

Environmental Communication in the Pilgrimage to the Sacred Tomb of Godog

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Abstrak

This study describes pilgrims' motivation to visit the sacred tombs based on the perception that a grave is a place for contemplation or the right place for pilgrims who prioritize spiritual life, hoping that one of them will live a better life. Phenomenology and constructivism are the foundations of this study's methodology, which is qualitative. After conducting interviews and observations, it was found that several ceremonies are carried out individually or together simultaneously with an emphasis on rituals of praying, offering, or traditions in the form of annual parties, as long as this illustrates the religious element. These religious activities are still ongoing and are attached to pilgrimage activities. Because everything in Godog's tomb belongs to society, the inheritance and maintenance of traditions protect ancient sacred tombs and artifacts as a matter that must be cared for through invoking the history passed down by the tomb's keepers through traditional rites. As a result of the influx of tourists to the tomb, the surrounding area has become congested, blessing the locals and those who look after it. The method used in the study uses a qualitative approach with the type of phenomenological research. Data collection techniques were carried out through observation, interviews, and literature study.

Keywords: Supernatural power; Cultural religion; Traditional ceremony; Economic activities; Political motivation

INTRODUCTION

Religion believes that there is a power that overcomes humans (Long & Van, 2020). Religious adherents believe that a supernatural power beyond their control overcomes and regulates human life and nature. Religion includes two meanings: beliefs and actions or culture related to what is believed (Saroglou et al., 2020). Hence, the basic premise of religion is the belief in a soul and magical powers. As a social mechanism, religion connects supernatural phenomena with everyday life, so that it is more related to rituals, myths, and status (Latifundia, 2016). In Indonesia, before Islam spread, belief in ancestral spirits (animism) and belief in supernatural powers (dynamism) were religious elements that originated in the life of the people. The influence of animism and dynamism continues today, for example, the ceremonial commemoration of death for 3 days, 7 days, 40 days, 100 days, and 1000 days, and objects used for ritual activities. The tradition of death is still ongoing in people's lives in several regions in Indonesia. There is no commemoration of death or mourning in Islam; pre-Islamic practices influence this.

Religion is part of the human socio-cultural system consisting of five roles but is part of a close interrelationships system (Ali et al., 2021). The five components are: 1) Religious emotion: what drives people to be religious. A vibration that moves the human soul overcome by religious emotions to believe in supernatural and sacred things. 2) The belief system in the form of human thoughts and ideas concerning beliefs about the existence of the supernatural world (cosmology), about the creation of nature and the world (cosmogony), about the afterlife, life and death, ancestral spirits, nature spirits, gods, and other creatures. Also, concerning belief systems, ideas, lessons, religious rules, fairy tales (mythology), usually collected in books, are considered sacred literature. 3) The system of religious ceremonies: in the form of human activities and actions in carrying out their devotion to God, gods, ancestral spirits, or other spirits. 4) Ceremonial equipment: the things to pay attention to in the ceremonial system are the place of the ceremony, the time of the ceremony, the objects/proper tools, the people who perform, and the leader of the ceremony. 5) People who adhere to religion: a social unit that adheres to a belief system and carries out rites and ceremonies.

Respect for charismatic figures who died is a community tradition still based on the traditional pattern of the pre-Islamic period, namely the impression of worshipping ancestral spirits. In Indonesia, most people still practice visiting sacred graves, and these activities are related to the continuing respect for figures or scholars who spread Islam.

It happens because the Islamic community in the archipelago highly respects holy people, and their graves are considered sacred. The tomb or grave area will become more sacred after the charismatic cleric/Islamic figure is buried in that place. The community assumes that Islamic scholars/figures of Religious Elements can lead and lead to a better level in the social and spiritual fields. The tradition of pilgrimage to tombs continues to grow. Tomb pilgrimage has become a tradition or tradition that has been passed down from one generation to the next in Indonesia.

Likewise, their supporters sacred the tombs of figures/clerics who spread Islam in the Garut area. It can be seen that the charisma of a religious figure or Islamic spiritual leader to this day still has a lasting influence in society, as evidenced by the fact that many pilgrims visit his tombs. The main character glorified or respected by the tomb's position is usually placed or placed in the essential part of a tomb complex which is often referred to by the public as the Godog tomb. Based on this phenomenon, researchers are interested in studying Godog's Sacred Tomb, Religious Elements in the Pilgrimage, Ngalungsur Traditional Ceremony, Maulid Ceremony, Torch Parade, and Political Motivation.

