

The Tradition of the Pilgrimage to the Tomb of Mbah Priok in North Jakarta, Indonesia: A Socio-Economic Study from a Religious Perspective

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Abstrak

Tradisi ziarah makam merupakan bagian penting kehidupan keagamaan di Indonesia yang mencerminkan nilai spiritual sekaligus memengaruhi dinamika sosial dan ekonomi. Makam Mbah Priok di Jakarta Utara menjadi simbol warisan budaya dan spiritual yang menarik berbagai peziarah. Namun, modernisasi dan perubahan sosial-ekonomi menimbulkan tantangan dalam menjaga relevansi tradisi ini. Oleh karena itu, penelitian ini dilakukan untuk mengungkap peran makam Mbah Priok dalam menjaga tradisi keagamaan sekaligus menyoroti dampaknya terhadap aspek sosial dan ekonomi masyarakat setempat. Dengan tujuan utama penelitian ini adalah mengidentifikasi peran makam Mbah Priok sebagai pusat praktik atau tradisi keagamaan dampaknya terhadap aspek sosial-ekonomi masyarakat sekitar. Penelitian ini menggunakan pendekatan kualitatif. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, dengan instrumen berupa panduan wawancara, catatan lapangan, dan alat perekam. Teknik pengambilan sampel menggunakan purposive sampling yang dikembangkan melalui snowball sampling. Hasil penelitian menunjukkan bahwa tradisi ziarah makam Mbah Priok memperkuat nilai sosial seperti gotong royong dan kebersamaan, meningkatkan kepatuhan terhadap norma keagamaan, dan menciptakan peluang ekonomi baru melalui kegiatan perdagangan lokal. Kesimpulan penelitian ini menyoroti pentingnya strategi pelestarian tradisi yang seimbang dengan perkembangan modern, agar tradisi ini tetap menjadi bagian penting dari identitas budaya dan spiritual masyarakat.

Kata Kunci: Tradisi Keagamaan Masyarakat, Perubahan Sosial Ekonomi

Abstract

The tradition of grave pilgrimage is an integral part of religious life in Indonesia, reflecting spiritual values while influencing social and economic dynamics. The Mbah Priok grave in North Jakarta serves as a symbol of cultural and spiritual heritage, attracting pilgrims from diverse backgrounds. However, modernization and socio-economic changes pose challenges to maintaining the relevance of this tradition. This study aims to uncover the role of the Mbah Priok grave in preserving religious traditions and highlighting its impact on the social and economic aspects of the local

community. The primary objective is to identify the grave's role as a center for religious practices or traditions and its influence on the surrounding community. This research employs a qualitative. Data were collected through participatory observation, in-depth interviews, and documentation, utilizing instruments such as interview guides, field notes, and recording devices. Sampling techniques involved purposive sampling, which was further developed using snowball sampling. The findings reveal that the tradition of pilgrimage to Mbah Priok strengthens social values such as cooperation and solidarity, enhances adherence to religious norms, and creates new economic opportunities through local trade activities. The conclusion highlights the importance of balanced strategies for preserving traditions alongside modern developments, ensuring this tradition remains a significant part of the cultural and spiritual identity of the community.

Keywords: Community Religious Traditions, Socio-Economic Changes

Introduction

Religion has an important role in shaping the culture and identity of a society. Indonesia, which is rich in religious traditions as built in Islam, is a religion that is conditioned by great traditions and built through the behavioral practices of its adherents. Islam in Indonesia as a religion that has the largest adherent capacity in the world compared to other countries is certainly rich in culture. Like the tradition of tomb pilgrimage, a form of religious expression, has become an inseparable part of the life of the Indonesian people. Grave pilgrimage is a religious practice or tradition that is carried out by a person by visiting or traveling to the grave of someone who is respected, such as religious figures, elders, or people who are considered to have a high position in the spiritual aspect. In the Indonesian context, the pilgrimage to the tomb in Mbah Priok has become a phenomenon that reflects the dynamics between religious traditions and socio-economic changes in the local community. (Rohimi, 2019)

