

THE MESSAGE OF RELIGIOUS MODERATION IN THE "KELEANG" TOMB PILGRIMAGE TRADITION (AN EXPECTACY VALUE COMMUNICATION APPROACH)

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Abstract

Tomb pilgrimage is one of the religious traditions of Indonesian (especially in Lombok). It is strongly lives in society with various unique local wisdom rituals. Even though the tradition of grave pilgrimages has a long history as an Islamic identity, controversy over the prohibition of grave pilgrimages still occurs. Like the controversial statement by Salafi-Wahabi leader Mizan Qudsiyah in a hate-speech case which were broadcast on a YouTube channel entitled religious tourism to cemeteries. One indicator of religious moderation which is a pillar of nationality and diversity in Indonesia is acceptance of tradition. This research aims to find and analyze the motives of the pilgrims and the meaning of the messages from each ritual procession for the pilgrimage to the Keleang Tomb. The Keleang Tomb Pilgrimage is unique because it accommodates religious and cultural elements. At the same time, there are sacred values that must be understood and implemented in accordance with the advice of religious and traditional leaders. This research also examines the values of religious moderation in the Keleang Tomb pilgrimage tradition. Local traditions have the power to build togetherness, unite communities and avoid poverty. This research method is qualitative with an interpretive phenomenological approach which emphasizes the experiences of pilgrims. This study uses a communication perspective because every traditional and religious ritual involves two communication models, namely intrapersonal and interpersonal. In communication theory, the expectancy value emphasizes that there are hopes and values or beliefs that influence people's behavior in continuing to make pilgrimages to the Kaleang Tomb. Pilgrimage to the Keleang Tomb is not only to ask (pray) to Allah, but also as a form of gratitude (*salametan*) for the good things obtained. While the cemetery acts as an intermediary (*wasilah*).

Keywords: *Religious Moderation; Tomb Pilgrimage; Makam Keleang Lombok; Expectacy Value Communication*

A. INTRODUCTION

Indonesia is a diverse nation with different religions, beliefs, ethnicities, languages, traditions and cultures. Religion moderation is considered to be the key in maintaining the balance of diversity. Religious moderation is our perspective on religion in a moderate manner, namely understanding and practicing religious teachings with no extremes so as

to create peace even though there are many differences.¹ Religious moderation is closely related to how humans maintain togetherness, have an attitude of tolerance, and have a fair and balanced attitude in viewing, responding to and practicing religious teachings. Religious practice can be related to how human experience as individuals and groups in carrying out the belief system and religious teachings they adhere to.

As social creatures, humans have the ability to communicate. Communication is a basic ability and daily human activity in social life. Communication is an important key for humans in establishing relationships with diverse humans where the goal is to create a peaceful and serene life. Someone who has a moderate attitude in religion is someone who has good religious knowledge. This knowledge is obtained through the process of learning and understanding, good communication, good ethics, and not offending others.² There are many problems and conflicts between communities that occur because of miscommunication or communication deadlock.³

One indicator of religious moderation is acceptance of tradition and culture. The other three indicators are having an attitude of national commitment, non-violence, and tolerance. The diversity of traditions and cultures owned by the Indonesian people is an important thing that must be maintained. Tradition is something that is unique and contains good, beautiful and useful values in human life.⁴ One of the elements of tradition is the system of religion and belief. The religious system has a form as a system of beliefs and ideas from God, ancestors, and others. Community culture, which is manifested in several forms of tradition, has local wisdom values that are used as a reference for actions in religious and social life. Traditionally, people have mechanisms that regulate how to relate to others, build integration and resolve conflicts through their local wisdom. Local wisdom in tradition has a correlation with the meaning of religious moderation.

Religious moderation becomes a way of religious life in society, while local wisdom becomes knowledge about living life, especially in the context of the wider community environment. Therefore, it is important to reappoint the nation's cultural values that become the local wisdom of the community in embodying the values of religious moderation in Indonesia.⁵ Through a moderate understanding of Islam, tradition and

¹ Kemenag, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

² Susi Susi, "Komunikasi Dalam Moderasi Beragama 'Perspektif Filsafat Komunikasi,'" in *Prosiding Seminar Nasional IAHN-TP Palangka Raya, 2021*, 62–70.

³ Athik Hidayatul Ummah, "The Voices of Inter-Religious Harmony," in *International Symposium on Religious Literature and Heritage (ISLAGE 2021)* (Atlantis Press, 2022), 17–29.

