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Motivation and Experience of Sacred Tomb Pilgrimage: Learnings from the Sasak Tribe Lombok

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This study analyses the motivations and experiences that drive the pilgrimage to the sacred tombs of the Lombok Sasak Tribe. This sacred graves pilgrimage is a tradition that has survived from the past and a heritage that passes from generation to generation. The study uses a constructivist paradigm with a phenomenological qualitative approach. The research locations are at the tomb of Almagfurlah TGKH Muhammad Zainuddin Abdul Madjid, in Pancor East Lombok; The Batu Layar Tomb in West Lombok; The Ketaq Tomb, Central Lombok; Bintaro Tomb in Mataram City and; the Tomb at the Bayan Beleq, Bayan in North Lombok. The analysis shows that the pilgrimage motivation to the sacred tombs is that of high religiosity. A high level of religiousness indicates gratitude for God's tremendous and enormous blessings. It is such a great pleasure for pilgrims to have the opportunity to perform this Hajj safely. The pilgrimage experience to the sacred tombs means remembering death, remembering struggles, preserving purity or cleanliness, and strengthening brotherhood. The synergy between motivation and experience makes the pilgrimage to the sacred tombs sustainable and continues from generation to generation.

Key Words: synergy, sacred tomb, motivation, experiences, Lombok

Introduction

The Sasak Lombok tribe has a distinctive cultural style. Their forms of cultural expression are in the form of material cultural heritage and intangible cultural heritage. Cultural heritage objects in Lombok are generally to be found in ancient sacred sites - mosques, tombs, Kemaliq and temples. Meanwhile, intangible cultural heritage is part of people's daily life, such as pilgrimages to sacred tombs. Pilgrimage to graves is a phenomenon that existed in every human society throughout history, and is carried out by Muslims and all other religious communities. In Indonesia, grave pilgrimage activities have been seen in various forms of activities that accompany the pilgrimage. Pilgrimage to a grave is one of the activities of religious travel, motivated by the community's faith and belief. This belief has promoted grave pilgrimage activity until today.

The Sasak tribe lives in Lombok Island, in West Nusa Tenggara (NTB) Province. About 90% of the Sasak tribe population live in Lombok island, while the rest live in Sumbawa, and surrounding regions of the NTB Province

(Budiwanti, 2000; Rahman, 2013). The word 'sasak' comes from 'Sah', which means 'Saka', and 'Pergi', which means 'Ancestor'. People also use the word 'Sasak', meaning going to Sasak ancestor's land, as Goris reported (Suwondo, 1994). The origins of the Sasak tribe are thought to be people who came from Java which can be proven with the writings known as 'Jejawen.' As with the other tribes in Indonesia, the Sasak tribe has customs or habits called 'Sasak custom'. The habits and custom of the Sasak tribe are mostly found in their works, creations, and initiatives. Habits conducted, preserved, and adjusted into the modern age are called customs. Therefore, they are the habits inherited continuously from generations to generation, and if they are obeyed and submitted by the Sasak tribe they are a Sasak Custom (Suparno, 2002).

Among the Sasak's tribe customs is the pilgrimage to sacred tombs. Etymologically, pilgrimage comes from the root of the word *zārā yazūrū*, which means visiting (Ja'far, 2001). Luwis Ma'luf interprets the word pilgrimage to mean 'coming to meet' (Luis, 1996). Afterwards, KBI (an Indonesian Dictionary) interprets pilgrimage as visiting a sacred or noble place (tombs

etc.). The word tomb comes from Arabic, and is another term for a grave (Ahmad, 2010). Thus, tomb pilgrimage is a visit to the graves of famous or important people.

According to sharia guidelines, pilgrimage to graves involves praying for the dead and learning lessons from their current state. In other words, pilgrimage is coming to graves and requesting the Lord's grace for the dead and as a warning, so that people who live can remember their fate as they will eventually die. Thus, the meaning of pilgrimage is not just visiting the graves, but also to pray and take the lesson from the pilgrimage activity. Cleric and Islam scholars, based on the Qur'an and Hadith, allow pilgrimage and consider it as a deed with virtues, especially pilgrimage to the tombs of the Prophet and Sages (Syekh Ja'far, 1997). Nowadays pilgrimage activity is widely performed by Muslims around the world. The foundation of such activity is in one of the teachings of the Prophet (Peace Be Upon Him) :

I used to forbid you to visit graves, [but now] visit them, for it is a reminder of the afterlife (HR. Muslim).

