



## The Meaning of Pilgrimage at The Grave of Kyai Modjo: A Study of Living Hadis About Grave Pilgrimage

Muhammad Tahir A<sup>1\*</sup> Arhanuddin Salim,<sup>2</sup> Andi Asma<sup>3</sup>

<sup>1</sup>Institut Agama Islam Negeri Manado, Indonesia; muhammad.tahir@iain-manado.ac.id

<sup>2</sup>Institut Agama Islam Negeri Manado, Indonesia; arhanuddinsalim@gmail.com

<sup>3</sup>Institut Agama Islam Negeri Manado, Indonesia; andi.asma@iain-manado.ac.id

\* Correspondence: muhammad.tahir@iain-manado.ac.id

Received: 2025-01-02; Accepted: 2025-03-22; Published: 2025-03-27

**Abstract:** The tradition of grave pilgrimages has become integral to religious practice in the Indonesian Muslim community. A grave pilgrimage is an order in Islam because it can remind us of death, take lessons, live *zuhuds*, and encourage us to do better. Grave pilgrimage has become a routine in people's lives, including the grave pilgrimage at Kyai Modjo's grave to honor the services of his struggle against Dutch colonialists. This type of research is a descriptive-analytical qualitative study that aims to describe the meaning of grave pilgrimages for those who make a pilgrimage at the Kyai Modjo Tomb. Using the Hadith Study method, this research focuses on the study of hadith, using the Living Hadith Approach, which aims to understand the perception and meaning of the purpose of the practice of Grave Pilgrimage at the Kyai Modjo Tomb. The data collection involved interviews with academics, cultural experts, and religious leaders. The results of this study indicate that grave pilgrimages are a sunnah of the Prophet. Therefore, the grave pilgrimage tradition is part of the implementation of the arguments of the Qur'an and the Hadith of the Prophet. This research shows the permissibility of performing grave pilgrimages, especially to Ulama, martyrs, and heroes, such as Kyai Modjo in Tondano, North Sulawesi. This research can be a reference, especially about grave pilgrimage with a Living Hadith approach, as well as the grave of Kyai Modjo can be a religious tourism in the future if managed properly.

**keywords:** *Kyai Modjo; Pilgrimage Grave; Hadiths*

**Abstrak:** Tradisi ziarah kubur telah menjadi integral dari praktik keagamaan Masyarakat Muslim di Indonesia. Ziarah kubur merupakan perintah dalam Islam sebab dengan ziarah kubur dapat mengingatkan kepada kematian, mengambil pelajaran, hidup zuhud serta mendorong untuk memperbanyak melakukan kebaikan. Ziarah kubur telah menjadi rutinitas dalam kehidupan masyarakat, termasuk ziarah kubur di Makam Kyai Modjo tujuannya untuk menghormati jasa perjuangannya melawan penjajah Belanda. Jenis penelitian ini adalah kualitatif yang bersifat deskriptif-analitis yang bertujuan untuk menggambarkan makna ziarah kubur bagi mereka yang berziarah di Makam Kyai Modjo. Menggunakan metode Studi Hadis sebab penelitian ini fokus pada kajian hadis, dengan Pendekatan Living Hadis yang bertujuan untuk memahami persepsi, dan makna tujuan dari praktik Ziarah Kubur di Makam Kyai Modjo. Teknik pengumpulan datanya melalui wawancara terhadap

akademisi, bu-dayawan, serta tokoh agama. Hasil penelitian ini menunjukkan bahwa ziarah kubur merupakan sunnah Nabi saw. Oleh karena itu, tradisi ziarah kubur merupakan bagian dari implementasi dari dalil al-Qur'an dan Hadis Nabi saw. Penelitian ini menunjukkan tentang bolehnya melakukan ziarah kubur, terutama kepada Ulama, Syuhada, Pahlawan seperti Kyai Modjo di Tondano Sulawesi Utara. penelitian ini bisa menjadi rujukan terutama soal ziarah kubur dengan pendekatan Living Hadis, sekaligus makam Kyai Modjo bisa menjadi wisata religi ke depan bila dikelola dengan baik.

kata kunci: *Kyai Modjo; Ziarah Kubur; Hadith; Living Hadis*

## 1. Introduction

Grave pilgrimage is a practice that was carried out before Islam came with different pilgrimage purposes. After the arrival of Islam, the paradigm of grave pilgrimage slowly changed so that it did not lead to worship or polytheism. Therefore, the grave pilgrimage tradition is a social phenomenon that has been firmly attached to the structure and culture of Indonesian society (Setiawan 2016). Grave pilgrimage is not only a ritual aspect but also includes social, political, and even commercial dimensions. The debate about the tradition of grave pilgrimages only emerged in the 20th century, when the influence of wahabiism entered Indonesia (Rodli, 2019). The tradition of grave pilgrimage underwent a transformation with Islamic teachings that have a role in spirituality, da'wah and tourism (A. K. Anam, 2015) such as the tradition of pilgrimage at the graves of the *wali songo* in Java. In addition to having elements of living hadith, the pilgrimage tradition has also become religious tourism for Muslims (Mirdad & Ajira, 2024). The tradition of grave pilgrimages in the Indonesian Muslim community is based on the arguments of the Qur'an and Hadith.

Pilgrimage to the grave of the Prophet is something that is commanded by the Qur'an, Qs al-Nisa: 64 which explains about the Prophet's people who are stained with sins and then he comes on pilgrimage to the Prophet to be prayed for by the Prophet either during the life of the Prophet or after his death. Allah swt said:

...وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا

رَّحِيمًا

If they had only when they were unjust to themselves come unto thee and asked God's forgiveness, and the Apostle had asked forgiveness for them, they would have found God indeed Oft-Returning most Merciful (Qs. al-Nisa: 64).

This verse serves as a source of motivation for Muslims to approach the prophet's grave and seek forgiveness from Allah. Notably, this verse remains uninterrupted even after the death of the Prophet, underscoring its enduring significance. The Prophet's request for forgiveness extends to all Muslims, as evidenced by the passage on the Qs. Muhammad: 19, which states, "and ask forgiveness for your sins and for the sins of the believers, men and women." This suggests that the Prophet continues to have the

ability to ask for forgiveness on behalf of his adherents, both men and women, even today. The verse Qs al-Nisa:64 comprises the following three elements: First, it encompasses verses from the Qur'an that pertain to the afterlife of the Prophet, the Imam, and certain groups of people. These verses state that they can see and hear the world. Second, traditions indicate that angels convey messages from the Prophet. It is recorded that if an individual approaches the Prophet's grave and utters, "O Muhammad, then I will surely answer him," and the Prophet is said to respond (Sayyid Muhammad bin Alawi 1415H). Third, since the earliest days of Islam, the Islamic community has comprehended the essence of verse al-Nisa: 62 and acted in accordance with it. The death of the prophet did not hinder them. Following his demise, a group of Arabs embarked on a pilgrimage to his tomb, their hearts unburdened, and their intentions clear, reciting this verse and beseeching him to intercede for their forgiveness (Subhani, 2007).

Imam Abi Daud narrated a Hadith about grave pilgrimage and it was authenticated by al-Bani (Abu Daud Sulaiman ibn Ash'ats, Juz 3)

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا مُعَرِّفُ بْنُ وَاصِلٍ، عَنْ مُحَارِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ،  
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، فَإِنَّ فِي زِيَارَتِهَا  
تَذْكَرَةً"

Ahmad bin Yunus narrated to us, Mu'arif bin Washil narrated to us, from Muharib bin Ditsar, Narrated Buraidah: The Messenger of Allah (ﷺ) as saying: I forbade you to visit graves, but you may now visit them, for in visiting them there is a reminder (of death).

