# Pilgrimage as a form of transcendental communication: A study at the burial site of Habib Abdurrahman bin Abdullah Al-Habsyi

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## Abstract

*Transcendental communication is a part of ritual communication. This form of communication is the least discussed in the discipline of communication. This study discusses transcendental communication in a pilgrimage to the burial site of Habib Abdurrahman in Cikini, Jakarta. The paradigm of this study is a constructivist paradigm using a qualitative approach with a case study method. The techniques used for data collection are interviews, observation, literature study, and documentation. The results show that the meaning of pilgrimage as a medium for transcendental communication is built on three things, namely, communicative situations, communicative events, and communicative acts, all of which can be observed from the attitudes of the pilgrims. These three elements are based on spiritual values in Islamic religious beliefs strengthened by the Sunnah of the Prophet Muhammad and continued by generations after that until today. Thus, this study contributes to the existence of Islamic communication scholarship where every communication behavior in everyday life is always based on human personal communication with the creator.*

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***Abstrak***
*Salah satu bentuk komunikasi ritual adalah komunikasi transendental. Bentuk komunikasi transendental ini paling sedikit dibicarakan dalam disiplin ilmu komunikasi. Studi ini bertujuan membahas komunikasi transendental dalam ziarah ke makam Habib Abdurrahman di Cikini, Jakarta. Paradigma pada penelitian ini adalah paradigma konstruktivis dengan menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, studi kepustakaan dan dokumentasi. Hasil penelitian menunjukkan makna ziarah sebagai media komunikasi transendental dibangun pada 3 hal yaitu, situasi komunikatif, peristiwa komunikatif, dan tindak komunikatif, yang ketiganya dapat diamati dari sikap para peziarah. Ketiga elemen itu didasari atas nilai-nilai spiritual dalam keyakinan agama Islam yang dikuatkan oleh Sunnah Nabi Muhammad dan dilanjutkan oleh generasi-generasi setelahnya sehingga saat ini. Dengan demikian, studi ini berkontribusi bagi eksistensi keilmuan komunikasi Islam dimana setiap perilaku komunikasi berbasis pada komunikasi personal manusia dengan sang pencipta.*

***Kata kunci***
*komunikasi transendental; ziarah; situasi komunikasi; peristiwa komunikasi; tindak komunikasi.*

**INTRODUCTION**

Though it is more common for ritual communication to be done individually, it is also often done collectively (Sylviana, 2018). A community often performs ceremonies throughout the year and even throughout their lives. From birth ceremonies, circumcision, birthdays, engagements, proposals, birthdays, building inauguration, and ultimately, death ceremonies (Hellman, 2018). Ritual communication activities allow participants to share emotional commitments and creates a form of cohesiveness among themselves, as well as a form of belief that in the life of this world there is a substance that is almighty whom we need to communicate with to receive the almighty creator's blessing (Cooper, 2001; Robbins, 2001).

As part of ritual communication, the transcendental communication in this study explains signs or symbols from the Creator, through Allah's verses (Rothenbuhler, 2006). The verses of Allah are divided into two, namely the *Qur'aniyah* verses (the words of Allah in the Qur'an) and the *Kauniyah* verses, which are the signs that Allah gave in the creation of the universe. The two verses complement and explain each other. In the Qur'an, it is described in detail how even the universe that we can see with our five senses is already so vast and how there is still the unseen world, *Al-Ghaib*, which cannot be sensed by our limited senses. This *Al-Ghaib* world includes the *barzakh* world (the stage between death and the afterlife), the afterlife, heaven, and hell. Transcendental communication is the least discussed form of communication in the

discipline of communication (Hellman, 2018; Linton, 2002). This form of communication is interesting due to the perspective of Eastern philosophy about how the success of humans in carrying out transcendental communication will determine their happiness in both life on Earth and life after death (Briandana et al., 2020).

Esposito in *The Oxford encyclopedia of the modern Islamic world* (Esposito, 2009, p. 196) stated the results of his research on the grave pilgrimage as something that has been done by Muslims since ancient times (as taught by the Prophet Muhammad) and tends to still be carried out in recent times by Islamic groups who still believe in *wasilah* or intermediary of holy people. Generally, Muslims who make pilgrimages to certain cemeteries are considered holy people during their lifetime. When Muslims carry out Hajj, visiting the tomb of the Prophet Muhammad at the Nabawi mosque in the city of Medina is also a part of the entire ritual.

