

RELIGIOUS TOURISM IN THE PERSPECTIVE OF KENDAL SOCIETY

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Abstract

Ziarah qubur is the sunnah worship by Prophet Muhammad, either a family grave or the clergy, auliya', and shalaf al-Salih who have died. The behavior of ziarah qubur is interested to be studied because it seems to be a trend for people who have interest in popular culture. Popular culture is often regarded as a product or cultural practices with low taste. This refers to the view that popular culture is a commercial culture as a result of mass production and industrialization so that it can be a lifestyle. This study aimed to answer the extent to which the public's understanding of the ziarah qubur in Kendal regency. Through interviews and observation, this qualitative research led to the conclusion that ziarah qubur became a tradition, entertainment and ziarah motivation. The results of this research could develop in a more diverse results if developed on a broader subject.

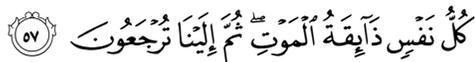
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A. Introduction

Kendal Society has many *majlis taklim*, one of the agendas is *ziarah* to *walisongo* or to *auliya* credited to the spread of Islam or to *wali* who is considered as the expert of *sufi* or *tariqat*. They

can held *ziarah* once a year. It is hoped that positive value can be obtained after doing *ziarah*. The positive value is forming an intelligent soul spiritually to welcome death.

In the Qur'an there is a verse talks about death that can be understood in order to educate the heart to be more intelligent in managing the life of the world. For example surah al-Ankabut verse 57



"Every single soul will dead. Then just to Us you will be returned".

Death tends to be the end of everything. There is no one who is ready to welcome death although many texts in the Qur'an or the Hadith and advice from *ulama*. Worldly pleasures that make men deny death. Degree, position, wealth and other wordly pleasures make people neglect that all humans will have their own death.

The cause of forgetting death or *Dhikr al-maut* is too many desires (*thul al-Amal*), too much love the world, stupid for not preparing for death which comes by way of a shock, regardless of time, old, young, teen, rainy season, dry season, afternoon, night, it cannot resist its arrival (al-Qasimiy, tt: 371).

In Islam, *ziarah qubur* tradition is part of a religious ritual that many people do that tradition. *ziarah* itself has meaning to visit a place that is sacred and noble such as grave. In the old days, *ziarah* was forbidden by the Prophet because it was feared would happen such a polytheist and the cult of *qubur*.

Over time, the pattern of behavior of people make *ziarah* becomes interesting to study. This is due to visit graves seems to be the trend for the community. *Ziarah qubur* called religious tourism.

Travel in the form of picnic or sightseeing is used as a counterweight of life. Etymologically, travel is excursion or

tourism. Excursions are traveling within the stipulated time with people for having fun, traveling, picnics (Yasin, 1997: 109).

There are several types of tourism, namely:

1. Ethnic Tourism is promoted to the public within the meaning of the customs of indigenous people which are interesting and antiques.
2. Cultural tourism includes beauty or local color, traces of a lifestyle that will be gone and exist within human memories, old-style houses, community structure that is simple, trains or plow-plow drawn by cows, and handmade handicrafts
3. Historical tourism are museum, cathedral emphasis on past glories, such as China, Egypt and others.
4. Ecotourism is often a complement ethnic travel, which attract tourists to remote areas,
5. Recreational Tourism are the sand, the sea, the skiing, golfing, sunbathing on the lazy chair and attracting tourists who want to relax or be close to nature (Pujileksono, 2015: 120).

When the various forms of religious ceremonies, customs are positioned as a tourism commodity, then slowly but surely changing in the religious culture will happen. Religious ceremonies are no longer reflects the spirit of religiosity. Religious ceremony / customary merely on a spectacle that is unique and interesting. Religious ceremonies are no longer carried out in accordance with the substance of the function and its purpose, but was held for the sake of entertainment. Religious ceremony / custom is only at certain moments, eventually could be held anytime as "orders". Religious ceremonies / customs are held by full of simplicity and understated eventually executed luxuriously and expensively (Pujileksono, 2015: 120).

Religious means people who are religious, has religiousness or a correlation with religion (Yasin, 1997: 400). Religious shows the meaning of the implementation of religion in depth, the existance of is an obedience element to the religious affiliation that

penetrate into the hearts of the adherents. Thus it can be said that religious tourism is the trip in the allotted time and scheduled, although fun, but still religious.

