Island", *International Journal of History and Philosophical Research*, 9, No. 1 (2021); 33-45. <https://www.researchgate.net/publication/351984619>

010/SP.SLH/2012.⁶ The “Majma’ al-Bahrayn” manuscript comprises eight texts, each contributing to the study of high-level Sufism: *Jawhar al-Haqâ’iq*; *al-Futûhât al-Ilâhiyyah fî-Naf’i al-Arwâh al-Dzawâd al-Insâniyyah*; *Tadzkîr al-Ghabî syarh al-Hikam ibn ‘Athailah*; *al-Aqwâl al-Jâliyyah bi-Syarh al-Washîlah (Syarh Tuhfat al-Mursalâh ila-Ruh al-Nabîy)*; *Khâtimah fî al-Dzikr wa al-Murâqabah wa al-Tawajjuh ila-Allah Ta’âla*; *Syarh Rubâ’i Hamzah Fansuri*; *Kitab Menyatakan Bangsa Tubuh Manusia dari pada Haq Tâ’ala*.

The first text, *Jawhar al-Haqâ’iq*, authored by the prominent Indonesian Sufi figure Syamsuddin al-Sumatrani, explains the *hubb al-dzâtiyyah* (natural dimensions) of *wujud-wihdah-syuhud* and *hubb al-dzâtiyyah* across its seven chapters. The second text, *Tadzkîr al-Ghabî* will be elaborated upon later in the discussion. The third text, *Al-Futûhât al-Ilâhiyyah fî Naf’i Arwâh al-Dzawât al-Insâniyyah* also contains advanced teachings in Sufism, such as the science of *ladunni*, *kasyaf*, and *musyahadah*.

The fourth, *al-Aqwâl al-Jâliyyah bi Syarh al-Wasîlah*, is an Arabic text that interprets the book *Tuhfat al-Murlah ilâ Rûh al-Nabî*, which contains the teachings of the seven dignity in the Syattariyyah order. At the end of the colophon, it is stated that this book was written by Sheikh ‘Ali ibn ‘Abd al-Qâdir al-Huseyn al-Thabarî. The fifth text, *al-Khâtimah fî al-Dzikri wa al-Murâqabah wa al-Tawajjuhi ilallah ta’âlâ* contains a description of the three aspects, namely: *dhikr*, *muraqabah* and *tawajjuh*; Sixth, *Syarh Rubâ’i Hamzah Fansûri*, written by Syamsuddin al-Sumatrani comments on Malay Sufism treatises on the Sufistic poetry of Hamzah Fansuri. Lastly, *Kitab Menyatakan Bangsa Tubuh Manusia dari pada Haq Tâ’ala* written by Syamsuddin al-Sumatrani contains the origins of human creation and its relationship with Allah from a Sufism perspective.

The language used in this Majma’ al-Bahrayn manuscript is Arabic/Malay Arabic. The manuscript was written in prose with a total of 508 pages. It used European paper at 14.8 x 24 dimension; text block 10.6x16.5. Each page consists of 23 lines. Tadzkî al-Ghabî’s text consists of 350 pages.

Tadzkîr al-Ghabî is an interpretation of *al-Hikam* book, a monumental work of a Sufi figure in the Islamic world in the 14th

⁶Ahmad Taufik Hidayat, *Katalog Surau II: Panduan Koleksi Naskah Pusaka Syekh Burhanuddin Ulakan Surau Pondok Tanjung Medan* (Padang: IB Press, 2014), 41-49

century, Ibn 'Athallah.⁷ Al-Hikam's presence in history occupies a critical position as the successor to Abu Hasan al-Shadzili (founder of the Shadziliyah order) in the field of Sufism and the great Maliki scholar in the field of *fiqh*. Al-Hikam contains studies on monotheism and Sufism which have become guidelines for many sects in the Islamic world from the past until now.⁸ The Al-Hikam manuscript itself was written by Ibn 'Athallah using literary language in the form of beautifully arranged poems, so that it received greater appreciation among Muslims. Many scholars from various countries are interested in translating and interpreting the al-Hikam manuscript, a testament that this manuscript is very important in teaching monotheism and Sufism in the Islamic world.⁹

Sheikh Burhanuddin is a Minangkabau cleric who is interested in translating and narrating the al-Hikam manuscript using the Minangkabau Malay Arabic script, which was then entitled Takzir al-Ghabi.¹⁰ Tazkir al-Gabi is an authentic work in Minangkabau which is directly related to the main source of monotheism and Sufism from the 13th and 14th centuries AD. Its existence has the potential to add clarity to the history of the development of Sufism in the Minangkabau region and the Malay Islamic world in general. Several researchers who studied the concept of understanding local *ulama*, especially the Syattariyah group, found new meaning spaces in the understanding of *wujudiyah*. They assume that the *wujudiyah* ideology has been modified and

⁷Muhammad Y. Anis, *The Thematic System in the Construction of Arabic Sufism Communities and Islamic Identity*, *HTS Teologiese Studies / Theological Studies*, vol. 78, 2022, <https://doi.org/DOI.10.1080/23311983.2022.2129484>. Muhammad Nafih Wafy, *Ahmad Ibn Muhammad Ibn 'Ata' Allah, The Book of Aphorisms* (Selangor: Islamic Book Trust, 2010), 7-10

⁸Muhammad Yunus Anis et al., "The Ideology behind the Translation of an Islamic Moral Ethic Book: A Case Study of Al-Hikam's Aphorisms," *Cogent Arts and Humanities* 9, no. 1 (2022), <https://doi.org/10.1080/23311983.2022.2129484>. Luthfi Maulana, "The Movement of Postcolonialism by Kiai Sholeh Darat Against the Dutch Colonialism: Study of Social-Religious Decolonization in Java 19th and 20th Century," *Religia: Journal of Islamic Sciences* 6, no. 1 (2023): 105–16, <https://doi.org/DOI:https://doi.org/10.28918/religia.v25i1.6543>.

⁹Zumrotul Mukaffa, "The Era of Uncertainty and Ethical Arrangement In Javanese Classical Texts: Disseminating Ranggawarsita's Works as Source of Islamic Ethics in Islamic Higher Education," *Al-Jami'ah* 56, no. 2 (2018): 461–93, <https://doi.org/10.14421/ajis.2018.562.461-493>.