METHOD

The approach used in this research is qualitative and based on the phenomenology and constructivism paradigm in developing social science (Bogna et al., 2020). Here, the researcher uses in-depth interviews conducted with related parties such as local community leaders and also the caretaker of the sacred tomb of Godog Lebak Agung village of Garut Regency of Indonesia. In this case, the researcher came to the holy tomb of Godog in Lebak Agung village, which is located on the slopes of Mount Karacak, Garut Regency, to observe directly. The researcher use this observation technique to obtain a complete picture of activities, actions, speech, behavior, and all things captured by the five senses (Zhang et al., 2021). A documentation study is employed to support and strengthen the data related to this research to analyze the problems (Thow et al., 2021). In this study, the documentation sought by the researchers was in the form of pictures or photographs and records of research activities and observations made by researchers, and also studied the community's traditions in guarding the sacred tomb of Godog to be preserved.

The qualitative analysis analyzes the ongoing socio-cultural processes and the meaning of the facts presented on the core surface. Thus, qualitative analysis is used to understand a process and facts, not just to explain the facts after all the data collected and analyzed qualitatively. This analysis was carried out following observations and literature research (Harrison Birks, M., Franklin, R., & Mills, J., 2017).

RESULT AND DISCUSSION

Godog's sacred tomb is located on Mount Karacak, Godog Village, Lebak Agung Village, Karangpawitan District. The area of the tomb complex is approximately 1.5 ha. Godog's tomb is Syech Sunan Rohmat Suci with another name Kian Santang or Raden Sangara. According to history, Kean Santang has two older brothers named Prince Walangsungsang and Nyi Mas Lara Santang. They are the children of King Siliwangi with a mother named Subanglarang. Kian Santang changed his name to Haji Mansur Lumajang Kudrat after returning from the holy land (Mecca).

During his lifetime Haji Mansur Lumajang Kudrat spread Islam and taught the rules of Islamic law to the Limbangan area to Pajajaran and included persuading his father to believe in embracing Islam. According to oral stories, his followers who wish to become a cleric must first go through an inauguration process called *penggodogan* or galvanizing. *Penggodogan* derives from Godog, and because of this, in the community, the location is popularly called Godog.

After King Kian Santang or other names Haji Mansur Lumajang died in 1545, he was more popular in Garut society with the name Sunan Godog. Sunan Godog's tomb is a terraced *punden* located in the hills. The Tomb is in the main room in a permanent building with a tin roof measuring approximately 15 x 15 meters. Kian Santang's tomb has brick walls, cement, ceramics, is equipped with iron trellises, glass, mosquito nets, and is tightly closed with a locked door. It is not known with certainty what the shape of the tombstone. Pilgrims who visit first ask permission from the caretaker by disclosing personal data and stating the purpose and purpose of arrival. After entering the main tomb room, *tawasulan* or *tahlilan*/praying is led by a caretaker who has been appointed. However, some pilgrims come personally or individually.

In addition to the tomb, there is a mosque building named the Sunan Rochmat Suci Heritage Mosque or the Sunan Godog Heritage Mosque, built when Sunan Godog spread Islam is still functioning today. The space in the mosque is for prayer and storing heirlooms belonging to Sunan Godog. The artifacts consist of various tools for farming, household utensils, several types of kris, and others. Then approximately 300 meters from the main grave area, precisely in the valley of Mount Karacak, three springs are sacred by the local community. The three springs are: Cikahuripan, Cikajayaan, and Cikawedukan. Pilgrims believe that the water in these three springs has efficacy. Especially for Cikahuripan springs, the water is to be drunk without being cooked first. If visitors bathe in the Cikajayaan shower, and Cikawedukan is believed to cure various diseases. Usually, bathing is done at night after getting permission and instructions from the site caretaker.

Now, pilgrims visiting Sunan Godog's tomb are crowded, especially on major Islamic holidays, ahead of Ramadan, such as Eid al-Adha and Eid al-Fitr. Fitri. Almost everyone who visits Kean Santang's grave is for pilgrimage and brings water in large and small bottles to get blessings and blessings from God. In addition to water, some carry perfume with the same purpose and purpose. Peak visitors can reach more than 10,000 people in the month of Maulud. Because every 14 Maulud in the tomb area of Sunan Godog, the ceremony is *Ngalungsur* held heirloom Godog or *descending amulet*, which is an annual ritual at the site.