Transcendental, in philosophical terms, refers to something incomprehensible, an experience that is beyond phenomena but is in the body of one's knowledge (Irawan, Salim, & Madyan, 2021). In terms of religion, it means a mystical or spiritual experience because it is beyond the reach of humans' senses (Hanafi, n.d.). Currently, several communication experts, such as Nina Winangsih Syam, are trying to develop this study. According to her, transcendental communication has clear scientific roots, which becomes the basis for developing this study in communication science. She stated that there are five disciplines that can be used as the scientific basis for transcendental communication, including Islamic philosophy, metaphysical philosophy, phenomenological sociology, metaphysical anthropology, and transcendental psychology (Sofian, Briandana, & Azmawati, 2018).

Transcendental communication has several characteristics which distinguish it from other forms of communication (Setiawan, 2015; Thadi, 2017). These characteristics are, among others described in phenomenal, individual, conscious, implicit/fulfills a priori criteria, lived-world/holistic, spontaneous, second reflection, reduction of phenomena (Briandana, 2019).

Formal academic research on transcendental communication is still quite rare because the discipline of transcendental communication itself is not widely known in the academic environment (Best, Manktelow, & Taylor, 2014). As a new scientific discipline, it is still impossible for transcendental communication to be researched independently without the participation of other disciplines, such as religion research, communication research, sociology research, social research, and other natural sciences research (Williams, 1998). The author founds the main gap in this research, namely, the

religious values of Habib Abdurrahman bin Abdullah Alhabsyi, which will be analyzed using transcendental communication. Previously, this concept was rarely used in looking at the social context of the problems explored.

Nina Winangsih Syam's transcendental communication has several characteristics, including unidirectional, singular, communication can appear individually and collectively, messages are religious, communication is abstract, and the purpose of communication is to worship and achieve piety (Gasparyan, 2012). Research on the phenomenon of transcendental communication, although possible, cannot fully examine the reality or elements that exist in the communication, especially the reality of Allah SWT as one of the participants of transcendental communication. Several aspects/areas can be investigated around the dynamics and reality of transcendental communication (Cardona, 2000).

In the process of transcendental communication, there are many implicit and explicit areas of research that can be studied by communication scientists (Gasparyan, 2012). Many aspects of transcendental communication can be studied, such as transcendental communication participants, transcendental communication media, transcendental communication messages, transcendental communication processes, feedback and effects of transcendental communication, and other aspects (Setiawan, 2015). Recently, mystical programs on television or the presence of a charmer to delay or shift the rain can also be an interesting object to study (Briandana & Azmawati, 2021).

Human and Allah SWT are two participants (participants) of transcendental communication. The two participants of this communication are different in character or nature of reality. For instance, a human is observable (real and concrete), while Allah SWT cannot be observed directly by the five senses of the researcher. The difference in the nature of the reality of the two participants in transcendental communication makes the way of researching the two different. Research on participants of transcendental communication can only be about humans. Even the reality of humans cannot be fully observed, because the nature of our transcendental communication is very transcendent and private. This is a challenge for communication scientists who demand approaches and methods that can explain transcendental communication practices.

Have you ever prostrated to Allah SWT (*sujud*) during a night prayer and felt that Allah SWT gave an answer to the problem that you have at hand? Can you ever know exactly what would happen to your best friend when you were not near him? Have you ever felt that something was going to happen to the people you love?

If you have ever felt these things, it can be said that you have undergone transcendental communication. Transcendental communication theoretically can be

interpreted as a form of thinking about how to find the laws of nature and the existence of human communication with His creator. Communication between humans and forces that are beyond what humans' minds can comprehend. Transcendental communication is based on unconditional love (*mahabbah*). That is why we often feel certain premonitions about what will be or is currently happening to our loved ones. Selfless and sincere love is a condition for the emergence of transcendental communication.

Although humans recognize its existence, transcendental communication is still taken as a very private matter. Discussion about the existence of transcendental communication itself is a discovery that is the result of human interaction and deep reflection on its creation. Our discovery of transcendental communication can ultimately help us to seek truth as a guide for our lives on earth. Through transcendental communication, humans' lives will feel calm, peaceful, and prosperous because it is based on a sense of selfless love. This love is the basis of our relationship with the Creator and fellow humans.

