

The Trust Of Madurese Ethnic Muslims in Preventing Covid-19 Through Sya'ir Burdah: A Dimension Of Sufism in West Kalimantan

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DOI : 10.46781/al-mutharahah. V20i2.837

Received : 17/11/2023

Revised : 27/12/2023

Accepted : 31/12/2023

Published : 31/12/2023

Abstract

Studies on Madurese ethnicity in West Kalimantan began to be carried out by many academics in the aftermath of ethnic conflicts. However, there are still few who elaborate on Madurese ethnicity related to culture in West Kalimantan. In fact, the cultural richness and traditions of the Madurese ethnicity have a close relationship with Muslim cultures originating from other ethnicities. This is a social capital for strengthening solidarity and togetherness between ethnicities in West Kalimantan. This study highlights the religious traditions of the Madurese ethnic Muslim community during the COVID-19 period through the recitation of Burdah poetry, which aims to ask for safety, health, and avoiding poverty. This study also found that the Madurese ethnic Muslim community in West Kalimantan has dimensions of Sufism values in the reading of Burdah poetry such as Ikhlas, Taubat, Nur Muhammad, Mahhabba, Khauf, and Raja'. Thus, this paper elaborates on Madurese ethnic traditions and dimensions of Sufism in the Madurese ethnic Muslim community in Simpang Empat Wajok, which is currently included in the administrative area of Mempawah Regency, West Kalimantan Province.

Keywords: Muslim Community, Sya'ir Burdah, Dimension of Sufism, West Kalimantan

Abstrak

Kajian tentang etnis Madura di Kalimantan Barat mulai banyak dilakukan oleh para akademisi ketika pasca terjadinya konflik etnis. Tetapi, masih sedikit yang mengelaborasi etnis Madura berkaitan dengan kebudayaan di Kalimantan barat. Padahal, kekayaan budaya dan tradisi etnis Madura mempunyai hubungan erat dengan budaya Muslim yang berasal dari etnis lain. Hal ini merupakan modal sosial dalam memperkuat solidaritas dan kebersamaan antar etnis di Kalimantan Barat. Studi ini menyoroti tradisi keberagamaan masyarakat Muslim etnis Madura selama masa Covid-19 melalui pembacaan syair Burdah yang bertujuan untuk meminta keselamatan, kesehatan, dan terhindar dari kemiskinan. Kajian ini juga menemukan bahwa masyarakat Muslim etnis Madura di Kalimantan Barat terdapat dimensi nilai-nilai tasawuf dalam pembacaan syair Burdah seperti, Ikhlas, Taubat, Nur Muhammad, Mahhabba, Khauf dan Raja'. Demikian tulisan ini mengelaborasi dalam tradisi etnis Madura dan dimensi tasawuf dalam masyarakat Muslim etnis Madura di Simpang Empat Wajok yang saat ini masuk dalam wilayah administrative Kabupaten Mempawah Provinsi Kalimantan Barat.

Kata Kunci: Masyarakat Muslim, Sya'ir Burdah, Dimensi Tasawuf, Kalimantan Barat

A. Introduction

The spread of COVID-19 affects all aspects of life; this has resulted in a world that has been “turned upside down,” where many of the previously normal social behaviors have changed.¹ From 2020 to 2022, scientists and politicians agreed to fight for the economy. Several policies were made to restore the economy, including increasing tourism and the creative economy by paying attention to aspects of attractions, accessibility, and amenities. Moreover, the impact of the COVID-19 pandemic resulted in low investor sentiment towards the market, which caused a negative trend. For example, Indonesia’s declining export activity to China had a significant impact on the Indonesian economy. In principle, the government of the Republic of Indonesia has made several policies, for example, Presidential Decree Number 9 of 2020 concerning the Amendments to Presidential Decree Number 7 of 2020 concerning the COVID-19 Handling Acceleration Cluster. In addition, Government Regulation of the Republic of Indonesia No. 21 of 2020 concerning Large-Scale Social Restrictions (PSBB) in the context of Accelerating COVID-19 Handling and Presidential Regulation. The regulations that have been made are alternative solutions to problems that can be seen in terms of health, bureaucracy, politics, and finances of the State of Indonesia due to COVID-19, including in Decree Number 12 of 2020 concerning the Determination of Non-Natural Disasters for the Spread of COVID-19 as National Disasters.²

The impact of COVID-19 is not only in the health and economic sectors but in several other aspects that have implications for lines of life such as social, cultural, educational, and religious. In fact, not a few social conflicts occurred during the pandemic, especially in the field of religion. Many hoax news stories that spread in the community made the atmosphere worse when people did not believe in all the policies made by the government. For example, policies related to the field of religion encourage people to worship at home. Admittedly, religious gatherings have become hotspots for the spread of the virus and have left people divided between those who support and reject the policy. People who comply with government policies have higher compliance because they tend to be altruistic. Cons had lower compliance in reaction to restrictions on personal and religious freedoms.³

Academics and politicians who had previously struggled in economics to overcome social and health crises turned to faith, as in Poland, where the church was like a mental hospital. In this case, the author agrees that faith has an influence on society during COVID-19. Some Muslim communities in Indonesia, especially West Kalimantan, in the case of

¹ Simon Dein et al., “COVID-19, Mental Health and Religion: An Agenda for Future Research,” *Mental Health, Religion and Culture* 23, no. 1 (2020): 1–9, <https://doi.org/10.1080/13674676.2020.1768725>.

