

The Phenomenon of the Qosidah Burdah Reading Ritual at the Palu City Eling Berkah Assembly in the Perspective of Islamic Law

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ARTICLE INFO

Volume: 3

KEYWORD

Qosidah Burdah, Ritual
Phenomenon of Reading
Burdah, Eling Berkah

ABSTRACT

This research aims to analyze the phenomenon of the Qosidah Burdah reading ritual carried out by the Eling Berkah Council in Palu City, with a focus on the perspective of Islamic law. Qosidah Burdah is an Arabic literary work that is highly respected in the Islamic tradition and is often read at various religious events. This research uses a qualitative approach with a phenomenological method, which includes direct observation and interviews with assembly members and religious figures in Palu City. The research results show that the recitation of Qosidah Burdah at the Eling Berkah Council is carried out as a form of respect for the Prophet Muhammad SAW and as a means to get closer to Allah. However, there are differences of opinion among scholars regarding the suitability of this ritual with pure Islamic teachings. These findings highlight the importance of a deep understanding and critical assessment of ritual practices in the context of Islamic law to maintain harmony between religious traditions and sharia principles. It is hoped that this research will provide insight into the development of a better understanding of Islamic law regarding ritual practices in society.

1. Introduction

Shalawat is a form of glorification of Muslims towards Rasulullah Muhammad SAW and is considered as one of the forms of worship that brings one closer to Allah SWT, similar to dhikr. Shalawat functions as a prayer and a tribute to Prophet Muhammad SAW, who is known as the greatest intercessor after Allah SWT on the Day of Judgment. The recitation of prayers is closely related to the understanding of the role of the Prophet Muhammad SAW as an intermediary for his people.

Since the early days of his prophethood, the Prophet Muhammad SAW has been known as a giver of wasilah and intercessor. In Indonesia, especially among the Nahdliyin (NU) and in Palu Alkhairaat, the tradition of reciting shalawat has been going on for a long time. Shalawat often recited at the birthday of the Prophet Muhammad SAW, namely the commemoration of the Prophet's birth accompanied by the reading of the Nabawi Sirah from certain books. Apart from that, this custom is also followed at thanksgiving events and other religious events. In Islamic boarding schools and Islamic boarding schools, both in rural and urban areas, reciting prayers has become a routine activity carried out weekly, monthly, or on special occasions

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such as weddings, aqiqah, circumcisions, and housewarmings. The word "shalawat" linguistically comes from the word صَلَّى (salla) which means prayer, as mentioned in the word of Allah:

"Take zakat from some of their wealth, with that zakat you clean and purify them, and pray for them. Indeed, your prayer is (become) peace of mind for them. And Allah is All-Hearing and All-Knowing." (At-Taubah: 103).

Terminologically, shalawat is a form of praise addressed to the Prophets, especially to the Prophet SAW, as mentioned in the Qur'an:

"Indeed Allah and His angels bless the Prophet. O you who believe, bless him and greet him in the best possible way." (Al-Ahzab: 56).

In addition, there is a hadith that mentions the importance of praying:

"Whoever blesses me once, God will give him ten blessings, erase ten mistakes, and raise him ten degrees." (HR. Ahmad).

One of the virtues of salutations explained in the book *Al-Fawaid Al-Mukhtaroh* is that whoever sends salutations to the Prophet Muhammad SAW, he will be rewarded tenfold, even if he does not understand the meaning of the salutations.

The ritual of honor through shalawat has variations in its naming and implementation, one of which is Qasidah Burdah. Qasidah Burdah is a praise to the Prophet Muhammad SAW that is practiced in the form of a ritual. This phenomenon is seen in the practice of prayer at the Eling Berkah Assembly, where various types of prayer such as Diba', Barzanji, Burdah, Simtudduror, and Syaroful Anam are performed as a form of worship. In the City of Palu and Sigi Regency, in particular, reading Qasidah Burdah is considered to provide greater benefits, both physically and spiritually.

This tradition has developed since the time of Habib Sholeh Bin Abu Bakar Al Idrus and Habib Idrus Bin Ali Al Habsyi, is accepted and carried out regularly by the local community. Participants in this activity generally consist of ordinary people who are not yet proficient in reading Arabic texts or the Koran, but they have memorized various prayer readings. Reading Qasidah Burdah is a form of worship that glorifies the Prophet SAW, with the aim of drawing closer to God and receiving His mercy. This routine activity is carried out at Majelis Burdah Eling Berkah, where every Wednesday night it is carried out alternately in people's houses around Palu and Sigi regions. Reciting shalawat is a prayer addressed to the Prophet Muhammad SAW as an expression of love, respect, and glorification towards him. Reciting prayers is also useful as a means of getting closer to God and as an expression of the people's gratitude to the Messenger of God, as well as the hope of receiving infinite love from God.