Mbah priok is one of the many historical sequences of the city of Jakarta. Mbah Proik is an area in Jakarta where this place is famous for having a tomb that is believed to be the place where a spiritual figure or elder who is respected by the local community resides. Mbah Priok has another name, namely Habib Hasan bin Muhammad Al-Haddad. Habib Hasan or Mbah Priok was born in Ulu, Palembang, South Sumatra in 1874 and Habib Hasan died in 1927. Habib Hasan was someone who spread the teachings of Islam in the 18th century. The tomb in Mbah Priok is considered a sacred place and is often a pilgrimage destination for

people who want to get blessings, healing or even get spiritual guidance in getting peace of mind. (Hertiani, 2019)(Chaer, 2016)

Mbah Priok is also part of the cultural heritage in Indonesia. The tradition of pilgrimage to Mbah Priok's tomb has become a descending practice that is carefully guarded by the local community. The rituals related to the food pilgrimage are an inseparable part of the local cultural identity. In addition to the religious aspect, Mbah Priok is also the center of social life where people gather, interact, and strengthen bonds of togetherness. The tradition of pilgrimage to the tomb in Mbah Priok often influences local values, norms and culture. These religious practices become an integral part of the cultural identity of the local people and shape their views of spirituality, purity and togetherness. (Sari, 2021)

This phenomenon is clearly seen in the context of religious traditions in Mbah Priok which later became the center of attention in this research study. In this context, the research focuses on the dynamics of religious traditions related to the pilgrimage to the tomb in Mbah Priok and how this tradition can affect socio-economic changes in the local community. Grave pilgrimages have been an important part of the religious practices and rituals of the local community for many years. But it is important for us to understand how these traditions have changed over time and their impact on the social and economic dynamics of the surrounding environment.

The dynamics of religious traditions as well as social and economic changes are important aspects that are the focus of this study. The phenomenon of pilgrimage to the tomb not only has religious implications, but also has an impact on the social and economic structure of the community. Weber sees sociology as a study of social action between social relationships. Human action is considered a form of social action that is directed at others. In studying these social actions, sociologists interpret or understand, especially the motives of a person's actions. Its theoretical framework is focused on the subjective meaning of human actions and interactions in social contexts (Haryanto, 2015, p. 62). Max Weber (as quoted in Ritzer, 2008, p. 136) argues the relationship between religious values and the development of modern capitalism. Weber highlighted the role of certain religious values, especially in the teachings of the two aspects above.

In the context of the tomb pilgrimage in Mbah Priok, this Weber approach is to understand how modernization and rationalization affect the practice of tomb pilgrimage in Mbah Priok. Where this includes the community's mindset towards religious traditions, then the role of religion in the social life of the local community and the way in which the value

of modernity influences and overhauls local traditions such as the pilgrimage to the tomb in Mbah Priok. The value of modernity consists of aspects of individuality, rationality and knowledge, renewal and innovation, and openness to various cultures and values.

Meanwhile, in the aspect of social change, according to Selo Soemardjan, social change is a change that occurs in social institutions in a society that affect the social system, including values, attitudes, and behaviors among groups in society (Soemardjan, 2009). One of them is in the theory of functionalism where it emphasizes how each part of a social system contributes to the survival of the system. This theory of functionalism was initiated by Emile Durkheim who believes that social institutions such as education, religion and law play a role in maintaining cohesion and solidarity in society. Durkheim's functionalism highlights the importance of norms and values, values and social integration in maintaining the social balance of society. In this context, this study seeks to uncover the role of religious traditions, such as tomb pilgrimages, in maintaining social stability and strengthening bonds between community members. In addition, this study explains how the pilgrimage tradition at Mbah Priok's tomb can maintain religious values and preserve other local traditions. (Sitorus, 2022) (Zainal, 2019)

