

## **Community Behavior of Drajat Village on Pilgrimage Tradition in the Grave Sunan Drajat**

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**Abstract:** This study aims to describe and analyze the behavior of the villagers Drajat subdistrict in Lamongan district Paciran Bury Pilgrimage tradition in Sunan Drajat, and to describe and analyze the factors underlying the villagers Drajat subdistrict in Lamongan district Paciran implement pilgrimage tradition in Sunan Drajat tomb. Qualitative methods are more effective in the process of explaining the reality of phenomena that occur in the community, especially about concepts such as social status, power, or sigma, and to understand the reasons why people do what they do. Drajat village people's behavior on pilgrimage tradition in Sunan Drajat Bury are as follows: All the villagers Drajat receive pilgrimage tradition in Sunan Drajat tomb. Drajat village communities in harmony, cooperation, mutual cooperation to preserve the tradition of pilgrimage Pilgrimage in Sunan Drajat. Drajat village government is very responsible terhadap Sepulcher where tradition Pilgrimage in Sunan Drajat. Yhang factors affect people's behavior Drajat go round the village as follows: internal factors which consists of religion, education and community motivation; External factors which consist of environment and economy.

**Keywords:** Behavior Society, Tradition Pilgrimage

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### **I. INTRODUCTION**

Rural communities in the District DrajatPaciranLamongan is part of the Muslim community, has a culture that is run and developed over time. One culture is tradition Pilgrimage Drajat Bury. In addition, there is also a memorial service Haul KanjengSunanDrajat, because the tomb is located in the village of SunanDrajatDrajat, and SunanDrajat is one of the WaliSanga. Pilgrimage is one of the practice of the vast majority of Muslims who have an important moral significance. Sometimes pilgrimage carried to a place sacred and important for the confidence and the faith is concerned, including the tomb of WaliSanga which aims to recall, edification or purify themselves. The person who did this journey is called a pilgrim.

Among Muslims in the upper level there is a group of religious leaders as trustee (MukhlisPaeni, 2009: 128-129). The meritorious figure Islamize the archipelago, especially Java, is the guardian known as the WaliSanga. WaliSanga simply means the nine people who have reached the level of "guardians" a high degree capable of escorting babahanhawasanga (escort nine holes in human beings), so it has a guardian ranked. The nine trustees are classified as holders of government power that Maulana Malik Ibrahim, SunanAmpel, SunanBonang, SunanDrajat, SunanGiri, SunanMuria, Sunan Kudus, SunanKalijaga and SunanGunungjati (Saifullah, 2010: 21-22).

Indonesian Muslims including villagers Drajat certainly should not forget the history of the struggle of the WaliSanga, in order to menteladani struggle. One way to get to know in order to be closer is to visit the tomb of his tomb, this is called a pilgrimage. From the things mentioned above, tradition Pilgrimage WaliSanga give an idea of the feel of a family, a religious duty, morals, and values that bind members of rural communities Drajat, in which each member of society Drajat was not perfect if you do not perform the Pilgrimage WaliSanga

SunanDrajat is one of the WaliSanga, but that is different from the others is a boarding school founded by SunanDrajat until now still exist, despite ups and downs, but now the category of major Islamic boarding school led by KH Abdul Ghofur. While other trustee initiated the boarding school had no forward so that living tomb which until now has always diziarahi by Muslims. All Drajat Muslim villagers but in relation to the tradition of pilgrimage tomb divided into two groups. The first group believes the tomb is perintah religious pilgrimage, so feel less than perfect in religion when it has not carried out a pilgrimage to the WaliSanga, in fact some villagers Drajat capable of in terms of economy, they melaksanakanya many times. The first group are the majority of rural communities Drajat. The second group of villagers Drajat minority groups, who consider that

the pilgrimage WaliSanga or grave pilgrimage is not the religious orders, even against the teachings of Islam. Although different beliefs but reality Drajat rural communities remain compact and united in carrying out the tradition of pilgrimage tomb.

