

## SPIRITUAL EDUCATION THROUGH ZIARAH TRADITION IN SYAIKH SYAMSUDDIN AL-WASIL TOMB KEDIRI CITY

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### **Abstract**

*This paper aims to examine the development of spirituality that is traversed through the grave pilgrimage tradition by utilizing symbolic interactionist theory, religious and cultural theory, and spiritual intelligence theory. This study wanted to reveal the process and impact of a person's spiritual change after carrying out the tradition of pilgrimage in the Tomb of Shaykh Syamsuddin al-Wasil, Kediri city. The results of this study show that first, spiritual process of pilgrims starts from the reason for making the tomb of Shaykh Syamsuddin Al-Wasil, Kediri city as an object of spiritual education, namely a media reminder for pilgrims, efforts to approach pilgrims to Allah, and as a place of prayer. The spiritual process itself is divided into three stages, namely; (1) pre-pilgrimage by purifying with ablution, (2) the stage of pilgrimage begins with tawasul on special people, reading the Qur'an, reading tahlil and finally reading the do'a, (3) after the pilgrimage by doing shodaqoh. Second, in terms of spiritual changes in the pilgrim's self, namely; (1) inner changes such as calmness of heart and feeling holy heart, (2) changes in the end like feeling in living life more diligently and zealously, feeling lazy disappears, and pilgrims can control emotions.*

*Tulisan ini bertujuan untuk mengkaji pengembangan spiritualitas yang dilalui dengan cara tradisi ziarah kubur dengan memanfaatkan teori interaksionis simbolis, teori agama dan budaya, serta teori kecerdasan spiritual. Penelitian ini mengungkap proses dan dampak perubahan spiritual seseorang setelah melakukan tradisi ziarah di Makam Syaikh Syamsuddin al-Wasil kota Kediri.*

Hasil penelitian ini menemukan bahwa; pertama proses spiritual peziarah bermula dari alasan menjadikan makam Syaikh Syamsuddin Al-Wasil Kota Kediri sebagai objek pendidikan spiritual yakni, media pengingat bagi peziarah, upaya mendekati peziarah pada Allah, dan sebagai tempat berdo'a. Proses spiritual sendiri dibagi menjadi tiga tahap yakni; (1) pra ziarah dengan melakukan penyucian dengan berwudhu, (2) tahap ziarah dimulai dengan bertawasul pada orang-orang khusus, membaca al-Qur'an, membaca tahlil dan terakhir membaca do'a, (3) pasca ziarah dengan melakukan shodaqoh. Kedua, segi perubahan spiritual yang terjadi pada diri peziarah yakni; (1) perubahan secara batin seperti ketenangan hati dan merasa hati menjadi bersih, (2) perubahan secara dhohir seperti merasa dalam menjalani hidup semakin rajin dan bersemangat, rasa malas menghilang, dan peziarah dapat mengontrol emosi.

**Keywords:** *grave pilgrimage tradition; spiritual education*

## Introduction

Studying a pilgrimage tradition cannot be separated from the face of Indonesian-Islamic culture. Indeed, it cannot be denied, that today there is a trend of religious tourism, where people make pilgrimages to places that have a religious nuance (Mustagfiroh and Mustaqim, 2014: 157). The grave pilgrimage is used as religious tourism for Indonesian Muslims, especially from among the Ahlu Sunah Wal Jamaah (ASWAJA) (Fuad, 2019).

Religious values have a role in realizing local cultural values that are already maintained by the community. Religious values and cultural values will be used as a model for the development of pilgrimage tourism (Indrahti, 2013: 10). Though when viewed in a human ratio, pilgrimage at the tomb, there are no benefits to be gained from these activities.

However, the study of pilgrimage needs more explanation. Geertz in Javanese Islam alludes to a pilgrimage in the tradition of the Modjokuto community. Geertz very carefully explained the tradition of funeral ceremonies ranging from the role of *modin* (which takes care of the problem of death in the village), the participation of local residents, the location of the tomb, to the funeral procession. After the funeral, the *abangans* held *slametan* for up to seven days after death, then followed by a hundred days, a year and a thousand days (Geertz, 2013: 89-94, 1992). Then, after death, someone must make a pilgrimage to his tomb to sow flowers on the anniversary of his death, one day before the fasting month begins. When one of the family members is sick or is often dreamed of the person who died means that the spirit needs to eat.

in the sense of thirst for prayer from relatives. From that, someone needs to hold *slametan* and prayers for those who have died (Geertz 2013, 95).