The process of transcendental communication begins with Allah SWT (the source of all sources) giving messages to humans. Verbal messages (Al-Quran) were given by Allah through the Qur'an with the intercession of the Angel Gabriel to the Prophet Muhammad for him to teach other humans. Nonverbal messages in the form of physical manifestations of nature are directly shown to humans. Humans then respond to these messages in the form of worship for those who follow the Qur'an, denial for disbelievers (*kafir*), and Allah responds back with forgiveness and/or punishment.

From the process of transcendental communication that takes place, many research areas can be studied by communication scientists ranging from the level of the participants, the media, the feedback, to the effects of transcendental communication. All of these transcendental communication realities can be studied by collaborating with other disciplines such as anthropology, psychology, sociology, history, and others.

This study was conducted to fill the limitations of academic research in the field of transcendental communication. The author tries to emphasize that transcendental communication is a form of communication which is part of Islamic communication, where the perpetrators are connected to an invisible power, namely the creator.

**METHODS**

This study uses a constructivist paradigm, where social science is seen as a systematic analysis of socially meaningful action through direct observation of social actors in everyday settings in order to understand how the social actors concerned

create and maintain their social world. This study uses a qualitative approach. Qualitative research is a particular tradition in the social sciences that fundamentally relies on observing people in their own area and interacting with them using their language and terminologies. The purpose of this qualitative research is to understand what is hidden behind phenomena that are sometimes difficult to know or understand (Jankowski & Jensen, 2002).

The research method used in this study is the case study method because, in general, case studies answer the "how?" and "why?" questions. This case study was also chosen because of its tendency to scrutinize the issue of why a policy is made and how it is implemented. A case study is a method that investigates phenomena in real-life contexts, where the boundaries between phenomena and context are not clearly visible and multiple sources of evidence are used. The case chosen is a pilgrimage to the burial site of Habib Abdurrahman bin Abdullah Al-Habsyi in Cikini, Jakarta, with the reason that this tomb is visited by hundreds or even thousands of people every day and more than three to four thousand on Sunday mornings for weekly Qur'an recitations or during *Mawlid* (the birthday of the Prophet Muhammad). With a large number of pilgrims, especially residents of Jakarta. The choice of this case represents other places of pilgrimage scattered in various places.

The case study method is used in a research that has elements of how and why in its question or problem formulation as well as in a research where the researcher has little opportunity to control the case being studied (Yin, 2006). This research is descriptive, meaning this research intends to make a systematic, factual, and accurate description of the facts and characteristics of pilgrimage activities. The data collected in descriptive research are in the form of words, pictures, and not numbers. Therefore, this research report will contain data excerpts to provide an overview of the presentation of the report. The research data comes from interview scripts, field notes, photos, videotapes, personal documents, notes or memos, and other official supporting documents (Yin, 2013).

The researcher uses a purposive selection of informants. The purposive technique works by selecting informants who are rich in information for in-depth study. This technique is carried out in order to select certain informants who are considered competent in explaining the pilgrimage at the burial site of Habib Abdurrahman bin Abdullah Al-Habsyi in Cikini, Jakarta. The selection of informants for this research is based on the research method of taking informants who are considered to know and are relevant to the problems that the author wants to know. Based on the above criteria, the informants in this research were pilgrims who regularly visit the burial site of Habib Abdurrahman bin Abdullah Al-Habsyi in Cikini, Jakarta, namely Abdullah Alkaff, Ahmad Alattas, Abdurahman Al-Habsyi, Ahmad Asowi, and Muhammad Arsyad.

The primary or the principal data collection technique in this research is the in-depth interview method. In addition to the primary data, researchers also collect secondary data. Secondary data is data obtained from a second source or secondary sources. In obtaining and completing the research data, researchers obtained secondary data through library research and documentation. This research uses thematic analysis as a technique to analyze the data that has been obtained. Thematic analysis is an approach that analyzes data that involves creating and applying "codes" to data. The data analyzed can take several forms, such as interview transcripts, field notes, policy documents, photographs, or video recordings.

