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### ESCATOLOGY OF GRAVE VISITATION AND ITS INFLUENCE ON SPIRITUALITY:

#### A Study of Pilgrimage Participants in Pakondang Village, Rubaru, Sumenep, Madura

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#### *Abstract*

Eschatology is one of the branches of philosophy that discusses human life after death. Meanwhile, visiting graves is not just about visiting someone's grave, but visiting graves is an activity of visiting the graves of relatives or pious people to pray for the deceased and taking lessons from them, and hoping for blessings from deceased who during their lifetime were pious people. This research discusses the dimensions of eschatology in visiting graves and the influence of eschatology on the spiritual values of the pilgrims. This research uses a qualitative field approach with data collection techniques in the form of interviews and participatory observations. The eschatology of visiting graves greatly influences the spiritual values of the pilgrims of the grave of Bhujuk Agung Bheleng, also known as Astah Abdul Karim in Pakondang Village, Rubaru Sumenep, both in terms of its influence on the values of faith, piety, and morality. This is marked by an increasing awareness of the temporality of life and the certainty of death. By remembering death, the pilgrims try as much as possible to increase their piety by multiplying good deeds and having noble character both toward Allah SWT, fellow humans, and other creatures.

**Keywords:** *Eschatology; Visiting Graves; Spiritual Values*

#### **Abstrak**

Eskatologi merupakan salah satu cabang filsafat yang membahas kehidupan manusia setelah kematian. Sedangkan Ziarah kubur tidak hanya sebatas mengunjungi makam seseorang, akan tetapi ziarah kubur merupakan kegiatan

mengunjungi makam baik kerabat maupun orang shaleh dengan tujuan mendoakan ahli kubur serta mengambil ibrah atau pelajaran darinya dan juga mengharap berkah dari ahli kubur yang semasa hidupnya merupakan orang shaleh. Penelitian ini membahas tentang dimensi-dimensi eskatologi dalam ziarah kubur dan pengaruh eskatologi ziarah kubur terhadap nilai spiritual para peziarah. Penelitian ini menggunakan pendekatan kualitatif lapangan dengan teknik pengumpulan data berupa wawancara dan observasi partisipatif. Eskatologi ziarah kubur sangat berpengaruh pada nilai spiritual para peziarah makam Bhujuk Agung Bheleng atau yang dikenal dengan astah Adul Karim di Desa Pakondang Rubaru Sumenep, baik pengaruhnya pada nilai keimanan, ketakwaan, maupun akhlaq. Hal tersebut ditandai dengan meningkatnya kesadaran akan kefanaan hidup dan kepastian dari kematian. Dengan mengingat kematian para peziarah berusaha semaksimal mungkin dalam meningkatkan ketakwaannya dengan memperbanyak amal shaleh serta berakhlaq mulia baik kepada Allah SWT, sesama maupun makhluk lainnya

**Kata kunci:** *Eskatologi; Ziarah Kubur; Nilai Spiritual*

## Introduction

Grave pilgrimage is a deeply rooted practice in Indonesian society. It provides rich spiritual meaning and influence to its practitioners. It is not merely a visit to the graves of loved ones but a profound form of respect and a reminder of life after death. The village of Pakondang, Rubaru, has elevated the tradition of grave pilgrimage to a deeply eschatological level. This practice plays a crucial role in shaping the spiritual values of the community, reflecting the complex interplay between life and the concept of life after death. The tradition of grave visiting in Indonesia goes far beyond the general practice of visiting graves. As observed in the village of Pakondang, Rubaru, it presents a profound eschatological dimension that influences the spiritual values of the community, marked by complex interactions between the living and the concepts of death and life after death.