Religion comes from the word *religare* and *relegare* (Latin). *Religare* has a meaning as an act that takes into the seriousness in doing so. *Relegare* means act together in the bond of mutual love. Both of these terms have individual and social patterns in a religious act.

Religion as a system shows the mutual relationship among the five elements inside. These five elements are:

1. Religious emotion/ vibration that causes the human spirit run religious behavior
2. Belief system or the shadows of human beings about the shape of the world, unseen nature, life, death and so forth
3. Religious ceremonies system aiming for relations with the supernatural world based on the belief system
4. Equipment and supplies ceremony
5. Denominational / religious community or social units who conceive and activate the system and its religious ceremonies (Pujileksono, 2015: 91-92).

However recently, the effects of ziarah qubur as religious tourism such has gone and is regarded as a local culture only or even considered as popular culture, become meaningless culture.

B. Methodology

The method used in this research is cualitative descriptive method. Descriptive method is an effort to describe conditions that are happening now or exist (Mardalis, 1993: 26). This study aims to describe the empirical reality corresponding phenomenon in detail and thoroughly, revealing symptoms of holistic contextual data collection from natural background to avail researchers as the key instrument. This type of research is a case study. According to Suharsimi Arikunto, case study is a research that is done in an intensive, detailed and in-depth to an organization, institution or certain symptoms (Arikunto, 2002: 120).

Methods of data collection was done by interview which is data in the form of dialogue with a specific purpose (Moleong, 2007: 186). This technique was used to obtain data of thought, attitude or response from the informant about the meaning of *ziarah qubur*.

Observations were also done by direct observation or participating in *ziarah qubur* and observing what the actors of *ziarah qubur* did, then observing the subject of the research after returning from *ziarah qubur*. The data obtained will be analyzed by using qualitative methods. This analysis includes three activities, namely data reduction, data presentation (description) and a conclusion or verification.

Based on preliminary observations or first stage, to explore initial data the researchers began by making pre-study with a quantitative approach on the theme of the intensity of *ziarah qubur* and knowledge of the religion to *dhikr al-maut*. The results were as follows:

Hypothesis:

a. Correlation Hypothesis:

H_0 : There is no significant correlation between *ziarah qubur* and religious knowledge with *dzikrul maut*.

H_1 : There is a significant correlation between *ziarah qubur* and religious knowledge with *dzikrul maut*.

b. Regression Model Hypothesis

H_0 : The regression model is not significant

H_1 : The regression model is significant

c. Regression Coefficients Hypothesis

H_0 : The regression coefficient is not significant

H_1 : The regression coefficient is significant

Results and Data Analysis

Descriptive Statistics

	Mean	Std. Deviation	N
Dzikr al-Maut	91.1951	9.08080	41
Ziarah Qubur	41.7317	6.08286	41
Religious Knowledge	70.3659	8.66244	41

Correlations

		Dzikrul Maut	Religious Knowledge	Religious Knowledge
Pearson Correlation	<i>Dzikrul Maut</i>	1.000	.026	.785
	Ziarah Qubur	.026	1.000	-.039
	Religious Knowledge	.785	-.039	1.000
Sig. (1-tailed)	<i>Dzikrul Maut</i>	.	.435	.000
	Ziarah Qubur	.435	.	.405
	Religious Knowledge	.000	.405	.
N	<i>Dzikrul Maut</i>	41	41	41
	Ziarah Qubur	41	41	41
	Religious Knowledge	41	41	41

Notes:

Correlation result between *ziarah qubur* and *dzikr al-maut* is 0.026. The significance result is 0.435. Then the significance is ≥ 0.05 , so H_0 is accepted. This means that at the level of 95%, there is no significant correlation between *dzikr al-maut* and death.

Correlation between the result of religious knowledge and *dzikr al-maut* is 0.785. The significance result is 0.000. Then the significance is < 0.05 , so H_0 is rejected. This means that at the level of 95%, there is significant correlation between religious knowledge and *dzikr al-maut*.

Based on the description above, it can be concluded that *ziarah qubur* and religious knowledge and contribution to *dzikrul al-maut*, religious knowledge has a greater contribution than *ziarah qubur*.

