

DISCLOSING THE FACTS OF THE HEAVEN IN THE TOMB VISIT (CASE STUDY OF KI AGENG WONOLELO'S TOMB)

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Abstract - Pilgrimage to the tomb is a tradition that is believed by Muslims is a sunnah recommended by the Prophet Muhammad SAW. The advice as the sunnah is contained in the hadith narrated by Imam Muslim from Abu Hurairah. A tomb pilgrimage aims to pray for someone who has died. The pilgrimage is also not only to relatives, but also to the Waliyullah, Sheikh, or someone who is considered to have an important role in the spread of Islam (Muslim figures). It is believed that in the pilgrimage to the tombs of the Ulama, Waliyullah, etc. will get blessings in life in the form of physical, spiritual peace and in the belief that the prayers offered will soon be granted. However, every human being has an individual description of the pilgrimage to the tomb.

Keywords: pilgrimage, heresy, group, human.

1. INTRODUCTION

Indonesia thick with culture and religious diversity, so that the two cannot be separated. Which is custom or a culture is a legacy of ancestors and religion here as a primary need for humans. Both have become a unit but still have different sizes. So that essentially the Indonesian people balance religion and culture in their daily lives and complement each other.

As for the problem of trust, each individual who have various thoughts in interpreting everything. This is the same as the perception of pilgrimage that varies in its description. Some people interpret that pilgrimage is a culture that has sacred values and contains blessings, but there are also some people who think that pilgrimage is something that should not be done.

The thickness of a pilgrimage custom that has been embedded in the Javanese community, is made a mandatory object because it is a legacy of ancestral customs. In Islam itself, understanding the meaning of pilgrimage is not something new, because at the time of the Messenger of Allah, pilgrimages already existed and were also recommended to Muslims. This suggestion is sunnah, but there are also some scholars who oppose and consider the pilgrimage to be a bid'ah on the grounds that the Messenger of Allah never did it.

Among the common people, the meaning of pilgrimage is a common thing, besides that the assumptions about pilgrimage are also varied. There are those who think that pilgrimage is something positive, while others think that it is a negative thing. A positive assumption that is believed to be able to deliver blessings in his life. And negative because the pilgrimage is used as a symbol to ask for something (worldly) to people who have died. In this case the author will try to explain about the tomb pilgrimage and heresy on one of the tombs of scholars namely Ki Ageng Wonolelo. As the paradigm of society and people who think pilgrimage is something heresy.

2. METHOD

The approach used in this study is to use a literature review approach. In collecting data, the author collects data and information related to the digital marketing and marketing system through supporting data sourced from research journals, both national and international, supporting books, newspapers, and magazines.

Other than that, The method used by the author in this research is to use a qualitative approach which is also known as naturalistic research and by using analytical descriptive methods. According to Whitney quoted by Moh. Nazir (1985:84) that:

The descriptive method is a fact-finding method with the right interpretation because the descriptive method is a method for making a picture of a situation or activity, so the type of case study research is appropriate, and this research does not test the hypothesis.

This research is a case study, as expressed by Mulyana (2002:201), namely "A case study is a comprehensive description and explanation of various aspects of an individual, a group, an organization (community), a program or a social situation". Meanwhile, according to Arikunto (1989:115) is "a case study method carried out intensively, in detail and in depth against an organization, institution or certain phenomenon".

3. RESULT AND DISCUSSION

A. Definition of Grave Pilgrimage

Tomb pilgrimage is a tradition that is believed by Muslims to be a sunnah recommended by the prophet Muhammad SAW. Pilgrimage to the grave is one of the recommended practices in Islam. Visiting tombs and chanting dhikr and prayers becomes a means (wasilah) of a servant to honor his predecessors, pray for them, or contemplate life that will surely end. Grave pilgrimage behavior can affect one's ethics and education, remembering death and staying on the path of religion (faith is getting stronger in Allah SWT).¹

Rasulullah SAW is one of the people who not only practice the grave pilgrimage but teaches what to read when someone visits the final bed. In Sahih Muslim it is explained that every time he leaves the house at the end of the night to go to Baqi' (the tomb of the Companions in Medina which is now the tomb of the Prophet himself), the Prophet greets the residents of the tomb with the following sentence:

عَنْ زِيَارَةِ الْقُبُورِ أَلَا فَرُّوْهُمَا ، فَإِنَّهُ يَرِقُّ الْقَلْبُ ، وَتُدْمِعُ الْعَيْنَ ، وَتَذَكِّرُ الْآخِرَةَ ، وَلَا تَقُولُوا هُجْرًا
كُنْتُ نَهَيْتُكُمْ

Meaning: "In the past I forbade you to visit the grave, but (now) you make a pilgrimage, indeed a pilgrimage to the grave can soften the heart, shed (tear) eyes, remind you of the afterlife, and do not say bad things (during the pilgrimage)," (HR. Hakim).²

From the interpretation of the hadith above, it is intended to explain that the tomb pilgrimage is something that is considered to be able to get closer to Allah SWT. As we will understand that if there is life, there will be death.

B. Definition of Bid'ah

Bid'ah literally comes from the root word in Arabic bada'a which means to make (make) something new. As for the term syara', the notion of bid'ah is a new way in religious matters which is likened to the Shari'a which is done by people with the intention of exaggerating in worship and hoping for a reward without any evidence in syarak or an example from the Messenger of Allah. Understanding the

¹ Abdurrahim, Pilgrimage to the Grave, (Jakarta: Sandro Jaya, tt) h. 1

² <https://islam.nu.or.id/post/read/37170/anjuran-melaksanakan-ziarah-kubur>

term above that heresy is limited in terms of religion (aqidah and worship).³

In the book *Qawaidul Ahkam fi Mashalihil Anam*, Darul Kutub Ilmiyah written by Sheikh Izzuddin Abdul Aziz bin Abdussalam As-Salami there is an explanation of heresy which means, "Bid'ah is an act that was not found in the time of the Prophet Muhammad. Bid'ah itself is divided into obligatory bid'ah, haram bid'ah, sunnah bid'ah, makruh bid'ah, and permissible bid'ah. The method to categorize it is by confronting the heretical act which is to be identified in the rules of sharia law. If it is included in the rules that require obligations, then the bid'ah is included in the category of obligatory bid'ah. If it is included in the rules that demand haraam, then bid'ah is included in the category of haram bid'ah. If it is included in the rules that require sunnah, then bid'ah is included in the category of sunnah bid'ah. If it is included in the rules that demand immorality, then the bid'ah is included in the category of makruh bid'ah. If it is included in the rules that require permissibility, then the bid'ah is in the category of permissible bid'ah. Heresy must have a number of examples."⁴

As explained in the book *Qowaidul Ahkam*, it is stated that heresy is divided into five, namely, obligatory bid'ah, sunnah bid'ah, haram bid'ah, makruh bid'ah, and permissible bid'ah. called bid'ah dhollah / heresy. Here the author will briefly explain each of the above heresies along with examples.

- 1) An obligatory bid'ah is a job or a rule that requires an obligation, then it is an obligatory bid'ah. Example: recording the verses of the Qur'an. At the time of the Prophet the verses of the Qur'an were not written down, but were written on animal skins, thin stones, palm fronds, animal bones and so on. The development of the times demands that the verses of the Qur'an be recorded as one mushaf because many of the friends who memorized the Qur'an have died and the condition of the writing of the verses of the Qur'an in these objects is getting worse because of the age factor. So the bookkeeping of the verses of the Koran was carried out starting from the caliphate of Sayyidina Abu Bakr, Sayyidina Umar bin Khattab to Sayyidina Uthman bin Affan.
- 2) Bid'ah sunnah is something new that is done and entered the rules of the sunnah, then the bid'ah is considered heresy. Example: Tarawih prayers are performed as many as 23 rakaat. Indeed, there is a hadith narrated from Siti Aisyah radiyallahu 'anha that the Messenger of Allah performed the 11 rakaat tarawih prayers. But at the time of Caliph Umar bin Khattab, the tarawih prayers were held for 23 cycles. This is indeed bid'ah. What Sayyidina Umar did was not a heresy dlalalah because the Prophet himself had willed that his people follow his sunnah and the sunnah of the Khulafaur Rashidun.
- 3) Bid'ah haram is a new thing and the rules require it to be haram, so it is considered a haram bid'ah. Example: Fajr prayer 4 rakaat. The 4 rak'ah Fajr