Visiting graves is a practice that has been carried out by society before the appointment of the Prophet Muhammad saw. as the Prophet and Messenger of Allah, and it is recorded that Islam does not aim to abolish all previous traditions. This is because the Prophet provided explanations and improvements regarding various customs or traditions that existed previously to align them with Islamic law (Anam, n.d.) Visiting graves was actually prohibited by the Prophet Muhammad at the early stages of Islam. This prohibition was intended to protect the faith of Muslims. Additionally, this concern also stemmed from the Prophet Muhammad, who feared that if visiting graves were permitted, Muslims might eventually become worshippers of graves. Finally, after the faith of Muslims became strong and there was no fear of committing shirk, the Prophet Muhammad saw.. permitted one of his companions to visit graves. This was because visiting graves can help Muslims remember life after death (Ibnu, 2015).

The practice of visiting graves in Indonesia is often influenced by local beliefs and religious teachings. In Islam, for example, visiting graves is encouraged as a way to remember death and pray for the deceased. This aligns with the Hadith stating that visiting graves can remind us of life after death. The Prophet Muhammad not only encouraged visiting graves but also explained the benefits of doing so, as outlined in the following Hadith: *"I used to forbid you from visiting graves, but now visit them, for visiting graves can soften the heart, bring tears to the eyes, remind one of the hereafter, and do not speak ill (during the visit)"* (HR Hakim).

Visiting graves is a practice that has become an integral part of the social and religious life of communities, where individuals visit graves to pray for and honour those who have passed away. This practice is not merely a ritual but also carries a profound eschatological dimension, related to the belief in life after death and the consequences of one's actions during life. Grave visiting also serves as a means for self-reflection and introspection. When visiting graves, individuals often contemplate their own lives, the deeds they have done, and their relationships with the deceased.

This process can strengthen spiritual values such as gratitude, forgiveness, and hope for a better life in the afterlife. Grave visiting holds a meaning that goes beyond mere respect. Local communities believe that grave visiting can bring them closer to God and provide peace of mind. This creates a close connection between life on earth and the afterlife, where every action in this world will affect one's fate in the afterlife. Therefore, grave visiting is not only considered a social ritual but also a religious practice with significant eschatological implications. The tradition of grave visiting in Indonesia is a complex blend of local customs and religious teachings, with each culture contributing to the practice in its own way. Through this tradition, people honour the deceased, cherish their memories, and reflect on the limitations of their own lives.

The concept of eschatology is closely related to people's views on life after death. In the context of grave visiting, eschatology provides a framework for understanding the purpose and meaning of this practice. The people of Pakondang Village tend to view grave visiting as a means of reflection and introspection that reminds them of death, thereby encouraging them to be more diligent in worship and good deeds. Grave visits also allow people to pray for the deceased so that they may be forgiven for all their sins and transgressions and their graves may be widened so that they may obtain the best place in the afterlife. This shows that the eschatological dimension of grave visits greatly influences how individuals view spiritual values in their daily lives.

This can strengthen an individual's faith in religion and increase their trust in God. Additionally, the reflection on life and death that occurs during grave visiting can help individuals contemplate the meaning and purpose of life. In this regard, the practice of

visiting graves can help individuals strengthen their spiritual values. However, it can be seen that the aspects of spiritual reflection and social interaction associated with visiting graves make it a highly valuable practice in shaping the values and spiritual bonds of a community.

In addition, the tradition of visiting graves gives individuals the opportunity to reflect on the meaning of life and death. During this process, pilgrims can find inner peace and comfort by reflecting on the life of the deceased. Therefore, visiting graves is an important moment for introspection. The practice of visiting graves in Pakondang Village is also influenced by local cultural factors. Local traditions and beliefs often shape how they perform pilgrimages. For example, some communities may have specific rituals in their pilgrimages that reflect their cultural values. This shows that although there are religious elements in this practice, cultural aspects also play an important role in shaping individuals' spiritual experiences.

Through a case study in Pakondang Village, this research aims to provide new insights into how grave pilgrimage practices function as a bridge between the earthly and the afterlife. This research is expected to contribute to our understanding of the interaction between religious traditions and spiritual values in the context of local communities.