C. Result and Analysis

Prophet ordered the man to *dhikr al-maut* because of the remembrance of death will eliminate sin and increase ascetic in the world. Prophet once asked about an intelligent person, the Prophet said: “Many multiply remembrance of death and serious in preparing for it, they are an intelligent person” (al-Kurdiy, 1993: 397-398).

Editors’ statement is as follows:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : آتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَاشِرَ عَشْرَةِ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ : يَا نَبِيَّ اللَّهِ،
مَنْ أَكْيَسُ النَّاسِ وَأَحْزَمُ النَّاسِ؟ قَالَ : أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ،
وَأَكْثَرُهُمْ اسْتِعْدَادًا لِلْمَوْتِ، أُولَئِكَ الْأَكْيَاسُ ذَهَبُوا بِشَرَفِ الدُّنْيَا
وَكِرَامَةِ الْآخِرَةِ،

«From Ibn ‘Umar RA, he said: I came to the Prophet, we were a group of ten people. Then there was a man of Ansar asked, «O Nabiyallah, who is the smartest and most steadfast among humans?» The Prophet said, «The most remembered of dead among them and the most prepared for the dead. They are the people who are intelligent, they went to bring the glory of the world and glory in the afterlife» (Ibnu Maja, tt: 311).

Spiritual intelligence essentially is personal capabilities that are embedded in the mental structure for always making God as a partner in all aspects and every steps of life. The characteristics of a person who has a high spiritual intelligence are excellent in intellectual, rich in charity, as well as moral and graceful in discreetness (wisdom).

Other figures such as Van Baal viewed religion as a system of symbols. Religion is defined as a symbol that with the symbol of a person communicates with the universe. The symbols are something similar with the models that bridge the various conflicting needs for self-expression with self-control. When the destination (ie, the object of which communicated) resembles something that cannot be described with spoken words, the

symbols of it serves a protecting shield (blocking) to protect him from his tendencies that are desperate to demonstrate directly (Pujileksono, 2015: 90).

According to the perspective of the language, 'spirituality' is derived from the word 'spirit' which means 'soul' (Purwadarminta, 1986: 963). The term "spiritual" can be defined as a common human experience of a sense of meaning, purpose and morality (Zastrow, 1999: 317).

In the world of Sufi 'soul' or 'ruh' or 'heart' is also a vital center of living organisms and in fact more subtle, is the "seat" of a nature that transcends any personal forms. The Sufis express themselves in a language that is very close to the Qur'an and their integrated concise expression that have been covered the whole essence of the teachings. Truths easily lead to the development of teaching indefinitely and because Muslim civilization has absorbed certain pre-Islamic cultural heritage, Sufi teachers can teach his legacy in verbal or written form. They use loan existing ideas from the legacy of the past that is sufficient in order to declare the truth which must be accepted to the range of human mind at that time and it has been unstated implicitly in the strict Sufi symbolism in a form of appropriate practices.

From the existence of legacy, it creates behaviors that have an objective goal (God) exactly like Esotericism in certain religions, the first step for its members look for an objective goal, they have particular methods to explore their spirituality.

In the treasure of Islam, the highest religious experience which is ever achieved by mankind is the event of Mi'raj from the Prophet Muhammad that it had inspired everyone. Then came one reason that the spiritual experience is highly coveted by humans for various reasons and forms. And to reach those experiences, it will require a special ceremony in order to achieve it. From these experiences appear generally loving heart characterized by gentleness and sensitivity (Anas, 2013: 17), so that when love

can bear love to each creature without differentiating any races and diversity.

The human needs of God cannot be attributed to humans. If they attribute the *fitrah*, it means that they have marginalized the religious or spiritual potential as well as the word of Allah in Surah Al-Rum verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

“Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah’s creation; that is the right religion, but most people do not know—(Surah Ar-rum: 30)

Ziarah qubur once was forbidden in the early days of Islam, but then this forbidding had been erased based on the words of the Prophet Muhammad and his deeds. In a hadith mentioned, “I used to forbid you to *ziarah qubur*, (now) you should make it” (HR. Muslim) (al-Dimisqiy, 1992: 176).

The prohibition of *ziarah qubur* is not without any reasons. The Prophet Muhammad did not allow *ziarah qubur* because at that time was carried away by the habit of ignorance squander conversation and regret over *qubur*. They are also often made of heresy and superstition surrounding the tomb. When most of them had been converted to Islam and established their heart and had been begun to understand the Islamic *shariah*. Prophet Muhammad allows *ziarah qubur* (al-Qurdiy, tt: 258). The purpose is to remind ourselves to the Hereafter and took lessons as much as possible from the death. So, *ziarah* is not to convey the feelings and hope to people who are already dead.

