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Makam Papan Tinggi Barus: Membangun Kesadaran History dan Potensi Wisata Religi

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Abstrak

Makam Papan Tinggi di Desa Pananggahan, Kecamatan Barus Utara, Kabupaten Tapanuli Tengah, merupakan situs sejarah yang berpotensi menjadi destinasi wisata religi. Keunikan makam ini terletak pada partisipasi penduduk lokal non-Muslim dalam pengelolaan dan promosinya, mencerminkan toleransi beragama yang tinggi. Selain memiliki makna spiritual bagi peziarah, keberadaan makam ini juga berdampak signifikan terhadap perekonomian masyarakat sekitar, terutama dalam penyediaan fasilitas wisata. Penelitian ini menggunakan pendekatan kualitatif dengan wawancara terhadap penduduk setempat dan penjaga makam, serta tinjauan literatur terkait. Analisis data dilakukan secara tematik untuk mengidentifikasi dampak sosial-ekonomi dari wisata religi di Makam Papan Tinggi. Hasil penelitian menunjukkan bahwa makam ini memiliki potensi besar sebagai destinasi wisata sejarah dan religi. Kegiatan pariwisata di sekitar makam, seperti penyediaan tempat parkir dan fasilitas ziarah,

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turut mendorong perekonomian lokal. Namun, terdapat tantangan dalam pengelolaan wisata ini, terutama terkait infrastruktur yang belum memadai serta perizinan pemanfaatan lahan masyarakat.
Kata kunci: Makam, Barus, Papan Tinggi.

Abstract

The High Board Grave in Pananggahan Village, North Barus District, Central Tapanuli Regency, is a historical site with the potential to become a religious tourism destination. The uniqueness of this grave lies in the involvement of non-Muslim local residents in its management and promotion, reflecting a high degree of religious tolerance. In addition to its spiritual significance for pilgrims, the site also has a significant economic impact on the surrounding community, particularly in providing tourism facilities. This study employs a qualitative approach, utilizing interviews with local residents and grave caretakers, as well as a literature review. Data analysis is conducted thematically to identify the socio-economic impacts of religious tourism at the High Board Grave. The findings indicate that this grave has great potential as both a historical and religious tourism destination. Tourism-related activities around the site, such as parking services and pilgrimage facilities, contribute to the local economy. However, challenges persist in managing this tourism sector, particularly regarding inadequate infrastructure and land-use permits.
Keywords: Tombs, Barus, High Board.

Preliminary

Indonesia is famous for its diversity ranging from culture, ethnicity, nation and customs and religion. From this diversity creates a very valuable wealth and has extensive and meaningful knowledge resources that can make a positive contribution to people's lives. This is very important in supporting national development and progress in the field of science.

One of its diversity is the High Board Tomb in Pananggahan Village. which has religious value as well as tourism potential is the High Board Tomb in Pananggahan Village, North Barus District, Central Tapanuli Regency, North Barus District, Central Tapanuli Regency is one of the historical locations that has religious value as well as tourism potential (Pohan et al., 2024). Considering that most of the local population is non-Muslim and also manages and promotes this tomb as a religious tourist attraction, the existence of this tomb is one proof of the high tolerance between religious communities. That most of the local population is non-Muslim and also manages and promotes this tomb as a religious tourist attraction, its existence is one proof of the high sense of tolerance between religious communities (Maimunah et al., 2023). The administrative management of religious tourism in this tomb still faces a number of challenges, despite its great historical and financial value. These challenges include inadequate infrastructure, lack of assistance from landowners, and lack of effective marketing techniques (Hasibuan & Ghofur, 2024). Religious in nature. (Hasibuan & Ghofur, 2024)Tourism in these tombs still faces a number of challenges, despite their great historical and financial value. These include inadequate infrastructure, lack of assistance from landowners, and lack of effective marketing techniques (Hasibuan & Ghofur, 2024). Therefore, the purpose of this research is to find out the social, economic, and

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development problems at the High Board Tomb as a religious tourist attraction.The purpose of this research is to find out the social, economic, and development problems at the High Board Tomb as a religious tourist attraction (Setiawan et al., 2023).