Finally, the results of this study are expected to provide recommendations for the development of more inclusive religious programmes that are relevant to the spiritual needs of the local community. Thus, this study will not only add to the academic knowledge on eschatology and spirituality, but also provide practical benefits for the community in Pakondang Village. This study aims to: 1) identify the eschatological dimensions present in grave pilgrimage practices, and 2) analyse the influence of these practices on the development of individual spiritual values. By understanding both aspects, it is hoped that new insights can be gained regarding the importance of grave pilgrimage in religious and social contexts.

### **Research Method**

This study uses a qualitative approach with phenomenological research design. This approach was chosen because the researcher wanted to explore in depth the meaning and spiritual experiences of pilgrims visiting graves in Pakondang Village in the context of Islamic eschatology, namely the belief in life after death. Phenomenological research aims to understand how a subjective experience is interpreted by the individual who experiences it. In this case, the researcher seeks to understand how pilgrims perceive grave visiting as part of a religious practice that has deep spiritual and eschatological dimensions.

The research was conducted in Pakondang Village, Rubaru Subdistrict, Sumenep Regency, Madura, an area with a strong tradition of grave pilgrimage. This location

was chosen because the village is home to the graves of religious figures who are the main destinations for pilgrimage, and the community still maintains the tradition of pilgrimage as part of their religious life. The research was conducted over a three-month period, from June to August 2024, to allow researchers to observe various pilgrimage practices firsthand and conduct in-depth interviews with participants.

The data sources in this study are divided into two categories: primary data and secondary data. Primary data was obtained directly from pilgrims through in-depth interviews and participatory observation. The primary informants consist of local pilgrims, religious leaders, gravekeepers, and local community members involved in pilgrimage activities. Secondary data includes written documents such as books, articles, journals, and local manuscripts discussing eschatology in Islam, spirituality, and religious traditions in Madura, particularly related to grave pilgrimage.

Data collection techniques used three main methods. First, in-depth interviews were conducted to explore the personal narratives, perceptions, and spiritual experiences of the pilgrims. The interview questions were open-ended so that informants could freely explain the meaning of pilgrimage in their lives. Second, participatory observation allowed researchers to directly observe the pilgrimage process, the rituals performed, and the feelings of the pilgrims while at the tomb. Researchers also participate in pilgrimage activities to gain a deeper understanding. Third, documentation studies are conducted by collecting various relevant written sources as supporting and comparative materials.

Data analysis was conducted using thematic analysis. The initial stage was data reduction, which involved sorting data relevant to the research focus. Next, the data were presented in the form of descriptive narratives and main themes such as perceptions of death, spiritual hopes, the meaning of prayer at the grave, and changes in religious behaviour after the pilgrimage. From this presentation, the researcher then drew conclusions that reflect the relationship between pilgrimage practices, eschatology, and their spiritual influence on the daily lives of the participants.

To ensure data validity, triangulation techniques were used, both source triangulation and method triangulation. Source triangulation was conducted by comparing data from various informants, while method triangulation was conducted by comparing the results of interviews, observations, and documentation. This is important to ensure that the research results are unbiased and have high validity. With this approach, it is hoped that the research will contribute to an understanding of the relationship between local religious practices and eschatological doctrines in Islam, as well as their impact on the formation and strengthening of individual spirituality.

## Research Findings and Discussion

### General Overview of Islamic Eschatology

Eschatology is one of the branches of theology that talks about the end of time and life in the afterlife (Tim Pustaka Phoenix, 2008). Eschatology originates from the Greek words "*eschatos*," meaning "the last," "the final," "the next," "the farthest," and "*logos*," meaning knowledge or science. In general, eschatology refers to beliefs concerning the final events of human life, such as death, the Day of Judgment, and related matters. According to Lorens Bagus, eschatology is the final teaching of Judaism and early Christianity concerning the last things, such as death, resurrection, justice, the end of time, judgment, and the future state. Paul Edward states in *the Encyclopedia of Philosophy* that eschatology is the doctrine of the last things. The term "last" in this definition refers to the end of every human life and the end of the world (Fiqih Sampurna, 2020) .

