

Cemetery Pilgrimage Tradition of Mahmud Custom Village to establish Social Motivation

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Abstract. This study was started by the curiosity of the writer towards pilgrimage tradition and social motivation of pilgrimage who conduct cemetery pilgrimage in Mahmud Village. cemetery pilgrimage tradition is defined as an individual or a group movement that visit holy places. This site is considered as a sacred or holy, due to an exceptional event that was occurred in that place or there several sacred things that are placed there. This condition is related with a historical or legendary event. Cemetery Pilgrimage Tradition mostly are conducted by many people, for example in Mahmud Village, Bandung. The aims of this study were to recognize the background from the pilgrims, to recognize social motivation of the pilgrims before and after they conducted cemetery pilgrimage. The method used in this study is a descriptive case study by using qualitative approach. The data is gathered from natural setting as a direct source. Based on the analysis towards those data and fact. Including: self and group motivation, willingness to recognize cemetery site in mahmud village, willingness to feel calm after conducting cemetery pilgrimage, seeking for blessing, and expecting to fulfill his or her needs immediately by Allah SWT.

Keywords: tradition, cemetery pilgrimage, social motivation

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A. INTRODUCTION

The variety of tribes and their tradition in Indonesia, not only as rich condition that should be proud by Indonesian, but also it becomes an aspect that needs to consider especially the varieties that are related to specific cultural values. This because those values strengthen the characteristic of the tribes that differ from others.

A tribe or nation has several different characteristics, as well as Sundanese tribe. Culture is a way to think, to feel that states self in every aspect of a human group that is formed society. The way to think and feel is a spiritual culture, while its manifestation is formed into the way to do and behave. Javanese people has a belief about mystical power and spirit that had been started since prehistoric history. At that time Javanese ancestors had considered that every thing surrounded them that supernatural has a life and everything that is able to move is considered as living thing and owns a mystical power.

Based on the belief from Javanese People, thus they conducted various spiritual ceremonies with *sesajen* or sacrifice to the spirits, gods of spirits or the cemeteries that are considered as sacred. In addition to Javanese people, Sundanese people also has various spiritual ceremonies and believe to the existence of ancestor spirits that have mystical power. One of the ceremonies is pilgrimage tradition. Pilgrimage is a visit to a sacred or precious site.

The Pilgrimage Tradition in this regard is an individual or a group movement to visit holy places. The places are considered as holy or sacred, due to the events that had occurred in the past, thus the places are considered to own mystical abilities or sacred things. These points are related into a legendary or historical event in the past. Cemetery Pilgrimage Tradition usually carried out by many people, such as in Mahmud Village, Bandung. This village is located into Mekar rahayu Village, Margaasih District, Bandung Regency.

Precisely it is located at Community Association 04 and including at two Neighborhood Associations, namely 01 and 02.

The people in Mahmud Village when they worship there are two main aspects. The first that they believe about Islam. The second, they believe with the existence of the spirits from their ancestors called *karuhun*. The people in Mahmud Village routinely do carry out pilgrimage at three cemeteries (*Eyang* (grandfather) H. Abdul Manaf, *Eyang* Dalem Abdullah Gedug, dan *Eyang* Agung Zaenal Arif)) that are considered sacred, especially the cemetery of *Eyang* H. Abdul Manaf. They came to pray for their ancestors. In addition, there are some occasions when they come to this cemetery, and they expect a very personal desire or something that is related with their life themselves, for example life partner, sustenance, rank, etc. The habit of cemetery pilgrimage actually does not only belong to the local people, but also carry out by people outside the Mahmud village. There are also some people who came relatively far from and other cities.

They come to pray for their sacred ancestors, but many of them came for specific reasons. Almost on every Friday, there are visitors who came to the sacred cemetery. Until now, the society in Mahmud Village strongly holds the values and tradition. But it does not mean they become static. In the past, the society did tend to maintain the tradition, but by the time Mahmud Village has had various changes.