Generally, grave or cemetery is used to mention a place where we bury the dead. However, there is a specific purpose for using the word tomb; if the person buried is a saint or sage, then the resting grave is called a tomb, not the saint's grave (Nur Syam, 2005). Sacred comes from the word *Karamah*, which means grandeur. Sufis or the followers of tariqa interpret the word sacred as a state or extraordinary deeds emerging undertaken by a person or conducted by the saints of Allah - for instance, being able to cross the ocean on a prayer mat, being able to detect a hazard before it occurs, being able to appear in many places at the same time, etc.. For some people, especially for the Sasak tribe, a tomb is not just a resting place for the dead, but also a sacred place because the one buried there is a saint. It is believed that animals such as worms or snakes will not eat the corpse in the ground - the corpse will remain intact, and the spirit is believed to give power to those who visit the tomb. The person is regarded as close to Allah (Exalted and Glorified be He), so the person is taken as the intermediary to whom one can pray (*wasilah*), so that the prayer promptly reaches Allah (Exalted and Glorified be He) (Nia, 2009).

The concept of travelling for a long time is a pilgrimage phenomenon. The pilgrimage phenomenon is mostly motivated by religious intentions to visit holy or sacred places and pilgrimage activity is the most important

element in religious tourism. Pilgrimage activities are travel related activities that are connected with and promote religious tourism (Griffiths, 2011). It is suggested that the oldest form of human travel is pilgrimage activity. The development of community-wide mobility had a significant impact on pilgrimage activities and arising from this, there was significant impact of pilgrimage on society, leading to an impact on the process of human evolution. The process of human movement to a tourist or pilgrimage leads to tourism and pilgrimage, and the relationship between these two activities is discussed in the literature (Collins-Kreiner, 2010). Research related to the geographical location of sacred sites from different religions, identities, and communities is an interesting topic to study, and different geographic analyses suggest different influences and experiences in travel to sacred sites (Kong, 2001) - resulting in sacred or tourism trips made by tourists, religious tourists or pilgrims. The differences between these various categories of tourists / pilgrims is not considered to be as significant in this post-modern period. In many studies, the activities, motivations and behaviours of tourists and pilgrims are not much different and are now considered to be of little importance (Sharpley & Sundaram, 2005).

Understanding the historical and social conditions of a community is essential when examining the differences between tourists and pilgrims. As mentioned, changing times have changed our definitions of pilgrims and tourists. However, the main difference is the interaction and communication of tourists and pilgrims in ritual processes in sacred places. Thus, while tourists and pilgrims have many similarities (Olsen, 2010), providing insight into understanding both groups in the context of both tourist and religious experiences is fascinating. Studying the parallel between pilgrimage and tourism can develop a good understanding of human movement or mobility experiences (Griffiths, 2011). Understanding the authenticity of travel motivated by religion is an exciting way to learn about comprehending pilgrims' experiences at religious sites. The pilgrims' experience in religious travel is a vital part of religious tourism. Religious sites are unique to study because they present a meaningful relationship between religion, spirituality and economic activity. The economic activity affects the facilities or infrastructure supporting the pilgrim or tourist experience (Moufahim & Lichrou, 2019).