Tirmidhi narrated in a hadith that: An intelligent person is the one who controls himself and working for life after death (al-Tirmidhi, tt: 219).

Popular culture is usually abbreviated to pop culture, in English it is called popular culture or pop culture included style or ideas. The word “culture” among users of English, since the 1950s have been used to refer to a variety of community groups, with an emphasis on cultural differences.

“Culture” and “popular”, are a concept that is still debatable and complicated. There is a definition that equates pop culture with Mass Culture. It is seen as a commercial culture, mass produced for mass consumption. From the perspective of Western Europe, pop culture can be regarded as American culture. Alternatively, “pop culture” can be defined as a culture of “authentic” community. However, this definition is problematic because there are many ways to define “community”.

Popular culture is a culture that was created / produced and consumed massively as well as favored by most people (populist). The term “popular” by William have the following meanings: 1) enjoyed by many people, 2) the type of inferior work, 3) the work is done to amuse people, 4) culture that is created by man to entertain himself. Popular culture eventually gave birth to the same appetite among different cultural groups (Pujileksono, 2015: 43).

Pop culture is often seen as trivial and “not intellect”, a lot of criticism from a variety of sources of scientific and cultural mainstream as groups of religious and countercultural who think that pop culture is superficial (false), consumerist and sensationalist. It refers to the view that popular culture is a commercial culture as a result of mass production and industrialization, while the high culture is a product of the intellect and creativity of individuals which is more sophisticated (valuable). High culture is also interpreted as a culture that is enjoyed by certain circles (elite) taste. Tradition, art, clothing, way of eating that is based on and derived from the basis of religion, can also be categorized as high culture. High culture is a culture that was created by upholding the traditional values,

customs, religion and science which later is called elite culture (Pujileksono, 2015: 44).

High culture / elite culture is generally favored by the upper class (high class) and a more sophisticated activities. Upper class members can pursue higher art because they have a cultural capital, which means professional credentials, education, science, and social and verbal skills necessary to achieve “property, power and prestige” to “advanced” socially.

The development of industrialization, capitalism and consumerism are the dominant factor in the creation of popular culture (popular culture). According to Theodor Adorno, a scientist of schools Frankfurt (Frankfurt School, in his book *The Culture Industry*, culture is categorized into high culture (high culture) and low culture (low culture). High culture or culture of high class that is culture that has a high standard (quality, taste and aesthetics). Created from the ability of creativity and high innovation power so it can produce something new and different. Low culture is a culture that relies on techniques of reproduction, repetition and imitation of what was there before. The prime motive gains profit marked by the popular imagination. The characteristics of popular imagination is the nature, the low and the public. Included in the popular imagination are a popular communication, a way of popular thinking, rituals, popular symbols and popular arts. Popular communication characterized by surface properties which do not touch on contents aspects, but rather lead to entertainment than education, offering a sense of pleasure rather than new knowledge. If there are aspects of knowledge, it is only limited to the knowledge that it does not give benefit for the advancement of society. Way of popular thinking is influenced by pop culture, thinking practically only promote mass appetite that is the shallow and not substantive. Similarly, the popular ritual, popular symbol and popular arts (the common people) and ignore the substance and the peace of meaning (Pujileksono, 2015: 45).

Storey (2010: 2) argued that there is a political dimension in the popular culture rather than aesthetic dimension. Pop culture is also defined as texts and practices of everyday life. Besides the pop culture could move beyond the limited social and cultural exclusivity. Stuaall Hall as cited by Storey (2010: 3) describes the pop culture as: "A consensus arena and resistance. Pop culture is the places where hegemony emerged, and areas where the hegemony lasted. Pop culture is not the jurisdiction where socialism of a socialist culture has been fully formed, shown. But it is where socialism may be given legality. It is why pop culture turn into something important. ". Pop culture is always changing and appears uniquely in different places and times. Pop culture has shaped currents and eddies, and represents a mutual perspective-complex interdependent and values that influence society and its institutions in various ways.