¹⁰Syeikh Burhanuddin, *Tadzkirah Al-Ghabi: Naskah Koleksi Surau Pondok Ulakan Pariaman*, n.d.

stripped down in such a way as to adapt to Sunni ideology which tends to be oriented towards a balance between sharia and Sufism. An understanding of Sufism that touches the secret of human relation with God from philosophical stance was deliberately avoided by local scholars, including Sheikh Burhanuddin when writing the Tazkir al-Ghabi manuscript.¹¹ The Tazkir al-Ghabi text, like the al-Hikam text, offers the concept of reconciliation between Sufism and Sharia without having to explain the conflict between the two in the discussion theme. The efforts made in the Tazkir al-Ghabi text are an early religious phenomenon that emerged along with the dynamics of Islamization and the development of Sufism in Minangkabau.¹²

The dynamics of the development of Sufism never exist in a rigid space and always receive room for reinterpretation when there are new sources that explain different meanings. Sufism as a science full of secrets has not been widely discussed at a basic level, hence books that contain in-depth studies have not been developed.¹³ A manuscript from al -Hikam which was translated by Sheikh Burhanuddin in the local Minangkabau language, summarized many deep wisdoms referenced from Shadziliyah Sufi sources. Therefore, the book al-Hikam was used as a reference by various schools of thoughts. Several Islamic boarding schools in Nusantara also use Kitab Al-Hikam as the main reference in the field of faith and Sufism. Therefore, the emergence of the Tazkir al-Ghabi manuscript can reveal how local Syattariyah scholars interpret Sadziliyah Sufism. Tazkir al-Ghabi can eliminate initial assumptions about how the practice of Sufism was accepted and carried out in the local Minangkabau realm so that has the potential to generate hypotheses regarding the relationship between religious beliefs.¹⁴

The writing of Tazkir al-Ghabi was not in a historical vacuum. It has links with the journey of Islam in the past. Sufism as an aspect of Islamic teachings studies the development of spirituality and an individual's relationship with God.¹⁵ The development of Sufism has been

¹¹Cyril Glasse, *Ensiklopedi Islam* (Jakarta: Raja Wali Press, 1996), 145-16

¹²“Tadzkir Al-Ghabi,” nd, 3–4.

¹³Zuherni AB, “Sejarah Perkembangan Tasawuf,” *Subtanti: Jurnal Ilmu Ushuluddin* Vol. 13, N, no. 2 (2011): 249–56, <https://jurnal.ar-raniry.ac.id/index.php/substantia/article/view/4828>.

¹⁴“Tadzkirah Al-Ghabi.”

¹⁵Ali Arif Syibromalisi et al., “The Concept of a Ṭ - Ṭarīq Ilā Allāh (the Path To Allah) According To Sheikh Zakariyyā Al -an Ṣārī in the Al -

found since the beginning of Islam, both in the form of theoretical knowledge and deep spiritual experience.¹⁶ In the golden age of Islam, several important figures regarding Sufism were found, such as al-Hallaj, al-Ghazali¹⁷ and Ibn Arabi.¹⁸ They have contributed deep thoughts about mystical experiences and humans' relationship with God. In modern times, the study of Sufism remains relevant even though the context is different. Many Muslim scholars continue to develop Sufism thought to overcome the gap between spirituality and modern life.¹⁹ The history of the development of Sufism is not only limited to the Muslim world but also to scholars outside Islam.

The development of Sufism in the Islamic world has given rise to great works in the form of manuscripts stored in various libraries and other institutions throughout the world.²⁰ Indonesia, as a country with a majority Muslim population, has a rich body of knowledge regarding manuscripts and is a source of Sufism knowledge that is sustainable to the present day.²¹ In a cultural and religious context, manuscript studies reflect Sufism traditions and practices that influence religion in local communities. Sufism manuscripts in Indonesia can provide a valuable contribution to deepening understanding of history,

Futūḥāt Al- Ilāhiyyah Manuscript,” *Journal of Religious Lectures* 21, no. 2 (2023): 587–614, <https://doi.org/10.31291/jlka.v21.i2.1090>.

¹⁶Mohd Jailani Abdullah et al., “Analisis Sumber Pemahaman Falsafah Terapi Muzik Pada Abad Pertengahan Islam,” *Journal of Al-Tamaddun* 15, no. 1 (2020): 1–11, <https://doi.org/10.22452/jat.vol15no1.1>.

¹⁷Yedi Purwanto et al., “Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī’s Tasawwuf Contribution to Intellectual Society,” *Cogent Social Sciences* 9, no. 1 (2023), <https://doi.org/10.1080/23311886.2023.2192556>.

¹⁸Khairul Fuad et al., “Ibn Arabi’s Creative Imagination In Odhy Poetry of Al-Ghazālī’s Tasawwuf Contribution to Intellectual Society” 23, no. 2 (2023): 360–79, <https://jurnal.ar-raniry.ac.id/index.php/islamfutura/article/view/15291>.

¹⁹Sri Haryanto and Mohammad Muslih, "Integration of Sufism and Transpersonal Psychology," *International Journal of Religion* 5, no. 5 (2024): 1041–47, <https://doi.org/10.61707/gwflq264>.

²⁰Osman Kabadayi, “Chaghatay Manuscripts in the National Library of Kazakhstan,” *Turkiyat Mecmuasi* 31, no. 1 (2021): 131–50, <https://doi.org/10.26650/iuturkiyat.988830>.

²¹Juliana Adlin Ahmad, Arba’iyah Ab. Aziz, and Mohamad Kamal Mohamad, "Meanings Behind the Carving Motifs of Traditional Malay Houses," *Pertanika Journal of Social Sciences and Humanities* 32, no. 1 (2024): 279–305, <https://doi.org/10.47836/pjssh.32.1.13>.

culture and religion in Indonesia.²² In line with this view, tracing the history of the Tazdkir al-Ghabi Manuscript written by Sheikh Burhanuddin can enrich views in understanding history, culture and religion in Indonesia.

