



THE TRADITION OF PILGRIMAGE TO THE TOMB OF SULTAN MAULANA HASANUDDIN IN BANTEN AS A CULTURAL HERITAGE AND SPIRITUALITY OF THE COMMUNITY

TRADISI ZIARAH KE MAKAM SULTAN MAULANA HASANUDDIN DI BANTEN SEBAGAI WARISAN BUDAYA DAN SPIRITUALITAS KOMUNITAS

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Abstract

The tradition of visiting the tomb of Sultan Maulana Hasanuddin of Banten is a socio-religious practice that remains alive today and plays a significant role in the lives of the people of Banten. This tradition not only reflects religious rituals but also embodies historical, cultural, and spiritual values that shape the identity of the local community. This study aims to examine the tradition of visiting the tomb of Sultan Maulana Hasanuddin of Banten as a cultural heritage and a manifestation of the community's spirituality. The research method employed is a qualitative approach using literature review and archival research. Data were obtained from historical books, scientific journal articles, theses, research reports, and other relevant supporting sources related to the study of pilgrimage, local Islamic culture, and the Sultanate of Banten. Data analysis was conducted using a descriptive-qualitative technique by examining and interpreting various sources to uncover the meanings, practices, and dynamics of the pilgrimage tradition. The results of the study indicate that the tradition of visiting the tomb of Sultan Maulana Hasanuddin possesses a strong spiritual dimension as a means of drawing closer to Allah, a medium for self-reflection, and the formation of individual and collective spirituality. Furthermore, the pilgrimage tradition also functions as an intangible cultural heritage that plays a role in preserving history, transmitting cultural values, and strengthening the identity of the Banten community. Amid the development of religious tourism and modernization, the pilgrimage tradition faces dynamics that require sustainable management to ensure that religious and cultural values remain preserved. This study concludes that the tradition of pilgrimage to the tomb of Sultan Maulana Hasanuddin of Banten is an important and relevant cultural-religious practice in maintaining the sustainability of the community's spirituality and cultural identity.

Keywords : Tomb Pilgrimage, Sultan Maulana Hasanuddin, Banten, Cultural Heritage, Community Spirituality.



Abstrak

Tradisi ziarah makam Sultan Maulana Hasanuddin Banten merupakan salah satu praktik sosial-keagamaan yang masih lestari dan memiliki peran penting dalam kehidupan masyarakat Banten. Tradisi ini tidak hanya merefleksikan aktivitas ritual keagamaan, tetapi juga mengandung nilai sejarah, budaya, dan spiritualitas yang membentuk identitas masyarakat setempat. Penelitian ini bertujuan untuk mengkaji tradisi ziarah makam Sultan Maulana Hasanuddin Banten sebagai warisan budaya dan manifestasi spiritualitas masyarakat. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan metode studi literatur dan studi pustaka. Data diperoleh dari buku sejarah, artikel jurnal ilmiah, skripsi, laporan penelitian, serta sumber pendukung lain yang relevan dengan kajian ziarah, budaya Islam lokal, dan Kesultanan Banten. Teknik analisis data dilakukan secara deskriptif-kualitatif dengan menelaah dan menginterpretasikan berbagai sumber untuk mengungkap makna, praktik, dan dinamika tradisi ziarah. Hasil penelitian menunjukkan bahwa tradisi ziarah makam Sultan Maulana Hasanuddin memiliki dimensi spiritual yang kuat sebagai sarana mendekatkan diri kepada Allah, media refleksi diri, serta pembentukan spiritualitas individu dan kolektif. Selain itu, tradisi ziarah juga berfungsi sebagai warisan budaya tak benda yang berperan dalam pelestarian sejarah, pewarisan nilai budaya, dan penguatan identitas masyarakat Banten. Di tengah perkembangan wisata religi dan modernisasi, tradisi ziarah mengalami dinamika yang memerlukan pengelolaan berkelanjutan agar nilai religius dan budaya tetap terjaga. Penelitian ini menyimpulkan bahwa tradisi ziarah makam Sultan Maulana Hasanuddin Banten merupakan praktik budaya-religius yang penting dan relevan dalam menjaga keberlanjutan spiritualitas dan identitas budaya masyarakat.

Kata Kunci : Ziarah Makam, Sultan Maulana Hasanuddin, Banten, Warisan Budaya, Spiritualitas Masyarakat.

1. INTRODUCTION

Banten is a region in Indonesia with a rich history and deep cultural significance, particularly in the context of the spread of Islam across the archipelago since the era of the Sultanate of Banten. This sultanate was established in the 16th century and became one of the influential centers of Islamic power in western Java. A key figure in this history is Sultan Maulana Hasanuddin, the son of Sunan Gunung Jati, who became the first Sultan of the Banten Sultanate and played a central role in shaping the political, social, and religious structures of Banten society during that era. The legacy of his struggles and his contributions to the development of Islam and local culture are still remembered today through various historical sites, particularly the Tomb of Sultan Maulana Hasanuddin in the Old Banten area.

