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Tariqa Shattariyya (TS) and Spiritual Tourism in Pariaman, Indonesia

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Tariqa Shattariyya (TS) is a transnational spiritual flow that has become part of the Pariaman community's culture in Indonesia. This movement exists at all levels of the people, and is exemplified in the Basapa ceremony, which is an example of spiritual tourism in the TS tradition. The Basapa ceremony has succeeded in engaging the local community and visitors in a range of spiritual activity performances. This study aims to evaluate Tariqa Shattariyya (TS) in Pariaman, Indonesia. A qualitative approach is used to explore, understand, and interpret the data obtained. The data collected were sourced from pilgrims, grave managers, traders, and local government. The results show that TS has attractive features, particularly the Basapa tradition, where various rituals are carried out, such as prayer and remembrance activities, which have different meaning for pilgrims. As a spiritual tourism activity, the tradition also affects the cultural development and community economic empowerment in the region.

Key Words: Tariqa Shattariyya, Basapa, pilgrim, ritual, culture, economy

Introduction

Tariqa Shattariyya¹ (TS) is a transnational spiritual flow established and developed around the 17th century in Southeast Asia. It was introduced to Indonesia by the Nusantara scholars, who had worshipped and studied in the holy lands of Mecca and Medina (Azra, 2004, Fathurrahman, 2016). It is also a spiritual order strongly affecting the daily activities in society. In addition to its strong influence on specific core communities, TS has also influenced a wider geographical region. This movement is able to easily adapt to the culture of the local community. One of the communities strongly and culturally influenced by TS is the Pariaman ethnicity, West Sumatra, Indonesia. In this region, the concept is portrayed as a spiritual school and an integral part of religiosity (Bruinessen, 2019). Furthermore, TS strongly influences the culture of the Pariaman community, and is closely related to spirituality. This community is obedient in maintaining and carrying out the traditions inherited from the early generations, as well as sustaining their local values.

As a Sufi organisation, TS has been highly considered by experts, due to its analytical attributes toward the aspects of doctrine and rituals practiced in the Pariaman community. According to Yusuf (1998), Bakry (2002), Samad (2003), Fathurrahman (2003), and other studies, the historical, doctrinal, ritual, and practice aspects of this concept have been well analysed. However, many previous reports do not emphasise the Basapa tradition as part of their study objectives. This is because no individual has specifically observed Basapa as an attractive event, capable of attracting foreign Pariaman people back to their hometowns. This ceremonial activity could lead to the development of spiritual tourism, which involves local and foreign Pariaman communities.

As part of TS, Basapa is related to ancient and still active practice traditions, which require deeper analysis, particularly in relation to spiritual tourism. Based on Badar and Charadeo (2016), Bouyahya (2016), and Elhadary (2018), Sufism and tourism have been globally examined. This confirms that tourism can be part of the Sufism mystical order, by visiting holy places to meet love and spiritual desires. Therefore, this study aims to evaluate the attractive feature of Tariqa Shattariyya (TS), for people to practice spiritual tourism. It also focuses on the implications of the TS concept, to strengthen culture and empower the economy of the community.

1 Tariqa, also spelled Tariqah (in Arabic *tarīqah* - meaning 'road,' 'path,' or 'way'), is a Muslim spiritual path toward direct knowledge (*ma'rifah*) of God or Reality (*ḥaqq*). The Shattari or Shattariyya are one of a number Sufi mystical Tariqah that originated in Persia in the fifteenth century C.E.

Map 1: Location of Ulakan Tapakis District, Pariaman Regency, West Sumatra Province, Indonesia



Source: Google Maps

Method

This study was conducted in Ulakan Tapakis District, Pariaman Regency, West Sumatra Province, Indonesia, with which represents the main base for TS, which is generally dominated by the Minangkabau-Pariaman ethnicities. Analysis was undertaken in 2019 before COVID-19, and data are presented based on field reports. Moreover, a grounded theory method was used to determine a suitable concept, capable of developing a new framework. As a grand theory, religious tourism was used for the development of a spiritual attraction concept, to complement the existing framework. A qualitative approach was also used by exploring, understanding, and interpreting analytical results, especially about TS and spiritual tourism.

In this case, data were obtained from local or foreign pilgrims, sacred tomb managers, traders, and government officials, actively involved in Basapa activities (Table 1). The data collection process was carried out through observation, interviews and documentation, with the following analytical procedures: (1) data processing, (2) coding, (3) identification, and (4) narrative.