Ngalungsur, or descending the amulet, is a tradition of respect from the community that supports Sunan Godog because of his services in spreading the religion of Islam. This expression is realized utilizing *ngamumule* or removing the heirlooms Sunan Godog from the left by *kandaga* (casket) stored for *ngalungsur* or lowered; the lid is opened emptied.

The heirlooms consist of various types of kris, machetes and one by one; they are bathed (washed) using special water mixed with perfumed oil and different kinds of flowers or flowers. The ceremony is *ngalungsur* amulet or descending led by one of the caretaker elders chosen and trusted to take care of and bathe the heirlooms. Tradition or *ngalungsur* or downing the amulet in the area of the tomb of Sunan Godog is held once a year attended by senior government officials of Garut, the caretaker Godog and a large number of people. These people come from around Garut and outside Garut; while pilgrimage continues to the present day, a man in his life does not detach from the culture surrounding them. Culture comes from human behavior, both interaction and communication (Afsar et al., 2021; Sidiq et al., 2021). Indonesia is a nation that is rich in culture. The implementation of *Ngalungsur* Pusaka as a traditional ceremony was held at the sacred Tomb of Godog. The objects contained in *Kandaga* are brought by the caretaker, who wears a green robe or robe to be brought to the hall area accompanied by the reading of prayers. After that, the objects are placed neatly and cleaned using palm oil, lime, and perfume to keep the things from rusting. After a series of cleaning or object maintenance activities are completed, the object is stored back as before. The procession of *ngalungsur* heirloom activities is often attended by pilgrims from various cities, including residents around the Garut area, and is usually accompanied by representatives of regional leaders (Latifundia, 2016; Sidiq & Achmad, 2020).

During the *Ngalungsur* traditional ceremony, the tomb of Kian Santang or Syekh Sunan Rohmat Suci will be opened. The tomb is in a particular building, meaning that it is in a different room from the tomb of the four friends, the room is always locked and only opened once a year for a maximum of only 3 hours, and if you want to enter the tomb you must be accompanied by a caretaker who the oldest.

The local community believes the heirlooms in *Kandaga* to be heirlooms from Raden Kian Santang, King Siliwangi and King of Pajajaran. By the local community, Kian Santang is also known as Syekh Sunan Rohmat Suci, one of the figures who spread Islam in the Land of Sunda. Syekh Sunan Rochmat Suci's heirlooms include heirloom horns in the form of a trumpet, formerly used as a notification or invitation for the community to attend if deliberation is held by blowing it to create a distinctive sound.

Then there are whips and chains used to measure time to know when prayers are performed. Babango scissors are small and used to circumcise or cut a small section of male genitalia as an obligatory necessity for Muslims during the life of the heirloom, which was initiated when Sheikh Sunan Rohmat Holy lugged a wooden crate. To find out where to dwell, Sunan Rohmat used a wooden box filled with an object he had converted to Islam and placed it on the ground. A hint appeared when he put it on the Holy Mountain, and that was where he finally made his home, which is now his final resting place.

The tomb site has become a cultural heritage preserved and well maintained by the *kuncen* (caretaker) and residents around the location because many pilgrims often come. After receiving instructions, Sunan Rohmat finally stored the heirlooms that were carried everywhere in the Holy Mountain of Godog. In the instructions, it says that the box brought by Sunan Rohmat will sway when placed on the ground; the box discussed here is a different box from

the *Kandaga* box, because this box is believed to contain soil from Mecca then the Holy Mountain is believed to be the right location to give change. It would be better if the surrounding community adhered to the teachings of Islam because the box placed on Mount Kunci wobbled as a guide for Sunan Rohmat to meditate in Godog Garut (Pratiwi et al., 2021).

The problem to be solved in this article is related to religion in the pilgrimage tradition which is still maintained by the local community which has a strong understanding of the history of the place and also the traditional ceremonies performed by the community as a form of maintaining traditions passed down in each generation.

The results of this research are expected to be useful both theoretically and practically. Several things can be seen as positive benefits by carrying out this research, including: academically, this research is expected to be useful for knowledge and can enrich the treasures of knowledge in the social field, especially those related to the state of sacred tombs as Religion is inherent in society as tradition and tradition has a special ritual for its maintenance in people's lives.

Practically, this research is expected to be a reference material for the residents of the village of Lebak Agung on the slopes of Mount Karacak in encouraging the maintenance of ancient sites and can inspire other communities to participate in preserving their ancestral traditions so that the sacred site can survive and adapt in every situation. Changing times that are increasingly developing.