Nyaupane *et al.* (2015) conducted a study on visits to sites of saints by tourists with different faiths. The

research results confirm that in many sites of many faiths, pilgrims are motivated by religious motivations, while tourists are motivated by cultural and recreational factors. Thus, information is readily available on the relationship between tourists and pilgrims. Nevertheless, discussing different religious motivations and differences in visiting religious tourism sites could still do with more depth of investigation. Many researchers discuss typologies ranging from pilgrims to religious tourists so secular tourists (Cohen, 2003; Finney, Orwig, & Spake, 2009; Fleischer, 2000; Olsen, 2010; Hughes, Bond, & Ballantyne, 2013). Collins-Kreiner (2018) discusses four main issues in relation to the study of pilgrims visiting religious sites. First, there is confusion between the meaning of tourism and pilgrimage. Second, there are major changes in modern pilgrim behaviour, the third is to a need to consider changes in motivation and behaviour throughout the pilgrimage journey, and the fourth is the need to consider differences between old and new paradigms in the pilgrimage journey.

Several researchers have evaluated the scope of traditional religious pilgrimages and modern secular pilgrimages in pilgrimage tourism. According to them, some tourists are focused on the pleasure context or entertainment motivations in pilgrimage travel, while others seek a purely religious experience.

Pilgrims travelling for religious tourism must have a healthy physical condition. The practice of visiting temples and praying can be a strenuous activity and if it is undertaken correctly, becomes a lifelong experience. Other religious activities with more of an entertainment focus such as theatres, cinemas, television shows, or other visits to the likes of Baha'i Park in Haifa, Israel, while religious in tone may restore a person's health, strength and allow physical recovery (Collins-Kreiner, 2018; Collins-Kreiner & Gatrell, 2006).

Concluding thoughts

The above discussion concludes that pilgrimage to a sacred tomb of *waliyullah* (saints), is undertaken because the site is considered to have remarkably extraordinary abilities and facilitates a close interaction with Allah (Exalted Glorified be He). Some tombs in Lombok island are visited more frequently when approaching the hajj season or after the hajj pilgrims return from the holy land. A crucial question and very important for researchers is why the tradition of pilgrimage to tombs, especially tombs

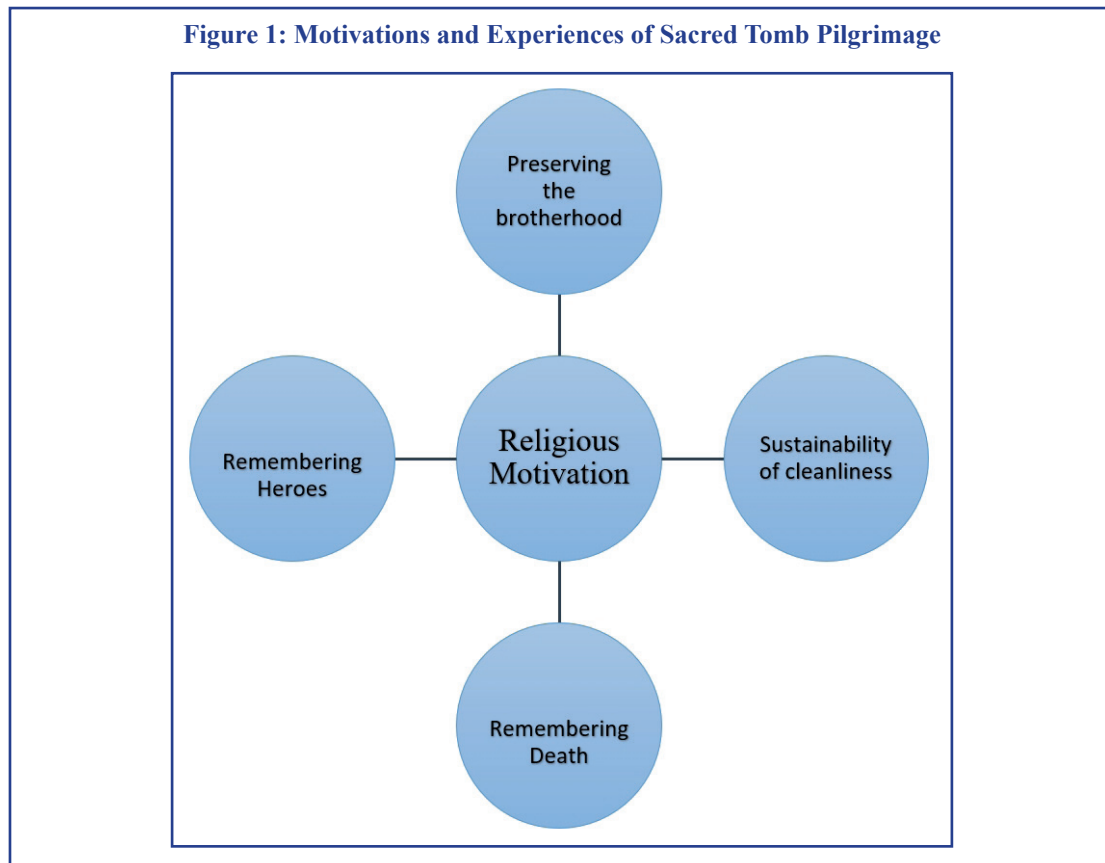
that are considered sacred, is still preserved at a time when much literature suggests that society is becoming more secular. Pilgrimage to the tombs is undertaken voluntarily and involves sacred rituals for prospective pilgrims in the Sasak community of Lombok. Therefore, further research is carried out in this paper. First, the motivation for sacred tomb pilgrimage by the Sasak people in Lombok island is explored. Second, the paper examines how the pilgrims experience the sacred tombs.