Barus has been identified as the beginning of the spread of Islam across the archipelago in Islamic historiography studies. The beginning of the spread of Islam across the archipelago in the study of Islamic historiography (Pinem, 2018). The tombs of prominent thinkers such as Sheikh Mahmud are one of the historical buildings in Barus that show indications of the beginning of Islam, according to research by Batubara (2023). Prominent thinkers such as Sheikh Mahmud are among the few historical buildings in Barus that show indications of early Islam, according to research (Batubara et al., 2023). Through tourism-based economic activities, religious tourism has developed into an important component of regional economic development, particularly in improving the welfare of the surrounding community (Sabrian Hutapea, 2022). The environment holds information and inspiration, while maintaining natural, social, and cultural preservation. Religious tourism activities have developed into an important component in regional economic development, especially in improving the welfare of the surrounding community (Sabrian Hutapea, 2022). However, there are still significant obstacles that must be overcome both in terms of land management regulations and religious tourism facilities and infrastructure, as is the case at the Tomb of Papan Tinggi site (Suwandi, 2023). There are still significant obstacles that must be overcome both in terms of land management regulations and religious tourism facilities and infrastructure, as is the case at the site of the Tomb of Papan Tinggi (Suwandi, 2023). To order to maximize the potential of this religious tourism, further research is also needed on sustainable management techniques. to maximize the potential of this religious tourism, further research is also needed on sustainable management techniques. The history and management of religious tourism in Barus has been the subject of several previous investigations and the organization of religious tourism in Barus has been the subject of several previous investigations (Syahputra et al., 2020). As the epicenter of Islamic civilization in the archipelago, Barus has a rich historical heritage that should be utilized as a religious tourism destination, according to research by Hakim (2019). of Islamic civilization in the archipelago, Barus has a rich historical heritage that should be utilized as a religious tourism destination, according to research by (Hakim, 2019). Meanwhile, a study by Khairunnisa (2022) explored the remnants of Barus City's Islamic history and the ways in which historical heritage can be utilized to teach people about the past. Khairunnisa (2022) explores the remnants of the Islamic history of Barus City and the ways in which historical heritage can

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be utilized to teach the community about the past. Furthermore, Qurrata A'yun Sinaga's research in (2023) examined the ethnomatic features of the Tomb of Papan Tinggi and ways to maximize historical values within the framework of history teaching. The High Board Cemetery and the ways in which historical values can be maximized in the framework of teaching history (Nisa & Pane, 2022). The High Board Cemetery has a lot of promise, according to these findings...a lot of promise is still not optimally managed as a sustainable religious tourism destination (Imandintar & Idajati, 2019).

In contrast to previous studies, this one examines in depth the socio-economic impacts and difficulties associated with the supervision of religious tourism at the High Board Cemetery, in addition to discussing its historical features (Wanti, 2006). The study employs a qualitative methodology and descriptive techniques to examine how local people handle the cemetery and how religious tourism can improve the local economy. In addition, the study offers tactical suggestions for the long-term management of religious tourism at Papan Tinggi Cemetery. tactical suggestions for the long-term management of religious tourism at Papan Tinggi Cemetery (Harahap et al., 2022.)

The objectives of this study are to (1) Examine the history and religious beliefs at the High Board Tomb in Pananggahan Village. (2) Determine the condition of the socio-economic conditions of the local population of the local population in the High Board Tomb in the High Board Tomb. (3) Assess the challenges in the development and progress of the High Board Tomb's religious beliefs and progress. (4) Outline recommended strategies for religious tourism management aimed at strengthening local community cohesion and upholding the values of the High Plank Tomb. Tourism management strategies that aim to strengthen the cohesion of local communities and uphold the values of the High Plank Tomb.

Method

This research uses a qualitative approach with a descriptive method to obtain an in-depth understanding. Data were collected through field observations at the Tomb of Papan Tinggi, interviews with informants named Usman Pasaribu as a tomb guard and the surrounding community, as well as a study of relevant literature. Data were analyzed thematically to identify patterns related to historical awareness and the socio-economic impact of religious tourism at the Tomb of Papan Tinggi. Through this research technique, researchers were able to interpret the findings and evaluate the potential for religious tourism development at the site.

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Result and Discission

Location of High Board Tomb

Pananggahan Village is located in North Barus Sub-district, Central Tapanuli Regency, North Sumatra. The name of the village was taken from the parents of the village founder, who made this place a stopover for people who wanted to take drinking water or rest on their journey. The area is famous for the many wells found in the vicinity.

The foundation of Pananggahan Village's economy is its diverse natural resources, which include plantations, protected forests, fisheries and agriculture. Although the distance between here and Barus City is considerable, people can visit the city's activity centers by public transport. Pananggahan Village is also a clear example of multiculturalism, as it is inhabited by various ethnic groups, cultures and religions. A number of ethnic groups combine, however, the Ancora community is the majority in the village.

Sheikh Mahmud's tomb is located at the top of a hill in Penanggahan village, North Barus sub-district, on the east side of Jalan Raya Barus, Central Tapanuli regency. One of the figures buried in the Papan Tinggi tomb complex is Sheikh Mahmud. He was a migrant from Yemen who arrived in the 7th century and played an important role in spreading Islam in Indonesia. Archaeological evidence indicates that Sheikh Mahmud had lived in Barus for a long time. There, in addition to trading the famous camphor or camphor, he also actively preached Islam until the end of his life.