RESEARCH METHOD

This study employs qualitative methods and a historical approach, focusing on the Tadzkir al-Ghabi manuscript. This manuscript, a historical artifact, offers physical attributes and ideational context that serve as primary data. Authored by Sheikh Burhanuddin, the manuscript was discovered in Surau Ulakan, Pariaman, West Sumatra. Secondary data sources include other scholarly works such as books and articles.

Data collection was conducted at Ulakan Pariaman and various other libraries in West Sumatra. Religious manuscripts found in Ulakan were catalogued and identified based on their unique characteristics and applications. The Tadzkir al-Ghabi manuscript was then documented. The data for this research includes language and cultural phenomena present at the time Sheikh Burhanuddin wrote the Tadzkir al-Ghabi manuscript. In addition to written language found in the manuscript, spoken language from sources related to the text was also considered, albeit as supplementary data. Other data sources include history books, journals, articles, research findings relevant to the study of Tarekat and Sufism in Minangkabau, print media, and oral information.

The initial stage of data collection, or heuristic, involved reviewing the complete information in the Tadzkir al-Ghabi manuscript and secondary information available in university libraries in West Sumatra. Data analysis involved reading, classification and interpretation. Reading was undertaken to comprehend various themes about Sufism in the Tadzkir al-Ghabi Manuscript. Classification sorted these themes into a systematic discussion, while interpretation provided meaning to each Sufism theme and its relationship with others. The analysis process also incorporated data analysis techniques proposed

²²Anggi Maringan Hasiholan, Asigor P Sitanggang, and Petrus A. Usmanij, "The Theology of Community Survival: A Study of Migration Theology, Pentecostalism, and West Kalimantan Gawai Culture," *Journal of Religious Lectures* 21, no. 2 (2023): 383–410, <https://doi.org/10.31291/jlka.v21i2.1126>.

by Miles and Huberman, including data reduction, data presentation, and conclusion drawing.

Source verification, or source criticism, was conducted to establish the authenticity of the source and the credibility of the information. The testing process used an external criticism approach, examining the accuracy in selecting sources, historical objects, books, articles, and archives. The credibility of information containing various historical facts was achieved by comparing information from one source with other sources, a process known as cross-examination. Triangulation was also employed to ensure the truth and consistency of research results from various sources and methods.

The final step, historiography, involved writing a historical narrative beginning with a diachronic explanation of Sheikh Burhanuddin's biography and the Tazdkir al-Ghabi manuscript. This was followed by an explanation of the interpretation and reconciliation between Sufism and Sharia as found in the manuscript.

The aforementioned steps and processes constitute an analytical descriptive historical research design, suitable for the type of data found in the Tazdkir al-Ghabi manuscript and other sources. The processes of data collection, analysis, verification, and historiography can address several research questions related to Sheikh Burhanuddin's biography, the Tazdkir al-Ghabi Manuscript, and the interpretation and reconciliation between Sufism and Sharia found in the manuscript.

FINDINGS AND DISCUSSION SHEIKH BURHANUDDIN AND TAZKIR AL-GHABI

Sheikh Burhanuddin is a cleric from Syattariyah group from Padang Pariaman Regency, West Sumatra. He learned about Islam from a young age from a cleric named Tuanku Medina and then studied with Sheikh Abdul Rauf Singkili in Aceh Darussalam. Upon returning to Minangkabau, he founded the Ulakan Surau and developed the Syattariyah order in the mid-17th century in the Pariaman area.²³ Apart from teaching and spreading Islam at Surau Ulakan, Sheikh Burhanuddin also prepared the next generation with various

²³Ridwan Arif, "Sejarah Islamisasi Minangkabau: Studi Terhadap Peran Sentral Syekh Burhanuddin Ulakan," *Indonesian Journal of Islamic History and Culture* 1, no. 2 (2020): 122–36.

religious skills and knowledge.²⁴ Abdurrahman and Jalaluddin were two young men who were groomed by Sheikh Burhanuddin as caliphs who would replace him in the future. Both of them were highly educated so they have the abilities and requirements in moral aspects, preaching (*da'wa*) skills and religious knowledge. In line with the development of his religious knowledge, Sheikh Burhanuddin appointed Abdurrahman as the first successor in charge of continuing the development of Ahlu al-Sunnah wa al-Jama'ah and the Syatariyah order in Minangkabau.²⁵

Sheikh Burhanuddin carried out his *da'wah* in Minangkabau and was able to reach areas that had not previously been touched by Islamic teachings. Agricultural areas in the rural areas, which were previously difficult to touch with Islamic teachings, slowly accepted Sheikh Burhanuddin's preaching and some people became devout Muslims. From this area, strong religious figures were born who spread Islam to the surrounding area. Sheikh Burhanuddin also visited Pagaruyung Palace and invited the king to embrace Islam.²⁶ Sheikh Burhanuddin's arrival was welcomed, because his influence was getting stronger throughout almost all around Minangkabau. The end of the meeting was the signing of the Bukit Marapalam agreement which outlining customs based on *syara'*, and contain *syara'* based on the Quran. This agreement was the first accommodative view between traditional customs and Islam as a source of morals and attitudes in the life of the Minangkabau people.²⁷ The contribution of this accommodative attitude was the public awareness to embrace Islam as the official religion in Minangkabau. Islamic customs and religion began to be used as complementary guidelines for life. Various problems that Sheikh Burhanuddin previously received from indigenous communities who viewed Islam as a threat to life began to disappear and were replaced by an attitude of mutual trust.²⁸

²⁴Muslim Muslim, "Revitalization of Education in Indonesia to Educational Institutional Organizations in Southeast Asian Countries," *EDU-KASIA: Journal of Education and Learning* 3, no. 3 (2022): 247–60.

²⁵Amir Syarifoeidin, *Minangkabau Dari Dinasti Zulkarnain Hingga Tuanku Imam Bonjol* (Jakarta: Gia Media Prima, n.d.), 165

²⁶Duski Samad, *Syeikh Burhanuddin Ulakan Dan Islamisasi Di Minangkabau: Syarak Mandaki Adat Manurun* (Jakarta: The Minangkabau Foundation, 2002), 8-10

²⁷Yelmi Eri Fardius, "Philosophical Values, Minangkabau, ABS-SBK," *Tajdid Magazine of Science and Religious Thought* 2, no. 2 (2017): 62–72.

