



MAZAHIBUNA: Jurnal Perbandingan Mazhab

Volume 5 Number 2 December 2023; 132-148


P-ISSN: 2685-6905; E-ISSN: 2685-7812

DOI: 10.24252/mazahibuna.vi.39936

<http://journal.uin-alauddin.ac.id/index.php/mjpm>

This work is licensed under a Creative Commons Attribution 4.0 International License .

Exploring al-Shāfi'i and Hanafī Perspectives on Local Beliefs: The Sacred Status of Karaeng Lolo Bayo's Shrine in Sanrobone, Indonesia

Muhammad Irfan Hasanuddin^{1*} , Rahmadani²

¹University of Aberdeen, Scotland. E-mail: m.hasanuddin.21@abdn.ac.uk

²Pergerakan Mahasiswa Islam Indonesia Gowa, Indonesia. E-mail: rahmadani.0252@gmail.com

*Corresponding Author

[Received: July 26, 2023] [Reviewed: September 27, 2023] [Revised: Nopember 03, 2023] [Accepted: Nopember 08, 2023] [Published: December 01, 2023]

How to Cite:

Hasanuddin, M. I., and Rahmadani. 2023. "Exploring Al-Shāfi'i and Hanafī Perspectives on Local Beliefs: The Sacred Status of Karaeng Lolo Bayo's Shrine in Sanrobone, Indonesia". *Mazahibuna: Jurnal Perbandingan Mazhab*, 132-148, 5 (2), December. <https://doi.org/10.24252/mazahibuna.vi.39936>.

Abstract

The increasing belief of the Sanrobone community in the sanctity of Karaeng Lolo Bayo's Tomb is rooted in the significant contributions made while alive, and the deep influence has cultivated a lasting sense of reverence among its members. Therefore, this research was conducted to report the public belief in the sacred grave of Karaeng Lolo Bayo within the Sanrobone community. The belief was subject to analysis through a comparative examination of the two main schools of Islamic fiqh, Hanafiyah and al-Shāfi'iyah, specifically concerning the pilgrimage activities associated with the grave. Primary data collection was conducted using interviews with several community leaders, visitors, and experts in related fields. Meanwhile, observation and documentation were used to analyze the data obtained through the interview method. The results showed that the tradition of grave pilgrimage in the Sanrobone community serves the purpose of honoring their ancestors and enabling community members to engage in prayer rituals at the gravesite. The al-Shāfi'i madhhab and the Hanafi madhhab literature permitted this tradition in line with the fundamental principles of Islam, maintained simplicity, and avoided acts associating partners with Allah. This study contributes original insights into the interplay between local cultural practices and Islamic jurisprudence, offering a nuanced perspective on religious traditions in Sanrobone. It has broader implications for understanding how Islamic legal thought accommodates local customs, fostering harmony between cultural heritage and religious orthodoxy.

Keywords:

Grave Pilgrimage; Tomb of Karaeng Lolo Bayo, al-Shāfi'i Madhhab; Hanafi Madhhab; Comparative of Madhhabs.

Abstrak

Meningkatnya kepercayaan masyarakat Sanrobone terhadap kesucian Makam

Karaeng Lolo Bayo berakar pada kontribusi signifikan yang diberikan semasa hidup, dan pengaruhnya yang mendalam telah menumbuhkan rasa hormat yang langgeng di antara para anggotanya. Oleh karena itu, penelitian ini dilakukan untuk melaporkan kepercayaan masyarakat terhadap makam keramat Karaeng Lolo Bayo di komunitas Sanrobone. Kepercayaan tersebut dianalisis dengan menggunakan tinjauan komparatif terhadap dua mazhab utama fikih Islam, Hanafiyah dan Syafi'iyah, khususnya mengenai kegiatan ziarah yang terkait dengan makam tersebut. Pengumpulan data primer dilakukan dengan wawancara dengan beberapa tokoh masyarakat, pengunjung, dan para ahli di bidang terkait. Sementara itu, observasi dan dokumentasi digunakan untuk menganalisis data yang diperoleh melalui metode wawancara. Hasil penelitian menunjukkan bahwa tradisi ziarah kubur pada masyarakat Sanrobone memiliki tujuan untuk menghormati leluhur dan memungkinkan anggota masyarakat untuk melakukan ritual doa di makam. Literatur mazhab al-Syāfi'i dan mazhab Hanafi membolehkan tradisi ini sejalan dengan prinsip-prinsip dasar Islam, menjaga kesederhanaan, dan menghindari tindakan menyekutukan Allah. Penelitian ini menyumbangkan wawasan orisinil tentang interaksi antara praktik-praktik budaya lokal dan yurisprudensi Islam, yang menawarkan perspektif yang bernuansa pada tradisi keagamaan di Sanrobone. Penelitian ini memiliki implikasi yang lebih luas untuk memahami bagaimana pemikiran hukum Islam mengakomodasi adat istiadat setempat, membina keharmonisan antara warisan budaya dan ortodoksi agama.

Kata kunci:

Ziarah Kubur; Makam Karaeng Lolo Bayo, Mazhab al-Syāfi'i, Mazhab Hanafi, Perbandingan Mazhab.

Introduction

This occurrence in Indonesia is a captivating phenomenon. A great deal of emphasis is devoted to the belief in sacred tombs (Aarifah & Zain, 2020). This notion is seen as a customary or cultural practice for individuals who consistently undertake pilgrimages to graves (Ranteallo et al., 2021). The habit of venerating hallowed tombs likely originated in ancient times when people followed animist and dynamism belief systems (Utama et al., 2019). Grave pilgrimage has become a customary practice for most Muslims (Wani, 2018). This tradition dates to the time of the Prophet Muhammad, who himself undertook grave pilgrimages (Faidah, 2022). Rasulullah PBUH previously forbade pilgrimages to graves due to the excessive significance placed on this practice, which strayed from the essence of Islam (Kamaruddin & Mokodenseho, 2022). Due to concerns that this may undermine the belief of individuals undertaking the trip. Nevertheless, when the Islamic faith gained greater recognition, the Prophet eventually granted permission for pilgrimages to tombs (Irfannuddin & Darmawan, 2021). Specifically, the purpose is to offer prayers for the deceased individuals buried at that site (Halabi, 2018). When examined through an Islamic lens, this burial pilgrimage practice reveals beneficial attributes such as the promotion of faith, ethics, and devotion.