⁴ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on The Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 24–48.

⁵ Ramli Muasmara, "Pendidikan Moderasi Beragama Berbasis Tradisi Do'a Makam Di Kampung Gisi Desa Tembeling Provinsi Kepulauan Riau," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 4 (2022): 2363–70.

religion can be in harmony and coexist. Implementation of tradition and religion practices can create a safe space for diversity.

This research examines one of the traditions that is widely practiced by Indonesian people, although there are some groups who consider this tradition is misguided (*bid'ah*), namely everything that was not done by the prophet Muhammad during his lifetime, but was later implemented after his death. One of traditions that is considered heretical or misguided by some groups is the pilgrimage to the grave. Such as the controversial statement of the Wahabi leader of East Lombok, Mizan Qudsiyah in a hate speech case because he said a number of famous graves in Lombok were "tain acong" (dog's stool) graves broadcast through a Youtube channel entitled religious tourism to the cemetery. This statement caused public anger, resulting in the burning of the As-Sunnah pesantren or the headquarters of the Wahabi Salafi group in Aikmel East Lombok.

Tomb pilgrimage is a tradition that has existed for a long time and is a legacy from the ancestors before Islam came to the archipelago. Tomb pilgrimage has even become a routine activity carried out by the community at certain times individually or together. Pilgrimage has the meaning of a visit to a place that is considered sacred or noble such as a tomb to send prayers. Tombs for the community are not just burying the dead, but tombs are sacred places and the existence of tombs is also interpreted as a symbol that has to do with maintaining the conservation of natural resources such as the Keleang tomb which is in the middle of a lake or Pengga dam in Pelambik Village, West Praya District, Central Lombok.

The tradition of pilgrimage among Muslims in Indonesia, especially on the island of Lombok, is still very strong. Either a pilgrimage to the graves of parents or family, or a pilgrimage to the graves of the saints of God who spread Islam. This activity is a separate agenda in fulfilling religious activities. The emergence of motives outside the purpose of pilgrimage, especially when accompanied by other practices, will raise suspicion and prejudice. The practice of pilgrimage in an Islamic perspective, according to Ibnu Taimiyah, is divided into two types: namely sharia pilgrimage and *bid'ah* pilgrimage. Shariah pilgrimage is a pilgrimage that is carried out with the aim of praying for the grave. While the pilgrimage of *bid'ah* is a pilgrimage that intends to ask for all the needs of the grave, asking for prayers and help. This *bid'ah* pilgrimage is considered an act of shirk.⁶

The Keleang tomb is the tomb of a saint of Allah named Sayyid Muhammad Ali or Sayyid Abdurrahman, who spread Islam in the southern region of Lombok Island, especially in the Pelambik village area Central Lombok. People who make a pilgrimage to the Keleang tomb have a certain belief that the tomb is not a tomb in which the body

⁶ Ibnu Taimiyah, "Tawassul Dan Wasilah, Terj," *Anggota Ikapi. Bandung: PT Remaja Rosdakarya*, 2006.

of Sayyid Abdurrahman is buried, but a shawl that is left behind. This is because the location is where Sayyid Abdurrahman's guardian was last seen before disappearing. In Sasak language, the shawl means "Leang" so it is called "makam Keleang". So the tomb of Keleang is not the burial place of Sayyid Muhammad Ali's body, but rather the place where he was last seen before disappearing and leaving his shawl behind.

Grave pilgrimage is the capital of the community's social diversity. Tomb pilgrimage is also to maintain good relations with humans, relations with God and relations with nature and ancestors or ancestors. Therefore, this research is to examine in depth how the motives of the pilgrims and the meaning of the message of each ritual procession of the Keleang Tomb pilgrimage in Central Lombok. The Kaleang tomb pilgrimage is unique because it accommodates religious, tradition and cultural elements. At the same time, there are values of scarcity that must be understood and carried out in accordance with the advice of religious and traditional leaders. This research also examines how the values of religious moderation in the Keleang tomb pilgrimage tradition. Local traditions have the power to build togetherness and unite the community.

A. METHODOLOGY

This research is a qualitative study using an interpretative phenomenological approach. This type of research seeks to see the description and life experiences of people who perform rituals or pilgrimage traditions at the Kaleang tomb in Central Lombok as research subjects. Interpretative phenomenological qualitative research seeks to explore or portray the social situation under study thoroughly, broadly and deeply. This type of research presents the data as it is without manipulation or other treatment processes. Individual experiences become very meaningful and important which can be known through stories or expressions conveyed.

