



The Meaning of the King's Tomb in Penyengat Island, Riau Islands

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Abstract

The meaning of the King's tomb on Penyengat Island for pilgrims depends on their perception of the tomb itself. Perception is said to be recognition or identification using the five senses. The impression received by an individual is very dependent on all the experiences that have been gained through the process of thinking and learning and is influenced by factors originating from within the individual. The purpose of this research is to find out the meaning of the king's tomb in the community on Penyengat Island, Tanjungpinang City (Study on the Society of Penyengat Island City Tanjung Pinang). The theory used regarding meaning is phenomenology from Alfred Schutz. This research is qualitative research using interview and observation methods. Based on the research results, it can be concluded that the meaning of the King's tomb in the community on Penyengat Island, Tanjungpinang City, namely that the community interprets a King's tomb as something that must be respected. Moreover, this tomb is the tomb of a figure who was very instrumental in the development and progress of Penyengat Island, such as the tomb of Raja Ja'ffar, the tomb of Raja Ali Haji, the tomb of Engku Putri and the tombs of other figure.

Introduction

Meaning is a mental idea that has a reference outside language and causes certain reactions and understanding. Meaning can also be viewed as an abstract term that covers all aspects of human experience (Muzaiyanah, 2012). However, individuals do not determine this concept. In contrast, those who use the language in a specific field do so. A convention is formed based on agreement, so that it does not hinder daily dialogue. If the meaning of words is based on individual people's experiences, of course each word will have many meanings. For example, objects that are usually used to mark the location or place of a deceased person, which are made of stone/cement and wood, have been agreed to be called tombstones. However, each person can interpret an object with a new name according to a certain understanding. Things like that are one of the causes of hampered communication processes.

A grave is a residence, a place, which is the last stop for people who have died while a grave is interpreted as a place to bury people who have died (Choiron, 2017). The king's tomb on Penyengat Island is the tomb of a person who had influence in society, this influence usually took the form of the charisma of the king during his lifetime. As Weber stated "charisma is a certain advantage possessed in a person's character or personality" a special advantage that is included in a person's personal character, which is why he is differentiated from ordinary people who are treated as if they were ordinary people given advantages. A person with charisma is usually treated differently in society because he is seen as someone who is given power to influence. So, it becomes a standard for everyone who adheres to that culture in every culture it contains, such as the rules and values of life, so that the teachings, values and norms of society on Penyengat Island are incorporated into elements of local wisdom, namely as a benefit of the culture of the local community.

The tomb is an alternative tourist attraction which has become an interesting phenomenon among the many historical tourist attractions on Penyengat Island (Rusli, 2016). As a tourist destination, it has a big impact on the economy of the surrounding



community by opening small stalls along Penyengat Island Harbor Road to serve the needs of visitors. There is no general meaning or purpose to visiting the Tombs of the Kings on Penyengat Island for the community. Everyone's perception of tombs will be different. Perception is said to be identification using the five senses. The impression a person gets really depends on all the experiences and learning they have done, as well as factors originating from themselves. Perception is defined as the process of interpreting an event or experience so as to provide a response. Various stimuli received by the senses have several important meanings. Several factors influence how we perceive things, including personal and structural factors. Personal factors such as the learning process, motivation, and needs play a role in how well a person learns, while structural factors such as the environment and social values of society play a role in how well a person succeeds.

Penyengat Island is a small island that is 2,000 meters long and 850 meters wide or ± 3.5 km and is 2 km separated by the ocean from Tanjungpinang City. Penyengat Island, which was previously called Air Tawar Island, changed to Penyengat Island because sailors who stopped to get water on this island were stung by animals like bees, then over time it turned into sting island. Transportation to Penyengat Island uses pompong (motor boat) from Penyengat Pier. To get around Penyengat Island we can use motorized rickshaw transportation.