² Dumilah Ayuningtyas et al., “Requestioning the Indonesia Government’s Public Policy Response to the COVID-19 Pandemic: Black Box Analysis for the Period of January–July 2020,” *Frontiers in Public Health* 9, no. May (2021): 1–13, <https://doi.org/10.3389/fpubh.2021.612994>; Yeti Sumiyati Ratna Januarita, “Legal Risk Management: Can the COVID-19 Pandemic Be Included as a Force Majeure Clause in a Contract,” *International Journal of Law and Management* 63, no. 2 (2021); Gabriel Lele, “Concurrence as Crisis Decision-Making Governance: Lessons from Indonesia’s Response to the COVID-19 Pandemic,” *Regional & Federal Studies* 33, no. 3 (2023); Guntur Eko Saputro, “Implementation of Economic Policies Facing Covid 19 in Supporting Nonmilitary Defense,” *International Journal of Social Science and Human Research* 04, no. 04 (2021): 634–42, <https://doi.org/10.47191/ijsshr/v4-i4-11>.

³ David DeFranza et al., “Religion and Reactance to COVID-19 Mitigation Guidelines,” *American Psychologist* 76, no. 5 (2021): 744–54, <https://doi.org/10.1037/amp0000717>.

COVID-19, consider the concept of God to function as a force majeure, which is God's fate or destiny. In Islam, religious creeds and beliefs allow individuals and social groups to influence the meaning of the phenomena of life that occur. Through faith, it helps overcome problems that occur during the COVID-19 pandemic because most individuals are more open to faith and prayer. During the pandemic, religious practices are able to provide religious adherents with control over the situation, hope, and enthusiasm for social interaction activities.⁴

Religious authorities have a huge influence on social behavior and people's mental health, although this assumption seems like an anomaly because religious activities are a problem related to COVID-19 control. Muslims have negotiated religious prowess with religious authorities who advocate adherence to health protocols. As a result, Muslim societies are accepting, resisting, and transforming. The tension between religious logic and scientific attitudes that occurs in Muslim societies requires religious negotiations to demonstrate the flexibility and adaptability of Islam. In this regard, negotiating religiosity and argumentative structures is indispensable, especially in religious actions that must adapt to changing social conditions.⁵ The practice of religious observance has led to an increase in the spread of the virus, such as carrying out worship activities and celebrating religious holidays. However, for the Muslim community in Indonesia, religion becomes a theological resistance to the spread of the COVID-19 virus, such as reading *Salawat*, reading *yasin*, *dhikr*, *tahlil*, *tawasul*, and local wisdom traditions wrapped in Islam.⁶

The practice of preventing the spread of the COVID-19 virus is also carried out by the Kubu Raya Muslim community in West Kalimantan. As for religious practice, the means used are the recitation of Burdah verses. This tradition is part of the community's acceptance of religious teachings that teach a lot about the importance of leaning all problems on Allah swt. In addition, the recitation of shalawat and praise of the prophet, which is closely embedded in the tradition of Burdah recitation, also finds its theological backing in the Qur'an. People's acceptance of the Qur'an not only results in the meaning of the verses themselves but can also give rise to various treatments of the Qur'an and become a tradition.

⁴ Minah Kim, "The Relationship between Religion and Society in the Covid-19 Era: The Case of Protestantism in South Korea," *Religions* 12, no. 12 (2021), <https://doi.org/10.3390/rel12121102>; Harold G. Koenig, "Maintaining Health and Well-Being by Putting Faith into Action During the COVID-19 Pandemic," *Journal of Religion and Health* 59, no. 5 (2020): 2205–14, <https://doi.org/10.1007/s10943-020-01035-2>; Oliwia Kowalczyk et al., "Religion and Faith Perception in a Pandemic of COVID-19," *Journal of Religion and Health* 59, no. 6 (2020): 2671–77, <https://doi.org/10.1007/s10943-020-01088-3>; Millawage Supun Dilara Wijesinghe et al., "Role of Religious Leaders in COVID-19 Prevention: A Community-Level Prevention Model in Sri Lanka," *Journal of Religion and Health* 61, no. 1 (2022): 687–702, <https://doi.org/10.1007/s10943-021-01463-8>.

⁵ Imam Ghazali Said and Nyong Eka Teguh Iman Santosa, "Negotiating Religiosities among Indonesian Muslims amid the Covid-19 Pandemic: Acceptance, Resistance, and Transformation," *Journal of Indonesian Islam* 15, no. 2 (2021): 271–300, <https://doi.org/10.15642/JIIS.2021.15.2.271-300>.

⁶ Ahmad Baidowi et al., "Erratum to: Theology of Health of Quranic Pesantren in the Time of COVID-19 (HTS Teologiese Studies/Theological Studies 77(4), A6452. 10.4102/Hts.V77i4.6452)," *HTS Teologiese Studies / Theological Studies* 78, no. 1 (2022), <https://doi.org/10.4102/hts.v78i1.7183>; Mutimmatul Faidah, "Pilgrims' Spiritual Practices at The Tomb of Sunan Giri During the Covid Pandemic," *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)* 618, no. Ijcah (2022): 1010–14, <https://doi.org/10.2991/assehr.k.211223.177>; dkk Ansusa Putra, "Quranic Mental Health amidst Pandemic: A Cultural-Hermeneutic Reading to the Salawat Community in Indonesia," *Mental Health, Religion & Culture* 26, no. 1 (2023).

Based on this explanation, the author will elaborate on the meaning of the Muslim community of Madura, West Kalimantan, in preventing COVID-19 through burdah poetry. The practice carried out by the Madurese Muslim community is part of the dimension of Sufism in West Kalimantan. This study uses qualitative research with a phenomenological approach to see the reception of the Muslim community in Burdah as an effort to prevent the COVID-19 virus. The novelty of the study shows that the tradition of reading burdah poetry is part of the ritual of *tolak bala* and preventing the spread of the COVID-19 virus, which is part of the dimension of Sufism in West Kalimantan.

B. Research Method

This study uses qualitative research with a phenomenological approach to see the reception of the Muslim community in Burdah as an effort to prevent the COVID-19 virus. The data collection technique in this study was a semi-structured interview. The author also made direct observations related to Burdah readings carried out by Madurese people in Kubu Raya and Pontianak. Finally, the authors conducted documentation to strengthen interview and observation data. While the analysis in this study uses data condensation, that is, the author does not reduce data because the author considers all the author's data important.

