

Differences of Opinion on the Grave Pilgrimage Tradition at *Aghi Ayo Onam* in Bangkinang: Perspective of Islamic Faith

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Abstract:

This research aims to demonstrate the existence of the tradition of grave pilgrimage, which is carried out on the Sixth Day (*Aghi Ayo Onam*) of the 8th of Shawwal. Data collection was conducted through interviews. Participants were asked about the process of practicing the grave pilgrimage that they had practiced. The results of the study show that there are pros and cons to this tradition. The tradition of grave pilgrimage has taken place naturally in the community for generations, both from the family itself and the local community in general. Some scholars view this pilgrimage to the grave as permissible or permissible, but some groups do not agree or prohibit this tradition. This study is limited to the perspective of Islamic Faith and has not touched on issues related to other perspectives. It is hoped that at another time, there will be researchers who have the initiative to continue this study.

Keywords: Differences of Opinion, Tradition, Grave Pilgrimage, *Aghi Ayo Onam*, Islamic Faith.

1. Introduction

Grave pilgrimage has become a tradition every year for the people of Bangkinang. This tradition is celebrated by the people of Bangkinang after celebrating Eid al-Fitr, which is carried out after fasting for six days after 1 Shawwal. Parents and traditional stakeholders always teach to pass on the custom from one generation to the next as a cultural image. Ulama, Ustadz-ustadz, and also community leaders who live in Bangkinang, always carry out the pilgrimage to the grave of Hari Raya Six. The values contained in the celebration of tradition are religious, moral values, and cultural values, which in the celebration of tradition are several series, namely the Pilgrimage to the grave, eating *bajambau*, and closing with a folk party in the community in the afternoon. As a result, the tradition of grave pilgrimage carried out by the people of Bangkinang is a harmonization in the community through tradition.

The study of the pilgrimage to the tomb on the sixth feast observes two things. First, a study shows that, according to some groups, the tradition of grave pilgrimage is rejected because it has been mixed with elements of superstition and *bid'ah*. Second, the study of grave pilgrimage, on the other hand, there is a group that allows it because they adhere to the hadith of the Prophet Muhammad PBUH about the permissible pilgrimage to the grave.¹

¹Jamal Mirdad, Al Ikhlās. "The Tradition of Pegi Tepat for the Community of Talang Petai Village, Mukomuko Regency in the Perspective of Islamic Law". *Juris (Sharia Scientific Journal)* 17, no. 2 (2018): 193–204. ²Arifuddin Ismail, "Pilgrimage to the Tomb of the Guardian: Traditional

Two different Muslim groups in Indonesia have exposed this practice. Muhammadiyah, which is a modernist and reformist group, refuses to make a pilgrimage to the tomb, while Nahdatul Ulama represents a traditionalist group. However, Muhammadiyah also began to change the groups it represented. Compared to the early days of this organization, their view of this tradition had begun to soften. Despite the opposition to this tradition, this local custom is still practiced and attracts more visitors, especially after the government launched a "pilgrimage or religious tour" program. More and more visitors are visiting the tombs of scholars, both individually and in groups, became more crowded. They rented a bus and visited several tombs, especially the tombs of guardians and clerics, for several days.²

The meaning of pilgrimage is not only to visit the cemetery, but there is an intention to pray and take lessons from the pilgrimage activity. A pilgrimage to the grave is a manifestation of human efforts to attain spiritual tranquility.³ The pilgrimage to the grave also contains a lesson for pilgrims, where every human being will go to the grave and will dwell in it forever.

This paper aims to complement the existing study by accommodating the perspective of the community. The community's experience of grave pilgrimage can be carefully mapped. In line with that, there are three questions that can be asked. First, how is the practice of grave pilgrimage on the sixth feast? Second, why has the tradition of grave pilgrimage continued to run until now? Third, what is the relevance of the pilgrimage to the grave and the Islamic faith? This paper is based on the argument that the tradition of grave pilgrimage is rooted in the concept of Aqidah from the tradition in which the community is placed. People's experiences are well mapped. Some people are in a position of confusion about the tradition of pilgrimage to the grave on the sixth holiday.