They start to earn the effects from the outside that perhaps may not change their tradition, for example the change that is occurred to the pilgrimage routine. The change occurred in cemetery pilgrimage tradition including changing in pilgrimage process itself, for example in the past people were using *sajen*, but by the time this kind of rituals does rarely use due to the rational thinking from the pilgrims. Afterwards, the pilgrim also came from various cities, and it

is not limited to the people who live in Mahmud Village. In terms of building appearance near the cemetery has also changed. The building of cemetery was only a mound, but now it changes into cemetery that has been built by using ceramic. The cemetery is not only developed into a good shape of building. Mahmud Village that is used to function as sacred place for pilgrimage gradually it is also functioned not only for pilgrimage, but also for tourism, other economic purposes.

Mahmud Village, as living place for Mahmud people community with its culture. To process cemetery pilgrimage surely human is motivated by the benefits that they gained from what they did. Understanding pilgrimage as a phenomenon of social religion, thus the writer in this regard attempts to describe about the motivational aspect of the people who do pilgrimage in Mahmud Village. In investigating process, we also found an interesting perspective about this. Every visitor that visits the cemetery definitely has motives about beneficial values. These various motives from the pilgrims through the pilgrimage process can be described as follows: Seeking blessing, expecting their needs to be fulfilled immediately by the god; prayer for the dead; prayer asking for blessing not only to himself, but also for their families, remembering death through visiting cemetery, searching for calmness and problem solving in life so that they visit to the cemetery.

Based on the problem above, thus the focus of the study are aimed as follows: Firstly, How do the process and cemetery tradition in Mahmud Village?, secondly, how does the social motivation that is felt by the pilgrims before conducting pilgrimage?, thirdly, how does the social motivation that is felt by the pilgrims after conducting pilgrimage?

B. METHOD

This study is using scientific research method in order to earn the result that can be responsible with. Based on the types of problem monitored and their purposes, this study is using qualitative method. Bogdan and Taylor in Moleong (2010 P:4) stated that qualitative study means " research procedure that earns descriptive data in written or oral form from the people or behaviour that can be observed." The reason to use qualitative method, namely in this study the researcher does not attempt to manipulate the setting of a study.

The data was collected from natural setting as direct data source. In addition, the problem that is going to be discussed is not related with numbers that refers to experimental and quantitative studies, but this study is described deeply about phenomenon through describing problem precisely and obviously based on the data gathered related with the focus of the research.

The problem that is investigated in this research is cemetery pilgrimage tradition in Mahmud Custom Village for social motivation, with aims to describe the motivation of cemetery pilgrimage tradition, to recognize how far they social motivation felt by the pilgrims before and after conducting pilgrimage. Furthermore, qualitative study was aimed to the motivational characteristic of that individual comprehensively so that an individual or organization was considered as a part of integration, and was not considered as hypothesis or variable. The location of the study was taken at one of the custom village located in Bandung Regency. Precisely at RW 04, Mekarrahayu Village, Margasih District, South Bandung Regency that is located separately to other villages. The border that is surrounded Mahmud Village is Citarum river, in this study the main subject of the study is the pilgrims of Mahmud Custom Village. The instruments that are used in this study in order to collect the data as follows:

- a) Observation Sheet, is a complex observational process, where the writer carried out a direct observation in the site.
- b) Field Notes, Field notes are used to support the data collection that arises during the process of the study, and it can be used by using field notes to record a series of problem that are faced and their solution, record the results of reflection as well as discussion.
- c) Interview and data collection sheets by using question and answer technique that are carried out systematically and based on the aim of investigation.
- d) Documentation and data collection technique are collected from various sources, including written source or in the site, where the respondent live or act about their daily activities.
- e) Data source, that is gathered from the data information is divided into two parts, namely primary and secondary data.

The writer analyzed the data gathered which one is needed or eliminated. Qualitative is an action carried out through working with data, organizing data, selecting data into a unit that can be managed, synthesize it, analyzing the pattern, find out what is important and is being learnt and decide what can be told to others. The study in this undergraduate thesis was based on descriptive method and based on its type is case study research. The research in case study is a study that is carried out specifically about an individual or a unit during a particular period with a purpose to find and identify every essential variable that has a contribution towards respondent's history or development.

C. RESULTS AND DISCUSSION

The process and Cemetery Pilgrimage Tradition in Mahmud Village

The founder of Mahmud Village is *Eyang* Abdul Manaf.. Reputedly, he has a lineage from Cirebon wali namely, Syarif Hidayatullah. According to the local people, the establishment of Mahmud Village was

estimated since 15th century. The society of Mahmud Village still preserve the culture from their ancestor, this is caused by the essential role from the existence of cultural home with its integrity that becomes a turning or central point of culture.