Penyengat Island is a sub-district in Tanjungpinang City which was built based on the development of Malay history, culture and customs. Penyengat Island has a strategic geographical position because it is directly opposite Singapore and Malaysia. This condition supports the potential for the world of tourism to be developed professionally. Apart from that, historically Penyengat Island also has a unique relationship, because it is an inseparable part of the past of the Riau Lingga (Malay) kingdom and Malaysia. As is known from historical data, Penyengat Island, Singapore and Johor Malaysia were one empire under the Malay Kingdom of Riau Lingga. Penyengat Island is a historical island and has an important position in the rise and fall of the Malay empire which previously consisted of the Johor Pahang, Siak and Lingga sultanate areas, especially in the southern part of the Malay peninsula. This important role spanned 120 years from the founding of the Riau Empire in 1722, until it was finally taken over completely by the Dutch in 1911. This kingdom previously consisted of the sultanates of Johor, Pahangm, Siak and Lingga. Penyengat Island is also the center of government of the Riau Lingga Johor and Pahang sultanates and is also known as the island as a wedding gift given by Sultan Mahmud Syah III to Engku Puteri Raja Hamidah Binti Raja Haji Fisabilillah. This island, as recorded in Tuhfat al-Nafis, originally functioned as a stronghold for defense used by Raja Haji Fisabilillah in the Riau War against the Dutch. It was only at the beginning of the 19th century that Penyengat Island became a residence after its ownership was handed over to Engku Puteri Raja Hamidah and then became the official seat or center of government for Dipertuan Muda.

Penyengat Island itself has the tombs of respected kings, namely Raja Engku Hamida, Raja Ali Haji, Raja Ahmad, Raja Ja'far and Raja Haji Fisabilillah. The Tomb of the Kings is located in the middle of Penyengat Island and is around people's homes at certain times. The Tomb of the Kings can be used as a center for certain activities, for example carrying out certain pilgrimages, a place of prayer or as a place of activity. everyday life for the community, according to their respective beliefs and beliefs (I Wayan, 2017). The existence of the tombs on Penyengat Island has been used as a cultural heritage and historical site so that the tombs of the Kings have become

historical tourism as well as religious tourism and also as a symbol of the power of the Riau Lingga kingdom. The glory of the Riau Lingga kingdom at that time left historical memories for the people. This situation makes the King's grave on Penyengat Island an attraction for the outside community so that the identity of the Kings of Penyengat Island functions to maintain culture for the community. The majority of the people of Penyengat Island are Muslim with the majority being Malay, a belief that is embedded in the social life of the community. The people of Penyengat Island earn their living as fishermen, ship miners, and motorized rickshaw drivers for tourists who come and visit with the aim of touring Penyengat Island.

According to one of the imams at the Sultan of Riau Grand Mosque on Penyengat Island, "some people consider the existence of the king's tomb on Penyengat Island only as an intermediary for prayers to ask God", the cultural identity of the Penyengat Island community is related to the social system, especially in this case The social system is taken into the religious system. Penyengat Island is not far from the city of Tanjungpinang, of course, this makes Penyengat Island experience the influence of modern progress and is also helped by the influence of tourists who come from within the country and abroad who come and visit Penyengat Island. With this influence, it can change the mindset of the people of Penyengat Island, which was previously steeped in the customs/beliefs of their ancestors. These customs can be eroded and influenced by developments over time or, on the contrary, modern society itself is influenced by the beliefs of its ancestors who were attached to it and lived on Penyengat Island so that these beliefs became a tradition and are still lived and believed to have power and become unwritten rules until now.

Even though Penyengat Island is a tourist spot, many visitors come from the lower classes to state officials who want to travel or have other intentions and goals. It is the mystical story of Penyengat Island that is sometimes the main attraction for visitors who come from far away. Apart from that, you also have to maintain the sanctity of Penyengat Island, because the Penyengat Island area still has a very strong culture that has been maintained for generations by local people, so there are rules that must be respected by visitors. This was done solely because the people of Penyengat Island are one of the historical objects of royal heritage which is now a tourist attraction, apart from that it was also done to maintain the culture of the community itself. However, on the other hand, if this continues to be maintained, it will make it difficult to make progress. The Penyengat Island community is said to have gone through a stage of development because the Penyengat Island community has done the same thing in accordance with existing agreements, whether written or unwritten, there is a regularity that directs the community to make an agreement in order to achieve a social order. From the results of observations carried out in the field, it is clear that the king's tomb is a historical heritage and is also a place that must be kept sacred for the community. What is very interesting about this problem is how everyone interprets the existence of the King's tomb on Penyengat Island. Therefore, researchers are interested in conducting research and choosing the research title, namely "The Meaning of the King's Tomb in the Society of Penyengat Island".

