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## **The Effect of Pilgrimage to Waliyullah's Tomb on the Spiritual Motivation Student of Jagad 'Alimussirry**

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**Abstract.** The modern world, which is full of increasing human needs, is more easily met with the rapid advancement of science and technology. However, in reality the desired happiness is getting further away and causes a spiritual crisis. As for the signs of a spiritual crisis, material difficulties are replaced by mental difficulties which cause the mental burden to become heavier, anxiety and tension and feeling pressure are felt more often and are more pressing, thereby reducing happiness.

Making a pilgrimage to the tomb of waliyullah's is like being in the house of someone who is loved by Allah so that it can be a medicine for those who make pilgrimages and understand their pain and suffering. There he complained about all the problems he faced. In that house, he will feel at ease because he feels no longer alone and is under the auspices of Allah's grace and power.

The results of previous research related to the research to be carried out are Fitriana's Thesis, (2014) entitled The Impact of Pilgrimage to the Tomb of Habib Sholeh Tanggul on Community Morals, and Selvi Raudatut Tilawah's Thesis, (2015) entitled Study of Living Hadith: The Phenomenon of Pilgrimage to the Grave in Village Author Kab. Bondowoso.

so the author is interested in researching and studying more deeply about this problem by proposing the title of the research, namely the influence of pilgrimage to the tomb of waliyullah's on the spirituality student of Jagad 'Alimussirry. This type of research includes quantitative research that collects, collects and processes data in numerical form. The target population of the researcher is the active students of the Jagad 'Alimussirry Islamic Boarding School. Collecting data using questionnaires and interviews.

**Keywords:** *pilgrimage, tomb of Waliyullah, spiritual motivation*

### **INTRODUCTION**

The spiritual crisis that occurs as a result of the influence of secularization. (only concerned with worldly life) which has hit the souls of modern humans for quite a long time is now full of things that produce anxiety, anxiety, despair, doubt, sorrow, and so on. If you don't have a firm grip and don't have a view, it's easy to be swayed. In conditions like this, peace of mind is really expensive. Because peace of mind allows people to live in peace. This is what is really needed in a situation like now in the midst of a wave of life that is completely uncertain. For Sufis, serenity can be achieved only when one is close to the true home, origin and return of man, namely God. Disconnection with God is the cause of feelings of alienation, anxiety, and the like, as many people

suffer from in this modern world. Therefore, only by making contact with Allah, and continuously trying to get closer to him, can humans hope to find peace and happiness in life. Otherwise, even hope is an impossibility. God is the place of return of a person, he is the place of origin and our true hometown.

Indonesian society is a society that has high religious values. The application of the religiosity of the Indonesian people is carried out in various ways, ranging from praying and fasting for Muslims, and going to church for Christians. In addition, it is evident from the fact that there are still many people who do things that are sunnah by religion, such as making pilgrimages. Pilgrimages are usually done by someone going to visit a tomb where the tomb is the tomb of great people who are respected. Making pilgrimages is not only done by young people, but there are still many old people who make pilgrimages. Pilgrimage to the grave to the Waliullah's grave according to Islamic law is not just to visit the grave, not just to know and understand where he was buried, or to find out the condition of the grave or grave, but the arrival of a person to the grave is with the intention to pray for those in the Muslim graves and send reward for him for reading the verses of the Qur'an and the sentences of Tayyibah such as tahlil, tahmid, tasbih, shalawat and others.

The tomb of Waliullah is a place for free expression of religious feelings as well as a place for preserving ancient rites. The notion of waliyullah itself is often referred to as scholars and pious people, namely people who are loved by Allah, so that if we can love and be close to them, then we will get a happiness.

The results of previous research related to the research to be carried out are Fitriana's Thesis, (2014) entitled *The Impact of Pilgrimage to the Tomb of Habib Sholeh Tanggul on Community Morals*, and Selvi Raudatut Tilawah's Thesis, (2015) entitled *Study of Living Hadith: The Phenomenon of Pilgrimage to the Grave in Village Author Kab. Bondowoso*.

