

***Manakiban* tradition of Sayyidah Khadijah al-Kubrā at Mushalla Daruttaqwa Samarinda, East Borneo, Indonesia**

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Abstract: This paper examines the *manāqib* tradition of Umm al-Mu'minin, Sayyidah Khadijah al-Kubrā in Mushalla Daruttaqwa, Sempaja, Samarinda. The tradition of occasionally reading *manāqib* has a historical context within the culture and psychology of the community and has produced definite behavioural changes in some or all aspects of the lives of those who engage in it. The *manāqib* tradition in Mushalla Daruttaqwa is held at *ba'da maghrib* on every 11th of the qamariyah month (Hijri year). This date is chosen as it coincides with the date of the death of Sayyidah Khadijah al-Kubrā, namely on the 11th of Ramadan in the 10th year of the prophethood, three years before the Prophet's migration to Yathrib (Medina). Sayyidah Khadijah died at the age of 65 when the Prophet was around 50 years old. This *manāqib* is conducted with sources that are in accordance with the guidance of Tuan Guru. The wisdom for the culture of our ancestors, provided it does not conflict with the texts of the Qur'an and Hadith, expects an abundance of blessings from Sayyidah Khadijah al-Kubrā, including for people who love the *auliya* of Allah, especially the experts of the Prophet's temple (*ahl al-bayt*). The activity also has elements and values of moral education, including as a forum for community gathering, as well as motivating children, in particular, to become part of the prosperity of violators and Islamic symbols.

Keywords: *manāqib*; Sayyidah Khadijah; tradition

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A. Introduction

Manakiban is a social phenomenon and a centuries-long tradition that is maintained to this day. From an anthropological perspective, it has not developed independently but rather is closely related to certain opinions concerning societal and cultural shifts, through processes including internalisation, socialisation, acculturation, evolution, diffusion, and assimilation, towards renewal or innovation.

The tradition of reading *manāqib* from time to time has also existed historically within the culture and psychology of the community and has brought about definite changes in the behaviour in some or all aspects of the lives of the community members. In addition to its ceremonial aspect, *manakiban* has a mystical aspect. The term *manakiban* comes from the word '*manāqib*' (Arabic), which means biography, to which the suffix '*an*' (Indonesian) was added to become *manakiban*, meaning the activity/implementation of reading the *manāqib* (biography) of a figure, including, for example, ulama, heroes, and others ('Umar, 2008).

As an example of the social phenomenon, a group of people in Sempaja village, Samarinda have preserved the *manakiban* tradition to the present day, notably in Mushalla Daruttaqwa. The people around Langgar Dauttaqwa routinely and simultaneously hold a *manakiban* event for Umm al-Mu'minīn, Sayyidah Khadījah al-Kubrā on the 11th night of the qamariah month.

Noting the above phenomenon, the author is interested in conducting research on the *manakiban* tradition of Sayyidah Khadījah al-Kubrā in Mushalla Daruttaqwa Sempaja, Samarinda, East Borneo. The problem formulation for which is encapsulated in the following sub-titles: 1) How is the tradition of *manāqib* Khadījah al-Kubrā implemented in Mushalla Daruttaqwa? 2) What is the public perception of the tradition of *manāqib* Khadījah al-Kubrā in Mushalla Daruttaqwa? This research thus aims to determine the implementation of the *manāqib* Khadījah al-Kubrā tradition in Mushalla Daruttaqwa, Samarinda.

Based on the above-mentioned phenomenon, the author will specifically focus on the following research questions: 1) How is the *manāqib* conducted in the Mushalla Daruttaqwa Sempaja in Samarinda? Here, the author will briefly explain how the *manakiban* flows from the beginning of the event to its completion. 2) What is the basis upon which the Mushalla Daruttaqwa community maintains this activity? What are its added values? In point b, the author will explain the community's source of reference regarding the implementation of the activity in addition to the benefits or values derived from the activity. 3) What is the response of the community around Mushalla Daruttaqwa to the *manakiban* Sayyidah Khadījah al-Kubrā activity? This section will present the responses of the people (i.e. the congregation of Mushalla Daruttaqwa)

towards the activity. 4) What are the implications of the *manakiban* Sayyidah Khadijah activity for the daily lives of the people of Mushalla Daruttaqwa? In this final point, the author will demonstrate the implications of the *manakiban* Sayyidah Khadijah activities within the daily lives of the people around the Mushalla Daruttaqwa.

