

2021

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Recommended Citation

Rejeki, Diah Sri; Hadian, M. Sapari Dwi; Novianti, Evi; and Agustin, Herlina (2021) "Religious Travel to Sheikh Quro's Tomb, Karawang, West Java," *International Journal of Religious Tourism and Pilgrimage*: Vol. 9: Iss. 1, Article 3.

doi:<https://doi.org/10.21427/retc-3p66>

Available at: <https://arrow.tudublin.ie/ijrtp/vol9/iss1/3>

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Religious Travel to Sheikh Quro's Tomb, Karawang, West Java

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The tomb of Sheikh Quro Karawang attracts many visitors for religious tourism. The visitors, called pilgrims in the context of this study, have different motivations or purposes and reasons. This study aims to determine the motivation of the pilgrims to conduct religious tourism to the Tomb of Sheikh Quro. To do this, descriptive survey research is undertaken in association with quantitative methods. The data were collected using questionnaires and observation in addition to the study of documentation, and expert interviews. The study results reveal that various motives encourage pilgrims to come to this region, this includes both religious and traditional motives: seeking blessings; achieving desired outcomes; motives related to warding off misfortune and distress, and; motivations related to obtaining supernatural powers. Travellers perform unique rituals, praying by using offerings and sacred water. In conclusion, it was found that the pilgrims who visit the tomb of Sheikh Quro have a range of different motivations and these are attached to their purposes and reasons.

Key Words: motivation, religious tourism, pilgrimage tradition, Sheikh Quro, sacred tomb

Introduction

Pilgrimage to tombs has become a tradition for Indonesian Muslims. Therefore, it is not surprising that many tombs are seen as sacred (Mashar, 2017). According to de Jonge, there are thousands of sacred tombs and pilgrimage objects scattered across the various islands of Indonesia (de Jonge, 1998). The main pilgrimage destinations are the tombs of Islamic kings, saints, charismatic clerics, country leaders, pioneers of the Muslim community, but also the tombs of Habibs - descendants of the Prophet from the path of Hasan or Husayn ibn Abi Talib and Fatimah Bint Muhammad SAW. Besides the tomb of Wali Songo (see Fournié, 2019), there are various other sacred tombs known as religious tourism attractions, such as: the tomb of *Sunan Padhang Aran* - better known as Sunan Tembayat or Sunan Bayat (Arifuddin Ismail, 2013); the tomb of *Raja Ilato Ju Panggola*, a legendary figure and a propagator of Islam in Gorontalo (Kango, 2019) and; the tomb of *Sheikh Quro* or Sheikh Qurotul 'ain, one

of the Islam propagators, in Karawang which is mostly visited by local people. Pilgrims to this latter site come from various places, not only Java but also Sumatra, Kalimantan, even Malaysia and Brunei Darussalam. This popularity, suggests high public confidence in the tomb's existence as a place to seek blessings. This tomb pilgrimage derives from a theological understanding or belief that comes from Sufism's teachings that describe a person who has *karomah* (is sacred). They can also give *shahfaah* (help and blessings) to the pilgrims. For this reason, this tomb has become a pilgrimage destination.

Tomb pilgrimage is a tradition that exists and develops in society, for various purposes, objectives and motivations. Many people assume that visiting the tombs of ancestors or certain glorified figures can influence their lives. The story about the figure's superiority or privilege attracts people to realise their desires. Sacred tomb pilgrimage is interesting due to the irrational or abstract value of

the traditions believed by the pilgrims (Taufik *et al.*, 2018). For example, many people who believe in myths, assume that the tomb of a person who has died can grant their request because the person buried in the tomb was considered to have magical powers. The manifestation of this pilgrimage activity proves that the community trusts in myths, which is evidenced in the prevalence of shamanistic activities. Shamans or spiritual advisors are busy being visited by those who think that the spiritual path will be smoothed out to allow the 'faithful' to achieve success (Syaripulloh, 2017). Belief in supernatural things strengthens the condition that develops in the community. A myth is not only told but it also lives through generations. The myths that tell of special events affect public awareness and society does not dare to exit from the myth since it is considered as the truth that can change human life.

The feeling of a myth is accentuated in a cemetery, reinforced by various rituals performed by pilgrims who are asking for blessings. The pilgrims to Sheikh Quro's Tomb come not only from Karawang but also from outside Java even from Malaysia. While mistrust of myths is now seen as a characteristic of modern human life, in this instance, pilgrims regularly perform rituals in the cemetery area, all of which are derived from their ancestors' cultural behaviour.

In the development of a pilgrimage, the purposes of the pilgrims also become diverse. At first, this particular pilgrimage was conducted only to remember the dead and pray for the body. However, now visitation in the case of Sheikh Quro's tomb is based on various motivations and purposes. Within the purposes that emerge, is the practice of black magic, *pesugihan* (a heretic ritual performed as a means to get rich instantaneously), and others.

Generally, pilgrimage is a journey deriving from a religious destination or sacred site. It has two elements: a journey to a holy place and an inner journey as a transformative spiritual experience (Blackwell, 2010). Historically, especially in the Javanese traditions, pilgrimages have long been made to visit the ancestors' spirits or visit the resting places of the previous kings and their families. Javanese people who initially embraced animist beliefs of dynamism and Hinduism assumed that the ancestors' and the kings' spirits who had high caste would have a particular influence on their lives (Yuliyatun, 2015). They expected a good influence on their lives from visiting the tombs, especially when they had the intention to fulfil a

wish. Therefore, they carried out pilgrimages to a tomb or temple to visit King's ashes and royal authorities. Over time, teachings about tomb pilgrimage have become an Islamic tradition, although, for some groups, this is seen as a heresy (Sylviana, 2018).