Research Method

This research is descriptive; The aim is to accurately characterize the characteristics of a particular person, condition or group, or to determine the frequency or distribution of a symptom, there is a relationship between a symptom and other symptoms in society. According to (Sugiyono,2005), the sample is the percentage, number and creativity of the population. When there is a large population, it is impossible to investigate everyone in

the population. Participants in this research include community leaders, religious leaders and traditional leaders who live and work on Penyengat Island, Tanjungpinang City, Riau Islands. Purposive sampling (Sugiyono, 2014) is a data collection strategy with certain considerations "namely indigenous people live and settle on Penyengat Island, Tanjungpinang city" for this reason the samples in this research are Community Leaders, Religious Leaders and Youth Leaders and the Community who can provide information related to the objectives of this research.

Individuals Always Act According to Meaning

People try to understand everything that happens according to what they experience later and try to understand the world with their personal experiences (Chabibi, 2019). The visible phenomenon is a reflection of reality that cannot stand alone, because it has a meaning that requires further interpretation but refers directly to the experiences of society. This movement is so that in this research it relies on the lives of fellow citizens to describe the influence of the existing king's tomb. So that empirical data will be obtained based on the shared life—world or in other words the construct of interpreting the king's tomb is something that is formed based on subjective experiences between people. Therefore, the subjective aspect of people's behavior is considered very important to fully understand how people's social life takes place

Based on the thoughts above, this research will study how social life in society takes place and look at collective behavior, namely what is said and done as a result of how to define phenomena that occur in society in interpreting graves. society tries to understand the meaning of events and their relationships to people who are in certain situations and tries to capture the process, interpretation, and see everything from the perspective of the people being studied.

A grave is a place to live, live, rest, which is the last resting place for a person who has died, and a grave is a land where a corpse is buried. Meanwhile, the meaning of *afad al qbur* is a plural of *al qabr*, which means a place to bury the dead or a human burial place. The definition of a public burial place (TPU) is an area of land provided for burial purposes for everyone without distinction of religion or class, the management of which is carried out by the Level II Regional Government or Village Government. The seven informants interviewed were the Penyengat Island community, including community leaders, women's representatives and youth, there were several similarities in how the tomb of the king of Penyengat Island was interpreted. Several similar events or reasons will be grouped into one category, so that several categories can be obtained from the questions asked. The phenomenological study process is observing and constructing or analyzing interview statements textually (what happened) and structurally (how the event was experienced). The result is a collection of essential data regarding the problem of the meaning of the King's tomb for the Penyengat Island community (Dalil, 1993).

The meaning of the King's tomb in the Penyengat Island community can of course be seen from individuals acting in accordance with the meaning, where individuals interact using meaningful symbols. Individual has their own meaning of objects in society, phenomenology assumes that people actively interpret their experiences and try to understand the world with their personal experiences, human actions are based on two motives, namely: (1) "Human understanding of the world is shaped by human relationships with other people" This is a goal oriented as a symbol of norms in Penyengat Island society, tombs become a meaning of the greatness of the Malay kingdom's civilization. (2) "Understanding is formed depending on the goal to be

achieved" is the ability to accept as an object and perspective from other people, or society in explaining how people share meaning about symbols and reflect on them (Schutz, 1970). This is related to the King's Pilgrimage, preserving and maintaining purity.

a. Meaning of the King's Tomb

The meaning of a tomb is something that is usually marked by various actions such as visiting and respecting it based on the traditions and customs that already exist at that tomb. The reality that exists in the Penyengat Island community is in the form of messages or mandates derived from the social experiences of the local community. The order or prohibition in the Penyengat Island community is that when someone visits or visits a grave, they must obey all existing regulations, mandates and prohibitions, such as prohibiting inappropriate speech at the burial site, wearing inappropriate clothing and many other things that have a purpose and a clear goal if you visit the King's tomb. This is the main key for society Penyengat Island must adhere to the applicable norms so that they reflect good customs and habits that are worth preserving. The people of Penyengat Island continue to live according to existing norms in their daily lives.