Regarding the study of the *manakiban* tradition, Munirah examined the Manakiban tradition of the Banjar community, especially in the Amuntai area, using a hadith study approach (Munirah, 2019). Meanwhile, another research by Ta'rifin, focused on the traditions and activities of *maulid al-Barzanji* and *Manakiban* from the perspective of cultural science. Ta'rifin concluded, from the perspective of cultural science, that the *Barzanji* and *Manakiban* traditions were good cultures that must be preserved (Ta'rifin, 2010).

B. Method

This paper employs a qualitative research method, which aims to generate descriptive data in the form of words or speech from people and behaviours that can be observed (Herdiansyah, 2010). The research will focus on the behavior and local tradition of "*Manakiban Sayyidah Khadijah*" performed by the community in Sempaja village, Samarinda, located in the Mushalla of Daruttaqwa. With this method, information is obtained by going directly to the research field to conduct interviews with sources or informants and asking basic and in-depth questions to obtain accurate data.

The author also uses an ethnographic approach in this paper. Ethnography is a qualitative research model that aims to describe the cultural characteristics of an individual or group of people who are members of a cultural community group (Hanurawan, 2016). Michael Burawoy defined ethnography as the study of people in their own time and space and daily lives. Ethnographic research is a genre of qualitative research developed from anthropological methodology. It investigates societies and cultures by examining the human, interpersonal, social, and cultural aspects in all their complexity. An ethnographic research approach refers to the process and methods by which the research is conducted and its subsequent results (Hadi et al., 2021).

C. Results and Discussion

Legal Basis for Manakib Recitation and Its Values

In general, *manakiban* activities constitute both an effort to preserve the culture of our ancestors and a means to get closer to Allah based on the arguments of the

Qur'an, Sunnah, and *athār*. The practice of approaching Allah by approaching those whom Allah loves aligns with the words of Allah in Surah Luqmān: 15:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

“... and follow the path of those who return to Me, then only to Me will you return, then I will tell you what you have done.”

Al-Qurthuby interpreted Allah's wording “*anāba ilayya*”, which means returning to Me (Allah), as returning to the path of the Prophets and the righteous. Thus, Allah and His Messenger recommend following the path of the pious, especially the scholars and *auliyā'*. In this way, following, listening to, and contemplating the recitation of *manāqib*, God willing, is a means of obtaining the abundance of God's grace and blessings. It is because, through this *manakiban*, we can recognize, understand, and explore the character and traits of Allah's guardians whose ultimate goal is to be emulated.

Therefore, with the recitation of this *manāqib*, the people of Sempaja, especially the congregation of Mushalla Daruttaqwa, expect the blessing of Allah's mercy thanks to Sayyidah Khadijah al-Kubrā, as mentioned in the *athar al-tabi'in*, namely Imam Sufyan bin' Uyainah, who was one of the teachers of Imam Ahmad bin Hanbal. He said:

عند ذكر الصالحين تنزل الرحمة

When the righteous (*ṣāliḥīn*) are mentioned, recounted and remembered, the mercy of Allah will descend on them (al-Aṣḥaḥānī, 1405).

Furthermore, after Sufyan bin Uyainah, Shaykh al-Islam Ibn Taymiyyah, who was a student of Imam Ahmad bin Hanbal and the teacher of Ibn al-Qayyim, had a special view regarding the remembrance of the pious. He said that remembering the goodness of people will make the heart calm and peaceful:

والكمال لا يحصل إلا بالعلم والقدرة والإرادة التي أصلها المحبة وحيث كان الإنسان يلتذ بالعلم فلا بد أن تكون هناك محبة لما يلتذ به. فتارة يكون المعلوم محبوبا يلتذ بعلمه وذكره كما يلتذ المؤمنون بمعرفة الله وذكره بل ويلتذون بذكر الأنبياء والصالحين ولهذا يقال عند ذكر الصالحين تنزل الرحمة بما يحصل في النفوس من الحركة إلى محبة الخير والرغبة فيه والفرح به والسرور واللذة

Self-perfection will not be achieved without knowledge, ability and willpower whose source is love. When a person feels pleasure from knowledge, then of course, there is love for what he enjoys. Sometimes what he knows, he loves, tastes delicious by mentioning it repeatedly, just as the believers find pleasure in

realizing Allah and remembering Him. Even the believers find pleasure in mentioning the prophets and the righteous, hence the slogan 'when the righteous are remembered, the mercy of Allah descends', with the awakening of one's soul and heart to love goodness and feel happy and comfortable doing it (Taimiyyah, 2000).

On the basis and reasons presented above, Manakiban contains moral education values because the *manāqib* event also conveys the piety, spirituality, and noble character of the person whose *manāqib* is read. It is thus hoped that the congregation will emulate this and be able to apply it in their everyday lives (M. Arafat, personal communication, 2021).