*Ziaroh* itself is a hereditary tradition by visiting the cemetery with the intention of praying for the grave expert and as a lesson (*ibrah*) for pilgrims that soon will follow the graveyard so that they can get closer to Allah SWT. (Al-Musawa 2007, 65). But Geertz and Hassan said that the more modern a society, the more it would abandon popular religious practices. It can be concluded, that the development of modern humans will undermine the religious culture of society (in Ismail 2016, 149). This can be seen from the habits of modern humans, which are supported by pragmatic culture and hedonism.

Modern humans have indeed progressed science and technology with all its variety. However, it turned out that it was not successful in raising the dignity of human life in an essential manner. What happened was just the opposite, there was a lot of anxiety and increasingly meaningless life and spiritual support (Sholeh and Musbikin 2005, 37). According to Nasr, as quoted by Sholeh and Musbikin (2005), the crisis of modern civilization stemmed from the rejection of the essence of spirit and the gradual elimination of *ma'nawiyah* in life. Humans try to eliminate God and declare their freedom from His bonds.

Humans have ignored or denied the most basic needs that are spiritual. They cannot find the spiritual tranquility that means, there is no balance in their souls. It cannot be denied, that modern humans find it difficult to avoid this modern era. However, there are positive and negative values that have implications for modern humans (Putra 2013, 45). Unfortunately, humans tend to be affected by negative values and neglect positive values.

The emergence of spiritual problems experienced by modern humans today stems from the loss of the vision of divinity caused by modern humans themselves, who are constantly moving to turn the flow away from the center of existence. For this reason, there is no better alternative in responding to the crisis of spirituality that has caused various spiritual diseases today, except that modern humans must return to the center of existence. It requires a way to restore humans as human beings created by Allah SWT.

Various ways are used to foster human spiritual values including (1) Sufism education is self-education done with serious efforts towards the spiritual aspects (Putra, 2013: 45), (2) Sufistic-based spiritual education such as educating Sufistic children through strategic means, disciplining children

to establish congregational prayers, anticipating the trap of time, teaching the substance of the tool and purpose (Aziz, 2017: 132), (3) The grave pilgrimage in this activity found the meaning of the therapy, where the pilgrims felt peace of mind and steadiness to make a decision after making a pilgrimage and praying to the saints (Chair et al., 2019). Therefore, the researchers focused on spiritual education through grave pilgrimage. The study was conducted at the tomb of Shaykh Syamsuddin al-Wasil, Kediri city.

The research conducted by Mustopa, as quoted by Sunyoto (2017), mentions that Shaykh Syamsuddin al-Wasil was a great scholar who lived in the 12th century, namely in the kingdom of Kediri. In Javanese historiography the figure of Shaykh Syamsuddin al-Wasil was mentioned as a great ulama from Ngerum / Rum (Persia), who came to Kediri to preach and at the request of King Kediri Sri Maharaja Mapanji Jayabhaya discussed the book *Musyarar* which contained special science such as astronomy and fortune (fortune-telling) (Sunyoto, 2017: 64).

The tomb is located in the city of Kediri, precisely in the middle of the city. This tomb is often visited by pilgrims, especially when there is a big event on Friday night, usually there is *dzikrul ghofilin* which is held regularly every Friday night by the citizens of Kediri, and is led by Gus Sabuth, son of Gus Miek, KH Imam Jazuli (Dwi, 2019; Saleh and Chamid, 2018: 2; Mubit, 2016). In addition, political leader Hatta Rajasa took the time to make a pilgrimage to the tomb of the Meccan Prince Sheikh Syamsudin al-Wasil, accompanied by Mayor of Kediri Abdullah Abu Bakar and artist Hengky Kurniawan, as well as a number of administrators in the city of Kediri. He just wanted to visit the tomb of the scholars who had contributed to spreading Islam in Kediri and its surroundings (Aji, 2014). This is certainly one of the effects of the increasing number of pilgrims from various regions that have led to religious tourism destinations.

Indeed, it cannot be denied, that the existence of the tombs of certain important Islamic figures has appealed to the community to carry out pilgrimage activities with various motivations (Mumfangati, 2007: 152), one of which is the tomb used as a spiritual tourist attraction (Mumfangati, 2007: 158). They make a pilgrimage based on remembering Allah and the death he will take too. Sometimes they do that because they just want to get a blessing from the grave experts. Therefore, this study continues to seek the spiritual education of the tradition. The most important part to be a focal point is the spirituality contained in the tradition of the grave pilgrimage.