In addition, the willingness of the society that is indicated by the persistence and consistency to faith various taboo aspect or forbiddance that must be implemented until now for example cemetery pilgrimage tradition. This situation also affects to the people outside the village. It can be seen by many visitor in this regard to carry out pilgrimage to the sacred cemetery in Mahmud Village for various reasons.

The founder of Mahmud Village, namely established a set of forbidden rules for example, Forbid to build a permanent house or building in this village, to farm geese, to play gong (traditional instrument) or any musical event using gong. Those rules are still preserved at the present time. Local people and the pilgrims that visit this village consider that this region as sacred village where every rules must be conducted persistently.

Pilgrimage Rules in Mahmud Cemetery



The society of Mahmud Village, its religion life is contained of two aspects. firstly, their faith that is strong to islam. Secondly, their faith to the ancestors that is as strong as their faith to islam. At least there are four religious figures in Mahmud Village that still have family relationship with the founder of Mahmud Village. Their

role are relatively dominant to educate the society in religion, in this regard the society of Mahmud Village has a habit to visit three cemeteries that are considered as sacred, especially the cemetery of *Eyang* (Grandfather) H. Abdul Manaf. They come to pray their own ancestors. In addition, there are several opportunities that they visit the cemetery for a personal need. They feel that their needs will be heard by God due to the support given by their ancestors. However, their ancestors were good islamic people and loved by Allah. Until the recent of time, the society of Mahmud Village still strongly preserve the culture and tradition. This does not mean that the society are static. In the past the people attempted to preserve their tradition, but by the time Mahmud Village had been faced various changes and even though they have got influences from the outside they still preserve their tradition. For example, their tradition in Pilgrimage.

Based on the temporary data gained from Cemetery Pilgrimage Tradition in Mahmud Village had faced various changes for example in conducting Cemetery Pilgrimage itself, the tradition of Cemetery Pilgrimage that was formerly used as islamization. Gradually, it becomes a place that is not only used for pilgrimage, but also for tourism and other economic events.

Social motivation that was felt by the pilgrims before doing pilgrimage

Pilgrimage principally is carried out individual and in this regard it functioned as tradition that rises fastly. The relation with religious aspects from a living religion as a reflection of official behaviour to particular events that is not targeted to daily technical activity, but a form of faith about the power outside the physical world. In the culture of sundanese people, cemetery pilgrimage that is carried out hereditary. Based on the investigation of the writer, pilgrimage that is spread so far in the society has orientation and motive from the process carried out. Several points that the writer found in the study can be listed as follows:

- a. To fulfill psychological desire about love and respect to their ancestors,
- b. Visiting the cemetery of mahmud custom village to pray and maintain the relationship with the ancestor's spirit at the same time,
- c. To strengthen islamic belief and faith through visiting the cemetery in order to still recognize that we live will die, this is in line with the theory of Eposito (2001 P:195) that view pilgrimage technically refers to an activity visiting a cemetery in this regard to pray the dead and remembering their absence.
- d. Curiosity that arises to recognize mahmud village,
- e. Expecting an ease in financial aspect,
- f. Complaining about problem.
- g. Seeking for calmness
- h. To expect blessing
- i. Act as routinity

According to the statement from the pilgrims, financial problem becomes the biggest factor of the motivation and they can be success after they visit and make it as mediator (tawassul) to the god (Allah SWT). While, some of the pilgrims stated that they had been facing financial problem and various kind of problem in life, so that they feel unable to cope with the situation and have had asked to Allah SWT, but not yet to be achieved.

Thus, they consciously visit those cemeteries to expect that they will get blessing and every thing that they dreamed of will become true, and its economic condition that increases by doing t,i,t and and believe, that conducting pilgrimage to that cemetery can give them blessing and fulfillment of prayer to Allah SWT. The interesting aspect from the searching that was conducted by the writer is that the pilgrims are not motivated to anything, but preserving tradition. In contrast, if that is not

carried out, they will feel uncomfortable. Cemetery Pilgrimage had been an annual routine agenda that can not be separated from the life of some people. There is sense of uncomfortable for them if they are not doing Pilgrimage.