Then in the aspect of economic change, the pilgrimage to the tomb in Mbah Priok became an event or opportunity for local traders to then participate in the giving and sale of the goods needed. As mentioned in economic theory in the aspects of tourism, creative industry, local economy, and cultural economy. In tourism theory, it is explained that this theory studies the interaction between tourism, tourism activities and their impact on the local economy. According to (Prabowo, et al., 2020) Tourism activities can create positive externalities in the form of encouraging community economic activities around tourist attraction areas. In the context of the pilgrimage to the tomb in Mbah Priok, increasing the number of tourists who make pilgrimages can be one of the significant economic impacts on the Mbah Priok area. Then in the theory of cultural economics, it is explained that connecting cultural aspects with economics and researching how culture affects people's economic behavior, which means that in the context of the pilgrimage to the tomb in Mbah Priok, this theory can help understand how this religious practice can affect consumption patterns, production or development of local industries.

Therefore, the existence of this research is actually to find out how the tradition of pilgrimage to the tomb of Mbah Priok can develop from time to time, then what is the role

of this tomb pilgrimage in forming social interaction and solidarity among the local community, to whether there is a socio-economic inequality listed with the religious practice of this pilgrimage. In addition, is there an impact on the local community's economy with this tradition of eating pilgrimage. This research then aims to provide an in-depth understanding of the dynamics of religious traditions in the pilgrimage to the tomb in Mbah Priok and what impact it has on the social and economic changes of the local community.

Research Method

This research is a type of *field research* using a phenomenological or interpretive and qualitative exploratory approach as the method. The sociological and economic paradigm which is also a theoretical approach in this study uses the analysis of *Max Weber's* modernization theory, then also supported by the theory of social change in the theory of functionalism by *Emil Durkheim*, then also supported by *Pierre Bourdieu's* theory of cultural economy who see the practice of pilgrimage to this tomb as part of the study of culture and habits in the community. Then the proponents of the next theory use socioeconomic theory analysis. To reveal the socio-economic changes that occurred in the community around the Mbah Priok Tomb as it is, the collection of data and information was carried out by researchers with primary techniques in the form of *participant observation*, interviews and documentation of respondents with *purposive* and *snowball* sampling techniques for further processing and analysis of data findings to obtain research data.

In addition, the researcher also conducted interviews by recording every thing submitted in the interview process to each respondent that has been determined based on the category of respondents (*purposive* sampling) who have known, interacted directly, and are involved in the activities of visiting and pilgrimage to the tomb of Mbah Priok in Jakarta and then the information of the respondents is processed to be developed again to have more complete data to other respondents for continuous intersubjective confirmation during the research process (*snowballing* sampling). After all the data and information are recorded, recorded and documented properly, then at the final stage an analysis is carried out according to the theoretical paradigm used in this research approach.

Results Research and Discussion

Diversity of Pilgrims

Like the growth of the times in the dynamics that support the continuity of today in modern life, it is not to be missed that various varieties and motives of tomb visitors in gender identity and social groups can be found in the environment around the tomb. Precisely

in the pilgrimage to the Tomb of Mbah Priok, there is a diversity and a different background from each visitor or grave pilgrim. For example, from the aspect of gender, in Mbah Priok it is not only dominated by one gender but genders such as men and women equally dominate this sacred place. In addition, from the aspect of age, it is not dominated by the young age alone, but the age of adulthood also participates in this religious practice. In fact, every age level can be found in religious practices in Mbah Priok. Then from the aspect of residence, not only local people or pilgrims make pilgrimages at Mbah Priok's tomb but also pilgrims from outside are found making pilgrimages at Mbah Priok's tomb. Like pilgrims from Banyuwangi, Solo and Surakarta are found in this religious practice. As the researcher found that there was one of the sati from the pilgrims who came from outside the city, he said that he came with his wife and children. He is from the island of Sulawesi. Beliah said that "I and my family members came to this cemetery for the first time. I am interested because this cemetery is a historical cemetery and has civilizational values in Islam. I would like to introduce to my family members that this place is the tomb of an influential person in the progress of Islam in this country. I don't bring pilgrimage preparations like I often prepare in my village when I am going to make pilgrimages such as: prepare to sow flowers and others". According to the information that researchers found, they (pilgrims from outside the city) were also facilitated by a local community who then made a pilgrimage to Mbah Priok's tomb. It is facilitated starting from departure and return using a tourism bus. So every day tourism buses are crowded passing by in the vicinity of Mbah Priok to escort and pick up pilgrims from outside the city.