²⁸Amir Syarifoeidin, *Minangkabau*, 16 6

After Sheikh Burhanuddin Ulakan died (1116 H/1704 AD), the preaching of Islam to rural Minangkabau was continued by his students. Some Islamic teaching and preaching centres were established in Kapeh-Kapeh, Pandai Sikek, Mensiangan Padang Panjang, Koto Lawas, Koto Tua, Empat Angkek, etc. Based on the hard work of his students, especially in the Luhak Agam area, scholars were born who continued to spread and build Islamic scientific traditions in Minangkabau, such as Tuanku Nan Tuo who came from Cangkiang Batu Tebal in Luhak Agam. Tuanku Nan Renceh comes from the Kamang Mudik area, Agam, and was an alumnus of Islamic studies at Surau Ulakan, Pariaman. One of the students who had a strong influence in Minangkabau in the 19th and 20th centuries was Tuanku Imam Bonjol.²⁹

The first *surau* built in Minangkabau at the same time as the Islamization process was Surau Ulakan Pariaman. Sheikh Burhanuddin (1066-1111 H/1646-1591 AD) founded the *surau* as an Islamic teaching and development institution in Minangkabau.³⁰ After studying for 10 years with Abdurrauf Singkili in Aceh, he returned to his hometown and prepared the foundations for developing *surau* as a unique Islamic educational institution that was more organized and well-developed.³¹ This *surau* was built on a plot of land in Ulakan which was given by Mangkuto Alam (King of Ulakan) to Idris Majo Lelo, a friend of Sheikh Burhanuddin who had previously studied Islam with Abdurrauf Singkili. Idris Majo Lelo gave the land to Sheikh Burhanuddin to be used as a location for the construction of Surau Ulakan. For 28 years, Sheikh Burhanuddin taught Islam in the *surau* to his students who came from various regions in Minangkabau.³²

Surau, the first Islamic educational institution in Minangkabau, is almost the same as the Islamic boarding school tradition on the island of Java. Several main elements in the Islamic boarding school

²⁹Azyumardi Azra, *Surau: Pendidikan Islam Tradisional Dalam Transisi Dan Modernisasi* (Jakarta: Logos, 2002), 36

³⁰Jemmi Harto, "Surau as Education Institutions of Muslim In Minangkabau," *Tawazun Journal* 9, no. 1 (2016): 71–94.

³¹Aboe Bakar, *Voorhoeve, Bayan Tajalli: Bahan-Bahan Untuk Mengadakan Penyelidikan Lebih Mendalam Tentang Abdurrauf Singkel* (Aceh: Pusat Dokumentasi dan Informasi Aceh, 1980), 3-5

³²Sri Susilawati, Hasanuddin WS Hasanuddin WS, and Nurizzati Nurizzati, "Alih Aksara Dan Alih Bahasa Teks Kitab Menerangkan Perkembangan Agama Islam Di Minangkabau Semenjak Dahulu Dari Syekh Burhanuddin Sampai Ke Zaman Kita Sekarang," *Jurnal Bahasa Dan Sastra* 2, no. 3 (2014): 78, <https://doi.org/10.24036/833720>.

tradition are also shared by *surau* in Minangkabau.³³ The teaching at the *surau* is carried out by a teacher called a *sheikh*, who teaches both the *kitab kuning* and the *tarekat*. The students are usually called *santri* in the island of Java and are called Siak people in the Minangkabau tradition. This *surau* is also equipped with learning and accommodation facilities. Surau Syekh Abdurrahman (1777-1899) Batuhampar Payakumbuh is an example of a *surau* in Minangkabau which is equipped with 30 small *suraus* surrounding a mosque (the main building) used for holding congregational prayers and religious teaching. Each small *surau* is named according to the area where the students come from, such as Surau Suliki, Surau Tiltangkamang, Surau Solok, Surau Pariaman, Surau Padang, Surau Painan, Surau Riau, Surau Jambi, Surau Bengkulu, Surau Palembang and others.³⁴

Tazkir al-Ghabi is the work of Sheikh Burhanuddin Ulakan written in Arabic and Minangkabau script. The writing of this book, as stated by Sheikh Burhanuddin, aims to translate and interpret the book al-Hikam, by Ibnu Athaillah al-Sakandari. This goal places Sheikh Burhanuddin as a reader of al-Hikam and as well as an author of a new text entitled Tazkir al-Ghabî. The translation and interpretation carried out by Sheikh Burhanuddin is part of a transformation process that seeks to interpret the Arabic used in al-Hikam into the realm of the Minangkabau Malay language structure. This interpretation process gives rise to text reduction which structurally includes reducing the form, meaning and function of language.³⁵ It was also part of a transformation that attempted to attract Arabic culture into the Minangkabau cultural area in the 17th century AD.

The al-Hikam manuscript was written by Sheikh Ibn 'Ataillah al-Sakandari who lived in Egypt during the reign of the Mamalik Dynasty. This book contains wisdoms related to issues of Sufism in Islam. The type of Sufism in al-Hikam is Akhlaki (Sunni) Sufism which in many ways is similar to Imam al-Ghazali's Sufism thought.³⁶ In the view of Sufism Akhlaki, *maqam* and *ahwal* are very important

³³Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 79-81

³⁴Azyumardi Azra, *Surau: Pendidikan Islam Tradisional Dalam Transisi Dan Modernisasi* (Jakarta: Logos, 2002), 37

³⁵Wardatul Asfiah, "Akulturasi Budaya Arab Dan Lokal Dalam," *Mozaic: Islamic Studies Jurnal* 01, no. 01 (2022): 12-17.

