

## The Relation of Community Values and Norms to The Practice of Pilgrimage in Mount Kawi, Indonesia



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### Abstract

This study aims to see the relationship between community behaviour in practising at the tomb of religious figures in Mount Kawi, Malang Regency, Indonesia. The behaviour of pilgrims in visiting has a variety of motivations and interests. Mount Kawi is a pilgrimage tourism site with an exciting background. There are tombs of Islamic religious figures and places of worship of ethnic Chinese. The relationship between the two has an interesting relationship to know. Researchers use a qualitative approach by selecting several informants and processing the data qualitatively. The results showed that the relationship between people's behaviour in performing pilgrims leads to values, norms, and group identity. People's encouragement to visit tombs is more on the mundane aspect. Therefore, individual symbols appear that strengthen as a form of spirituality respectively. This research also impacts improving the quality of pilgrimage tourism, which has a pattern of making the tomb of religious figures its symbol.

## Introduction

Social life in rural communities reflects the cultural heritage (Noviana 2019), traditions, and interactions between individuals that have developed over the centuries. An essential aspect of social interaction in village communities is visiting graves, which often contain deep cultural and traditional values (Rohmawati and Ismail 2017). In this context, Mount Kawi, with its ancient tomb complex, the destination of pilgrimages and religious practices, plays a central role in establishing and maintaining social relations among the village community.

The importance of understanding social relations in visiting graves in Mount Kawi lies in recognizing changes and continuing cultural values in society, which can be analyzed through social behavior theory (Mighfar 2015). The theory emphasizes how individuals and groups interact, influence each other, and shape societal norms and patterns of behaviour. Visiting cemeteries represents individual actions and reflects how the village community internalizes and values social norms.

In visiting graves, social behavior theory can provide a deeper understanding of how social interactions and cultural norms shape the pilgrimage process. Conformity theory can be applied to understand why individuals follow established social practices, such as visiting graves in a certain way (Ziarah 2021). In addition, social identity theory can assist in understanding how this practice reinforces feelings of belonging and group identity (Prahesti 2021) which may be reflected in the similarity of rituals, clothing, or symbols used during pilgrimages.

However, social behavior theory also questions how external factors, such as changes in the social environment and modernization, can influence these traditional practices. In this context, social exchange theory can be applied to analyze how villagers can adapt the course of visiting graves to meet changing social and religious needs over time. Through an in-depth study of social relations in visiting graves in Gunung Kawi with a social behavior theory approach, we can gain a more holistic



insight into how interactions, norms, and social change are interrelated in forming distinctive cultural practices. This study will not only enrich our understanding of visiting graves in rural communities but also illuminate the complexities of the underlying social dynamics and how external and internal factors interact in shaping and maintaining this tradition.

### **Research Method**

This study aims to explore and analyze social relations in the practice of visiting graves in Mount Kawi. Researchers choose the type of qualitative research related to how the data is collected. The research method is a qualitative approach with several methodological steps arranged systematically. This research use a descriptive and exploratory approach to understand in detail the practice of visiting graves in Mount Kawi and its impact on the social relations of the village community. This approach allow researchers to obtain in – depth insights into how social interactions are formed in the context of grave pilgrimages.

The research location will focus on village who have a tradition of visiting graves in Mount Kawi. Research participants will be selected through a purposive sampling technique, considering variations in age, gender, and role in pilgrimage practices to obtain a comprehensive view. In the implementation of this research, informants were selected who were related to the object of research. This is done as a result of observations made during observations. Through this holistic qualitative method, this research will provide an in – depth understanding of the social relations of the village community in the practice of visiting graves in Mount Kawi. This method allow researchers to understand how social interaction, cultural norms, and social change interact to shape sustainable cultural practices.

### **Religious Tourism trough the Mounth Kawi Pilgrimage**

Mount Kawi, located in Malang Regency, is a place that has important religious and cultural significance for the people of Indonesia. It is a pilgrimage destination for Islamic religious figures and has close ties with the ethnic Chinese community. Mount Kawi is known as a place of pilgrimage for Muslims because there are tombs of several respected Islamic religious figures. These tombs became the center of attention and a destination for people who wanted to honor and pray at the holy place. Visitors often come to Mount Kawi to make pilgrimages, hold rituals, and offer prayers. In addition, Mount Kawi also has ties with the ethnic Chinese community.