Method

This is qualitative research with case studies. The case studies focuses on the pilgrimage phenomenon to the graves of those considered holy people in the following tombs: the tomb of Almagfurlah TGKH Muhammad Zainuddin Abdul Madjid, in Pancor East Lombok; The Batu Layar Tomb in West Lombok; The Ketaq Tomb, Central Lombok; Bintaro Tomb in Mataram City and; the Tomb at the Bayan Beleq, Bayan in North Lombok.

The research was conducted on these 5 sacred tombs on the island of Lombok, West Nusa Tenggara, Indonesia from June 2018 to May 2019. The data were collected by direct interviews with visitors and guardians of the sacred tombs. These sites are destinations for pilgrimages carried out as a part of the hajj procession. The sites are considered a representative sample to describe and represent the phenomenon of Sasak pilgrimage in general. This findings emphasise the events, activities, and processes of grave pilgrimage carried out by Sasak individuals or groups (Gall *et al.* 2003).

The data collection techniques were formal interviews, less structure in-depth discussions, observation, and analysis of documentation. The interviewees were undertaken face-to-face with visiting pilgrims, local residents and staff at shrines etc.. The method was to collect data, analyse the results in general then more specifically, and then draw conclusions. In general, the data were analysed using an interactive model. The data from the collection process was summarised, coded, made into categories, illustrated, then conclusions were derived and verification was undertaken. Data verification was carried out by deep analysis based on comparing the results to existing findings in the literature (Miles *et al.*, 2014).



Result and Discussion

An exciting and distinctive phenomenon has been carried out by the Lombok Sasak people and their closest families for many generations: pilgrimages to sacred tombs before and after undertaking the sacred Hajj. The sacred tombs are the tombs of a person who is considered Saint / Kiyai / Tuan Guru. Pilgrimage to these sacred graves is usually carried out before and after performing Hajj. The purpose of this activity is to gain salvation, the blessing of the Saint or Waliyullah's prayers, and fulfil the vows that prospective pilgrims have undertaken. Not all sacred graves can be a pilgrimage destination for prospective travellers and the tombs addressed in this research are the sacred graves that the Sasak people believe to be divine. Pilgrimage sites that prospective pilgrims usually use for Hajj are the sacred tomb of Almagfurlah TGKH Muhammad Zainuddin Abdul Madjid; the sacred tomb of Batu Layar; the sacred tomb of Ketaq; the sacred tomb of Bintaro and; the sacred tomb of Bayan Beleq.

Figure 1 highlights the motivation and experience gained while carrying out grave pilgrimage activities. The primary motivation for pilgrimage to the sacred tombs is highly religious. The experiences are firstly to remember the struggle of the scholars who spread Islam. The burial

places of the Islamic propagators in Lombok have been made into sacred tombs. The second experience is that the pilgrims consider death; every human being will die and it is believed to be a worthy thing to reflect on this. The third experience is lessons which will preserve purity and cleanliness. The fourth experience is to strengthen the brotherhood between siblings and within the wider community.