## Methods

This study uses a qualitative method that produces descriptive data in the form of written words or words from people and observable behavior. While the approach used is a phenomenological approach as a step to explore the behavior of pilgrimage by means of participant observation. Therefore, this study used in-depth interviews and observations the instrument for collecting data. The informants himself consisted of five pilgrims who often performed pilgrimage in the tomb of Shaykh Syamsuddin al-Wasil, Kediri city

## Pilgrimage of the Grave as an Object of Spiritual Development

Today, spiritual education is very important. If associated with modern life, the urgency of spiritual education cannot be negotiated. The modern culture which has the essence of liberalization, rationalization, and efficiency consistently continues to make the process of silencing the spiritual life. Liberalization that occurs in all aspects of life is nothing but the process of desacralization and despiritualization of the values of life. In a process like this, the religion which is full of sacred and spiritual values, slowly but surely, continues to be displaced from various aspects of human life. Sometimes religion is seen as irrelevant and unimportant in life. As a result, as seen very clearly in the general symptoms of modern society, the spiritual life is increasingly dry and shallow (Azra, 1998: 100).

Spiritual development can be done with positive activities. Religion is a guideline for humans to control themselves to act positively. Spirituality can be built through a tradition that is transcendental construction, such as the pilgrimage of the grave. Pilgrimage is a way to deepen spiritual meaning (Narulita 2018; Sari, Wajdi, and Narulita 2018; Ismail 2016).

Pilgrimage is to go to the cemetery/tomb with the aim of praying for the grave expert and as a lesson (ibrah) for the pilgrims to get closer to Allah SWT. (Al-Musawa, 2007: 65). Spiritual development alone by practicing pilgrimage does not necessarily choose careless objects. Spiritual seekers choose tombs that are considered to have special features. In this case, the graves of the guardian were assessed by the community as *auliya* (i.e. those who have the closeness to Allah), including those visiting the tomb of Shaykh Syamsuddin al-Wasil, the city of Kediri.

In this regard, the perspective used in reading the process of spirituality through pilgrimage and the impact of changes that occur on the spiritual soul of pilgrims in the tomb of Shaykh Syamsuddin al-Wasil in Kediri city

consists of three. *First*, the symbolic interactionist theory of Herbert Blumer's perspective. Poloma explains symbolic interactionists have three foundations in this theory (in Jurdi, 2014): (1) someone will do a behavior or action (act) on an object based on the meaning or intent that is in the object; (2) this meaning will emerge if someone does social interaction with other people; and (3) the meanings are then refined by the continuation of the social interaction process.

According to Blumer, human actions are not caused by some "external forces", nor are they caused by "inner strength". Individuals are not surrounded by the environment of potential objects that play with them and shape their behavior. The correct view is that individuals will form these objects. He is actually designing different objects, giving meaning, assessing their suitability for action, and making decisions based on that judgment. This is what is meant by interpretation or acting on symbols. With this, humans carry out their actions based on what they are aiming for (object), which is a symbol (Jurdi, 2014). As well as denying some theories which state that one's actions are based on intrinsic strength and extrinsic power.

*Second*, the religious theory and cultural perspective of Geertz that religion is its own cultural system that can shape the character of society. He defines religion as "A system of symbols that aims to create strong, easily spread and not easily lost feelings and motivations in a person by forming a conception of a general order of existence and attaching this conception to factual emanations, and in the end this feeling and motivation will be seen as a unique reality" (Sardjuningsih, 2015; Geertz, 1992).

In addition, Geertz stated that religion, as a cultural system, was not separated from society. Religion is not only a set of values that are outside of man but religion is also a system of knowledge and a system of symbols which may mean meaning (Syam, 2006: 13; Geertz, 2013). Religion tends to be cultural values, where these values exist in a collection of meanings. With this collection of meanings, each individual interprets his experience and manages his behavior (Marzali, 2016: 57). With these values, the actors can define the world and what guidelines they will use. Therefore, religion can be said as a tool for someone to act in social life.

*Third*, spiritual intelligence deals with solving problems of meaning and value, namely intelligence to place behavior and life in the context of broader and richer meanings, intelligence to assess actions or ways that life has more meaningful than others (Zohar and Marshall, 2007: 3). Signs of people who

have spiritual intelligence themselves have their own characteristics, but people who have one intelligence will also be different from those who have other intelligence, one of which is spiritual intelligence.