The increase in people's confidence in a location deemed sacred is attributed to the presence of an influential figure who played a significant role in their community during their lifetime (Wheeler, 1999). Thus, it engenders a greater level of reverence towards this

individual. Based on this conviction, it is assumed that while the physical body decays in the grave, the soul endures eternally. Consequently, they hold the belief that this ethereal being has the ability to encounter and bestow benefits upon chosen individuals. In the district of Takalar, in the province of Sanrobone, there is a tradition of undertaking a pilgrimage to the burial of Karaeng Lolo Bayo, who happened to be one of the rulers of the Sanrobone Kingdom. This practice revolves around the veneration of the assumed sacred tomb. Individuals come to offer prayers to a revered deity. The mausoleum is a traditional pilgrimage site. This event occurred in the distant past, predating the arrival of Islam in the region of Sanrobone.

The theory of syncretism There are certain elements that cannot be ignored when several cultures come together and give origin to a newly adopted culture (Lambropoulos, 2001). Syncretism in culture and religion is shown in the practice of visiting sacred graves during traditional pilgrimages (Nel, 2017). Islam introduced a transformation in the form and spirit of a sacred activity, from pilgrimage to tombs to the veneration of sacred figures (Luz, 2023). The practice of visiting graves during pilgrimage was established and propagated by religious scholars (Beránek & Ťupek, 2018). There have been no significant alterations to the long-standing practice of public pilgrimage (Jamil et al., 2022). Modify the current tree that is intended and designed for the purpose of visiting a grave. The initial pilgrimage tomb was displayed. When making a request to reliable supernatural beings, one's own abilities are transformed to recall mortality, the existence after death, and to offer prayers for the deceased individual (Margry, 2008). The collision has led to the erosion of public trust, which has caused the sacredness of the location to be questioned and compromised. Due to his significant involvement in the field, the present figure has a substantial impact on various aspects, including matters related to his personal life Karaeng Lolo Bayo. This enhances the reputation of individuals residing in the Sanrobone region. According to Henri Chambert-Loir, death is the ultimate outcome of a life when hope and fear hold the most influence (Wessing, 2004).

The study of cult grave figures is focused on the identification of various lots, including their associated traditions and the practice of pilgrimage. Inter the deceased in the Puyong Muaro Lake Cemetery (Mirdad et al., 2022) and make a request (*tawassul*) to God through a sanctified intermediary guardian (Azis & Lestari, 2020). Perform a pilgrimage to the ancestral graves after the wedding ceremony (Syandri et al., 2020), as well as visit religious figures such as Mbah Lancing in Kebumen (F, 2022). Additionally, partake in educational activities associated with the pilgrimage to the graves, in accordance with Javanese tradition (Latifah, 2023).

This study provides a comprehensive analysis of two major sects, namely the Hanafi and al-Shāfi'i schools of thought. To assess the cultural practice of visiting the Lolo Bayo

Grave as a pilgrimage site. Belief in the sanctity of something necessitates its unique treatment. Protocols exist for the treatment of sacred objects, and religious rituals are performed to handle matters related to the sacred. These unique rituals and therapies defy comprehension from an economic and rational standpoint. Ceremonies, offerings, and religious worship are often not comprehended due to economic, rational, and pragmatic considerations. This practice is performed by devout individuals and ancient civilizations, spanning from the past to the present and even into the future. It is the moment when all control is relinquished. Indeed, certain individuals commit serious Karaeng Lolo Bayo is a tour that involves traveling to a place of religious significance for people. This subject appears to be contradictory to the perspectives of al-Shāfi'i and Hanafi scholars, which are two prominent sects followed in Indonesia.

Methods

This qualitative research is conducted in the District of Sanrobone, Regency of Takalar, South Sulawesi. The location was chosen due to the significant number of visitors to the Lolo Bayo coral grave, both from the local community and from outside the area. The approach of this study involves comparing the fields of sociology and law. The primary data sources were acquired by direct observation, interviews with various members of society, and consultation of relevant cultural and religious authorities. Meanwhile, the secondary data is derived from authoritative sources such as journals, books, encyclopedias, and other written publications. The data is evaluated in a descriptive and critical manner. The phenomena of the tradition of pilgrimage to the grave of Karaeng Lolo Bayo can be analyzed by considering two sects, namely Hanafi and al-Shāfi'i.

Results and Discussion

Ritual of the Grave Pilgrimage Tradition at the Karaeng Lolo Bayo Cemetery

The Sanrobone Community is a religious society that faithfully adheres to the rules and teachings of its religion based on its beliefs. Furthermore, it is a society characterized by its creativity and productivity. The Sanrobone community's religious devotion is evident in the enduring practices of worship that have been passed down through generations. These traditions, along with the continued observance of traditional activities, serve as a profound expression of their religious beliefs and values. Undertaking grave pilgrimages is a customary practice among the residents of Sanrobone District. The practice of tomb pilgrimages at the Karaeng Lolo Bayo cemetery has become an enduring custom passed down through generations and upheld by individuals who still hold faith in the ceremony.

In the context of Islam, the act of visiting graves is understood as a means of imparting knowledge and understanding about mortality. Pilgrimage enables an individual

to comprehend the authentic significance of mortality, so fostering a perpetual remembrance of Allah and deterring engagement in prohibited behaviors and haughty dispositions. Ultimately, humanity is rendered powerless when confronted with the inevitability of death. The pilgrimage process can also be interpreted as an introspective expedition undertaken by those grappling with emotional weights in their approach to life. These emotions influence behavior and develop into habits when displaying confidence in someone who are perceived to possess the ability to fulfill one's needs. Hence, undertaking the trip to the Karaeng Lolo Bayo Tomb entails a sequence of phases that serve as a manifestation of reverence towards established customs. The Karaeng Lolo Bayo Cemetery is situated in Sanrobone Village, within the district. The location is Sanrobone, Kabupaten Takalar.