According to Timothy & Olsen (2006), there are at least two types of pilgrimage carried out by visitors to these sacred places, including: (1) tours, purely conducted for sentimental reasons. In such pilgrimage the destination might be a spiritual enrichment source where tourists can listen to religious advice delivered by religious leaders, participate in festivals, visit famous tombs or famous locations where a Prophet is known to have lived, or to celebrate special days. (2) Pilgrimage journeys are related to the problems of daily life. This type of pilgrimage journey is used as a medium to find practical benefits, such as expecting health for family members or expecting to cure diseases or increase fertility for ones' farmland. In this pilgrimage, there is usually a fusion of procedures between local traditions and religious beliefs. So, it is common that some people respond to this pilgrimage model as superstition, even *shirik*.

Studies have been carried out by a number of researchers relating to tomb pilgrimages, these include 'Pilgrimage to the Guardian Tomb: Traditional Phenomenon in the Modern Age,' in which Arifuddin Ismail explores the phenomenon of pilgrimage to the tomb of Sunan Tembayat in Paseban Village, Klaten (Ismail, 2013). This article contradicts the theory of Geertz and Riaz Hasan (Geert & Mahasin, 1983) that the more modern a society is, the more it will abandon popular religious practices. In reality, people still participate in religious practices (pilgrimages). The tradition of pilgrimage brings many blessings, including spiritual and physical (economic) blessings. People from other regions who make pilgrimages have encouraged the village economies of their destination - supporting activities such as pottery and batik selling, lodging and food selling (Arifudin Ismail, 2013; Rohmawati & Ismail, 2017).

According to the research, there are four classifications of pilgrim motivation, namely

- (1) *taktyarasa*, a pilgrimage to obtain blessings and determination to live (blessings);
- (2) *gorowasi*, is a pilgrimage to a legendary tomb to gain strength, popularity, personal stability, longevity, and seek inner peace;

- (3) *widiginong*, a pilgrimage to seek world wealth and high job positions, or seek wealth, and lastly;
- (4) *samaptadanu*, which is an effort to seek happiness for children and grandchildren, to be saved or to seek salvation (Ariyani, 2002; Rahmawati & Ridlo, 2016).

From several previous studies, each individual pilgrimage has various forms of motivation, and each pilgrim also has different values, motives, and purposes in responding to it. In this case, the author wants to find new answers about pilgrims' motivation in conducting religious tourism, especially at the Tomb of Sheikh Quro.

Methods

This research used the descriptive method with a quantitative approach. The study location was at the tomb of Sheikh Quro, Karawang, Indonesia. The sample was taken based on the Slovin method (Sugiyono, 2013):

N = total population

n = number of samples

e = fault tolerance limit (10%)

The population size was obtained from the data of tourists who visited to the religious destination of Sheikh Quro's tomb in 2018, 133,012 people in total.

The calculation results were as follows:

$$\begin{aligned} N &= N / (1 + n \cdot (E)^2) \\ &= 133,012 : (1 + 133,012 \cdot (0.1)^2) \\ &= 133,012 : 1,330,13 \\ &= 99.99 \\ &= 100 \text{ (rounded to 100)} \end{aligned}$$

This study used a sample of 100 respondents who visited Sheikh Quro's tomb. One of the data collection techniques was questionnaire. The author conducted sampling with incidental techniques (Sugiyono, 2013). This is a determination of samples based on coincidences, i.e., anyone who coincidentally met the researcher can be a sample as long as they met the requirement or were suitable for the research. The full range of data collection methods used in this study include:

Questionnaires. The author distributed questionnaires to 100 respondents with several questions about gender, age, education, occupation, area of origin, and pilgrimage purpose. Also, the study conducted

observations, interviews and documentation to strengthen the data from the respondents.

In-depth interviews. The criteria for respondents in conducting interviews were: that they had visited and followed the rituals carried out at the tomb of Sheikh Quro; the age range was more than 21 years because they have reached the legal adult limit (Sudono, 2019); they had sufficient time to be able to provide information when needed.

Participant observation. The author made observations by actively participating in following the ritual activities carried out.

Documentation. This was conducted by photographing or recording the research process and recording the results of the research. It aimed to collect or supplement information from informants in photos, written notes, sound recordings, and other formats.

The data analysis used quantitative methods. Respondents' answers were obtained from the results of the questionnaire and supported by the interviews. For the criteria of average value, the authors obtained answers from respondents based on intervals. The level of the interval was determined using the following formula:

$$\text{Class Interval} = \frac{\text{Highest Grade} - \text{Lowest Grade}}{\text{Number of Classes}}$$

The highest value of the respondent's answer was 5, and the lowest value of the respondent's answer was 1, with the number of classes being 5. Based on the formula above, the Class Interval value obtained was = 0.8; thus, the provisions obtained from the respondent's answer categories are presented in Table 1.

Interval Value	Category
1,00 – 1,79	not very high / not very good
1,80 – 2,59	not high enough / not good enough
2,60 – 3,39	High enough / good enough
3,40 – 4,19	High / good
4,20 – 5,00	Very High / Very Good

Results - Overview of Sheikh Quro's Tomb Site and Pilgrimage

The real name of Sheikh Quro is Sheikh Hasanuddin He was also called Sheikh Quratul'aini. He was the son of a great Islamic cleric from the region of Campa named Syech Yusuf Siddik, who had a bloodline with Syech Jamaluddin and Syech Jalaluddin, the great *ulamas* of Mecca. Around *Dog Jumeneng* Mosque in Cirebon, the public knew him as Syekh Murtasyahadah, while in the *Walikabeh* script, people knew him as Syekh Ora. He was a cleric and merchant from Campa who spread Islam on the north coast of West Java, especially in Karawang.