According to Zohar and Marshal (2007), there are at least nine signs of people experiencing spiritual violence, as follows: (1) The ability to be flexible is to adjust spontaneously and actively to achieve good results. (2) High level of awareness. The most important part of self-awareness includes the effort to know the boundaries of the area that is comfortable for themselves, many know about themselves. (3) The ability to deal with and exploit suffering, able to respond and determine attitudes when painful or unpleasant situations come. (4) The ability to face and go beyond pain. It includes being able to see a larger life so that they can face and utilize and surpass, misery and feeling healthy and see it as a vision and seek the meaning behind it. (5) Quality of life is inspired by vision and values. A person who has a high spiritual level has an understanding of the purpose of his life. (6) Reluctance to cause unnecessary losses. A person whose spiritual intelligence is high will know when he endangers himself. (7) Holistic view. The tendency to see the interrelationships between things, seeing oneself and others is interrelated. (8) Self-reflection. The tendency to look for my fundamental answers. (9) Being an independent has the ease of working against the convention. Being able to stand up to challenge many people, cling to unpopular opinions if they truly believe them (Azzet, 2010: 10).

### **The Process of Spiritual Education through the Pilgrimage Tradition**

The fading of the spiritual soul belongs to one of current problems. Humans today are in a spiritually ignorant culture characterized by materialism, worthiness, narrow selfishness, loss of meaning and commitment (Zohar and Marshall, 2007: 14). Even Indonesia's leading Islamic leader Said Aqil Siraj explained that in this digital era, various crises hit human life, ranging from social crises, structural crises, to spiritual crises. Modernity with all technological advancements and the rapid pace of industrialization make people lose their orientation. Material wealth piled up, but the soul was emptied. Along with logic and orientation that is increasingly modern, works and materials then become the actualization of people's lives. The idea of the meaning of life is a mess. As a result, humans are like machines. Everything is measured by the material. Humans are also increasingly carried away by heavy desacralization and dehumanization (Siraj, 2006: 48).

Spirituality has an important role in building human morality. Spirituality can make humans able to manage egocentrism, control the impulses of lust, and direct material orientation to more beneficial productivity. With the principles and methods of Sufism, one is trained to put forward the meaning and vision of the Divine in life. Spirituality as the door to God will not be strengthened when the soul is always co-opted by materialistic desires.

One's spiritual shock makes the soul uneasy as the soul began to move away from the vision of God who was carried as a caliph on earth. Then, awareness of humans will arise because they are in need of closeness with God which becomes the tranquility of the soul. They try to get closer to God by doing religious rituals. One of the religious rituals of the Islamic religion that the community believes to be the object of spirituality is the tradition of pilgrimage to the grave of the guardian. This tradition has been ingrained with the Muslim community *nahdliyin*. Including the most visited tomb is the tomb of Shaykh Syamsuddin al-Wasil located in Kediri.

Pilgrims at the tomb of Shaykh Syamsuddin al-Wasil might belong to those who had problems in their spirituality. They are not a social community, but their existence is limited to pilgrims or spiritual behavior. They come from various circles such as *santri*, tomb guards, *wong nyepi* (people who are looking for peace of mind), and experts in wisdom.

The process of searching for spirituality through this pilgrimage tradition is passed by pilgrims in various stages that have been constructed in Islamic teachings. The spiritual process of pilgrims begins with the objectives of various pilgrims who make the tomb of Shaykh Syamsuddin al-Wasil a spiritual object. This is related to the understanding of each individual's religious doctrine. Although in developing spiritually it does not have to be a pilgrimage. However, the pilgrimage of the grave in the tomb of Shaykh Syamsuddin al-Wasil has its own essential value compared to other religious practices.

The form of the practice of pilgrimage in the tomb of Shaykh Syamsuddin al-Wasil, is a manifestation of respect for pilgrims to him who have fought for the spread of Islam (Mubarak, interview. February 9, 2019). That is, the result of the Islamic doctrine that notes beneath the Java region is the Aswaja community. The doctrine forms a spiritual act carried out through the tradition of pilgrimage at the grave of a guardian such as Shaykh Syamsuddin al-Wasil. In this context, Clifford Geertz said, religion underlies the most specific demands of human action in the most common contexts of human exclusion (Geertz, 2013: 50; 1992). This means that pilgrims seeking spiritualism in the grave of



the guardian do not necessarily choose the practice of worship as a spiritual way, but through thinking and acting based on their religious knowledge.