Religion is a part of a culture that has developed in Indonesia since prehistoric times. The main element of religion is belief. That is, faith in the existence of the unseen world, the idea of "God," in the future, belief in the presence of supernatural powers, and various things that can lead to a belief that is believed.

If humans cannot deal with disturbing problems, then to overcome them by manipulating supernatural beings and forces. Religion is seen as beliefs and behavior patterns used by humans to control aspects of the universe that they cannot control. Therefore, according to Haviland, one of the characteristics of religion is the belief in supernatural beings and powers. Humans ask for help in the supernatural world through prayers, offerings, and general ritual activities. Supernatural beings can be grouped into three categories: gods, non-human spiritual beings, and ancestral spirits. Belief in and worship of ancestral spirits is a native Indonesian tradition. To maintain good relations with ancestral spirits and continue, the community performs traditions and rituals. The community in funerals and burials usually carries out these traditions and rituals.

The culture depicts religion as an ongoing tradition that continues to live on, sending prayers to the buried. Tomb pilgrimage is a positive reaction to the assimilation of religion and tradition. Thus the practice of tomb pilgrimage cannot be separated from religion. Because of the emergence of religious elements in Indonesian society, one of them is visiting graves. The pilgrimage tradition has a spiritual function because, in its implementation, it is always in contact with humans to ask for salvation from their ancestors, spirits, and God. Therefore, the majority of Indonesian people have not been able to leave the tradition of tomb pilgrimage.

The community generally uses sacred places with mythical figures as places of pilgrimage for specific reasons and purposes. The pilgrims are increasingly crowded if those visited are figures with charisma, certain positions (kings), scholars, religious leaders, mystical figures, and the like. It illustrates the attitude of religious emotion (religious emotion) to

encourage someone to make a pilgrimage to a sacred tomb. Religious emotion is a vibration that has touched a person in his life, even if only for a moment. Furthermore, religious emotions are behind every religious behavior, thus causing a sacred attitude, both in human behavior itself and in the place where the behavior is expressed. Through religious emotions, humans try to focus on the holy nature to ask God by visiting sites that are believed to be holy people. Humans hope that in making a pilgrimage to the grave, a blessing can be granted from all the prayers made and can have a particular influence on him.

According to one of the Kuncen Godog Tomb, Mr. Jaya Sukma said pilgrims have various motivations to visit sacred tombs. Previously, the pilgrims had known in advance the sacredness of each character to be visited (JS, a caretaker of Godog's Tomb. Interviewed. June 13, 2021). Various reasons drive the arrival of pilgrims with different intentions and goals from one individual to another. The perception of the three ancestral tomb complexes in the Garut area is a place with supernatural powers, a mystical/sacred place, a place for contemplation, a place to seek physical and spiritual safety. These things encourage pilgrims to fulfill their intentions. Pilgrims come to visit with groups or individually. They assume the three figures, namely Prabu Kean Santang (Godog's Tomb).

The pilgrimage tradition reminds people who are still alive that one day death will be experienced. Tomb pilgrimage is not just visiting graves, but also praying for those who are buried (grave experts) to get *Magrifah* (forgiveness), mercy, and rewards from God, through reading the holy verses of the Koran and Thayyibah sentences, such as reading *Tahlil*, *Tahmid*, *Tasbih*, *Salawat* and other recitations. In the pilgrimage to the tomb, it can be seen, that in addition to asking God it also to the souls of the dead. Islamic reformers indicated that deviations in Islamic teachings are not only in the *ubudiah* element but also the *muamalah* element because visiting the graves has an aspect of monotheism. However, on the other hand, there is an understanding that asking for the spirit of *karamah* is essentially still in Allah, so it is not polytheism because the spirit of *karamah* only acts as an intermediary. The understanding of the spirit of *Karamah* as an intermediary in one of the schools of thought in Islam is called *tawassul*.

In addition, as mentioned in the description above, a pilgrimage to the tomb can create an inner bond between the living and the ancestors who have died. The tomb pilgrimage by its supporters may deviate from shirk (associating partners with God), contrary to Islamic *aqidah*. It is related to the element of religious emotion that drives people, so it is complicated to forbid making a pilgrimage to the grave even though there is controversy in faith.