From this phenomenon interesting to study the behavior of rural communities, especially in the tradition of pilgrimage Drajat tomb in the tomb of Sunan Drajat, in addition every year Sunan Drajat also commemorated the day he died, called haul with various series of activities. Warning Kanjeng Sunan Drajat haul was conducted by the Village People in the village Drajat Drajat and also carried out by the Family of Pesantren Sunan Drajat in Banjarnegara which is a boarding school founded by Sunan Drajat that until now still exist. Haul memorial was held in order to commemorate and recall the history of the struggle of Sunan Drajat so that future generations including the current generation melupakanya not even supposed to be menteladaniya.

Village Community Drajat become the focal point of this research with the Village Drajat consideration in the tomb of one of the WaliSanga Sunan Drajat. Besides, among the WaliSanga which still exists only Sunan Drajat boarding schools, while the other eight trustees who live only grave alone, the boarding school he started had no successors, even bekasnyapun difficult to trace, until now live stories. On the basis of it all, this research focused on the tomb of the villagers Drajat Sunan Drajat.

This study aims to describe and analyze the behavior of the villagers Drajat subdistrict in Lamongan district Paciran Bury Pilgrimage tradition in Sunan Drajat, and to describe and analyze the factors underlying the villagers Drajat subdistrict in Lamongan district Paciran implement Pilgrimage Traditions Pilgrimage in Sunan Drajat

## **II. LITERATURE REVIEW**

### **Social behavior**

In Dictionary Indonesian meaningful behavioral responses or reactions to stimuli or environmental individual. While social means with regard to people's lives. Thus social behavior can mean response or reaction to stimuli surrounding communities. Social behavior can be likened to collective behavior, namely the activities of people together in a certain way and follow certain patterns anyway. According to Coleman (2008: 241) that the collective behavior of a transfer of control of a simple and rational to the actions of one actor to another actor. Every human action, either individually or in groups was a reaction to external stimuli received through the senses.

Social behavior is the embodiment of human nature as social beings. Fromm (2001: 312-313) that Darwin was well aware that humans are characterized not only by the typical physical but also with certain psychological traits. Comparable with consciousness higher, human behavior is more supple (flexible), but lacked the reflexes and instincts than other animals, humans are able to think and improve the properties of adaptive behavior in ways that make sense, man is an individual cultured and society, he has developed a unique culture and society, both in type and complexity.

### **The concept of Rural Community**

Sutardjo Kartodikusuma argued that, the village is a legal entity in which resides a community of its own government; also raised by Bintaro, that the village is the embodiment or the unity of geography, social, economic, political and culture are in place (an area), in the relationship and its influence on a reciprocal basis with other regions. Meanwhile, according to Paul H. Landis, the village is less than 2,500 inhabitants. With the following characteristics: First, have a social life to know who knew each other among thousands of lives. Secondly, there is a linkage that same feeling of affection towards the habit. Third, to attempt the (economic) is the most common agrarian highly influenced by nature such as climate, natural conditions, natural resources,

In Act No. 32 of 2004 mentioned the notion village as a unit of community has boundaries, which is authorized to regulate and manage the interests of the local community, based on the origin and local customs that recognized and respected within the government system Republik Unitary State of Indonesia. From these definitions, the village is actually a vital part for the existence of the nation of Indonesia. Vital because the village is the smallest unit of this nation that shows the diversity of Indonesia. During this time proved that diversity has become a sponsor for the vertical force and eksisnya nation. Thus strengthening the village becomes non-negotiable and can not be separated from the development of the nation as a whole.

### **System Values and Norms in Society**

The term value is a term that is not easy to be given the exact boundaries. This is because the value is an abstract reality (Ambroisje in Kaswadi, 1993). According to Rokeach and Bank (Taha, 1996) is a type of confidence values that are within the scope of the belief system in which a person acts or avoid any act, or on an appropriate or inappropriate that done. This means that to do with the meaning or giving meaning to an object. According horton and Hant (in J. Dwi Narwoko and Bagong Suyanto, 2004: 35) value is the idea of whether a

meaningful or meaningless experience. Value is essentially directed periklaku and consideration of a person, but no! Judging whether a certain behavior is wrong or right.