The prohibitions and regulations that apply in the Penyengat Island community actually do not exist, they are just habits that have been carried out for a long time and have become traditions that continue to this day. The thing that must be paid attention to is how visitors should make the pilgrimage so as not to cause bad things. The Penyengat Island community always upholds cultural values, norms and manners so that it reflects a good figure of the Penyengat Island community in the eyes of the wider community. As a resident who has lived on Penyengat Island for a very long time, he always respects every norm that applies in society, making the life of the people of Penyengat Island full of peace, local wisdom is still strong and has high values of brotherhood.

The prohibition that must be obeyed when visiting the grave of the King of Penyengat Island is that it is not permitted for women who are unable to visit or make a pilgrimage to the King's grave, so they are advised to wear polite and neat clothing. Speak words carefully, be friendly with the surrounding community and maintain the cleanliness of the environment of the Penyengat Island community. This means that everything, both from the regulations and mandates that visitors usually hear, is a form of invitation or prohibition so that anyone who visits the King's grave or, more precisely, makes a pilgrimage, should always maintain all the provisions or local wisdom contained in it. Penyengat Island community.

Based on information provided by informants, in ancient times women who were unable to menstruate were prohibited from visiting or making pilgrimages to graves because these graves were considered sacred places, apart from that visitors were required to keep the cemetery environment clean. At this time these rules and customs are starting to erode so that all existing taboos are considered normal by some visitors, so anyone can visit the king's tomb at any time. However, the thing that really cannot be ignored is that the attitudes and actions of visitors must be maintained properly, politeness and etiquette when at the King's tomb must not be abandoned.

Visitors who deliberately make a pilgrimage to the King's meal must have good intentions without any other intentions and goals that are not good, behave politely and do not make noise or commotion (laughing loudly) when in the burial environment. The informant said that there had been an incident when a visitor from Batam City deliberately made a pilgrimage to Engku Putri's grave and then violated the ethics that had been maintained by the people of Penyengat Island and other visitors, he shouted

in a very loud voice. After a short time he screamed without waiting for a long time, the visitor became unconscious or fainted. This incident certainly shows that existing mandates or prohibitions must be obeyed, because apart from not disturbing the peace of the entire population of Penyengat Island, it is also a form of respecting the grave of the deceased King.

The provisions that exist and apply to every visitor are that they must behave well and in accordance with Islamic law. This is not implemented without reason because based on what we all know, the Kings of Penyengat Island are Islamic figures. Of course, every mandate and regulation that exists is in accordance with Islamic principles and upholds high Malay cultural values, where we as a Malay community are very close to high levels of hospitality and have strong religious values.

All the prohibitions on Penyengat Island relating to the King's grave are true. This has been done by all the people of Penyengat Island and visitors to cemeteries outside Penyengat Island. What needs to be done is no different from how we should visit graves in general. Such as maintaining your attitude, not making a fuss, being respectful and wearing polite and closed clothes. The existing mandates and recommendations are not new regulations but have existed for a long time and are in effect to this day and must be obeyed.

b. Tombs Become a Meaning of the Greatness of the Malay Kingdom

The Johor–Lingga Sultanate reached its heyday several hundred years ago. Traces of its glory can still be seen today. There is a lot of historical evidence and relics that still exist and are still cared for or preserved to this day, such as the work of the Great Mosque on Penyengat Island. Apart from that, there are the tombs of kings or ancestors who once led in glorious times and left behind several works that are very famous outside of Penyengat Island or outside the Riau Islands province. Here is the King or King's tomb which was great and brought the glory of the kingdom and even became an Indonesian national hero. The King Ja'far Tomb Complex is the tomb of a king who once ruled in ancient times which has an additional function today, namely as a historical site which is visited by many people. the tourists. In fact, it can be said that this tomb complex is the best tomb complex among the other king's tomb complexes in Riau. This tomb complex is located on Penyengat Island, Tanjungpinang City, Riau Islands Province, Indonesia. There are several decorated pillars and a small dome near the pool which is often used as an ablution place for Muslims to perform prayers. The tomb complex is bright gold in color, with touches of green, and is easily visible to tourists. It still looked majestic and luxurious, even after so many years.

King Jafar was the son of King Haji Fisabilillah, who was also famous in the Riau Islands and Malaysia at that time. King Jafar has another nickname that suits his position, namely Yang Dipertuan Muda Riau VI. During his reign, King Jafar once moved the center of government to the Riau Islands. Before the transfer, the center of government was upstream of Riau. However, when King Jafar ruled, the center of government moved to Penyengat Island. This move was not without reason, and of course King Jafar considered it carefully. The surprising truth is that King Jafar's career is not in the field of government.