C. Results and Discussion

C.1 Imam al-Bushīrī: biography and initiator of Burdah poems

The full name of Imam al-Bushīrī is Muhammad bin Sa'ad bin Hammād bin Muhsin bin Abdullah bin Shanhāji bin Hilal as-Shanhāji. The titles or nicknames (*laqab*) that are often pinned on him are Syarafuddin and Abu Abdillah. However, the most famous and frequently attributed name to him is al-Bushīrī.⁷ Regarding al-Bushīrī's birthplace, some say he was born in Dallas, a small village close to the Egyptian city of Banu Suwaif, but some say that he was born in the area of Bushīr, a village in Egypt, on 1 Shawwal in 608 AH or 7 March 1213 CE.⁸ From this area, he was more often referred to by the name al-Bushīrī, which is a form of blasphemy against his birthplace.⁹

In many narrations, it is mentioned that his father was from Dallās. Therefore, he is also often referred to by the name al-Dallāsi. According to Muhammad Adib, in addition to Dallas, his parents also lived in the Maghreb and moved to several other places.¹⁰ Through the guidance and upbringing of his parents, Imam al-Bushīrī from childhood has shown a penchant for science and religious science. Since childhood, he had memorized the Quran and was fond of visiting scholars at that time. From an early age, he was noted to have an interest in learning Arabic language and literature, so since his youth, he has been proficient in changing beautiful verses in Arabic. This is supported by the surrounding environment at

⁷ Hasan al-ʿAdwi al-Hamzawi, *An-Nafahāt as-Syadziliyyah Fī Syarhi Al-Burdah Al-Bushīriyyah* (Beirut, Libanon: Dar al-Kutub al-Ilmiyyah, 1971).

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⁹ M. Suganto, *Kisah Al-Bushiri, Kajian, Khasiat Dan Karomah Burdah* (T.Tp: Aksara, 2018).

¹⁰ M. Adib, *Burdah, Antara Kasidah, Mistis, Dan Sejarah* (Yogyakarta: Pustaka Pesantren, 2009).

that time. In his youth, he lived in Cairo, Egypt, which had indeed become the center of Islamic scientific progress.

Based on the records of Ibrahim Zaki Khurshid, his teacher, who contributed a lot to printing him into a reliable poet, was an Ottoman poet in the 10th century A.H. Apart from being a famous poet, Imam al-Bushr was also recognized as an accomplished writer. Therefore, Imam al-Bushr was once a government employee and close to the Egyptian government. Regarding the year of his death, many versions differ from each other. Al-Maqrzī states that al-Bushīrī died in 697H, but Ibn Hajar al-‘Asqalani mentions that he died in 694H. As-Shuyūti states that al-Bushīrī died in 696 AH.¹¹ In contrast to these three views, As-Sayyid Mahmud argues that al-Bushīrī died in 674 H./1278 A.D. Of course, the year of death mentioned has a significant difference in years, with a difference in the range of 20–23 years. To verify the year of his birth and death, if possible, by comparing and looking at data about his age at the time of death. A number of pieces of data found in his biography reveal that the oldest age of Imam al-Bushīrī was between 86 and 90 years old. If this is true, then As-Sayyid Mahmud’s opinion cannot be accepted, because if it is agreed that his birth was in 608 A.H. and he died in 674 H./1278 A.D, then his age is only about 66 years. Of course, this data is very different from his age range, which is widely narrated by other historians and ranges from 86, 87, 88, and 90 years. To get an idea of the birth and age of Imam al-Bushr, it can be clarified in the following table:

Table 1
Age of Imam al-Bushīrī in the Hijri and Gregorian Calendar

Calender	Year			Information
	Born	Died	Age	
Hijri	608	698	90	Year
Gregorian	1211	1297	86	Year

Besides being known as an accomplished poet, Imam al-Bushr was also a figure and a great scholar in the field of Sufism. As a Sufi, he is recorded as a favorite disciple of Sheikh Abu al-Abbas al-Mursi. Al-Morsi himself was the caliph and a direct disciple of Shaykh Abu Hasan al-Shadzili, the founder of the tariqat as-Shadziliyah. Therefore, Imam al-Bushīrī was a practitioner of the tariqat as-Shadziliyah. Seeing this, it is quite natural that in the poems composed by al-Bushr, the requirements will contain Sufi values and moral messages that contain Sufi content. In the midst of these economic difficulties, he tried hard to provide for his family and changed jobs. Imam al-Bushīrī did not have many skills that could make money. His only skills are calligraphy and verse-making. Through this expertise, he gets economic results but does not meet the needs of his many families. With his closeness to several government officials, he was once appointed as a government administrative employee assigned to a market in Cairo. However, in the end, he chose to resign from his job and return to Bilbeis to pursue his original profession of painting calligraphy and selling verses.¹²

¹¹ Hasan al-‘Adwi al-Hamzawi, *An-Nafahāt as-Syadziliyyah Fī Syarhi Al-Burdah Al-Bushīriyyah*.

¹² Adib, *Burdah, Antara Kasidah, Mistis, Dan Sejarah*.,34.

In Khalid al-Azhari's account, the reason for his resignation was more due to a discrepancy with the behavior of some employees, who were considered to not reflect the attitude of *'iffah* and amanah towards the duties carried out. Thus, al-Bushri feared that his religion would be contaminated by an unfavorable environment. This condition allegedly also motivated him to deepen the field of Sufism and pursue and become a practitioner of the Syadziliyah Tariq, under the guidance of Sheikh Abul Abbas al-Mursi, until the end of his life.¹³

C.2. Dimensions of Sufi Values in Burdah Poetry Recitation

In the brief biography of Imam al-Bushiri, it has been explained that he was one of the disciples of Sheikh Abul Abbas al-Mursi, who was the second caliph of the Shadzilid order. Therefore, it is very natural that these burdah chassidic stanzas are also heavily influenced by Sufi thought. The very clear value of Sufism in this burdah poem includes the concept of love (*mahabbah*) for the prophet Muhammad.¹⁴ *Mahabbah* as *uswah* in life, intercession, and concept of *Nur Muhammad*. In addition, Sufism themes in general are also found in many burdah verses, such as teachings on sincerity (*ikhlas*), *zuhud*, *khauf*, *raja'*, and repentance (*taubat*). To get a clearer picture of the Sufistic dimension contained in burdah poetry, Regarding the dimension of Sufism in Burdah poetry, there are at least several values, such as:

1. Ikhlas (Sincere)

Al-Bushiri taught the importance of sincerity by inviting all actions to be oriented towards Allah Almighty and to always cling to Allah. In Burdah's verse, it is stated:

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصِمٍ

"He invites to the pleasure of Allah the Exalted; one who clings to him means he holds on to a rope that will definitely not break."