The Prophet was ordered to make a pilgrimage to Baqi to pray to them.

إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ

verily your Lord commanded you to go to the people of the grave in Baqi' so that you may ask forgiveness for them (Muslim, Juz 2)

The hadith was narrated by Imam (Al-Nasai). In Juz 4, page 398, and Juz 7, pages 84 and 85, respectively, Imam (Turmidzi, 1975) juz 5, page 622, Imam (Hambal). The relevant pages are listed below:juz 25 page 374juz 41 page 159juz 43 page 44 (Malik bin Anas) juz 2 page 341. Consequently, Sayyid Dahlan concluded that there is a commandment for grave pilgrimages, particularly grave pilgrimages to the Prophet (Dahlan, 2017) The Prophet is quoted as stating that anyone who comes to him as a pilgrim will be granted intercession on the Day of Judgment (Reysyahri, Juz 2) This evidence suggests that the grave pilgrimage is an integral component of Islamic teachings within the community.

The hadith or oral traditions of the Prophet also recommend pilgrimage to the Prophet, citing the belief that those who make the pilgrimage to his grave after his death are making a pilgrimage to him while he is still alive. Alternatively, the hadith

provides a warning from the prophet that those who undertake the Hajj and neglect to visit him are insulting him (Dahlan, 2017).

Imam al-Ghazali recommended grave pilgrimage. he said:

زيارة القبور مستحبة على الجملة للتذكر والاعتبار وزيارة قبور الصالحين مسحبة لأجل التبرك معاعتبار

pilgrimage to the grave is *mustahab* (recommended) in general with the aim of remembering and learning lessons, and visiting the graves of the righteous is recommended with the aim of getting blessings and lessons (Al-Ghazali, Juz 4).

Pilgrimage to the Prophet offers individuals an opportunity to reflect on the significance of the Prophet's da'wah, which spanned 23 years of Islamic preaching and dissemination. The Prophet's journey is regarded as a perpetual example of humanity embodying the principles of simplicity and selflessness. The Prophet is regarded as an eternal exemplar, a source of guidance and inspiration for all people. Pilgrimage to the grave of Bilal bin Rabbah, a companion of the Prophet who held him in high esteem, serves as a poignant testament to the profound impact of the Prophet's message. Following the demise of the Prophet, Bilal ceased his role as a muazzin, or caller to prayer, due to his inability to fully articulate the adhan, the call to prayer that included the declaration of faith (Rakhmat, 2009). The pilgrimage to Ali bin Abi Talib elucidates the significance of this loyalty. The text highlights Ali's unwavering devotion to the Prophet, exemplified by his selfless act of sacrificing his own sleep to ensure the safety of the Prophet from an assassination plot orchestrated by the Makkah Quraysh.

The act of embarking on a pilgrimage to scholars has the potential to impart divergent interpretations to pilgrims. The significance attributed to undertaking a pilgrimage to the *wali songo* will vary from the significance attributed to undertaking a pilgrimage to Gus Dur. The underlying reasons for this distinction are not clear. The underlying value of their respective life struggles is a key factor in differentiating these experiences. Similarly, the significance of Kyai Modjo's grave during a pilgrimage is distinct. If the *wali songo* lived prior to the Dutch colonial period, Gus Dur lived after Indonesia's independence from Dutch colonialism, and Kyai Modjo lived during the Dutch colonial period, then the meaning derived from the graves varies significantly. The periods of life that one experiences invariably lead to divergent interpretations.

Kyai Modjo was a prominent figure in the religious and political sphere of his era. He is recognized as a cleric, martyr, and hero who staunchly opposed the colonialist forces that sought to subjugate his people. Born under the name of Kyai Muslim Muhammad Halifah, he emerged as a prominent figure within the Islamic community (Wenas, 2010). According to the Indonesian government regulation No. 35 of 2010, Kyai Modjo is recognized as a national hero for his role in combating the Dutch colonizers alongside Dipenogoro, the prince. After their collaboration, the Dutch

government exiled both figures. Kyai Modjo was exiled to Tondano Minahasa in North Sulawesi, while Prince Dipenogoro was exiled to Makassar in South Sulawesi.

The subject's challenges encompassed both military and religious domains, particularly regarding the dissemination of Islamic teachings. Consequently, the rationale behind the grave pilgrimage of Kyai Modjo is multifaceted. Primarily, it is a gesture of profound respect, recognizing the invaluable contributions of Kyai Modjo as a warrior. Second, it functions as a poignant historical reminder, underscoring the enduring legacy of Islamic spirituality and the struggle for religious autonomy. It serves as a poignant reminder of the struggles of past figures to defend sovereignty and religious values. Third, it facilitates spiritual reflection, offering pilgrims opportunities to contemplate their own lives and challenges within the framework of Islamic spirituality. Fourth, it functions as an educational tool, providing a valuable learning opportunity for the younger generation to gain insight into history and values.

Rahman first conducted a study of living hadiths in 1960 (Nurjannah, 2017) Living hadith can be defined as the practice of reproducing the content of a hadith text through the actions of an individual or group who embody the rituals, traditions, and behaviors characteristic of a given society (Putra, 2020), Ja'far Assagaf's examination of Hadith Studies from a sociological perspective constitutes a noteworthy contribution to the field. In his seminal work, "Paradigm of Living Hadith" Assagaf compellingly asserts the imperative for a sociological study to provide a foundation for the Prophet's traditions, which are known as living hadith. This assertion is based on the premise that the text and core content are inextricably linked. The concept of Prophet's presence is intricately intertwined with the multifaceted domains of culture, society, and geography (Assagaf, 2015) Fauzi Haryadi's analysis of the Safinah grave pilgrimage tradition employs a historical approach, asserting a connection between the text and the hadith. This assertion is based on the premise that the Qur'an does not provide specific details regarding grave pilgrimage (Haryadi, 2020). As stated by Haryadi (2020),

Avina Amalia Mustaghfiroh's article, "Living Hadith in the Tradition of Pilgrimage and Grave Cleaning," published in the journal *Living Islam*, explores the concept of living hadith within the context of Islamic pilgrimage practices and the ritual of grave cleaning. *Journal of Islamic Discourses*, Vol. 3, No. 1 (June 2020) (Mustaghfiroh 2020). Muhammad Mahfud's research focused on Living Hadith: An Epistemological Study in the journal *Fikroh* Volume II Number 1 2018. Siti Nurjannah, IAIN Sheikh Nurjati Cirebon, authored a study on living hadith: the tradition of rebo wekasan at the MQHS al-kamaliyah Islamic boarding school. The objective of her study was to examine the basis of hadith about rebo wekasans (Nurjannah, 2017) Nadia's article, which was published in the academic journal *Zunly*, focused on the utilization of hadith in religious lectures on the radio (Nadia, 2020) Muhammad Irsad examines the reception of Muslims' exegesis of the culture of almsgiving (a study of living hadith at the sulthoni wotgaleh mosque, Sleman, Yogyakarta) (Irsad, 2019)

Adrika Fithrotul Aini's research focuses on the examination of the living hadith in the Thursday night tradition of the Shalawat Diba'bil Mustofa assembly (Aini, 2015).