On one side, the community accepts traditional practices with openness; the community carries out traditions to pray for the inhabitants of the grave, remembering death, and finding peace. On the one hand, some people do not accept the tradition because there is an assumption that the tradition of pilgrimage is a practice of bid'ah. This condition can be concluded that the pilgrimage to the grave is sunnah if the purpose is to remember the dead and to pray for the inhabitants of the grave.

2. Literature Review

The traditional activities of grave pilgrimage are carried out by the people of Bangkinang, which have been inherited by the ancestors of the Kampar people, as reflected in the amaliyah of Muslims. The discussion here shows that there is a compatibility between the traditions of the Kampar people and the Islamic Faith. In many studies of aqidah about tradition, there are at least 3 conversations related to tradition and aqidah, namely: The Legitimacy of Grave Pilgrimage in an Islamic Perspective, the Potential for Deviation of Faith in Local Practice, and Syncretism

Phenomena in Modern Times," *Journal Al-Qalam* 19, no. 2 (2013), p. 150.

²Mujib Misbahul. "The Tradition of Pilgrimage in Javanese Society: Contestation of Piousness, Religious and Commercial Identity." *Ibda': Journal of Islamic Culture* 14, no. 2 (2016). p.212.

³ Mujib, M. Misbahul. "Tradisi Ziarah Dalam Masyarakat Jawa: Kontestasi Kesalehan, Identitas Keagamaan Dan Komersial." *Ibda': Jurnal Kebudayaan Islam* 14, no. 2 (2016). hlm.212.

between Local Culture and Islamic Faith. These three things will be discussed as follows;

2.1 The Legitimacy of the Grave Pilgrimage in an Islamic Perspective

Pilgrimage to the grave is one of the practices that has existed since the time of the Prophet (peace be upon him) and was then accommodated in Islamic teachings as a form of spiritual reflection. Initially, the Prophet had forbidden this practice because Muslims were still weak in understanding monotheism and feared that they would return to jahiliyah traditions, such as grave worship. However, after Muslims had a stronger understanding of the teachings of Islam, pilgrimage was allowed again. In a hadith narrated by Imam Muslim, the Prophet (peace and blessings of Allaah be upon him) said, "I used to forbid you to make a pilgrimage to the grave; now make a pilgrimage because it can remind you of the hereafter."⁴ This shows that the pilgrimage to the grave has an educational dimension, especially in remembering death and the end of worldly life.

However, Islamic law provides strict restrictions that the pilgrimage to the grave should not lead to shirk practices. The main purpose of the pilgrimage is to pray for the deceased and remember the dead, not to ask for something from the deceased or to do an excessive form of respect. Pilgrimages carried out in accordance with the guidance of Sharia will be worth worship and strengthen the faith. However, if it is done with beliefs that are contrary to monotheism, such as praying to the deceased or considering the grave as a magically sacred place, then the practice becomes a form of deviation.⁵ Therefore, Muslims need to understand the limitations of the shari'a in carrying out the pilgrimage to the grave so as not to slip into polytheism.

2.2 Potential Deviations of Faith in Local Practice

One of the problems that arises in the implementation of the grave pilgrimage on Hari Raya Enam in Bangkinang Seberang is the emergence of local practices that have the potential to violate the principles of Islamic faith. Some people believe that on the sixth day after Eid al-Fitr, the spirits of the ancestors "descended" into the world and were present around the tomb. This belief is then accompanied by special rituals, such as the serving of food, the burning of incense, or the recitation of certain prayers that are not sourced from the shari'i evidence. This tradition, although considered a form of reverence, actually holds the potential for deviation because it involves elements of supernatural beliefs that are not justified in Islam.⁶