Sincerity means making Allah the only goal in all matters. There are no other motives and desires with regard to beings.¹⁵ In teaching about these values of sincerity, al-Bushiri also did so by describing the praiseworthy qualities possessed by the Holy Prophets. In the 54th and 55th stanzas of Burdah, it is stated:

أَكْرَمَ بِخُلُقِ نَبِيِّ زَانَهُ خُلُقُ بِالْحُسْنِ مِثْمَلٌ بِالْيَشْرِ مُتْسِمِ
كَالزَّهْرِ فِي تَرْفٍ وَالبدرِ فِي شَرْفٍ وَالبحرِ فِي كَرَمٍ وَالدَّهْرِ فِي هِمَمِ

"How noble is the ethics of Rasulallah, who adorns the perfection of his elegance? The

¹³ Khalid Al-Azhariy, *Syarhu Al-Burdah* (Tangerang: Maktabah al-Andalus, 1966).

¹⁴ Sahri Sahri, "The Concept of Mysticism in Islam and Christianity," *Al-Albab* 10, no. 1 (2021): 55-76, <https://doi.org/10.24260/alalbab.v10i1.1804>.

¹⁵ Sahri, *Konstruk Pemikiran Tasawuf Akar Filosofis Upaya Hamba Meraih Derajat Sedekat-Dekatnya Dengan Tuhan* (Pontianak: IAIN Pontianak Press, 2017).

beauty of her face looks radiant”.

“Its elegance is like a flower, and its glory is like a full moon. His generosity is like the ocean, and his ideals are like the passage of time”.

Prophet Muhammad was a man of tenderness and love. The tenderness and love of the Prophet are likened to a flower that blooms, and its glory is like the moon. Through this verse, it is also described how the figure of the apostle, who has generosity like the ocean, This, vast nature of generosity will only arise when it is based on sincerity, because of Allah Almighty.

2. *Khauf dan Raja`*

Khauf linguistically means fear, while *raja`* is hope. These two qualities are fundamental teachings in the world of Sufism. Al-Hamzawi in *an-Nafahāt as-Syādziyyah* affirms that a servant in good health must be in two conditions, namely *khauf* and *raja`*. The level of these two qualities should be the same, but in the condition of illness, the level of the trait of *raja`* (hope) should be higher.¹⁶ Aidh bin Abdillah al-Qarni affirmed that if a servant is dominated by *khauf* in his life, then he will form a person who is excessively pessimistic about the mercy of Allah Almighty. whereas if you put forward the nature of *raja`*, it is feared that it will have an impact on the feeling of security from the torture of Allah.¹⁷ Therefore, these two properties are likened to two sides of a coin, which are inseparable from each other. The content about the values of *khauf* and *Raja`* in this burdah poem can be found at least in the following stanzas 145 and 149:

إِنْ آتٍ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ مِنْ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمٍ

“If I sin, it does not mean that I broke the promise with my Prophet. But the Holy Prophet Muhammad (peace be upon him) was most perfect in keeping promises”.

وَمُنْذُ الْزَمْتُ أَفْكَارِي مَدَائِحَهُ وَجَدْتُهُ لَخَلَاصِي خَيْرَ مُلْتَزِمٍ

“I have poured a lot of my mind into the teachings of the Prophet Muhammad. I found his teachings best followed to save myself.”

In the two stanzas above, the first stanza contains a picture of the *raja`* attitude, namely the hope of forgiveness from God when slipping on the sins that have been committed. Az-Zarkasyi in *Hāsyiyatu al-Burdah* affirms that the meaning of the stanza is: *“If I sin, then I expect his forgiveness, for my promise will not be broken with my prophet.”*¹⁸ While the next stanza occupying the 149th stanza in the Burdah chasidah refers more to the manifestation of the nature of *khauf*, fearing God’s torment for the wrongs that have been committed, The content of the temple is praise and following the teachings of the prophet Muhammad in order to obtain salvation from torment.

¹⁶ Hasan al-`Adwi al-Hamzawi, *An-Nafahāt as-Syadziliyyah Fī Syarhi Al-Burdah Al-Bushriyyah*.

¹⁷ ‘Aidh bin ‘Abdullah Al-Qarni, *Hidupkan Hatimu* (Yogyakarta: Lontar Mediatama, 2017).

¹⁸ Muhammad Az-Zarkasi, *Hāsyiyatu Al-Burdah* (Beirut, Libanon: DarrAl- Kutub Al-Alamiyah, 2018).

3. Taubat (repentance)

Advice on repentance is also found in the Burdah chasadah. Repentance means expressing remorse for a mistake that has been made and then apologizing for that mistake.¹⁹ The values of repentance contained in Burdah's verse are found in the second part, which contains a warning against passions that tend to lead to evil (في التحذير من هو النفس). As in stanzas 23 and 24 below:

وَأَسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ أَمْتَلَأَتْ مِنْ الْمَحَارِمِ وَالزَّمِّ جَمِيَةَ النَّدَمِ
وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِيهِمَا وَإِنْ هُمَا مَحْضَاكَ النَّصْحَ فَاتَّهِمِ

"Empty the tears from the eyes of the consequent carrier. If everything is forbidden, then treat it with regret."