The most urgent thing in spirituality for pilgrims in the tomb of Shaykh Syamsuddin al-Wasil is closeness to Allah. This is natural because their spiritual soul is empty and far from God. In addition, the vertical relationship between humans and God is impossible to separate. However, they have a desire for religious change. Way of life to express love and trust in God. About religious Lynn Wilcox revealed, there are two types of religious orientation. *First*, extrinsic external focus and provide status and security. *Second*, intrinsic, internalized, integrated, and ends in someone (Wilcox, 2013: 334).

Efforts to close the pilgrims to God cannot go directly to the highest level. But the process must go through several stages step by step (Soeharto, interview 23 January 2019). How to go to God requires an intermediary as a liaison. In this context, the pilgrim's assumption that before approaching God first is close to Shaykh Syamsuddin al-Wasil, because he is a superhuman man who has a closeness to God. In addition, pilgrims believe there is an element of *baraka*.

However, this road must be taken in a special way. The arrival of pilgrims looking for spirituality must be an open and sincere intention *lillahi ta'alla*. In contrast to the general public, coming to the tomb is only limited to the practice of the Shari'a. This, in contrast to the arrival of pilgrims in the tomb of Shaykh Syamsuddin al-Wasil with a truly clean heart. This level of pilgrimage is a level of independence to God.

The contract of pilgrimage at the tomb of Shaykh Syamsuddin al-Wasil gave rise to a view of the teachings of the Islamic religion about the realization of the do'a which pilgrims offered. The prayer, according to the belief the pilgrims will arrive at Allah with the intervention of Shaykh Syamsuddin al-Wasil as a liaison or messenger of prayer on the pretext that he is a person of high knowledge and someone close to Allah. (Rudi, interview 3 March 2019). The most urgent thing in this context is the initial intention to come to the tomb of Shaykh Syamsuddin al-Wasil must be good. This intention correlates with the sincerity of pilgrims to seek spirituality (Syukur, 2016).

In reality on a pilgrimage at the tomb of Shaykh Syamsuddin al-Wasil there is an unnatural interaction between social beings and supernatural beings. This interaction takes the form of communication in the hearts of pilgrims connected with Shaykh Syamsuddin al-Wasil. Although this communication is absurd, pilgrims feel there is a reciprocal relationship worthy of communication

between social beings. The pattern of communication is in the form of prayer specifically addressed to Shaykh Syamsuddin al-Wasil. The prayer took the form of *tawasul* to him with al-Fatihah recitation. Pilgrims felt the prayer arrived and was heard by him. Although he had died, his spirit still accompanied the pilgrims at his tomb. While reciprocity from him will come back. With this, the context of prayer becomes a form of interaction between pilgrims and Shaykh Syamsuddin al-Wasil. With this interaction emerged the symbiosis of mutualism. However, this symbiotic context of mutualism is in the realm of the relationship between living beings and deceased beings.

The interaction between pilgrims and Shaykh Syamsuddin al-Wasil can also mean the relationship of friendship in the form of “*soan*”. In social reality, the meaning of *soan* is to visit the house of a community leader who is considered noble. Even so, the word *soan* is more often used in pesantren environments for *soan* to clerics. As with pilgrims, they came to Sukar to the tomb of Shaykh Syamsuddin al-Wasil. Although the form of Sukar to the Kyai and him is different. Kyai is still alive and Shaykh Syamsuddin al-Wasil has died. The existence of the spirit of Shaykh Syamsuddin al-Wasil still exists around the cemetery (Mubarak, interview 9 February 2019).

In addition, the actions of pilgrims in the educational process through the tradition of pilgrimage to the grave in the tomb of Shaykh Syamsuddin al-Wasil are formed by meanings that arise from oneself. The meaning comes from the view of the pilgrims against objects outside themselves when the interaction process takes place. Pilgrims themselves find the meaning of pilgrimage because they look at the spiritual experience of other pilgrims who do spiritual quests by doing Nyepi at the tomb for 4 months and 25 days. In fact, according to the pilgrim's confession, he had never slept during the Nyepi period for 4 years (Soeharto, interview 23 January 2019). In addition, pilgrims also get meaning from learning from their spirituality teacher. These experiences, give the views of pilgrims in acting on pilgrimages at the tomb of Shaykh Syamsuddin al-Wasil. In this action, Clifford Geertz said that each individual interpreted his experience and regulated his behavior (Geertz, 2013).