Religious Motivation

The pilgrimage traditions of the Sasak Lombok people visiting graves is similar to other regions in Indonesia. This tradition builds on the diversity of the archipelago in form and wealth, developing and supporting local wisdom and values. This practice of pilgrimage to sacred tombs is linked to various noble values and is a tradition that has long been known in the Sasak tribe of the Lombok community. The pilgrimage to sacred tombs before and after leaving for the Hajj pilgrimage illustrates how religion and culture are dynamic, intertwined, and walk side by side. Furthermore for the Sasak people the pilgrimage is a symbol of gratitude, when one reflects on the Creator's blessings. It is a great favour for the Sasak people to be allowed to perform their traditional pilgrimage.

Figure 2: The Sacred Tomb of Batu Layar, West Lombok, Indonesia



All photos by Authors

Figure 2 shows the Batu Layar sacred tomb in West Lombok. Regarding the rituals performed by pilgrims at the Batu Layar tomb, Hj. Maesah one of the visitors said,

We go to this sacred tomb and eat together as a form of gratitude because we can go to Mecca for Hajj or have been able to go to Hajj safely.

Syaiful, the Batu Layar religious figure stated,

the tradition of the prospective pilgrims who will go and return from Hajj has meaning. It is to be grateful for having succeeded in carrying out the pilgrimage safely and smoothly.

Figure 3 illustrates the sacred Ketaq tomb of TGH Saleh Lopan in Central Lombok. Sukarni who is a community member of Ketaq tomb TGH, said,

The people who make Dhikr and Roah are symbols of gratitude to Allah for being able to carry out the Hajj. The Ketaq tomb is one of the sacred tombs which is believed to have

advantages. Pilgrims go to Ketaq tomb as an implementation of gratitude to Allah - Exalted and Glorified be He. Gratitude can be performed by the pilgrimage with the tradition of going to Ketaq tomb and the tradition that is carried out in other sacred tombs. Activities at the tomb are Dhikr, praying and also Roah or eating together.'

Figure 4 shows the sacred tomb of Bintaro in Mataram City. Abah Salim is the guardian of this sacred tomb, he said,

Various pilgrim rituals in Bintaro tomb are interpreted as a form of gratitude to Allah SWT because pilgrims can fulfil Islam's fifth pillar. All rituals or activities carried out by pilgrims before or after the pilgrimage are to give gratitude to Allah - Exalted, and Glorified be He - because they are given sustenance to be able to go on the pilgrimage and also return

Figure 3: The Sacred Tomb of Ketaq TGH Saleh Lopan, Central Lombok, Indonesia



All photos by Authors

Figure 4: The Sacred Tomb of Bintaro, Mataram City, Indonesia



All photos by Authors

safely, that is all.

Ramli a religious figure, and keeper at the Bintaro tomb said,

Pilgrims come here to ask for blessings, and a form of gratitude so they can go and return for the pilgrimage safely.

The pilgrimage tradition of the Sasak people to visit the sacred tomb before and after departing for Hajj is a symbol of gratitude, reflecting the blessings of Allah (Exalted and Glorified be He). It is such a great pleasure being allowed to perform the Hajj pilgrimage safely. This safety is an excellent religious motivation for the Sasak or Lombok community.

Religious or deity motivation to visit historical places is a long tradition. The legal basis associated with grave pilgrimage tours has a foundation in Islam. Therefore, Islam greatly influences tourism development and marketing in Muslim countries. Tourist behaviour is important in determining destinations and products, and in sites such as these, their development is influenced by the spirit of religion or high religiosity (Weidenfeld & Ron, 2008). Therefore, the motivational factors for visiting the tomb sites are preserving Islamic culture, spreading Islamic values, and also strengthening beliefs and self-identify for the visitors as Muslims (Al-Hamarnah, 2008). We know that Islam, with its Sharia, encourages and accepts tourism, especially pilgrimages to historical places. Spiritually, travellers or tourists (known as *Musafir*) can get closer to their God, and their prayers are thus, their prayers might more likely be answered (Eid & El-Gohary, 2015).