"Challenge lust and Satan, deny both. If you seem sincere in giving advice, you should remain vigilant"

In this stanza, al-Bushiri affirms that if it is filled with errors and things *haram* (*maharim*), then it should immediately sonize the eyes or keep the gaze away from the haram and carry out cleansing by regretting it or repenting. Obedience often starts with a view. Looking at something that is forbidden, so the cure is to avert your eyes, even to the point of crying and regretting all actions. In the next stanza, al-Bushiri also reminds us to always resist the whispers of lust and Satan's deceit that always lead people down the path of heresy. The teaching of repentance is reaffirmed by al-Bushiri in the following verses of stanzas 26 and 27:

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلَا عَمَلٍ لَقَدْ نَسَبْتُ بِهِ نَسْلاً لِذِي عُقْمٍ
أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا اتَّخَمَرْتُ بِهِ وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

"I ask Allah for forgiveness for all words not accompanied by charity. I liken such a thing to the desire to have offspring for barren people."

"I ask Allah for forgiveness for all words not accompanied by charity. I liken such a thing to the desire to have offspring for barren people"

4. Nur Muhammad

In Sufi belief, *Nur Muhammad* was the first creature created by Allah Almighty. Before all these things were created. The spirit of Muhammad then created everything in this world. *Nur Muhammad* became the center of all universes and was the spirit of al-being. Imam al-Bushiri, as a practitioner of Sufism and a direct disciple of Shaykh Abul Abbas al-Mursi, the second caliph in the Shadziliyya thariqah, also alluded to the concept of Nur Muhammad in his verses. Imam al-Bushiri affirmed that all the prophets were all derived from and connected with Nur Muhammad. In one of his verses, he states:

¹⁹ Sahri, *Mutiara Akhlak Tasawuf: Kajian Spiritual Tasawuf Kebangsaan* (Jakarta: Rajawali Press, 2019).

وَكُلُّ آيِ الرُّسُلِ الْكِرَامِ بِهَا فَاِنَّمَا اتَّصَلَتْ مِنْ نُوْرِهِ بِهِمْ

“Verily all the miracles that the noble apostles brought, None other than it is connected with Nur Muhammad.”

Al-Bushiri believed that all the advantages and miracles possessed by the noble prophets and messengers were all connected with the Nur of Muhammad. Muhammad bin Abdullah Az-Zarkasyi provides an explanation of the verse above by stating:²⁰

والمعنى إن الآيات الصادرة عن المرسلين إنما اتصلت بهم من نوره لاتصاله في أصلابهم

“The point of the above stanza is that all the verses (prophetic signs or miracles) possessed by each apostle must be connected to the nur of Muhammad, because there is a connection between the nur of Muhammad and the core of the apostles”.

In another stanza of Sha’ir, al-Bushiri reaffirms the existence of *Nur Muhammad* by affirming, as follows:

وكيف تدعو إلى الدنيا ضرورة من ... لولاه لم تخرج الدنيا من العدم

“How could the glorious prophet be attracted to the beauty of the world? Without the Holy Prophets, the world would never have existed”.

This verse emphasizes that the Prophet Muhammad was a role model who would not be deceived and could not be forced into the world because the existence of this world was created thanks to the existence of the entity Nur Muhammad. In the view of Sufism scholars, Nur Muhammad is the light of God, who was earlier and was the beginning created before everything was created.

5. Praise and love for Prophet Muhammad

In al-Bushiri’s view, all love and longing are only worthy of the love of the heart, namely the prophet Muhammad (peace be upon him). A person who is drunk in love and imprisoned by longing has no longer room to listen to all advice other than whispers and friendship with the sweetheart. In the third to sixth stanzas of Sha’ir Burdah, al-Bushiri expresses:

فما لعينيك إن قلت اكفأهما ... وما لقلبك إن قلت استفق بهم

“Why is it that if you keep your eyes waterproof, they stay wet? And why is it that when you wake up in your heart, it remains restless?”

أيحسب الصب أن الحب منكتم ... ما بين منسجم منه ومضطرم

“Does the lover think that his love is hidden? Between tears and hearts”

لولا الهوى لم ترق دمعاً على طللٍ ... ولا أرققت لذكر البان والعلم

²⁰ Az-Zarkasi, *Hāsiyat Al-Burdah*.

"If it weren't for love, you wouldn't be in the ruins of his house. And you won't stay up late to remember the Ban tree and the mountain (near the house of your loved one, the Prophet Muhammad)".

كَيْفَ تَنْكُرُ حَبَابًا بَعْدَ مَا شَهِدْتَ ... بِهِ عَلَيْكَ عَدُولُ الدَّمْعِ وَالسَّقْمِ

"Can you deny your love, tears, and anguish? have testified of your love truthfully without lying?"

In the teachings of Islam itself, believing in and loving the Prophet is a logical consequence of the faith of Muslims in Allah Almighty. Obey Allah Almighty. It cannot be done without obedience to the Prophet Muhammad (peace be upon him). In the Qur'an, Allah SWT affirms:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say (Muhammad), "If you love Allah, follow me, surely Allah loves you and forgives your sins." Allah is Most Forgiving, Most Merciful" (QS. Ali Imran (3): 31).

In interpreting the above verse, al-Baidhawi explains that the *mahabbah* (love) referred to above is a consequent desire for obedience to obey and follow the prophet Muhammad.²¹

C.3. Implementation and Meaning of Burdah Reading Tradition as Prevention of the COVID-19 Outbreak in West Kalimantan

The Muslim community in West Kalimantan has moderate characteristics and has a high tolerance attitude.²² In addition, the characteristics of the Muslim community in West Kalimantan are derived from Islamic values and uphold local wisdom in daily life.²³ The value of local wisdom is carried out by the Muslim community by preserving the culture that is taught from generation to generation and becomes a marker of their identity as devout Muslims in West Kalimantan.²⁴ Muslim religious beliefs and practices in West Kalimantan as part of a culture that is acculturation from other cultures and forms a new culture that becomes the identity of the community.²⁵

²¹ Al-Baidhawi, "Anwar At-Tanzil Wa Asraru at-Ta'wil" (al-Maktabah as-Syamilah, 2011).