Eschatology is an aspect of religion and philosophy that systematically explains everything and knowledge about the end times, including death, the afterlife, the day of resurrection, the day of judgment, life in heaven and hell, rewards for the righteous, punishments for sinners, and so on.

Eschatology in Islam is commonly known as "*al-Sam'iyat*," which refers to things that can only be heard. When this term is associated with matters related to faith, it can be interpreted as everything that cannot be attained by reason alone, but can only be known through information sourced from the religion itself. *Al-Sam'iyat* is not only related to metaphysical matters but also to *divine* concepts, i.e., matters related to divinity. The concept of *sam'iyat* encompasses prophethood, the soul, the Day of Judgment, and imamate. Initially, the issues of *sam'iyat* and *ilahiyyah* were part of the same discipline of knowledge, continuing until today in contemporary thought (Hassan Hanafi, 2003).

Muslim understanding of eschatology can be understood from two perspectives: individual concerns and the history of humanity. In terms of human history, Muslims and Christians both believe in the end of human history, marked by the intervention of God through the arrival of the Mahdi with his authority, followed by the arrival of the Prophet Isa (Christian: Jesus), the destruction of the world, the resurrection of humanity, and the final judgment of humanity before God. A small number of Westerners recognise the important role played by Jesus in Islamic eschatological concepts, similar to his role in Christian views regarding the Day of Judgment.

The general outline of Islamic eschatology is the happiness of paradise and the suffering of hell. Paradise and hell are often referred to in the Qur'an as rewards and punishments, including Allah's pleasure and anger (Darwis Hude, 2002) . The Qur'an is indeed rich in eschatological values. If examined in depth, approximately one-third of the total content of the Qur'an deals with teachings about eschatology. Every topic

concerning human deeds in this world is always connected to their consequences on the Day of Judgment. The words heaven and hell, reward and sin, pleasure and punishment are repeated almost in every surah of the Qur'an. This indicates that eschatology in Islam is something very fundamental and urgent. The loss of eschatological values from an individual's beliefs can not only distance them from religion but also lead them into disbelief and oppression.

Furthermore, death. Death is certain and inevitable; every soul will inevitably face death. As Allah states in QS. Ali Imran: 185, *"Every living thing will taste death ..."*. (QS. Ali Imran: 185). Death will come to humanity at any time and in any place, and it can come suddenly. The process of death does not recognise time or place. Death will come to everyone, whether young or old, healthy or sick. As Allah states in QS. An-Nisa: 78. *"Wherever you may be, death will find you, even if you are in a fortress that is high and strong."* (QS. An-Nisa: 78)

Therefore, by visiting graves, one is always reminded of death, so as not to forget to prepare oneself with good deeds, strengthen one's piety, and prepare various provisions of piety to welcome eternal life, namely the hereafter.

Next is the barzakh realm. The phase of human life after the worldly realm is the barzakh realm or the grave. In this phase, humans will experience the joy of happiness by being shown the paradise of the hereafter as the next realm, and they will also feel the pain of grave torments. This depends on the deeds they performed during their life in the world.

### **The Concept of Visiting Graves**

The concept of "ziarah" is the act of visiting graves to seek Allah's mercy for the deceased and as a reminder for the living to remember death and their fate in the hereafter. The meaning of ziarah is not merely visiting graves, but also includes the intention to pray and draw lessons from the act of visiting graves.

According to Quraish Shihab, the word "ziarah" is always associated with the word "grave," indicating a close connection between ziarah and graves. He defines grave visiting as visiting graves to seek forgiveness for the deceased. An individual's visit to a grave is not merely to visit or out of curiosity about the location of a grave, but rather to pray for the deceased and recite *virtuous* phrases. Another definition explains that visiting graves is visiting graves with the intention of praying for the deceased and taking lessons from their condition.