Activities and time of pilgrimage to the Tomb in Mbah Priok

People or visitors who come to Mbah Priok do not only immediately make a pilgrimage to the tomb but before carrying out the tradition of pilgrimage to the tomb, the visitors begin their activities by reciting, reciting ratib, praying the Prophet's prayer to praying together led by the Habaib and Ulama in Mbah Priok. Although actually, according to information obtained by researchers from the local community, it is okay if they just want to make a pilgrimage without following a series of recitation activities, but the fact that people or visitors there actually come to Mbah Priok is none other than to recite prayers and achieve blessings and tranquility from the process of activities before pilgrimage. Generally, the recitation that is carried out before the grave pilgrimage is only carried out every Friday night. And for the pilgrimage to his tomb, Mbah Priok opens the place every day and does

not limit visitors to be able to make a pilgrimage to the tomb in Mbah Priok. In addition to pilgrimage to the tomb and routine recitation, Mbah Priok also held other social activities such as going down to the street to share with anyone passing around Mbah Priok. This means that if viewed from the sociality of Mbah Priok, it is a religious institution that upholds the value of social values to the community with the existence of sharing activities.

Perception and Experience and Impact of Community Spirituality Related to the Tradition of Pilgrimage to the Tomb of Mbah Priok

As explained above, every pilgrim is certainly diverse starting from his age, gender and also his place of residence. Therefore, if you look at the smallest aspect, it is diverse, especially if you want to see how the views or perceptions of the local community are to what their experience in the tradition of pilgrimage to this tomb is certainly very diverse and has the views or perceptions of each person. As has been researched, researchers have found and collected information through interviews with several people who often visit and local people who are close to Mbah Priok's grave.

Nilawati (56) explained that her perception or view regarding the pilgrimage to Mbah Priok's grave is that she feels that the pilgrimage to Mbah Priok's grave is necessary for her. He said that the pilgrimage to the tomb in Mbah Priok has a high spiritual value for him, she also believes that if he makes a pilgrimage to the tomb of Mbah Priok, he will feel blessings and serenity in every series of his life that comes directly to him, none other than when he makes a pilgrimage to eat to this waliyullah.

She felt that he became more diligent when doing other worship because of the calmness he got. Then he also mentioned that this grave pilgrimage has indeed become part of the tradition of the culture that has been descended which is based on historical values or traditional beliefs that are important to him. In the information that the researcher found, she has made a pilgrimage to the grave every week which he carries out every Friday night, unlike other pilgrims who can come to Mbah Priok every day. She also explained that the purpose of his pilgrimage to this tomb was not only to gain blessings and peace of life, but also to find solutions to problems and find spiritual meaning that he could not get anywhere else. And then that goal was proven for her.

She really felt the benefits of this grave pilgrimage for himself. And according to him, this grave pilgrimage is important for someone to do if they want to find spiritual meaning that has not been obtained, but returning to the views of others is not the same as ours. In his experience, he only played the role of a visitor and pilgrim to the tomb without

giving any other participation to the activities in Mbah Priok. So, he only came and followed a series of activities without any participation. If you look at this perception that this grave pilgrimage is interpreted as a religious tradition that has been inherent in his culture, it can be said that it has become a habit for her and does not interfere with his activities, even carrying it out, he can even feel the tranquility and vast blessings that of course come from Allah Subhaanahu Wa Ta'ala. this is analyzed or discussed.