The tradition of visiting graves is a socio-religious practice that has been passed down through generations in Banten society and is an important part of religious life. According to Jessica, Siti Sarah, and Ahmad Maftuh Sujana in their article "The Tradition of Pilgrimage in Banten," visiting the graves of prominent figures such as Sultan Maulana Hasanuddin and Syekh Nawawi Al-Bantani is a tradition that remains alive among both the local community and pilgrims from outside the region. This activity not only reflects respect for historical figures but also serves as a means to draw closer to God and strengthen social bonds among the pilgrims.

In practice, the pilgrimage to Sultan Maulana Hasanuddin's tomb involves reciting prayers, zikr, and reading the Qur'an at the tomb complex located near the Grand Mosque of Old Banten. Some pilgrims even incorporate this activity into their routine, particularly during specific times such as the holy month of Ramadan, when the spiritual atmosphere is considered to be particularly strong. According to media reports, thousands of pilgrims visit the tomb of Sultan Maulana Hasanuddin each year to seek blessings, health, and safety. Some come with their families, recite the Quran in congregation, and attend religious lectures at the local mosque complex.

The spiritual aspect of visiting the tomb not only has a religious impact on the pilgrims but also reinforces the cultural identity values of the people of Banten. This tradition serves as a medium



It is important to pass down cultural and moral values from one generation to the next; thus, pilgrimage is not merely a ritual activity, but also part of a socio-cultural heritage that reflects the community's connection to its local history. As noted in the Darussalam Journal, the phenomenon of pilgrimage to the tomb of Sultan Maulana Hasanuddin is part of a cultural heritage that is safeguarded and preserved by the community, undertaken with the aim of praying for ancestors, seeking blessings, and as a form of worship to God. This activity reflects the community's attachment to the historical and spiritual values that collectively shape their cultural identity.

In addition to its religious and cultural dimensions, the tradition of visiting graves also exhibits a strong social dimension. This activity serves as a space for social interaction across generations and communities, where pilgrims come not only to pray but also to exchange experiences and historical narratives. Even public officials and community leaders often participate in these pilgrimage activities as a form of respect for their predecessors. For example, in commemoration of Banten Province's Anniversary, government officials also perform a pilgrimage to the tomb of Sultan Maulana Hasanuddin to pray for past leaders and to strengthen the sense of unity and collective identity of the people of Banten.

The significance of the tradition of visiting the tomb of Sultan Maulana Hasanuddin as a living cultural phenomenon in society makes it an intriguing topic for in-depth study. A comprehensive study should not only view the pilgrimage as a religious ritual but also as a means of transmitting cultural values, a medium for spiritual reflection, and a social practice that enriches the lives of the people of Banten. Therefore, this article aims to examine the tradition of visiting the tomb of Sultan Maulana Hasanuddin of Banten as a cultural and spiritual heritage of the community, by reviewing the historical, ritualistic, and religious aspects, as well as the socio-cultural implications arising from this practice.

2. RESEARCH METHOD

Banten is a region in Indonesia with a rich history and deep cultural significance, particularly in the context of the spread of Islam across the archipelago since the era of the Sultanate of Banten. This sultanate was established in the 16th century and became one of the influential centers of Islamic power in western Java. A key figure in this history is Sultan Maulana Hasanuddin, the son of Sunan Gunung Jati, who became the first Sultan of the Banten Sultanate and played a central role in shaping the political, social, and religious structures of Banten society during that era. The legacy of his struggles and his contributions to the development of Islam and local culture are still remembered today through various historical sites, particularly the Tomb of Sultan Maulana Hasanuddin in the Old Banten area.

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3. RESULT AND DISCUSSION

1. Overview of the Tradition of Pilgrimage to the Tomb of Sultan Maulana Hasanuddin

The tradition of visiting the tomb of Sultan Maulana Hasanuddin of Banten is a socio-religious practice that has continued from the era of the Banten Sultanate to the present day. Based on a review of the literature, the tomb of Sultan Maulana Hasanuddin, located within the Old Banten complex, holds a central position in the religious and cultural life of the Banten community. The existence of this tomb is understood not only as a historical site but also as a sacred space that holds profound symbolic and spiritual significance for the community.

In various studies, Sultan Maulana Hasanuddin is portrayed as a key figure in the process of Islamization in the Banten region. He served not only as a political leader but also as a revered religious figure. Therefore, the pilgrimage to the tomb of Sultan Maulana Hasanuddin is understood as a form of tribute to the contributions of the founder of the Banten Sultanate. Jessika et al. (2021) emphasize that the tradition of visiting the tombs of Islamic figures in Banten reflects the community's appreciation for history and the role of ulama and sultans in the spread of Islam.