³⁶Abu al-Wafa' Al-Taftazani, *Mudkhal Ila Al-Thasawwuf Al-Islam* (Bandung: Pustaka, 1985), 191-92

things that a Sufi must know in seeking the path of truth. *Maqam* is certain stages that Sufis must go through to reach a state that affects the souls and hearts of their practitioners. Meanwhile, *ahwal* is a certain state experienced by the soul after going through the processes and stages of *maqam*.³⁷ *Maqam* and *ahwal* are Sufism teachings that received a lot of attention from Sheikh Ibn 'Attaillah al-Sakandari in the book *al-Hikam*. Themes in *al-Hikam* include repentance, *zuhud*, patience, gratitude, *khauf*, *raja'* and *ridha*. The themes are represented in the form of wisdom and linguistically difficult for most Islamic communities to understand. Other themes in the book of *al-Hikam* are divinity, the path to God and *ma'rifah*. Ibnu Ibad al-Nafazi al-Rundi (1988), one of the Sufism figures who wrote the *al-Hikam* book, stated that the number of wisdom in the *al-Hikam* was 264, which contained moral education and Sufism teachings.³⁸ One of them is a wisdom on *amal zahir* deeds and *bathin* deeds.

من علامات الإِعتِماَد علي العمل نقصان الرجاء
عند وجود الزلل

*One sign of relying on 'amal (zahir) is the reduced hope when something goes wrong.*³⁹

The text of wisdom in the book *al-Hikam* which contains teachings about Sufism received special attention from Sheikh Burhanuddin Ulakan and he used these texts as the background for writing the *Tazkir al-Ghabi* manuscript in Minangkabau in the 17th century. The manuscript uses Malay Arabic writing with a thickness of 350 pages.

³⁷Damanhuri et al., "Maqomat Dan Akhwal Serta Relevansinya Dalam Kehidupan," *Al Wathan: Jurnal Studi Keislaman* 3, no. 02 (2022): 61–79.

³⁸Ibn Abad al-Nafazi Al-Rundi, *Al-Hikam Al-'Athaiyah: Syarh Ibn 'Abad Al-Nafazi Al-Rundi* (Qahirah: Markaz al-Ahram li al-Tarjamah wa al-Nasyr, 1988), 46-89.

³⁹"Tadzkir Al-Ghabi," 4.



Figure 1. Tazkir al-Ghabi by Sheikh Burhanuddin (source: nuonline.com)

Efforts were made by Sheikh Burhanuddin to develop the values and teachings of Sufism contained in the book al-Hikam. Besides that, the interpretation made of al-Hikam texts is closely related to the level of difficulty faced by Muslims in Minangkabau, especially those interacting with Sheikh Burhanuddin Ulakan, in understanding the messages of Sufism written in them. The structure of the Tazkir al-Ghabi manuscript follows the writing pattern of al-Hikam and the understanding of Sufism teachings developed in it departs from texts written by Sheikh Ibn 'Attaillah al-Sakandari. The steps taken by Sheikh Burhanuddin began with writing wisdom texts written in a literary style and accompanied by translation and interpretation. Below is presented one form of translation and interpretation carried out by Sheikh Burhanuddin of the al-Hikam text.

سوابق الهمم لاتحرق اسوار الأقدار

*Setting all your goals does not allow you to achieve everything you are destined to do.*⁴⁰

The wisdom explained by Sheikh Burhanuddin touches on God's destiny which determines various human actions and aspirations. Dreams and desires that humans do not have become the factors that determine the achievement of something. The achievement of human ideals and desires is in the hands and will of Allah because humans are essentially unable to realize their actions and ideals. If the goal is achieved in time and happens to Allah's guardian, then it is called

⁴⁰“Tadzkir Al-Ghabi,” 5.

karamah. If this happens to an ordinary person then it is called *istidraj*. Therefore, humans should rely on all their actions and aspirations on God's approval of Him.

The themes promoted by Tazkir al-Ghabi also have similarities with the wisdom of al-Hikam which contains Sufism teachings about matters of divinity, the path to God, *maqamat*, and reconciliation between Sufism and sharia. The flow of Sufism thought expressed in these two books is almost the same and the only difference lies in the interpretation made by Sheikh Burhanuddin in Tazkir al-Ghabi. In line with the writing of Tazkir al-Ghabi, the translation and interpretation of the book al-Hikam underwent an extensive transformation process from Arabic to Minangkabau Malay. The Minangkabau Malay language used by Sheikh Burhanuddin to translate and interpret the book al-Hikam is a language style that is often used in the *halaqah* system and traditional Islamic educational institutions. The use of the word "*permulaan* (beginning)" before a topic of discussion, for instance, is commonly used in translating Arabic books in the traditional Islamic boarding schools and greatly influences and embellishes the translation and interpretation style in the Tazkir al-Ghabi text.⁴¹ This condition reflects that the presence of the Tazkir al-Ghabi manuscript is undergoing a transformation process which also involves 'external' texts, namely the socio-cultural conditions of Arab and Minangkabau society. The texts in the book al-Hikam which were written in an Arabic socio-cultural environment were drawn by Sheikh Burhanuddin into the realm of Minangkabau culture, especially culture related to the transformation of knowledge about Arabic books in the world of traditional Islamic boarding schools.

INTERPRETATION AND RECONCILIATION

Tazkir al-Ghabi is the work of Sheikh Burhanuddin in Minangkabau in the 17th century AD. The style of Sufism developed by Sheikh Burhanuddin is *akhlaqi* (Sunni) Sufism, in which every discussion seeks to return the teachings of Sufism to the foundation of the Ahlu al-Sunnah doctrine. The theology of Ahlu al-Sunnah and the Syafi'i school of *fiqh* is used as a framework and approach in discussing each of the teachings put forward by Sheikh Burhanuddin in his text. This tendency can be seen at the beginning of the interpretation of al-Hikam carried out by Sheikh Burhanuddin Ulakan in Tazkir al-Ghabi which explains the issues of deeds, destiny and Allah's promises. In general,

⁴¹"Tadzkir Al-Ghabi," 5-6.

the understanding of Sufism developed by Sheikh Burhanuddin is related to issues of divinity, *ma'rifah*, schools of Sufism, and reconciliation between Sufism and Sharia. Each discussion in the Tazkir al-Ghabî text follows the structure of al-Hikam written by Ibn 'Athallah al-Sakandari. Below are explained some of the main ideas and teachings that shaped Sheikh Burhanuddin's Sufism thought in the Tazkir al-Ghabi Manuscript.