In 1418, he came to the Port of Muara Jati, Cirebon. He stayed there for a while, and then he went to Karawang and established a boarding school (*Makam Syekh Quro Karawang*, no date). Sheikh Quro was among the first clerics to spread Islam in the land of Sunda. In its history, the beginning of Islam's spread in Karawang started when Sheikh Quro established the Islamic Boarding School called *Pondok Quro*, which means a place to study the Holy Koran in 1418 AD or 1340 Saka. At this Islamic boarding school, for the first time, a mosque was built in Karawang, it is the Great Mosque of Karawang.

Sheikh Quro was a Hanafi adherent who came to Karawang with his students, namely, Sheikh Abdul Rohman, Sheikh Maulana Madzkur, and Nyai Subang Larang (Kusuma, 2019). He came by joining the Ceng Ho fleet going to East Java (Majapahit) in the 15th century (AH, 2012).

Several references reveal information about the existence of Sheikh Quro, including the Karawang History book stating that Sheikh Quro was an Islamic propagator who came from Champa (Lubis, 2011). Also, Sundanese texts mentioned his role as a teacher of Subanglarang (Empress of the King of Pajajaran) and caregiver for their son / daughter (Raden Walangsungsang and Rarasantang, Sunan Gunung Jati's mother) (AH, 2012).

Though, there are books about Sheikh Quro, there are not many stories about the role and struggle of Sheikh Quro in spreading Islam in Karawang. Furthermore, there has been no story, news, or media that explains when died and where his tomb was. This was the first topic of investigation in the research for this paper.

There are several stories regarding the location of Sheikh Quro's tomb, these are as follows:

Sheikh Quro's tomb is in Telagasari, 10 KM to the north of Karawang.

This opinion tells that Shaykh Quro lived in this place during his preaching. The stories of the residents widely support this opinion. However, there is no evidence in the form of a legacy.

Sheikh Quro's tomb is in Mount Sangga Buana, Tegalwaru District, Karawang.

The reason is that King Siliwangi and the Cirebon authorities highly respected this significant Islamic figure. Sheikh Quro was one of the propagator pioneers of Islam in West Java. According to Tjetjep Supriadi, one of the famous puppeteers in West Java and a cultural figure of Karawang, who was also the author of 'History of the Karawang Regency,' the tradition of respect for religious leaders takes the form of the tombs in high places (mountains).

Sheikh Quro's tomb is in the Dog Jumeneng Mosque or the Sunan Gunung Jati Mosque in Cirebon.

The next opinion is the analysis of R. Bambang, a relative of the Cirebon Sultanate and observer of Cirebon's dominant culture. He argued that the relationship between Datul Kahfi (boarding school Quro 2) and Syekh Quro has been very close since the beginning of the development of Islam in West Java. The *Dog Jumeneng* Mosque was built by one of Sheikh Quro's descendants, and indicates Sheikh Quro's tomb.

Dog Jumeneng.

Communities around Sheikh Quro's tomb on Bata Island, *Pulo Kelapa* village, *Lemah Abang* sub-district, Karawang, claim that there used to be a *masigit* (mushola) on Bata Island, where Sheikh Quro taught Islamic teachings. However, the *masigit* suddenly disappeared. People believe that the *masigit* became the *Dog Jumeneng* Mosque because the meaning of the mosque's name is 'exist suddenly.'

The tomb of Sheikh Quro is in the Quro Islamic Boarding School or the Sheikh Quro Mosque (Karawang's Great Mosque).

The most likely reason is that towards the end of his life, Sheikh Quro returned to *Pondok Quro* and died in this place. Dody Permana (60 years), the caretaker

of the Great Mosque of Karawang, strengthened the opinion that the body of Sheikh Quro was buried behind this mosque while pointing to an andesite tombstone placed on the head of the tomb.

The tomb of Sheikh Quro is in the village of Pulo Bata, Karawang (approximately 30 km from Karawang, to the north).

This opinion is widely held by the experts and the general public, especially in Karawang. In this place, there is the tomb of Sheikh Quro, and behind him is the tomb of his son, Sheikh Bentong, known as Sheikh Darugem (Darqom). The discovery of the tomb was through a dream of a Cirebon Muslim leader.

This tomb's location is in an exceptionally well-integrated building complex with a place of worship (mosque) and a huge backyard surrounded by a fence, complete with parking lots and other public facilities such as toilets and souvenir stalls. Based on the narration of Mr. Oncang (65 years), the tomb's caretaker, this tomb is *petilasan* (a remnant from ancient times) and not the tomb of Sheikh Quro. His actual tomb is unknown, leading to the unfinished discussion.

Opinions about the location of Sheikh Quro's tomb do not have sufficient substantial evidence. For that, it could all just be 'remnants' visited by the *Campa ulama* (Muslim religious teacher). It is rather challenging to determine the location of the actual tomb because the time is too long ago, and there are no inscriptions or writings that indicate the tomb's location. However, the Karawang government agree that Sheikh Quro's tomb is in Pulo Bata village, Karawang, so the author focused on researching that location. Additionally, there was a decree to this effect from the kingdom of Cirebon (the extended family of the Crown Prince of Jayakarta Adiningrat XII) on November 5, 1992), which the copy was forwarded the second President of the Republic of Indonesia, Soeharto.