**RESULTS AND DISCUSSION**

Habib Abdurrahman bin Abdullah Alhabsyi was born in Semarang and died in Cikini, Jakarta in 1296 H/1879 AD. He is the father of Habib Ali Alhabsyi Kwitang. His grave is quite interesting because the mosque or his burial site is in the middle of an apartment development project in Raden Saleh Street, Cikini, Jakarta. His complete lineage is Habib Abdurrahman bin Abdullah bin Muhammad bin Husein bin Abdurrahman bin Husein bin Abdurrahman bin Hadi bin Ahmad Shahib Syi'ib bin Muhammad al-Ashghar bin Alwi bin Abubakar al-Habsyi. A written source states that his grandfather, Habib Muhammad bin Husein al-Habsyi, was the first to come from Hadhramaut and settled in Pontianak, and later married a daughter from the family of the Pontianak Sultanate. This means Habib Cikini is the second generation who was born in the archipelago or the third generation who lived in Jakarta. Another article mentions that Habib Muhammad, his grandfather, co-founded the Hasyimiyah Sultanate of Pontianak with the al-Qadri family.

Within the notes of the reference book *"Nasab Alawiyyin*" composed by Habib Ali bin Ja'far Assegaf, it is written that according to Habib Ali Kwitang, who received information from Habib Alwi (living in Surabaya, two-time cousin of Habib Ali Kwitang) bin Abdul Qadir bin Ali bin Muhammad bin Husein al-Habsyi, mentioned, Habib Muhammad bin Husein died in Tarbeh, Hadhramaut. The book of Habib Ali bin Ja'far also clearly states that Habib Abdullah (Habib Cikini's father) was born in Hadhramut, precisely in Tarbeh.

The lineage of Habib Abdurrahman bin Abdullah al-Habsyi is: al-Habib Abdurrahman bin Abdullah bin Muhammad bin Husein bin Abdurrahman bin Husein bin Abdurrahman bin Hadi bin Ahmad al-Habsyi bin Ali bin Ahmad bin Muhammad Assadullah bin Hasan at-Turabi bin Ali bin Muhammad al Faqih al-Muqaddam bin Ali

bin Muhammad Shahib Mirbath bin Ali Khala' Qasam bin Alwi bin Muhammad bin Alwi bin Ubaidillah bin Ahmad al-Muhajir bin Isa ar-Rumi bin Muhammad an-Naqib bin Ali al-'Uraidhi bin Ja'far ash-Sadiq bin Muhammad al-Baqir bin Ali Zainal Abidin bin Husein bin Ali bin Abi Talib, husband of Fatimah Azzahra bint Rasulullah SAW.

Habib Cikini is often also referred to as the "Son of Semarang" (In Bahasa: *"Putra Semarang"*). In addition to having lived in Pontianak, Habib Abdullah bin Muhammad al-Habsyi (Habib Cikini's father), who during his life had trading activities between islands, had also lived in Semarang. However, an article states that he was married for the first time in Semarang. A manuscript also mentions that Habib Cikini's mother is a *sharifa* (a noblewoman descended from the Prophet Muhammad, who came directly from Husen) from the Assegaf family in Semarang. Habib Cikini himself is known as a son born in Semarang. This is related to other records that say he died in the Kayong Sea (Sukadana area, Kalimantan) in 1249 H or 1833 AD.

The latter statement is more likely to be the truth, as the Sukadana area is directly opposite the city of Semarang on the island of Java. And the city of Semarang is the hometown of Habib Cikini. This is also in line with the statement that Habib Abdullah died while sailing from Pontianak to Semarang. On that same note, it is also stated that he died while fighting with *"lanun",* as the Pontianak people call the sea pirates. Habib Abdurrahman is the father of Habib Ali, also known as Habib Kwitang, who is buried in Kwitang, Central Jakarta. Abdurahman Muhdor Alhabsyi, the fourth-generation grandson or great-grandson of Habib Cikini, said:

> "The number of pilgrims who came every day could not be predicted. Sometimes, only hundreds of people come to the place, sometimes up to thousands of people. There was a pilgrimage of a group of up to 1,500 people overnight. Sometimes there could also be groups of hundreds, fifty people, some with their families. Abdurahman admitted that his party does not get concerned about the number of pilgrims who came to the tomb. To anticipate a large number of pilgrims, they would provide carpets and tents around the tomb. However, for the sake of orderliness, they put a fence around the tomb." (Interview, Jakarta, October 7, 2021).

As many as 33 springs appear at the site of the tomb. In any case, note that this tomb is located close to the banks of the Ciliwung River. The distance between the tomb and the river is only about 10 meters. Meanwhile, the current condition of the Ciliwung River's discharge is not too high, despite the relentless rains of Jakarta. Until recently, the sacred burial site of Habib Abdurahman bin Abdullah Al-Habsy is still frequented by pilgrims. They did not only come from Jakarta. Many of them also came from various other regions. They also pray in the *musalla* which is located near the tomb and take advantage of the water that comes out of the tomb.  Ahmad Asowi, a pilgrim form

Tangerang, said, "we made a pilgrimage and saw firsthand the condition of the sacred tomb." (Interview, Jakarta, October 15, 2021).