Spiritual Tourism

The theory of spiritual tourism was utilised in this report, as a development of the religious attraction framework. This is because both tourism types are interrelated and difficult to distinguish. In this context, no clear agreement is observed among study experts, regarding the definition of spiritual tourism. This shows that the sacred element is individual and subjective, indicating that interpretations need to be highly sensitive to the individual. However, spiritual tourism is generally accepted to be related to religious aspects, community culture, and ethnic belief

Table 1: Detail of Interviewees

Aminah, Pilgrim, October 23, 2019
Andre, Government Employees, Oct. 23, 2019
Basri, Jama'a of TS, October 23, 2019
Halimah, Merchant, October 23, 2019
Hasan, Grave Keeper, October 23, 2019
Ihsan, Pilgrim, October 23, 2019
Jufri, Hotelier, October 23, 2019
Ridwan, Merchant, October 23, 2019
Syawal, Pilgrim, October 23, 2019

systems. This tourism system is subsequently part of spirituality, which often emphasises specific religious or belief elements. According to Norman (2011), spiritual tourism is focused on several sacred elements in specific activities, such as religious rituals or deliberate visitation to holy places. Jayasinghe and Wimalaratana (2020) also explain that this tourism system is focused on the visitation of specific areas, to increase or develop spiritual awareness. Irrespective of these concepts, spiritual tourism is not focused on a specific religion, as all religious beliefs have similar awarenesses. Meanwhile, the existence of a human relationship with God(s) in this process is the main driver of spiritual tourism practices.

Based on Haq and Medhekar (2019), this tourism system is focused on the visitation of spiritual areas, which have been sanctified by the community, such as mosques, churches, temples, and others. The continuous development of spiritual tourism also includes trips to particular environments, such as forests, oceans, and lakes, to obtain inner life peace (Halim, Tatoglu & Mohamad, 2021).

This spiritual search effort, is inseparable from the tourism industry, whose interests can assist in motivating its growth and development. This reciprocal relationship subsequently supports the realisation of tourism. As a business based the economic aspects of activity performances, the tourism industry emphasises the aspect of marketing, which has been practiced in the promotion of almost all major religious sites, such as the Vatican, Ganges, Mecca, and the Guardian Tomb for Catholic, Hindu, Muslim, and Sufi communities, respectively (Medhekar & Haq, 2012). This suggests that the relationship between spiritual attraction and the tourism industry is inseparable, although tourism can promote the emergence of commodification practices, with a risk of transforming sacred values into profane practices (Chang, 2020). Therefore, an understanding of spiritual attraction does not have to exclude the essential elements of spirituality which exist in the tourism industry.

In Muslim society, spiritual tourism is classified into three forms, namely, Hajj or Umrah, Rihla, and Ziyarah (Qurashi, 2018). As an attractive activity, pilgrimages are often carried out by visiting historic mosques, tombs of guardians, and others. This tourism process is

subsequently practiced to develop the spiritual community or to support individuals performing attractive activities. In Muslim communities, especially Sufi groups or tarekat, visitation of guardians' graves is importantly performed to maintain spiritual connection and imitate the figures visited (Terrier, 2021). The pilgrimage tradition is also an integral part of Sufi community activities, as a group commonly maintaining connections with the holy saints. In this case, spiritual tourism is observed as a reflection to seek happiness and peace, as well as maintaining a balance between the mind, body and soul (Smith, Macleod & Robertson 2010). Based on the practices of spiritual tourism, other various motivations are observed as sources of encouragement, such as health questions, business establishment, problem avoidance, etc. (Halim, Tatoglu & Henefar). Besides strengthening culture and spiritual-based traditions, the tourism system also boosts the community's economic growth and development (Haq, 2018).

Tariqa Shattariyya (TS): Doctrine & Ethnic Identity

TS is one of the spiritual streams which has grown and developed in the Pariaman community. It was introduced and taught by a prominent native figure, Shaykh Burhanuddin Ulakan, a spiritual teacher with a TS lineage connected to Shaykh 'Abd al-Rauf al-Sinkili (see Figures 1 & 2). In this case, Shaykh 'Abd al-Rauf al-Sinkili was the prominent Sufi figure that introduced these spiritual elements to Southeast Asia, especially Indonesia and Malaysia. Shaykh Burhanuddin also studied TS from Shaykh 'Abd Rauf in the Sultanate of Aceh, which was previously an influential Islamic empire in Sumatra (Azra, 2004, Fathurrahman, 2016). Shaykh Burhanuddin developed this spiritual element in the Minangkabau world, especially Pariaman. In this community, TS is often linked to Shaykh Burhanuddin, who is not the only character responsible for the sacred distribution. Irrespective of this, the influence of Shaykh Burhanuddin surpassed that of other figures, including Shaykh 'Abd al-Rauf al-Sinkili, the Sumatran teacher. This massive influence allowed TS to adapt to local culture, especially reconciling the tension between Islam and Adat² (Fathurrahman, 2016). This led to its emergence as a