Sheikh Quro's Tomb in the village of Pulo Bata, Karawang

Sheikh Quro's tomb is in Pulo Bata hamlet, Pulo Kalapa village, Lemahabang District, Wadas, Karawang Regency. This officially recognised tomb is located on an area of 2,566 m², built over brick ruins, and is on the southern side of the village. The recently renovated

building in this complex has a wall decoration on the front in the form of a mosque dome decoration, while calligraphy adorns the fence's side. On the western side, there is a sacred well known as *sumur awisan* (a sacred water source that has many benefits). In the east, it is written '*ingsun titip masjid langgar lan fakir miskin anak yatim dhuafa*' which means 'I entrust to the mosque, the destitute, orphans and the poor,' which is the message of Sheikh Quro to his students before he died.

In the shrine complex of Sheikh Quro, there is a building that contains several parts, including the front, which is an open space for the *Kuncen* to have a rest, a place for the *kencleng* (donation box) if you want to give charity, and a place to store sandals and shoes. While the middle part is for pilgrims who wish to pray, the last part is the tomb of Sheikh Quro, covered with a white cloth, and no one is allowed to enter this part of the tomb. At this time, the tomb of Sheikh Quro is becoming a religious tourism destinations, with pilgrims coming from various cities and foreign countries, especially for the pilgrimage every weekend.

Religious tourism is a type of tourism which is closely related to religion or the spiritual side that humanity embraces. Religious tourism has meaning as a tourist activity to a place with a special meaning for religious people; usually, places of worship have certain specialties (Chotib, 2015). For example, the specialties are seen from the historical side, myths, legends about the place, or the uniqueness and superiority of the building architecture. Religious tourism is much associated with the intention and purpose of tourists to obtain blessings and wisdom, frequently, for a specific purpose, such as to get the blessing, inner strength, firmness of faith, and even abundant wealth.

Sheikh Quro's tomb is an important site for pilgrimage tourism. In Indonesia, pilgrimage often means visiting monuments, mosques, relics of religious leaders, kings and their families, and especially pilgrimage to the graves of guardians who preached in spreading Islam (Purwadi, 2006). As a *Waliullah* propagator of Islam in the Archipelago, Sheikh Quro is one of the main *ulamas* who contributed in spreading Islam in *Tatar Pasundan* (Pasundan Area), especially in the Karawang regency. He was a pioneer in the successful dissemination of Islam without obstructions, though, at that time, the Kingdom of Pajajaran was still in power. The King had married Nyi Subang Larang, a *santri* (student) in the *pesantren*

(Islamic school) owned by Sheikh Quro, who later gave birth to an offspring who spread Islam, namely Sunan Gunung Djati, who is one of *Wali Songo* (Husni, 2019).

The pilgrimage tradition at Sheikh Quro's tomb is a visit to perform *tawassul* and *tahlil*, carried out both personally and in the congregation. This is carried out at the tomb every day or on certain days. For example, every weekend, pilgrimage is held from Friday night to Saturday with mass *tawassul* (praying to God) from 00.00 am to 02.00 am. Additionally, there are pilgrimages held every Thursday night to Friday *kliwon* with the pilgrimage and mass *tawassul* starting at 11.30 pm to 01.30 am. Further pilgrimages occur to commemorate the annual holidays held every Islamic New Year, the birth of the Prophet Muhammad and the *haul* of Sheikh Quro. *Haul* was the day of the discovery of Sheikh Quro's tomb.

The meaning of *tawassul* is taking a medium so that prayers or worship can be more accepted and granted (*Memahami Tawassul*, 2010). Essentially, the point of pilgrimage is the implementation of *tawassul*, the goal of which is that God will grant the prayers. The tomb pilgrimage activities include reading *Yasin* and *tahlil*, *khatam* Al-Qur'an (finished reading the Holy Koran), reading *solawat*, and *istighfar* with a certain amount, and then it is closed with a prayer asking for what the pilgrim desires through the medium of guardians or pious people who are on the pilgrimage. The number of visitors on weekdays, other than Friday nights, is not too many. On average, it is about 50 people per day. However, that number increases considerably during Friday night, it is around 500 to 750 people. On certain days, the pilgrims are very numerous and booming, especially on Friday night of *Kliwon*.

The facilities provided by Sheikh Quro's Tomb Tours include several sacred and historic grave areas containing Sheik's relics, comfortable seating, and available shopping, places for food, the toilet is quite comfortable and the site includes several car and motorcycle parking areas, which are quite large.

There is also the tomb of Sheikh Bentong (Sheikh Abdulah Dargom), one of Sheikh Quro's students. The tomb pilgrimage ritual of Islamic figures can remind someone of death and of life history, which can be learned by people who visit.

The difference between the tradition of Sheikh Quro's tomb and the tombs of other Islamic figures is incense burning, which is performed during Friday night rituals and the *haul* commemoration - recalling the discovery of Sheikh Quro's tomb. Raden Soemaredja, or Dji'in's father was the one who discovered the tomb. According to Mr. Jojo,

burning incense here is not a supernatural or mystical thing, but as our medium to communicate with God through fire.

Apart from myths and facts, the tomb of Sheikh Quro has become a religious tourism destinations for many people. People who come to visit have a different purpose: to find blessing by praying at the tomb, a historical trace, or being used as a political tool by specific figures as performed by K.H Ma'ruf Amin, who made a pilgrimage to the tomb of Sheikh Quro during a political campaign (Nuary, 2019).