The data collection methods used were observation, interview, and documentation. In the observation method, researchers used a non-participant observation approach by directly observing the behavior of research subjects from afar and observing documents available in various sources, both print and online. The interview method conducted in this research used a semi-structured interview method. This method requires the readiness of a document or a list of questions that have been formulated beforehand without limiting the questions if other interesting data is found. The documentation method is used to trace historical data that can be in the form of writings, images, and works related to the research.

The data analysis method is carried out by first collecting data, in this case the data that has been successfully obtained by researchers in the form of field notes, official documents, and interview recordings are collected together. Then the data that has been collected is presented (*data display*), in this case all the data is presented on the work

table and the next is to reduce the data, in this case the data that does not support the findings will be selected and sorted in accordance with the formulations that have been compiled previously. Finally, data verification (conclusion drawing), in this case the data that has been successfully selected and sorted is formed into an important node that describes the findings in accordance with the formulation of the research problem.

The determination of the informants interviewed in this study was carried out since the researcher entered the field and during the research (*emergent sampling design*), by determining certain selected people in providing the data needed based on the data needed and also from previously sourced information. There were key informants, namely community leaders, tomb guards and pilgrims. Furthermore, data sources are obtained by examining the evidence that has been collected from various predetermined sources and using coherent justification so that a theme emerges. For this reason, in conducting data validity tests, researchers used triangulation tests, through source triangulation and data triangulation.

B. RESULTS AND DISCUSSION

a. Pilgrim Motives and the Meaning of the Pilgrimage Procession

The name of the Keleang tomb is taken from the Sasak language "*Leang*" which means shawl because at that location is where the shawl of Sayyid Muhammad Ali or Sayyid Abdurrahman was left before disappearing. He spread Islam in the southern region of Lombok islam, especially in Pelambik Village, Wouthwest Praya Disctric, Central Lombok Regency. According to the people's belief, the Keleang tomb is not actually a grave but the place where the shawl was left. People visit Keleang's tomb not only for pilgrimage and prayers, but also as a place to hold thanksgiving and celebration events. Uniquely, visits to the Keleang Tomb are only made on Mondays and Thursdays, which are considered good days, and not on other days. The people of Pelambik in particular make a pilgrimage to the Keleang Tomb twice a year, at the beginning of the rainy season and the beginning of the dry season on Thursdays. These two seasons are a sign of entering a new season with the hope of getting goodness and blessings from each season, in rain or dry seasons.

People generally understand that this grave pilgrimage tradition has the following objectives: (1) to pray for the spirits/souls of saint of Allah (religious figures), ancestors, relatives, family or relatives who have passed away so that all their sins are forgiven, and are given relief, especially from the torment of the grave and get the best place in the side of Allah SWT. (2) Strengthen the relationship between fellow citizens. (3) Realize and foster a sense of kinship, togetherness, unity in the spirit of mutual cooperation or "gotong royong", especially when preparing food offering or serving

voluntarily. (4) Foster a sense of solidity and strengthen the bonds of brotherhood, so that people pray for each other and help each other, both praying for those who have passed away and praying for each other who are still alive to always get goodness and happiness, especially the safety of the village, (5) preserve traditions that grow and develop from generation to generation in the community.

There are several ritual processions carried out by the community for pilgrimage at the Keleang tomb including: First, burning *timbang*. *timbang* is a special food brought on the pilgrimage to Keleang's tomb that is made the day before the ritual. *timbang* is made from glutinous rice mixed with coconut milk and put into a bamboo (approximately half a meter in size) and wrapped in banana leaves. Then the bamboo is burned for several hours. In the process of making *timbang*, the community divides their roles, some prepare the bamboo, *timbang* ingredients, firewood and burn *timbang*. They build good collaboration and communication during the *timbang* making process. *timbang* is a traditional culinary that is cooked on certain days or special events. After cooking, the *timbang* is brought to Keleang cemetery using sacks or tied using ropes. The *timbang* is then removed from the bamboo and cut as the contents of offerings for the remembrance and prayer event.

Second, making ketupat. Ketupat is also one of the foods that must be served for the dhikr and prayers at Keleang's grave. Ketupat is the same process as *timbang*, which is made the day before going on a pilgrimage to Keleang's grave. The difference is that ketupat is made from rice wrapped in woven young coconut leaves (*janur*). Ketupat is a symbol of togetherness. Ketupat is interpreted as a symbol of worldly desires wrapped in conscience. Then woven coconut leaves to wrap are interpreted as the complexity of society that must be tied with the rope of kinship or "*silaturrahim*".