Other evidence of the first arrival of Islam in Barus can be seen from the presence of ancient tombs in eleven different locations. One of the more striking tombs is that of Sheikh Mahmud, located on Bukit Papan Tinggi. Based on the interpretation of the gravestone, Sheikh Mahmud is estimated to have died in 440 AH. His tomb is at the top of the mountain at about 215 meters above sea level. To reach the tomb, visitors must climb 780 steps, although it is often referred to as “the tomb of a thousand steps. “ Of course, the journey to get there is not easy, especially for those who are not used to long walks and mountain climbing.

Not all tombs come with tombstone markers carved from natural stone. The tombstones used are made of white granite with black spots, indicating that they are from Barus. The shape of the tombstone marking the head of the tomb is flat with a circular top. Meanwhile, the tombstone marking the foot of the tomb also has a flat shape, but the top is wavy chiseled. The typology of the tombstones in this tomb is different compared to the tombstones in Aceh,

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because the shape is more like the solar type of Majapahit found in Java. In terms of calligraphy, the inscriptions found in this tomb complex use the sulus style.

Local History Resources for Building Historical Awareness

Building historical awareness in communities through a local history approach is an effort that aims to increase individuals' understanding and appreciation of cultural heritage and important events around them. This awareness plays a crucial role in strengthening local identity, building collective memory, and instilling local wisdom values in everyday life.

Local history plays an important role as a bridge that connects communities with their past, providing opportunities to understand community identity and values more deeply (Rahman, 2020). Revealed that cultural heritage in East Aceh can strengthen collective memory and increase historical awareness among local communities. Historical awareness itself can form historical insights and historical views that display the continuity of everything.

Raising awareness of local history in the community has several benefits, namely as a strengthening in understanding local history helps individuals recognize and appreciate their cultural identity, preservation of Cultural Heritage: Awareness of the importance of local history encourages efforts to preserve existing cultural sites and traditions, increased Community Participation: Communities that are aware of local history tend to be more active in preservation and historical education activities (Abidin, 2016).

Human resources (HR) play an important role in preserving and maintaining the heritage of existing civilizations. Local residents in Barus are knowledgeable about the history, culture and values of each area of the ancient city, according to preliminary research. In addition to protecting cultural assets, they are also key players who can revive this civilization by actively participating in the digitization process. In this regard, there are several efforts from local historical sources to foster historical awareness, among others:

First, by utilizing the title it bears as the Origin of the Spread of Islam in the Archipelago which has extraordinary historical and cultural wealth, the number of tourists will increase. The development of the tourism industry can strategically play an important role in increasing the attractiveness of this city. We want visitors to discover the distinctiveness and beauty of the Bar by tapping into the depth of the historical narrative.

Second, utilizing modern networks to introduce Barus traditions An important first step is to introduce the diversity of Barus' local culture to the wider community. Long-lost customs

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can be brought back through the medium of the internet. As technology makes it easier for more people to understand and appreciate Bars distinctive culture, awareness of cultural heritage increases.

Third, building digital infrastructure is essential to improving the future of Balus. Improved public digital services and internet access will create a favorable atmosphere for economic expansion and make knowledge more accessible. Barus will become a competitive innovation hub in the digitalization era.

Fourth, education and educating a better generation in the woodworking industry. Barus is making a long-term commitment to the use of digital technology to improve access to knowledge and education. The people of Barus can realize their full potential because knowledge is easily accessible. This will improve the foundation of the city's growth and produce high-quality human resources. In a year of total change, the benefits of creating a zero-point digital civilization in Barus will become apparent. Barus can develop into a popular tourist destination, a center of innovation, and a community rich in knowledge and skills by embracing its historical and cultural heritage and incorporating modern technology. In addition to building infrastructure, efforts are being made to connect the community's prosperous past and promising future, ensuring sustainability and prosperity for all.

The Barus region is, by its very nature, a space rich with cultural heritage, not only in the form of physical artifacts such as objects, buildings and sites, but also in relation to its natural environment and past supporting communities. This explanation suggests that any archaeological remains must be understood in the context of its landscape, especially in efforts to preserve cultural heritage. In Barus, traces of Islam can be found through the tomb of Sheikh Mahmud and the teachings he spread, as well as various tombs of Islamic propagators that appeared even before the kingdom of Samudra Pasai. Thus, Barus is considered to be the initial place of Islamic teachings in the archipelago, while Aceh became the peak of its glory.

This tomb has become one of the religious attractions that attracts many visitors, not only from among Muslim tourists who come from around Central Tapanuli Regency, but also from other regions. Their arrival is mostly for pilgrimage and prayer, while non-Muslim tourists usually come for vacation and to broaden their horizons.