Fakhomatul Jannah's thesis, entitled "A Study of Living Hadith: The Sunnah Prayer of Taqwiyatul Hifzi," focused on the sunnah prayer of taqwiyatul hifzi. This study was conducted with female students of the Sirojuth Tholibin Islamic Boarding School in Brobo Tanggunharjo, Grobogan. This study was published in 2018. Miftahul Jannah's written work focuses on the practice of living hadith, particularly within the context of safeguarding the grave of the Banjar community in Hulu Sungai Tengah Regency, South Kalimantan. (M. Jannah, 2014) Subkhani Kusuma Dewi's work explores the dual facets of living hadith, addressing both their performative and informative dimensions. (Subkhani Kusuma Dewi, 2017) Anilta Hidayah's thesis, titled "A Study of Living Hadith," examined the practice of a Muharram ritual in Traji Village, Parakan District, Temanggung Regency. (Hidayah, 2019) Muh Ilham R. Kurniawan's thesis, entitled "Understanding the Hadith of Dhikr in the View of the al-Qadiriyyah wa al-Naqshabandiyah Tarekat (Study of Living Hadith at Pesantren Raudhatul Ulum Kediri)," offers a comprehensive exploration of the subject. (Kurniawan, 2022) Raoudhatul Jannah's thesis, which was part of a larger study of living hadith, examined the tradition of pilgrimage to the grave of the Bujuk Kai Rito guardian. (Raodatul Jannah., 2022) Lilly Suzana Shamsu and Norsaleha Mohd Salleh authored a scholarly journal article titled "Examining the Concept of Living Hadith and its Relation to Ihya al-Sunnah: A Literature Review." (Shamsu & Mohd Salleh, 2021) In his journal, M. Alfatih Suryadilaga expounds on the models of living hadith at Pondok Pesantren Krapyak Yogyakarta. According to Suryadilaga, three models are applied: oral tradition, oral and written tradition, and oral and practical tradition. (Suryadilaga, 2009) Devi Fatonah's Hadith Practices in the Context of the Ziarah Kubra Tradition in the Arabian Village of Palembang (Fatonah, 2021) Ahmad Muttaqin's scholarly article, "Maulid Commemoration: A Study of Hadith Living in Bugis Community, Soppeng, South Sulawesi," offers a comprehensive analysis of the Bugis Barzanji tradition. A Study of Hadith Living in Bugis Community, Soppeng, South Sulawesi, he arrived at the conclusion that Barazanji constitutes a religious practice and a means to introduce the life history of the Prophet. (Muttaqin, 2016). In their scholarly article, Moh Abdul Hanif and Riri Widya Ningsih explored the tradition of pilgrimage to the tomb of Masyayikh Pondok Pesantren al-Hikmah 2, a practice that aligns with Emile Durkheim's theory of sacredness. (Widyaningsih & Abdul Hanif, 2018) Novalia Azzahra, Dadah, and Wahyudin DarmaleMD conducted an examination of the Hadith Studies on Grave Cleaning Pilgrimage. The authors sought to analyze the tradition of grave cleaning with hadith guidance, ultimately concluding that it does indeed have a theological basis. (Novalia Azzahra, Dadah, 2022) Atmo Prawiro's journal, entitled "Examination of Hadiths on Grave Pilgrimage for Women," offers a comprehensive analysis of the Islamic practice of grave pilgrimage for women. The author's conclusion, drawn from a thorough examination of relevant

hadiths, is that women are permitted to undertake pilgrimages, provided they do not engage in excessive adornment or ostentation. (Prawiro, 2017).

Scientific studies on grave pilgrimages can be categorized into three distinct sections: First, there are studies that focus on the sociological, historical, and epistemological aspects of grave pilgrimages. Second, there are studies that discuss the tradition of grave pilgrimages associated with aspects of living hadith as an approach. Third, there are studies that only discuss grave pilgrimages by looking at aspects of text, context, and spirituality. Notably, all of these studies methodically examine the arguments presented in the Qur'an and Hadith, utilizing them as the fundamental basis for the legitimacy and permissibility of performing grave pilgrimages. Consequently, the tradition of grave pilgrimage emerges because of the construction of people's understanding of the text of the naqli proposition.

The tradition of grave pilgrimage constitutes an integral component of the community's implementation of the prophet's sunnah, otherwise referred to as living hadith. The central problem that will be examined is the grave pilgrimage of Kyai Modjo's tomb. This examination utilizes a phenomenological approach, aiming to analyze understanding, spiritual experience, and personal meaning in the practice of grave pilgrimage at Kyai Modjo's tomb. This study is significant for two primary reasons. First, the tradition of grave pilgrimage at the grave of Kyai Modjo in Tondano has received scant scholarly attention. Second, this study will introduce the reader to Kyai Modjo's character as a national hero who contributed to the dissemination of Islam in Tondano, North Sulawesi.

This research employs a qualitative approach, utilizing the Living Hadith methodology. Data was collected through in-depth interviews. The respondents included five pilgrims from the academic, cultural, and religious leadership sectors. The selection of the five academics was based on their proficiency in critical and theory-based analysis, while the cultural experts were chosen based on their expertise in the grave pilgrimage tradition, which is a significant component of Indonesian culture. The inclusion of religious leaders was driven by the understanding that grave pilgrimages are an integral component of Islamic teachings. Direct observation was conducted at the grave of Kyai Modjo to obtain a more detailed picture of the practice of grave pilgrimages. The investigation drew upon primary sources, namely hadiths concerning grave pilgrimages and the experiences of Kyai Modjo's pilgrims, who served as informants. The secondary source is photographic documentation, which was amassed by Kyai Modjo. The data analysis technique employed was thematic analysis, which aimed to identify, analyze, and describe the interview data. The data collected were disseminated according to specific themes, including the significance of grave pilgrimages, divergent perspectives, and local cultural nuances.

## 2. Results and Discussion

### *The Ideality of Grave Pilgrimage according to the Hadiths*

According to the Arabic dictionary, the word pilgrimage comes from Arabic which is taken from the word *مزارا يزور زيارة* which means to visit (Munawwir, 1997) According to the Indonesian dictionary means a visit to a place that is considered sacred or noble (tombs and so on). Therefore, people who go on grave pilgrimages to certain tombs consider the tomb sacred (noble) in the eyes of Allah SWT and in the eyes of humans in general. Therefore, not all grave tombs are crowded with pilgrims because people's assessments of grave tombs vary.

The subject of grave pilgrimages is addressed in a variety of hadith collections. The traditions concerning the grave pilgrimage are narrated by Imam Muslim in Juz 3, page 1563; Sunan Abi Daud in Juz 3, pages 218 and 332; Sunan al-Nasai in Juz 4, page 394; Juz 7, page 269; Juz 8, page 713; and Sunan al-Turmidzi in Juz 3, pages 361 and 362. The Sunan of Ibn Majah, specifically the fifth volume, pages 44 and 45; the Musnad of Ahmad, particularly the second volume, pages 397 and 398; the seventeenth volume, page 429; the eighteenth volume, pages 150 and 173; the thirty-first volume, pages 141 and 222; and the thirty-eighth volume, pages 55, 111, 113, 122, 123, 124, 146, and 156, provide further evidence for this assertion. Mawattha' Malik Juz 3, p. 692. A total of 27 narrations were documented, addressing the subject of the grave pilgrimage. Notably, Imam Ahmad ibn Hambal is recognized as the individual with the most extensive collection of hadith reports concerning this subject. Of the 27 hadith reports, only those that vary in wording are included, while those that convey the same meaning are merely mentioned.

Imam Muslim is the sole narrator of the grave pilgrimage (Muslim, Juz 2) The content of the text is consistent with the version recorded by Imam Malik in his Muwattha' book (Malik bi , Juz 3).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَالْفُطَيْلِيُّ لِأَبِي  
بَكْرٍ وَابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ وَهُوَ صِرَارُ بْنُ مَرْثَةَ، عَنْ مُحَارِبِ بْنِ  
دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَهَيُّتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ  
فَزُورُوهَا.