Third, animal slaughter (*Begoro* -in Sasak). Slaughtered animals such as chickens, buffaloes and goats are part of the community tradition when making a pilgrimage to the Keleang Tomb. Animal slaughter is done in two ways, namely slaughtering animals at home the day before the grave pilgrimage event or slaughtering animals in the Keleang tomb area. This decision depends on the customary leader. Animal slaughtering is a job reserved for men. Meanwhile, women prepare the food for the prayers (dzikir) at the Keleang tomb. The animal slaughter is a form of perfecting the intention of the pilgrimage and as a form of gratitude.

Fourth, preparing food offerings for dhikr and prayer (*Roah* -in Sasak). Generally, the food offerings served are food in the form of *timbang*, ketupat, chicken, eggs, beans, kale that have been cooked. The food is an offering of gratitude and respect to the ancestors, as well as a means of giving prayers in the form of food. Thus, the food served is not only for consumption but as a spiritual medium to convey messages of hope, prayer and forgiveness. The food will be eaten together by the pilgrims to create

a sense of togetherness. *Begibung* is a tradition of eating together known in Sasak culture.

Fifth, washing the face (*Beseraup* -in Sasak). Then, another thing that must be prepared is a bottle of water used to wash the pilgrims' faces. The customary leader will enter the sacred placethat is considered to be the stopover of God's saint. After that, bottles of water brought by pilgrims are added to the tomb soil. The water is used to wash the faces of the pilgrims. They lined up neatly to wash their faces alternately men pilgrims first, followed by female pilgrims. The water is interpreted as a way to cleanse the heart. Therefore, pilgrims when washing their faces must be accompanied by sincere intentions and prayers in order to become better in this world and the hereafter. The water also has a sacred value, namely to water all kinds of plants such as rice, beans, and soybeans in the hope that the plants can grow fertile. Water is also made to wash the faces of sick people in the hope that they will recover quickly.

Sixth, remembrance and prayer (*dzikir*)⁷. The purpose of making a pilgrimage to the Keleang tomb is to ask for God's guidance and ask for prayers for goodness, blessings, health, and generosity of sustenance. After all pilgrims wash their faces (*berseraup*), male pilgrims sit down for *dzikir* and prayers led by religious leaders. After finishing the *dzikir* and prayer, the pilgrims eat the food that has been prepared by women and accompanied by money as an intermediary (*shalawat* -in Sasak) so that the grave pilgrimage prayer becomes good and benefits the community.

Based on the above explanation, tomb pilgrimage is a tradition related to visiting the grave of someone who is considered a wali (messenger) of God who is noble and considered sacred by pilgrims. Pilgrimage reminds us that humans will return to God. So the tomb pilgrimage activity will remind humans that after life there will be death, so that humans will be aware of being able to do good deeds as provisions in the face of death. Pilgrimage activities by many parties are also used for certain interests, such as seeking peace, seeking sustenance, luck and so on according to the charisma and stories of the privileges of the figures buried. Grave pilgrimage is one of the many traditions that live and develop in the people of Lombok. Various aims and objectives and motivations always accompany pilgrimage activities. The grave pilgrimage carried out by the Sasak people is actually inseparable from the effects of the Javanese-Hindu period.⁸

⁷ Masnun dan Apipuddin. Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak. *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. <https://doi.org/10.62367/silatulafkar.v1i2.86>

⁸ Titi Mumfangati, "Tradisi Ziarah Makam Leluhur Pada Masyarakat Jawa," *Makna, Tradisi Dan Simbol II* (3), 2007, 152–59.

In the concept of symbolic interaction theory, Mead put forward three important concepts, namely mind, self and society. If it is related to the traditional procession of pilgrimage to Keleang's grave, it can be described that the community carries out this tradition in accordance with the teachings of their ancestors since long ago. Their minds move to follow and continue what their ancestors did. One of them is maintaining the tradition of grave pilgrimage so that the thought is formed to continue to carry out and maintain the grave pilgrimage activities for generations. Instead, not all understand the deep meaning behind each pilgrimage ritual process. Mead calls it the mind.