The Sanrobone group upholds traditions that have shaped their religious system, passed down through generations and deeply ingrained in their ceremonies. Visits to the Karaeng Lolo Bayo cemetery are exceptional and extraordinary. However, a visit that is characterized by a distinct objective, importance, and intention. Equipped with specific readings in accordance with the desires and customs of the location where the burial pilgrimage takes place. The purpose of reading the Koran or undertaking the pilgrimage is twofold: to offer a recompense to the deceased and to serve as a reminder to individuals of their inevitable mortality. Regarding the prevalence of the burial pilgrimage at the Karaeng Lolo Bayo Cemetery, Marzuki Dg. Nambung, a research informant, states:

"Yes, because some members of the family still believe in the ritual of visiting the grave of Karaeng Lolo Bayo, who from year to year definitely make a pilgrimage to the grave." (Nambung, 2023)

According to Marzuki Dg. Nambung, the findings of this interview indicate that there are individuals who continue to fervently engage in grave pilgrimages at the Karaeng Lolo Bayo Cemetery on an annual basis due to their enduring belief in the ritual. Aligned with the perspectives of Marzuki Dg. Nevertheless, the research informant, Jafar Dg Ngago, also stated that:

"Grave pilgrimages at the Karaeng Lolo Bayo cemetery have become a common habit, especially for local people, not to mention people from outside who visit the grave every year." (Ngago, 2023)

According to the interview, Jafar Dg Ngago, who provided the research information, stated that both the residents of Sanrobone village and those from other villages frequently visit the burial at the Karaeng Lolo Bayo cemetery. In addition, Mrs. Nurliah, one of the research informants, stated that:

"The grave pilgrimage carried out at the Karaeng Lolo Bayo grave has become a tradition passed down from generation to generation which is maintained among the people who believe in this ritual, so every year someone will definitely come to make the pilgrimage." (Nurliah, 2023)

In line with Mrs. Nurliah's statement, the research informant named Dg Nampo also said the same thing, namely:

"Not only in the last year, even from day to day or month to month, many people come to visit the graves." (Nampo, 2023)

According to the interview findings, the Karaeng Lolo Bayo grave consistently attracts many pilgrims each year, as people continue to have faith in this ceremony. The motivations behind individuals doing significant pilgrimages differ based on their personal beliefs, with the expectation that Allah will fulfill all their objectives. There is a widespread belief that by paying a visit to the burial sites of specific family members or revered individuals, individuals can acquire unique influence or authority. Tales depicting the superiority or privilege of individuals who are buried serve as a source of fascination for individuals seeking to fulfill their aspirations. According to Mr. Syamsuddin Dg. Manye, a study informant, he provides insights into the reasons behind the frequent visits and pilgrimages to the Karaeng Lolo Bayo Cemetery:

"Why are there still so many pilgrimages because we respect Karaeng Nga to this day, especially since Karaeng Lolo Bayo is one of the great figures in the history of the Sanrobone community?" (Manye, 2023)

According to an interview with Mr. Syamsuddin Dg. Manye, people frequently visit the cemetery at Karaeng Lolo Bayo Cemetery as a means of showing respect and honoring the deceased Karaeng Lolo Bayo. It is commonly believed that paying a visit to the gravesite and offering prayers is a way to demonstrate reverence and honor towards Karaeng Lolo Bayo. In addition, Jafar and Ngago provided insights into the motivations for individuals' continued visits to the Karaeng Lolo Boyo Cemetery. The following information presents the findings from interviews conducted by researchers with various sources:

"Making a grave pilgrimage at the Karaeng Lolo Boyo cemetery is our way of preserving historical heritage. The community wants to protect and always remember the struggle of Karaeng Lolo Boyo so that it is not forgotten by our future generations." (Ngeppe, 2023)

The grave pilgrimage procession entails a sequence of rituals and practices performed during a visit to someone's burial site. The typical stages involved in visiting the grave of Karaeng Lolo Bayo encompass: (Manye, 2023)

1. Preparation: Before making a pilgrimage, pilgrims usually make preparations such as cleaning themselves and dressing modestly in accordance with the rules of their religion or traditions.
2. Prayer and dhikr: Pilgrims usually say prayers and dhikr as a form of respect and request forgiveness for Karaeng Lolo Bayo. They can also read the Koran.

3. Reading *tjak* or things intended for pilgrimage: reading prayers and asking for wishes or desires from the figure of Karaeng Lolo Bayo who is considered holy but cannot be separated from the pilgrim's belief in Allah.
4. Watering and scattering flowers on the grave of Karaeng Lolo Boyo: pilgrims scatter flowers around the grave as a tribute to Karaeng Lolo Boyo. Some pilgrims also clean the tomb carefully.

The tradition of visiting the tomb of Karaeng Lolo Boyo follows the same principles as other sacred grave pilgrimages. However, there are distinct variations in the significance of each act within this pilgrimage tradition due to the diverse ethnicities, customs, and perspectives of different communities. Each tradition that originates within a culture and is passed down possesses a distinct and exclusive element of significance. One common practice among pilgrims is the recitation of sacred passages from the Koran. The practice of performing the grave pilgrimage ritual at the Karaeng Lolo Bayo grave remains unchanged, following the same procedures as in previous years. These procedures include cleaning the grave, placing manaburi flowers, and watering it while reciting prayers, in accordance with the beliefs of the visitors. One of the acts in the prayer ritual is called 'attamu taung' as discovered by the research informant Syamsuddin Dg. Manye. The following are the findings from the researcher's interview.:

"What people who come on pilgrimage usually do is attinjak. What is called attinjak is people's prayers and requests if everything is granted and they have attinjak that I will come to slaughter the animal if what they hope for is achieved. "People believe that if the stomping is not carried out, the impact will return to the person who has been stomped." (Manye, 2023)

According to this, those pilgrims who visit the grave of Karaeng Lolo Bayo often engage in the practice of attinjak. This practice is linked to the belief in a continuous connection with the deceased, the ability to seek prayers and blessings from them, and the process of recalling the spiritual truths they sent. In addition, Mrs. Nurliah provided further information about the typical activities of pilgrims when they visit the burial of Karaeng Lolo Bayo. The following is Mrs. Nurliah's comment.:

"One of the activities is attamu taung, which is a mandatory prayer or pilgrimage that must be done once a year." (Nurliah, 2023)

Researchers observed that the pilgrimage procedure was an innate tendency for pilgrims. The pilgrimage process operates autonomously, resembling conventional pilgrimage rituals such as prayer, flower planting, and water libations on graves. Certain individuals and families continue to adhere to the tradition of visiting the tombs of Karaeng Lolo Bayo, faithfully undertaking this pilgrimage on an annual basis. The burial pilgrimage conducted at the Karaeng Lolo Bayo cemetery is a long-standing tradition that has been faithfully upheld by successive generations. This tradition involves the performance of age-

old rites by the people (Nwokoha, 2020). It imparts teachings regarding the existence after death, the significance of paying respect to the deceased, and spiritual principles associated with dedication to a higher power (Madelo, 2015). Visiting cemeteries is a means of fulfilling religious duties and enhancing the spiritual connection with deceased individuals (Hobson et al., 2017).