D. The Meaning of Ziarah Qubur of Kendal Society

The people who come to *maqam* of *auliya* are generally obedient Muslim. The diverse social position affects the economic situation so that at least in public (people who did the *ziarah qubur*) it can be categorized into the upper classes, medium and low- medium.

In this study, the results can be described as follows:

1. Tradition (custom)

People love to *ziarah* especially in the months that are considered special, for example the month of *rajab*, *sha'ban* or *rabi'ul ula* (observations in September 2016).

Tangent point *ziarah qubur* phenomenon with social theory can be evaluated from the action theory of interaction. The context of this study is to see the theory in action, to interpret the behaviors of people who make a *ziarah qubur* arising from its own actions as the subject and of the external situation in his position as an object of *ziarah qubur* process rationality and reason why

they make such behavior. In accordance with the fundamental assumptions of the theory of action, given that:

1. Human action arising from its own actions as the subject and of the external situation in his position as an object.
2. As a human subject act or behave in order to achieve certain goals, so human actions are not without purpose.
3. In acting human use, technical procedures, methods and devices which is suitable for achieving that goal
4. Continuity of human action is restricted to conditions that cannot be changed by itself.
5. Human selecting, assessing and evaluating the actions that will be, is being and has been done,
6. Measures, rules or moral principles are expected to arise at the time of decision making;

The study of the relationship between social require the use of techniques such as the discovery of a subjective understanding (*verstehen*), imagination, regrouping for a friendly (sympathetic reconstruction) and would-be experience the (vicarious experience) (Ritzer, 1988: 327).

2. The visitors of *ziarah qubur* who come just for entertainment or vacation.

Perhaps this conclusion is rather far from the religious nuances, but the visitors use their times unbalanced in the cemetery. They simply perform the ritual prayer less than half an hour, but when they surround the area, they could trade up to an hour or more.

Currently the activity of *ziarah* is often made together in one package travel activity, even *ziarah* itself is then included into the tourism category. Tour is very closely related to the psychology and sociology. Psychologically, someone who does tourism can obtain new ideas and a new outlook to fill out and complete the necessities of life (observations of the Month September 2016).

Sociologically, it can cause interactions of business, political and cultural. Business interaction means interactions where

economic activity which is the base material and the measures used are the sizes that are economic. Political interaction, is interaction of cultural relations that can create a dependency from one culture to another. Cultural interaction, means a form of relationship where the socio-cultural basis into the capital. In the dimension of cultural interaction possible meeting between two or more individuals supporting of the elements of different cultures. This meeting resulted in touching, influencing, and strengthening each other so that it can form a new culture (observations in September 2016).

Action theory of interaction shows the special nature and typical interaction that takes place between people. Particularity was mainly in the fact that humans interpret or define the actions and not merely react the actions each other. So human interaction mediated by the use of various matters relating to the interpretation, or by defining the meaning of the actions of others.

On the basis that human action cannot be simplified as a result of the demands of the social structure inherent in a person such as status, role and so forth. Therefore the analysis of the meaning of place on the level of interaction becomes a necessity to be able to understand why the perpetrators have specific action patterned.

This requires a process observation and tracking intensively which is only done through a qualitative assessment approach (Faisal, 1998: 11-12), because the characteristics of qualitative characteristic is to explain certain cases, and does not aim to be generalized or test specific hypotheses (Bungin, 2001: 124).

According to the interview, it was explained that the behavior associated with the *ziarah qubur* many meanings that can be captured from their behavior every day.

In the Implementation of the selected field, there are some premises that became the foundation in this perspective. Premises according to Poloma (2000: 263) are 1) a human act

to something based on the meanings that there is something for them, 2) the meanings that emerged came from social interaction a person with another person on a particular setting, 3) meanings is enhanced when the process of social interaction takes place.

This theory emphasizes the individual. Individuals are objects that can be studied and analyzed directly by interacting with other individuals (Soeprapto, 2002: 63).

From the description above it can be seen that the theory of interaction action to focus on eating and actions arising from the meaning of something. In this theory, individual, interaction and interpretation are three key principals in experiencing social life. Therefore, the meaning of something taking place at the level of interaction becomes something need to understand why actors take specific actions. The theory tries to unpack the meaning of a particular action by arresting the perpetrators intention and desire.