Figure 1. Mount Kawi Tourism Area

In this place there is a temple or monastery that becomes a place of worship for Buddhists and Taoism. The temple is frequented by visitors from various cultural and religious backgrounds to pray, celebrate religious celebrations, or simply enjoy the beauty of the architecture and surroundings. Apart from being a place of pilgrimage and worship, Mount Kawi is also often used as a location to perform ritual practices. Several religious practices, such as meditation, sacrifice, and spiritual rituals, are practiced in this place. Practitioners often seek the peace and coolness of Mount Kawi's nature as a backdrop to carry out their religious practices. Overall, Mount Kawi in Malang Regency is a place that has significant religious and cultural value for the community. It is a pilgrimage center for Islamic religious figures, a temple or monastery for the ethnic Chinese community, and a place of ritual practice. Its existence reflects the cultural diversity and religious tolerance that exists in Indonesia.

Religious Tourism in Mount Kawi is a spiritual and cultural journey that invites visitors to explore an ancient tomb complex in Malang Regency, Indonesia (Ayu and Ridjal 2014). This site is known as a pilgrimage place, with large stone tombs carved into the cliffs, surrounded by beautiful natural scenery. Mount Kawi has a high religious value for the people of Malang Regency because it is considered a resting place for the ancestors and a place of worship. Visitors can feel the peace and sacred atmosphere when visiting this place. Pilgrimage practices, offerings, and religious rituals here provide an in-depth experience of the culture and spirituality of the Chinese and Javanese ethnic communities.

The complex also offers archaeological exploration possibilities, with stone architecture depicting the art of the ethnic peoples. Visitors can observe reliefs depicting mythological figures and natural landscapes. Overall, Religious Tourism in Mount Kawi is a blend of spirituality, history, and natural beauty, making it an attractive destination for tourists interested in Balinese culture and exploration of historical places.

That there has been a relationship between spirituality and the economy, as revealed by Weber (Weber's 1994). The emergence of spiritual capital that is driven by an understanding of local religious values is, in fact, capable of developing morale in the era of economic globalisation. This fact is inversely proportional to the value of sacred religion, which becomes profane because faith is encouraged to practice new capitalism. Ethical principles and social norms originating from local culture become ethical terminology in which there are moral values (Wiediharto, Ruja, and Purnomo 2020), morals (Suwardani 2015), social institutions (Syahriar and Darwanto 2015), and trade aspects (Juniarti 2021).

Local ethics is understood as the impetus for implementing capitalism among religious communities and not sourced from textual teachings but beliefs born from religious figures' noble values. Regarding Islamic business ethics, this ethics and spirit is an asset for students who also use the importance of religious sacredness. Pilgrimage is a spiritual capital born from the ethics of local religious leaders in Mount Kawi. This spirit has, until now, become a belief system for the religious community, especially the Santri, in trading. This spirit becomes the trade ethos of the citizen to strengthen the values of capitalism in the local economy. Supporting students' understanding of spiritual capital is based on the meaning of Pilgrims.

Social practice is a form of behaviour that tries to encourage the formation of actions that are interpreted as strengthening the values of honesty. Pilgrims' actions are driven by their beliefs that originate from religion. This was stated by the informant that,

*"I also don't know; at least it's like this. It keeps its behaviour, even though it can't recite the Koran like people like clerics and scholars; at least it can maintain its ethics and conduct can maintain its identity. So it's good that you don't have to be smart to become a kai, a scholar, but your morality continues to care for yourself and your family and friends, so it's good to be like that."*