From the point of view of Islamic faith, this kind of action can be classified as a form of minor shirk or superstition if it is not corrected. Minor shirk is any form of belief or practice that can harm the purity of monotheism, even if it does not completely condemn Allah. In this context, relying on spiritual strength or blessings on the deceased is a form of violation of the principle of monotheism uluhiyyah. Al-Uthaymeen, in his fatwa, emphasized that the justified pilgrimage to the grave aims to pray for the dead and learn from the dead, not to perform additional rituals that

⁴Muslim in al-Hajjaj, *Saheeh Muslim*, Kitab al-Jana'iz, no. 977.

⁵Ibn Qayyim al-Jauziyyah, *ar-Ruh* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1999), pp. 9-12.

⁶A. Gani Abdul Hamid, "The Tradition of Grave Pilgrimage in an Islamic Perspective," *Al-Muqadimah Scientific Journal*, Vol. 6, No. 1 (2015), pp. 89-90.

have no basis.⁷ Therefore, the community needs to be given a correct understanding of the limitations of the creed in carrying out this tradition.

2.3 Syncretism between Local Culture and Islamic Faith

The tradition of grave pilgrimage on the Sixth Day is a tangible form of syncretism between local culture and Islamic teachings. Syncretism in this case is interpreted as a mixture of cultural beliefs that have been inherited from generation to generation, with Islamic teachings that have entered Malay society, especially in Bangkinang Seberang. Practices such as bringing food to the grave, gathering with extended family, and performing rituals that have no basis in Islam are a reflection of people's efforts to maintain cultural identity while carrying out religious obligations. Although the initial intentions were good, this uncontrolled mixing could lead to theological deviations.⁸

In the context of faith, Islam provides a very strict guide to distinguish between worship that comes from revelation and traditions derived from customs. Not all customs are contrary to Islam, but when customs are made part of worship without a basis for sharia, then it needs to be criticized. Ahmad Zahro stated that in traditional Muslim societies, religious practices are often influenced more by cultural heritage than fundamental theology.⁹ Therefore, a wise da'wah approach is needed to purify worship practices from cultural elements that are contrary to the principles of monotheism, while still respecting positive socio-cultural values.

3. Research Methods

Research on the tradition of the sixth holiday is qualitative, based on the habits that occur in the Bangkinang community on the sixth holiday. The research was conducted by interviewing several traditional leaders and also local communities about the tradition of grave pilgrimage on the sixth holiday, which has an indicator of the focus of the research, namely the compatibility between tradition and Islamic Aqidah. The relationship between the tradition of the sixth day of the grave armor and the Islamic Aqidah includes several aspects, such as practice in implementation, benefits in terms of rituals, and goals in implementation. Apart from the results of interviews from several traditional leaders and also local communities, the research was also linked to books, journals, articles, and other readings that are still relevant to the relationship between the tradition of grave pilgrimage on the Sixth Day and the Islamic faith.

The data obtained from the results of the interview mapping can be confirmed by the people of Bangkinang who carry out the traditional grave pilgrimage activities on the sixth day as subjects or participants in the research. The research participants were limited to the Bangkinang community who lived there, the objects studied, and the traditional leaders, mubali, and the Bangkinang government, who had more moral responsibility for the morality of the community.

⁷ Muhammad bin Shalih al-Utsaimin, *Majmoo' Fatawa wa Rasail*, vol. 17 (Riyadh: Dar al-Watan, 2004), p. 336.

⁸ Zamakhsyari Dhofier, *Pesantren Tradition: A Study on Kyai's Life View* (Jakarta: LP3ES, 1985), p. 79.

⁹ Ahmad Zahro, *The Religious Tradition of Traditional Muslim Communities* (Yogyakarta: LKiS, 2004), p. 112

In data collection, interview guidelines are used as the basis for formulating questions. Open-ended questions cover three data areas. First, data related to the tradition of grave pilgrimage on the sixth holiday in Bangkinang village. Both data are related to inherited traditions. Third, the relationship between the tradition of grave pilgrimage and Islamic Aqidah.