Parson as the main followers of Weber developed the theory of action and wanted a clear separation between the theories of action with the flow of behaviorism. Parson prefers to use the term "action" instead of "behavior". The term behavior implies conformity mechanically between the behaviors (response) to the external stimuli (stimulus). While the term action implies an activity, creativity and appreciation of the individual processes.

Parsons draw up schemes of social action units with the following characteristics: 1) the existence of the individual as an actor; 2) the actor is regarded as hunter specific purposes; 3) the actor has an alternative way, the tools and techniques to achieve its objectives; 4) The actor faces a number of situational conditions that may limit its actions to achieve goals; 5) actor under the control of values, norms and ideas abstract that insfluence in selecting and setting goals as well as alternative measures to achieve the goal (Waters, 1994: 41, Ritzer, 1988: 328).

Parsons voluntarism concept is what puts action theory into social definition paradigm. Actors by voluntarist concept

are active actors and creative and have the ability to evaluate and select from alternative actions. Although the actors did not have total freedom, but it has upon ability freely to choose among alternative actions. Various goals to be achieved, the conditions and norms as well as other important situations, all of which limit the freedom of the actor. On the other hand, the human actor is active, creative and critical, like Weber with interpretative concept understanding. Both approaches require a degree of subjectivity in the face of social action.

In this study the author uses action theory to see and do the interpretation of the behavior of people who *ziarah qubur* arising from its own actions as the subject and from the external situation as objects in the process of searching for the meaning of *ziarah qubur* and the rational reason why they do it.

3. Motivation

When a person or group of people who go to *ziarah*, certainly have a different motive from one another. Most visitors believe that by *ziarah* they will have good luck in accordance with a desired thing. The visitors have been generally based on the intentions and goals driven by the very steady inner willpower. Each of every visitors does not always have the same motivation among each other.

Behavioral approaches in the sociology of organizations such as Skinner said that the behavior of individuals who take place in the relationship with environmental factors which produce effects or changes in environmental factors cause changes in behavior (Ritzer, 1992: 82), so in theory there is a functional relationship between behavior to changes in the environment actors, to emphasize the process of the interaction of people in *ziarah qubur*.

The word 'behavior' used by Weber for acts that according to the subject have a subjective sense. Subject will achieve a goal or they driven by a motivation. Whether the motivation is shaped *lahiriyah* (outside) or *batiniyah* (inside) in the form of

contemplation, planning, decision making and so on, whether its behavior consists of positive intervention into a situation, or a positive attitude that deliberately do not want to get involved. The use of word "behavior" here is only to human actions that have meaning for him. Awareness of the significance of what they have made is the essential characteristics of man. Although many human actions are patterned routine, but a minimal awareness of the meaning of things that are made must exist so that they can be called behavior.

Weber makes social behavior classification with four types, namely:

1. Behavior rationally directed to the achievement of a goal.
2. Behavior that is oriented at a value like beauty (aesthetics), independence (political value), and fraternity (religious values) and so on.
3. Behavior that receives its orientation from someone's feelings or emotions and therefore called the effective or emotional behavior
4. There is a behavior that receives direction from tradition, so-called traditional behavior (Veeger, 1990: 174).

The parsons confronts a concept of voluntary behavior that involves several key elements, namely:

1. Actor as individuals
2. Actor has a goal to be achieved
3. Actors have a variety of ways that may be implemented to achieve the desired objectives.
4. Actor is faced with various conditions and situations that could influence the selection of the ways that will be used to achieve these objectives.
5. Actor commanded by the values, norms and ideas in determining the desired objectives and ways to achieve those goals
6. Behavior, including how actors make decisions about the ways that will be used to achieve the objective, influenced by the ideas and the existing situation (Zamroni, 1992: 27).

In this theory there is an approach that is the approach that behaviorism approach, in which this approach has been known for a long time in the social sciences, especially psychology. In sociology this approach pioneered by B.F. Skinner (1963). In developing this paradigm Skinner considers the paradigm of social facts and social devinisi a mystical perspective, containing problems which are puzzles and cannot be explained rationally.

The paradigm of social behavior has focused on the relationship between individuals and their environment. Environment consists of a variety of objects of social and non-social objects. Different point of view between social behavior paradigm to the paradigm of social fact lies in the source control individual behavior.

Theories included on the paradigm of social behavior is a sociological theory of behavior (behavioral sociology) and the theory of exchange (exchange theory). Social behavior theory focuses on the relationship between the behavior of the actors with the behavior of the environment. The basic concept is a reinforcement that can be interpreted as a reward. Something rewards are not affected the actor will not be repeated.