Experiences

Cleanness Sustainability

Based on the information that the researchers obtained in the field, the main ritual performed by pilgrims before entering the sacred tomb areas is purification. The purification is done by undertaking ablution or ensuring oneself is in a pure state without *hadst* or is unclean. To purify or in Arabic, it is called *taharah* is the first commandment in *fiqh*. Worship must be carried out by purifying the implementation of worship - which is less perfect if it is undertaken without first being purified. That is why menstruating women are usually not allowed to enter the tomb to pray and perform sacred rituals - this

is done to maintain the sanctity of the tomb.

Figure 5 shows the sacred tomb of Almaghfurlah TGKH M. Zainuddin Abdul Madjid, in Pancor, East Lombok. Syarif Hidayatullah, one of the pilgrims from Central Lombok stated,

The tomb of Almaghfurlah TGKH M. Zainuddin Abdul Madjid, is one of the tombs considered sacred and holy, so, entering the tomb area in a holy and clean state is mandatory. The implementation of the tomb pilgrimage ritual is the tradition and belief of each person. Usually, people take ablution before entering the tomb, then sit according to their group and recite Surah Yaseen and Tahlilan or Dhikr.

The Bintaro sacred tomb in Mataram City, is one of the busiest tombs that are visited by the Sasak Lombok community. The researchers witnessed the situation and noted their thoughts directly as follows,

When we entered in the sacred tomb, we saw pilgrims who had packed the tomb with various activities, some of them were focused on praying, chanting, and reciting Surah Yaseen. Among the pilgrims, some children were washing their faces and being washed with water that had been blessed.

Other rituals carried out by pilgrims to sacred tombs include sowing flowers (*rampe*) on the graves or carrying incense. Then the pilgrims proceed to wash their faces or take ablution. *Bejanjam* or *Beseraup* is washing the faces of children or pilgrims. The water used for washing the face is water placed in front of the pilgrim while doing *Dhikr*, *Tahlilan*, or praying. The prayed/blessed water is expected to give a blessing, so that the child can grow up to be a pious and smart person. Prospective pilgrims also carry out *Beseraup* for their forthcoming pilgrimage, and the goal is to ask for blessings and safety in carrying out the future pilgrimage.

The meaning contained in this ablution or purification ritual is a focus on purity and cleanliness. To purify or to take ablution is an act that is liked by Allah (Exalted and Glorified be He). Performing ablution before entering the sacred tomb area is seen to clean the body and heart, so that, they are ready for praying. Ablution or purification can calm the heart and is a sign of respecting Allah and the *waliyullah* who are buried in that place. Having done this, the pilgrims will be ready to perform various rituals

Figure 5: The Sacred Tomb of Almaghfurlah TGKH M. Zainuddin Abdul Madjid, in Pancor, East Lombok, Indonesia

All photos by Authors

or other activities without any doubts.

Remembering Death

The ritual usually carried out during pilgrimage to sacred tombs is doing *Dhikr*, praying according to Islamic teachings from the Al-Qur'an and Hadith. The purpose of the *Dhikr* and prayer activities is to remember death and remember the particular *Waliyullah* or Cleric who spread Islam in Lombok Island. Besides that, the rituals performed at the sacred tomb are in form of *Dhikr*, reciting *surah Yaseen* and praying. Those activities always call the name of Allah (SWT).

Wawan, a member of the Bintaro community (and head of a Bintaro sub-district), said,

this pilgrimage to Bintaro sacred tomb is carried out as an intermediary to remember death ... remembering religious figures or Islamic preachers who are buried is always a reminder of the certain death.

Figure 6 shows the sacred tomb at the Bayan Beleq, on Bayan, North Lombok. Renaldi, a visitor to the sacred tomb said,

For the Sasak tribe ... pilgrimage ... to the holy land of Mecca is a battlefield with the risk of death, so, praying for safety before leaving ... to Mecca is a necessity. Therefore, praying to ask for safety is not only done when making pilgrimages to sacred tombs, but when performing other rituals as a ritual ... [it] must be done before leaving for pilgrimage.