Then in the perception or view of other people such as Inah (45) explained that just like the opinion above, he said that this grave pilgrimage is important as a place for us to respect our ancestors, our religious leaders who have made many contributions to building Jakarta civilization which was originally far from religion so that the existence of ancestors and religious figures like Mbah Priok in Jakarta is better. For her, the grave pilgrimage is a religious tradition that continues to be carried out in his culture.

She really felt the satisfaction and benefits of the pilgrimage to the tomb in Mbah Priok. She could feel a perfect serenity, something she had never experienced anywhere else. It was during the pilgrimage to the tomb to Mbah Priok that she felt a very deep calm. His experience and participation in the pilgrimage to the tomb in Mbah Priok is that she plays the role of a "Cook" in this recitation and pilgrimage to the tomb. She helps in preparing and cooking consumption for pilgrims and visitors who come to recite and make pilgrimages. However, such participation is only done during the haul, not every day when she makes a pilgrimage. Because if there is no haul event, there will be no consumption for visitors and pilgrims at the Mbah Priok Tomb. For him, the pilgrimage to the tomb to Mbah Priok has a good purpose.

She made a pilgrimage to this tomb to find a solution to the problems in his life, to ask for the healing of his grandson. Because according to him she only felt special in asking when she made a pilgrimage to the Tomb of Mbah Priok, she felt that if he came to the tomb of Mbah Priok, the problem would be solved immediately and as explained above he would get a very deep calm.

Social Impact of the Pilgrimage Tradition of Mbah Priok's Tomb

Of course, what is called a social activity will definitely involve a handful of people in its implementation. As in this grave pilgrimage, of course there are many people or visitors whose origin is not only from one place. There must be such a thing as a social influence

from the tradition or religious practice of pilgrimage to this tomb, precisely in the pilgrimage to the Mbah Priok Tomb.

The social impact felt according to the information obtained by the author through interviews is that visitors or pilgrims feel that the pilgrimage to the tomb of Mbah Priok creates a moment where people from different backgrounds can gather in one place. Visitors interact with each other, which is evidenced by visitors who previously did not know each other now know each other. Nilawati (56) and Inah (45) also revealed that this grave pilgrimage brought her to get to know her pilgrim friends who were far away from her, so that when they met in other places, they knew each other and then established a good relationship and so on, not only when they were making a pilgrimage to the grave. Then they also explained the high level of solidarity at the grave pilgrimage site between visitors one and the other to take care of each other's needs because they are so caring and solid for others. Inah (45) also explained that even when in the kitchen, for example, there is a shortage of tools or materials in preparing for consumption, visitors or fellow pilgrims also help in fulfilling the shortage.

The Impact and Economic Implications of the Pilgrimage Tradition of Mbah Priok's Tomb

The tradition of pilgrimage to the tomb of Mbah Priok has several significant economic implications. According to the information that the author found during the interview, if according to Nilawati's view, there is a pilgrimage to the grave, according to him, it does not make her family's economy advance or regress. She felt that when she made a pilgrimage to the tomb of Mbah Priok, he didn't spend much money, except for the fare to and from home, and for charity. Even charity is optional, if you don't want to, then the other party does not force it, but according to him, there is no one who does not set aside his money to do charity there. Although going to Mbah Priok's grave requires a fee, according to Nilawati, it does not burden her and does not affect his economy because she runs it based on sincerity in order to achieve her Pleasure. She felt that when carrying out this tomb pilgrimage, sustenance came and flowed from anywhere, thanks to our determination in seeking the blessings that Allah Ridhio through this tomb pilgrimage.