²² Lailial Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021): 1–10, <https://doi.org/10.4102/HTS.V77I4.6552>; M. Afif Anshori, Zaenuddin Hudi Prasajo, and Lailial Muhtifah, "Contribution of Sufism to the Development of Moderate Islam in Nusantara," *International Journal of Islamic Thought* 19, no. 1 (2021): 40–48, <https://doi.org/10.24035/IJIT.19.2021.194>; Wendi Parwanto et al., "Religious Harmonization on Ethno-Religious Communities of Muslim and Dayak Katab-Kebahan in Tebing Karang Village, Melawi District, West Kalimantan," *Harmoni* 21, no. 2 (2022): 184–200, <https://doi.org/10.32488/harmoni.v21i2.638>.

²³ Syamsul Kurniawan and Bayu Suratman, "Bertani Padi Dan Etos Kerja Kaum Perempuan Dari Suku Melayu Sambas," *Raheema: Jurnal Studi Gender Dan Anak* 5, no. 1 (2018): 51–59, <http://jurnaliainpontianak.or.id/index.php/raheema/article/view/1090/pdf>; Bayu Suratman Bayu and Syamsul Kurniawan, "Tudang Sipulung in Muslim Community of Peniti Luar (Identity, Islamic Value and Character Building)," *Khatulistiwa* 9, no. 1 (2019): 67, <https://doi.org/10.24260/khatulistiwa.v9i1.1255>.

²⁴ Bayu Suratman and Mahmud Arif, "Realm of Malay Civilization: Ethnparenting, Habitus, and Cultural Contestation in Early Childhood Education of Sambas Malay Society," *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (2020): 215–30, <https://doi.org/10.21580/jsw.2020.4.2.6014>; Yusriadi, *Identitas Orang Melayu Di Hulu Sungai Sambas* (Pontianak: IAIN Pontianak Press, 2017).

²⁵ Hermansyah, "Religious Practices and Local Magic of Inland Malay Society," *Borneo Journal of Religious Studies* 5, no. 1 (2016): 87–103; Sahri, "Charismatic Authority of Labai Religious Figures in Malay-Sambas Community

One of the patterns that gives color to the Muslim community in West Kalimantan is ethnic Madurese. Various cultures were preserved by the Madurese ethnicity and became Muslim identities in West Kalimantan. One tradition that still survives today is the recitation of Burdah poetry, which is still going on today. Judging from its history, the implementation of the Burdah reading tradition in the Simpang Empat Wajok area, Siantan District, Mempawah Regency has been carried out since 1997, when there was a social conflict, precisely inter-ethnic riots, in West Kalimantan. The initiative to carry out the reading of burdah comes from Kyai on the island of Java, with the aim of getting protection from Allah SWT from all threats that endanger safety. Kyai, who was ordered to perform Burdah recitation, was also present in West Kalimantan to give ijazah (bai'at) to the Muslim community of Madura. Ust. Syaifullah said:

"Pemberian ijazah atau pembai'atan dalam pelaksanaan Burdah sangat penting untuk dilakukan, karena dengan adanya pemberian ijazah maka suatu amalan akan lebih mantap karena amalan tersebut bersanad atau berguru dan kemudian sang guru meridhoi untuk melaksanakan amalan tersebut" [The granting of a diploma or initiation in the implementation of Burdah is very important to do, because with the granting of a diploma, a practice will be more stable because the practice is bersanad or learned, and then the teacher wants to carry out the practice] (Interview with Ust. Syaifullah, Leader of Burdah, reading in Kubu Raya, October 2022).

After the social conflict in 1997, the Burdah reading was still carried out because the Burdah reading was not only to ask for protection when there was a social conflict but could also be used as an effort to prevent everything bad, such as crime, disease, magic, and other bad things, because the principle of the Burdah reading was to ask Allah SWT for salvation (the results of the interview with the Mr, Hadi, as a community leader and member of the Burdah reading, in Kubu Raya, October 2022). Since 1997 until now, the tradition of reading Burdah has been carried out by the Madurese Muslim community because, in the view of the Muslim community, there are benefits from the tradition. As said by Kyai Fadhil Said:

"Pembacaan Burdah ini dilakukan ketika orang Madura mendapatkan musibah seperti, kerusuhan pada tahun 1997, kerusuhan pada tahun 1999, dan wabah virus covid-19. Pelaksanaan tradisi pembacaan burdah yang dilaksanakan di daerah Simpang Empat Wajok merupakan sanad dari kyai Nashir dari Madura, Jawa Timur yang bersanad kepada kyai Hamid Sidogiri, Jawa Timur yang bersanad kepada Syaikona Holil Bangkalan Madura, Jawa Timur" [This Burdah reading was carried out when Madurese people experienced disasters such as riots in 1997, riots in 1999, and the outbreak of the COVID-19 virus. The implementation of the burdah reading tradition carried out in the Simpang Empat Wajok area is a sanad from kyai Nashir from Madura, East Java, who is sanad to kyai Hamid Sidogiri, East Java, who is sanad to Syaikona Holil Bangkalan Madura, East Java (Interview with Kyai Fadhil Pembina from the Burdah reading tradition in Simpang Empat Wajok Mempawah Regency).

The process of implementing the Burdah reading tradition as a prevention of the COVID-19 outbreak in West Kalimantan, specifically in the Simpang Empat Wajok area,

in West Kalimantan," *Lentera* V, no. 2 (2021); Sahri Sahri, "Political Thought of Al-Ghazali on Imamah: Debate between Theocracy and Democracy," *HTS Teologiese Studies / Theological Studies* 77, no. 3 (2021): 1-8, <https://doi.org/10.4102/hts.v77i3.6338>.