A guardian, in the sense of the general public, is a person who is considered close to God, and the evidence of his closeness can be seen from his attitude and behavior who appears as a pious person, diligent in worship, wise and guides a lot, often does extraordinary things. in the eyes of the community because of his karomah, and his prayers are often answered in a relatively short time. Therefore, people who are believed by the community as guardians are always respected, respected, and obeyed. Because of his closeness to God, a guardian is often used as an intermediary (intermediary, recommender) in dealing with God, either in the form of prayer or other worship. So far, and forever, pilgrimage activities have been shown to have a significant influence in solving the most demanding problems in life. Pilgrimage is one of the human actions to do something or act on the graves that he considers them sacred or sacred. To ask for something that becomes a very basic need such as, peace of mind.

In this section, the researcher lists the results of previous studies related to the research to be carried out, namely the first, Fitriana's Thesis, (2014) entitled *The Impact of Pilgrimage to the Tomb of Habib Sholeh Embankment Against Community Morals* ". In the research above, there are differences about what will be studied, what the author examines is the impact or strong

influence that has consequences after making a pilgrimage to the tomb of Habib Sholeh Tanggul, be it the impact on God or the impact on humans. Meanwhile, the researchers conducted research on the moral values contained in the grave pilgrimage tradition. The similarity of this research is that they both study the grave pilgrimage.

Second, Selvi Raudatut Tilawah's thesis, (2015) entitled Study of Living Hadith: The Phenomenon of the Grave Pilgrimage in Pengarang Village, Kab. Bondowoso. This thesis uses a qualitative method. In this thesis it is found that the study of living hadith: the phenomenon of pilgrimage to the grave in the author's village, kab. Bondowoso considers that the pilgrimage to the grave is a part of the sunnah of the prophet, because the prophet also made a pilgrimage. They think that rather than someone just staring at the death of relatives without any benefit, it is better to be brought in dhikr and pray for people who have died, one of which is by way of pilgrimage.

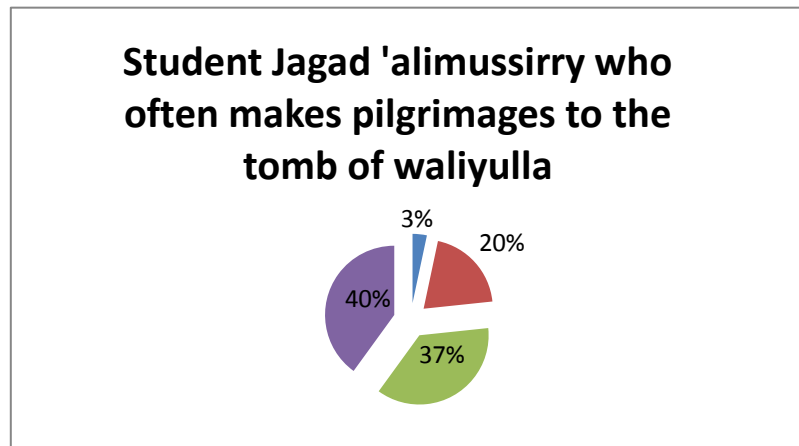
## **RESULT AND DISCUSSION**

In this study, the respondent's data was obtained through the answers to the questions contained in the questionnaire that had been distributed to the respondents. Respondents in this study amounted to 30 respondents, namely, students of the Jagad 'Alimussirry Islamic Boarding School. The description of the characteristics of the respondents in this study was carried out by identifying students who had never received the task of pilgrimage to the tomb of Waliyullah, students who had received the task of pilgrimage 1-3 of the tombs of Waliyullah and students who had received the task of pilgrimage of more than 3 tombs of Waliyullah.

### **1. The Student Jagad 'Alimussirry Very Often Makes Pilgrimages To The Guardians Of The Graves Of Waliyullah**

The santri understood today are closer to the meaning of "cantrik", which means someone who studies religion (Islam) and always faithfully follows the teacher where the teacher goes and stays. Without the existence of students who want to stay and follow the teacher, it is impossible to build a hut or dormitory where the students live and then it is called Pondok Pesantren. Based on the above understanding, it can be concluded that the santri is someone who is studying to deepen knowledge about the Islamic religion in earnest.

Based on the data obtained, there are 40% of the number students jagad 'alimussirry who often make the waliyullah pilgrimage. In the research questionnaire, there is a statement about the intensity of students jagad 'alimussirry visiting the tomb of Waliyullah. The following are the results of the respondents' answers.