Then it is another matter with Inah (45) explaining that previously it was the same as explained by Nilawati that there was a continuous pilgrimage to the grave or this decline did not make the economy go down or plummet. In fact, for him, the pilgrimage to the tomb in Mbah Priok is an opportunity for him to shape and build his economy. She did this by trading

around the Tomb of Mbah Priok. However, she did not trade directly but he gave the opportunity to his son. According to Inah's presentation, this opportunity to sell is indeed offered by the management or committee of Mbah Priok where the initial capital is provided by the habaib and scholars in Mbah Priok, but if they have traded or sold, a person is not allowed to leave his merchandise to make a pilgrimage to the tomb of Mbah Priok. This trading opportunity also makes it easier for other pilgrims to find food and drinks to be consumed at a short distance without needing to go out of the Mbah Priok Tomb area to buy them. Therefore, the existence of this opportunity to trade makes her son's economy more advanced, originally her son did not have a job and income, now until his son can buy a used motorcycle to then go back and forth from home to the Tomb of Mbah Priok to pick up goods to be sold, then from the existence of the trade opportunity, his son can also buy a cellphone to his grandson who can be said to need a cellphone to support his learning in addition to books from school.

Then the researcher also found other information, according to Eni (35) explaining that she was taking advantage of the trading opportunities at the Mbah Priok Tomb. Eni revealed that his income from trading in the Mbah Priok grave area greatly changed her income and economy, starting from being able to buy a cart, being able to pay rent, which was all nothing but the proceeds of her trade in the Mbah Priok area. But sometimes Eni also wants to keep making a pilgrimage to Mbah Priok's grave. The tomb of Mbah Priok, starting from habib and other scholars, agreed that if there are local traders who want to continue the pilgrimage, as long as they close their goods first, they can take part in the pilgrimage to the tomb in Mbah Priok. So, according to Eni, in addition to being able to improve his economy, she can also get blessings and happiness in his life through this grave pilgrimage, and she is very grateful that Mbah Priok cares very much about the small people and is very helpful in terms of the economy of the local community who want to do business.

Discussion

Pilgrim Diversity Analysis

A pilgrimage to the tomb of Mbah Priok, this religious practice serves to strengthen social solidarity between individuals and groups with different backgrounds. The diversity of pilgrims who come to this tomb, both in terms of gender, age, and place of residence, shows that the tomb of Mbah Priok is a place that is able to unite various individuals with a common goal. This is in line with the theory of functionalism mentioned by *Emile Durkheim*

which focuses on how each part of society has a function to maintain social stability and integration. *Emile Durkheim* also explained in functionalist theory that collective rituals such as pilgrimage have the function of social integration, in which individuals from different backgrounds are united in a common spiritual experience and purpose. Pilgrims from outside the city, such as from Sulawesi, not only bring spiritual motivation as their main destination but also consider this tradition as a form of respect for Islamic history and cultural heritage. *Max Weber* in his modernization theory states that although modernization tends to reduce traditional values (Wear, et al., 2023). Traditions such as pilgrimage remain relevant because they provide space for spiritual reflection amid the pressures of modern life. The existence of a community that facilitates pilgrims' travel through tourism buses also confirms how this tradition has evolved to accommodate the needs of modern society without losing its essence. This diversity also shows a wider range of social dynamics. In the context of social change, the diversity of pilgrims creates cross-cultural interactions that reinforce tolerance and understanding between individuals. Selo Soemardjan's theory of social change highlights that traditions that are able to present collective experiences among diverse groups can strengthen social stability in the midst of changing times. The existence of travel facilitation such as tourism buses also shows the economic and social impact of this tradition. In the perspective of cultural economic theory, pilgrimage traditions create economic opportunities that contribute to the well-being of local communities and have a positive impact on social interactions between local communities and pilgrims.