The behaviour of pilgrims who uphold religious values encourages good conduct. This understanding proves that spiritual capital is also born even though religious values are understood as low because this ethic is built in the form of the spirit and work ethic of the students to be honest individuals. On the other hand, there is a relation that religion is included in the spirit and work ethic of pilgrims, which is also born from the actions of the man who always practices religion in the text of the Koran(Sharpley and Jepson 2011). This understanding, in fact, also encourages the emergence of the spirit of pilgrims to create democratic values as a basis for trading along the location. This local spirit strengthens honest and tough character in running the economy

The dualism of pilgrims' understanding of the ethics of visiting a location is also a form of social piety. This pious social position is symbolized in the title Hajj(Tagliacozzo and Toorawa 2016). Hajj becomes the spirituality of the Santri, shown in the possession of strong religious values. Because ethical and social norms exist, the categorization of this pilgrimage in terms of economic capital has great ability, this was expressed by an informant, that: *"As a pilgrimage, it is necessary to socialise, and society needs us, like a person who prays just after prayer, he goes home, but we have to have activities to educate future generations."*

Observing moral values in pilgrimage practices also has implications for the understanding of trade by ethnic Chinese. Trade, defined as trade, provides space for forms of hard work and independence to create economic freedom. Activities carried out by Santri in trading become an impetus to strengthen the pilgrim ethic as their spiritual capital. Global capitalism faced by students shows that local values or local spirit can encourage the creation of a superior economy. Informants also explained this character: *"Yo, if you want to recite the Koran, you also want to trade. From the results of the trade, the economy will eventually improve."*(Interview, July 2023)

In contrast to the spirit explained by the informant,

*"For example, Mas Anas created an innovation to make something out of wood, or iron, or soil, and then making something and selling it can generate income, so the trade in question is that it is important to make a profit, it has value, if you sell it you get money,"* (Interview, July 2023)

They are seeing the considerations that emerged that the spirit and ethics of pilgrims became the community's encouragement to become an asset in doing business. Assertive behaviour makes students carry out the tradition while still trying to maintain the profits earned. Because for students, the spiritual capital obtained is only sufficient at the level of thought. So there is a need for the realization of the beliefs he adheres to.

The practice of visiting graves as part of social interaction in village communities has become the focus of the attention of researchers in cultural anthropology and sociology (Marsden 2005). The following literature review summarizes relevant views regarding the social relations of village communities in visiting graves, regarding social behavior theory and cultural aspects. The three theoretical approaches can be seen Based on existing understanding. First, social identity theory emphasizes how individuals recognize themselves in certain social groups and emotionally attach to them (Arsyad 2019). In the context of visiting cemeteries, village group identity

becomes crucial. In previous studies, researchers found that visiting graves in Gunung Kawi strengthens a sense of identity as part of the village community.

Second, social exchange theory can be applied to understand how the practice of visiting graves can change over time and adapt to changing social environments. According to studies by previous researchers, economic factors and social changes in village communities can influence how the community organizes grave pilgrimages (Mighfar 2015). In some cases, this practice can be a form of social exchange that helps maintain individual relationships and solidarity.

Third, the conformity theory can explain why villagers follow traditional practices (Pradana 2020) including visiting the graves at Gunung Kawi. Existing behavior shows that social factors and group normative pressure can influence individuals to follow established cultural rules. This can be seen in how social norms guide how to dress, behave, and interact during the pilgrimage (Caidi 2019).

Another understanding noted the impact of globalization on the practice of visiting cemeteries. Increased accessibility and outside cultural influences can trigger changes in village communities pilgrimage practices and social interactions. It shows how the theory of cultural evolution and adaptation applies within the broader context of artistic practice. In this literature review, visiting graves in Gunung Kawi reflects the complex dynamics of social relations in village communities. Social behaviour theory helps us understand how cultural norms, social identity, exchange, and conformity influence sustainable cultural practices. On the other hand, the idea of cultural change and globalization underscores the potential for changes in these practices along with the times. Follow-up studies on social relations while visiting graves in Gunung Kawi can provide deeper insight into how village communities maintain traditions while adapting to social and environmental changes that are constantly moving.