Jaelani, head of a sub-village near the Ketaq sacred tomb, Central Lombok stated,

The full significance of the pilgrimage from a religious point of view is to remember death and reflect on it. It means that the sacred tomb pilgrimage's motivation is to worship and further increase faith in Allah - Exalted and Glorified be He.

Pilgrimage to tombs began in ancient times, when Sayyidina Umar Bin Khattab embraced Islam and adopted the teachings of Prophet Muhammad (Peace Be Upon Him). By that time, the Prophet Muhammad was sure that his companions' faith was stable. Even though they were allowed to go to a grave for pilgrimage, companions would not ask or pray to the grave; the friends only asked Allah (Exalted and Glorified be He). Thus, sacred tomb pilgrimages are carried out to remember the dead and pray for the families who have died. Apart from reflecting gratitude, this ancient pilgrimage tradition to sacred tomb contains lessons. The lesson is that life and death are the affairs of Allah (Exalted and Glorified be He). This reminds pilgrims that life in this world is not eternal, but instead, all humans will return to their origin, the soil.

Death does not look at social status, gender, age, or identity and worldly appendages. Therefore, this tradition is used as a medium to raise awareness about life's philosophy, which is only temporary. As a religious tradition, the pilgrimage to sacred tombs for the Sasak people is a spiritual recreation to teach an attitude of submission to Allah (Exalted and Glorified be He). The hope is that pilgrims to the sacred tomb will realise their relationship with Allah (Exalted and Glorified be He). In the long term, this will develop an awareness and acknowledgment of submission to God to gain salvation and blessings in subsequently performing the Hajj

Figure 6: The Sacred Tomb at the Bayan Beleq, Bayan, North Lombok



All photos by Authors

pilgrimage.

Remembering Heroes

Pilgrimage to the sacred tombs is one of the traditions left by our ancestors that are difficult to abandon. This is not only a mere tradition, but also has meaningful lessons. The learning which is taken is to commemorate the struggle of the *ulama* or heroes who spread Islam on Lombok island.

Hermanto, a tomb keeper, said,

Actually, the tradition of the sacred tomb pilgrimage according to the visitors' information who come here is to commemorate the ancestors and the struggle of the religions' propagators. The pilgrimage to the sacred tomb is to remember the services of the Islam propagators, they are pious people and close to their God.

The interview with Renaldi, one of the traditional leaders at the sacred Tomb of the Bayan Beleq Ancient Mosque, said:

the Lombok people's custom during Eid al-Fitr is to visit their parent's graves. Besides that, they also go to sacred tombs to find peace and pray there. The purpose of this pilgrimage to the sacred tomb is to honour their parents or previous public figures who have fought for our religion.

In line with this, Sumadim, a local traditional leader, said,

The people of North Lombok Regency (KLU) are very sacred and respectful of their services ('ulama) in spreading Islam in Lombok island, especially in this Bayan KLU, and we accept

Islam with our conscience that this is the correct teaching.

The tradition of this sacred tomb pilgrimage is sociologically preserved as an effort to commemorate the struggle of knowledgeable people or 'Ulama who lived in their community and spread Islam. In Java, the *Nyadran* tradition is associated with maintaining memory, not to forget one's origins. The sociological-anthropological study of the *nyadran* tradition has been explained by Abdul Basir (2013) that humans as social beings will maintain relationships with generations before and after them. It is not enough to have a relationship with their own generations.

In this way, pilgrimage to sacred tombs are carried out to commemorate the services and struggles of Islam's propagators in Lombok Island. By doing this, the faith possessed by the prospective pilgrims will be more stable when they carrying out the Hajj pilgrimage. As Indonesians who carry Eastern culture, these people are always taught to respect their parents, ancestors, and Islamic scholars or propagators. Therefore, grave pilgrimage is interpreted as a way for people to respect and honour their ancestors and the propagators of Islam.