Implementation of Manakib

The reading of *manāqib* in Mushalla Daruttaqwa is always conducted on the night of the 11th of the qamariyah month, to coincide with Sayyidah Khadījah al-Kubro's date of death, namely 11 Ramadan of the 10th year of prophethood, three years before the Prophet migrated to Yathrib (Medina). The hope of the community, which includes the master teacher who reads the *manāqib* and the worshipers who attend to hear it and help organize the activity, is to secure the blessing of the *manāqib* reading. This is based on both the belief and the knowledge that Sayyidah Khadījah al-Kubrā is *min afdal al-nisā' al-'ālamīn* (one of the noblest women) and *umm al-mu'minīn* (mother of *mu'minīn*), who, through the mentioning, reading, and telling of the story, can bring Allah's Grace and His forgiveness, as the following poem extract states. This verse is a fragment of a poem (*qasidah*) entitled *Yā Wāhib al-Āṭāyā* addressed to Sayyidah Khadījah al-Kubrā, written by an Indonesian Mecca scholar of Banjar origin, Shaykh Ahmad Jamhuri Jaharis al-Banjari al-Makki:

يَا وَاهِبَ الْعَطَايَا اغْفِرْ لَنَا الْخَطَايَا
بِأَشْرَفِ الْبَرَائِي وَأُمِّنَا خَدِيجَةَ
يَا أُمَّ الْبُتُّوْل بُشْرَاكِ بِأَنْصَالِ
بِالْمُصْطَفَى الرَّسُولِ بُشْرَاكِ بِالْمُعِيعَةِ

O Allah, the One Who Gives Grace
Forgive us for all our sins
With the glory of the noblest of humans (Prophet Muhammad)
And Mother of Mu'minin, Khadījah
(Ahmad Jamhuri Jaharis, 2016)

Sayyidah Khadījah bint Khuwailid was the first wife of the Prophet Muhammad. She supported the Prophet's preaching and was the first woman who could feel the

spirit of *nubuwwah* (prophethood) in her husband (Jannah, 2019). He was one of the first to believe in the Prophet's message, being a wealthy merchant of Mecca and a descendant of the most respected, honorable, and noble people (Marwazi, 2021). From a young age, the Prophet Muhammad had a habit of contemplation and seclusion, which did not diminish even after the Prophet married Sayyidah Khadījah. Historians termed it the Prophet's habit of spiritual searching and restlessness. In an often restless and solitary condition, Sayyidah Khadījah became the solace for the soul of the Prophet Muhammad (Ahmad, 2020). The figure of Khadījah has privileges bestowed on her by God, such as receiving greetings from God and the gift of a house in Heaven, information pertaining to which reached her while she was still alive. Aspects related to these privileges are also taken for granted (Ali, 2023).

The event's centerpiece is the recitation of the *manāqib* of Sayyidah Khadījah al-Kubrā. Usually, Tuan Guru recites the *manāqib* of Sayyidah Khadījah written by al-Sayyid Muḥammad bin 'Alawi al-Malikī (2023) entitled *al-Bushrā fi Manāqib Sayyidah Khadījah al-Kubrā* alongside that by Sheikh 'Abdullāh bin Muḥammad al-Sundī entitled *Majmu'at Karamat al-Sayyidah Khadījah al-Kubrā* (al-Sundī, 2012). The *manāqib* of Sheikh Abdul Qodir al-Jailani includes the following themes: a) The Nasab of Sayyidah Khadījah al-Kubrā, b) The history of the birth of Sayyidah Khadījah al-Kubrā, c) The good character of Sayyidah Khadījah al-Kubrā, d) Her meeting with the Prophet Muhammad, e) Her sacrifice for the struggle of the Prophet's *da'wah*, and f) The glory of Sayyidah Khadījah al-Kubrā.

The program continues with a recitation of *qasīdah* about the glory and *maqām* (position) of Sayyidah Khadījah by Sheikh Ahmad Jamhuri Jaharis al-Banjari, al-Makki. The series of *manāqib* events ends with a closing prayer led by Tuan Guru, who recites the *manakib* (M. Shalihin, personal communication, 2021). After the *manakiban* event, the congregation will usually enjoy the simple dishes provided. Coffee features among the mandatory dishes that are always available. Uniquely, the teenagers, aged 13-15, make the coffee, as opposed to (for example) senior men. After the event, most worshipers do not immediately go home but will instead sit back and relax while enjoying their coffee and discussing current social, political, or religious issues. This fellowship helps to grow and strengthen the relationships and connections among the Daruttawa mushalla community.