Raja Ja'far started his career as a successful tin mining entrepreneur in Kelang, Selangor. King Jafar often visited Malacca City, of course he learned a lot about good city planning and what architectural styles look like in modern times. Therefore, it is not surprising that Penyengat Island was inhabited and ruled by various influences obtained by King Ja'far from his travels to other developed cities. Not only his tomb on Penyengat Island, but also the tomb of Raja Ali Haji, known as Yang Dipertuan Muda

VIII who is none other than the biological son of Raja Ja'far. Father of the Indonesian Malay Language. This tribute is to Raja Ali Haji, a man born in Selangor, Malaysia in 1808, who contributed greatly to the formation of the Standard Malay Grammar Manual. In the Indonesian Youth Congress on 28 October 1928 Malay became the national language, namely Indonesian. Raja Ali Haji died in 1837 and was buried on Penyengat Inderasakti Island, Bintan Regency, Riau Province.

This island is about 6 km from Tanjung Pinang, the capital of Riau Regency. The tomb itself was built just under a shady tree. There are several buildings in this cemetery, including a small mosque with a dome and mihrab. The building is covered in yellow with green stripes. There are also kings in the tomb complex, such as the king of the Riau Sultanate, Lingga. King Ahmad Syah, King Abdullah and the graves of people related to royal relatives.

At that time, the name Raja Ali Haji was famous not only in that province, but also in most parts of Indonesia. For local Malaysian people, especially those living in the Malacca region, he is a highly respected hero. Raja Ali Haji was born in 1808 in Lingga, Penengat Island, Riau. He produced many literary works whose characteristics are rooted in Islamic and Malay literary traditions. He is also known for his seriousness in presenting past history according to the conditions of his time. His famous work "Gurindam twelve" became a very valuable work in 1847.

The RAH book entitled "Book of Language Knowledge" was introduced at the Indonesian Youth Congress on October 28 1928 as the Indonesian National Language. For this important contribution, RAH was awarded the title of National Hero by President Susilo Bambang Yudhoyono RAH at the Heroes' Day commemoration ceremony on November 10 at the State Palace in Jakarta. RAH's tomb is located in the Engku Putri Hamida tomb complex, more precisely outside the main building of Engku Putri's tomb. Gurindam Twelve literary works are permanently placed on the walls of the tomb building for audiences to come to read and record the works.

A grave is a place of residence, residence, and rest, which is the last resting place for humans who have died. In Malay tradition, a place that also contains sacredness is the grave. For some people, cemeteries believe that they are not just places to store corpses, but are sacred places because bodies are buried there. Indeed, not everyone who visited the tomb had a "true" aim, because some of them actually asked the spirits of the Kings to grant their wishes. The King's tombs are interpreted as symbols of sacredness because in the past these ancestors fought and led the work of Penyengat Island with great glory and were known to have left behind a lot of culture and traditions that smelled of Islam and good messages. So to this day, the King's tombs have a history and attraction that cannot be forgotten.

If you look back, there is a lot of history that is worth taking in values and lessons, because as the people who inhabit Penyengat Island, where the island once sat, were in its heyday and made the island known to many people to this day and made the island a tourist destination, This is certainly an attraction which has an impact on the lives of the people of Penyengat Island today. Therefore, we should always use the stories and history and struggles of Kings and ancestors as role models that we must follow.

At the grave of a figure or ancestor who is known for having strength and upholding religious values, there will be supernatural things attached to that ancestor. As the informant mentioned that at a king's tomb there would of course be a guard (unseen/invisible) they believed that something like that was true. When we do any activity while in a cemetery there will be creatures watching. From this information, it is also explained that when visitors make a pilgrimage to the tombs of kings, they should

always maintain ethics and etiquette when making the pilgrimage. What's more, what we visited were the graves of our ancestors

In general, a tomb has the same meaning, but there are several tombs that are the center of attention because there are figures who are considered to have an important role and are respected because during their lifetime they contributed to developing a region or country and had an important position in society (Aimie, 2019). Likewise with the Kings or ancestors of the Penyengat Island people. During the kingdom era, the Kings had a high role in developing the country. Apart from that, the ancestors implemented a lot of life related to religion, instilling Islamic values and cultivating traditions related to the way of life and culture of the Malay people. Apart from being a King who was able to lead the country well, the King also created a work that is very famous to this day, where this work contains a message that is used as a guide by many people. Therefore, even though the King has died, we must practice the works and role models we have given and preserve them for our children and grandchildren.