Imam Abi Daud narrated a Hadith about grave pilgrimage and it was authenticated by al-Bani (Abu Daud Sulaiman bin Ash'ats, Juz 3 p.332)

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا مُعْرِفُ بْنُ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ،  
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَهَيُّتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، فَإِنَّ فِي زِيَارَتِهَا  
تَذِكْرَةً"

Sunan al-Nasai (Al-Nasai, Juz 7 p.269) has the same narration as that of Imam Abi Daud with the addition that the grave pilgrimage *الآخرة* reminds of the Hereafter,



while Imam Abi Daud only mentions that the grave pilgrimage is a warning. Therefore, the wording is more general than the wording used by Imam al-Nasai, because al-Nasai emphasized that the grave pilgrimage is a reminder of the Hereafter.

Hadith reported by Imam al-Turmidzi (Turmidzi, Juz 3 p.) )<sup>361</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمَحْمُودُ بْنُ غِيْلَانَ، وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ، فَرُزُّوْهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ"

The narration from Imam al-Tirmidhi exhibits slight variations, including the addition of a prohibition on the Prophet's initial attempt to perform the Hajj, followed by subsequent authorization to perform the Hajj to his mother, Sayyidah Aminah. As outlined in the narration, the purpose of the Hajj is to serve as a reminder of the hereafter. In a separate narration, Imam al-Tirmidhi employs the term "rukhsah," which translates to "relief," to denote the allowance granted to the Prophet to undertake the grave pilgrimage. Despite the discrepancy in wording, it can be interpreted as signifying the permissibility of the grave pilgrimage.

Imam ibn Majah (Majah, Juz 5 p.45) narrates

حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا ابْنُ وَهْبٍ أَنبَأَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ بْنِ هَانِيٍّ عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ عَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَرُزُّوْهَا فَإِنَّهَا تُرْهِدُ فُؤَادِنَا وَتُذَكِّرُ الْآخِرَةَ.

Ibn Majah's narration also has a different wording about the grave pilgrimage hadith, adding that the grave pilgrimage can make people zuhud towards the world and remember the hereafter.

Imam Ahmad bin Hambal (Hambal, Juz 17)

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ أَنَّهُ حَدَّثَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الْأَسْلَمِيِّ عَنْ أَبِيهِ بُرَيْدَةَ بْنِ حُصَيْبٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثٍ عَنْ زِيَارَةِ الْقُبُورِ فَرُزُّوْهَا فَإِنَّ فِي زِيَارَتِهَا عِظَةً وَعِبْرَةً.

The extant collections of the Hadith, sacred Islamic texts, include numerous narrations concerning the grave pilgrimage. Notably, Imam Ahmad ibn Hambal's collection of these narrations offers insights that diverge from those found in other sources. According to Imam Ahmad ibn Hambal, grave pilgrimage encompasses 'izhah (advice, example, lesson) and 'ibrah (lesson, warning), with the potential to confer khair (goodness) and motivate individuals to adhere to zuhud.

A total of 27 traditions pertain to the grave pilgrimage, which, in general, bear similar editorial and semantic content. Supplementary editorial sentences were intended to elucidate the purpose of performing the grave pilgrimage. The hadiths that discuss grave pilgrimages imply that both men and women are permitted to perform the ritual. The optimal concept of a grave pilgrimage is to serve as a reminder of death,

offer lessons, provide examples, and achieve goodness and a simple life. It is noteworthy that hadiths pertaining to grave pilgrimages are considered sahih traditions, thereby substantiating their utilization as valid evidence for implementation in daily life.

Grave pilgrimage is one of the Islamic teachings that is traditional during society as a form of actualization of religious orders based on the Qur'an and hadith as well as from the example of scholars. The phenomenon of pilgrimage has been observed in a diverse spectrum of Muslim groups. Historically, prophetic figures, scholars, and the general populace undertook arduous pilgrimages to the graves of their relatives, the Prophet, and the auliya (lovers of Allah).

The practice of grave pilgrimage, undertaken by the community to venerate tombs regarded as noble, is not intended for grave owner worship. Instead, it is a means of expressing profound respect and aspiration to establish a spiritual connection with the deceased; pilgrimage in essence represents an inherent human desire to connect with the spiritual realm. The ideal of the grave pilgrimage is predicated on the fulfillment of several criteria:

First, the act of grave pilgrimage serves as a poignant reminder of the hereafter. A pilgrim is synonymous with a pilgrim. The pilgrim's death signifies that we will undergo the same demise. This realization must be cultivated and obtained by pilgrims, as they undertake a pilgrimage.

Secondly, the act of undertaking a grave pilgrimage has the potential to impart invaluable lessons, known as "*ibrah*." However, the nature of these lessons remains subjective and contingent on the individual's personal experiences and interpretations during the pilgrimage. The specific lessons to be derived are contingent upon the individual being a pilgrimage. In addition to the realization that all humans will perish, other lessons can be gleaned. The principle of firmness and the value of struggle are two lessons that can be obtained during a pilgrimage.

Third, the undertaking of a grave pilgrimage can serve as a conduct for acquiring *izhah*, which is defined as counsel or an exemplary paradigm. While the concept of goodness is often discussed, the ability to act consistently in accordance with this virtue is not frequently demonstrated. A grave pilgrimage offers a concrete illustration of the significance of perseverance, the inherent value of benevolence, and the imperative to advocate for one's principles, even when confronted with adversity and personal sacrifice.

Fourth, the practice of grave pilgrimage offers a tangible illustration of the profound value of goodness (*khair*). The presence of prophets serves as a tangible exemplary for their respective communities, underscoring the paramount importance of goodness. A prime example is Prophet Noah, whose teachings on patience in the pursuit of truth offer a valuable lesson. Over the course of 950 years, he persevered his mission and demonstrated remarkable patience. Ibrahim's commitment to his faith is exemplified by his willingness to follow Allah's commands, including the sacrifice of his son Ismail. Similarly, Moses (peace be upon him) demonstrates remarkable patience

in the face of adversity. Isa (peace be upon him) exhibited unwavering patience in the face of scorns, insults, and accusations due to his birth without a father. Finally, the last prophet, Muhammad (peace be upon him), faced relentless challenges, including blasphemy, scorns, accusations, and torture, as well as assassination plots orchestrated by his people. The life of the prophet, therefore, serves as a tangible exemplification of patience, kindness, idealism, and struggle (Rakhmat, 2021).

Fifth, the practice of grave pilgrimage has the potential to encourage individuals to adopt a more minimalistic lifestyle. The underlying question that must be addressed is the rationale behind this phenomenon. By undertaking a significant pilgrimage, humans will realize that nothing in this world is eternal; all that is accumulated will be left behind. Consequently, the treasures accumulated during one's journey also remain behind. This approach is predicated on the belief that the act of collecting these treasures is a form of spiritual enrichment, thereby ensuring that an individual's spiritual wealth remains intact.