Pilgrimages to graves are conducted in line with Islamic law, adhering to the specified conditions, to prevent any changes in one's religion (Hidayat et al., 2022). Undertaking a grave pilgrimage is regarded as a commendable practice in Islam (Sobry & Purnamasari, 2021). As this can enhance the caliber of an individual's belief. During the ancient practice of grave pilgrimages at this location, pilgrims are motivated by more than just seeking blessings (Hellman, 2019). They also believe in the presence of *karamah* (miracles) and blessings, which are particularly associated with scholars and saints (Udin & Hakim, 2020). Prior to performing the ceremony, travelers must recite this salutation, a tradition deeply embedded in the Sanrobone community. This is necessary because cemeteries serve as the final resting places for deceased individuals and serve as poignant reminders of mortality.

In addition, there is the purpose of worship to enhance one's faith and establish a stronger connection with Allah. The notion of augmenting faith aligns with the term 'barakah', derived from Arabic, which denotes growth or expansion (Syarif & Gaffar, 2019). However, by the act of visiting cemeteries, we are reminded of our own mortality, which in turn deepens our understanding of God and strengthens our connection with Him. The activities performed by pilgrims at the grave (Faidah, 2022), such as dhikr (remembrance of Allah), reading the Koran, sending prayers, *tahlil* (reciting the phrase 'lā ilāha illā Allāh'), and circumcision prayers, are only intended to strengthen their faith, seek Allah's approval, and prevent immoral behavior.

Public Perception of the Grave Pilgrimage Tradition at the Karaeng Lolo Bayo Cemetery

Perception is the cognitive process that individuals undergo when they receive external stimulus, which is subsequently interpreted depending on their past experiences and the prevailing social standards. In current society, perception is commonly referred to be the cognitive process by which humans interpret and react to information or signals they receive. Syamsuddin Dg. Manye, a research informant, provided insights on the public's perceptions of the disparities in grave pilgrimage activities between younger and older generations. Here are the outcomes of the researcher's interview:

"When it comes to the practice of visiting graves from the young to the old, it is definitely different because the delivery of prayers is definitely different because the beliefs of older people are definitely different compared to those of young people. It

could be said that some don't know much about the history of the graves they are visiting." (Manye, 2023)

According to the interview, Syamsuddin Dg. Manye believes that there are disparities in the way younger and older generations visit graves. For instance, some young individuals lack knowledge about the historical significance of the graves they visit. In addition, a research informant named Dg Nompo provided his perspectives on the disparities in the tradition of grave pilgrimages between the younger and older cohorts, namely:

"What makes it different is that there are various rituals, meaning there are different requests made by the younger and older generations when visiting the tomb, perhaps that is one of the differences." (Nompo, 2023)

These interviews reveal disparities in the tradition of visiting graves between younger and older generations, stemming from variations in the specific demands made by each age group during their visits. Many individuals embark on pilgrimages to the tomb with the belief that it has the power to fulfill their own desires and provide intercession and benefits. This activity is an archaeological remnant from ancient times, left behind by our ancestors, while modern society endeavors to foster the integration of diverse traditions and cultures. The cemetery pilgrimage is transformed into an Islamic experience by incorporating Islamic prayers and other related elements. Mr. Dg Nompo expressed:

"Each person has different factors and goals, like I came here to accompany my sister to fulfill her wish. "Because it's the holiday season now, this is also one of my religious tours, which can increase my faith and insight into history." (Nompo, 2023)

Based on the interview above, Mrs. Nurliah also said:

"The motive and purpose behind it were because when my husband was sick, I hoped that if my husband recovered, I would bring my husband to perform circumcision prayers and give sufficient alms at the grave of Karaeng Lolo Bayo." (Nurliah, 2023)

Vowed (*naẓar*) is a habitual practice that demonstrates an individual's recognition and acceptance of their own limitations. Visiting cemeteries is frequently undertaken to seek solace and assistance in resolving the challenges one is facing. When individuals make vows, it is typically due to a personal experience or ongoing hardship they have encountered, or a specific goal they aspire to achieve but are struggling to attain. This often leads to the emergence of biases, stemming from the belief that the cause of their difficulties lies with Karaeng Lolo Bayo. These biases may arise from a sense of resentment towards those who rarely visit Karaeng Lolo Bayo's grave. Furthermore, there is a prevailing notion that making a vow at the grave of Karaeng Lolo Bayo will result in abundant blessings. Dg. Nompo provided a declaration concerning the customary vows made by multiple pilgrims at the burial of Karaeng Lolo Bayo:

"This grave is our ancestors, our parents, so we have to see it often, like if someone wants to go abroad, then they have to come on a pilgrimage here, because it is a sign of safety. When they go abroad, they will come again with success, because usually, when they want to leave and don't take the time to stop by, and just pass by the grave,

then that's where they will be given a trial, either by accident, or they won't be successful in their journey." (Nompo, 2023)

The belief is that if the needs and problems they face are beyond their capabilities, they can be resolved by making a vow to visit the grave of Karaeng Lolo Bayo. As stated by Mr. Marzuki Dg. Related to this:

"The purpose of carrying out grave pilgrimages is to pray for ancestors who have been recognized for a long time, apart from that, it also has the aim of obtaining peace of mind. We, the pilgrims who believe in this, certainly feel inner peace and tranquility and we feel that our request being granted is a gift. from the prayers we sent to the tomb." (Nambung, 2023)

The people of Sanrobone have the opinion that Karaeng Lolo Bayo was a highly wise individual who served as a dedicated role model and was deserving of being an exemplar. In addition, the residents of Sanrobone demonstrate a strong commitment to the maintenance and preservation of Karaeng Lolo Bayo's burial, ensuring both its accessibility and condition.