The Meaning of the Grave and the Process of Social Interaction

In the people of Penyengat Island, it is known and recognized that there are several taboos and prohibitions that must be obeyed by every visitor or even a traveler who makes a religious tourism visit to Penyegat Island or makes a pilgrimage to the king's tombs. The prohibition takes the form of a warning not to wear skimpy clothing (immodest clothing), drink alcoholic beverages, make out with your partner in open or public places, and speak impolitely. What must be paid attention to when making a tourist visit or pilgrimage is to be guided by ethics, politeness and manners according to the culture and customs of the Penyengat Island community.

Another thing that must be considered is that when you are at the King's tomb, it is a good idea to keep the burial environment clean, it is not permissible for women who are menstruating to make the pilgrimage. Pray according to the customs of the Penyagat island community. Tradition is a form of culture in an area that is preserved and passed down from one generation to another. Well, one tradition that is still commonly found in various regions in the country is grave pilgrimage. The tradition of visiting graves does not only apply to Indonesia. Abroad, it is normal to see someone making a pilgrimage to the graves of their ancestors. For example, the people of the Riau Islands, especially Tanjungpinang and Penyengt, also do it.

The tradition of visiting graves to the graves of Kings is also one of the traditions carried out by Muslims on Penyengat Island. Interestingly, the pilgrimage to the King's grave is more like a religious tourist attraction which is quite popular. The proof is, if previously the pilgrimage to the King's grave was only carried out in certain months, now it can be done throughout the year or even without knowing a particular day.

The culture of the Malay people of the Riau Islands, especially those who live in the Penyengat sub-district, is known for the tradition of grave pilgrimages which can be carried out at any time but usually the pilgrimage tradition is carried out by the residents of Penyengat Island every Friday before carrying out congregational Friday prayers. The pilgrimage tradition, apart from maintaining contact and communication with ancestors so that their life path is clear, also functions to monitor their life performance.

The religious and belief system which is the foundation and guideline of people's lives, can be realized or implemented in the form of pilgrimages to the graves of relatives and friends who have died (Piotr, 2007). This activity is carried out by the local Malay community to celebrate, commemorate and pray for the spirits of their ancestors, who according to the community bring inner peace to the living. From this point of

view, the deceased buried in this place are prayed for to receive forgiveness and find a worthy place in the sight of Allah SWT.

Every act or activity carried out by a person or group of people must have its own aims and objectives and can provide advantages or benefits in accordance with the perpetrator's expectations. For an activity to be successful and effective, the main condition is that it first requires the permission of Almighty God as its essence, who gives permission and blessings to His servants. If everything starts without Allah Ta'ala's permission, then this action will not be approved by Allah Ta'ala. This is also the case with the tradition of grave pilgrimage carried out by the Malay people of Penyengat Island, especially those who live in Penyengat Village, where the purpose of carrying out this grave pilgrimage is as follows: To pray for the spirits of the relatives, family or relatives who have passed away so that everything will be forgiven. sins, and be given space and relief, especially from the torment of the grave and get a worthy place in the sight of Allah SWT, to preserve traditions that have grown and developed from generation to generation in the Malay community of Riau or the Riau Islands, especially in Penyengat sub – district.

Every religious ceremony in Islam must have procedures for carrying out the ritual stipulated in Islamic teachings. Likewise with the implementation of the grave pilgrimage tradition among the Penyengat Malay community. The commandment brings wisdom not only to the pilgrim, but also to the pilgrims. The pilgrimage methods organized in Islam and carried out by the Penyengat Malay people are not sitting, walking, lying down, or stepping on graves. The intention is to sincerely and sincerely want to get the pleasure of Allah SWT, not to ask something from someone who has died. do not sit on the head of a corpse, do not engage in inappropriate activities such as defecating, urinating, spitting, throwing graves, having sex with a partner, etc. Pray from the bottom of your heart sincerely so that the soul of the deceased will be happy and peaceful in the grave.