Analysis of Routine Activities at Mbah Priok's Tomb

The pilgrimage tradition at Mbah Priok's tomb which involves recitation, ratih reading, and joint prayer reflects the ability of local culture to adapt in the midst of modernization. *Max Weber* in *The Protestant Ethic and the Spirit of Capitalism* explains that modernization tends to emphasize rationalization and efficiency, but spiritual values remain important as a mechanism for answering the emotional and existential needs of individuals. At Mbah Priok's tomb, activities such as recitation before pilgrimage have become a relevant form of spiritual actualization in the midst of changing times. This tradition has survived and even attracted the participation of modern people from various backgrounds, including those who use facilities such as tourism buses. This shows that religious traditions can adapt to the needs of modern society without losing their essence. Then in addition, the flexibility born from this tradition is that pilgrims can make a choice to only make a pilgrimage without following the agenda of their routine activities. This flexibility then reflects the special

characteristics of modernization that prioritizes individualism but also provides access or space for collective expression. This supports *Weber's* opinion that modernization does not completely eliminate the value of tradition, but allows or approves tradition to adapt. (Hertiani, 2019) in his article about the pilgrimage to Mbah Priok's tomb, also mentioned that activities such as recitation and social action are a tangible form of the influence of this tradition on community solidarity. In *Emile Durkheim's* view, religious traditions such as recitation and joint prayer serve as a means of social integration. The existence of activities that arise from this tradition creates social interest between pilgrims and the community around the tomb of Mbah Priok. *Durkheim* in *The Elementary Forms of Religious Life* explains that collective rituals strengthen social networks and rules that exist in a particular community, resulting in the maintenance of social stability. Activities such as recitation, joint prayer and other aim that are routinely carried out in Mbah Priok in addition to pilgrimage not only provide space for spirituality but also strengthen the solidarity that arises between community members or worshippers at Mbah Priok's tomb. Social activities such as sharing food with others or people in need around the grave reflect functions that should not exist but this can actually strengthen social relationships through life values such as mutual cooperation and caring. So that the tomb of Mbah Priok is not only felt by the social aspect between members or pilgrims but also by the entire wider community. The continuation of this tradition in the midst of modernization also reflects social changes that still maintain the cultural roots and norms of the community. Durkheim emphasized that social change rooted in tradition has an important role to play in maintaining a balance between modernization and the preservation of local values.

Analysis of the Socio-Economic Impact of the Pilgrimage Tradition of Mbah Priok's Tomb

The tradition of pilgrimage to Mbah Priok's tomb is not only a religious ritual but also a social practice that has a great influence on the spirituality, culture, and economy of the community. The perceptions of Nilawati, Inah, and Eni illustrate how these traditions meet the spiritual needs of individuals while having a tangible impact on the social and economic structure of the community. In *Emile Durkheim's perspective*, religious rituals such as pilgrimage not only serve to strengthen the individual's relationship with religious values but also as a means of social integration (Kamirudin, 2017). Activities such as recitation, joint prayer, and social action create solidarity among pilgrims and the

surrounding community, reinforcing the collective norms that are at the core of social stability. The active role of the community in this tradition, such as that carried out by Inah as a consumption provider during the haul event, shows how religious traditions become a space to strengthen relationships between individuals. In *Durkheim's* concept, this active participation reflects the latent function of religious rituals, which is to create social relationships that go beyond spiritual goals. In addition to active participation, the tradition of pilgrimage to Mbah Priok's tomb also provides a social space in which there are meetings of individuals from various backgrounds. The number of interactions born between individuals at the pilgrimage site, as mentioned by Nilawati and Inah in the results of this research reflects the main function of religious rituals or activities according to *Emile Durkheim* to strengthen social interest. In *The Elementary Forms of Religious Life*, *Durkheim* explains that religious rituals are a mechanism that not only strengthens the bond between individuals with spiritual values but also creates social solidarity in the community (Durkheim, 2016). The interaction produced by pilgrims through this tradition as mentioned by the respondents in the results of the study shows how this pilgrimage tradition can create new ties between individuals who have never known each other before.