Meanwhile, the concept of self in this case is illustrated by the fact that the community has been doing and maintaining the tradition of pilgrimage to Keleang's tomb for generations. So that people will feel less perfect in life when they do not do what is their habit, namely carrying out every pilgrimage ritual procession at the Keleang tomb. People feel fulfilled when they have done what has become their habit. In other words, people's selves are formed by the results of actions that come from their minds.

Furthermore, after the mind and self are formed, it will lead an individual to create or form a system based on the same thoughts, thus forming a certain activity carried out together. Then a mutual agreement is formed by all people who have the same thoughts. Therefore, the pilgrimage procession at the Kaleang tomb became a collective community agreement even though there were no written rules. People sincerely and compactly undergo every ritual procession. This according to Mead is called society.

In line with that, expectancy value theory emphasizes that there are expectations and values or beliefs that influence a person's behavior. Martin Fishbein states that a person's attitude arises through a complex process and that behavior occurs because of intention.⁹ Fishbein distinguishes between belief and attitude. According to him, there are two types of beliefs, namely (1) belief in something, it is if someone believes in something then he will say that something is good. (2) belief about, it is the feeling one has about the existence of a special relationship between two things. When someone believes that pilgrimage can calm the heart, realize desires and avoid calamities or others in accordance with his beliefs, then he will go on pilgrimage.

According to Fishbein, attitudes are formed as a combination of various elements which are certain concepts about something. Thus, a supportive attitude towards the pilgrimage tradition of eating will further strengthen the actions of the pilgrims. Such acceptance of tradition is one indicator of a moderate human being. So attitudes are a

⁹ Morissan, *Teori Komunikasi Individu Hingga Massa* (Jakarta: Kencana Prenada Media, 2015). hlm. 143.

function of a complex combination of beliefs and evaluations. Here, tomb pilgrimage is associated or connected with beliefs about five concepts such as: creating empathy and patience, strengthening gratitude, reassuring the heart, cooperation and collaboration, getting closer to God. Each of these concepts is associated with a belief, and each belief has positive and negative valence.

According to the expectancy value theory, attitude change can occur due to three factors, namely first, the information factor, this factor can change the level or weight of pre-existing beliefs. Second, information can change the valence of a belief, from positive to negative or vice versa. Third, information can add new beliefs to the attitude structure. Information conveyed by traditional leaders, community leaders and religious leaders about the positive side and benefits of a pilgrimage tradition reinforces ordinary people to believe and carry out the tradition. In addition, pilgrims also experience the benefits of the tomb pilgrimage tradition personally and socially, so they will spread the message to other communities.

b. Values of Religious Moderation in Pilgrimage Tradition

Value is closely related to human activity. Valuing means weighing, which is the human desire to connect something with another, to then become a decision. Value decisions can say useful or useless, true or not true, good or not good, religious or not religious. It is connected to the elements that exist in humans, namely body, creation, taste, spirit and belief. Something is said to have value if something is useful (utility value), true (truth value), beautiful (aesthetic value), good (moral or ethical value), *religious* (religious value). Humans are almost always involved with the act of valuing, considering that the function of value is quite dominant in human life.

In its implementation, the values are elaborated in the form of rules or norms so that it is an order or a must, a recommendation or a prohibition. Things that can be assessed are not only things that are visible or material in nature but also things that are spiritual in nature can be assessed, even this is absolute for humans. Value can be divided into: (1). Subjective and objective values. (2). Individual value and societal value. (3). Positive value (value) and negative value (disvalue-no value). (4). Intrinsic and extrinsic value is the good or valuable nature of an object as a tool or means for something else. Intrinsic value is a good or valuable trait in itself from the object concerned or the value contained within itself. Intrinsic value is divided into the value of truth, which is based on reason, the value of goodness, which is based on the will. The value of beauty is based on taste. Human life according to Windelband and Rickerst

who continue Immanuel Kant's way of thinking is driven by four kinds of basic values, namely the value of goodness, truth, beauty, and wholeness.¹⁰

Furthermore, in the context of religious moderation, this concept teaches us to practice religion in a moderate or balanced manner. This means that someone who practices their religious teachings should not be excessive, not extreme, and reasonable or mediocre. So, in the context of religion, religious moderation means a perspective, attitude and behavior that always takes a position in the middle, always acts fairly and is not extreme in religion. Fair and balanced attitudes are the basic principles of religious moderation in addition to tolerance, egalitarian, deliberation, straight, and firm.