Pilgrimage Ritual at The Tomb of Sheikh Quro

Visitors can make pilgrimages at any time, but certain times have high efficacy in answering their prayers.

a) Friday Night Tradition

Every Friday night, visitors perform *tawassul* led by *Kuncen* between 00.00 a.m. and 02.00 a.m. *Tawassul* is an activity to encourage God to accept prayers or worship. Before performing the ritual, the visitors could write prayers that they want to say on a piece of paper, then the paper is handed over to the *Kuncen*, and later in the opening ceremony, the *Kuncen* reads the prayers of the visitors.

b) Every Kliwon Friday Night

Indonesian people believe that a *Kliwon* Friday (a classification of days based on an old native Javanese system of counting days) is a sacred day. *Kliwon* Friday has indeed been a hereditary belief since ancient times. Moreover, there is no definite story on the truth or the beginning of why there is a 'Sacred *Kliwon* Friday Night'. *Kliwon* Friday night is believed by the Javanese community as a time for ancestors to visit the house. Usually, people prepare dishes in the form of offerings to welcome the ancestral spirits. This habit is still often carried out today. The physical ritual held on *Kliwon* Friday is the same as the ritual held on every Friday night.

Figure 1: *Tawassul* ritual accompanied by the *Kuncen*

Pilgrims perform a ritual accompanied by *the Kuncen* using the medium of fire and incense. The *Kuncen* guides visitors to do *tawassul*, praying to God in front of Sheikh Quro's tomb using incense. Around the tomb, there were many water bottles lined up. It is said that the water is taken from the holy well in the area of Sheikh Quro's grave, which serves as a medium for praying to God besides the use of the incense.

c) *Maulud* (birth date) of Prophet Muhammad

The ritual on this date is slightly different from the ritual held on Friday night. This time there is also a religious study program led by the cleric. After that, *Kuncen* lead a prayer to God, which contains prayers for Shaykh Quro and his descendants, prayers for the clerics, and prayers for the visitors.

d) Islamic New Year

Islamic New Year occurs every 1st of *Muharram*, and visitors take part in the event organised by the *Kuncen* of Sheikh Quro's tomb, these include party activities, a torch parade carried out in the tomb complex, lectures led by the clerics, joint prayers, and mass *tawassul*.

e) *Syeikh Quro Haul*

A *haul* is a tradition to commemorate the death of a prominent figure. This tradition occurs once a year to pray for the body so that God can accept worship and,

at the same time, commemorate the exemplary figure. The discovery of the Tomb of Sheikh Quro took place on a Friday night. Thus, the events celebrating this date include a public party, reading a brief history of Shaykh Quro, *tabligh akbar* (mass religious rally), eating rice and meat with all visitors, and *tawassul*. The *Tabligh akbar* usually consists activities of holy remembrance, lectures on religion, and others.

There are several ways of performing pilgrimage during the various periods of *tawassul* and prayer, including the use of fire and water. In the fire category, visitors can burn incense in front of Sheikh Quro's Tomb led by the *Kuncen* (see Figure 1). Meanwhile, the pilgrims who want their prayer to be answered, can take water from a sacred well using a plastic bottle with the pilgrim's name.

Overview of Respondents

The next set of results explore the findings of the pilgrim survey. The characteristics of the pilgrims were as follows.

Age

The largest group of pilgrims to be interviewed (Figure 2) was the 32-42 years group, (43%), followed by the 43-53 group (25%), the third group was those aged 21-31 years (20%) and the smallest group was those aged over 54 years (12%).

Gender

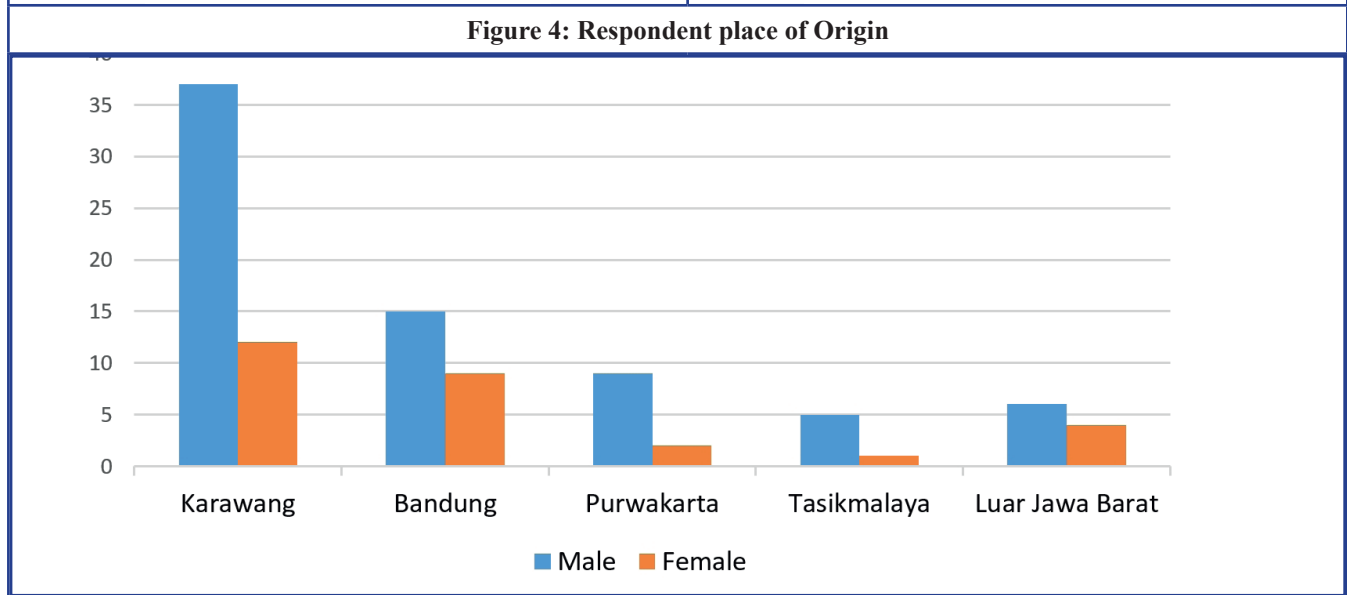
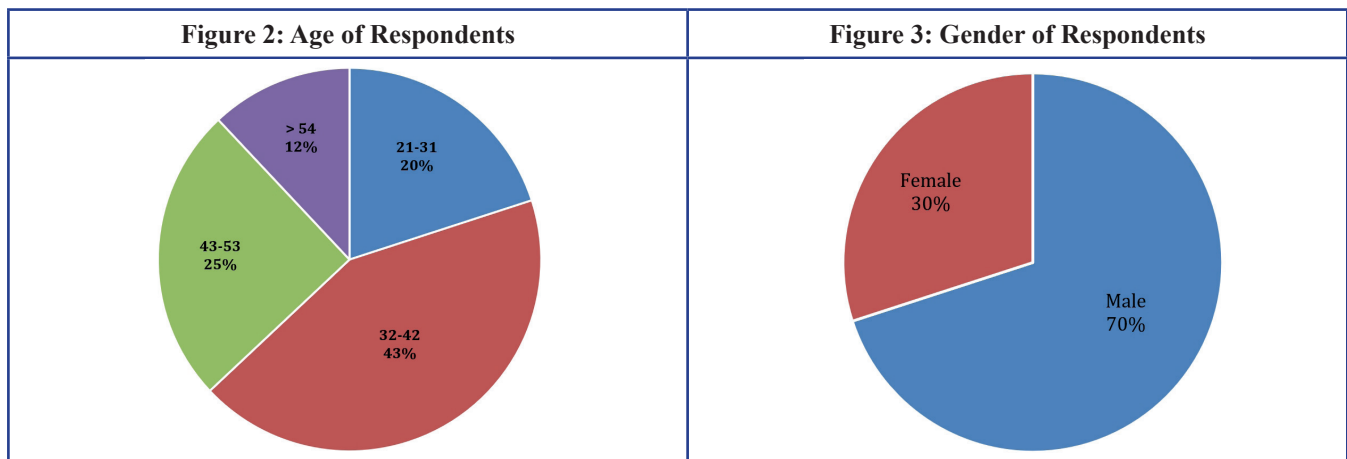
Data shows that there more male pilgrims were interviewed than female pilgrims (Figure 3). Male pilgrims account for 70% while female pilgrims account for 30%.