This research took place on the sixth holiday of April to coincide with April 7, 2025. The community and also the indigenous leaders who are participants in this study are interviewed for their awareness and willingness to openly submit one by one, when participants are willing to be interviewed

The mapping data of the interview research was carried out directly and compiled systematically, even directly involved in the implementation of the grave pilgrimage on the sixth holiday. Data classification is carried out not only based on themes but also by considering the aspects covered. The context of different experiences is analyzed for significance based on applicable parameters such as the implementation process, the actors of the activity, and the surrounding conditions.

Data is analyzed in three stages: data restatement, data description, and data interpretation. Data restoration was carried out by referring to the views of the perpetrators of the grave pilgrimage tradition during the interview. Data description is carried out with activity patterns throughout the process. Data interpretation is carried out by taking quotes from books or other readings.

4. Results

The tradition of grave pilgrimage on Hari Raya Enam involves people visiting ancestral graves to pray and clean the cemetery area. This practice serves as a moment of friendship between residents and a reminder of death and the importance of respecting the deceased. The shape of the pilgrimage can be seen from the following picture.



Figure 1: The Atmosphere of the Pilgrimage Activity

In addition to visiting cemeteries and praying, pilgrimage activities are also filled with the community to strengthen the relationship within the community by carrying out an agenda, namely eating together (*Makan Bajambau*).

4.1 Implementation of the Practice of Grave Pilgrimage on Hari Raya Enam



Figure 2: The atmosphere of eating *bajambau* during the grave pilgrimage

Grave pilgrimage etymologically comes from the Arabic word "زيارة" which means to visit. According to the Islamic perspective, the pilgrimage to the grave is not only a form of respect for the dead, but also a worship practice that has a deep meaning. This activity aims to remind humanity of life after death and strengthen faith in the hereafter. The Prophet (peace and blessings of Allaah be upon him) said: "Remember the destroyer of all delicacies: death" HR. Tirmidhi and Nasa'i.¹⁰

Hari Raya Enam is not only marked by visiting each other between relatives, but there are unique traditions carried out by the community on Hari Raya Six, among which what is quite interesting is the grave pilgrimage that is carried out together to the place of family burial or tribal cemetery in the village. The process of carrying out the grave pilgrimage begins with congregational dawn prayers at the nearest mosque or mushalla, then, in groups, they go to the cemetery on foot. After arriving at the cemetery, they read Surah Yasin as well as selected surahs, tahlil, takhtim, and prayers led by the elderly, such as Ninik Mamak, mosque imams, ustadz, and other figures. After the grave pilgrimage activity was carried out, they returned to the mosque to eat together, or familiarly known as Makan Bajambau. Then it ended with a gathering and was closed by returning to their respective homes to welcome guests or visit relatives. (Date: 2024).

As revealed by the interviewer, Ustadz Abdul Rahim, he said that "Grave pilgrimage is a tradition that is carried out on Hari Raya Six in opposite direction of Bangkinang. They dedicate their day to the seventh day of Shawwal. The tradition of grave pilgrimage begins with congregational dawn prayers, then continues with a joint walk to the cemetery, surrounding one grave and another grave, and sending prayers. After that, the last activity of the afternoon is closed with eating bajambau in the mosque as a gathering place" (Ust. Abdur Rahim, 39 years old).