The practice of *zuhud*, which translates to “simplicity,” aims to establish a profound connection with Allah swt, characterized by a state of unbound devotion. According to Ali, *zuhud* signifies the possession of that which is merely tangible, devoid of any intangible desires or attachments. According to Habib Quraish Shihab, *zuhud* signifies the act of maintaining a detached perspective towards material possessions and worldly pleasures, while simultaneously acknowledging their material existence. This perspective draws from the Qur'an Surah al-Hadid: 23 “*xml-ph-0000@deepl.internal* do not lament what has eluded you and beware of becoming overly delighted by what he has bestowed. The degree to which an individual is attached to the world is directly proportional to the degree to which the world's afflictions become intertwined with his existence. To illustrate this point, we consider the metaphor of a car. If one places a car in one's heart and scratches it, then the heart is also scratched. The Prophets embraced austere lifestyles to liberate themselves from the confines of worldly attachment. Their successors in scholarship also adhered to similar minimalist principles. The concept of *zuhd*, which literally translates to ‘releasing ties to the world except to Allah SWT alone,’ encapsulates this asceticism (Reysyahri, 2001)

### *The Meaning of Grave Pilgrimage to Kyai Modjo*

The pilgrims to Kyai Modjo are a heterogeneous group comprising individuals from various sectors of society, including laypeople, academics, students, activists, and state officials. Notably, East Java Governor Khofifah also embarked on a pilgrimage to the grave of Kyai Modjo. Andi Rahmat Munawwar, a member of Bawaslo and a culturalist from Wajo, South Sulawesi, once made a pilgrimage, and during an interview, he stated that:

There are two types of people: those who are physically close and those who are spiritually close. Pilgrimages were undertaken with the objective of achieving spiritual

proximity. This constitutes the fundamental essence of the pilgrimage experience. Consequently, embarking on a pilgrimage represents a method of establishing a connection between one's spirit and that of the pilgrim. This notion is further reinforced by the physical actions involved in making the journey, which symbolize the physical movement undertaken to visit sacred sites. Kyai Modjo serves as a symbol of resistance against the colonizers, having been inspired by Imam Husain's struggle despite the absence of a similar external threat. Consequently, the act of embarking on a pilgrimage serves as a means of establishing a connection between our spirit and that of Kyai Modjo (Munawwar, 2022).

The interpretation proposed by Rakhmat Munawwar is noteworthy for its depth and complexity. Munawwar's analysis demonstrates a nuanced understanding of the pilgrimage to Kyai's grave as a manifestation of support for the anti-colonial struggle embodied by Kyai Madjo. Kyai Modjo exhibited unwavering commitment to his principles and beliefs until his demise, a commitment that has been conspicuously absent in subsequent generations. Consequently, it is imperative to establish spiritual connections to emulate his steadfastness. Our presence in his grave symbolizes our earnest endeavor to emulate him. This notion was profoundly resonated by Andi Rakhmat Munawwar during his grave pilgrimage to the final resting place in Kyai Modjo.

The contemporary understanding of anti-colonialism is undoubtedly distinct from its historical manifestation in the context of Kyai Modjo. Consequently, it is imperative to recalibrate the interpretation to align it with the contemporary milieu.

Pilgrimage is defined as the act of visiting a designated grave site as a testament to the pilgrim's earnestness in seeking to meld their spirit with that of Kyai Modjo. This act served as a tangible symbol of recognition, commemorating Kyai Modjo's historical struggle against the Dutch colonial regime during that period. The significance and rationale of this pilgrimage are intricately intertwined with the fundamental purpose of the grave pilgrimage. The central tenet of the pilgrimage is the pursuit of edification and inspiration from the gravesite of the pilgrim.

Thus, the question arises as to whether physical visits to the gravesite are necessary and, if not, whether spiritual forms of pilgrimage might suffice. The act of visiting a specific grave, as exemplified by the prophet, is a direct form of spiritual connection. It has been documented that the Prophet was granted authorization to undertake a physical pilgrimage to the grave of his mother, Aminah, who had passed away. Additionally, the Prophet is known to have frequently made pilgrimages to the Baqi cemetery, a site that contains the graves of the Companions. Second, the act of physical pilgrimage serves as a conduit for spiritual connection with the gravesite. The act of engaging in verbal communication with one's deceased parents is likely to carry a distinct nuance compared to utilizing video calls. This is an example that facilitates the discussion of physical pilgrimages. While spiritual pilgrimages are also exemplified by the Prophet, physical pilgrimages are generally considered more authentic.

Aung, a member of Bawaslu Yogyakarta, has also made a pilgrimage to the grave of Kyai Modjo, accompanied by his friends and researchers. In a direct interview, he stated the following: The pilgrimage to Kyai Modjo's grave serves as a commemoration of his historical struggle against the Dutch colonial invaders during that period. Moreover, the act of pilgrimage is undertaken not only to honor the legacy of Kyai Modjo but also to affirm the cultural and historical connection of the Javanese community to their ancestors (Agung, 2022)

Agung undertook the grave pilgrimage because of the shared tribal lineage with Kyai Modjo, specifically with the Javanese tribe. Additionally, the pilgrimage to Kyai Modjo's grave served as a commemoration of the significance of Kyai Modjo's resistance to Dutch colonization in Java. This commemoration serves as a poignant reminder that human beings possess an inherent sense of freedom and independence, and that any infringement upon these principles constitutes a form of subjugation that must be opposed. Sacrificing one's life to maintain a pure ideal is regarded as a more honorable course of action than living in an enslavement to the world.

The pilgrimage undertaken by Agung is driven by two fundamental objectives: First, the physical journey is motivated by the cultural affinity among different tribes. The act of pilgrimage serves as a gesture of respect towards his fellow tribesmen. Second, Agung embarks on this journey with the objective of acquiring *ibrah*, *izhah*, from Kyai Modjo's struggle. This enables him to internalize the anti-colonization principles espoused by Kyai Modjo. The practice of physical pilgrimage is an integral component of Islamic Sharia law alongside spiritual pilgrimage. In the *ahlul bait* school of thought, spiritual pilgrimages are highly recommended, as evidenced by prominent scholars such as Qummi (2019). This concept is further elaborated upon in *Mafatih al-Jinan* (Qummi, 2019) According to the literature on the subject, both the Sunni and *Ahl al-Bayt* schools of thought recognize physical as well as spiritual pilgrimage.

Ali Amin, an academic from the Manado State Islamic Institute, has undertaken multiple pilgrimages to the grave of Kyai Modjo, either as an independent initiative or as a companion to a friend seeking to undertake a pilgrimage. In his account, he stated that: "Kyai Modjo was a military leader and strategist for Prince Dipenogoro in his fight against Dutch colonization during that period. It is widely acknowledged that Kyai Modjo played a significant role in the establishment of Jaton village (Java Tondano), and his contributions to the region are widely recognized. However, it is important to note that Kyai Modjo's role as the first disseminator of Islam is not solely attributed to the historical dissemination of Islam, which had already spread over the centuries before his birth. The purpose of undertaking a pilgrimage is to honor the contributions of Kyai Modjo, particularly in relation to the Javanese community. Additionally, it fosters a sense of patriotism and spiritualism. In addition, as a matter of tradition, whenever one arrives in a new city, it is customary to make a pilgrimage to the grave of the local people who are honored." (Amin, 2022)

Ali Amin's analysis of the grave pilgrimage tradition encompasses several notable aspects. Primarily, he recognized Kyai Modjo as a prominent figure in the struggle for Indonesian independence. He fought with the spirit of anti-colonialism and anti-injustice, and thus, Kyai Modjo moved to fight against colonization. Second, examining the aspects of patriotism and spiritualism, patriotism is defined as the love for one's homeland and the willingness to fight for it. From Kyai Modjo, lessons can be drawn from *ibrah* and *izha* advice about the necessity to love one's homeland. In addition to patriotism, which is far more important, it is an aspect of spiritualism. Kyai Modjo is a scholar, martyr, and national hero whose resistance is based on Islamic teachings that are anti-colonization and injustice. In addition to combating colonial powers, Kyai Modjo endeavored to disseminate Islam in Tondano. His contributions led to widespread awareness of Islam among the populace, with many embracing faiths. Notably, he was instrumental in establishing a grand mosque. Ali Amin, a Madurese who was raised in the Pesantren tradition and affiliated with the Nahdlatul Ulama organization, exemplifies this commitment to adab. Consequently, upon his initial arrival in Manado, he undertook a grave pilgrimage to the tomb of Kyai Modjo, a gesture of profound respect for Ulama, Syuhada, and National Heroes, who played a pivotal role in the dissemination of Islam in Tondano. Spiritually, Kyai Modjo was regarded as the ruler of the North Sulawesi region.