1. Divinity

The divinity-related matter in Tazkir al-Ghabi is fate, namely the provisions given to humans that no one can prevent. Humans are not essentially doers of actions, but they are subject to the will of God. According to Sheikh Burhanuddin, Allah SWT is the regulator of human affairs and the efforts he makes in acting cannot change fate. Therefore, every breath that comes out of a person's mouth every morning, afternoon and night is regulated by God's destiny which cannot be changed by humans and a strand of hair that grows and falls out in humans has been regulated according to God's destiny. In discussing divine matters, Sheikh Burhanuddin also explained God's promises which He will fulfil because they have been made known to humans. A servant who has been promised something by Allah in return for his good deeds, should not think badly and accuse Him of various shortcomings and injustice before His promises are fulfilled.⁴²

The issue of divinity in Tazkir al-Ghabi is also equipped with descriptions that explain God's omnipotence. *Ru'yat al-Allah* (seeing God) which became a long theological debate in the previous period also received the attention of Sheikh Burhanuddin in Tazkir al-Ghabi. Sheikh Burhanuddin explained that the world and all creation contain the place and appearance (*tajalli*) of the essence of God. Therefore, humans are commanded by God to think about nature and everything in it which can lead someone to see the majesty and perfection of God's nature. Then in the afterlife, humans can see God with their own eyes without anything covering or blocking it. When interpreting the verse which states that God cannot be seen with the naked eye, Sheikh Burhanuddin explained that the meaning of the verse is related to humans' impatience to see the essence of God. This impatience was ultimately rewarded by the Almighty by showing the essence of Himself.⁴³

⁴²“Tadzkir Al-Ghabi,” 9 -10

⁴³“Tadzkir Al-Ghabi,” 18-19

2. The Path to God and *Ma'rifah*

Ma'rifah is certain knowledge that can be achieved by a Sufi through certain mystical training (*riyadhah*).⁴⁴ For Sheikh Burhanuddin, heart (*qalb*) is an important part of the human being, and efforts to clean it through controlling lust are carried out by a Sufi who walks towards God. Treatment of heart impurities is mandatory for a Sufi to control all worldly desires. One of the practices for purifying the heart in understanding Divine secrets is *uzlah*, accompanied by meditation.⁴⁵ Purity of the heart and control of lust are important parts of Sheikh Burhanuddin's Sufism thought. The various understandings of Sufism outlined in *Tazkir al-Ghabi* are often linked to these two aspects. According to Sheikh Burhanuddin, *riyadhah* to achieve purity of the heart can also be done through *dhikr*, the easiest way to bring people closer to God. A person who makes *dhikr* (remembrance) of Allah as mentioned in the text of *Tazkir al-Ghabi* is like a bride who is strewn with flowers, doused with rose water, and decorated with beautiful clothes. Quoting the opinion of Imam Abu Qasim al-Qusyairi, Sheikh Burhanuddin explained that *dhikr* is a practice that gives a believer high dignity and conveys it to God. Sheikh Burhanuddin added that *dhikr* is the beginning of pious deeds that can lead humans to a good ending. By *dhikr*, humans surrender themselves completely to Allah and their priority is the benefits of this world and the hereafter.

Prayer is also a pious act that can be used by a Muslim to practice purity of heart and control lust. Moreover, prayer is an obligation commanded by Allah in the Qur'an and He will certainly grant every request of His servants. However, what humans need to know regarding their requests to God is the possibility that prayers may be permitted in other forms that are not following their requests.⁴⁶ Purity of the heart is a very important discussion in the Sufism thought of Sheikh Burhanuddin Ulakan. Its presence has a central role in receiving divinity and *ma'rifah*. *Ma'rifah* itself as understood by al-Gazali is knowing God's secrets and His regulations regarding everything that exists. The tools for obtaining *ma'rifah* are the spirit, heart and soul.⁴⁷

⁴⁴Adnan, "Riyadhah Mujahadah Perspektif Kaum Sufi", *Jurnal Syifa al-Qulub*, 1. no. 2, (2017), 122-131. <https://doi.org/10.15575/saq.v1i2.1428>

⁴⁵"Tadzkir Al-Ghabi," 151 -152.

⁴⁶"Tadzkir Al-Ghabi," 17-26.

⁴⁷Harun Nasution, *Filsafat Dan Mitisisme Dalam Islam* (Jakarta: Bulan Bintang, 1978), 77-78

Sheikh Burhanuddin in Tazkir al-Ghabi does not explain the meaning and concept of *ma'rifah* clearly and only states that knowing Allah (*ma'rifah*) is the main goal of every implementation of His commands. The path that a servant can take towards *ma'rifah* is to seriously carry out Allah's commands and reject all desires so that the door to knowledge is opened. Knowledge (*ma'rifah*) is not external deeds, but an inner effort (heart) which is busy with the activities of *dhikr*, *muraqabah*, and *tawajuh*. A heart filled with *dhikr*, *muraqabah*, and *tawajuh* can give birth to inner strength and the ability to perform *musyahadah*. The highest levels of *ma'rifah* as mentioned by Sheikh Burhanuddin Ulakan are *fana* and *baqa*.⁴⁸

In other sections in Tazkir al-Ghabi, Sheikh Burhanuddin explained that a Sufi who walks towards God and sees with his eyes the light and various secrets in the middle of his journey, that person must not stop approaching Him and not look at Him. *Musyahadah (kasyaf)* which is experienced as perfect *ma'rifat*. Conditions like those experienced by Sufis could be a trick that could make a *salik* fall into disbelief. Therefore, the journey towards God continues until a servant reaches truth and the highest level of *ma'rifat*, namely *fana* and *baqa*.