4.2 The reason why the tradition of grave pilgrimage still exists today

Hari Raya Emas is a strong symbol of the Kampar Malay cultural identity, which is known as a devout Islamic community, but still maintains local values that have been passed down from generation to generation. The people of Bangkinang

¹⁰ Mualif, Pengertian, Ziarah Kubur, Dasar Hukum, Adab dan Hikmah Ziarah Kubur, 2022. <https://an-nur.ac.id/category/blog/artikel/> Diakses pada 10 Mei 2025.

use this tradition as a space to express Malay values, such as the custom of *basandi syarak basandi kitabullah*. In this context, the sixth holiday is not just a celebration, but part of a cultural cycle that binds communities through spiritual values and customs that have become ingrained.¹¹ This tradition of grave pilgrimage is a custom carried out by the community to pray for the gravediggers so that they are given peace and kept away from the torture and punishment of the grave. This tradition is also considered a self-reminder of the coming of death. To maintain and preserve this tradition, the people in the Bangkinang sub-district, every year, always carry out a tradition where the community is very enthusiastic about preparing for the implementation of this grave pilgrimage holiday. Residents of Bangkinang District, Kampar Regency, work together to welcome the sixth day after Eid al-Fitr.¹²

As revealed by the source from the interview, Ustadz Abdul Rahim, he said that "The tradition of grave pilgrimage on Hari Raya Six has existed for a long time and was inherited by previous parents. We used to go to our parents' graves every Eid al-Fitr when we were kids. To pray for those who have died, of course, there is the main purpose. We believe that we have an obligation to remember and pray for them even though they are gone. People in this area consider Hari Raya Enam as the "second Eid". During Eid al-Fitr, many people are still busy with their activities. The new big family really got together on the Sixth Day. This tradition involves a pilgrimage to the grave as a way to communicate with the living and those who have died. Young people are still involved. They feel that they have had this tradition since childhood because they have been accustomed to participating. I believe that because this tradition is not only inherited, but also cared for with awareness and togetherness, this is why it still exists and continues to develop" (Ust. Abdur Rahim, 39 years old).

The tradition of grave pilgrimage on Hari Raya Enam is a cultural peculiarity that develops almost exclusively in the Bangkinang Seberang area, Kampar Regency, Riau. This tradition is passed down from generation to generation by the Kampar Malay community, who make the sixth day of Shawwal a moment to gather with family and make pilgrimages to the graves of parents and ancestors. Not only as a form of respect for people who have died, but also as a manifestation of the value of friendship that is highly upheld by the local community. This tradition is not found uniformly in other areas, because it grows from a local culture that combines traditional values and Islamic teachings in a unique form that is only understood and practiced by the Kampar community.¹³

In addition, Hari Raya Six, also called "*aghi ghayo onam*" by the local community, has become the highlight of the Eid celebration. Many Kampar nomads outside the region, even from abroad, deliberately postpone their return to their hometowns until the sixth day of Shawwal to follow this tradition, making the celebration more lively and socially meaningful. An informant said, "Eid does not feel good and fitrah if you do not go home during *ghayo onam*." This shows that the

¹¹ Amir Syarifuddin "Custom and Sharia in the Kampar Malay Community: An Analysis of Islamic Integration and Local Culture", *Al-Adyan Journal*, Vol. 14 No. 2, 2019.

¹² Converts, Understanding, *Grave Pilgrimage, Legal Basis, Manners and Wisdom of Grave Pilgrimage*, 2022. <https://an-nur.ac.id/category/blog/artikel/> Accessed May 10, 2025.

¹³ Safrijon and Masril, The Tradition of Pilgrimage to the Sixth Day Grave in the Perspective of Kampar Local Culture, *Journal of Social Sciences and Humanities*, Vol. 7, No. 2, 2022, p. 115

tradition is a marker of collective identity, community value system, and the momentum of massive family gatherings every year. This event is not only religious, but also social and emotional, because it is a moment of gathering a big family, cooperation to clean the grave, tahlilan, and eat together en masse (bajamba). Because of its distinctive nature and inseparability from local identity, this tradition is difficult to find outside the Bangkinang Seberang area. Therefore, it can be concluded that the existence of this tradition is closely related to the cultural identity, history, and collective values of the Kampar people.¹⁴

In Bangkinang, the peak of friendship is no longer Eid al-Fitr, but this tradition. Many nomads, including those from abroad, are even waiting for *Rayo Enam* to go home, so this celebration becomes more lively and socially meaningful. An informant said, "Eid does not feel good and fitrah if it is not 'Come home to *Okinawa*.'" This shows that the tradition is a marker of collective identity, community value system, and the momentum of massive family gatherings every year.