Pilgrimage activities at the tomb of Sultan Maulana Hasanuddin are undertaken by various segments of society, including both local Banten residents and pilgrims from outside the region. The diversity of the pilgrims' backgrounds indicates that the tomb of Sultan Maulana Hasanuddin holds broad appeal and is not limited to a specific community. This phenomenon demonstrates that pilgrimage has become part of a religious network connecting communities across regions and generations. The forms of pilgrimage practices generally include reciting prayers, zikr, tahlil, and reciting verses from the Qur'an. On some occasions, pilgrimage is also conducted collectively in the form of groups or specific religious activities. This practice indicates that tomb pilgrimage is not merely an individual act but possesses a strong social dimension.

Thus, an overview of the tradition of visiting the tomb of Sultan Maulana Hasanuddin reveals that this practice is an integral part of Banten society. Pilgrimage serves not only as a means of worship but also as a medium for preserving local Islamic history and culture, which remain alive in the daily practices of the community.



2. The Practice of Pilgrimage as a Form of Community Spirituality

The tradition of visiting the tomb of Sultan Maulana Hasanuddin holds deep spiritual significance for the people of Banten. Pilgrimage is understood as a means of drawing closer to God through prayer and self-reflection. In this context, the tomb is not positioned as an object of worship, but rather as a medium to remember the exemplary character of the figure being visited and to strengthen religious consciousness.

The spirituality formed through the practice of pilgrimage is reflected in the community's belief that pilgrimage can provide inner peace and strengthen faith. Wahyudi (2019) explains that tomb pilgrimage in the Nusantara Islamic tradition functions as a medium for contemplation, where pilgrims reflect on the meaning of life, death, and the relationship between humans and God. This is also evident in the pilgrimage practices at the tomb of Sultan Maulana Hasanuddin, where pilgrims often use the occasion for private prayer and self-reflection.

In addition to being an individual spiritual experience, pilgrimage also shapes collective spirituality. Pilgrimage activities undertaken collectively create a religious atmosphere that strengthens social bonds among individuals. The shared experience of prayer and religious rituals fosters a sense of solidarity and brotherhood among pilgrims, so that pilgrimage impacts not only the spiritual dimension but also the social dimension. The practice of pilgrimage is often associated with the concept of blessings or barakah. The community believes that by praying for figures who contributed to the spread of Islam, they can receive blessings in their lives. Safitri (2020) emphasizes that this belief in blessings is part of the community's religious expression rooted in local Islamic traditions.

Thus, the practice of visiting the tomb of Sultan Maulana Hasanuddin can be understood as a manifestation of the dynamic spirituality of the Banten community. This spirituality is not only oriented toward ritual aspects but also reflects a harmonious relationship between religious values, inner experiences, and the social life of the community.

3. Tomb Pilgrimage as a Cultural Heritage of the Banten Community

Beyond its spiritual dimension, the tradition of visiting the tomb of Sultan Maulana Hasanuddin also holds strong cultural value. Based on literature reviews, this tradition is part of the intangible cultural heritage passed down through generations within the Banten community. The continuity of the pilgrimage tradition indicates a process of transmitting cultural values and norms from one generation to the next. The tomb pilgrimage serves as a medium for transmitting local history. Through the practice of pilgrimage, the community rediscovers the figure of Sultan Maulana Hasanuddin and his important role in the history of the Banten Sultanate. Suendarti et al. (2021) state that pilgrimage in the Old Banten area serves as a means of living history education, as the community can interact directly with historical sites.

The cultural heritage within the tradition of pilgrimage is also reflected in the customs and etiquette upheld by the community. Dress codes, polite behavior, and the manner of praying at the gravesite demonstrate the existence of cultural norms that are universally respected. This underscores that pilgrimage is not merely a religious activity but also a cultural practice rich in symbols and social significance. The tradition of visiting the tomb of Sultan Maulana Hasanuddin plays a role in strengthening the cultural identity of the people of Banten. This tradition serves as a marker of the continuity of Islamic history in Banten and distinguishes Banten's cultural identity from that of other regions. This identity is built through cultural practices that are continuously maintained and reproduced in community life. Therefore, visiting the tomb of Sultan Maulana Hasanuddin can be viewed as one of the key pillars in the preservation of local culture. This tradition does not merely preserve the collective memory of the past but also shapes the community's perspective on religious and cultural values in the present.

4. The Relationship Between Pilgrimage, Religious Tourism, and Social Dynamics

The tradition of visiting the tomb of Sultan Maulana Hasanuddin is inextricably linked to the growth of religious tourism in the Old Banten area. This area has undergone revitalization and has become a historical and religious tourist destination that attracts many visitors. This phenomenon



indicates a shift in the function of pilgrimage from a purely religious practice to an activity that also incorporates a tourism dimension. Religious tourism has a positive impact on the local community, particularly in economic terms. The presence of pilgrims and tourists stimulates the growth of local economic activities, such as trade, transportation services, and lodging. Sulisty (2019) notes that the revitalization of the Old Banten area has contributed to improved well-being for the surrounding community.