The views of the Hanafī and al-Shāfi'i Madhhabs on the Tradition of Grave Pilgrimage at the Karaeng Lolo Bayo Grave

Views of the Hanafī Madhhab

Zāin al-Dīn Ibnu Nujaim, a cleric following the Hanafī madhhab, affirmed that it is permitted to visit cemeteries and offer prayers for deceased Muslims, if one does not step on the grave (Nujaim, 2000). This ruling is based on the Prophet's statement, "I had previously prohibited you from visiting graves, but now I encourage you to do so as a form of pilgrimage" (Kamaruddin & Mokodenseho, 2022). Visiting cemeteries for women is considered a sunnah, as it has been elucidated. Some argue that it is considered *harām*. Both men and women are equally permitted to visit graves, which is the most valid aspect of *rukḥṣah*. The Prophet also instructed on the practice of offering greetings to the deceased. According to al-Ramlī (Mohamed & Al-Hiti, 2023), women are not permitted to join the pilgrimage if their intention is to visit graves to express sadness, cry, and complain, as per their cultural practice. This restriction is based on the hadith that states, "Allah has cursed women who visit graves" (Kamaruddin & Mokodenseho, 2022). If the intention is to seek knowledge, establish friendship, or seek benefits by visiting the graves of righteous individuals, then it is permissible for an elderly woman to do so. It is considered *makrūh*, or discouraged, to attend congregational prayers in the mosque when you are young. Ibnu Abidin, a Hanafī madhhab expert (Putri & Nawawi, 2021), elucidated that the permissibility of visiting graves extends to both genders, as per the prevailing view of the Hanafī madhhab, particularly the viewpoint of Al-Karkhī (Nizar, 2017) and other scholars.

Based on the remarks by scholars of the Hanafī madhhab, it can be inferred that it is allowed for both men and women to visit cemeteries (Ayoub, 2016), provided that the

objective is for friendship, seeking blessings (*tabaruk*) (Supe'i & Ayubi, 2022), and gaining teachings (*i'tibār*). The Hanafi madhhab specifically distinguishes the legal status of elderly women from that of younger ones, particularly for women (Sinaga et al., 2022). The legislation regarding congregational prayers in mosques is as follows. According to Imam Ibnu Abidin al-Hanafi, it is recommended to visit graves on a weekly basis. The days that are considered *afdal* are Friday, Saturday, Monday, and Thursday. Muhammad bin Wasi' stated that individuals who pass away will have knowledge of the pilgrims on the preceding day (Thursday), as well as the subsequent day (Saturday), which falls on Friday. Therefore, it can be inferred that Friday is an ideal day.

The views of the al-Shāfi'i Madhhab

Zakariya Al-Ansāri asserted that it is customary for Muslims to visit cemeteries as it is mentioned in a hadith related by Muslim (Ismail & Muhammad, 2021). The hadith states, "I used to prohibit you from visiting graves, but now I encourage you to do so, as visiting graves serves as a reminder of the hereafter" (Bako, 2022). Women are advised from undertaking a pilgrimage to the cemetery due to the vulnerability of their hearts, which is considered *makrūh*. However, according to the hadith transmitted by Muslim from Aisyah, it is not considered haram. Aisyah reported that she asked the Prophet about the appropriate words to say when visiting a cemetery. In response, the Prophet stated: "Recite the hadith that states, 'Allah curses women who visit graves.' This is applicable if the purpose of the pilgrimage is to engage in lamentation and complaint, as is their customary behavior."

According to Al-Bakri, women find the act of pilgrimage to be *makrūh*, or discouraged, because it tends to evoke emotional responses like as crying and raising their voices. This is attributed to women's tender hearts, heightened anxiety, and limited capacity to endure hardships. Visiting cemeteries is permissible for women, as evidenced by an incident involving the Prophet. During his journey, he encountered a woman who was weeping beside her child's tomb (Tariq, 2020). The Prophet advised her, saying, "Have faith in Allah and exercise patience" (*muttafaq alaih*). If the act of visiting graves were considered haram, the Messenger of Allah would have explicitly forbidden women from engaging in it. Additionally, there is a hadith narrated by Aisyah in which she inquired from the Prophet: "O Messenger of Allah, what should I say when visiting the grave?" The Prophet responded by stating that women who visit graves are condemned by Allah. *Makrūh* refers to the Islamic ruling that states that it is not considered slanderous if a lady goes out to visit a cemetery. If slander occurs, it is undoubtedly considered *harām*. Within this framework, the hadith on Allah's condemnation of female pilgrims visiting graves is relevant. Qalyūbi and Umairah (Daud, 2021) affirm that pilgrimage to graves is a recommended practice for men, as indicated in a hadith transmitted by Muslim from

Buraidah. According to Imam Nawawi, there is a difference of view among scholars on the inclusion of women in it.