Origin

According to the area where the pilgrims came from, they mainly came from Karawang, which amounted to 49 people, 24 people were from Bandung, 11 people were from Purwakarta, as 6 people were from Tasikmalaya and 10 people came from outside West Java. While some other pilgrims came from of Sidoarjo in Central Java (Figure 4).

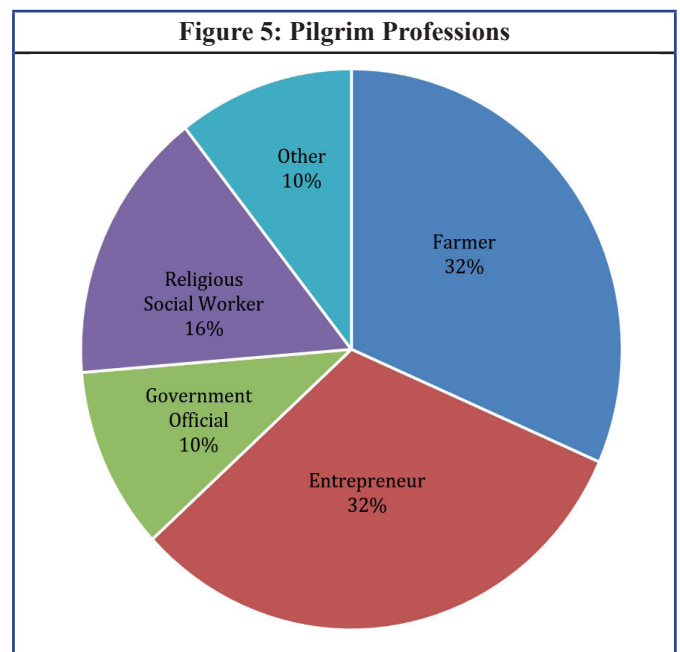
Profession

Pilgrim's professions ranged from farmer/farm worker (32%) to entrepreneur/trader (32%), but also included religion teacher / religious social worker (16%), government employee (10%) and others (10%) (Figure 5).



Motivations for Visiting Sheikh Quro’s Tomb

Motivation is the drive and strength in a person to carry out specific goals that they want to achieve. Tomb pilgrimage can be defined as someone visiting at a place which contains the remains of a person, with the intention of remembering someone who has died, or to beg and ask God’s forgiveness. Visiting the tomb is a way to reconnect spiritually with the spirits of the deceased. Around the world, pilgrims visit tombs in large numbers and individuals are driven by various motivations or intentions that differ from one another. Each of them has a motivation that is not necessarily the same, depending on what will be requested and their interests. Their motivation to perform pilgrimage is their own will, but some are invited or encouraged by friends, neighbours, or relatives who feel successful after the pilgrimage. Therefore, pilgrims visit alone, visit with friends or relatives, or travel in groups.