Nur Alan Lasido is a lecturer and social activist who also often makes pilgrimages to the grave of Kyai Modjo, when interviewed he mentioned that:

“Spiritually, I know he is a waliyullah. A scholar and fighter for the interests of his people during colonialism. As a scholar, he is directly connected to the saints, including Abdul Qodir Jailani, to the Prophet Muhammad. He was also an exile because his actions threatened colonial interests at that time. I am a person who lives in the Minahasa region; knowing his figure and legacy is still easy to find. Among them are the relics of the Minahasa Muslim village, called Kampung Jawa Tondano, and the Great Mosque al-Falah in the middle of the village. This means that the influence of Kiyai Modjo and several of his followers is quite large because according to a few historical sources he managed to establish kinship ties through marriages with a number of Minahasa women to have descendants who are currently referred to as “Tondano Javanese.”

I want to ask for supplication so that it is easier to be blessed and granted by Allah SWT through the karomah of Kiyai Madjo as a guardian on Minahasa land. But not asking and praying directed at his grave.

I interpret this to have two meanings. Namely, as a spiritual and cultural tool. *First*, spiritually means contemplation and I'tibar, because as a servant, I learn to remember how the weakest human being is; there is no advantage over the struggle of Kiyai Modjo in that difficult time. *Second*, culturally. As a Nahdlyin (NU) citizen, grave pilgrimage is a cultural activity that is typical of NU because it is a means of communication, building inner closeness with the

guardian/ulama who is known for his work for the local community. Personal and family experiences. After the pilgrimage, Alhamdulillah became more committed to and enthusiastic about worship. We are also more confident that our efforts and wishes will be granted by Allah through Kiyai Modjo's wasilah.“ (Lasido, 2022)

Nur Alan Lasido's analysis of the Hajj as a spiritual journey is characterized by a focus on three key aspects. First, he examines the role of the waliyullah, or spiritual devotee, in their relationship with Allah. As a waliyullah, it is evident that his prayers are regarded as mustajab by the Allah SWT. The designation of waliyullah as wasilah in prayer constitutes a component of the century in prayer. This is because of the realization that human beings are inherently flawed and in need of wasilah to ensure the acceptance of their prayers. Second, the concept of tawadhu (humility) plays a significant role. Kyai Modjo's struggle to attain martyr status exemplifies the challenges faced by individuals in emulating his actions. This aspiration serves as a catalyst for the undertaking of pilgrimages, which are undertaken as a means of acquiring ibrah lessons. Third, the Nahdlatul Ulama organization has established a melazimkan tradition, which underscores the significance of this practice. Grave pilgrimage is a means of reviving tradition in Nahdlatul Ulama.

Rosihan Aslihuiddin, an expert staff member of the Quality Assurance Agency (LPM) at UIN Maulana Malik Ibrahim Malang, has provided an interpretation of the grave pilgrimage to the guardians, including Kyai Modjo, with the objective of revitalizing the tradition (interview: 2024). This phenomenon can be likened to a cellphone's battery, which must be recharged to restore its functionality. Consequently, the grave pilgrimage can be conceptualized as a process of spiritual rejuvenation, a journey that re-establishes the connection between the soul and the essence of life, which can become obscured by the mundane concerns of daily existence. In this sense, Mr. Rosihan Aslihuiddin embarked on a pilgrimage to revitalize his spiritual essence, which had begun to lose its connection to the purpose of life in the temporal realm. The pilgrimage's objective is to acquire spiritual guidance, counsel, and admonishment that will enable individuals to embrace the concept of an eternal life, which is synonymous with the conclusion of existence. To attain this state of perpetual existence, it is imperative to prepare oneself meticulously for the journey through life, as exemplified by the actions of Kyai Modjo.

Kyai Modjo is regarded by many as a *waliyullah*, a term denoting an individual who is particularly devoted to Allah. Beyond his profound spiritual devotion, Kyai Modjo is esteemed as a scholar and preminent figure in the Indonesian independence movement. In his capacity as a *waliyullah*, he is tasked with the responsibility of liberating the populace from the oppressive hold of Dutch colonization during that historical period. From a scientific perspective, scholars are directly associated with the prophet. Consequently, this unification of roles encompasses the aspects of both a

freedom fighter and a scholar who has attained the distinction of waliyullah. Informants residing in Minahasa directly observed and experienced the significant contributions of Kyai Modjo, particularly in the Minahasa Muslim village of Jatón (Java Tondano). The construction of the Great Mosque al-Falah was also attributed to his efforts.

The practice of creating a pilgrimage with the intention of facilitating tawassul, a concept in which Muslims believe that their prayers and wishes are carried by Allah swt., serves as the fundamental motivation for undertaking this sacred journey. Tawassul can be achieved through scholars, kyai, who are believed to have guardianship, such as Kyai Modjo. The Muslim community, particularly Nahdlatul Ulama (NU), believes that *tawassul* in prayer is a recommended practice according to religion. Nur Alan, a Nahdhiyin, is of the opinion that tawassul to Kyai Modjo will facilitate their world affairs. The concept of *tawassul*, which is not interpreted as praying to Kyai Modjo but rather as a conduit for the prayers of pilgrims to be addressed by Allah SWT, is a central tenet of the practice. According to Abah Awin Khalid, a prominent religious figure, the purpose of the pilgrimage is spiritual in nature, with economic benefits as a secondary consequence. This assertion is supported by numerous confessions and personal experiences that attest to the profound spiritual impact and economic prosperity that ensues from making a pilgrimage to the grave of Kyai Modjo.

A review of the available literature on the subject, including interviews with individuals who have pilgrimaged Kyai Modjo's grave, suggests that the motivations, meanings, and benefits of these pilgrimages vary significantly among individuals. Some embark on the pilgrimage to honor Kyai Modjo's historical struggle against Dutch colonial invaders. Others engage in the journey as a spiritual connection, recognizing Kyai Modjo's lifelong opposition to injustice. Additionally, some individuals are drawn to the site because of their ethnic affinity or because they hail from Java. Furthermore, some regard the pilgrimage as a form of *bertawassul* or *bertabarruk*, as they perceive Kyai Modjo to be *waliyullah*.

The tombs that garner the attention of individuals and adherents of various world religions, particularly Muslims, are those who carried out the mission entrusted to them and meticulously executed their duties. These tombs are the final resting places of the Prophets and religious leaders who were entrusted with the divine message and who, through their selfless actions, guided humanity by sacrificing their lives, property, and the lives of their loved ones. These figures exemplified a profound commitment to their beliefs, enduring immense suffering and hardship to ensure the dissemination of their messages.

The esteemed scholars and scientists of yore exemplified the pinnacle of intellectual luminescence, illuminating their respective domains and bequeathing a noble legacy to posterity. Their relentless pursuit of knowledge and wisdom transcends their lifetime, leaving an indelible imprint on the annals of human progress. These figures introduced



humanity to the divine book, the book of the universe, and the language of creation, thereby laying the foundations of religion, humanity, and natural sciences.