Therefore, this research focuses on the phenomenon of the ritual of reciting Qosidah Burdah at the Eling Berkah Council and its impact, by examining the hadith about the primacy of shalawat as part of the Living Hadith. This research uses the functional approach of Thomas F. O'Dea, as well as the phenomenological approach of Edmund Husserl and Alfred Schutz, to analyze this phenomenon in detail. Based on the background, the researcher set the title: "The Ritual Phenomenon of Reading Qosidah Burdah at the Eling Berkah Assembly of Palu City in the Perspective of Islamic Law".

2. Literature Reviews

In this literature study, several previous research results that are relevant to the current research topic will be presented. This research focuses on the phenomenon of the Qosidah Burdah reading ritual at the Eling Berkah Council, Palu City, from an Islamic legal perspective. Here is a review of some relevant research:

1. **Journal by Rosalinda (2013) - "The Tradition of Reading Burdah and the Religious Experience of the Community of Setiris Muaro Jambi Village"** This journal discusses the habit of reading Burdah and the history of the life of the Prophet Muhammad SAW. Qosidah Burdah, created by the Egyptian poet Muhammad bin Sa'id al-Bushiri (died 1295), is observed in the context of religious tradition. The similarity with this research lies in the use of a qualitative approach and observations of community religious activities. However, the difference is that Rosalinda's research focuses on long-standing customs, while this research explores ritual phenomena and the effects of reciting Qosidah Burdah.
2. **Journal by Reza Bakhtiar Ramadhan (2017) - "Hadrah Practice in Banyunganti Kidul Hamlet (Living Hadith Study: Thomas F. O'dea's Functional Theory)"** This journal uses the Living Hadith theory in studying the commands of Allah SWT and the hadith of the Prophet SAW regarding prayers to the Prophet Muhammad SAW. The similarity lies in the use of functional theory in the study of religious phenomenology. The difference is that Ramadhan research focuses on Hadroh and sholawatan in general, while this research is specific to the ritual of reciting Qosidah Burdah and the benefits obtained from this ritual.

3. **Thesis by Luluk Fitriani (2018) - "Burdah Community (Study of Youth Life Construction in Tanjung Hamlet, Bajeman Village, Tragah District, Bangkalan Regency)"** This thesis examines the lives of young people who practice Qosidah Burdah. The similarity with this research lies in the practice of reciting Qosidah Burdah in groups and seeking the benefits of this ritual. The difference is that Fitriani's research focuses on the construction of young people's lives related to Qosidah Burdah, while this research focuses more on ritual phenomena and their social impact on the general public, not just young people.
4. **Journal by Mardiyah Nur Lintang Utami (2020) - "The Meaning of Symbols in the Burdahan Tradition at the Kramat Pesantren Kesongo Village, Tuntang District, Semarang Regency"** This journal discusses symbols in the Burdahan tradition, including things such as yellow janur, ivory coconuts, and flowers, as well as the meaning and advice contained in these symbols. The similarity with this research is the object of Qosidah Burdah and the focus on the purpose and benefits of the ritual. The difference is that Utami's research focuses more on symbolic aspects and the meaning of physical objects in rituals, while this research focuses more on social phenomena and hadith values in the reading of Qosidah Burdah.

3. Methodology

This research aims to deeply understand the ritual phenomenon of reading the Qosidah Burdah at the Eling Berkah Assembly, Palu City, from the perspective of Islamic law. To achieve this goal, this research uses the phenomenological method, which allows the researcher to explore and understand the subjective experience of individuals and the meaning they give to the practice.

The phenomenological method was chosen for this research because this approach allows researchers to delve into the in-depth experiences of the Qosidah Burdah ritual participants and identify the meanings and values they adhere to. Phenomenology focuses on how individuals experience and understand a phenomenon from their own perspective, without relying on pre-existing theoretical assumptions.