## Communicative situations

The communication situation in this study is the context of the occurrence of communication, namely in the Habib Abdurrahman Cikini Tomb environment. Abdullah Alkaff Abdurrahman Alhabsyi describes the pilgrimage rituals carried out by pilgrims to read *Surah Ya-Sin,* the *Tahlil,* and *Surah Al-Fatiha* to the tomb. Then, they would pray to Allah SWT with their respective intentions and goals. There is usually a group led by a cleric and the pilgrims would also take water here to take home. Since childhood, Abdullah Alkaff has always been invited by his parents to visit Abdurahman's burial site. Therefore, pilgrimages to this tomb have been a routine since he was young and until adulthood. According to Abdurahman Al-Habsyi, "describing the pilgrimage rituals carried out by pilgrims as a relationship between the living pilgrim and Habib Abdurrahman as a transcendental relationship." (Interview, Jakarta, October 18, 2021). While, according to Ahmad Alatas, "in living our lives on Earth, there are many obstacles and trials. By visiting Habib Abdurahman's grave, I feel calmer and make decisions easier." (Interview, Jakarta, October 18, 2021).

In addition, Ahmad Asowi said, "My parents used to study religion at the Kwitang Mosque in the 1930s. I felt that visiting Habib Abdurahman's grave is similar to visiting my parents' teacher." (Interview, Jakarta, October 23, 2021). Subsequently, Muhammad Arsyad said, "I regularly make pilgrimages with my family to send prayers for Habib Abdurahman and I hope Habib Abdurahman also prays for the safety of me and my family here and later in the hereafter." (Interview, Jakarta, October 27, 2021).

## Communicative occurrences

Communicative occurrences or a complete set of components that begin with a general purpose of communication, a synonymous topic, and involves the same participants, who generally use the same varieties of language, question the same tone, and the same principles for interaction and in the same setting. Communication ends when there is a change in participants, a period of silence, or a change in body position. Therefore, from the explanation above, the pilgrimage to the Cikini Tomb can be described as follows. Abdullah Alkaff stated:

> "The meaning of this pilgrimage to the grave of Habib Abdurrahman for me is to worship Allah and also as a reminder of the afterlife, as mentioned in the hadith, with a pilgrimage to the grave. Because indeed, the pilgrimage

to the grave reminds you of death." (Interview, Jakarta, November 25, 2021).

Furthermore, according to Abdurahman Al-Habsyi:

"The motivations of the pilgrims may vary. There are those who come here because at that time a phenomenon occurred, specifically the flow of water from the tomb. Even now, the water is still often taken by pilgrims with their respective intentions, goals, and beliefs. There are also pilgrims who come here wanting to know and follow Habib Abdurrahman as their rolemodel and get his blessings." (Interview, Jakarta, November 21, 2021).

Meanwhile Ahmad Alatas said:

"My motivation is that I want to achieve is to get blessings, because people like Habib Abdurrahman, during their lives, were people who were close to God, people who had very good worship so that they were elevated by God, so when we make a pilgrimage to their tombs, Insha'Allah, will be met with good things." (Interview, Jakarta, November 18, 2021).

Ahmad Asowi said:

"I want to get inner peace because we live in a world where there will always be problems that will make our hearts restless. When we make pilgrimages and pray to Allah in a place like this, then Allah will hear our prayers." (Interview, Jakarta, October 15, 2021).

According to Muhammad Arsyad, "pilgrimages are done because we are trying to achieve inner peace because we live in a world with constant problems that can make our hearts feel restless." (Interview, Jakarta, October 27, 2021).

**Communicative act**

The researcher's observations found that the way that these pilgrims are dressed in Muslim clothes, such as *baju koko (*Malay-Indonesian men's Muslim shirt), *peci* (Muslim Men's cap), and some were wearing sarongs. This was done because it is the etiquette for a pilgrimage to the tomb of a *wali* or *habib,* as it is also considered an act of worship. Politeness, tidiness, and etiquette also need to be minded.