This group comprises individuals who have demonstrated remarkable resilience in the face of social oppression, widespread injustice, and unfair discrimination. These individuals have demonstrated unwavering courage, sacrificing their lives in the face of oppressive rulers, and seeking retribution for the injustices they endured. Their actions, characterized by a profound sense of justice and a desire for redress, have garnered them the designation of “martyrs” within the Islamic context (Subhani, 2007)

The occurrence of societal revolutions and reforms is often predicated on individuals’ willingness to make sacrifices. One way to express gratitude and appreciation for the sacrifices made by these individuals is to pilgrimage their graves. Consequently, it is imperative to perpetuate the glorification and honor of these figures, including Kyai Modjo, both during their lifetime and in the posthumous period. Moreover, it is crucial to safeguard and protect the signs and memories associated with these figures, including the graves. This practice is not merely a form of grave veneration; rather, it is a means of upholding and perpetuating the teachings and guidance set forth in Prophet's hadith.

### 3. Conclusion

The pilgrimage tradition at the grave of Kyai Modjo is a religious practice that reflects the manifestation of the Living Hadith in the lives of Muslim communities. This pilgrimage serves not only as a gesture of veneration for Islamic scholars and combatants, who are regarded as heroes in the struggle to establish the Republic of Indonesia, but also as an expression of the populace's comprehension of the customs associated with grave pilgrimage. The presence of traditions that encourage grave pilgrimages for the purpose of remembrance, the acquisition of knowledge, the reception of counsel, and other objectives, in addition to the strengthening of spirituality, contributes to the sustainability of this tradition. Moreover, the cultural and historical underpinnings of this tradition reinforce its significance as a means of commemorating Kyai Modjo's endeavors in propagating Islam and upholding Islamic values, in addition to resisting Dutch colonizers. Adopting the Living Hadith approach enables the interpretation of this tradition as a manifestation of the internalization of the Prophet's teachings within the context of the local sociocultural milieu. In this paradigm, hadith is not merely memorized or studied in its textual form; rather, it is put into practice by successive generations. The pilgrimage tradition at the grave of Kyai Modjo serves as a testament to the dynamic role of hadith in shaping the identity and religiosity of Indonesian Muslim communities.

### Bibliography

'Itr, N. (2016). *Ulumul Hadith (IV)*. PT. Remaja Rosdakarya.

- Abu Daud Sulaiman ibn Ash'ats. (n.d.). *Sunan Abi Daud*. al-Maktabah al-Ashriyah. Supreme. (2022). *Interview*.
- Ahmad, H. M. G. (2018). *Noah's Ark (V)*. Neratja Press.
- Aini, A. F. (2015). Living Hadith in the Thursday Night Tradition of Shalawat Diba' Bil-Mustofa Assembly. *Ar-Raniry, International Journal of Islamic Studies*, 2(1), 159. <https://doi.org/10.20859/jar.v2i1.35>
- Al-Badr, 'Abdur Razzaq bin 'Abdul Muhsin al-'Ibad. (n.d.). *Ahadith al-Akhlaq*. Dar al-Imam Muslim.
- Al-Ghazali, A. H. M. bin M. (n.d.). *Ihya Ulum al-Din (Cet.I)*. Dar ibn Hazm.
- Al-Nasai, A. 'Abd al-R. A. bin S. bin 'Ali. (n.d.-a). *Sunan al-Nasai*. Dar al-Ma'rifah Baerut.
- Al-Nasai, A. 'Abd al-R. A. bin S. bin 'Ali. (n.d.-b). *Tasmiyah Masyayikh Abi 'Abd al-Rahman Ahmad bin Shu'aib bin 'Ali al-Nasai wa Dzakar al-Mudallisīn (I)*. Dār Ālim al-Fu'a> d,
- Alibe, M. T. (2022). *Deconstructing Adalah al-Shahābah Towards Reconstructing the Definition of Companions: A Critical Study of Companions in Nā's Review*.
- Amin, A. (2022). *Interview*.
- Anam, A. K. (2015). Pilgrimage Tradition: Between Spirituality, Da'wah and Tourism. *Journal of Bimas Islam*, 8 (2), 389-411. <http://jurnalbimasislam.kemenag.go.id/index.php/jbi/article/view/179>
- Anam, W., Sulaeman, M., Mustakim, A. A., Putra, A., & Hakim, L. (2024). Quo Vadis Hadith Studies in Islamic Boarding Schools in Al-Jabiri's Perspective. *Nazhruna: Journal of Islamic Education*, 7 (2), 290-314. <https://doi.org/10.31538/nzh.v7i2.4328>
- Assagaf, J. (2015). Hadith Studies With A Sociological Approach: The Living-Hadith Paradigm. *Holistic Al-Hadis*, 1(2), 289–316.
- Dahlan, S. A. bin Z. (2017). *Notes on Sayid Ahmad bin Zaini Dahlan's Thoughts on Wahabism (I)*. Wali Pustaka.
- Fatonah, D. (2021). *Hadith Practices in Ziarah Kubra Tradition in Palembang Arabian Village A. Introduction During this time, the practice of grave pilgrimage is generally carried out every day throughout the year. For example, consider the phenomenon of grave pilgrimages at pilgrimage sites. VI*, 135–151.
- Faza, A. M. (2013). *Hadithology from the Ahmadiyya Perspective*. Riwayah Medan.
- Firdaus, H. (2020). *Ngaji Hadis, Ngaji Tradisi*. Maktabah Darus-Sunnah.
- Fitriya Z. (2022). *ANALYSIS OF MUALLIM'S UNDERSTANDING OF WOMEN PERFORMING GRAVE PILGRIMAGE IN CANGA'AN HAMLET (A LIVING HADITH STUDY)*.
- Hambal, A. bin. (n.d.). *Musnad Ahmad bin Hambal (II)*. Muassasah al-Risalah.
- Haryadi, L. F. (2020). Grave Pilgrimage Tradition in Historical Approach. *Al-Hikmah: Journal of Islamic Studies*, 1(1), 115–126.
- Hasbillah, A. 'Ubaydi. (2023). *Science of Living Quran-Hadith Ontology*,

- Epistemology, and Axiology*. Maktabah Darus-Sunnah.
- Hidayah, A. (2019). *The ritual practice of one muharram in traji village, parakan sub-district, Temanggung district (a study of living hadith)*. 2, 89.
- Irsad, M. (2019). Irsad, Muhammad. "ISLAMIC EXCEPTION OF THE SEDEKAH CULTURE (Living Hadith Study at Sulthoni Mosque Wotgaleh, Sleman, Yogyakarta)." *Social Culture* 16, no. 1 (2019): 74. RECEPTION OF ISLAMIC EXCEPTIONS TO SEDEKAH CULTURE (A Living Hadith Study in. *Social Culture*, 16(1), 74.
- Jannah, F. (2018). *Sunnah prayer taqwiyyatul hifzi study on female students of boarding school sirojuth tholibin brobo tanggunharjo grobogan (living hadith study)*. 1–26.
- Jannah, M. (2014). Living Hadith in the Grave Guarding Tradition of the Banjar Community of Hulu Sungai Tengah Regency, South Kalimantan. *ESENSIA: Journal of Ushuluddin Sciences*, 15 (1), 41-57. <https://doi.org/10.14421/esensia.v15i1.763>
- Kurniawan, M. I. R. (2022). Understanding the Hadith of Zikir from the View of Tarekat Al-Qadiriyyah wa Al-Naqshabandiyah (Study of Living Hadith at Pesantren Raudlatul Ulum Kediri). In *Thesis*.
- Lakasompa, M. Y. (2021). *Mattalakking Tomate Tradition in Bonde Village, Kec. Campalagian*.
- Lasido, N. A. (2022). *Interview*.
- M. Abdurrahman, E. S. (2013). *Methods of Hadith Criticism* (II). PT. Remaja Rosdakarya.
- Mahfud, M. (2021). LIVING HADIS: An Epistemological Study. *Fikroh: Journal of Islamic Thought and Education*, 14(1)(474), 65–78.
- Maizuddin, M., Chalida, S., Hanum, S., Zulihafnani, & Nur, I. (2023). The Typology of Hadith as the Bayan of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law. *Samarah*, 7 (2), 760-780. <https://doi.org/10.22373/sjhc.v7i2.17467>
- Majah, I. (n.d.). *Sunan Ibn Majah*.
- Majid, A., Saghira, S., Wendry, N., Safri, E., Syafruddin, S. (2023). The Method in Understanding Hadith through Ijmā' and its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariyah. *Samarah*, 7 (1), 281-301. <https://doi.org/10.22373/sjhc.v7i1.12383>
- Malik bin Anas. (n.d.). *Muwattha Malik*. Muassasah Zayid bin Sulthan.
- Mirdad, J., & Ajira, N. (2024). *The Formation of Religious Tourism in the Kubr Pilgrimage Tradition*. 15(1).
- Munawwar, A. R. (2022). *Interview*.
- Munawwir, A. W. (1997). *Al-Munawwir Arabic-Indonesian Dictionary* (IV). Progressive Library Publisher.
- Muslim. (n.d.). *Sahih Muslim* (I). Dar Ihya al-Turats al-'Arabi.