Furthermore, the meaning is interpreted by pilgrims through religious knowledge, self-influence (self), and social reality related to the grave pilgrimage in the tomb of Shaykh Syamsuddin al-Wasil as a spiritual object. In this case, the pilgrim is as an actor forming a spiritual process that can be passed on by pilgrimage for reason. They also give meaning, judge, decide to make a pilgrimage based on references surrounding it. In connection with this action, Herbert

Blumer stated as quoted by Umiarso and Elbadiansyah (2014) mentions that humans acted on a basis based on the meanings of something for them. The meaning came from someone's social interaction with others. Further, the meaning is enhanced when social processes are taking place (Umiarso and Elbadiansyah, 2014: 157).

Then, the process of pilgrimage activity in the tomb of Shaykh Syamsuddin al-Wasil goes step by step is according to the teachings of Islam. From the majority of pilgrims in this tomb, they have their own guidelines based on religious knowledge in pilgrimage practice. It raises the presence of various variants of the practice. But the difference is not a problem because the nature of the practice remains the same.

First, the pilgrims do before entering the funeral area and start the procession of the pilgrimage ritual first to purify themselves with ablution. This ablution is a form of self-etiquette before entering the tomb of Shaykh Syamsuddin al-Wasil which is considered a holy place. In Islamic religion self-purity before performing rituals of worship including pilgrimages is highly prioritized. A chastity is a form of Islamic recognition of human nature. On the one hand, chastity is ablution as the readiness of oneself with the best conditions when facing God, not only clean but also holy. In making pilgrimages, a servant must be holy physically and spiritually, clean physically and spiritually, because God cleanses himself. In addition, purification of self is not only sacred in nature. The sacredness of pilgrims in terms of sincere intentions of heart far from the intention of the practice of shirk worship is also highly prioritized. Thus, to produce a good spiritual through the practice of pilgrimage, the purification of the zeal of self must be done both in terms of the heart and the inner aspect.

Entering the pilgrimage stage, right in front of the tomb before entering the tomb area of Shaykh Syamsuddin al-Wasil, the pilgrims stopped to give greetings to the grave experts (Shobirin, interview 5 February 2019). This greeting is a practice of manners or ethics in visiting, especially visiting the great host like Shaykh Syamsuddin al-Wasil, a great guardian. This shows that pilgrims strongly emphasize modesty values on pilgrimage.

Salam, on a pilgrimage, is in the form of greetings in Arabic, which is read softly. The implicit meaning contained in this greeting is in the form of a prayer of salvation specifically for Shaykh Syamsuddin al-Wasil. In the trust of the greeting pilgrims who will say they will arrive at the hadirian of

the spirit of Sheikh Syamsuddin al-Wasil and he will reply to the greeting. Although in fact he is gone.

The core process in the search through pilgrimage is the pilgrimage procession at the tomb. This procession requires some time depending on the pilgrim's personal reading of the deeds. In the reality of the practice of pilgrimage, it does not require a long time, but the initiative of the pilgrims who want to be close to God takes a long time. This moment of seclusion is the right thing for pilgrims to empty their minds from worldliness and focus at one point namely God.

The practice of pilgrimage begins with reading two creeds which are a form of belief that his identity is a Muslim (Soeharto, interview 23 January 2019). This shows that he has fulfilled the conditions for receiving the pilgrimage. Furthermore, pilgrims read *tawasul*. *Tawasul* is a way that functions as an intermediary to get closer to others (Mubarak, interview 9 February 2019). In this case, the meaning is a way or effort to get closer to Allah SWT by using *wasilah* (intermediary), like Shaykh Syamsuddin al-Wasil who notes beneath those who are pious and close to Allah. The practice of *tawasul* is aimed at specific people who have been determined by their respective pilgrims. In the tradition of pilgrims, *tawasul* is carried out sequentially starting from the noblest person to Allah's side until the tomb grave expert. With this, it seems that the pilgrims apply the teachings of the *nahdliyin* in doing *tawasul*. Pilgrims were groups based on their degree.