Meanwhile, according to Mr. AD's statement as a community leader, he said: that the charismatic figure whose grave is sacred to worship, respected, admired, and embellished with shapes and decorations various grave markers. Such is the case sacred tombs in the Garut area when associated with the statement. For tomb markers on the tomb of Prabu Kean Santang (Godog's grave) from The study results are equipped with: tombstones, tomb, cupolas, permanent wall buildings, given doors, fences, mosquito nets, and are considered as charismatic and sacred role models by society (AD, a local leader. Interviewed. June 07, 2021).

According to the supporting community, each of these sacred tombs has its blessing; the success or failure of the pilgrimage's intention depends on belief. There are carriers of luck and success in business, trade, mate, recovery from illness, safety, leadership (position in government). Most of the visitors come on pilgrimage carrying equipment in the hope that the purpose and objectives of the pilgrimage will be fulfilled. From observations in the field, most visitors brought water from their homes or water taken from the sacred site environment. The

water that has been prayed for is called *barakah* water. *Barakah* water (prayer water) is used for bathing and drunk as an intermediary to be convenient and get blessings from God. With their perception, each pilgrim believes that holy water or sacred water that they carry or take is believed to have properties that can provide a better life expectancy in the future (AS, a local inhabitant. Interviewed. June 05, 2021).

Because the water is believed to cure various diseases for health, make youth/beauty, sustenance, position/rank, mate, offspring, and others. Then other rituals that are still taking place today in the area of ancient tombs in the Garut area are: the haul (yearly) tradition and the *ngalungsur* or descending amulet ceremony. The haul tradition is a commemoration that is held once a year to commemorate the services of a religious figure/ulama in his struggle to spread Islam through pilgrimages and reading *dhikr*, *tahlil*, *kalimah tayyibah*, as well as reading the Qur'an in the congregation and praying together in congregation grave. Then at the end of the meal, together with food and drink dishes with the intention of salvation/*sadaqah*. *Ngalungsur* ceremony or descending a special talisman at Godog's tomb site. A ceremony to bathe heirlooms belonging to ulama/figures is also an annual tradition carried out by the leader of the ceremony (cleric figures/kiyai).

The various rituals carried out at ancient tombs in the Garut area are related to the idea that the activities of the pilgrims are religious elements associated with the system of religious ceremonies in carrying out their devotion to God, gods, ancestral spirits, or other spirits. Because in these activities and rituals, four aspects are fulfilled: the ceremony's place, the time of the ceremony, the ceremonial tools, the people who perform, and the ceremony leader. Likewise, suppose the activity is associated with a statement that there are many ceremonies to form ceremonies that are carried out individually or carried out simultaneously in religion. In that case, the emphasis is on ceremonies of praying, offering, or traditions in the form of annual parties, salvation, etc. Therefore, all religious/ritual ceremonial activities carried out by pilgrims at the three graves of Islamic propagator figures in the Garut area illustrate the sacred elements that are still ongoing and are attached to the ceremonial activities of pilgrimage pilgrimages.

Religious elements in tomb pilgrimages have a spiritual function, seeing that an ancestral grave is a place for contemplation, seeking physical and spiritual safety (Gilchrist, 2020). It creates a sense of security, calm, serenity, and safety that encourages pilgrims to fulfill their intentions (Zurawik, 2020). Humans think that religion can reduce anxiety and meet calmness in dealing with things beyond the reach of their minds in meeting social and psychological needs, even though it is only temporary. For this reason, religion in the tradition of pilgrimage to tombs is a belief system that continues to this day in people's lives. Islam does not reject traditions or cultures that develop amid supporting communities, as long as they do not conflict with Islamic teachings contained in the Koran and the hadith of the Prophet SAW (Latifundia, 2016).

One of the custodians of the Godog Tomb, the *Ngalungsur Pusaka* traditional ceremony is a hereditary tradition that is still carried out by members of the IKCI (caretaker association) and the people of Godog Village, Lebakagung Village, Karangpawitan Regency, Garut Regency (AS, a caretaker of Godog's Tomb. Interviewed. June 13, 2021). The *Ngalungsur Pusaka* traditional ceremony is built from two sentences, namely *Ngalungsur* and *Pusaka*. *Ngalungsur* in Sundanese means descending or descending from one place. At the same time, *Pusaka* is a term for heirlooms left by King Kian Santang, usually called Syech Sunan Rohmat Suci. According to interviews, Sembah Dalem Pager Jaya or Grandmother Pager Jaya, was the first to hold the *Ngalungsur Pusaka* traditional ceremony. There are no factual data or

documents regarding when this tradition was first implemented. According to sources that spread orally, the *Ngalungsur Pusaka* traditional ceremony was estimated after King Kian Santang. According to the historical data, King Kian Santang died in 1545 AD, so, *Ngalungsur* ceremonies held on the first predicted in 1546 AD (MY, a caretaker of Godog's Tomb. Interviewed. June 13, 2021).