Motivation can be categorized into several categories including:

a. Obtaining kindness

This is because the guardians are people who are very close to Allah SWT then when praying with intermediaries believed that his prayers will be granted by Allah SWT. Thus, humans need interaction with God to be aware of their duties as human beings who have God by way of worshiping in their daily life where he was trying to realize the religious norms of each (the interview with W, I, DU and F on March 6 2016).

b. *Tawassul*.

Definition of *tawassul* is something you can draw closer to Allah SWT. *Tawassul* here does not mean to ask the person who has died or to ask the grave. *Ziarah qubur* is believed to be one of

the charities that could draw closer to Allah SWT because they are truly closed to Allah (those who loved Allah SWT). One of them is *auliya*, as he is a person who is afraid, fearing and obedient to Allah SWT. Love the guardian because the guardian loves God (interview with IS and F on March 6, 2016).

In the Qur'an Allah has been suggested in order to take an intermediary between us and God. And the Messenger of Allah is the best of both intermediaries as Allah says in al-Maidah verse 35:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَأَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful."

Gaining so much blessing, becoming a better person, who hopes to get *khusnul khatimah* at the end of life (interview with F on March 6, 2016).

c. Taubat

People who do *ziarah* feel that they find many sins that have been made during life. Seeing the grave of *Auliya*, human feelings that are not well be raised and fear when death suddenly came to pick up (Interview with R and F).

Taubat is an obligation for men in every single sin. There are times when immorality perpetrated by man against God, and sometimes immoral humans against other humans. The requirement that must be had by people who want to do *taubat* that related between humans and God, there are three things, first: stop the immoral acts, both regretted his actions and the third promise not to repeat them. Other wickedness related between humans with other humans, there are four conditions that must be done, which is equal to the three conditions of repentance between humans against God while the fourth had to finish everything against eligible. If the form of property or a particular

object then it must be returned, if ever accuse it must be enhanced punishment or apology, if ever slandered then have to ask the rightfull or permission. Then it is obligatory for anyone to confess to any sin. If repentance or *taubat* in some sin, can eliminate most of his sin, but others are still intact (AL-Dimisyqy, 1992: 7).

There are several arguments of the Qur'an that mention *taubah* liabilities, are as follows:

وَقُلْ رَبِّ اغْفِرْ وَأَرْحَمَ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

“... and turn to Allah all of you, O believers! so that you may be successful. (QS, 23:118)

E. Conclusion

As a religious man, every Muslim has a different way of appreciating diversity. Initially in any religious behavior shown in the form of sacred worship, but with the time change religious person can be packaged in a more pleasant but does not leave their religious nuance.

One interesting phenomenon is often done by Muslims is a *ziarah qubur*. *Ziarah qubur* as a means to draw closer to Allah SWT becomes a ritual that is more moderate, if you do not want to be called Chatter.

At first the Muslim who do *ziarah qubur* come *maqam* fully khusu', the core of his arrival was given to remember death or *dhikr al-maut* and expect to get the guidance of Allah. Nowadays *ziarah qubur* can be understood as a tour but never leave religious travel nuance. Starting with their *ziarah* organizers, travel agents / buses and other attractive offer of a bus agent makes little shift in the meaning of *ziarah qubur*, although this conclusion cannot be equated averaged. *Ziarah qubur* is no longer a privilege because every time Muslims can conduct such a *ziarah qubur* events.

Ziarah qubur in the perspective of Kendal society are traditions and customs. In Certain months, they did *ziarah qubur* to *auliya* on *maulud*, *rajab* or *sha'ban*. *Ziarah qubur* can be used

as a means to pray and *tawasul*. In addition, these nuances of entertainment and recreation are also slightly dominated by remembering time spent on activities outside the grave more than when *dhikr* in *maqam*. The motivation of the perpetrators also vary, depending on each livelihood.

Tawasul also predominantly used as an intermediary media between man and God. It should be emphasized that the purpose of *tawasul* is not to ask the people who have died, but a means of liaison between humans and Lord.

Repenting (*taubat*) medium also becomes a consideration in *ziarah qubur*. They realize that nothing could deter the arrival of death, *ziarah qubur* is as a way to remember death or *dhikr al- maut*.

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