However, challenges remain in the development of religious tourism. Excessive commercialization risks undermining the spiritual significance of pilgrimage. When pilgrimage is perceived primarily as a tourist activity, the religious and reflective values that should form the core of the practice may diminish. Therefore, the management of pilgrimage sites must prioritize a balance between economic considerations and spiritual values.

Social dynamics are also evident in the changing character of pilgrims. Not all visitors possess a deep understanding of the history of Sultan Maulana Hasanuddin. This necessitates efforts in cultural and historical education to ensure that pilgrimage retains substantial meaning for visitors. Thus, the relationship between pilgrimage and religious tourism reflects the complexity of cultural practices in the modern era. The tradition of pilgrimage to the tomb of Sultan Maulana Hasanuddin continues to adapt to social changes, yet it must be preserved to ensure it does not lose the spiritual and cultural essence that forms its foundation.

5. Tomb Pilgrimage from the Perspective of Cultural and Spiritual Sustainability

The tradition of visiting the tomb of Sultan Maulana Hasanuddin plays a strategic role in maintaining the cultural and spiritual continuity of the Banten community. This tradition serves as a bridge between the past and the present, as well as a social mechanism that preserves the continuity of religious and cultural values. In the face of modernization and globalization, the pilgrimage tradition faces challenges in the form of changes in societal values and lifestyles. However, the literature indicates that the tradition persists due to its flexibility and adaptability. Wahyudi (2019) asserts that religious practices with strong cultural roots tend to be better equipped to withstand social change.

The continuity of the pilgrimage tradition also depends on the roles of various stakeholders, such as the local community, religious leaders, and local government. The preservation of the tomb complex, the ethical management of religious tourism, and cultural education are key factors in ensuring the survival of this tradition. The pilgrimage to the tomb of Sultan Maulana Hasanuddin not only contributes to cultural preservation but also strengthens the spirituality of the community. This tradition provides a space for the community to express their faith, deepen their religious understanding, and strengthen social bonds. Thus, the tradition of pilgrimage to the tomb of Sultan Maulana Hasanuddin of Banten can be understood as a sustainable cultural-religious practice. It is not merely a relic of the past but also an integral part of the evolving contemporary life of the Banten community, remaining relevant in shaping its identity and spirituality.

4. CONCLUSION

This study demonstrates that the tradition of visiting the tomb of Sultan Maulana Hasanuddin in Banten is a socio-religious practice of significant importance in the lives of the people of Banten. This tradition is not only related to religious ritual activities but also represents a close connection between history, culture, and spirituality that remains alive and evolving to this day. The presence of Sultan Maulana Hasanuddin's tomb in the Banten Lama area serves as a powerful symbol of Islamic historical heritage and a center of religious activity for the community.

The tradition of visiting the tomb of Sultan Maulana Hasanuddin possesses a profound spiritual dimension. The pilgrimage is understood by the community as a means of drawing closer to Allah through prayer, remembrance (zikir), and self-reflection, while also serving as a reminder of the exemplary role of the founder of the Banten Sultanate in spreading Islamic teachings. This practice shapes both individual and collective spirituality, where religious experiences are not only felt



personally but are also fostered through the sense of community and social interaction among the pilgrims.

In addition to its spiritual aspects, the pilgrimage to the tomb of Sultan Maulana Hasanuddin also serves as an intangible cultural heritage passed down from generation to generation. This tradition acts as a vehicle for transmitting historical, cultural, and moral values to future generations. Through the practice of pilgrimage, the people of Banten preserve a collective memory of the history of the Sultanate of Banten and strengthen a local cultural identity rooted in Islamic values. The development of religious tourism in the Old Banten area has also influenced the dynamics of the tradition of visiting the tomb of Sultan Maulana Hasanuddin. On the one hand, religious tourism has a positive impact on the local economy and encourages the preservation of historical sites. However, on the other hand, there are challenges in the form of a potential shift in the meaning of the pilgrimage due to commercialization and changes in visitor orientation.

Overall, the tradition of visiting the tomb of Sultan Maulana Hasanuddin in Banten can be viewed as a cultural-religious practice that plays a strategic role in maintaining the continuity of spirituality and the cultural identity of the Banten community. This tradition is not merely a relic of the past but an integral part of contemporary community life. Therefore, the preservation and reinforcement of the values embedded in the pilgrimage tradition must continue through collaboration among the community, religious leaders, and the government, ensuring this tradition remains relevant and meaningful for future generations.

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