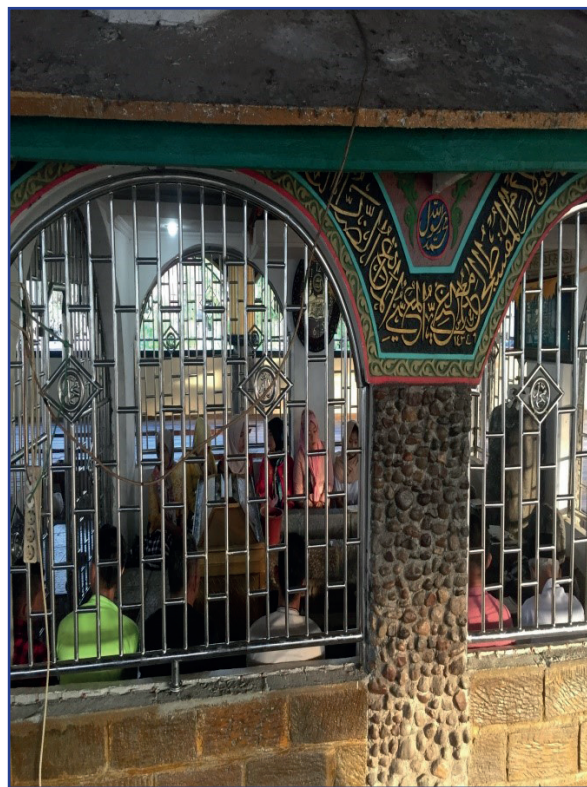
² Adat is the customary law of the indigenous peoples of Malaysia and Indonesia

Figure 1: Front of the Grave of Shaykh Burhanuddin Ulakan



Source: Fieldwork, 2019

Figure 2: In the Grave of Shaykh Burhanuddin Ulakan



Source: Fieldwork, 2019

long-term tradition in the Pariaman community culture, where adaptation to local culture helped to eradicate the barriers between related doctrine and the native customs.

TS Doctrine is normatively used to develop an intensive relationship between humans and God, through various rituals and practices individually or in groups, carried out under the guidance of a spiritual teacher. These performances emphasise the importance of cleansing the soul from all forms of pollutants, through continuous remembrance activities (Sunarwoto, 2009). In TS ritual activities, God is often the main concentration, with all performances carried out as acts of dedication to Him. Furthermore, TS develops various doctrines and rituals to continuously train people in prioritising spiritual cultivation, towards the subsequent strive in connecting with God. In this element, the peak of human achievement is determined by mature spiritual accomplishments, while having inner sharpness with self-control against all forms of despicable behaviour. TS also has an independent and consistent religious opinion in carrying out a specific belief performance. In several spiritual-related practices, TS subsequently differs from multiple Indonesian religious perceptions, including the government as the

authoritative leader. These different perspectives can be seen when determining the implementation of Eid al-Adha, as well as the beginning and end of Ramadan (Fathurrahman, 2016).

TS possesses different patterns of determining religious perceptions, regarding strong spirituality sources. These independent perceptions are continuously maintained and practiced. The Pariaman community often abide with the decisions of TS, regarding the determination of events and activities related to their religious practices. This independent religious attitude is strengthened by the practice of certain sacred traditions, which are adopted by many communities and spiritual groups.

In Pariaman society, TS is described as an Islamic phenomenon believed and practiced through related traditions. This phenomenon is different from that of other Indonesian regions, due to the manner in which it adapts to local culture and then becomes inseparable. In this community, the importance of TS is observed, based on how its spiritual obligations and transformations are part of the cultural processes. Moreover, the spiritual leaders affiliated with TS have an important position,

Figure 3: Mosque of the Shaykh Burhanuddin in Medan

Source: Fieldwork, 2019 and 2021

regarding the provision of answers to related questions and policies, which often emphasise religion, culture, and politics (Faslah, 2019). The strategic position occupied by these leaders prioritises the recognition of TS as an integral part of people's lives. It is also part of a spiritual doctrine commonly used as a reference in life. Besides working for the Pariaman community as a spiritual reference point, TS is also part of the identity of the people anywhere they reside. In a manner similar to other Minangkabau people, this community has a tradition of wandering, indicating their tendency to reside abroad and they are to be found in almost all Indonesian cities (Downes 2017, Person, 2002).