Before the *Ngalungsur Pusaka* traditional ceremony took place, there were several activities carried out by the executive committee, namely, deliberation and announcing. Deliberation is a discussion activity regarding the costs and equipment for the *Ngalungsur Pusaka* traditional ceremony. Usually, the deliberation is held two months before the *Ngalungsur Pusaka* traditional ceremony takes place.

Informing the results of the deliberations that have been approved are then reported by the head of the Neighborhood to all the surrounding community and government agencies. In declaring the surrounding community about implementing the *Ngalungsur Pusaka* traditional ceremony, it is usually through religious events such as recitations. In contrast, government agencies are informed through official letters.

In this stage, the activities are divided into two phases: the first stage is carried out on the 13th of *Mulud*, and the second stage is carried out on the 14th of *Mulud*. The first stage is on the 13th of *Mulud*, the Prophet's Birthday, Pilgrimage or *tawasul* is held, lowering heirlooms, torches, and ending with storing heirlooms in the mosque. Meanwhile, in the second stage, on the 14th of *Mulud*, it was continued with a series of events, including bringing artefacts from the mosque to Paseban, welcoming the group of heirloom carriers, greetings, mixing water from three springs, bathing heirlooms, displaying heirlooms, and ends with the return of the heirloom to its place (*kandaga*). The first stage took place on the 13th; the first stage of activities was holding a *muludan* event, a pilgrimage to the tomb of King Kian Santang, lowering heirlooms from *kandaga* and parading heirlooms (torch parade).

Before entering the main event of the *Ngalungsur Pusaka* traditional ceremony, usually on the 13th of *Mulud*, the organizing committee for the *Ngalungsur Pusaka* ceremony and the people of Kampung Godog held the event of *Muludan* in commemoration of the birthday of the Prophet Muhammad. However, the birthday of the Prophet Muhammad fell on the 12th of *Mulud*. But the organizing committee and the community commemorate it on the 13th. The time for the *Ngalungsur* heirloom traditional ceremony has been set on the 14th of *Mulud*. For the sake of the neat arrangement of the *Ngalungsur Pusaka* traditional ceremony, the community commemorates *Muludan* on the 13th. *Mulud* month is the right time to take care of heirlooms.

Precisely at 23.00 PM, after carrying out the Prophet's birthday (*Muludan*), which is to commemorate the birthday of the Prophet Muhammad. all the caretakers made a pilgrimage to Godog's sacred tomb. After the caretakers of *tawasul* for approximately one hour, they came out one by one from the room except for the ceremony leader, the *tawasul*, and the committee in charge of lowering the heirlooms. The caretaker who has returned to form a line format starting from the door of the sacred tomb building to the entrance of the *kandaga* building, to lower the heirlooms for further parading while carrying the torch which ends with storing the heirlooms in the mosque.

In the context of religion (Islam), people who come to the shaman are considered polytheists. Because according to Islamic law is an act of associating partners with Allah with

anything. In Islam, shirk is a sin that cannot be forgiven except by repenting and leaving polytheism as far as possible. Islam does not reject the tradition or culture that develops amid its supportive community. As long as they do not conflict with the teachings of Islam contained in the Qur'an and the hadith of the Prophet SAW, then such traditions can be carried out and developed.

On the other hand, if they contradict, these traditions must be abandoned and preserved. Therefore, to avoid deviations in the function and meaning of tomb pilgrimages, it is necessary to have guidance, guidance, and direction from religious leaders and the local government.

The *Ngalungsur Pusaka* traditional ceremony is a hereditary tradition that is still carried out by members of the Caretaker Association and the people of Godog Village, Tombs, Lebak Agung Village, Karangpawitan District, Garut Regency. *Sembah Dalem Pager Jaya* was the first person to hold the *Ngalungsur Pusaka* Traditional Ceremony regarding when the *Ngalungsur Pusaka* traditional ceremony was first held, no definite data was found. According to stories spread in the community, the *Ngalungsur Pusaka* Traditional Ceremony was first performed around 1545 AD, after King Kian Santang or Sheikh Sunan Rohmat Suci died. The *Ngalungsur Pusaka* Traditional Ceremony consists of three stages, namely (1) the Preparation Stage, (2) the ongoing stage of the *Ngalungsur Pusaka* Traditional Ceremony, (3) and the stage after the *Ngalungsur Pusaka* traditional ceremony. In the preparatory stage, a meeting is held to determine the committee, costs and inform them about the traditional ceremony of *Ngalungsur Pusaka*.