Variable	Indicator	Score	Average	Result
Religious motives	It is recommended by religion to pray for people who have died	380	3,80	High
	Remind of death	365	3,65	High
	Can imitate Sheikh Quro's good behavior	318	3,18	High Enough
	Total Score	1.063	3,54	High
Traditional motives	Family tradition	422	4,22	Very High
	Total Score	422	4,22	Very High
Personal desires motives	Plead to be cured of a chronic illness	437	4,37	High
	Plead to be given property and position	325	3,25	High
	Plead to be given offspring	326	3,26	High
	Plead to be given a good match	309	3,09	High
	Total Score	1.397	3.49	High
Motives to seek blessings	Get peace and calm in his life	420	4,20	Very High
	Get well-being and happiness in life	410	4,10	High
	Get spiritual satisfaction	323	3,23	High
	Total Score	1.153	3,84	High
Motives to reject disaster and distress	Plead to avoid disaster and distress	335	3,35	High
	Total Score	335	3,35	High
Motives to look for supernatural powers	Gain power or defense power (invulnerable) to be saved from any resistance	428	4,28	Very High
	Total Score	428	4,28	Very High
Overall Total Score		4.775	3,775	High

The overall results of field observations and interviews conducted with the pilgrims, traders, and caretakers are presented in Table 2. These findings show that pilgrimages by visitors, based on their purposes, can be grouped into a number of categories as follows:

a) Religious motives

According to Islamic Sharia, tomb pilgrimage is not only looking at tombs, visiting the tombs of parents, a guardian, or a hero, not knowing and understanding where someone's tomb is, or seeing the state of the tomb, it is also praying for those buried and sending prayers to them.

Tomb pilgrimage can remind an individual of death and in this instance encourage one to imitate Sheikh Quro's good behaviour. People who make pilgrimages to sacred tombs, their hearts will always be full of goodness.

Religion has a very crucial function for humans. Sigmund Freud argues that religion is the answer to protect one from frustration (Naan, 2018). Religion and religious practices effectively suppress frustration. In other words, religion is a means to reduce the turmoil resulting from frustration experienced in everyday life. In this case, an individual has the motivation to have a religion because faith can help overcome their frustration. This frustration is very close to a person, especially people who have high ideals and ambitions of life. When the ambition enters its maximum phase, while the desires are not achieved yet, one will quickly get frustrated without proper life management. This prolonged frustration will have a substantial impact on the condition of a weak soul. This fragile mental condition is likely to be overcome by gaining an understanding of religious teachings, which can be promoted by tomb pilgrimage.

b) Traditional motives

In a broader context, sacred tombs can fulfil the expectations of the pilgrims. So, intelligence, wealth, safety, and even power become a strong spiritual tradition passed on from generation to generation. Thus, pilgrimage activities are not only related to remembering death and imitating the morals of the saints, but more than that, it is a means of fulfilling needs, both material and spiritual. Weber classifies four types of actions that distinguish the context of the perpetrator's motives, namely: traditional actions, affective actions, instrumental rationality, and value rationality. First, Traditional Actions are the actions that are determined by habits that are rooted for generations. Second, Affective Actions are the actions that are determined by the conditions and emotional orientations of the actor. Third, Instrumental Rationality is the action aimed at achieving goals that are rationally calculated and are an attempt by actors themselves. Fourth, Value Rationality, i.e., rational actions based on values, are carried out for reasons and objectives related to personal values that are believed without considering prospects related to the success or failure of these actions (Turner, 2012). Using Weber's Social Action theory can explain that each individual or group behaviour has different motives and goals. As Weber points out, the best way to understand various groups is to appreciate the typical forms of action that characterise them to understand why the community members act (Muhlis & Norkholis, 2016).

Preserving what our predecessors have done is essential because historical values can be taken and used as moral values to be applied by the present or future generations. Analysing the grave pilgrimage tradition using the traditional theory of action can comprehensively reveal the motives and goals to maintain and preserve traditions carried down through generations by ones' ancestors.

c) Motives to seek blessings

People strongly believe that sacred tombs have the power to bless and help those who face practical or religious problems. This belief is that pilgrim's are motivated to hunt for sacred tombs with the expectation that the issues faced can be solved and they hope to fulfil a particular life need. Some respondents in this research comprehended blessing as kindness, peace, and quiet in their lives. While other respondents understood blessings as welfare and happiness in life, some others understood blessings as spiritual fulfilment. One respondent revealed

that pilgrimage could treat the heart's aridity as when they made a pilgrimage, their hearts felt closer to God and made them comfortable, so pilgrimage is used as an alternative treatment for the soul. In this case, tomb pilgrimage has a similar role as a psychiatrist or psychologist. Sigmund Freud's psychoanalysis describes the level of mental life and the mind's area, referring to the structure or composition of personality (Waslam, 2015). Thus, Freud proposes a dynamics or motivational principle to explain the forces that drive human actions. For Freud, human motivations are to seek pleasure and reduce tension and anxiety.

This motivation derives from psychological and physical energy from the basic impulses (Freud, 2006; Waslam, 2015). Anxiety is an essential variable of almost all personality theories. As a result of conflict, anxiety is an inevitable part of life and is considered a significant and dynamic personality component. Anxiety is the ego's function to warn individuals about the possibility of a danger coming so that the individual can prepare an appropriate adaptive reaction. Anxiety functions as a mechanism that secures the ego, for it signals danger in front of the eyes. Anxiety and tension in this life drive an individual to find a solution. The solution varies depending on the individual, whereas tomb pilgrimage in addition to other motivations, is an alternative treatment for the soul's aridity and anxiety.

d) Motives to achieve desires

Requesting something using the remains of a dead person as the intermediary has an assumption that God will grant the request. To obtain what they want, the pilgrim must try both physically and mentally. Physical effort is always about striving and working, while the inner effort is praying to God, in this case, using a dead holy person as an intermediary. The pilgrims' desires vary, ranging from being healed of chronic illness, given a good match, having good children, wealth, finding a job, and many others. In principle, Vroom's theory explains that the higher a person's expectations of a job, the greater the motivation that will arise in doing the required tasks (Vroom, 1964; Riyono, 2005). Vroom divides expectations into three types, namely expectations for higher meaning (valence) of the work to be carried out, expectations of the relationship between success in carrying out the work with the achievement of deeper meaning from the results of the work, and hopes to be successful in carrying out the work. Relating Vroom's theory to this case, pilgrims have high hopes which encourage their enthusiasm to

perform rituals to achieve success. On the other hand, the overflowing expectations cause a specific psychological tension in a person; this is often referred to as excitement. It appears that, once again, tension works as an energiser that encourages motivated behaviour.