The al-Shāfi'i madhhab does not incorporate certain selected opinions. Undertaking a pilgrimage to the cemetery is considered *Makrūh* (discouraged) for women because to their propensity for impatience and susceptibility to sadness (Stewart, 1997). An alternative viewpoint asserts that it is considered haram, as per Syairazi's perspective, supported by a hadith recounted by Tirmidhi and others from Abu Hurairah, in which "The Prophet cursed women who visited the grave" (Kamaruddin & Mokodenseho, 2022). According to another viewpoint, it is considered acceptable if it is free from defamation according to the original legislation. Therefore, this hadith implies that when women visit cemeteries, it leads to the expression of sorrow and grief. The author deems it justifiable, drawing upon the discernment of Imam al-Shāfi'i's sagacity, which posits the absence of malevolence. Imam Nawawi shares the opinion that *mutamad* is not considered makruh, which is later contradicted by Imam al-Shāfi'i. The narrative recounts Imam al-Shāfi'i's trip to the grave of Imam Abu Hanifah. An expedition abundant with exemplary figures. Engraving the essence of a profoundly significant lesson. The burial site of Imam Abu Hanifah, the originator of the Hanafiyah school of thought, is located adjacent to the Abu Hanifah Mosque in the city of Baghdad, Iraq. Imam al-Shāfi'i resided in Cairo, Egypt for the remainder of his life, but he made two visits to Baghdad. Imam al-Shāfi'i undertook a minimum of three actions during his trip to the tomb of Imam Abu Hanifah. Initially, it is recommended to remain for a duration of 7 days. Do not show lack of enthusiasm, as the trip extends beyond a mere hour or two but endures for several days. Imam al-Shāfi'i regards Imam Abu Hanifah as a significant figure in the advancement of Islamic knowledge. The utilization of ratios by Imam Abu Hanifah to comprehend the Qur'an and hadith has exerted a significant influence on Imam al-Shāfi'i's *ijtihad*. Imam al-Shāfi'i incorporated the *ijtihad* style of hadith experts, which he learned from Imam Malik (93-174 H), into his own practice. Despite the lack of a personal encounter, Imam al-Shāfi'i held a deep admiration for Imam Abu Hanifah. Pilgrimage is a manifestation of this phenomenon.

Imam al-Shāfi'i engages in the act of reading the Koran (Rizal & Bahri, 2022). On each occasion when he recited the *khatam*, Imam al-Shāfi'i offered his prayers and bestowed the merit of his recitation upon Imam Abu Hanifah. Imam al-Shāfi'i frequently engages in the activity of reading the Koran during the 7-day period at the grave of Imam Abu Hanifah (Al-Rashed, 2022). In addition to conducting congregational prayers and hosting educational gatherings in the same location. During that period, there remained a substantial number of pupils who were followers of Imam Abu Hanifah. They readily engaged in discussions and exchanged viewpoints with Imam al-Shāfi'i without any

hesitation. An analysis of the ijthihad methodology employed by Imam Malik and Imam Abu Hanifah.

An important lesson derived from Imam al-Shāfi'i 's journey is that during his visit to the Imam Abu Hanifah Mosque, he abstained from reciting the Qunut prayer during the morning prayer. Some of Imam al-Shāfi'i's students accompanied him to ask out of curiosity. What is the reason for the duration of 7 days? Finally, it is important to note that the recitation of Qunut is not part of the Dawn prayer. Although Imam al-Shāfi'i holds the view that reciting Qunut is a recommended practice. Regarding this question, Imam al-Shāfi'i responded wisely by stating that Imam Abu Hanifah did not advocate the practice of performing the sunnah Qunut in every Fajr prayer. Therefore, I do not read it as a form of etiquette and respect to him. According to Imam al-Shāfi'i, the belief is that the connection between the spirit of a believer and their grave will never be permanently severed. Nevertheless, the ethereal essence that is closely associated with His burial site arrived during the 'Asr prayer on Thursday and was made public on Saturday when the sun was shining. Consequently, individuals have developed a habit of going on a pilgrimage on Fridays and after Asr on Thursdays. The incorporation of customs or rituals as a basis for Islamic law aligns with regulations that stipulate: 1) They must be widely accepted by society with absolute certainty, considering logical reasoning and in accordance with the innate human desire for improvement. 2) Achieve overall societal stability and ensure its continuing implementation. 3) Is in accordance with the teachings of the Koran and Sunnah without any contradictions. 4) It was in existence during the formation of the ijthadiyah laws. 5) The community perceives it as such since it contains enforceable requirements, necessitates adherence, and carries legal ramifications. A cultural system is a conceptual element of culture that encompasses thoughts, ideas, concepts, cognitive patterns, and beliefs. A cultural system, also known as traditions in Indonesian, is a component of culture. Customs encompass a system of cultural values and conventions, which can be further categorized based on the institutions present in a given culture. Culture serves the purpose of arranging and maintaining stability in human acts and behavior.

Conclusion

The practice of visiting the tomb of Karaeng Lolo Boyo is essentially akin to the notion of pilgrimage or the act of visiting other revered burial sites. Each tradition that originates within a culture and is passed down possesses its own distinct essence and significance. Visitors to the Karaeng Lolo Bayo cemetery perceive this behavior as a means of demonstrating reverence and commemoration by the community towards the deceased Karaeng Lolo Bayo. Visiting the tomb and offering prayers for Karaeng Lolo Bayo

is said to be a way of demonstrating reverence towards him. The al-Shāfi'i and Hanafi schools hold comparable perspectives regarding the permissibility of doing pilgrimages to the tombs of revered individuals, such as Karaeng Lolo Bayo. The al-Shāfi'i school considers grave pilgrimages to be lawful, as long as they are conducted with proper etiquette and in accordance with Islamic law. One of the purposes of these pilgrimages is to honor and remember the deceased. Additionally, the Hanafi school permits pilgrimages to the tombs of esteemed individuals, provided that these visits do not entail any actions that contradict Islamic principles, such as supplicating to the deceased or offering animal sacrifices at the tomb. While not obligatory, it is advisable to pay visits to graves as a means of paying tribute to and commemorating the deceased, as well as deriving spiritual advantages from the visit. Both the al-Shāfi'i and Hanafi schools prioritize simplicity and solemnity when it comes to visiting cemeteries. Grave pilgrimage include the utterance of prayers and dhikr, beseeching for the deceased, and reflecting over the spiritual teachings they imparted. Additional research is anticipated to investigate the primary motivations of society in engaging in the tradition of visiting the graves of revered individuals.