³ Ahlussunnah Wal Jama'ah (SHAHAMAH). Jakarta

⁴ the book *Qawaidul Ahkam fi Mashalihil Anam*, Darul Kutub Scientific Beirut, Juz II, Pages (133-134).

prayer is clearly a bid'ah dlalalah because there is no basis and example. Fajr prayer 2 rakaat is qath'i because that's how the Messenger of Allah has determined it in a hadith narrated by Abu Dawud, Ibn Majah, Al-Baihaqiy, Ad-Daru Quthniy and Ahmad as follows:

صلاة الصُّبْحِ رَكْعَتَانِ

Meaning: "The Fajr prayer is (only) two rak'ahs."⁵

- 4) The bid'ah makruh is a new thing whose rules require makruh, then it is judged to be makruh. Example: decorating the mosque. Of course, what is meant by decoration here is ornaments that do not contain elements of da'wah.
- 5) Bid'ah mubah is something new whose rules require permissibility. Example: going for hajj by airplane.⁶

So in every case new things that are done by religious communities, especially for Muslims, not all of them are judged to be heresy, on the basis that these new things do not deviate from the teachings of Rosululloh and khulafaurrosiddin. As well as tomb pilgrimage is not a heresy because Rosululloh recommends to visit the tomb and be judged sunnah, even if it is judged to be heresy then the pilgrimage to the tomb is included in the heresy of the sunnah (Bid'ah treasury / good). On the other hand, if there is something new that is done that is not in accordance with the teachings of the Messenger of Allah and is made up by himself, then it is considered heresy.

C. Tomb of Ki Ageng Wonolelo

Ki Ageng's grave Wonolelo is located in Widodomartani Village, Pondok Wonolelo Hamlet, Ngemplak sub-district, Sleman district, Special Region of Yogyakarta. Ki Ageng Wonolelo is one of the religious leaders in the spread of Islam. He has a real name, namely Sheikh Jumdigeno, and is the son of Sheikh Kaki who is descended from Prabu Brawijoyo to V. He who during his life was a propagator of Islam during the Mataram kingdom had mystical knowledge so that Ki Ageng was sent by the King of Mataram to the Sriwijaya kingdom. as a visit.

Ki Ageng has traces of traces in the form of the Tiban House, Surau, Gumuk Lengko, Hedgehog Cave, and the tomb of Ki Ageng Wonolelo. As for the inheritance he has: the Holy Quran as he left it. Ki Ageng is a great scholar, as are some of the heirlooms he left behind, including:

- 1) Al-Qur'an: Al-Quran in the book of course contains the teachings of Islam as a reference in the art of living.
- 2) Bandil: Bandil is one of the heirlooms of Ki Ageng Wonolelo which is used to cut

⁵ Risaalah Ahl al-Sunnah wa al-Jamaa'ah: Fi Hadith al-Mawta wa Asareed al-Sa'ah wa bayaan Mafhum al-Sunnahwa al-Bid'ah, chapter III, p. (73)

⁶ <https://islam.nu.or.id/post/read/95503/lima-categori-bidah-haram-sunnah-obligatory-makruh-dan-mubah>.

down Bandil's pedestal in the form of a small ball that has a rope and a handle. From various sources, Ki Ageng cut down Pondok Wonolelo by rotating the bandil over his head after which it was thrown into a large tree, causing the tree to dry up and fall.

- 3) Ontrokusumo clothes: This heirloom is the clothes used by Ki Ageng Wonolelo which when worn will make the body immune. So that if there is a weapon attack it will not work, and disturbing creatures such as wild animals, jinn, etc. will not dare. The Ontrokusumo clothes are used when cutting down the pedestal.
- 4) Kopyah: Kopyah Ki Ageng Wonolelo here has magic that tilts the earth if the cap is tilted during prayer.
- 5) Mustoko teak wood pieces: This heirloom in the form of pieces of wood was used to build a mosque.
- 6) Stick: The heirloom of Ki Ageng Wonolelo's stick is said to have been used when he faced an obstacle during the spread of Islam.

The heirlooms of his legacy are still being purified as given a traditional breakfast ceremony. Which is held on the last Friday in the month of Sapar, after Friday prayers. The ceremony is still being carried out.