The first *tawasul* is to seek the pleasure of Allah. Second, it was devoted to the prophet Muhammad SAW, his family, wives, and friends as the most urgent people in Islam. Third, it is intended for ulama', high priests in Islam as influential people in Islam. Then, the guardians who spread the religion of Islam in Indonesia, including those devoted to Shaykh Syamsuddin al-Wasil. there are pilgrims who not only specialize in Shaykh Syamsuddin al-Wasil but also for the guardians in Kediri too. Furthermore, to the teachers of pilgrims, families, Muslims and for themselves. The dichotomy of this *tawasul* has become a regulation in *tawasul* structured based on social classes in terms of the degree of closeness to God.

The activity after reading *tawasul* is reading the verses of the Qur'an. This is one form of practice as a spiritual means. In the practice of pilgrimage at the tomb of Shaykh Syamsuddin al-Wasil the pilgrims read the Yasin. They have the belief that it is the heart of al-Qu'an and have a lot of *fadhilah* or advantages if it is read in the tomb (Hasan, Interview 23 January 2019). Not

only that, there are even pilgrims who read the Qur'an once in peace. But in essence, they read the Qur'an only to read it without knowing the implicit meanings in the Qur'an. However, this is not a problem. The most important thing for them to read is *khusyu'*, with a heart full of appreciation.

Not only limited to reading the Qur'an, pilgrims in developing spirituality also read the practice of *tahlil*. This practice is contained in several sequences of dzikir readings. The *tahlil* reading itself has many variants based on individual beliefs. One of the pilgrims' version of the pilgrimage in the tomb of Shaykh Syamsuddin al-Wasil is *tahlil* based on the meaning of numbers in Java, namely number seven. It shows the cultural acculturation between Javanese Islam (Soeharto, interview 23 January 2019).

Pilgrims believe that *tahlil* with seven recitations of dhikr is in the form of creed, *astaghfirullah*, *sholawat*, *lahaula walakuata*, *hazbunallah*, *subhanaallah*, *la ilahaiallah*. Based on Javanese beliefs the meaning of the number of seven readings in Javanese is *pitu* is "pitulungan" which means "help". Indeed, in Java numbers every number starting from the lowest number "one" to the highest number "nine" has their respective meanings. The selection of numbers means that this help is intended so that pilgrims get help from God for all the problems they face, including the empty spiritual spirit (Soeharto, interview 23 January 2019). Regarding this meaning, Clifford Geertz revealed, this type of world view that looked inside was most clearly revealed in a Javanese concept of taste. Sense has two main interpretations: "feeling" and "meaning". As "feeling", the taste is one of the senses of the Javanese. Whereas as "meaning", it is applied to the words in ordinary conversation to indicate the type of continuity that is contained between lines and accented suggestions that are so important in the communication and social relations of Javanese people (Geertz, 2013). Thus, the meaning contained in number seven is a form of a feeling of self-confidence of pilgrims.

The process of reading the *tahlil* lasted for a long time. The appreciation of the *tahlil* readings and the deepening point of ignoring the disturbing things. Even pilgrims dissolve in sadness and shed tears. This is a sign that he feels he has many mistakes or sins and is far from God.

The reading of prayer was the closing of the practice of pilgrimage in the tomb of Shaykh Syamsuddin al-Wasil. In this prayer, pilgrims do with seriousness. Do'a is not limited to the words on the lips and perfunctory, but prayers of kindness arise from the heart.

The moment in the tomb of Shaykh Syamsuddin al-Wasil is the right moment to talk with God. Do'a is also believed to be quickly granted with the seriousness of asking God. Besides, pilgrims also maximize the prayer in the tomb of Shaykh Syamsuddin al-Wasil, with the intention of the journey of prayer to Allah. Furthermore, do'a with full of confidence and hope have their own strength.

After the pilgrimage, what is not confounded in the minds of pilgrims is doing *shodaqoh* by putting money into the city that is already available in the area around the tomb of Shaykh Syamsuddin al-Wasil. This is a plus for pilgrims with pilgrimage *shodaqoh*. According to the belief, the pilgrims with the charity will quickly come true.

### **Impact of Spiritual Changes after Performing The Pilgrimage Traditions**

Someone in his life needs a kind of religious framework as a guide to living life, such as the mind of the teacher, big, the actions of the former pious people, the rules of religion, the guidelines for human ethical rules. The majority of people who are spiritually weak benefit from the existence of religion to make the path of spirituality. They will be better off by adhering to basic religious beliefs. Without this, people will get lost. One of the religious practices in Islam can help someone from the emptiness of the spiritual soul is the grave pilgrimage.