References

- Aarifah, F. A., & Zain, M. I. H. (2020). Tombs of Imogiri Kings: Community Perspective in Their Relationship of Functional Theory. *Teosofia: Indonesian Journal of Islamic Mysticism*, 9(1), 75–90. <https://doi.org/10.21580/tos.v9i1.5360>
- Al-Rashed, J. M. (2022). The Vague characters from the sheikhs of Imam Al- Shafi ' i in his Musnad : A Critical study. *Researcher Journal For Islamic Science*, 1(2), 25–54. <https://doi.org/10.37940/RJIS.2022.1.2.2>
- Ayoub, S. (2016). “The Sulṭān Says”: State Authority in the Late Ḥanafi Tradition. *Islamic Law and Society*, 23(3), 239–278. <https://www.jstor.org/stable/43997268>
- Azis, D. K., & Lestari, T. (2020). Religious Values and the Grave Pilgrimage Tradition of Sheikh Baribin's Tomb in Sikanco Village, Nusawungu District, Cilacap. *Pusaka: Jurnal Khazanah Keagamaan*, 8(1), 113–124. <https://doi.org/10.31969/pusaka.v8i1.338>
- Bako, A. (2022). Some Muslims Views on Grave and Benefits of its Visit to the Life of Contemporary Muslims. *Direct Research Journal of Social Science and Educational Studies (DRJSSES)*, 10(9), 135–140. <https://doi.org/10.26765/drjses18542083>
- Beránek, O., & Ťupek, P. (2018). Graves and Shrines in Medieval Islam: From Pre-Islamic Times to Ibn Taymiyya's Legacy. In *The Temptation of Graves in Salafi Islam: Iconoclasm, Destruction and Idolatry*. Edinburgh University Press. <https://doi.org/10.3366/edinburgh/9781474417570.003.0002>
- Daud, Z. F. M. (2021). Fiqh Across Madhhabs : An Alternative to Pesantren Students ' School of Thought Exclusivism in the Post- Truth Era The schools of thought (madhhabs) within fiqh (Islamic jurisprudence) are one of the ijihad products explored by qualified Muslim juris. *Mazahib: Jurnal Pemikiran Hukum Islam*, 20(1), 143–168. <https://doi.org/10.21093/mj.v20i1.3081>
- F, N. (2022). *Nilai-Nilai Pendidikan Akhlak dalam Tradisi Ziarah Kubur di Makam Mbah Lancing (Kyai Baji) Kecamatan Mirit Kabupaten Kebumen*. UIN Prof. KH. Saifuddin Zuhri Purwokerto.

- Faidah, M. (2022). Pilgrims' Spiritual Practices at The Tomb of Sunan Giri During the Covid Pandemic. *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)*, 618(Ijcah), 1010–1014. <https://doi.org/10.2991/assehr.k.211223.177>
- Halabi, A. (2018). The Transformation of the Prophet Moses Festival in Late Ottoman Jerusalem (1850-1917): From Traditional Pilgrimage to Civil Ritual. *Journal of Ritual Studies*, 32(2), 1–15. <https://www.jstor.org/stable/45217795>
- Hellman, J. (2019). Pilgrim guides and pilgrims in productive complicity: Making the invisible visible in West Java. *Tourist Studies*, 19(1), 43–61. <https://doi.org/10.1177/1468797617723765>
- Hidayat, A. T., Rosadi, A., Sudarman, & Antony, I. (2022). Cultural and Religious Symbols in the Tradition of Pilgrimage to the Grave of Sheikh Burhanuddin. *Tsaqafah Jurnal Peradaban Islam*, 18(1), 109–128. <https://doi.org/10.21111/tsaqafah.v18i1.7640>
- Hobson, N. M., Schroeder, J., Risen, J. L., Xygalatas, D., & Inzlicht, M. (2017). The Psychology of Rituals: An Integrative Review and Process-Based Framework. *Personality and Social Psychology Review*, 22(1). <https://doi.org/10.1177/1088868317734944>
- Irfannuddin, M., & Darmawan, D. (2021). The Tradition of The Grave Pilgrimage According to The Hadith of The Prophet. *Gunung Djati Conference Series*, 4, 276–287. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/308>
- Ismail, A. A., & Muhammad, M. M. (2021). Fundamental Weights in the most Correct Wording of the and its Jurisprudential Applications According to Judge Zakaria Al-Ansari in his Book The Purpose of Access in Explaining the Core of the Principles (The Issue of Privatization as a Model). *Islamic Science Journal*, 12(2), 107–127. <https://doi.org/10.25130/jis.21.12.2.5>
- Jamil, A., Briandana, R., Hannan, A., & Mohd Sofian, M. R. (2022). Pilgrimage as a form of transcendental communication: A study at the burial site of Habib Abdurrahman bin Abdullah Al-Habsyi. *Islamic Communication Journal*, 7(2), 209–224. <https://doi.org/10.21580/icj.2022.7.2.12526>
- Kamaruddin, & Mokodenseho, S. (2022). A Debate on the Islamic Practice of Pilgrimage to the Grave: Study of the Hadith on Grave Pilgrimage for Women. *Al Quds: Jurnal Studi Alquran Dan Hadis*, 6(2). <https://doi.org/10.29240/alquds.v6i2.4390>
- Lambropoulos, V. (2001). Syncretism as Mixture and as Method. *Journal of Modern Greek Studies*, 19, 221–235. https://sites.lsa.umich.edu/vlambropoulos/wp-content/uploads/sites/718/2019/05/lambropoulos_2001_syncretism-as-mixture-and-as-method.pdf
- Latifah, E. (2023). Pilgrimage Tradition in Javanese Society from the Perspective of Max Scheler's Philosophy of Value. *An-Nur Jurnal Studi Islam*, 15(1), 153–175. <https://doi.org/10.37252/annur.v15i1.437>
- Luz, N. (2023). Transformations in Islamic Pilgrimage Patterns and Meanings: Piety, Politics, Resistance, and Places of Memory in Islamic Pilgrimage Sites in Israel/Palestine. *Religions*, 14(8). <https://doi.org/10.3390/rel14081043>
- Madelo, N. Q. (2015). The Influence of spirituality of Teachers and Moral Values of Students on the 21st century skills development of students. *International Journal of Novel Research in Education and Learning*, 2(4), 22–61. www.noveltyjournals.com
- Margry, P. J. (2008). *Shrines and Pilgrimage in the Modern World: New Itineraries into the Sacred*. Amsterdam University Press. <https://library.oapen.org/bitstream/id/5a7a3e31-83b7-4659-85be-5d40101f4280/340101.pdf>