Visiting graves means making a visit to a cemetery with the intention of praying for the deceased and as a lesson for the visitor that they too will eventually join the deceased, thereby enabling humans to reflect on their lives in this world and draw closer to Allah SWT. Visiting graves is not merely a visit to the graves of the deceased, but also to pray for the deceased (Ari Ginanjar, 2019) .

Visiting graves is a practice that has undergone changes (*nasikh-mansukh*). In the early stages of Islam, the Prophet Muhammad prohibited the practice of visiting graves, but this prohibition was later revoked (changed) and the practice was permitted. The prohibition on visiting graves was due to the weak level of faith among Muslims at the time and the sociological conditions of Arab society, which was dominated by belief in idols. The Prophet Muhammad feared that if visiting graves were permitted, Muslims might become worshippers of graves. As Islam developed, the faith of Muslims became strong, and they no longer feared committing acts of shirk. The Prophet Muhammad (peace be upon him) permitted his companions to visit graves. He not only encouraged grave visiting but also explained the various benefits of doing so. As stated in the hadith of the Prophet in Sunan Tirmidhi No. 973:

Hadith from Buraidah, who said that the Prophet Muhammad SAW. said, *"I once forbade visiting graves. But now Muhammad has been permitted to visit his mother's grave. So now visit graves! For it reminds you of the Hereafter."* (HR. Tirmidhi, No. 973). *"I once forbade you from visiting graves, but now visit them, for visiting graves can soften the heart, bring tears to the eyes, remind one of the Hereafter, and do not speak ill (during the visit),"* (HR. Hakim).

Visiting graves is a recommended act taught by the Prophet Muhammad, as he himself performed this act during his lifetime and taught his companions about the etiquette and proper way to perform it.

*Aisha said, "Indeed, the Messenger of Allah informed him that the Angel Jibril said to him: 'Verily, your Lord has commanded you to come (pay a visit) to the people of Baqi' to seek forgiveness for them, and verily, the Messenger visited the grave of Baqi' and prayed there, standing for a long time, then he raised his hands three times. And Aisha asked him, 'How should I pray for them?' He replied, 'Say: "May peace be upon you, O people of the graves, from among the Muslims and the believers. You will find what has been promised to you, and insha'Allah we will meet you.'" (Sh. Muslim: 1618, Sn. Nasa'i: 2010, 2012, Sn. Ibn Majah: 1535. Msd. Ahmad: 23288, 23335, 23657)*

The recommendation to perform ziarah kubur is general, whether it is visiting the graves of one's parents, righteous people, or Muslims in general. As emphasised by Imam Al-Ghazali: *"Visiting graves is generally recommended with the purpose of remembering (death) and taking lessons, and visiting the graves of righteous people is recommended with the purpose of seeking blessings (tabarruk) and lessons."* Even the recommended nature of visiting graves has been agreed upon by all schools of thought within Islam, as stated in the book Hujjah Ahlissunnah Wal Jama'ah:

زِيَارَةُ الْقُبُورِ بِحَيْزِهَا مَذَاهِبُ الْمُسْلِمِينَ كُلِّهَا

*"Visiting graves is permitted by all schools of thought within the Muslim community,"*

Thus, it can be concluded that the practice of visiting graves is one of the teachings of Islam that is clearly recommended by Islamic law. Individuals should always



maintain proper etiquette when visiting graves and perform the visit in an appropriate manner so that the visit may bring rewards and benefits.

Visiting graves is considered an act of worship if it is carried out in accordance with Islamic law. When performing grave visits, there are proper ways and etiquette to ensure that the visit brings wisdom to both the visitor and the deceased. The proper way to perform grave visitation is to purify one's intentions, perform ablution, greet the deceased upon arrival at the grave, avoid sitting on or walking over the tombstone, refrain from uttering false words, dress modestly, avoid criticising the deceased, and recite verses from the Quran such as Surah Al-Fatihah, Surah Al-Ikhlash, Surah An-Naas, Surah Al-Falaq, Surah Yasin, the Ayat al-Kursi, tahlil, and other virtuous phrases. Al-Fatihah, QS. Al-Ikhlash, QS. An-Naas, QS. Al-Falaq, QS. Yasin, the Ayat al-Kursi, tahlil, and other virtuous phrases. After reciting these verses, the visitor prays for themselves and the deceased.