Description of the figure 1,  
 blue : strongly disagree  
 red : disagree  
 green : agree  
 violet : strongly agree

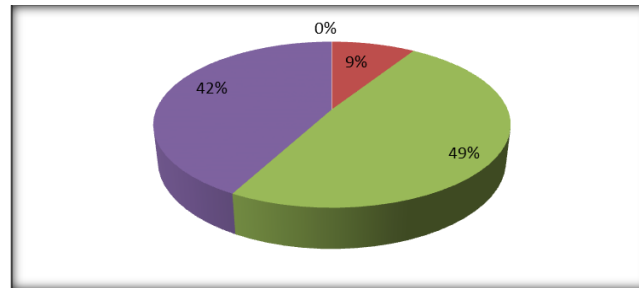
Based on the questionnaires that have been distributed, from 30 respondents, if seen from Figure 1, it is known that 40% of 30 respondents, then there are 12 respondents who strongly agree that respondents often make pilgrimages to WaliAllah's graves, 37% of 30 respondents are 11 respondents agree, 20% of 30 respondents agree. respondents then 6 respondents disagree and 3% of the 30 respondents then there is 1 respondent strongly disagree. So it can be concluded that there are 23 respondents who often make pilgrimages to the tomb of Waliullah.

## 2. The Spiritual State of The Students of Jagad 'Alimussirry

Spirituality can give confidence to individuals who are able to give meaning to the importance of life and can open up a person's life goals. Spirituality is believing in God, for example like a Muslim who believes in Allah as the creator of all that exists in this universe. Spirituality has a relationship between humans and their God by using tools or instruments such as the pillars of faith and the pillars of Islam. According to Hamid, Spirituality is something that is felt by oneself and the surrounding environment, it is in the form of an attitude of empathy towards other individuals, kind, not arrogant, respecting, and respecting the opinions of others in order to establish a good relationship with someone. According to Nelson, spirituality is in living life not only praying, but also knowing and believing in God. Mickey in Yusuf argues that spirituality has two dimensions, namely the existential dimension and the religious dimension. The existential dimension refers to the meaning of life, while religion focuses more on the individual's relationship with the Creator.

The spiritual condition of the student jagad 'Alimussirry is good. It can be seen that based on the data obtained in the research questionnaire, there is a statement regarding the spiritual

condition of the students of Jagad 'alimussirry pilgrimage to the tomb of Waliullah. The following are the results of the respondents' answers.



Description of the figure 2,

blue: strongly disagree

red: disagree

green: agree

violet: strongly agree

Based on the questionnaire that has been distributed, from 30 respondents, if seen from Figure 2, it is known that 42% strongly agree, meaning that the spiritual condition of the respondent has a very good spirituality, 49% is that the respondent agrees that the respondent has a good spiritual condition, 9% of the respondents do not agree, then the spiritual condition of the respondent is not good, so it can be concluded that there are 27 out of 30 respondents or 91% of respondents whose spiritual condition is good.

### 3. The Influence of the Pilgrimage to the Waliyullah Grave on the Spirituality of the Students of Jagad 'Alimussirry

The results showed that the influence of the waliyullah pilgrimage (X) on the spirituality of the santri (Y) had a t-count value of 5.587 and a significance value of 0.000. This research is in line with research conducted by Nur Khosiah (2020) that the pilgrimage to the tomb of the waliyullah has an influence on building the spiritual dimension. At the Jagad 'Alimussirry Islamic Boarding School there is a curriculum that requires students to make a pilgrimage to the tomb of the waliyullah. There are many hadiths that recommend making a pilgrimage to the grave, including the hadith of the Prophet Muhammad narrated by Abu Hurairah r.a., which means: he said, "The Prophet, once visited his mother's grave, then he cried so that the people around him (joined) wept. He said, "I asked permission from my Lord to ask forgiveness for him" (his mother), but He did not give permission. And I asked permission to visit his grave, so Allah gave me permission. So, make a pilgrimage to the grave, because visiting the grave will remind you of death. Narrated by Muslim and others. The position of Sahih and Hadith (see hadith no. 5104 and 5207). Ibn Numair said in his narration, "From Abdullah bin Buraidah, from his father." Meaning: From Buraidah ra., said: The Messenger of Allah said: "At first I forbade you to visit the grave, but now you are visiting!" (HR. Muslim). So that in making a pilgrimage to the tomb of Wali Allah

is allowed or recommended because it has many benefits and influences, one of which is on the spirituality of the pilgrims.