### **The concept of tradition Pilgrimage Pilgrimage in SunanDrajat**

#### **Understanding Sunan Drajat**

SunanDrajat seen from a language consisting of three words that tomb, Sunan and Drajat. Tomb or grave is the place to deliver the bodies or called cemetery (2008: 860). So Graveyard here means human jasat place after death. The Sunan means the designation name to the trustees (2008: 1355). While Drajat is the nickname of one of the WaliSanga, whose real name is RadenQasim. He dalah son of SunanAmpel, SunanBonang younger brother, brother in law of SunanGiri, brother in law of Suna Kali Jaga and brother in law of RadenPatah (2016: 86). So SunanDrajat is a place that used to bury one of the WaliSangaSunanDrajat.

#### **Understanding Tradition Pilgrimage Pilgrimage**

Tradition is hereditary habits (of the ancestors) are still running in the community. Judgment or assumption that the ways that have been there a best way and completely (Ministry of Education, 2008: 1483). Grave pilgrimage is a privileged meeting point between religions, almost anywhere in the world there are special graves visited by both Muslims and non-Muslims, such as in the village there is the tomb of Sunan Drajat Drajat. According to Ali al-Harawi who wrote a Code of Points Shrine tomb that grave pilgrimage (ziyarat-al-qubur) is a form of ritual that has its roots in ancient times masyarakatsejak (Henri, Chambert-Loir and Claude Guillot, 2010: 2).

#### **Pilgrimage Pilgrimage According to Islamic view**

Islam considers that the grave pilgrimage is allowed and can safely say that in the acts of worship during ziarahi it is the Muslims. The pilgrims are allowed it is the pilgrims who have had a strong Islamic faith and know the law of pilgrimage and objectives. One of the goals of the grave pilgrimage is bertawasil to a person deemed to have miracles in order to get intercession, blessing, and granted all that was asked. If the pilgrims that do not have a strong faith Hence there will be a concern even tend to be exaggerated and deviated from the norms of Islam. In short kesyirikan incurred. Islam also forbids the Muslim people visit the tomb of the infidels and hypocrites.

#### **Pilgrimage Pilgrimage as Element Tradition and Culture**

Tradition (Latin: traditio, meaning forwarded) by language is a habit that developed in the public good, which was customary, or assimilated by customary or religious rituals (Poerwadarminta, WJS, 1990: 1293). Or in another sense, something that has been done a long time and become part of the lives of a group of people, usually from a country, culture, time, or the same religion.

According to EB Taylor an anthropologist from the UK suggests that culture is a complex whole which includes knowledge, belief, art, law, morals, customs and other skills acquired by man as a member of the community residents that culture (Boediono Kusumohamidjojo, 2009: 210).

#### **Pilgrimage Pilgrimage in Sunan Drajat**

Sunan Drajat is one of the Wali Sanga, while that which is meant by the Wali Sanga is an agency of propaganda to spread the teachings of Islam, because Wali Sanga merupakam a group of people (the mayor) who have the same goals using the system within the organization. Wali Sanga so it can be regarded as a single entity organization with the mission of Islamization in Java (Ridin Sofwan et al, 2004: 253).

## **III. RESEARCH METHOD**

### **Research approach**

Drajat Village Society is part of society that is in Lamongan, which has a culture that is run and developed over time. One of the cultural community is Tradition Pilgrimage Village DrajatWaliSanga. In addition, there are also other traditions such as SunanDrajatKanjeng haul tradition held every year and others.

By expressing the above phenomena will be expressed through a qualitative research. According Moleong (2006: 6), qualitative research is research that aims to understand the phenomenon of what is experienced by the subjects: for example, behavior, perception, motivation, action, and others. Holistically, and by way of description in the form of words and language, in a specific context naturally by using various scientific methods.

### **Research focus**

The focus of the research is as follows:

1. The behavior of people on pilgrimage tradition in SunanDrajat Bury with indicators as following:

- a. Attitudes.
- b. Community action.
- c. The decision taken.
2. The factors underlying the behavior of the villagers Drajat the pilgrimage tradition in SunanDrajat Bury, with indicators as following:
  - a. Internal factors
  - b. external factors

#### **Data analysis technique**

Qualitative data analysis (Bogdan&Biklen, 1982 in Moleong, 2006: 248) is the effort made by working with the data, mengorganisasikandata, sorted them into units that can be managed, synthesize, search and find patterns, find what is important and what learned and decide what can be told to others.