Siantan District, and Mempawah Regency, is carried out on Wednesday night and Thursday night every week. On Wednesday night, its members are mostly members of the Burdah reading on Thursday night. The tradition of reading Burdah is carried out in turns in people's homes or can also be invited if among the residents have certain hajat (results of an interview with Ust. Abdullah, who received a diploma for the implementation of Burdah recitation). The tradition of reading Burdah is routinely carried out in people's homes, but specifically for Burdah reading in shelter from the outbreak of the COVID-19 virus, people read it every night for a month, which is done by traveling around the village in the hope that the COVID-19 virus does not enter their village. The timing of the Burdah recitation tradition is carried out after the Maghreb prayer (the results of the interview with Ust. Syaifullah led to the recitation of Burdah). The results of the documentation of a series of contents of the Burdah reading tradition

as a prevention of the COVID-19 outbreak in West Kalimantan in Simpang Empat Wajok, Siantan District, Mempawah Regency are as follows:

1. The traditional activity of Burdah recitation was opened with tawasul to the Prophet SAW and family, friends, scholars, and the author of Burdah poetry, namely Imam al-Bushiri. For more details, here is the description of the tawasul:

- أ- الفاتحة: ان الله يجعلنا وإياكم من المتقين الثابتين على القدم القويم, وفي صحبة الرسول الكريم, ويدخلنا في حزب اهل الله المفلحين, ويمن بالشفاء والطف لنا خاصة, ولاخواننا المؤمنين عامة, ويجعلنا من الراضيين المرضيين, الهادين المهديين, ومن حضر هذا الجمع يكتبه الله من المتقين الصالحين, وان الله يحبى القلوب بما احيا به قلوب العارفين, ويكتبنا في ديوان عباده المتقين, وان الله يثبت قلوبنا والستنا على ذكره ومحبتة, ويصلح لنا الحوال, ويتقبل منا الاعمال, ويبلغنا منازل الرجال, والى حضرة النبي: الفاتحة.....
- ب- الفاتحة الى حضرة حبيبين شفيعنا وقره اعيننا سيدنا رسول الله محمد بن عبد الله.....
- ت-.....ز
- ث- (الله يتقبل من محسنهم, ويتجاوز عن مسيئهم ويدخل مسيئنا في بركة محسننا وعاصينا في بركة طائعتنا) وأن الله يتغشاهم بالرحمة والمغفرة ويقسم لهم بأوفر حظ من ثواب هذه الليلة وخيرها وسرها ومددها ويدخل في قبورهم الروحة والريحان والفسحة والأمان والمغفرة والرضوان ويجعل سكناهم الجنان.
- ج- 2- وأن الله يرزقنا كمال المتابعة لحبيبنا محمد ﷺ في الأقوال والأفعال والأعمال, والنيات والعبادات والعبادات. وأن الله يجعل أعمالنا منطوية في أعماله, ونياتنا في نياته, وتوجهنا في توجهاته ﷺ. وأن الله يبارك لنا في أوليائنا وصلحاننا وعلماننا. ويقسم لنا بحظ وافر من معرفة العارف وقرب المقرب وصدق الصادق وأن الله يدخلنا في شفاعة حبيبنا محمد ﷺ, ولا يقطعنا عنه طرفة عين ولا أقل من ذلك, ويجعلنا وأولادنا وإخواننا وأحبابنا قره عين لحبيبنا محمد ﷺ ويجعلنا من حزبه ومن أهل حضرته ويرزقنا القرب منه والمشي على طريقته.
- ح- 3 – وأن الله بجاهه يكتبنا وإياكم من البارين بالوالدين, الواصلين للأقربين, ويبلغهم منا كل ما يسرهم. وأن الله يبارك في أولادنا, ويحفظهم ولا يضرهم ويرزقنا برهم.
- خ- 4- وأن الله بجاههم يتقبل دعائنا, ويشفي مرضانا, ويعافي مبتلانا ويملي من السرّ وعاننا, ولا يخيب رجائنا, ويقضى حاجاتنا كلها الدنيوية والأخروية في أنفسنا وأهلينا وأولادنا وأحبابنا ومن أوصانا بالدعاء ويحفظنا وإياكم من جميع الأمراض والأسقام والآلام, ومن

جميع أنواع البليات.

- د- 5- وأن الله يرزقنا أرزاقا كثيرة طيبةً بدون تعب ولا مشقة، مع اللطف والعافية، والصحة والسلامة، ومع التوفيق والهداية.
- ذ- 6- وأن الله يكفينا وإياكم شرّ الأشرار وكيد الفجار وطوارق الليل والنهار، إلا طارقا يطرق بخير. وأن الله يحفظ الإسلام والمسلمين، ويدمر أعداء الدين، ويصلح من في صلاحه صلاح المسلمين، ولا يهلكنا ويهلك من في هلاكه صلاح الإسلام والمسلمين.
- ر- 7- وأن الله يجمع كلمة المسلمين، ويقوي شوكتهم، ويؤلف بين قلوبهم ويصلح ذات بينهم. وأن الله يحفظ بلدتنا إندونيسيا خاصة وسائر بلدان المسلمين عامة، من جميع الآفات والعاهات والأدبيات والبليات والفتن والمحن، ما ظهر منها وما بطن.
- ز- 8- وأن الله يرحم جمعنا هذا وينظر بعينه الرحيمة، ويرزقنا حسن الخاتمة عند الموت بعد طول العمر في طاعة الله ورضاه، في خير ولطف وعافية وسلامة وعلى ما نواه أسلافنا الصالحون في مثل هذه المناسبة وإلى حضرة النبي سيدنا محمد ﷺ: الفاتحة

The systematics of Burdah recitation are in the first part, the recitation of half of the Burdah poems performed by each pilgrim. The second part is read together using high and varied notes. At the end, the recitation of Burdah's poems included a prayer asking for protection from Allah Almighty, which was chanted in harmony. After the Burdah poems have been read, they are added with verses containing prayers using Madurese, namely:

"Cakancah ben lebeleh tetanggeh, Hadirin hadirot sedejeh, Mompong nyebeh gi' anyabeh, Toren iman akhlak egegeh, Mogeh dheddhah orang bhejreh, Bileh sedeh masok sorgeh, kalaben niat se padeh, Ya Allah kauleh sadejeh, Apolong e majelis moljeh, Nyoon ridho kabelleseh, Benya' pengareh e dedeh Patekka agi sedhejeh, Ya Allah ya Robbana tolak agi Bala' jube', Tolak agi kaniyajah orang-orang se nganiyajah, Ya Allah ya Robbana dusah kauleh, Cek rajenah, Mogeh kauleh atoa'teh atobetteh Selanjengah, Ya Allah ya Robbana pamaosen, Ghinto tarema agi Deddiyeh ibedeh kauleh kabektean, Kauleh e maqbul agi, Ya Allah ya Robbana, Pegempa'agi urusen kauleh, Anyo'onah jhe' pa'angil urusen, Dhunnyah ben akhiratteh, Aamiin aamiin ya, Allah aamiin aamiin ya Robbah 'alamin".

In interpreting the tradition of Burdah reading carried out by the community in the Simpang Empat Wajok area, Siantan District, Mempawah Regency, it is carried out with two meanings, namely expressive and expectative meanings. First, expressive meaning consists of three aspects concerning opinions, judgments, and feelings. While the second meaning of expectation, in which it concerns expectations.²⁶ In the sociological theory of knowledge, Karl Mannheim states that human actions are formed from two dimensions, namely behavior and meaning. Thus, in understanding a person's social actions, a social scientist must examine external behavior and the meaning of behavior.²⁷

²⁶ M. Mansyur, *Unsur-Unsur Intrinsik Qosidah Al-Burdah Karya Imam Bushiri Dan Maulid Al-Dliyah Al-Lami' Karya Habib Umar Bin Hafidz*. (Jakarta: Aksara Qalbu, 2007).

²⁷ Gregory Baum, *Agama Dalam Bayang-Bayang Relativisme: Agama, Kebenaran Dan Sosiologi Pengetahuan (Terj)* (Yogyakarta: PT. Tiara Wacana Yogya, 1999).

The meaning of the burdah tradition can be found and determined by something related to thoughts and actions, so the first step is to examine it in terms of expressive meaning, which consists of three aspects, namely aspects of opinions, judgments, and feelings. For the Madurese Muslim community, Burdah reading must continue to exist and invite other Muslim communities to join the Burdah reading tradition. Moreover, the tradition of reading Burdah is very good to do, especially in an effort to ask for protection and salvation from Allah SWT. Burdah's poems also contain prayers and praises to the Prophet (peace be upon him). Several pilgrims revealed to the author that the Burdah reading activities on Wednesday night and Thursday night that he participated in had an impact on the feeling of a calm heart in living life during the COVID-19 pandemic. When the heart is calm, there will be no stress, which has an impact on the body's immune system, remains stable, and can protect the body from disease attacks, including the virulent COVID-19 virus (Results of interviews with the chairman and members of the Burdah reading congregation at Simpang Empat wajok).

As for the expressive meaning of Burdah reading, it can be seen from the routines carried out by the Madurese Muslim community in the Simpang Empat Wajok area. For them, the tradition of reading Burdah is something that is religiously beneficial; that is, it can increase faith in Allah Almighty by pinning all hopes and requests only on Him. In addition, increasing love for the Prophet SAW by visiting the Prophet a lot. In terms of nationalism, it will help create tranquility in social life, such as living harmoniously in social interaction.

Therefore, the tradition of reading Burdah, which is carried out every Wednesday night and Thursday night every week, is not only useful for rejecting reinforcements and asking for protection from Allah SWT; it is also a means for friendship, sharing, and other social benefits for the Muslim community of Madura. Meanwhile, members of the Burdah reading tradition can feel the benefits of the tradition, including feeling peace of mind, not easily sick, patient, and tawakal. The expectant meaning of the Burdah reading tradition in the Simpang Empat Wajok area is that the Madurese Muslim community in the area hopes that their lives will be saved from something bad and given salvation. Such as living healthy, avoiding dangerous diseases, plagues, and reinforcements, and being kept away from poverty. Meanwhile, the expected meaning of the Burdah reading tradition in the Simpang Empat Wajok area is:

1. The main hope of the Simpang Empat Wajok community, which carries out the Burdah reading tradition, is to ask for salvation from all dangers and bad things.
2. Given physical and mental health, avoid malignant diseases, plagues, reinforcements, and so on.
3. Be given a decent livelihood, avoid diseases of poverty, and hope to carry out all affairs both related to worldly life and *ukhrawi* life

D. Conclusion

The recitation of Burdah poetry in the ethnic Madurese Muslim community in West Kalimantan gives color and pattern to Borneo Muslims, which is a cultural property in social

life. The ethnic Madurese Muslim community in West Kalimantan in local studies must receive special attention through research because Madurese Muslim culture in West Kalimantan is part of the Islamic style of Borneo. This article concludes that the tradition of reading Burdah poetry carried out by ethnic Madurese is part of the community's acceptance of religious teachings that teach a lot about the importance of leaning all problems on Allah Almighty. In addition, the recitation of *salawat* and praise of the prophet, which is closely embedded in the tradition of Burdah recitation, also finds its theological backing in the Qur'an. People's acceptance of the Qur'an not only results in the meaning of the verses themselves but can also give rise to various treatments of the Qur'an and become a tradition. The practice of reading Burdah poetry by the Madurese Muslim community is also part of the dimension of Sufism in West Kalimantan. Therefore, this paper also recommends that there needs to be a comprehensive, in-depth study of Madurese culture in West Kalimantan, which is part of the wealth of Islam in Borneo.

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