In the Islamic view, moderation emphasizes the importance of a flexible approach to Islamic law and rejects the rigidity of Qur'anic interpretation. The discourse on moderation (*wasathiyah*) is outlined in three basic principles, namely: moderation of thought, moderation of movement, and moderation of action.¹¹ Regarding the first principle, moderation in religious thought is recognized by the ability to synthesize between text and context, for example in reading the text of the holy book is not only understood solely through the external state of the text (*dhahir*), then denying the context elements behind it. Moderation in religious thought is to combine the two dynamically in order to get a complex understanding, producing moderate Muslims who are not merely textual, but also contextual.¹² Because the contextual approach is important to understand Islam within the framework of its context, both space and time, include in the pilgrimage tradition.

The second principle is moderation in the movement, namely the activity of spreading (*da'wah*) religion which aims to invite to goodness and stay away from evil, it must be underlined that in the movement to invite it should not use violence and force. Instead, it must use a kind, friendly, polite way without any intention of hurting and judging others. They must be able to show a friendly face instead of anger, and always prioritize love instead of bringing the spirit of hatred.

The third principle, moderation in action (religious practice), is the strengthening of the relationship between religion and the culture (tradition) of the local community. Religion does not come with a strict character against culture, instead both are open to dialogue and produce new cultures. As one of the characteristics of moderate Muslims, namely their attitude that is not anti to local culture, as long as it does not

¹⁰ Eni Latifah, "Tradisi Ziarah Dalam Masyarakat Jawa Perspektif Filsafat Nilai Max Scheler," *AN NUR: Jurnal Studi Islam* 15, no. 1 (2023): 153–75.

¹¹ Donny Khoirul Azis and Tri Lestari, "Nilai-Nilai Religius Dan Tradisi Ziarah Kubur Makam Syekh Baribin Di Desa Sikanco Kecamatan Nusawungu Cilacap," *PUSAKA* 8, no. 1 (2020): 113–24.

¹² Jamaluddin Jamaluddin, "Tradisi Ziarah Kubur Dalam Masyarakat Melayu Kuantan," *Sosial Budaya* 11, no. 2 (2015): 251–69.

contradiction with religious law, it is certainly valid when applied and even made a means to further strengthen the values of faith. So, indirectly, the cultural approach is also an entrypoint for religious moderation.¹³

The understanding of religious moderation refers to a balanced religious attitude, not excessive in practicing its own religious law, and providing a form of respect (tolerance) for the practice of other religions. These balances will have a good impact on the people, in the form of avoiding extremes and excessive fanaticism in religion. The implementation of religious moderation in society can be seen in the pilgrimage tradition that has become a tradition of a community.

The tradition of tomb pilgrimage has two important meanings for its adherents. First, as a form of prayer to the deceased. According to the pilgrims, tomb pilgrimage is praying to God. Second, as a form of respect and to get blessings. The second concept is usually carried out to the tombs of saints of Allah. They are chosen people who are righteous and pious who can intercede (*tawassul*). According to them, people who have died can actually still hear and are still alive, and can be even give blessings.

Religious rituals can actually be considered shirk if the person performing them believes that it is the object itself or the human being that gives the blessing and not God. This is not even limited to religious rituals. If a person is cured by taking medicine and believes that the medicine is the one who gives the cure, then such a thing is also said to be shirk. Hence, pilgrims seek the blessing from Allah.

These spiritual activities include pilgrimage, *dzikir*, reading *yasin*, *tahlil*, *wirid*, *tawassul*, *wirid*, and special prayers read by pilgrims with the intention of being addressed to Allah. The activities of reading prayers and others are spiritual religious practices. There are interesting findings related to how pilgrims find significance in pilgrimage. There are moral values felt by the pilgrims of Kaleang tomb, namely from the interpersonal and intrapersonal sides. From the interpersonal side, tomb pilgrimage strengthens empathy, gratitude, and patience. Through grave pilgrimage, pilgrims gain a sense of empathy. Empathy is an ability possessed by each individual in understanding the feelings and thoughts of others. A person who has empathy can position himself as another person. He can also feel all the feelings of other people, be it happy or sad and others. These feelings are built on self-awareness without coercion from others because the pilgrimage rituals and the prayers recited can reassure the heart. The experiences, the actions and the sense of empathy present in the pilgrim in line with the development of empathy will run well if supported by the living environment, including how a person socializes with his friends. Likewise, the

¹³ Yoga Irma, "Moderasi Beragama Dalam Perspektif Hadits," *MUMTAZ: Jurnal Studi Al-Quran Dan Keislaman* 5, no. 1 (2021).