The love and respect for the Waliyullah is based more on reasons that have a spiritual dimension, such as his attitude and behavior that appears simple, his worship is very diligent above the average of the general public, his appearance is polite, *zuhud* and *wara* (avoiding despicable behavior), has no strings attached to anyone in material matters, likes to guide people in spiritual and religious life, has advantages such as his *karomah* and the ability to see things that others cannot know. If you make a pilgrimage to *aulia*, the guardians, don't forget, the main thing is to learn to correct yourself or introspect yourself. First, one should reflect on the owner of the tomb he visits. Even though he was buried, he still had the honor of his family, students, and Muslims, visited and prayed for. Second, one must remember, when he sees the tomb, he is also aware that later he too will meet death, just like the owner of the tomb. So, the most important thing is whether you have prepared provisions for the afterlife.

And, whether the provision is sufficient to face the questions of angels and the scales of charity in the hereafter. When at the tomb, read the Qur'an, *dhikrullah*, and blessings. The rewards of reading it may be the cause of the descent of mercy from Allah. It is hoped that the reward for reading it will increase the reward for the person who is on a pilgrimage, and later will flow the reward to those who visit it. That is one of the lessons that can be learned from find blessings at the tombs of the saints. The noble individuals can be used as tools for repentance because they are believed to have virtue and closeness to Allah SWT. However, it is still believed that they cannot benefit or refuse harm except with Allah's permission. Remembering death What is meant by remembering death is thinking of the heart and presenting the heart when remembering death verbally, how it will be when facing death and dying, and facing the realities of the hereafter. And think how it ends

#### **4. The Reason for the Pilgrimage to the Waliyullah Grave can Affect the Spiritual Students of Jagad 'Alimussirry**

Pilgrimage to the tomb of Waliallah can have an effect on spirituality students of Jagad 'Alimussirry. Based on the questionnaire that has been distributed to the students of Jagad 'Alimussirry, in the questionnaire there are an open question regarding the reason why female students are doing the guardian pilgrimage to the tomb of Waliallah. There are several reasons for this that is, students make a pilgrimage to the guardian's grave to get blessings from Allah SWT and make a pilgrimage to the tomb of Waliallah to carry out the Sunnah of the Prophet. From those reasons to be wrong one pillar of belief held by students which is a way of lighten the load of feelings in the heart. Belief in blessing that the servants are closest to God or His lover, can help a person generate consciousness that everything that happens in this universe is just Allah's will (*tawhid affali*) and His guardians is intermediary in pouring out graces and bounties. Based on the questionnaire that has been distributed to the students of Jagad 'Alimussirry, in the questionnaire there are open questions about the procedures for visiting student make a wali pilgrimage to the

tomb of waliyullah, which is the first Before making a pilgrimage to the tomb of Waliallah, I perform ablution first. The purpose of performing ablution for pilgrims Among them are to honor the grave expert or Waliyullah who will be buried pilgrimage with a holy body to avoid hadats, then ablution also used as a condition for reading the Qur'an when on a pilgrimage. ablution in Islamic terms "wudlu" means "to wash, drain and clean using water on every part of the members of ablution removes minor hadats" ablution is a purification activity from minor hadats by means of wash certain limbs with holy water and purify with intention. In addition to cleaning yourself, ablution too is a valid condition for performing worship, such as prayer, tawaf, and Reciting Al-Qur'an. ablution contains two aspects of cleanliness, namely: between physical and spiritual cleanliness, physical and mental cleanliness, and for the world and the hereafter. By washing your face, hands, ears, and feet about five times a day, indirectly we do the washing of the body parts that are often littered with dirt. In a hadith, the Messenger of Allah said: "When a Muslim servant or a believer performs ablution, then he washes his face, then it will come out of his face with the water (together with will end all the last mistakes) all the mistakes of the family with his feet, until he is Muslim). Rasulullah. Then he replied, namely completing ablution in an unpleasant condition, increasing the number of steps to the mosque, and waiting for the next prayer after praying (HR. Muslim). spiritual and holy or free from sin, the pilgrims will easily carry out mandatory worship, sunnah worship and good behavior such as the results of the questionnaire that has been distributed.