Ngalungsur Pusaka traditional ceremony is divided into two stages in the series, namely the first stage on 13 Mulud, the Prophet's birthday, a pilgrimage to the Tomb of Syech Sunan Rohmat Suci, torch parade, and storage of heirlooms in the mosque, and in the second stage, namely on the 14th Mulud, followed by the event of bringing heirlooms from the mosque to Paseban, welcoming the group of heirloom carriers, welcoming remarks (*kandaga*). After all, the series of *Ngalungsur Pusaka* traditional ceremonies were completed. All the people who attended the *Ngalungsur Pusaka* traditional ceremony took water used to purify heirlooms and witnessed the mass circumcision event organized by the executive committee.

After the procession of lowering the heirlooms from *Kandaga*, the event continued by parading the artifacts to the Nurul Hidayah mosque while torching the parade. This activity indicates that the legacy of King Kian Santang does not only belong to the family of Eyang Pager Jaya's descendants but the entire community. Senopati walked towards the mosque and stood on the right and left of the mosque door. At the same time, the other caretakers cleared the back row full of people who were watching the closing series of the first stage of the *Ngalungsur Pusaka* traditional ceremony.

After the entire series of *Ngalungsur Pusaka* traditional ceremonies were carried out, the people who attended the formal ceremony scrambled to get the remaining water to purify heirlooms. After that, they carried out a mass circumcision. The water left over for the purification of artifacts is believed by the public if it is drunk to cure all kinds of diseases, and when used for ablution or bathing, it has good benefits for the body. Since ancient times, mass circumcision has been a hereditary tradition and is a sign of respect for King Kian Santang. When spreading Islam, he circumcised people who converted to Islam at that time. Today a mass circumcision was held to help orphans to be circumcised.

The *Ngalungsur Pusaka* traditional ceremony is an inheritance from Grandmother Pager Jaya which was passed down to her descendants. In the *Ngalungsur Pusaka* traditional ceremony procession, there is a value conveyed to all people, especially to all descendants of Grandmother Pager Jaya. Through the traditional *Ngalungsur* heirloom ceremony, it is hoped that all descendants of Grandmother Pager Jaya will reflect on the excellent behavior of Syech Sunan Rohmat Suci in fighting for and spreading Islam.

Responding to the crowds of parliamentary candidates visiting sacred graves and shamans, a caretaker said legislative candidates visited the sacred graves and shamans to be wise or seek backup of spiritual energy as an intermediary to fulfill their goals. An essential part of the electoral arena is the traditional spiritual practice of ancestral cultural heritage such as Islamic prayers of *tahlilan*, *yasinan*, *dhikr* together, thanksgiving, and pilgrimage to graves or tombs considered special. "Tombs that are considered special and sacred are the tombs of the descendants of the Prophet, Wali, Aulia, the kings of the archipelago, heroes and founders of the nation" (JS, a caretaker of Godog's Tomb. Interviewed. June 13, 2021).

Another explained that the candidates who come to the sanctified graves and shamans usually charge themselves to gather positive spiritual energy to be more precise in their steps. Moreover, the sanctified graves and the shamans that he visited were considered to have inner intuition. They knew better what policy steps to take to control the situation better and confident in spreading charm when capturing sympathy and voices from the people. "In my opinion, it is natural. After all, it does not harm other people and candidates" (MY, a caretaker of Godog's Tomb. Interviewed. June 13, 2021).

Visiting shamans or psychics has also become commonplace and reality. Moreover, shamans, psychics, or spiritual figures are nothing new in Indonesian politics. Usually, they come to the shaman because they want to see their luck if they join the political arena. When they arrive, they typically ask for prayer and energy to be fascinated to boost their electability. They go to the shaman because, after all, humans need a partner to confide in, ask for wise advice, strategy discussions, advice, and inner supply as a *wasilah* or intermediary in reaching their goals. And the shaman must accompany, pray and guide. The shaman is a good intermediary for the legislative candidates who complain so that in their struggle, they try to stay within the circle of God's power, not to damage the faith.