This wandering tradition is always connected to TS, as part of an identity maintained and preserved in their areas of migration. In Indonesia, this community always attempts to build an ethnic-based environment and consider TS a part of their social identity. This means that TS is found in almost all parts of the country where these peoples have settled. As a foreign Pariaman's identity, a mosque is always observed and known as the Surau of Shaykh Burhanuddin (Figures 3, 4 & 5). This unequivocally shows a connection with the TS figures from Pariaman land. The distribution of this type of mosque has also become an ethnic identity because only this community has a connection with the big name. For people leaving away from their place of origin, maintenance of connection with the area of origin is very

Figure 4: Mosque of the Shaykh Burhanuddin in Bekasi

Source: Fieldwork, 2019 and 2021

Figure 5: Mosque of the Shaykh Burhanuddin in Jakarta

Source: Fieldwork, 2019 and 2021

important. As a source of attraction, TS is known locally and internationally to attract community members to take part in related traditional activities. This also occurs in areas around Indonesia, and further, where Pariaman ethnic identity is strongly associated with TS as a marker tool, and acts as a liaison between fellow Pariaman people.

Efforts to cultivate TS doctrine and traditions in foreign areas are integral for the Pariaman community. This shows that TS as a spiritual sect is part of the community's identity (Bakar, 2020). Strict efforts to maintain TS-based traditions are continuously carried out by portraying Mosques or Surau as areas of spiritual activity. TS is capable of attracting all Pariaman people

Figure 6: Basapa Ritual



Source: Mai, 2021

to meet and gather in a practice which strengthens ethnic ties. Another connected attractive element emphasises the presence of Tuanku Saliah images in every business location developed by the ethnic group, especially restaurants. This becomes an ethnic identity marker tool for the group. Recognition of TS imagery and actions becomes a key sector in the formation of the foreign groups identity. These conditions show that TS is an integral part of people's lives. Furthermore, its connectedness is continuously maintained and introduced to the next generation through the involvement of families (Nelmawarnia, 2020). For the people of Pariaman, TS is an ethnic identity that is part of their lives and place of origin. This shows that the formation of a TS identity is an important part of Pariaman society. The intensive efforts to maintain and develop this phenomenon have also become an important part of these community groups. Therefore, TS is capable of attracting all local and foreign Pariaman people to reinforce their single ethnicity through their community traditions and belief systems.

Basapa: Tradition and Homeland

One of the TS customs that attracts the attention of the wider community, especially throughout Pariaman, is the Basapa tradition. This originated from the Minangkabau language, meaning the month of Safar, which is the second of the Hijri year (Fathurrahman, 2016). This month focuses on the death of Shaykh Burhanuddin, making it a pilgrimage time for TS adherents, when they express their respect for him. It is also conducted annually, on the Wednesday after the 10th of Safar, when one is expected to visit the grave of Shaykh Burhanuddin in the Ulakan area, Pariaman, West Sumatra.

This visit is to remember and acquire blessings from this important Tariqa Shattariyya figure (Basri, October 23, 2019). Moreover, the Basapa tradition is a special moment for active members and supporters from the Pariaman community. This tradition is divided into 2 (two) types, namely Basapa gadang (big) and ketek (small).

Basapa gadang is a core part of this tradition, which is held after the 10th day of Safars and is often attended by local and foreign community members. In this activity, all members commonly gather at the grave of Shaykh Burhanuddin to perform a series of rituals.

Basapa ketek is a small pilgrimage activity carried out a week after the initial activities. In this activity, the number of pilgrims present is most times greater than the Basapa gadang (Basri, October 23, 2019).

Besides pilgrimages, the core activities of the Basapa tradition involve a series of rituals, such as prayers, remembrances, and adulation in the tomb area of Shaykh Burhanuddin (Hasan, October 23, 2019).

Rituals are carried out as a form of traditional spiritual practice, which is continuously practiced from one generation to the next. These practices are believed to bring good to the faithful and their families (Syawal, October 23, 2019). In the tomb area, the submission of a request is commonly believed as a liaison with the sacred person, enabling easier achievement of the visitor's wishes (October 23, 2019). In this context, saints are believed not to be dead, enabling them to act as intermediaries in connecting with God (Weismann,

2011). Through the Basapa tradition, all requests that are submitted through connection with pious people are to be accepted. This tradition is an inseparable part of TS, and somewhat explains the performance of pilgrimage by this ethnic group. .