In line with the concept of *ma'rifah*, Sheikh Burhanuddin divided humans into three large groups, namely *aqil*, *'alim*, and *muhaqqiq*. *Aqil* are intelligent people and use the light of their minds to view themselves and God closely according to science. *'Alim* are people who have knowledge and with the light of knowledge they see themselves disappear when faced with the form of God, just as the light of the moon and stars disappear when faced with the sun. Meanwhile, *muhaqqiq* are those who see themselves and others with a view of divine light. When faced with the form of God, those who are *muhaqqiq* sink and disappear in the endless ocean. They couldn't see or feel anything other than the boundless sea. So said Sheikh Burhanuddin, Ulakan, the true nature of mortals and *baqa billah*.⁴⁹

3. Sufism

Practising a pure heart and filling oneself with various pious deeds can be done by a Sufi through the stages that have been formulated by scholars. Sheikh Burhanuddin Ulakan as a Sufism figure in Minangkabau also touched on several stages that Sufis need to go through in his book entitled Tazkir al-Ghabi, namely *ikhlas*, *uzlah*,

⁴⁸“Tadzkir Al-Ghabi.” 12.

⁴⁹“Tadzkir Al-Ghabi.” 48.

tafakur, patience, repentance, gratitude, and so on. *Ikhlas*, as explained by Sheikh Burhanuddin Ulakan, is the spirit of worship whose existence is hidden in *zahir* practices. The position of sincerity is as a saviour of deeds from all *riya'* behaviour that is driven by lust. Sincerity also acts as a provision to obtain God's promises to humans in the form of rewards for good deeds and the best place to return. This stage of *ikhlas* in Sufism is very important to purify all practices towards truth. Sheikh Burhanuddin emphasized that *ikhlas* is the spirit of all deeds to bring humans closer to Allah.⁵⁰

Sheikh Burhanuddin also explained about the existence of *maqam uzlah*. The explanation of this *maqam* begins with explanation related to the treatment of heart impurities and the cure is *uzlah*. In line with the benefits of *uzlah*, a Sufi's heart is protected from all world turmoil. The correct *uzlah* according to Sheikh Burhanuddin is the *uzlah* which leads to the activities of *tafakur* and *ma'rifah*. Meanwhile, Sheikh Burhanuddin explained *tafakur* by quoting a hadith from the Prophet which means "Think about all of Allah's creation and don't think about its essence." According to Sheikh Burhanuddin, this hadith explains to humans that everything can be obtained with reason and thought with the help of Allah. Meanwhile, efforts to know and obtain the essence of God are not part of the activity of reason and thought.⁵¹

The next discussion continues with explanation that mentions *syukr* (gratitude). This *maqam* was conceptually never explained by Sheikh Burhanuddin. He only mentioned that the stage of *syukr* has a very big influence in purifying the heart. Therefore, someone who has a deep sense of gratitude should perfect the rights of Allah and carry out his righteous deeds as well as possible. A grateful society is always strong in upholding God's law. Whenever something comes to him that ignores the implementation of God's laws, he will run away and throw it away from within himself. Therefore, a pious and grateful servant does not have *iradah* or *ikhtiyar* (efforts) in him and everything depends on Allah's rights alone.⁵²

Syukr (patience) as a state of Sufism also received attention from Sheikh Burhanuddin in Tazkir al-Ghabi. The discussion about patience is not in the form of a conceptual description but in a practical sense. Patience is an opportunity to open God's grace to humans which is increasing day by day. Therefore, humans should be patient with every-

⁵⁰“Tadzkir Al-Ghabi.” 26-27.

⁵¹“Tadzkir Al-Ghabi.” 13-14.

⁵²“Tadzkir Al-Ghabi.” 15-16

thing that happens to them without experiencing the slightest complaint. Under any circumstances, patient humans always praise God who created them. God's help that comes to humans is closely related to the level of patience they have. Sheikh Burhanuddin stated that a patient person is like a person who drives a vehicle that never falls or a person who has a sword that is never blunt. Regarding the station of repentance, Sheikh Burhanuddin explained that every person who is drowning in a sea of immorality must return to the path of Allah and repent for all their sins.⁵³

The Sufistic interpretation carried out by Sheikh Burhanuddin in *Tazkir al-Ghabi* is an attempt to reconcile Sufism and Sharia.⁵⁴ The discussion revolves around efforts to find similarities and relationships between the two as a way to perfect devotion to God. One of the scholars who attempted to reconcile these two aspects of Islamic teachings was Sheikh Abdurrauf al-Singkili. Upon his return from Saudi Arabia, he tried to reconcile conflicting ideologies in line with the tendencies of the 17th century ulama network, especially facing two poles of Sufism that were different from the legacy of previous ulama, namely Hamzah Fansuri, Syamsuddin al-Sumatrani and Nuruddin al-Raniri. Sheikh Abdurrauf al-Singkili's efforts were then continued by his students and one of them was Sheikh Burhanuddin, who after returning from Aceh began to develop the teachings of the Syattariyah order in Minangkabau in the second half of the 17th century. The development of the *tarekat's* teachings was also accompanied by efforts to reconcile Sufism and Shari'a.⁵⁵

Tazkir al-Ghabi written by Sheikh Burhanuddin Ulakan is a medium that was deliberately written to pave the way to achieve the goal of reconciliation between Sufism and Sharia. In the early part of *Tazkir al-Ghabi*, Sheikh Burhanuddin began to study aspects of Sufism and its relationship with Sharia. When interpreting texts related to the issue of zakat, Sheikh Burhanuddin made a connection to the realm of a combination of *amal zahir* and *amal batin*. Something that is *zahir* and *syar'i* can damage inner practice, such as imperfections in

⁵³“Tadzkir Al-Ghabi,” 16-18.

⁵⁴Azyumardi Azra, “Opposition to Sufism in the East Indies in the Seventeenth and Eighteenth Centuries,” *Brill: Islamic Mysticism Contested*, 1999, 665–66, <https://doi.org/https://doi.org/10.1163/9789004452725037>.