During their visit, visitors often count the number of steps they have to climb to reach the tomb located at the top of the hill. There, they can enjoy a breathtaking

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panoramic view overlooking the ocean and soak up curiosity about the meaning of the Old Persian Arabic inscription engraved on Sheikh Mahmud's tombstone, which records that he was born in 24 Hijri and died in 44 Hijri.

The impressive length of the tombstone and the beautifully engraved historical texts are a testament to the excellence and dedication of this great scholar in spreading the ideals of Islam throughout the region. With all its uniqueness, the High Board Tombs gave Barus another nickname "AULIYA," meaning "the resting place of the saints of Allah." This nickname reinforces the perception of Barus as a holy city rich in religious wisdom while reflecting the greatness and blessings contained in its history and culture. We can reawaken the nuances and spiritual wisdom contained in these tombs and expand our knowledge of the rich history and culture of Barus by carefully describing its uniqueness (Saleh, 2020).

There is a claim that the Arabs of Medina made Barus an important destination on their journeys. If we relate this to the Mahligai grave site as well as the Papan Atas or Thousand Steps grave, this claim becomes even stronger. These two grave sites, including the tomb of Sheikh Mahmud located at the top of a mountain with a thousand steps and a height of eight meters, suggest that the deceased was of Arab origin. In addition, there is another explanation that comes from a Malay legend about Sheikh Ismail who came from Mecca. In the story, Sheikh Ismail, who was a caliph in Medina, aspired to go to Samudera Pasai. However, he felt confused about where to go. As a first step, he decided to stop at Bandar Barus, where he introduced Islam to the locals.

From Barus, he then traveled to Pasai to spread Islam more widely. This reflects that Barus was the first area to receive Islam before it spread to other areas, such as Peureulak and Pasai. Despite Barus being the first to accept Islam, it did not establish an Islamic power or kingdom as a political entity. Instead, it was the city of Peureulak that succeeded in establishing the first Islamic political power in the archipelago (Drakard, 2003).

Development of Tomb Religious Tourism

According to Gazalba, religious tourism is one form of tourism product that is deeply related to religious beliefs and practices embraced by humans. Religion itself can be understood as a belief that regulates the relationship between humans and God Almighty, which is realized as a supernatural essence. This relationship is manifested in the form of a system of worship and attitudes of life guided by certain doctrines.

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Religious tourism is understood as traveling to places that have special meaning for religious believers, such as places of worship, tombs of scholars, or ancient sites that are rich in historical value. The uniqueness and excellence of these places can be seen from various aspects, including their historical background, the myths and legends that surround them, and their architectural features.

Religious tourism is a form of travel that involves activities or locations related to religion. This activity can be defined as traveling to places that have special significance for adherents of a particular religion. Religious tourism is usually done to fill leisure time with a variety of activities, such as recreation, leisure, study, and participation in religious activities. The aim is to deepen Islamic understanding and experience.

In the management of religious tourism at the Tomb of Sheikh Mahmud is the need to get approval from the Aceh Antiquities Preservation Center before starting construction. In addition, the land around the tomb belongs to the local community. Therefore, any development plan must have the consent of the landowner, as well as compensation for losses incurred due to the use of the land. However, until now, the community has not given permission to use their land in the construction or arrangement of religious tourism at the Tomb of Papan Tinggi. This has caused obstacles in the management of religious tourism at the Tomb of Sheikh Mahmud (Sabrian Hutapea, 2022).

The tourism potential in Barus mostly consists of historical sites, especially ancient tombs. If these tombs are not well promoted, there is a high probability that they will be forgotten. Therefore, it is very important for people to realize that ancient tombs are not just examples of the architecture of the past, but also silent witnesses of the history of the Islamic struggle. Through this historical heritage, we can explore and understand more deeply the story that reminds us of a rich spiritual and cultural journey.

Conclusion

The Tomb of Papan Tinggi in Pananggahan Village, North Barus, is an important site in the history of the introduction of Islam to the archipelago. The tomb symbolizes the spread of Islam in the area, demonstrating interfaith tolerance as the majority of the local population is non-Muslim. Religious tourism at the Tomb of Papan Tinggi has a significant impact on the local economy. The presence of tourists and pilgrims creates economic opportunities such as the provision of parking facilities, entrances, and other services. In addition, the tomb is also a spiritual place for visitors to make pilgrimages and pray. The management of religious tourism at the Tomb of Papan Tinggi faces challenges, such as local community land use agreements

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and site preservation. However, the potential for religious tourism development remains great with the right promotional strategy. The main challenges in managing the site are infrastructure limitations as well as land use approval by the community, which impacts the effectiveness of the proposed recommendations.

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