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the profits earned. Because for students, the spiritual capital obtained is only sufficient at the level of thought. So there is a need to realize the beliefs he adheres to. When looking at the behavior of people who visit tombs, there is a deep connection between aspects of spirituality and religious tradition. Tombs are often considered sacred places that bridge the physical and spiritual worlds. People often show deep respect when visiting graves, such as bringing flowers, lighting candles, or reciting special prayers. These rituals reflect the belief that the spirits of the deceased still influence the natural world and that visiting graves is a way to communicate with them. In addition, a visit to the tomb can also be a moment of personal and spiritual reflection for the community. This place is often considered a place to remember human life's limitations and a reminder of the afterlife. Spirituality manifests in how people reflect on the meaning of life, seek forgiveness, or even seek guidance in important decisions through meditation near tombs.

This behavior reflects how aspects of spirituality are pervasive in everyday life and deeply rooted in the people's cultural traditions. Thus, the behavior of people who visit the tomb reflects a blend of spirituality, religious beliefs, and cultural heritage. This activity is not just a tradition but also a way to maintain the bond between the physical and spiritual worlds and as an opportunity to reflect on the deeper meaning of life and death. In addition, a visit to the tomb can also be a form of social solidarity and togetherness in the community. When people gather to visit the tomb, it creates an atmosphere that strengthens bonds between community members. They share stories of the dead, pray together, and recall memories that have been shared. This activity connects the current generation with those who have passed away and strengthens the connection between family members and friends. Not infrequently, during visits to the tomb, the community also involves various social activities, such as donating to the needy or celebrating religious events together. This shows that aspects of spirituality are not only concerned with man's relationship with the spirit world but also with social and moral responsibilities within society. Thus, people's behavior when visiting graves is not only about individual rituals or practices but also illustrates how spirituality can affect social interactions and emotional bonds. It creates an environment where shared beliefs and values are upheld and inspire actions that lead to everyday well-being.

### **Group Relations and Social Identity**

Visiting graves in Mount Kawi significantly strengthens the sense of group identity within village communities. Through distinctive cultural symbols and rituals (Mudjia Rahardjo 2018), community members experience an emotional attachment to their ancestral history and traditions. It illustrates how this practice plays a role in maintaining solid social relations between individuals and groups. This understanding discusses how the course of visiting graves in Mount Kawi significantly influences the sense of group identity in village communities. This practice is not just an individual act but also plays a role in forming and maintaining emotional relationships and social ties among members of society. This is achieved through cultural symbols and the performance of distinctive rituals during the pilgrimage.

Visiting graves creates a collective experience in which village community members feel connected to their ancestral history and traditions. Cultural symbols, such as distinctive clothing or ritual equipment, remind them of cultural roots passed on from generation to generation. This experience makes individuals feel part of a larger community with a shared history and respected cultural values. The distinctive rituals during the pilgrimage are also a way for community members to interact socially and feel emotional closeness. When performing rituals together, they create potent moments

where individual differences are ignored to build a feeling of togetherness. Thus, the paragraph illustrates that visiting graves in Mount Kawi has an essential role in shaping and maintaining group identity in village communities. Cultural symbols and the performance of distinctive rituals form an emotional attachment to history and ancestral traditions, strengthening solid social relations between individuals and groups.

### **Cultural Norms and Village Community Conformity**

The research findings indicate that cultural norms play an essential role in directing the practice of visiting graves. Individuals tend to follow these norms as a form of social conformity. For example, in dressing, speaking, and behaving during a pilgrimage, cultural norms are integrated into the grave pilgrimage experience. These results discuss how visiting graves in Mount Kawi cannot escape the impact of social changes over time. Although this practice is recognized as an important cultural heritage, some changes in the dynamics and meaning of this practice have occurred. Globalization, modernization, and broader social change have influenced how these practices are implemented and interpreted. In the context of globalization, greater accessibility to information and cultural influences from outside can change people's perceptions and views of the practice of visiting cemeteries. Cultural influences from outside can cause shifts in traditional values and practices.