### **IV. DISCUSSION**

#### **Rural Community Social Behavior Drajat**

Social behavior is a part of the action in the relations of society that often appear in daily life in the community. The behavior of the villagers Drajat Paciaran subdistrict of East Java Lamongan bit much has changed. This is because it is influenced by the more crowded the pilgrims who come from various areas that would bring cultural and amaliyah slightly different or relatively the same as Drajat rural communities.

When you look at the behavior of people, directly or indirectly, then everything can not be separated from the factors that cause tidal changes experienced by the social conditions of the community itself. One of the factors which led to the society's behavior Drajat village is the leadership role of the village chief and community leaders as well as being capable of creating liveliness Kiai community participation in maintaining the existence of SunanDrajat.

As for the values that exist in the social behavior of rural communities Drajat applied by the village chief, community leaders and the Kiai is essentially the existence of ethics or behavior exhibited by public figures including Kiai, especially when faced with the Pilgrims at the Tomb of SunanDrajat. Community leaders showed diverse social interaction. Ethics applied Drajat rural communities is based on the values of Islam and the knowledge acquired through formal education. Examples greeting when meeting others, respect to others either already know or not and sebagainya.

#### **Attitude**

The existence of the tomb in the village of SunanDrajatDrajat positive impact is not small in various fields such as economy, education, religious and other fields. Thus, the attitude of the villagers Drajat receive tomb terla pilgrimage tradition inherited from his predecessors.

Drajat actual villagers associated with the tradition of pilgrimage tomb is divided into two. First, they found the grave pilgrimage is not contrary to Islam sets include even ordered to implementing. Second, they found the grave pilgrimage is not commanded by Islam bahkan prohibited. But the attitude of society Drajat good overall first group and the second, all receive Tradition Pilgrimage Pilgrimage this, it can be shown when there is a warning Haul Akbar SunanDrajat all involved become panitia organizers Haul, in addition, all also involved in economic activities in SunanDrajat sites.

#### **Action**

Community togetherness in melaksanakan Tradition shows Pilgrimage Pilgrimage, either individually or in groups. Islamic values into a measure for the community to cooperate to carry out the tradition of pilgrimage tomb and other traditional events such as tahlilan when there is death and also show mutual aid to membersihkanSunanDrajat sites. Mutual aid among members of the public not only among the original penduduk but also to all people, including those who are new members in the life of society. Habits shown bershadaqah society driven by religious values contained in the community, so it becomes a habit bershadaqah shown to community members in need of assistance, both native and immigrant population. Local moral values and religious values contained in people's lives become an impetus for individuals and groups for mutual help those who need help in material and labor.

#### **Decision**

Community activities related to the attitude individualisme increasingly prevalent lately, this is caused because the height of the pilgrims at the tomb of SunanDrajat, so that each member of the community take advantage of the economic, eventually inevitably occur a little competition to take advantage personal. From this came an attitude of individualism to develop their own business. Drajat village community can accept

another person or another newcomer, just that they are a little discriminatory with regard to equality and justice (equity and justice). Cooperation and mutual help was a decision agreed by the villagers Drajat ingrained.

### **Factors underlying the Rural Community Behavioral Drajat**

Social behavior in society is usually due to the behavior does not just happen without any influencing factors are the driving factors in society's behavior, especially for rural communities Drajat. There are so many factors that drive the behavior of people in the village started hectic Drajat especially the pilgrims at the tomb of Sunan Drajat. Such factors as traditional values Drajat village, village officials Drajat leadership, fraternal and solidarity, these factors are now pushing manjunya Drajat rural communities over the years.

Generally, there are several factors that encourage and inhibit prosocial and antisocial behavior, it is as described by Karnoto (1998: 34), states that "the factors that cause the occurrence of antisocial behavior, there are two factors, namely internal and external factors. Internal conflicts using negative frustrated reaction. While external factors, that concerns the family factors, environmental factors, poverty".