4.3 The Relationship of Tradition with Islamic Aqidah

Initially, the Prophet Muhammad (peace and blessings of Allaah be upon him) forbade the pilgrimage to the grave for fear that it would shake the faith of those who did it because they would more often become unreasonable and deviate from the teachings of Islam. Because they usually visit the bodies of infidels. At the same time, Islam has rejected polytheism. Perhaps it is because certain individuals have just embraced Islam and do not understand the expressions in the grave that are contrary to Islamic law. In this situation, Islamic scholars rely on scholars and hadiths. The Prophet allows Muslims to adhere to the Quran and hadith. The Prophet allows Muslims to make grave pilgrimages, especially the pilgrimage to the graves of the prophets and family members who have gone before us, so grave pilgrimage is highly recommended in Islam. For everyone, because when on pilgrimage, we will take lessons, especially helping us to remember that death can come at any time.¹⁵ The Prophet said:

كنت نهيتكم عن زيارة القبور الا فزورها فانه يرق القلب وتدمع العين وتذكر الآخرة ولانقولوا هجر. رواه الحاكم

Meaning: Before, I forbade you from making a pilgrimage to the grave, but now make a pilgrimage; indeed, the pilgrimage to the grave can soften the heart, shed tears, remind you of the hereafter, and do not speak ill of the pilgrimage. HR. al-Hakim.¹⁶

Therefore, the pilgrimage to the grave is highly recommended in Islam for men and women, because it contains very great benefits. Either for people who have passed away in the form of rewards for reading the Quran or others, or for people who make the pilgrimage themselves, which is to remind people of the death that will surely pick them up.¹⁷

4.4 Things That Can Damage the Islamic Faith

¹⁵ Andriani Yuli. *Pilgrimage to the Sixth Day Grave as the Cultural Identity of the Kampar Community*, in the Proceedings of the National Seminar on Riau Malay Culture, Balai Bahasa Riau, 2021, pp. 90–91.

¹⁶ Munawwir, *Practical Guide to Pilgrimage...*, pp.11-12.

¹⁷ Munawwir, *Tuntunan Praktis Ziarah...*, hlm. 11–12.

The practice of pilgrimage to the grave on the Sixth Day may fall into an act of heresy according to Islamic law. It should be noted that something related to worship, if the time is specified, must be supported by evidence. For example, when Friday is sunnah to recite Surah al-Kahfi, especially on Friday or the night, and as for those related to this and other worships that are tied to time, it is very necessary to have postulates to practice it because worship that is dedicated and associated with a time and period requires postulates.¹⁸

Pilgrimage to the grave is a practice that is part of Sharia to remember death, not to be made an annual tradition at a certain time. If the pilgrimage is done en masse on Hari Raya Enam and it is considered a continuous habit of worship, then, in my opinion, *Allahu'alam*. If the pilgrimage to the grave is made a routine worship with a special time without evidence, it can be included in the category of bid'ah in religion. The Prophet (peace be upon him) said: Every bid'ah is heretical, this hadith is narrated by Muslims; this practice can plunge a person into polytheism.¹⁹

5. Discussion

This paper examines the practice of the tradition of grave pilgrimage on Hari Raya Six. The tradition of grave pilgrimage on Hari Raya Six in Bangkinang District is a religious and cultural activity that is very inherent in the community. This tradition is usually carried out after Muslims complete the six-day fast in the month of Shawwal. In addition to pilgrimage, the community also gathers and eats together in an event known as Makan Bajambau. This tradition is not only an annual custom, but also part of the heritage of religious and cultural values that continue to be maintained by the Kampar Malay community.