The performance of grave visiting in Pakondang Village begins with the pilgrims who have purified themselves by performing wudu entering the cemetery area while reciting the salam. After that, the pilgrims begin to make supplications, recite QS. Yasin, recite the tahlil, and pray for the well-being of themselves and the deceased, hoping that the deceased will find comfort in their graves and that all their sins will be forgiven by Allah. The pilgrims also hope to receive blessings from the deceased.

Visiting graves aims to pray for the deceased being visited to obtain forgiveness from Allah SWT, mercy, and rewards. In addition to these objectives, visiting graves contains many profound lessons that are highly beneficial for those who visit graves, including the following: (a) Remembering death, by reflecting on death, an individual's character and behaviour become more focused and closer to Allah SWT. They will not dare to commit forbidden acts, and they will always feel that they are being watched by Allah SWT (b) Praying for the deceased, those who visit graves will always pray for the occupants of the graves, which can serve as motivation for everyone to visit graves (c) Self-motivation to increase good deeds, one of the simplest forms of recommended acts is visiting graves. Besides being a good deed, visiting graves can also bring blessings to the visitor and the deceased (Firman Arifandi, 2019).

### **Spiritual Values**

The word "*value*" comes from the Latin word "*valere*," which means useful, capable, powerful, and valid. Therefore, value is defined as something that is considered good, useful, and most correct according to the beliefs of an individual or a group of people. Value is the quality of something that makes it liked, desired, sought after, appreciated, useful, and capable of enhancing the dignity of those who experience it. Value is defined as price, number, skill, or something that perfects humanity. In technical terms, value is something that can be set as a target to achieve a

goal, which is a characteristic of the nobility of an order consisting of two or more components that interact with one another.

Value is an essence connected to things that have great meaning in human life. Value is a measure of a person's behaviour and attitude in daily life that gives meaning to every action performed by an individual. Value can serve as a basis or reference in daily life, considering that individuals always interact with others and as a tool to improve the quality of life and as preparation for the real life.

Spirituality etymologically comes from "spirit" and originates from the Latin word "*spiritus*", which means spirit, soul, consciousness, incorporeal form, breath of life, and life itself. In a more general context, spirituality relates to things that are spiritual in nature. Spiritual matters contain eternal truths related to the meaning of human life. Spirituality has a purpose, which is to continuously increase individual wisdom and willpower, achieve a deeper connection with God and the universe, and remove illusions from misconceptions that originate from the senses, feelings, and thoughts. Spirituality has two processes. *First*, the upward process, which is the growth of inner strength that changes a person's relationship with God. *Second*, the downward process, which is characterised by an improvement in an individual's physical reality as an implication of internal changes (Hasan & Purwakania, 2016).

Spiritual values refer to aspects that can be used as goals to achieve objectives that become the overall character of a system consisting of two or more elements that interact or function in a harmonious, unified whole and are focused on things that are profound, crucial, and can motivate and direct an individual's thoughts and actions to influence their life, which are manifested in thoughts and behaviour and in their relationships with themselves, others, the universe, and God.

Spiritual values are principles that help individuals live a more meaningful, moral, and peaceful life. These spiritual values are rooted in religious beliefs and teachings that guide individuals to have a deeper relationship with God, themselves, and their surroundings. In Amin Syukur's theory, there are three spiritual values, namely:

First, faith. Faith is a firm belief in the existence of Allah, angels, scriptures, messengers, the Day of Judgment, and destiny. Faith consists of two dimensions. *First*, the cognitive dimension, which relates to understanding the truth and its proportions. To cultivate faith in this dimension, individuals must have sound thinking so that the knowledge gained can be internalised properly, ultimately leading to unwavering conviction in the soul without any doubt. *Second*, the ethical dimension is the attitude of the soul that results in behaviour or actions. In this dimension, faith is not merely understanding and words, but is also internalised so that faith functions as a driving force for positive behaviour and as a restraint against negative behaviour.