Community Response around Mushalla Daruttaqwa towards *Manakiban* Sayyidah Khadījah al-Kubrā Activities

In general, the residents of the Sempaja sub-district, particularly those near the Mushalla Daruttaqwa, warmly support the tradition of *manakiban* Sayyidah Khadījah al-Kubrā, which is held once a month. At the very least, they do so for the

following reasons: First, the *manakiban* is a tradition that is in keeping with the Qur'an and Hadith, and those who follow it will be rewarded if they do so with Allah in mind (Ardiansyah, personal communication, 2021). second, the *manāqib* can be used to build and strengthen friendships among residents and lessen social tensions within congregations and between residents (Mahdalena, personal communication, 2021).

In reality, Sayyidah Khadījah al-Kubrā is praised by the majority of Indonesians for her grandeur and nobility as Rasulullah's wife and for her position as a Muslim lady who inspires other Muslim women. This attitude entails only adoring, loving, and glorifying her as a wonderful '*alīmah*', and also a temple expert (*ahl al-bayt*), especially as the wife of the Prophet Muhammad. It does not constitute any form of cultism, as some people have claimed. People who place their faith in prophets, saints, and scholars do not necessarily reject Allah. Reading *manāqib* is therefore merely a way for us to show how much we love Sayyidah Khadījah al-Kubrā (Fathurrahman, personal communication, 2021).

Generally, the term "berkah", frequently used in society, refers to the positive psychological and social situations experienced by an individual or community. Consequently, the word "blessing" can refer to abundance, welfare, security, or calm. Based on conversations with congregation members, although the *manāqib* aims to draw people closer to Allah, they generally feel blessed after performing it (Darminto, personal communication, 2021).

According to an interview with Tuan Guru H. Andi Faisal, the head of one of the Samarinda Islamic Boarding Schools, returning to Allah by worshipping both mahdhah and ghairu mahdah is the best way to quieten the heart. Humans are essentially simple animals that frequently act carelessly and sin. As a result, Allah's way to us is frequently hindered. One of the methods to unblock this path is through the *ṣāliḥīn*, such as the *ahl al-bayt* of the Prophet, the *ṣaḥābat*, the *auliyā'* of Allah, and others. In terms of why this is the case, it is because they are the believers listed in the hadith stating that if a man vows by saying the name of Allah, Allah will grant him (Andi Faisal, personal communication, 2021).

The people of Sempaja village, especially around Mushalla Daruttaqwa, have Nahdlatul Ulama (NU) culture; as a result, many traditions have developed, including *tahlilan*, *yasinan*, *selamatan*, *manakiban*, *maulidan*, and others. According to them, the *manakiban* tradition must be preserved because it is a means of worship, socializing, and local wisdom. In his book, al-Sayyid Muhammad categorizes *manāqib* activities as *bid'ah ḥasanah* (meaning allowed and even recommended). It is because the *manāqib* tradition carries not even the slightest

element of shirk, and all the rules are in the Qur'an and Hadith. Therefore, the *manāqib* tradition must be preserved by adhering to the Qur'an and the Sunnah of the Prophet Muhammad (al-Malikī, 2002).

The Effect of *Manakiban Sayyidah Khadijah* Activities on the Sempaja Community

A society's attitude is influenced by external factors, namely the environment in which its people live. Changes in religious behavioral attitudes within a society can be seen in the mindsets and attitudes of its human members. Societal behavior therefore essentially depends on the environmental context in which it takes place. As mentioned in the hadith, "A person depends on the behavior of his friends; therefore, you should pay attention to who you will make friends with" (al-Sijistānī, 1998; al-Tirmidhi, 2005).

For example, an environment containing a majority of individualists creates an individualistic and indifferent society. Neighborhoods containing highly social people form a society due to its strong social interactions (Mujiati & Triyanto, 2017). The Sempaja community, characterized by its socio-religious pattern, upholds the goodness of noble Islamic values.

The implications of reading *manāqib* in Sempaja village, Mushalla Daruttaqwaan can be described as follows. First, it brings people closer to Allah. The reading of *manāqib* is *tawassul*, or intermediary, and so through it, someone will feel close to and love Sayyidah Khadijah al-Kubrā as they imitate her behavior in everyday life, and their piety towards Allah will increase. However, this emphatically does not equate to making *manāqib* a form of associating partners with Allah. Instead, it serves as a form of intermediary, or *wasīlah*, to become closer to Allah as well as to the lovers of Allah. Muhammad Said Ramadhan al-Buthi stated that *tawassul* and *tabarruk* (al-Kurdī, 1997) are two sentences with one meaning, which in Ushul Fiqh is called *tanqīh al-manaṭ* (Zaidan, 1999), by making small parts (*tabarruk*) from one parent (*tawassul*) included in the parent. However, al-Buthi categorically states that *tawassul* is a Sunnah action, as evidenced by the many saheeh hadith texts. Al-Bukhari narrated from Umm Salamah that she once kept some of the Prophet's hair (al-Bukhārī, 2008). She chose to keep it as a medicine for sick friends in the hope of the blessing of the Prophet (al-Būṭī, 1996).