From the historical records of Ki Ageng Wonolelo who was a great scholar with various supernatural powers from the heirlooms he had, so that when he died there were many pilgrims who came with their own aims and objectives. His tomb, which was placed in the surrounding Wonolelo cottage hamlet, was also used as a public cemetery for the Wonolelo cottage residents.

D. Diversity at Pondok Wonolelo

The people in Wonolelo Hamlet have various beliefs, after the author conducted socialization and observations, it turns out that the diversity landscape in Wonolelo Hamlet has a variety of religions as well as diverse community perspectives. Starting from the Kejawen religion, Islam, and Christianity. Despite various beliefs, the people in Wonolelo hamlet can live side by side, tolerate and get along in harmony.

From the various religious patterns in Pondok Wonolelo, this makes a paradigm of social life that must uphold the value of pluralism. As is the case in terms of worship, the residents of Pondok Wonolelo really respect one another. Even though they have different beliefs, they are bound in one scope. The residents of Pondok Wonolelo build an ideology about the importance of the value of tolerance, namely by creating activities that involve cooperation between residents. The cooperation activities are such as: Gotong Royong in community service, Gotong Royong in development projects.

They understand that the value of tolerance is important, because it can create harmony in the village. Pondok Wonolelo, the majority of whom are chili farmers, also help each other when their residents are overwhelmed with harvesting. It is based on social attitudes. As humans, we must help each other.

Ki Ageng's tomb has an Islamic nuance and has a tradition, namely the breakfast. When the Saparan traditional ceremony is carried out, it is not only Muslim citizens who win the apem. But also non-Muslims, and they also believe that the apem distributed at the traditional breakfast ceremony can bring goodness in their lives.

Non-Muslims also when there are activities in the tomb they always follow such as tidying and cleaning the tomb. As for Pondok Wonolelo, those who do not believe in pilgrimages because pilgrimages are considered Bid'ah. Residents who consider tomb pilgrimage is a bid'ah, of course, has its own religious dimension.

After being investigated, Muslim residents who consider pilgrimage to be heresy are only a minority and some consider tomb pilgrimage a polytheism because someone asks but not from God but from Ki Ageng Wonolelo. This perception in the world of Pilgrimage is certainly not something new. Because it has existed since ancient times, and those who think pilgrimage is something heretical or polytheistic are people who have not understood the true meaning of pilgrimage based on what other people say. Haven't searched for the truth yet.

The author concludes that the people of the Wonolelo cottage who think that the pilgrimage to the tomb is a heresy and even polytheist, maybe the people who do not agree with the pilgrimage to the grave do not yet know that Rosululloh changed the prohibition into a recommendation to visit the grave after Rosululloh received orders from Allah SWT to visit the grave. Baqi expert.

4. CONCLUSION

From the above discussion, we can conclude that the tomb pilgrimage is a tradition carried out by Muslims at the suggestion of the Prophet Muhammad, although at first Rosululloh forbade the pilgrimage to graves, but after receiving orders from Allah SWT, Rosululloh changed the prohibition of visiting graves into recommendations for his followers. and visiting the grave is sunnah.

People in the Wonolelo cottage hamlet have various religions and various opinions regarding tomb pilgrimage, there are people who consider tomb pilgrimage a tradition of praying together and bringing blessings, there are also people who do not believe in tomb pilgrimage and consider it a heresy and even considered as polytheists. This is due to different understandings and lack of knowledge about the pilgrimage to the tomb.

Through this research, the author recommends steps that can be taken to overcome the problems in this case, namely by providing education about tomb pilgrimage through writing, by making a wall magazine in which the madding will be filled with writings/pictures of historical stories and knowledge of diversity as interesting as possible so that residents in Wonolelo hamlet are interested and read the writings or pictures. The author hopes that with this kind of intervention, people who do not agree with the tradition of tomb pilgrimage will be able to understand what the meaning of tomb pilgrimage and heresy itself is. Even if they can't change their point of view, at least they can educate people not to issue their

arguments about their disapproval of tomb pilgrimages. The last thing the writer hopes is that the residents of this Wonolelo cottage hamlet can accept opinions without creating a difference. As a suggestion for further research, it is necessary to study more deeply about the latest developments on social conditions in Pondok Wonolelo Hamlet. Then a solution is taken according to the times that occur.

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