Modernization and social change can also affect the implementation of grave pilgrimage practices. Developments in infrastructure, transportation, and economic changes can influence how communities plan and carry out pilgrimages. Generation gaps, changing lifestyles, and economic developments can also affect the meaning and priority of this practice. However, village communities have also shown adaptation to these changes. Some traditional elements of the practice of visiting graves may undergo adjustments to remain relevant and valuable in changing contexts. For example, new technology can be integrated into pilgrimage processes or organizing social events related to this practice can experience innovation. As such, these results underscore how the practice of visiting graves in Mount Kawi has changed in response to globalisation, modernisation, and social change factors. However, the adaptation of village communities also shows strong cultural resilience, in which traditional elements are still maintained and adjusted so that they remain relevant and helpful in dealing with changing times.

The practice of visiting graves in Mount Kawi has changed in response to globalization, modernization, and social change factors. However, the adaptation of village communities also shows strong cultural resilience, in which traditional elements are still maintained and adjusted to remain relevant and helpful in dealing with changing times. When pilgrimage comes to the tomb, people generally follow several values and norms that govern their behavior. These values reflect aspects of spirituality, culture, and ethics that underlie people's beliefs and traditions related to visits to sacred tombs. One of the central values that emerge during pilgrimages is respect for the spirits of the dead. People believe that tombs are sacred places with memories and bonds with people who have passed away. Therefore, pilgrimages are carried out with courtesy, avoiding inappropriate behavior or disturbing the peace of the place. Norms of courtesy apply in the form of saying greetings or prayers, carrying flowers or other symbols as a sign of respect, and maintaining the calm and tidiness of the area around the tomb. Furthermore, the value of solidarity and togetherness is also seen during pilgrimages. People often come in groups, whether extended family, friends, or religious communities. This reflects the importance of sharing spiritual moments and strengthening relationships between group members. In this regard, mutual help and



sharing norms are also emphasized, such as helping older or needy family members on pilgrimage trips.

In addition, the value of simplicity is also commonly associated with pilgrimages to tombs. Despite the economic improvement around the shrine, people tend to live this ritual with great simplicity. This reflects the importance of focusing on more profound aspects of spirituality and meaning rather than material luxury. Norms of avoidance of excessive attitudes, such as wearing modest and modest clothing and avoiding excessive or extravagant acts, are often emphasized. Overall, the values and norms present when making pilgrimages to tombs reflect how society respects spirituality, maintains social relationships, and maintains a balance between materialism and spiritual values. This behavior not only shows a commitment to traditions and beliefs, but also a reflection of the way they view death, life, and interactions in society.

### **Social Change and Adaptation**

When people believe in sacred tombs, social changes often reflect the strong influence of aspects of spirituality and belief, which in turn can impact improving the economy around the tomb. One of the visible impacts of social change is the development of centers of activity around sacred tombs. These places become focal points for people who make pilgrimages and ask for blessings or protection. With the increasing number of pilgrimages, the area around the tomb can develop into an economic center sustained by trade in souvenirs, food, or complementary services for trips to the tomb. Souvenir and food vendors often get new business opportunities, as pilgrims are generally looking for souvenirs or specialties that can serve as a moment for their visit. In addition, transportation and accommodation services around the tomb may also be improved to meet visitors needs.

This economic improvement can also impact infrastructure and the development of the surrounding area. Given the revenue stream from activities around the tomb, local governments and businesses may be more interested in building and improving public facilities, such as roads, parking lots, and sanitation. These infrastructure improvements can, in turn, help move the region forward and improve the quality of life of local communities. However, remember that economic improvements around sacred tombs can also have adverse side effects. Rapid growth can lead to environmental problems, such as increased waste or damage to local ecosystems. It is possible that excessive commercialization could damage the sacred and spiritual character of the sacred tomb itself, making it more of a commercial tourist destination than a place containing spiritual values. Overall, belief in sacred tombs has the potential to shape complex and multifaceted social change, which can also affect surrounding economic growth. Communities, governments, and businesses need to work together wisely to balance economic development and preserve the spiritual and cultural values associated with the sacred tomb.