From the results of field observations, the researchers noted the following findings. The communicative action during a pilgrimage starts with *wudu*, the activity of taking water to clean oneself from uncleanness in order to perform the pilgrimage ritual. Then, it continues with a *sunnah* prayer or a *nawafil* prayer (plural: *nafilah*), a prayer that is recommended to be carried out but is not required. In other words, it is not sinful to leave it behind. Next, start the pilgrimage prayers by sending out prayers intended for the spirits of those who are buried, specifically at the Cikini Tomb.

Following that, recite the verses of the Qur'an. This is also intended for the buried spirits. Then, continue with *tahlil*, the repeated pronunciation of the monotheistic sentence "there is no god but Allah". Finally, the pilgrimage ends with the closing prayers and *salām*.

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> "Before making a pilgrimage to the tomb of Habib Abdurrahman Abdullah, people would start with *wudu* to clean themselves from hadast and minor impurities because it aims to purify and prepare them to perform the ritual worship of the pilgrimage, then some of the pilgrims would perform the sunnah prayers or the obligatory prayers for those who have yet to perform the obligatory prayers" (Interview, Jakarta, November 21, 2021).

In addition, Ahmad Alatas said:

> "Reciting Surah Ya-Sin, tahlil, and prayers to pray for Habib Abdurrahman, they looked so solemn and serious in praying for him and hoping to get blessings from Habib Abdurrahman, then they brought home the water to drink with their family at home." (Interview, Jakarta, November 21, 2021).

According to Ahmad Asowi:

> "When I first came, I had prepared myself with Muslim clothes, such as baju koko, peci, and some were wearing sarongs. This was done because it is the etiquette for a pilgrimage to the tomb of a wali or habib. As it is also considered an act of worship, politeness, tidiness, and etiquette also need to be minded." (Interview, Jakarta, October 15, 2021).

Muhammad Arsyad said, "reciting *Surah Ya-Sin*, *tahlil*, the repeated pronunciation of the monotheistic sentence 'there is no god but Allah'. Finally, the pilgrimage ends with the closing prayers and *salām*" (Interview, Jakarta, October 27,

2021). In addition, researchers also observed that the objects brought by the pilgrims, in general, are Ya-Sin books, tahlil, mawlid, and tasbih for *dhikr* (remembrance). Female pilgrims are required to use the hijab during their visit to the tomb. Hijab itself means a wall or barrier, which limits something to another, something to cover the body parts that are considered to be awrah for women. Some records stated that the tomb of a wali (Islamic saints) is a peaceful area amid the world's turmoil. Not only is it considered a holy place but also a place to live apart from ordinary people. Thus, the pilgrimage to the wali's grave reflects the diversity of cultures involved in the Islamic world (Chambert-Loir & Guillot, 2007, p.15). These three aspects are seen in table 1.

This study shows that the purpose of the pilgrimage to Habib Abdurrahman's grave in Cikini is the same as the study conducted by Haryanto and Sri Mumfangati. Haryanto's study shows that the purposes of pilgrimage include *tabarukan* (expecting blessings), *tawasulan* (making intermediaries), remuneration, respect, and *ibrah,* taking lessons (Haryanto, 2017). Sri Mumfangati's study found four purposes for someone carrying out pilgrimage activities, namely *taktyarasa:* pilgrimage with the aim of obtaining blessings, *gorowasi:* pilgrimage to legendary figures to gain strength, popularity, personal stability, longevity, and seek inner peace, *widiginong:* pilgrimage with the aim of seeking wealth world as well as position and fortune, and *samaptadanu:* seeking happiness for offspring to be safe and to seek safety (Mumfangati, 2007).

The interesting thing is, it turns out that not all circles in Islam have the same opinion on the pilgrimage to the graves of saints or figures who are considered holy. There is a polemic between those who support pilgrimage and those who oppose it. This study is in an area where pilgrimage is a form of worship as practiced by the followers of the Shafi'i school of thought, while the opposing group argues that pilgrimage is considered a form of heresy, as is the case with Muhammad bin Abdul Wahab's reform movement in Saudi Arabia.

In the Indonesian context, Arifudin Ismail sees that there are two groups of Muslims who address this practice differently. The first group, which rejected grave pilgrimage activities, was represented by Muhammadiyah which is usually considered a modernist and reformist group, while the second group was represented by Nahdhatul Ulama which is usually referred to as a traditionalist group. Although in its development the tradition of the group represented by Muhammadiyah has also begun to change. Muhammadiyah's views regarding local traditions have begun to soften compared to the early days of this organization even though changes in organizational policies do not bind the views of its members (Syam, 2005).