Developing the position of the King's tomb as a tourist attraction does not only look at the facilities and facilities available, but also looks at the conditions and perceptions or views of the community as visitors in responding to the activities that occur in pilgrimage activities. So that this can then become the foundation for motivation for visitors to make a pilgrimage to the tomb of King Penyengat. There are several motives for people to make a pilgrimage to the King's grave on Penyengat Island, including because of religion or belief, they believe that visiting or visiting the grave can remind them of death and the afterlife. Believing in the sacredness of King Penyengat's grave or tomb encourages people to make the Kings of Penyengat as a *wasilah*. or an intermediary asks for help in requesting safety from the dangers that will be faced.

The explanations based on these age categories apparently have little in common with the habits or goals of their visits or pilgrimages. The informant, who works as a *marbot*, explained the customs and objectives of visitors visiting the king's grave. This indicator shows that, what is a tradition when visiting the graves of Kings is none other than sending prayers, making *dhikr* and reading the Koran, sowing *potpourri* and pouring *yassin* water. When making a pilgrimage, of course there are pilgrimage rules or *adats* that must be followed, such as saying when entering a cemetery area, not trampling on graves, being polite, maintaining etiquette and etiquette as one should do on a good pilgrimage.

Some pilgrims understand the blessings they will receive as goodness and calm in their lives. Others understand blessings to mean gaining prosperity and happiness in

life. There are also those who understand this blessing as a form of spiritual satisfaction and ease in life. When a person or group of people undertakes a pilgrimage it will be based on certain impulses. Pilgrimages may be undertaken because of religious motivation. Religious motivation is a driving force that moves a person to respond to divine institutions so that a person is able to express them in the form of thoughts, actions or behavior. In relation to behavior, religious motivation is very important in order to know the real background of a person's religious behavior.

Interpreting the Meaning

The activities that have become a tradition for the people of Penyengat Island towards the King's grave, such as cleaning the burial site and distributing yellow sticky rice which is a form of respect, have been done for a long time and are considered to bring safety to the people of Penyengat Island. However, several informants said that the activity of carrying yellow sticky rice was no longer carried out by the people of Penyengat Island. This tradition is starting to gradually disappear.

Activities or customs that are a form of preserving a King's tomb, but as is known are only visits or pilgrimages that are usually carried out by many people. The care or maintenance of the tomb is only carried out by someone who is appointed as the tomb keeper and he also receives a salary as wages for the work of looking after the tomb. This means that everything related to the preservation of a tomb is limited to looking after it, offering prayers when visiting and maintaining good care of everything related to the tomb.

In a tomb that is so sacred and many visitors even visit the tomb, of course the tomb is always looked after and cared for by both the local community and someone who is trusted to look after and care for the tomb, as is the case with the tombs of the King of Penyengat Island. . In the King's tombs, the community no longer really interferes, especially in terms of guarding, because there are members of the community who are appointed to guard the tombs within the Penyengat Island community, known or called tomb caretakers. His job is not only to look after the tomb if someone visits, but also to care for and clean the King's tomb.

An action that is usually carried out by the community in preserving and guarding the tombs of King Penyengat, such as that carried out by some community figures such as the police, as well as from the government, mutual cooperation activities are carried out by the government with the participation of the local community. They work together to clean the burial site and also repair damaged ornaments. This cannot be confirmed when this will be carried out, only if there is a mutual cooperation activity, notification will be made before the activity is carried out. This is a form of conservation effort as well as taking part in protecting and caring for graves that are considered sacred, even now they have become an attraction for foreign communities and are used as religious tourism which is often done by visitors. They go on pilgrimages or even just to see all the relics of the Penyengat Island kingdom.

Graves are Part of People's Lives

Cemeteries are generally believed to be sacred places and many people are even a little reluctant to pass through a cemetery. However, what happens to the people of Penyengat Island is that some of the residents think that this is something normal. This happened not without reason because the people were used to being in the cemetery environment and there were even some houses and businesses close to the graves. As is known, Penyengat Island is known for the existence of tombs in almost every corner of Penyengat Island, of course this is what makes some of the people of Penyengat Island

accustomed to or consider a tomb to be normal. They have lived side by side for a long time so there are no longer things that make the residents of Penyengat Island feel reluctant when they are in a cemetery or tomb.