⁵⁵Muhammad Nur Ihsan Azis and Salmin Djakaria, “Tarekat Syattariyah Dan Alawiyah: Pemikiran Dan Dinamika Jaringan Islam Di Sulawesi Tengah Abad XVII-XX M,” *Suluk: Jurnal Bahasa, Sastra, Dan Budaya* 3, no. 2 (2021): 105–21.

harmony and conditions. Sheikh Burhanuddin further explained that *amal* (deeds) affects heart condition and despair towards the Creator due to theological perceptions regarding whether or not a servant is a doer of deeds in the world. Sheikh Burhanuddin's explanation regarding the practice of *zahir* (*syar'i*) which is so important in influencing heart condition emphasizes reconciliation efforts between Sufism and Shari'a. The loss of hope in the human heart for the mercy of Allah SWT is greatly influenced by the level of perfection of *zahir* deeds.⁵⁶

Sheikh Burhanuddin formulated the relationship between outer deeds and inner deeds in a mutually reinforcing and inseparable relationship. *Zahir* deeds which is *syar'i* in nature is an *amaliyah* framework that needs to be perfected in its pillars and conditions. The presence of spiritual deeds can only have meaning and influence in human life if it is perfected by deeds. Therefore, inner practices related to sincerity and total surrender to God become sharia practices that can lead humans to the perfection of knowledge. Sheikh Burhanuddin's explanation regarding the relationship between inner and outer deeds reflects that the existence of deeds based on sharia is essential in his Sufism thought. Surah al-Zariyat verse 56 which states that "I did not create jinn and humans, but to worship Me" is a proposition from the Qur'an that requires humans to worship. According to Sheikh Burhanuddin, this verse states that the creation of jinn and humans was in a place of worship.⁵⁷

After explaining the importance of carrying out worship in Islam, Sheikh Burhanuddin connected it with religious and spiritual values, where Allah's mercy is very close to those who do good deeds as proof of their obedience to Him. To support his opinion, Sheikh Burhanuddin quoted the opinion of Muhammad bin Abi al-Wardi who explained that humans will experience destruction due to two things, namely ignoring the sunnah and fardhu worship, and not obeying the deeds and mood of the perpetrator. Sheikh Burhanuddin added that God's relationship with servants is divided into two groups. First, people who demand all the sunnah and abandon the practices that are obligatory on them. Second, those who carry out all obligatory practices that are *zahir* in nature and do not educate themselves, especially in controlling their desires. Allah does not accept someone's worship

⁵⁶“Tadzkir Al-Ghabi,” 2.

⁵⁷“Tadzkir Al-Ghabi,” 201.

before that worship leads him to know the ultimate truth (God's truth).⁵⁸

The interpretation and reconciliation between Sufism and Sharia as a product of Sheikh Burhanuddin's thoughts in *Tazkir al-Ghabi* is not much different from the ideas put forward by Sheikh Abdurrauf al-Singkili. In a study conducted by Abdus Salam Muhammad Shukri and Ridwan Arif, it was stated that Sheikh Abdurrauf al-Singkili had made efforts to reconcile Sufism and Sharia. This effort was caused by the emergence of strong opposition to the ideology of *wujudiyah* in the region in the 17th century. The approach used by Sheikh Abdurrauf al-Singkili is the Quran and al-Sunnah. Correct Sufism is a style that follows the teachings of the Shari'a. Apart from that, Sheikh Abdurrauf al-Singkili also advanced his views on the importance of understanding Islamic theology from a Sunni perspective.⁵⁹ Even though he has the same views as Sheikh Abdurrauf al-Singkili, the approach used by Sheikh Burhanuddin is very different from that of his teacher. Sheikh Burhanuddin reconciled the conflict between Sufism and Shari'a through the process of interpreting the book *al-Hikam* which he used as teaching material for the *Syattariyah* congregation at *Surau Ulakan Pariaman*.

From the perspective of reconciliation between Sufism and Shari'a, the findings of this research can strengthen and support previous studies. Research carried out by Faisal Amin, for instance, studied the book *Rukun Istinjaq*, a manuscript that came from the interior of Kalimantan in the early 19th century. Although this book raises legal issues of *fiqh*, it also discusses issues of purity of heart and soul. Therefore, this book is a medium for reconciliation between Sufism and Sharia which was deliberately written for those who practice the teachings according to Nur Muhammad's understanding.⁶⁰ The difference between the results of this research and Faisal Amin's study lies in strengthening the values of Sunni theology before formulating the concept of reconciliation between Sufism and sharia. Even though the

⁵⁸“Tadzkir Al-Ghabi,” 202

⁵⁹Abdul Salam Muhamad Shukri and Ridwan Arif, “The Role of Shaykh Abd Al-Ra'uf Al-Fansuri in the Reconciliation of Sufism and Shari CAH of 17th Century the Malay World,” *Al-Shajarah* 23, no. 1 (2018): 207–45.

⁶⁰Faizal Amin, “KITAB RUKUN ISTINJAK: Integration of Fiqh and Sufism in the Early 19th Century of West Borneo Hinterland,” *Ulumuna* 26, no. 1 (2022): 145–73, 85.

spirit of reconciliation between Sufism and Sharia has similarities, this study is of importance, considering the many local manuscripts which contain several Islamic studies. The most significant contribution of this study is that it is helpful in understanding the navigating of Islamic teaching and local values.

CONCLUSION

The manuscript “Tazdkir al-Ghabi” by Sheikh Burhanuddin played a significant role in the Islamization process in Minangkabau during the mid-17th century. This work, a response to the statement in the preceding section, focuses on enhancing religious comprehension, particularly in theology, Sufism and Sharia. The theological insights presented align with Sunni religious beliefs and understanding, heavily influenced by the religious convictions of Sheikh Burhanuddin’s mentor, Sheikh Abdurrauf al-Singkili.

In addition to strengthening the understanding of Sunni theology, “Tazdkir al-Ghabi” also encapsulates Sheikh Burhanuddin’s efforts to reconcile Sufism and Sharia. This reconciliation is evident in his interpretation of physical and spiritual practices. Sheikh Burhanuddin proposes the integration of physical and mental practices as an optimal solution to the religious conflict instigated by the *wujudiah* ideology in the 17th century.

Despite its contributions in strengthening Sunni religious understanding and reconciling Sufism and Sharia, this present study has some limitations. The primary source discussing this issue is limited to the book “Tazdkir al-Ghabi”, with comparable manuscripts in Minangkabau remain hard to locate. Consequently, refining this research presents a valuable opportunity for future scholars in the study of religious manuscripts. Future researchers can adopt various perspectives when examining the text and context of the manuscripts. Despite its limitations, this research remains crucial and contributes significantly to the study of history, Sufism and manuscripts.

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