e) Motives to ward off misfortune and perils

Warding off misfortune and dangers are intended to reject unwanted incidents such as various kinds of natural disasters, outbreaks of disease and avoiding disturbance by supernatural creatures. Some people believe that Sheikh Quro is sacred so that anyone who visits his tomb will avoid disaster. The warding off *the bala* ritual contains a belief in natural forces that must be supported and maintained to find the best way to continue daily life and be kept away from all distress. Praying to Sheikh Quro, accompanied by offerings and water from a sacred well performs the warding off of the *bala*.

High trust in people who have died is closely related to the concept of animistic beliefs. Animistic beliefs are a form of universal culture found in primitive tribes, especially among rural communities. However, modernism in Islam has emerged that opposes this belief, which is thus, considered a myth (Gustiranto, 2017). In practice, the ritual of warding off disasters mixes elements of Islam, Hinduism, animism, and dynamism, which is manifest in the presentation of offerings and the recitation of spells aimed at getting help from the spirits. Yakub (1972) explains that elements of Hindu belief are still found in some Indonesian Islamic societies, including (1) worshipping the spirits of ancestors, (2) spells of shamans who worship ghosts and goddesses, (3) burning incense, and (4) sowing flowers at intersections (Yakub, 1972; Hasbullah & Azman, 2017). These phenomena explain that the disaster warding ritual is the result of an acculturation between Islam and the old beliefs of the Karawang community.

f) Motives for supernatural powers

Tomb pilgrimage can also be a medium to access the energy associated with the penetration of power outside human beings. One of the supernatural power purposes is to achieve a personal goal, which is to gain power or defence against power to survive. The usual way to achieve it is through the *mutih* fasting ritual, staying up all night, undertaking *ruwatan*, and meditation. According to the spiritual consultant, Pangeran Sukma Jati, invulnerability is a fundamental or occult science

that functions to gain immunity against sharp weapons. In exploring the idea of invulnerability, certain rituals emerge as important, such as fasting, reciting Koranic passages (*wirid*), meditation, and others (Perdana, 2015). A professor of *Pedepokan Inti Semesta* explains that power is usually obtained from the jinn in the knowledge of black invulnerability, for the spell itself cannot be described in detail (Perdana, 2015).

In contrast, the white invulnerability spell uses *Bismillahirohmanirrahim*, which is practiced thousands of times or by fasting. The fasting time is usually performed for one day, three days, 7 days, 21 days, 40 days, and even one year to several years. There are some people who do not fast but they perform *dzikir* hundreds of times or thousands of times starting on a Wednesday, for example, and continuing for seven days. The practice of invulnerability like this is not entirely successful; it takes high confidence to do it.

Summation

The crowds of pilgrims who come to the tomb of Sheikh Quro show that people have long been performing a pilgrimage to this area. People have particular beliefs about sacred tombs, especially Sheikh Quro's tomb. As Geertz points out, religion is a cultural system because it centres on human thoughts and feelings, which are then used as a reference to take action also to interpret the reality faced (Geertz & Mahasin, 1983). The local community considers that this tomb must be respected, proven by the tomb's maintenance. People appreciate the tomb with the assumption that it is a final resting place of an important human. In addition, there are people who believe that the tomb can provide something that is desired by those who visit it.

Conclusion

This paper presents an overview of pilgrim motivations at the tomb of Sheikh Quro, Karawang. The tomb of Sheikh Quro is a religious tourism destinations that offers several events and facilities to support visitors' spiritual activities. There are several rituals that the visitors perform, among them are the regular Friday night traditions, the *Kliwon* Friday night traditions, the *Maulud* of Prophet Muhammad, Islamic New Year, and Sheikh Quro *haul*. Before performing rituals, the visitors write the prayers that they want to say on a piece of paper, which is handed over to the *Kuncen*, and later in

the opening ceremony, the *Kuncen* reads the prayers of the visitors. The visitors can make donations in the form of money given to the *Kuncen*. Some visitors suggest that if the donation is bigger, the prayers' rate is higher. This raises questions about the relationship between donations and the prayers answered by God? Is this just pure business? There should be further research on this matter.

The research notes that there are still people who have faith in supernatural things, including seeking blessings, achieving their desires, warding off distress, and achieving supernatural powers. There is significant meaning contained in the pilgrimage activities, in both the interactions built up from the pilgrimage process, and then in addition, the meaning of brotherhood, sympathy, togetherness, and, mutual respect and value.

A further observation is the welfare provided by the tomb's existence, because of the various ritual activities, the site gives blessings to many parties of traders, transport service entrepreneurs, and others.

A final point of significance is the legitimacy of the site. Cultural events, symbolic ritual activities, and others found at the tomb of Sheikh Quro have confirmed, validated and justified various matters relating to Sheikh Quro.

In conclusion, the authors offer some suggestions which may be useful for the local government. It is important to provide encouragement and contribution to the surrounding community to maintain, preserve, and care for the tomb of Sheikh Quro since it can develop the name and identity of the area and contribute to the community's economy around the tomb. The government must also encourage socialisation and promotion in collaboration with the local tourism office so that the tomb of Sheikh Quro becomes a religious tourism destination for all people, while also maintaining its authenticity and integrity as a site of worship..

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