Life is thick with existing culture and traditions and coexistence with the graves of ancestors or previous communities and even these graves are almost easy to find in people's homes, making this something normal. The graves of ancestors or the graves of previous people were deliberately not moved and remained in their original places, so that those who built houses or other buildings would certainly be close to these graves. If during that time nothing unexpected happens, the community will continue to live side by side with these graves.

The residents of Penyengat Island are able to adapt and are able to live even though they are in an environment where there are many cemeteries. This has become a common thing because most of the residents of Penyengat Island live where the location of their residence is close to a cemetery or tomb. Apart from houses, there are even business places such as food stalls which are located next to the graves of previous people. For visitors who are outside Penyengat Island, this is something that is unusual because for the outside community, graves are something sacred, it will feel uncomfortable if your house or place of business is close to a grave. However, this does not apply to most of the Penyagat Island people.

Living side by side and respecting each other are the keys commonly used by the people of Penyengat Island. Even though it has never caused anything negative, as a citizen who understands existing traditions and culture, of course you must maintain sustainability and not take actions that could harm yourself. Living close to a cemetery does not make these residents feel strange because they are used to it and they were even born and raised in that place.

Thus, the answers based on the Religion category above show that grave interpretation is something common for the people of Penyengat Island. In terms of meaning, existing graves, some of which are located close to people's houses and even close to business places such as restaurants or others, are considered to be normal, as long as they do not cause negative things and the community can look after and respect them. then this is not a problem. With this, it actually becomes an interesting thing and even the existence of these tombs must be maintained. This indicator shows that what they see is normal. Because they have been living for a long time in places that have quite a lot of burial areas and are easy to find anywhere, whether in community housing areas, community plantations and other places.

Overall, the indicators for grave pilgrimages in applying the traditions and culture that apply to the people of Penyengat Island are things that must be paid attention to, such as the importance of maintaining a good attitude, maintaining ethics and manners when visiting or making a pilgrimage to the King's grave. As is known, Penyengat Island is a religious tourist attraction that can be visited by anyone, but there are several restrictions that must be obeyed, such as women who are unable to menstruate and are prohibited from entering the burial area. This is justified by maintaining a polite and closed appearance. This aims to respect the Kings or ancestors. .

Apart from that, the meaning of a tomb is something sacred, so the purpose of people doing the pilgrimage is as a form of respect for their ancestors, what they do is send prayers, make dhikr, and also scatter flowers. The King's tomb is considered to have religious symbols and has an important meaning for the lives of the people of Penyengat Island, so that many people make the pilgrimage and then it becomes a tradition in their lives.

Furthermore, interpreting graves also has a very close connection. As proof, it can be seen from life and the way people are able to adapt or coexist with a cemetery close to the location where they live. And then from the habits carried out by previous people directly, this encourages the current generation to be consistent in looking after the graves around their homes, because this is something that old people have also done before. This means continuing to live side by side as long as it does not cause or give rise to anything detrimental or other negative things. From observations and interviews, researchers found that people interpret the King's tomb as a symbol whose preservation must be preserved because as history tells us, the kings at that time had struggled to develop the country, created great works and even became national heroes as well as providing religious and religious values. Malay culture is currently still prevalent in the lives of the people of Penyengat Island.

Conclusion

Based on the results of research through observations and interviews with informants who have been analyzed in the previous chapter, it can be seen that among the people of Penyengat Island, especially several informants taken by researchers, said that the people there consider or interpret a tomb as something that must be respected, such as the tomb of King Ja' ffar, Raja Ali Haji's grave, Engku Putri's grave and the graves of other figures. The Tomb of the King of Penyengat Island has quite a well – known story and history and has its own attraction for visitors or for religious tourists.

Eating the King has a lot of meaning for the people of Penyengat Island in addition to leaving behind a good government system, leaving behind great works and even being recognized as national heroes, the other side of the King's legacy is in practicing Islamic law and instilling the values of customs and values religious values, and a very thick Malay culture. Therefore, the people of Penyengat Island really look after and respect the king's tombs, apart from the people of Penyengat Island itself, the culture of Penyengat Island is well known to foreigners and even abroad. The things that the people of Penyengat Island must maintain are manners, manners and culture that must be maintained and preserved.

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