- Mustaghfiroh, A. A. (2020). Living Hadith in the Tradition of Pilgrimage and Grave Cleaning in Majapura Village, Purbalingga. *Living Islam: Journal of Islamic Discourses*, 3 (1), 47. <https://doi.org/10.14421/lijid.v3i1.2197>
- Muttaqin, A. (2016). Barzanji Bugis, a study of Living Hadith in the people of Soppeng, South Sulawesi. *Living Hadith*, 1(1), 129–150.
- Nadia, Z. (2020). LIVING HADITH: The Use of Hadiths in Religious Lectures in Majelis Tafsir al-qur'an Radio. *Living Haidts*, 15(1), 55–82.
- Nasrulloh, N. (2014). Reconstructing the definition of Sunnah as a foothold for contextualizing the understanding of Hadith. *ULUL ALBAB Journal of Islamic Studies*, 14 (3), 15-28. <https://doi.org/10.18860/ua.v14i3.2659>
- Novalia azzahra, Dadah, W. D. (2022). *Hadith Study on the Pilgrimage of Tomb Cleaning*. 8, 73–92.
- Nurjannah, S. (2017). Living Hadith: Rebo Wekasan Tradition in Mqhs Al-Kamaliyah Islamic Boarding School Babakan Ciwaringin Cirebon. *Diya Al-Afkar: Journal of Al-Quran and Al-Hadith Studies*, 5 (01), 219. <https://doi.org/10.24235/diyaafkar.v5i01.4340>
- Prawiro, A. (2017). Cursing the Grave Pilgrims: An Examination of Hadiths on Grave Pilgrimages for Women. *Samawat Journal*, 1(1), 46–55.
- Putra, D. . A. (2020). 'FITNA' IN EVERYDAY LIFE: Phenomena of the Digital Behavior of Indonesian Muslim Society on Dajjal Hadith. *ULUL ALBAB Journal of Islamic Studies*, 21 (1), 1. <https://doi.org/10.18860/ua.v21i1.7750>
- Puyu, D. S., Umar, S. K., Hanis, H., Arifin, B., Abili, M. (2023). Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective. *Samarah*, 7 (3), 1352-1372. <https://doi.org/10.22373/sjkh.v7i3.16510>
- Qummi, S. A. (2019). *Mafatih al-Jinan* (Cet.I). Nur al-Huda.
- Rakhmat, J. (2009). *The Road To Muhammad* (I). Mizan and Muthahhari Press.
- Rakhmat, J. (2021). *Khotbah-Khotbah Kang Jalal* (I). Simbiosis Rekatama Media.
- Reysyahri, M. M. (n.d.). *Encyclopedia of Mizanul Hikmah*. Nur al-Huda.
- Rodli, A. (2019). The Pilgrimage Phenomenon: Piety, Between Islamicity, Commercial Identity, Dimensions. *Endocrine*, IX, 19.
- Salam, N. (2019). *Living Hadith Methodological Integration of 'Ulum al-Hadith & Social Sciences Studies*. Literacy Nusantara.
- Bachelor, G., Ag, A. S., Ushuluddin, F., & Humanities, A. (2022). “The Tradition of Pilgrimage to the Tomb of Wali Bujuk Kai Rito (Study of Living Hadith in the Village of Grujungan Lor Krajan, Jambesari D. S., SKRIPSI Diajukan to the State Islamic University Kiai Haji Achmad Siddiqi. S, SKRIPSI Submitted to Kiai Haji Achmad Siddiq Jember State Islamic University by Raudatul Jannah FACULTY USHULUDDIN ADAB AND HUMANITIES.
- Sayyid Muhammad bin Alawi. (n.d.). *Mafahim an-Tushahihah Yajib*. Dair al-Auqaf wa al-Syu'uni al-Islami.

- Setiawan, B. (2016). Grave Pilgrimage Tradition: Religion as Social Construction in Bawean Community, Gresik Regency. *BioCulture*, 5(2), 254.
- Shamsu, L. S., & Mohd Salleh, N. (2021). Examining the concept of Living Hadith and its relation to Ihyā' al-Sunnah: A literature review. *Hadith*, 11 (21), 733-743. <https://doi.org/10.53840/hadis.v11i21.145>
- Siswanto, D. (2020). The Paradigm of Matn Hadith Criticism and Its Transformation in the Modern Era. *ULUL ALBAB Journal of Islamic Studies*, 21 (1), 130. <https://doi.org/10.18860/ua.v21i1.8936>
- Siti, F. (2004). The Isnad System and Authenticity of Hadith: Orientalist Studies and Challenges. *Ulul Albab*, 15(2), 206–221.
- Soebahar, E., Daenuri, E., & Firmansyah, A. (2015). Revealing the Secrets of Dates and Olives from the Hadith Guidance and Science Explanation. *ULUL ALBAB Journal of Islamic Studies*, 16 (2), 191. <https://doi.org/10.18860/ua.v16i2.3181>
- Subhani, S. J. (2007). *Sheikh Muhammad bin Abdul Wahab and His Teachings*. (I). Image.
- Subkhani Kusuma Dewi. (2017). Performative and Informative Functions of Living Hadith in. *Journal of Living Hadith*, 2, 179–207.
- Suryadilaga, M. A. (2009). Living Hadith Models of Krapyak Islamic Boarding School Yogyakarta. *Alqalam*, 26 (3), 367. <https://doi.org/10.32678/alqalam.v26i3.1559>
- Syarifah, U. (2015). Muhammad Musthafa Azami's Contribution in Hadith Thought (Counter to Orientalist Criticism). *ULUL ALBAB Journal of Islamic Studies*, 15 (2), 222. <https://doi.org/10.18860/ua.v15i2.2728>
- Turmidzi. (1975). *Sunan al-Turmidzi* (II). Shirka Maktabah wa Mathba'ah Mustafa al-Bab al-Halabi.
- Wenas, J. (2010). *Minahasa History & Culture*. Maksimedi Satyamitra.
- Widyaningsih, R., & Abdul Hanif, M. (2018). The Tradition of Pilgrimage to the Tomb of Masyayikh Pondok Pesantren Al Hikmah 2 (Emile Durkheim's Theory of Religious Sacredness). *Journal of Living Hadith*, 2 (1), 1. <https://doi.org/10.14421/livinghadis.2017.1326>



© 2020 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).