development of empathy is required to feel the feelings of others, of course, if a person is skilled in feeling his own feelings and the feelings of others, this will directly trigger his sensitivity to know and feel the perspective of others. This is in accordance with Umi Khumairoh's research that pilgrimage activities can improve the intrapersonal communication skills of pilgrims. In addition, the friendship that is established between pilgrims when they come to the grave can also improve their ability to communicate with others (interpersonal communication).¹⁴

According to one informant, she has a deep sense of caring because of the *dzikir* performed at the time of the pilgrimage, according to her "The Yasin (surah in Al-Quran) that is read every time the pilgrimage is a medicine for the heart, the problem will definitely be resolved by the will of Allah SWT. If the heart is clean without disease then everyone wants to help others who have problems with a sincere heart. By making a pilgrimage, Allah will provide a solution when communicating directly with Allah at the Keleang tomb. I believe that those who own the tomb also pray for them". It is her belief that she believes that pilgrimage is important for her from a spiritual perspective.

While other informants, feel a calmer life when they often make pilgrimages to the tomb of Sheikh Sayyid Abdurrahman, according to him "there is a sense of calm when praying and dhikr, and pilgrimage to the grave of Kaleang can be a medium to reflect on life, every time there is a problem we can dhikr, tawassul and pray to Allah to be given a solution to solve the problem". Furthermore, the gratitude felt by the pilgrims. Pilgrims feel that they are increasingly grateful for the favors and gifts of Allah SWT. Pilgrims who practice gratitude are generally pilgrims who perform *i'tikaf* and religious rituals such as *dzikir*, *yasinan*, *tahlilan*, and *tawassul* at Keleang Tomb.

When praying at meals, there is a process of dialog with each other's conscience. One of the elements of intrapersonal communication is sensation, sensation is the initial stage of receiving messages or information received by the sensory organs. The more often pilgrims make tomb pilgrimages, the more they will feel an increase in various aspects of moral values, namely empathy, gratitude, and patience. And vice versa, if pilgrims rarely visit the tomb, they feel something is missing, their spiritual side is incomplete. They feel that there are changes in spirituality and morality that occur in individuals when making a pilgrimage to the tomb.

The experience of events, or relationships obtained by inferring information and interpreting messages is called perception. Pilgrims have the perception that grave pilgrimage can increase empathy, patience and gratitude. The pilgrims are grateful in

¹⁴ Umi Khumairoh, "Peran Wisata Spiritual Dalam Meningkatkan Komunikasi Intrapersonal (Studi Kasus Peziarah Makam Keramat Masjid Luar Batang)" (Doctoral Dissertation: Universitas Negeri Jakarta, 2017).

different ways, namely some are grateful with the heart, grateful with the tongue and grateful with actions. One form of gratitude is to make food that is cooked together to be brought to the tomb. Perception occurs within the pilgrim after feeling a sensation, then a meaning is captured from the sensation process that has been carried out by the pilgrim. Such as experiences about events and relationships obtained by inferring information and interpreting messages.

Memory is the process of storing messages within the individual, after the sensation and perception of individual pilgrims save the wisdom that occurs. Such as changes in the pilgrims after making a pilgrimage. Thinking is the process of processing information that has been obtained in order to fulfill or solve problems. Aftermaking a pilgrimage, pilgrims often think about how to solve perceived problems, so they can make decisions. It is this thinking process that can determine how attitudes will be shown to others.

The study indicate that there are some people who understand the meaning of this grave prayer tradition is just a pilgrimage, establishing *silaturrahim*, and the most important thing is to pray solely to Allah SWT. However, different things were also found by other researchers, who interpreted this tomb pilgrimage tradition as an annual moment or ritual that must be include, and the Keleang tomb was used as a place to pray and ask for something. This interpretation of the tradition is of great concern, considering that the participants in this tradition are not only people who understand relation of religion and tradition but also ordinary people or general public who do not understand about it and just follow the trend. If they not given a understanding, then they will also interpret the grave pilgrimage tradition as a means of asking for something other than God.

The religious and belief system that is the foundation and guide of the community's life can be actualized in the form of a pilgrimage to the cemetery. This activity is carried out to commemorate, glorify, and pray for the spirits of ancestors who are considered by the community to be able to bring the influence of inner peace to living people and maintain the safety of the village and the people in it. However, for some other communities, the tradition of praying at the tomb is used as a means to ask not to Allah SWT, but to other than Allah, namely to the tomb or the spirit of the guardian (figure) who is buried. In addition, people with this understanding also believe that with the food offerings prepared, a celebration will be granted.