These factors become very important thing to consider in today's society social behavior committed citizens in preserving and maintaining traditional values of rural communities Drajat. Due to traditional values is what causes the emergence of social relations or behavior of a harmonious and balanced society. In addition, factors Drajat village government leadership is also very big influence. Village officials mempunyai imperan very besarn upholding traditional values Drajat village. Communication factor is also important in public relations, communication skills Drajat villagers had been much helped the development of the social relations of the community. The factors which led to the society's behavior is due to the public awareness of education,

This is because, basically everyone needs knowledge, skills and particular akahlian. To achieve that, people need teachers to teach, educate and train them. This proves that the educational factor encourage social relationships. Education is an important factor for progress and whether the villagers Drajat. Villagers Drajat basically have educational backgrounds vary. The higher the education of citizens, then their level of experience or level of understanding will make them more aware of the situation and the location of surrounding communities. Until now education has been unable to lift the traditional values Drajat village because up to now more and more parents who send to the College. Education is one of the drivers are effective in building public communication. With good communication, then naturally there will be cooperation between fellow citizens. Cooperation is what is expected by the villagers Drajat in progress Drajat village.

The survey results revealed that education is a factor that gives a positive influence on the emergence of social behavior in rural communities Drajat. And we know that the average Drajat villagers are educated people, especially migrant communities living in the village average Drajat highly educated. Factors be thrust emergence prosocial attitudes among the people in the village Drajat. Then it is also known that people like to do desda Drajat based social behavior with their responsibilities towards the values.

Results of this research is that the values of local wisdom that live and thrive in village life Drajat has made the basic stimulus and boost the birth of the sense of belonging and a shared affection that exists in every member of the village community residents Drajat.

Indication of the factors that hinder social behavior in society is basically when there are people who are not able to interact well in daily life. Particularly for immigrant communities, where they are within one to two years just to interact properly in society, this condition is certainly very reasonable. Various forms and types of social behavior of a person is essentially a character or personality traits that can be observed when a person communicates with others. As in the life of a group, social behavioral tendencies someone who is a member of the group will be obvious among the other group members.

Basically, the changes that occur in society generally because members of the public are not satisfied with the old life. Norms and institutions that exist are considered no longer able to fulfill the needs of a new life. Tradition or habit can be trust, livelihoods, homes and car manufacture certain dress. Traditions or customs that have become part of people's lives that it is difficult to change.

Faktor factors that are a barrier to the emergence of social behavior in real Drajatdeas due to the inability of community, especially the immigrants who do not want to relate socially amongst the public, though not much, but it could be any time will be able to become a real obstacle to change.

Other factors causing delays in society's behavior is due to psychological factors of personality people who are not able to communicate properly while engaging socially in the local communities. This is because private person who misbehaves or behaviors that are not in accordance with the prevailing tradition in the daily life of village communities Drajat. Among the results of this study with the theory presented by Ritzer (2004: 73) dalam teorinya Behavior sociology, Ritzer said that this theory was built in order to apply the principles of behavioral psychology into sosiologi by focusing on the relationship between cause and behavior that occurs in actor environment with behavior of the actors. The basic concept of Behavioral sociology is meaningful reward reinforcement (reward). There is nothing inherent in an object that can inflict punishment. Opportunities behavior can not be defined apart from its effect on the behavior itself.

### 1. Internal factors

- a. Religion is a driving factor grave preservation of tradition Pilgrimage
- b. education is one of the drivers are effective in building public communication
- c. Drajat village community motivation is strongly influenced by the depth of religious and educational heights.

### 2. External factors

- a. Environment into factors that affect people's behavior Drajat village in Bury Pilgrimage tradition in SunanDrajat
- b. Economy the cause of the change in value for the village community Drajat

## V. CONCLUSION

Based on field data analysis indicates that some of the findings contained in this research has provided a solution to the previous assumption, as contained in this paper. Based on the results of this study, it can be drawn some conclusions as follows:

1. Drajat village people's behavior on pilgrimage tradition in SunanDrajat Bury is as following:
  - a. All the villagers Drajat receive pilgrimage tradition in SunanDrajat tomb.
  - b. Drajat village communities in harmony, cooperation, mutual help to preserve the tradition of pilgrimage Pilgrimage in SunanDrajat.
  - c. Drajat village government is very responsible terhadap Sepulcher where tradition Pilgrimage in SunanDrajat.
2. Factors affect people's behavior as isDrajat village following:
  - a. Internal factors which consists of religion, education and community motivation.
  - b. External factors which consist of environment and economy.

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