Second, the value of piety. Spirituality comes from the appreciation of worship to shape noble character, both individually and socially. With spirituality, individuals

will always do good deeds based on their faith in Allah, which is then realised through acts of piety. Faith is not merely about belief but also has consequences in the form of worship and good deeds. Spirituality helps individuals realise their faith in the form of piety towards God, which is to carry out all His commands and avoid His prohibitions.

Third, moral values. Moral values are characteristics inherent in an individual that encourage spontaneous good behaviour, actions, or deeds without prior planning. Moral values are spiritual traits related to human behaviour, whether towards Allah, fellow human beings, or other creatures, in accordance with the teachings of the Qur'an and Hadith. The behaviour that emerges from an individual is a reflection of what is in his heart. Thus, if his heart is good, his akhlaq will also be good, and vice versa, if his heart is bad, his akhlaq will also be bad. As the Messenger of Allah said: *Remember that within the body there is a piece of flesh; if it is good, the entire body is good, and if it is corrupt, the entire body is corrupt. That piece of flesh is the heart* (HR. Bukhari and Muslim).

### **The Influence of Eschatology on Spiritual Values**

Eschatology is the study of beliefs regarding the final events in human life, such as death, the Day of Judgment, resurrection, judgment, heaven, hell, and so on. Humans must first experience death to enter the next phase of life, as death is a prerequisite for moving on to the next stage of existence. Death is an inevitable reality that every living being must face. Every soul will inevitably experience death, as stated in QS. Ali Imran: 185. Death does not discriminate based on age, health, or location. This is because once death arrives, it cannot be delayed or postponed.

The inevitability of death can serve as motivation to achieve piety. Humans will always strive to perform as many good deeds as possible and work to improve themselves. These good deeds will serve as provisions for facing death and the next life. As the Prophet Muhammad once said, life in this world is a field for preparing for the hereafter. One of the things that can motivate people to remember death is visiting graves. As mentioned earlier, visiting graves is not merely about visiting and praying for the deceased, but there is wisdom in it, which is to remind people of death and the hereafter.

In the context of grave visiting, visiting graves directly reminds individuals of death as part of the journey of life, and also reminds them of the afterlife. For this worldly life is temporary and serves as a path to eternal life, namely the afterlife. As narrated by HR. Muslim from Abu Hurairah, *"This world is the field of the hereafter."* Through grave visiting, individuals can reflect on the extent of the good deeds they have performed. Grave visiting also reminds individuals of the barzakh realm, which is the realm of the grave. Grave visiting connects individuals to the barzakh realm as a transitional phase before the *Day of Judgment*, when one will be held accountable for their deeds in this world. Through this eschatological perspective, grave visiting is not

merely a symbolic ritual but a spiritual means for reflecting on the journey of human life.

The eschatology of grave visiting discusses matters related to life after death, which is reflected in the tradition of grave visiting that remains prevalent in society today. Through this, humans are expected to draw lessons (*ibrah*) about life after death and engage in self-reflection to live their lives more meaningfully. Grave visiting implicitly reminds humans of death and the afterlife, although some people are unaware of the wisdom inherent in the act of visiting graves. Grave visiting is not only about visiting the graves of parents and relatives but also those of righteous individuals.

Visiting the graves of righteous people is very popular among the people of Pakondang Village, including the graves of Sheikh Moh. Khalil bin Abd. Lathif in Martajasa, Bangkalan; Sheikh Abdul Karim in Sampang; Sheikh Damanhuri in Batu Ampar Barat, Pamekasan; Sheikh Yusuf in Sumenep, and others. In Pakondang Village itself, there is a grave of a righteous person that is never empty of visitors, namely the grave of Abdul Karim, known as Bhujuk Agung Bheleng (a scholar and founder of a pesantren). Visiting the graves of pious individuals not only provides the wisdom mentioned above but also serves as a means of seeking blessings (*tabarruk*). Seeking blessings from pious individuals is highly encouraged by scholars, whether by visiting their graves or paying a direct visit to their homes.