- Mirdad, J., Helmina, H., & Admizal, I. (2022). The Grave Pilgrimage Tradition: Motives and Activities of Pilgrims at Sacred Tombs. *Khazanah*, 12(1), 65–80. <https://doi.org/10.15548/khazanah.v12i1.643>
- Mohamed, A. S. H., & Al-Hiti, M. N. I. R. (2023). The manifestation of the hidden facts from the clear sea of Imam Khair al-Din al-Ramli al-Hanafi (D: 1081AH) From the beginning of the book Borders to the chapter of Ta'zir study and investigation. *Anbar University Journal of Islamic Sciences*, 14(3), 35–90. <https://doi.org/10.34278/aujis.2023.177959>
- Nel, P. (2017). Syncretism, Hybridity and Ambivalence: Probing the Concepts in Religious Discourse With Reference To Sacred Site Dynamics in South Africa. *Scriptura*, 116(1), 1–12. <https://doi.org/10.7833/116-1-1340>
- Nizar, M. C. (2017). Qaul Shahabi and its Application in Contemporary Fiqh. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam*, 1(1), 20. <https://doi.org/10.30659/jua.v1i1.1968>
- Nujaim, Z. al-D. ibnu. (2000). *Al-Asybah wa al-Nadhāir*. Al-Asybah wa al-Nadhāir.
- Nwokoha, P. A. (2020). Rites and Rituals for the Dead: Bases for Good Moral Behaviour in Ezzaland, Nigeria. *IUNIZIK Nternational Journal of Religion & Human Relation*, 12(1), 61–85. <https://www.ajol.info/index.php/jrhr/article/view/197452>
- Putri, B. N., & Nawawi, R. (2021). Sundanese Marriage Custom in Islamic Law Perspective. *Shakhsyah Burhaniyah: Jurnal Penelitian Hukum Islam*, 6(2), 129–150. <https://doi.org/10.33752/sbjphi.v6i2.3949>
- Ranteallo, I. C., Palinggi, S., Alam, M., Kolopaking, L. M., Lubis, D. P., Zuhud, E. A. M., Andilolo, I. R., Nasution, A. H., & Arifin, M. Z. (2021). Performing Toraja rice ritual, communicating biodiversity on YouTube: A study of conservation on rice landrace. *ETNOSIA: Jurnal Etnografi Indonesia*, 6(2), 143–169. <https://doi.org/10.31947/etnosia.v6i2.14713>
- Rizal, M., & Bahri, A. H. (2022). Imam Al-Shafi'i's Thought About Human Obligations and Rights in Islamic Law. *Mazahibuna: Jurnal Perbandingan Mazhab*, 4(1), 49–70. <https://doi.org/10.24252/mh.vi.25461>
- Sinaga, I., Nurhayati, & Affendi Mohamad Razali, H. (2022). Legal Pluralism in the Context of the Distribution of Women's Inheritance. *Mazahibuna: Jurnal Perbandingan Mazhab*, 4(1), 107–131. <https://doi.org/10.24252/mh.vi.29786>
- Sobry, M., & Purnamasari, T. I. (2021). Motivation and Experience of Sacred Tomb Pilgrimage: Learnings from the Sasak Tribe Lombok. *International Journal of Religious Tourism and Pilgrimage*, 9(4), 89–100. <https://doi.org/10.21427/07B2-EF17>
- Stewart, D. (1997). ḥusayn b. 'Abd al-Ṣamad al-ʿāmilī's Treatise for Sultan Suleiman and the Shī'i Shāfi'i Legal Tradition. *Islamic Law and Society*, 4(2), 156–199. <https://doi.org/10.1163/1568519972599833>
- Supe'i, & Ayubi, S. Al. (2022). Living Quran : Tabaruk Tradition in The Practice of The Book of Nurul Burhan at Nahdlatul Ulum Islamic Boarding School. *Al-Qalam*, 39(1), 25–39. <https://doi.org/10.32678/alqalam.v39i1.6372>
- Syandri, Iskandar, & Kadir, S. (2020). The Post-Marriage Grave Pilgrimage Tradition: A Case Study of Manisa Village, Baranti Sub-district, Sidrap District, South Sulawesi. *Bustanul Fuqaha: Jurnal Bidang Hukum Islam*, 1(3), 272–293. <https://doi.org/10.36701/bustanul.v3i1.159>
- Syarif, Z., & Gaffar, A. (2019). Sketch Out the Myth of Wisdom and Blessing of Islamic Boarding School. *Ijtima'iyya: Journal of Muslim Society Research*, 4(1), 90–101. <https://doi.org/10.24090/ijtimaiyya.v4i2.3027>

- Tariq, T. (2020). Muslimah in Mourning: Examining Muslim Women's Acces to the Islamic Cemetery. *Journal of Ritual Studies*, 34(2), 41–52. <https://www.jstor.org/stable/48653333>
- Udin, M. S., & Hakim, L. (2020). The fuzzy sacredness aura and cyber-based da'wah redrawing karamah of tuan guru within the belief system of sasak muslims. *Journal of Indonesian Islam*, 14(2), 457–476. <https://doi.org/10.15642/JIIS.2020.14.2.457-476>
- Utama, B. B., Hayati, F. K., & Alfaniah, Z. (2019). The Transition between Animism and Dynamism Belief to Islamic Culture Found in Sang Pencerah Movie. *1st National Seminar of PBI (English Language Education)*, 84–89. <https://proceeding.unikal.ac.id/index.php/nspbi/article/download/258/197/>
- Wani, N. U. I. (2018). Pilgrimage in Islam: Traditional and Modern Practices. *American Journal of Islamic Social Sciences*, 35(4), 62–64. <https://doi.org/10.35632/ajiss.v35i4.474>
- Wessing, R. (2004). The Potent Dead. Ancestors, Saints and Heroes in Contemporary Indonesia, Henri Chambert-Loir & Anthony Reid (eds.). *Recherche En Sciences Humaines Sur l'Asie Du Sud-Est*, 7, 143–148. <https://doi.org/10.4000/moussons.2520>
- Wheeler, B. (1999). Models of Pilgrimage: From Communitas to Confluence. *Journal of Ritual Studies*, 13(2), 26–41. <https://www.jstor.org/stable/44368560>

Interviews

- Manye, S. D. (2023). *Interview with Community*.
- Nambung, M. D. (2023). *Interview with Community*.
- Ngago, J. D. (2023). *Interview with Community*.
- Ngeppe, R. D. (2023). *Interview with Community*.
- Nompo, D. (2023). *Interview with Community*.
- Nurliah. (2023). *Interview with Community*.