The spiritual seekers in the tomb of Shaykh Syamsuddin al-Wasil felt that there was a god in its nervous system. This shows that the ability to undergo the practice of pilgrimage in the tomb of Shaykh Syamsuddin al-Wasil has made a change from the pilgrims. This change does not necessarily change efficiently, but this change requires deepening and intensification on pilgrimage. At least there are two aspects of the spiritual change that occur in pilgrims, namely changes in the interior and changes in the end.

This inner change is the calm of the souls of pilgrims. In addition, they feel their hearts become clean, calm and peaceful (Shobirin, interview 5 February 2019). It shows an indication that pilgrim's spirituality is increasing. Regarding this change, Zohar and Marshall said that spiritually intelligent people have inner balance. Spiritual intelligence illuminates the path of someone who knows God. The essence of the spiritual intelligence results in the quantum emptiness and the foundation of existence. It is a calm and ever-changing foundation. (Zohar and Marshall, 2007: 181-82, Ibrahim, 2016).

At the peak, the pilgrims will feel the increasing faith and the divine light that illuminates the hearts of pilgrims. They feel the highest truth that is beyond the reach of ordinary thoughts hidden in the midst of the frenzied life to capture the life of the beauty of His majesty. They feel the pleasure of closeness with the creator through a conscience.

Final changes occur in the visible aspect of the pilgrim's self. In this case his behavior or personality. Actually, it comes from inner change. People whose hearts are clean will be reflected in the level of behavior. It signifies high spirituality as evidenced by the positive attitude of pilgrims.

Pilgrims feel that living life is more diligent and vibrant especially in matters of worship. They felt a sense of laziness had disappeared after a pilgrimage at the tomb of Shaykh Syamsuddin al-Wasil. From a physical point of view, they were impressed by the increasing self-confidence. In addition, from a social perspective, pilgrims can control their emotions when they meet friends who have had problems with them (Shobirin, interview 5 February 2019). Not only that, pilgrims after the pilgrimage is easier to give alms to those in need. Zohar and Marshall explained that people with high spiritual intelligence would be friendly, generous, helpful, and kind. Social type of personality symbolizes empathy for others and is very persuasive. They are patient and like to work together (Zohar and Marshall, 2007: 122). Thus, after the pilgrimage at the tomb of Shaykh Syamsuddin al-Wasil they experienced a lot of increased spirituality both in terms of personality, social and so on.

This change must be realized by pilgrims. Therefore, it needs intensification on pilgrimage. Among them, there are pilgrims coming every day to the tomb without getting bored. The intensive goal here is to produce high spirituality.

There are intensive demands on pilgrimage based on the openness of the pilgrim's heart which varies depending on each individual. They call this matter with piety in worship. In addition, pilgrims also view to produce spirituality, looking at the percentage of three things: 80% effort, 18%, and 2% pledge from Allah. This shows that there must be more effort for better spirituality, which is intensive and truly optimal on pilgrimage (Soeharto, interview 23 January 2019). With this, they will be sure that the spirit of spirituality will be better if he often performs prayer in the tomb of Shaykh Syamsuddin al-Wasil.

*Istiqomah* pilgrimage has become a mandatory routine for pilgrims. From the intensive, pilgrims felt that there was a heart that was blocked when they did not make a single pilgrimage. Even though they were very busy for

other activities, they were willing to take the time to visit the tomb of Shaykh Syamsuddin al-Wasil. Their hearts seemed to be inclined to pilgrimage.

### Conclusion

The spiritual process of pilgrims in the tomb of Shaykh Syamsuddin Al-Wasil, Kediri city begins with the reason for making the tomb an object of spiritual education, namely a media reminder for pilgrims, an effort to approach pilgrims to Allah, and as a place of prayer. The spiritual process is divided into three stages, namely *first*, pre-pilgrimage by purifying with ablution. *Second*, the pilgrimage stage begins with *tawasul* on special people, reading the Qur'an, reading *tahlil* and finally reading a prayer. *Third*, after the pilgrimage by doing shodaqoh.

The pilgrims after making a pilgrimage at the tomb of Shaykh Syamsuddin Al-Wasil experience two aspects of the spiritual change that occur in the pilgrim's self. *First*, inner changes such as peace of mind and feel manah (heart) becomes clean. *Secondly*, changes in the realm of feeling like living in a more diligent and vibrant life, feeling lazy disappears, and pilgrims can control their emotions.

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