In Islam, life after death is one of the beliefs that must be upheld after faith in Allah. Life after death is the true life because life in the hereafter is more noble than life in this world, as stated by Allah in QS. Adh-Dhuha [93]: 4, which means, "*Indeed, the latter is better for you than the former.*" Some scholars of Quranic exegesis explain that the term "end" in the verse refers to the afterlife, while "beginning" refers to life in this world.

Visiting graves is an act that reminds humans of the temporary nature of worldly life and leads them to the life after death, where the consequences of their actions during their lifetime will be revealed. This will lead them to reflect on the experiences of those in the graves and serve as a standard for evaluating the extent of their deeds, whether good or bad.

Understanding spiritual values is very important in helping humans to comprehend the meaning implied in grave visiting. In this context, spiritual values are principles that help individuals live a more meaningful, moral, and peaceful life, thereby guiding them to develop a deeper connection with God, themselves, and their surroundings. As stated by Amin Syukur, spiritual values consist of three values, namely faith, piety, and morality.

Individuals who do not merely view grave visits as mere visits but as a means of learning lessons from them can influence their spirituality. Through grave visits,

individuals' faith in death and the afterlife becomes stronger. In other words, grave visits can increase awareness of the transience of life and the certainty of death. Allah explains the certainty of death in the Qur'an in several verses, one of which is QS. Ali Imran: 185, which means, *"Every soul will taste death."* Although death is certain, most people are heedless of it. They feel that death is still far away, yet death does not recognise time, age, or place. Once death has been decreed, nothing can hasten or delay it. Therefore, the eschatology of visiting graves enables humans to enhance their awareness of the transience of life and death.

The eschatology of grave visits can increase people's belief and awareness of death. By remembering that death is unknown, individuals will always strive to improve themselves and increase their devotion to Allah SWT. This also makes worship more solemn, more motivated to give alms, and increase good deeds. The condition of an individual at the time of death and after entering the realm of the afterlife is determined by the deeds they performed during their lifetime. If they have done many good deeds, they will receive ease after death and the blessings of the grave while in the realm of the afterlife, and vice versa. This is based on the saying of the Prophet Muhammad, which means, *"The world is a field for the hereafter."* Therefore, through the eschatology of visiting graves, individuals are expected to be more enthusiastic in planting good deeds in this world so that they may reap the fruits of their good deeds as provisions for facing the next phase of life after the phase of life in this world.

In addition to faith and piety, the eschatology of grave visiting also influences moral values in individuals. The eschatology of grave visiting can instil virtuous moral values in every individual who is able to draw lessons and wisdom from grave visiting. In living their lives, every individual is bound by moral values, whether towards Allah, fellow human beings, or other creatures. Visiting graves can also serve as a means of shaping moral values. Through it, individuals can maintain family ties by visiting relatives, respecting and loving their parents, being honest in their speech, and so on. Therefore, moral values are closely related to the values of piety and faith. Good moral values reflect the strength of faith, and strong faith enhances piety.

## Conclusion

Visiting graves is not merely about visiting someone's grave; rather, it is an activity of visiting graves, whether of relatives or righteous individuals, with the purpose of praying for the deceased, drawing lessons from them, and seeking blessings from those who were righteous during their lifetime. Visiting graves aims to remind oneself of death and the afterlife. The eschatology of grave visiting has a significant influence on the spiritual values of pilgrims to the grave of Bhujuk Agung Bheleng, also known as Astah Abdul Karim, in the village of Pakondang Rubaru, Sumenep. This influence is

evident in the increased awareness of the transience of life and the certainty of death. By remembering death, the pilgrims strive to enhance their piety by increasing their good deeds and upholding noble moral values towards Allah SWT, fellow human beings, and all other creatures.

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