Preserving the Brotherhood

Prospective Hajj pilgrims who make pilgrimages to the sacred tombs often hold a *Roah* (Eating together). *Roah* is eating together after previously doing *Dhikr*, *Tahlilan*, and prayers. The food used for the *Roah* is brought directly from the pilgrim's house as a gratitude symbol for receiving the hajj call. The pilgrims who take *Roah* are usually pilgrims who have previously made vows

(Nazar) of the Hajj. Their Nazar is a promise that they will go to the sacred grave if they receive a hajj call.

Haji Maesah is a tomb pilgrim who was interviewed at TKH Zainuddin Abdul Majdid in East Lombok, who stated,

We have previously made vows (Nazar) that if we were called for Hajj, then would go on pilgrimage to this sacred tomb. Our activities are praying, giving thanks, reciting Surah Yaseen. We bring food here, because after Dhikr and Du'a is eating together (Roah). This Roah activity is passed down from generation to generation, from Central Lombok, East Lombok, and West Lombok. We eat food as a form of gratitude for being called as God's guests to Mecca.

We interviewed Hj. Salimah, one of the pilgrims to the Batu Layar sacred tomb, West Lombok, who said,

Before performing the Hajj to Mecca, we have to come here (the sacred tomb) first for pilgrimage, so that, our journey is smooth or there is no obstacle whatsoever. Then we will come here again after returning from performing the Hajj, to undertake our spiritual vows and Roah (eat together).

One of the religious figures at the Ketaq sacred tomb, Central Lombok, Mrs Sukarni, stated,

The activities carried out at the Ketaq sacred tomb are Dhikr, Roah (eating together) and accompanied by praying and Tahlilan first, sometimes people sacrifice a goat or cow around the grave, depending on the event, and then the congregation who are leaving for Mecca also made a vow and prayed that they would be safe in Mecca and return home safely.

Many researchers report their research related to the experiences obtained while making pilgrimages or travelling to holy places. Tourists and pilgrims have spiritual experiences when travelling; a sense of spirituality with transcendent characteristics is obtained by travellers when visiting holy or sacred places. It is both a form of tourism and a spiritual phenomenon as has been reported by Willson *et al.* (2013). Thus, pilgrimage experiences are divided into two - spiritual experiences and social experiences. Spiritual experience are defined

as the connection between the traveller and divinity. At the same time, social experience is a sense of social unity or solidarity without boundaries of space and time (Buzinde *et al.* 2014).

The influence of volunteers helping pilgrims at the pilgrimage site has been analysed by Wiltshier (2015). This influence can affect the satisfaction level and religious experience for pilgrims. Differences in culture and tradition between travellers can provide different satisfactions in the pilgrimage process (Hottola, 2004). The participation of tourists / pilgrims in the residents' activities can help influence local cultural awareness and knowledge. Direct practice with local culture is believed to provide significant personal experiences and this direct experience will always be remembered (Thomas *et al.*, 2018). The opportunity to explore the pilgrimage site's culture or traditions is a significant learning process. Direct learning opportunities provide pilgrims with new knowledge related to self-existence or self identity in the context of spirituality (Geertz, 1966; Muzamdar, 2004).

Conclusion

Based on analysis of the research findings, conclusions can be drawn as follows:

Pilgrimage to the sacred tombs in Lombok, West Nusa Tenggara, Indonesia, symbolises gratitude and reflection, and exhibits high religious motivations related to favours sought. The blessings sought allow prospective pilgrims to perform the pilgrimage to Mecca in safety and after return home safely after the Hajj.

The pilgrimage experience to sacred tombs in Lombok is a form of learning. First it is a way to remember the struggle of knowledgeable people ('*Ulama*), to remember battles and Islam propagators. Secondly it is a means of familiarising and preserving self-purity, such as ablution or washing before entering a sacred tomb, washing faces and reflecting on the cleansing process. Third, the pilgrimage is a means of preserving kinship and brotherhood by eating together (*Roah*). The Fourth, aspect of the experience, is to remember and reflect on death.

The pilgrimage tradition to the sacred tombs of the Sasak tribe in Lombok island is a tradition that reflects the synergy between high religious motivation and practice as learning in life, so that, it continues from generation to generation from ancient times until the present.

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