Social Motivation that is felt by the pilgrims afterwards doing cemetery pilgrimage at Mahmud Village

Pilgrimage is an activity that its aims come from their pilgrims. This motivation becomes the importance factors to analyze about what kinds of motivation aspects that are driven by the people to carry out pilgrimage ritual to the cemetery in Mahmud Village. In order to focus about pilgrimage phenomenon to the sacred cemeteries in Mahmud Village according to writer, there are several types of motivation. Based on the results carried out by the writer, there are several points that motivate the pilgrims that are found in this study, as follows:

- a. Remembering death or afterlife: the note taken from the pilgrims stated by the caretaker as well as the pilgrims that pilgrimage functions as effective mean to remember death.
- b. To calm its mental: the people who involve in pilgrimage ritual admit it.
- c. Praying to the dead : Praying to the dead as a part of pilgrimage purposes. Some of them are sincerely praying, however some of them who pray expecting the spirits hear it and they also pray to the living.
- d. Searching for blessing: some of the pilgrims still consider that blessing can be earned from pilgrimage, especially

from the cemetery of *wali* (guardian) Allah, in this regard is in Mahmud Village.

- e. To become a medium for needs and prayer : Asking to the dead as medium to pray according to the faith from the pilgrims
- f. Routines: Even Though many of the pilgrims have various motivation, but there are also some of them who visit the cemetery without any purpose.

Relating to several motivational aspects of the pilgrims who visit Mahmud Custom Village, thus the pilgrims have specific reasons why they visit the cemetery. The activity of the visitors that come to the Mahmud Custom Village in this case can affect towards the society that carry out pilgrimage to that cemetery. There are also several motivational aspects that are affected by the activity of pilgrimage towards Mahmud Custom Village, including positive benefits as follows:

- a. Pilgrims feel calmness in their life
- b. Improving faith to religion
- c. Improving optimism to face the life after doing pilgrimage

Along with habits in the community this is a tradition of pilgrimage, when not doing regular pilgrimage he did then there is a little oddity. And after a pilgrimage they claimed to get the sensation of inner peace that surpasses than usual. As revealed by Rato (2003 P:138) that in a life filled with this uncertainty, people tend to seek tranquility and certainty for facing the difficulties facing it.

NO	RESPONDENT	AGE	TRIBE	MOTIVATION		
				REMEMBERING DEATH	BLESSING	CALMNESS
1.	Hj. Lili	65	Sundanese	YES	YES	YES
2.	Mr. Ayi	36	Sundanese	YES	YES	YES
3.	Mr. Tatang	34	Sundanese	YES	YES	YES
4.	Mr. Dindin	33	Sundanese	YES	YES	YES
5.	Mr. Asep	38	Sundanese	YES	YES	YES
6.	Mr. Wawan	45	Sundanese	YES	NO	NO
7.	Mr. Udin	37	Sundanese	YES	YES	YES
8.	Mr. Saefulloh	37	Sundanese	YES	YES	YES
9.	Mr. Ended	47	Sundanese	YES	YES	YES

Motivation of the people in mahmud village to Cemetery Pilgrimage

D. CONCLUSION

First, The usage of qualitative method to establish social motivation of Cemetery Pilgrimage in Mahmud custom village runs well. Based on the characteristic founded from the case study of Cemetery Pilgrimage in Mahmud Custom for social motivation gave drawing about the background, nature and particular characteristic from Mahmud custom village, Mekar rahayu Village, Bandung Regency. This becomes the reason to use qualitative method with a case study approach to describe the situation in this study. The study in this undergraduate thesis is based on the nature of descriptive method and based on its type is case study research.

Second, Cemetery pilgrimage carried out by the pilgrim in Mahmud village is a routine activity for them on every friday night to visit cemetery, especially to the people who contributed to spread islam in sundanese region, especially in Bandung. Every person who visits to the cemetery in

Mahmud Custom Village surely has various motive of benefits.

Third, To observe what occurs in pilgrimage phenomenon about the sacred cemeteries in Mahmud Village, the writer believes that there are various types of motivation to the pilgrims. The pilgrims afterwards conducting cemetery pilgrimage ritual, they will earn positive effects in the form of direct benefits that they feel in their daily life. Pilgrims feel calmness in their daily life, increasing their faith in their religion, increasing optimism to face the life, after conducting cemetery pilgrimage.

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