From the point of view of Islamic teachings, the pilgrimage to the grave has a strong basis because the Prophet PBUH himself encouraged his people to remember death through this activity. Therefore, the pilgrimage to the grave is not only a local tradition, but also included in Islamic teachings as long as it is carried out with the right purpose and in accordance with the sharia. This activity provides a spiritual reminder of death and the importance of praying for the deceased.²⁰

Even so, there are still differences of opinion among the community regarding the implementation of the grave pilgrimage, which is carried out specifically on the Sixth Day. Some people consider that setting a certain time for worship without any basis from the Qur'an or hadith can be classified as an act of heresy. Therefore, even though the pilgrimage to the grave itself is permissible in Islam, its implementation at certain times, such as Hari Raya Enam, needs to be considered wisely so as not to deviate from the teachings of monotheism.²¹

¹⁸Wahyu Cahyani, "Pilgrimage to the Grave Perspective (A Study of the Tradition of Grave Pilgrimage Ahead of the Month of Ramadan for the Community of Pandan Wangi Village, Peranap District, Indragiri Hulu Regency)," *Thesis*, Sultan Syarif Kasim State Islamic University, Riau, 2021, p. 3.

¹⁹ M. Firzy Islami Fathi, 22 tahun, wawancara 8 Juli 2025.

²⁰ Raup Alman Suri, interview July 6, 2025

²¹Mujib, bdul. *Islamic Psychology: Islamic Solutions in Counseling and Psychotherapy*. Jakarta: Kencana, 2016. p. 212.

However, for the people of Bangkinang, this tradition is still considered an important part of the local culture in line with Islamic teachings. They hold the principle of "*adat basandi syarak, syarak basandi kitabullah*," which shows that the customs run according to religious guidance. Therefore, this pilgrimage activity is considered a form of worship that does not contradict the teachings of Islam but strengthens religious and cultural ties.

In conclusion, the tradition of grave pilgrimage on Hari Raya Enam in Bangkinang should be thoroughly understood by looking at the social, cultural, and religious values contained in it. The role of religious and traditional leaders is very important in providing understanding to the community so that this tradition remains within the path of Islamic teachings. The preservation of culture in accordance with sharia can enrich Islamic values in Indonesia, especially in the Kampar area. Therefore, the balance between the preservation of customs and the understanding of aqidah must continue to be maintained.

6. Conclusion

The tradition of grave pilgrimage on Hari Raya Enam carried out by the people of Bangkinang is a form of respect for ancestors and a means of remembrance of death, which has a strong foundation in Islamic teachings. This activity involves religious, cultural, and social elements, such as the reading of prayers at the tomb, eating bajambau, and gathering between residents. The tradition is maintained from generation to generation as a cultural heritage that is not only symbolic, but also of spiritual and educational value.

However, there are differences of opinion in the community regarding the implementation of grave pilgrimages, especially on the Sixth Day. Some scholars consider that setting a certain time for worship without valid evidence can be categorized as heresy. Therefore, even though the pilgrimage to the grave itself is sharia, it is important to continue to provide understanding to the community so that it does not make this time a standard worship obligation, but as a cultural moment with positive value if carried out with the right intention.

This research has detailed the process of performing the grave pilgrimage on the Sixth Day and described the laws contained in it. Thus, it is very important to maintain a balance between the preservation of tradition and the understanding of Islamic beliefs. The role of religious and traditional leaders is key in ensuring that cultural practices remain in harmony with Sharia. The tradition of Hari Raya Enam can be an example of how local culture can strengthen the Islamic identity of the community if it is carried out wisely, and within the framework of the straight teachings of monotheism.

This research is limited to the perspective of Islamic Aqidah and has not discussed issues related to other perspectives. There are opportunities for future researchers who are interested in continuing their studies in a broader form with more complete reference sources.

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