During their lives, humans exist in this world solely to be close to Allah and obtain His pleasure; this is the most important aspect in human life (Mawarni et al., 2010). When someone, during their life, obtains the pleasure of Allah, it is certain that he will get salvation, both in this world and in the hereafter. Sayyidah Khadijah

al-Kubrā was a wife of the Prophet whose position far exceeded the saints of Allah. As a figure, she is very loved and glorified by Allah, as hummed by Sheikh Jamhuri Jaharis in his poem, “indeed you (O Khadījah) are very fortunate because you get greetings from Allah the Most Merciful” (Jaharis, 2014). Reading the *manāqib* helps us to love her. Thus, by loving the lover of Allah, a person becomes close to Allah, loves Allah, and is loved by Allah.

Second, it provides a strong hope of salvation. Every Muslim everywhere expects salvation in his or her life, both in this world and in the hereafter. Likewise, the Sempaja community hope for salvation wherever and whenever they are. Various efforts are made so that humans can be saved, namely by prayer. One such effort by the Sempaja residents is to read the *manāqib* of Allah’s lovers, including Sayyidah Khadījah al-Kubrā. The implication for the Sempaja community of engaging in *manakiban* is the avoidance of danger and calamity. While a calamity can demonstrate a person’s resilience and patience, everyone always prays that their life will be spared from calamities and distress. In this way, since one of the motives behind the Sempaja community’s reading of *manāqib* is to avoid danger and calamity, they obtain safety. This has been proven by the majority of Sempaja people in seeking salvation through *manakiban* activities.

Third, it strengthens belief in the fulfillment of desires and prayers. Muslims have desires that they seek to realise; this reflects how Allah destines humans to have a sense that is never satisfied by something that they already have. Likewise, with the Muslim community in Sempaja, various efforts can be made to realise their desires, including performing *hajat* prayers, fasting, *tirakat*, *shadaqah*, and reading. The people of Sempaja pray for the following wishes: to be spared from calamities and disasters, for their children to be a generation of *ṣāliḥīn-muttaqīn*, and to be free from hardship and economic destitution (Kartika Fajriani, personal communication, 2021). Fourth, it is a means to obtain *mādad* (*shafa’at*, blessings, and benefits) from the *ṣāḥib al-manāqib*, Sayyidah Khadījah al-Kubrā. The recitation of the *manāqib* gives people hope that they will receive blessings and mercy from Allah. In particular, almost every master who recites the *manāqib* here states that “people who practise continuously (*istiqāmah*) the recitation of *manāqib* Sayyidah Khadījah every 11th of the month qamariyah, will be facilitated economically and will inherit riches (*yūriṭh al-ghinā*)”. This factor, among others, makes the Sempaja community believe in the blessings they will obtain and increases their knowledge of her noble figure, which can be exemplified and applied in everyday life to become a good person (Darminto, personal communication, 2021).

D. Conclusion

Manakiban Sayyidah Khadījah al-Kubrā activities are conducted in the Mushalla Daruttaqwa, Sempaja village, Samarinda, on every 11th of the qamariyah month, to coincide with the date of her death, namely the 11th of Ramadan in the 10th year of Prophethood. Wisdom means preserving the culture of our ancestors. This activity is categorised as *bid'ah hasanah*, which is a good *bid'ah* that does not contradict the text of the Qur'an and Sunnah. With the implementation of this *manakiban* activity, the community expects the grace of Allah to descend, thanks to the glory of Sayyidah Khadījah. They also wish to be classified as people who love the lovers of Allah. The Sempaja community view the *manakiban* as a positive activity. It entails honouring and remembering the history and glory of Sayyidah Khadījah to obtain grace and blessings, inner satisfaction, and maintain and preserve the noble traditions of Islam in general and the traditions of Nahdlatul Ulama in particular.

The conducting of *manakiban* activities for Sayyidah Khadījah in the Mushalla Daruttaqwa has several effects. First, it brings people closer to Allah since we also approach Allah by approaching and loving Allah's beloved. Second, it spares us from all disasters and dangers. Third, it enables all wishes and prayers to be granted thanks to the glory of Sayyidah Khadījah al-Kubrā. Fourth, it helps obtain *mādad* (blessings) from Sayyidah Khadījah al-Kubrā.

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