4. Results and Discussion

Qosidah Burdah is a religious poem written by Imam al-Busiri as an expression of love for the Prophet Muhammad SAW. In Indonesia, especially in Islamic boarding school traditions and religious assemblies, the reading of Qosidah Burdah is often carried out at various religious events and commemorations. At the Palu City Eling Berkah Council, the ritual process of reading the Qosidah Burdah usually involves several important stages and elements:

1. **Event Preparation:**
 - **Determining Date and Place:** The Eling Berkah Council will determine the date and place for the Qosidah Burdah reading event. This can be done at a mosque, langgar, or other meeting place.
 - **Stage and Seating Arrangements:** The place is arranged in such a way that participants can take part in the event comfortably. Usually, there is a special place for Qosidah readers and spectators.
2. **Opening ceremony:**
 - **Opening Prayer:** The event began with an opening prayer to ask for blessings and a smooth event. This prayer is often led by an ustaz or leader of the assembly.
 - **Event Introduction:** The organizer of the event will explain the purpose and meaning of reading Qosidah Burdah. This aims to give participants an understanding of the importance of this ritual.
3. **Reading Qosidah Burdah:**
 - **Introduction:** There is usually an introduction before the reading, which explains the history and background of Qosidah Burdah and the importance of reading it.
 - **Reading:** Reading is done by one or several readers. Reading Qosidah Burdah is usually performed solemnly and accompanied by traditional music or soft tones.
 - **Congregation Participation:** Sometimes, the pilgrims are also invited to read or sing certain parts of Qosidah Burdah together.
4. **Prayer and Closing:**
 - **Closing pray:** After the reading was finished, the event ended with a closing prayer. This prayer usually asks for blessings, safety and goodness for all participants and Muslims in general.

- **Closing Event:** The head of the assembly or organizer expressed his thanks to all parties who participated in the event.
5. **Socialization and Strengthening:**
- **Value Socialization:** Sometimes, after the reading event, there is an additional session that discusses the values contained in Qosidah Burdah and how to apply them in everyday life.
 - **Community Strengthening:** This event also functions as an opportunity to strengthen ties and togetherness between the participants.

The reading of Qosidah Burdah at the Eling Berkah Assembly in Palu City is certainly planned to deepen the love for Prophet Muhammad SAW and strengthen faith and Islamic brotherhood among the participants.

The view of Islamic law towards the ritual of reciting the Qosidah Burdah, as carried out at the Eling Berkah Council in Palu City, can be seen from various points of view, both in terms of sharia law and religious practices that develop in society. Here are some related views:

1. General Views in Islamic Law

1.1. The existence of Qosidah Burdah:

- **Qosidah Burdah** is a work of poetry written by Imam al-Busiri, a Sufi scholar from Egypt in the 13th century. This poem is an expression of love and praise to Prophet Muhammad SAW. Although not part of the holy text of the Qur'an or Hadith, Qosidah Burdah is considered a work that contains spiritual values and closeness to the Prophet SAW.

1.2. Law on Reading Qosidah Burdah:

- In Islam, there is no explicit prohibition on reading Qosidah Burdah. Many scholars and Muslim communities around the world, including in Indonesia, consider it a legitimate way to express love for the Prophet Muhammad SAW.
- **Worship and Manners:** If reading is done with good intentions, following adab and not ignoring the basic teachings of Islam, then it is generally considered a good practice and can bring rewards.

2. Sectarian approach

2.1. Sect Sunni:

- **Shafi'i, Hanafi, Maliki, and Hanbali Schools:** In general, in the four Sunni schools of thought, the recitation of poetry or qasidah praising the Prophet Muhammad SAW is often seen as a permissible form of expression of love and respect. However, it is important to ensure that this practice does not replace or reduce obligatory religious practices, such as prayer and zakat.

2.2. Sufi Sect:

- **Sufi Tradition:** Many Sufi traditions, including those with roots in Indonesia, consider the recitation of Qosidah Burdah as a form of dhikr (reminder) that strengthens the spiritual connection with Allah and His Messenger. In this context, rituals of this kind are part of religious practices that deepen spiritual experiences.

3. Contemporary and Local Perspectives

3.1. Views of Contemporary Scholars:

- Some contemporary scholars may have different views regarding the reading of Qosidah Burdah, depending on their interpretation of Islamic teachings and customary practices in society. Some see it as a beneficial practice, while others may have a more skeptical view, especially if this ritual is considered a heresy (an innovation that does not exist in Islam).

3.2. Local Context in Palu:

In Palu City and the surrounding area, religious traditions often accommodate various local practices. If the recitation of Qosidah Burdah is done in a way that is in accordance with Islamic etiquette and does not deviate from the main teachings, it is generally accepted in the local community context as part of a religious celebration or commemoration.

5. Conclusion

Overall, the reading of Qosidah Burdah in the context of the Eling Berkah Assembly in Palu City is usually accepted within the framework of Islamic law as long as it is done with good intentions and in accordance with Islamic manners. However, it is important to ensure that this practice does not ignore the basic obligations in Islam and that it is done with full awareness of religious teachings.

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