Basapa is a traditional activity, anciently practiced by all circles of society in the Pariaman community, leading to its recognition as a form of self-identity and TS connectedness. This has subsequently become an integral part of the ethnic group, regarding their behavioural characteristics at any location, locally or internationally. For the Pariaman diaspora, the Basapa tradition has attractive benefits and serves as a 'reminiscence tool', to maintain their ethnic identity and maintain cultural continuity. It is also important for foreigners to remember and visit their homeland (Ihsan, October 23, 2019).

Moreover, the Basapa tradition is maintained due to the existence of a connection with TS and the related way in which it leads to homeland reconnection. This celebration serves as a source of attraction for foreigners, reminding them to always be connected to their ancestral lands. In this case, encouragement becomes a strengthening part for these foreign groups, regarding their visitations to participate in the Basapa tradition (Aminah, October 23, 2019).

From a spiritual aspect, the Basapa tradition becomes a separate element from TS, as most pilgrims participating in the activity often have specific intentions or vows (Basri, October 23, 2019). In the Pariaman community, especially the TS group, abidance with this tradition is assumed to be part of the 'minor pilgrimage', as practiced by Muslims visiting Mecca (Hasan, October 23, 2019). This spiritual urge has become a separate motivation for strengthening Basapa, which is continuously practiced by the Pariaman group. For the diaspora, the practice is often appealing and attracts them to enliven the activity. This is carried out as an indirect practice, to introduce and pass on traditions to the next generation (Ihsan, October 23, 2019).

In the Basapa practice, many pilgrims use every element related to the tomb of Shaykh Burhanuddin to pray and wish for good luck, including stones, sand, and water (Hasan, October 23, 2019). This is connected with a belief

system in society, where the spiritual element related to holy people is assumed to provide good luck in all business activities. For the diaspora, it is interpreted as a separate and additional obligation, added to the importance of visiting their area of their birth and maintaining their connection with their cultural community.

For the Diaspora, participation in Basapa encourages them to return to their villages, based on having an obligation to connect with their homeland and their faith (Syawal, October 23, 2019). After undertaking their Basapa activities, pilgrims are often found visiting their relatives in the area. Thus, in addition to promoting a TS connection, Basapa is also an encouragement to maintain ethnic identity and build a regional-based brotherhood, to become an integral part of the Pariaman community. In its development, this cultural tradition has become a form of spiritual tourism, which attracts local and foreign Pariaman community groups. It has encouraged many people to participate in tradition, which belongs to the Pariaman group (Andre, October 23, 2019).

All elements of society are actively involved in all elements of the implementation and management of Basapa. The practice of Basapa is a tradition, attracting thousands to millions of local and international participants, indicating the need for regulatory efforts to create a comfortable and peaceful atmosphere.

Spiritual Tourism Impact

Basapa is an intrinsic part of TS, used to actualise the doctrines and rituals being taught. As an annual activity, this is highly regarded by various groups, especially the local and foreign Pariaman communities. Its activities also have a broader meaning than just a pilgrimage custom. This is because Basapa has deep spiritual elements, due to the transcendental relationship of humans with God (Christomy, 2008). For the people of Pariaman, this tradition is a practical form of unification between the doctrines and rituals of TS and the cultural system of the community. Besides being related to a spiritual aspect, it also emphasises various forms of worldly desires which are sought through prayers and hopes, by the faithful who hope to achieve success, especially for business activities or traditional professions (Aminah, October 23, 2019). While considered as spiritual tourism, Basapa influences two aspects of society, namely culture and economy.

Figure 7: Merchants Outside the Cemetery Area

Source: Mai, 2021

Culture

Basapa tradition assists in strengthening the culture of the Pariaman community, to continuously survive in ongoing developments. Besides being an internal form of cultural promotion for this community, it is also importantly valuable to the general public. With many groups getting involved in these spiritual activities, Basapa is becoming part of a cultural expansion to connect with foreign ethnicities. This spiritual tourism has succeeded in opening space for other ethnicities, to understand the culture existing in the Pariaman community (Ihsan, October 23, 2019). The maintenance of this community culture is wide open, as the tradition is presently owned by the general society. The cultural development is interesting as the pilgrims that are taking part contain the younger generation, which is getting actively involved in the Basapa tradition implementation. However, their motivations vary from pilgrimage to cultural interests to entertainment. The involvement of this next generation is also important due to the notion that TS and Basapa are mainly undertaken by the older group (Faslah, 2019).