A resident said that it is normal before the election for legislative candidates to visit the sanctified graves and shamans. They go to the graves and shamans as a way to win the sympathy of their constituents. The candidates' visit should not be associated with religion because religion may prohibit other ideas. "How strong the holy tombs and shamans are to be able to turn someone into a legislative candidate, we also don't know. We could listen to the caretaker of the tomb, called the *kuncen*" (DT, a resident. Interviewed. June 20, 2021).

A visitor said that by visiting the sacred graves or shamans, the legislative candidates may get input in the form of strength from the sacred tomb or shaman so that they can influence people's hearts when the "H" or voting day approaching.

A pilgrim said that legislative candidates came to the sacred grave, not went to the grave, but to whom is behind the tomb. Here, pilgrims usually want to achieve such as aura, spiritual values, or the influence of those in the tomb. Usually, the purpose of their coming to the tomb is to excuse the party behind the tomb. It means respect or permission to those who are considered higher or honorable. "They ask for blessing, not in the sense of asking the

success. It was different. As to the shaman, to ask for success. That is why going to the shaman is not for the sake of respect but rather the process of getting a goal" (YB, a pilgrim of Godog's Tomb. Interviewed. June 20, 2021). Another pilgrim explained that candidates who come to the sacred tomb are not always rated negative from cultural studies (MG, a pilgrim of Godog's Tomb. Interviewed. June 20, 2021). People tend to judge the person to try to understand etiquette or manners with their ancestors. Visiting the tomb is also to understand the concept of space (cosmos) of 'the real' and 'the unseen.' But the candidates who come to the shaman tend to get negative evaluations, due to psychological problems, lack of self-confidence, and not being sure of their potential.

Whatever the reasons and motivations, the arrival of pilgrims has made the area they visit alive (Kalender & Tari Kasnakoglu, 2021). That includes the rise of traditional activities and the people's livelihoods around the tomb (Parvaneh Safa et al., 2021). It gives rise to a symbiotic mutualism between the visitors, the caretakers of the tomb, and the residents (Friskadewi, 2019). It seems that as long as there are human needs that require supernatural energy support, so long as pilgrims will come (Nikjoo et al., 2021). The tomb of Kian Santang can prove this.

Respect for this grave, which is carried out by visitors, caretakers, and the surrounding community, has placed the existence of environmental conservation in place (Toomey et al., 2021). The first, of course, is that the tomb itself must always be beautiful and maintained (Cooney, 2021). The second is the environment of the tomb itself which must be kept clean and green (Qiu, 2021). For this matter, the environmental communication used by the maintainers is to state the existence of taboos that must be respected to all parties. Namely, everyone must take care of the tomb's environment and that everyone should not ignore or pollute the environment because it will be detrimental to the person who does it (Ghazali, 2021).

The environmental communication attached to the honor of the tomb is very binding on all parties around it. Therefore, in addition to the people who work together to maintain this tomb, creative touches from social institutions and local governments are needed to revitalize further and tidy up this religious tourism site.

CONCLUSION

For pilgrims, a sacred tomb is a place that has meaning to seek inner and outer safety. A tomb is a holy place, and they believe that it is a great place to meditate for pilgrims who prioritize spiritual life. The motivation of the pilgrims to make pilgrimages to this sacred tomb is because of the reward for those who make pilgrimages to the graves of their ancestors; out of respect for the saints who spread the religion of Islam; for religious reasons to be more solemn in carrying out religious activities; because they want to ask God to grant wishes such as facilitated sustenance, facilitated business, promotion in government, mate, and offspring. The most striking of these motivations is the intention to gain political influence to become political officials.

These motivations must be lived by communicating with the environment, especially where the tomb is located, a rural setting that must be kept clean and beautiful. That is because in that village, there is a tomb that is purified. The rituals and religious ceremonies of the pilgrims at the graves of the figures who spread Islam illustrate the elements of communication, namely communication to supernatural spirits which is physically marked by the tomb. In communicating

with these supernatural spirits, one must also communicate with caretakers and shamans, especially worldly attainments. The pilgrimage to this tomb signifies communication with the supernatural as a form of respect and communication with humans (*kuncen*) and as a form of fulfilling the ideals of life. This pilgrimage continues to live in society and is a cultural value that already existed in Indonesia before the entry of Islam, which is required with noble values.

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