The second procedure in the questionnaire that has been distributed is to read a prayer. Prayer is asking Allah through the utterance of the tongue or the vibration of the heart by mentioning his name, as a form of self-servitude to Him. While prayer in the Islamic sense is a call, request, help, and worship to Allah, in order to avoid harm and get benefits. Praying is part of the Sufi life. For a Sufi, there is no day without prayer. They do it by means of sincere and under the guidance of a sheikh or teacher. Praying is part of the mujahadah to Allah, in addition to dhikr. Praying always begins with reading bismillah. Generally the sentence bismillah is translated as "in the name of Allah". For a Sufi, as expressed by Chisthi, bismillah according to its root can be translated as follows: literally means, with, together, or within; means a sound, atmosphere, name or light; is something the One Supreme Being. Thus when we say the sentence bismillah, then one's breath flow will follow that meaning with, with, or in an atmosphere or light of the Supreme Being.

It also looks used in the Aramaic Bible, (by my name), which means "with my voice or atmosphere". So, saying bismillah will lead someone to remember Allah the Most Holy. The word bismillah really becomes the entrance to the circle of Allah's protection, then cleanses oneself from the dirt of the devil through ta'awudz, continues with praising Allah and blessings on His Prophet, then prays. So that with pilgrimages that read prayers, the spirituality of the pilgrims will increase because with a pure body and holy spirit or avoiding sin, the pilgrims will easily carry out mandatory worship, sunnah worship and good behaviors such as the results of the questionnaire that has been distributed.

Religious motivation in pilgrims to visit and worship the saints of Allah swt., essentially indicates the existence of individual needs in fulfilling self-balance. Self-balance as a whole human being is not only concentrated on material physical life, but also spiritual/spiritual needs. In the perspective of Islamic psychology, it is spiritual awareness that will produce human psychic energy so that it becomes more meaningful in living life (Mujib, 2002).

As a Muslim, spiritual energy is expressed through awareness of obeying Islamic teachings in all their worship behavior and is strengthened by carrying out religious activities that come from local culture based on Islamic teachings norms, one of which is the guardian pilgrimage. Referring to the results of research on the motivation of pilgrims, there are psychic-spiritual needs that encourage pilgrims to visit the guardian's grave (Yuliyatun, 2012). Psychological-spiritual needs in this context mean that apart from an unstable psychological condition, on the other hand there is an urge to get closer to Allah as a form of self-serving of one's powerlessness. In addition, the existence of a guardian figure who according to pilgrims is a person who can lead him to approach himself to Allah. By doing this, it is used as an alternative form of self-therapy. Self therapy is intended as an effort for pilgrims to condition themselves to achieve emotional stability and inner peace through tawashul and praying at the guardian's grave. This is based on the fact that most of the pilgrims who are motivated by mental conditions that are upset, confused, and maybe almost desperate, encourage them to calm down at the guardian's grave.

## CONCLUSION

Based on the formulation of the problems listed in this study, it can be concluded as follows student jagad alimussirry who often make guardian pilgrimages is known based on research that has been done there are 40%. The results of the questionnaire which were distributed to 30 respondents, namely student jagad alimussirry, showed that the waliyullah pilgrimage was one of the activities often carried out by student jagad alimussirry. The spiritual condition of the student jagad alimussirry is good. When translated into percentages, it is found that 42% is very good and 49% is good for the spiritual condition of the student jagad alimussirry. The results of the research conducted through the distribution of questionnaires with 30 respondents showed that the pilgrimage to the tomb of Waliyullah had an effect on the spirituality of the students of Jagad Alimussirry. The effect of pilgrimage to the tomb of waliyullah (X) on the spirituality of santri (Y) has a t-count value of 5.587 and a significance value of 0.000. This shows that t count > t table and the significance value is < 0.05. So H1 is accepted and HO is rejected. The pilgrimage to the waliyullah grave can affect the spirituality of the students of Jagad "Alimussirry. The results of the study show that there are several reasons why the pilgrimage to the tomb of Wali Allah affects the spirituality of the students of the Alimussirry universe, including the student jagad alimussirry when the guardian pilgrimage performs the pilgrimage procedures properly and correctly. It's like making ablution before going on a pilgrimage, reading a prayer, reading short letters. The usefulness of this research for the future is that pilgrimage is an activity that is taught or called by the Prophet. From this research it is also proven why the Prophet called for it. Because there are



indeed many benefits, one of which is in research ii that by making a pilgrimage to the tomb of waliyullah it can increase motivation in worship.

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