The tradition of pilgrimage to the tomb of Kaleang has a sacred and profane value seen from before leaving for the tomb and after being in the tomb they follow the tradition and pray and leave the world's discussion and still carry out pilgrimage as a

form of respect by praying so as to form the morality of the pilgrims.¹⁵ The Kaleang pilgrimage tradition embraces philosophical values, namely pleasure (from interpersonal), social (good relation with others), and religion or spiritual (relation with God). The stages of values obtained in the Pilgrimage tradition in Max Scheler's perspective are: *First*, the value of pleasure is reflected in the enthusiasm of the community such as togetherness, and cohesiveness in making food dishes that will be brought to eat and then enjoy the *timbang*, *ketupat* and other dishes after *dzikir* and prayer together. *Second*, the spiritual value at the time of reciting *dzikir* and praying which is followed by the people who hold the event. *Third*, the value of purity with the aim of getting blessings from the creator by purifying the face with water from the Kaleang tomb prayer. Fourth, maintaining good relations with nature and the environment that one of the prayers offered is for their plants to live and provide blessings.

Thus, the tomb pilgrimage has an important meaning for pilgrims. It has many benefits, including it can strengthen the intrapersonal communication of the pilgrims. In addition, the pilgrimage can also strengthen intrapersonal relationships because the procession tradition before and during the pilgrimage involves many people so there is good communication they do. In Islam, there is a concept of *silaturahmi* established among pilgrims. The meeting point and communication of the pilgrims is an important key to understanding each other.

Based on the explanation above, there is a message of religious values in the traditions carried out by the community, namely (1) upholding noble civilization: the community makes universal moral values and the main teachings of religion as a world view while remaining grounded in the identity of the Indonesian nation. (2) Realizing peace (*kemaslahatan*): the community spreads kindness and peace, overcoming conflict by maintaining tradition. (3) Respect for human dignity: the attitude of humanizing humans, men and women on the basis of benefit. (4) Respecting pluralism: People accept diversity as a gift and are therefore open to differences. (5) Advancing the life of mankind: this is manifested in an attitude of life that is trustworthy, fair, spreading kindness and compassion towards fellow human beings. (6) Strengthening moderate values: promoting and manifesting religious experiences, perspectives, attitudes and practices through traditions that do not conflict with the main teachings of religion.

¹⁵ Khuzaimah Khuzaimah and Sugeng Hariyanto, "Sakralitas Agama Dalam Tradisi Ziarah Makam Masayikh Di Yayasan Riyadlotut Thalabah Sedan," *Jurnal Pendidikan Sosiologi Undiksha* 5, no. 2 (2023): 133–38.

C. CONCLUSION AND RECOMMENDATIONS

The Keleang Tomb is one of the pilgrimage centers carried out by the people of Pelambik Central Lombok. The Keleang tomb is a sacred place and provides benefits for the community. The tradition of pilgrimage to Keleang's tomb begins with intentions and hopes, both spiritual and physical (world affairs). There are a series of traditional ritual processes that are carried out uniquely and uniquely, namely burning timbung, making ketupat, slaughtering animals or begorok, preparing offerings, washing faces, dhikr and prayers, and eating together. The ritual has important meaning and message for people's live to live peacefully. As one of the indicators of the creation of religious moderation is the acceptance of tradition, the local traditions carried out by the community need to be conveyed to the public so that people's understanding the meaning of tomb pilgrimage tradition. This is to avoid misperceptions about the negative side of grave pilgrimage and blaming other's tradition. One of the important findings is that the pilgrimage tradition can strengthen intrapersonal and interpersonal communication, so this tradition must be strengthened in good practices.

The recommendation of this research are the first, the narrative or discourse on the relationship between tradition and religion (in the context of tomb pilgrimage) must continue to be strengthened by all communities through various media channel to create a peaceful life. Especially lately, conflict between communities have occurred due to differences in understanding. Acceptance of traditions is one of the keys to practice of religious moderation. The second, religious leaders or traditional leaders have an important role to transform the message and values contained in the pilgrimage tradition so that people carry out traditions that do not contradiction with religious teachings. The involvement of the younger generation in a tradition is important so that the meaning of the tradition is not lost.

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