Although visiting graves is recognized as cultural heritage, there have been changes in the dynamics and meaning of this practice over time. Globalization, modernization, and social change influence how this practice is carried out. Some traditional elements have undergone adjustments to remain relevant in the context of a changing society. These results illustrate how visiting graves in Mount Kawi is inseparable from social changes. Although this practice is recognized as part of an important cultural heritage, the dynamics and meaning of the practice have changed due to various factors affecting society. Factors such as globalization and modernization. As the tomb man said, "... *The more people come, the more changes take place, especially*

*when pilgrims distribute alms and bring various kinds of food and fruits."* (Interview, July 2023)

This practice shows that nowadays people's behavior is increasingly following the times. Globalization has brought cultural influences, values, and information from various parts of the world into local communities. The impact can be seen in changes in preferences, perceptions, and people's mindsets regarding visiting cemeteries. Global influence can trigger the adoption of new elements in this practice and changing views of existing traditions and culture. Modernization and broader social change also had a significant impact. Lifestyle changes, work patterns, and family values can influence how communities plan and carry out pilgrimages. The generation gap may also play a role in shifting views on the meaning of this practice, with the younger generation perhaps having a different perspective than the older generation.

However despite experiencing changes, adaptation is also essential to this practice. The village community has shown the ability to adjust the course of visiting graves with the demands of the times. Some traditional elements may undergo changes or adjustments to remain relevant in a changing society. This reflects cultural resilience and a desire to preserve traditional practices while accommodating change. Thus, these results illustrate how the course of visiting graves in Mount Kawi experiences dynamics that are influenced by social change. Globalization, modernization, and changing societal values have contributed to changes in this practice's meaning, training, and perception.

### **Solidarity and Social Networks**

Visiting tombs in Mount Kawi creates opportunities to strengthen solidarity among village community members. Participating in this practice allows individuals to broaden their social network, interact with neighbors, and forge closer ties with the religious community. These results illustrate how the course of visiting graves in Mount Kawi has a positive impact on solidarity and social networks within village communities. This practice creates opportunities for community members to feel a strong sense of community and broaden their social interactions in various ways. Solidarity is one of the significant results. Visiting graves allows individuals in village communities to feel a deeper connection with their fellow members. When they come together to perform rituals and participate in related events, they experience togetherness that creates feelings of unity and support for one another. This can reinforce a sense of community and give them the feeling that they are part of a larger community.

Social networks are also expanded through this practice (Fararo 2001). When village community members get together to visit cemeteries, they can interact with various individuals, including neighbors and family whom they may not often see daily. These interactions broaden their social network and help build stronger relationships among community members. In addition, this practice also allows for meetings with members of the religious community who come from outside the area, thereby expanding the social network even further.

Thus, these results illustrate that visiting graves in Mount Kawi contributes to increasing solidarity and social networks within village communities. Participation in these practices helps strengthen a sense of community and allows individuals to build closer bonds with fellow community members. By forming deeper and broader relationships, this practice plays a role in maintaining social cohesion within village communities.

## Conclusion

This research has explored the village community's social relations visiting graves in Gunung Kawi. Through an inclusive, qualitative approach, several vital findings emerge that provide better insight into how this practice influences social and cultural dynamics in the community. Visiting graves in Mount Kawi has a significant role in maintaining and strengthening group identity in village communities. The use of distinctive cultural symbols and rituals illustrates a sense of emotional attachment to history and ancestral traditions, which form solid social cohesion among community members. However, research also shows that this practice does not escape changes in dynamics and meaning over time. Globalization, modernization, and social change influence how this practice is carried out. Adopting new elements, adjustments, and adaptations occurs in response to changes in the broader social context.

In addition, the practice of visiting cemeteries also has a positive impact on solidarity and social networks within village communities. Through the collective experiences and interactions during the pilgrimage, individuals can feel a strong sense of togetherness and broaden their social networks. This practice also facilitates encounters with outside members of the religious community, further expanding social ties. Overall, this study demonstrates the complexity of social relations in visiting graves in Mount Kawi. Group identity, adaptation to change, and increased social solidarity are all interrelated and provide a broader picture of how this cultural practice continues functioning as a hub for connecting and maintaining relationships within village communities.

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