Thus, participation of the younger generation can be considered as a form of cultural recognition and internalisation of local culture in members of the community. This is really important as the continuous sustainability and development of the Basapa tradition depends on the involvement of these generations. As an open culture, it is capable of surviving and developing due to the openness of its people during maintenance and preservation processes. However, this same openness is also a risk and has the potential to weaken the element of sacredness in the community culture.

Economy

Besides affecting the cultural development of the Pariaman community, Basapa also influences the economic aspects, which are directly related to the high number of pilgrims visiting the activity (Hasan, October 23, 2019). During the celebration, crowded areas are commonly observed, subsequently leading to several economic implications. As an annual activity, Basapa has formed an economic space through the circulation of money, and this is directly felt by the participants.

The economic element arising from this tradition creatively empowers the community's economy, especially the lower class. At the same time, other groups also benefit from the activities of the tradition. This suggests that economically, all communities have similar opportunities to participate. From the research, it is evident therefore that the economic impact of Basapa is divided into 2 categories, namely the lower-middle and upper-middle groups.

The impact is economically felt directly by the surrounding community involved as traders outside the tomb area. These traders capitalise on the activities by providing various merchandise options, such as food, drink, and souvenirs (Halimah & Ridwan, October 23, 2019). They are quite well organised when providing the facilities and infrastructure to support sales implementation. They are happy to be helping pilgrims to meet their needs, but also the community's participation in sales processes has implications in relation to economic benefits (Ridwan, October 23, 2019). In this case, the merchants emphasise that Basapa is the foundation of an economic cycle, and they capitalise on all available opportunities to gain

profits. This confirms that the economy of the lower classes is likely to develop through ongoing economic activities.

Another group obtaining economic effects from Basapa is people who work in managing the cemetery. This group obtain large benefits from the donations provided by the congregation through the *Infaq Tubes*³ (Hasan, October 23, 2019). The provision of *infaq* is an integral part of the Basapa tradition, and almost all participants are found to provide support and respect to the holy person on a pilgrimage. This provision is related to the wishes and hopes of the pilgrims who asked for blessings through their prayers at the sacred area (Hille, 2021). The *infaq* that is obtained is often used as part of the operational funds for ongoing activities, as well as to provide comfortable facilities and infrastructure for every visiting pilgrim (Hasan, October 23, 2019). Through these provisions, the tomb manager continuously improves the construction and renovation of various surrounding buildings, to provide a sense of beauty for every pilgrim.

The economic effects obtained by the upper-middle group emphasise that they are lodging service entrepreneurs, who have properties such as hotels, hostels, and homestays. The findings evince that the number of guests staying overnight tends to increase during the Basapa celebrations, which are eagerly awaited by parts of society due to the ability to provide an increment in economic income (Jufri, October 23, 2019).

Another group that benefits is the Regional Government, which is involved in regulating security and other involvements, as well as providing selling facilities/ infrastructure and parking areas (Andre, October 23, 2019). The Regional Government strives to portray the occasion of Basapa celebrations as part of spiritual tourism, which is continuously developing, with active participation in every event. This sacred tourism subsequently contributes to increasing regional income sourced from the services and management carried out by the Government.

Conclusion

This study confirms that TS attracts all Pariaman people to their hometown. This attraction is particularly evident in the annual Basapa tradition, which involves visiting the tomb of TS's most important spiritual figure. Basapa can be considered as a form of spiritual tourism carried out to undertake various rituals, which increase the sacred aspect. The Basapa tradition provides useful interpretation of the local Pariaman culture and is engaged in by the local community and the Pariaman diaspora, who maintain their connection to the holy guardian so that their wishes will be met.

In addition to its capability to attract the Pariaman community, the Basapa tradition also invites other ethnicities to engage in ritual activities. The tradition significantly influences local culture and economic systems. The research emphasises that these two fields are strongly developed through the performance of the Basapa activities.

A further finding is that the local government needs to improve the management of graves and support the Basapa tradition so that opportunities can be implemented for increased income acquisition. In this particular case, spiritual tourism is expected to become a more important attraction, to support and celebrate Pariaman culture while also empowering the community's economy and increase regional income.

³ *Infaq* is an Arabic word meaning spending, but also carries the sense of doing so to please God without asking for any favour in return. It is to Give for God's sake.

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