Although limited studies on *wali* pilgrimage in Indonesia, pilgrimage practices have continued to increase, especially since the last three decades when the

government encouraged local tourism through the "religious tourism" program. Improvement of facilities and infrastructure at the location of the pilgrimage site was built and repaired for the convenience of the pilgrims. At the pilgrimage site, an area was even built to park vehicles for buses and private vehicles. Transcendental communication studies are still a broad area for communication research. Based on religious teachings, pilgrimage is an area of communication research that crosses cultural, sociological and anthropological approaches. Although pilgrimage is a common phenomenon in the Islamic world, Claude Gulliot and Henri Chambert-Loir say that the bibliography on this theme is very limited because no book has ever been published on this theme, and articles discussing it are also very rare (Chambert- Loir, 2007). Current developments in Indonesia the phenomenon of pilgrimage have become a living and growing reality, articles about pilgrimage have continued to increase so that further research to add to the development of transcendental communication studies is still needed.

**Table 1. Communicative Situations, Occurrences, and Actions of Pilgrims**

| Informant names | Communicative Situations | Communicative occurrences | Communicative actions |
| --- | --- | --- | --- |
| Abdullah Alkaff | Since childhood, Abdullah Alkaff has always been invited by his parents to visit Abdurahman's burial site. Therefore, pilgrimages to this tomb have been a routine since he was young and until adulthood. | The meaning of this pilgrimage to the grave of Habib Abdurrahman for me is to worship Allah and also as a reminder of the afterlife, as mentioned in the hadith, with a pilgrimage to the grave. Because indeed, the pilgrimage to the grave reminds you of death. | According to Abdulah Alkaff, "non-verbally, when pilgrims perform pilgrimage rituals, *baju koko (*Malay-Indonesian men's Muslim shirt), *peci* (Muslim Men's cap), and some were wearing sarongs. This was done because it is the etiquette for a pilgrimage. |
| Abdurahman Alhabsyi | Describing the pilgrimage rituals carried out by pilgrims as a relationship between the living pilgrim and Habib Abdurrahman as a transcendental relationship. | The motivations of the pilgrims may vary. There are those who come here because at that time a phenomenon occurred, specifically the flow of water from the tomb. Even now, the water is still often taken by pilgrims with their respective intentions, goals, and beliefs. There are also pilgrims who come here wanting to know and follow Habib Abdurrahman as their role model and get his blessings. | Before making a pilgrimage to the tomb of Habib Abdurrahman Abdullah, people would start with *wudu* to clean themselves from *hadast* and minor impurities because it aims to purify and prepare them to perform the ritual worship of the pilgrimage, then some of the pilgrims would perform the sunnah prayers or the obligatory prayers for those who have yet to perform the obligatory prayers. |

| Informants' names | Communicative Situations | Communicative Occurrences | Communicative Actions |
|---|---|---|---|
| Ahmad Alatas | In living our lives on Earth, there are many obstacles and trials. By visiting Habib Abdurahman's grave, I feel calmer and make decisions easier. | My motivation is that I want to achieve is to get blessings, because people like Habib Abdurrahman, during their lives, were people who were close to God, people who had very good worship so that they were elevated by God, so when we make a pilgrimage to their tombs, *insha'Allah*, will be met with good things. | Reciting *Surah Ya-Sin, tahlil,* and prayers to pray for Habib Abdurrahman, they looked so solemn and serious in praying for him and hoping to get blessings from Habib Abdurrahman, then they brought home the water to drink with their family at home. |

## CONCLUSION

This study concludes that pilgrimage rituals are not new in the realm of public communication in this world. This activity is often an activity that is used as a barometer to remember the physical powerlessness of humans, and the power of the superpower that will take back our physically powerless. Through this pilgrimage ritual, humans are reminded to get closer to their creator as an effort to remember their limitations and also their inability to overcome life's problems. Pilgrimage rituals are generally carried out by humans to a grave where the grave expert is considered to have a better life during his lifetime, so that it is considered to have closeness to God as a power that cannot be measured by humans. Generally, the tomb is the tomb of a Habib, cleric or guardian. In some records it is stated that the tomb of the guardian is a peaceful area in the midst of the world's commotion. Therefore, in almost all Islamic lands there are sacred places, generally the tombs of saints, which are regarded as imperfect substitutes for Mecca.

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