This tradition builds a place for social relationships that transcend geographical and cultural backgrounds. In *Durkheim's theory of functionalism*, this kind of interaction is a clear example of the "manifest function" of religious rituals, that is, creating harmonious social relations among its members. The existence of these relationships can strengthen social solidarity, as individuals feel placed as part of a larger community. In addition, the high level of solidarity at the pilgrimage site expressed by Inah, such as the assistance of fellow pilgrims in meeting the shortage of tools or materials for consumption, shows the existence of a "latent function" of this tradition. The solidarity that arises from this interaction is not only limited to spiritual goals but also involves concrete actions to help each other in practical needs. *Durkheim* argues that solidarity created through collective activities like this serves to maintain social stability and strengthen collective norms in society. The social changes that occur as a result of this tradition also reflect the role of religious rituals as a mechanism for social adaptation. In the modern context, when society is increasingly fragmented by geographical, social, and cultural differences, pilgrimage traditions such as those at Mbah Priok's tomb act as a bridge that connects individuals from various groups.

This tradition not only maintains old values but also creates a new form of solidarity that is relevant to the needs of modern society. This supports *Durkheim's* view that successful social change is one that is able to maintain a balance between adaptation to new needs and the preservation of traditional norms. Broadly speaking, the existence of Mbah Priok's tomb as the center of this tradition also provides space for people from various social backgrounds to interact. Nilawati, who regularly makes pilgrimages to seek blessings and inner peace, and Inah, who plays an active role as a provider of consumption, reflect the diversity of participation in this tradition. In this case, the pilgrimage tradition is not only an individual practice but also a collective experience that brings together different groups of society, creating a space for social dialogue and interaction that strengthens community cohesion. This grave pilgrimage forms a strengthening of social norms such as hospitality for pilgrims, respect for sacred places and the obligation to continue to maintain and maintain traditions in our culture. Then changes in behavior patterns can also be influenced by the existence of this grave pilgrimage, where this grave pilgrimage is a repetitive and consistent religious practice for some people who do it so that this can form a strong habit in carrying out certain religious rituals such as prayers or ceremonies at a certain time. Through this grave pilgrimage, pilgrims can also gather and actively participate in related activities and certainly strengthen social relationships, among others.

The perceptions or views that come from Nilawati, Inah and Eni after following this pilgrimage tradition show how this tradition can create various economic dynamics among the individuals involved. *Karl Polanyi* views that the economy does not stand alone as an independent entity, but is always embedded in social, cultural and traditional relations (Aryanindita & Pramono, 2023). In the context of the pilgrimage to Mbah Priok's tomb, economic activities such as trade in the area around the night cannot be separated from the social and cultural context. This tradition is able to create community-based economic opportunities, where the initial funds as capital, support and regulations provided by the food party are very supportive of small traders such as Inah and Eni to build and improve their living economy. For Nilawati, the pilgrimage to Mbah Priok's grave has no or no effect on his family's economy, but he feels that the existence of this tradition opens the way and the door to blessings with the arrival of abundant sustenance for himself and his family. The perspective that comes from Nilawati illustrates the opinion of *Max Weber* who stated that spiritual values such as sincerity, blessing and trust can create a work ethic that affects a

person's perspective on the economy. In the perspective of Nilawati who carries out her pilgrimage activities with a sense of sincerity, believing that sustenance can come if God is pleased with her describes the belief that hard work or activities based on spirituality will produce glory or prosperity. In this case, pilgrimage is defined as more than just a religious activity, but pilgrimage is also a method or a series of processes in strengthening one's confidence in carrying out economic life. On the other hand, for the perspective of Inah and Eni, the pilgrimage tradition in Mbah Priok offers a good opportunity for them to improve their economic life welfare. By being given the opportunity to trade in the area around the tomb, they not only complement the needs of pilgrims such as food, drink, and pocket needs but they can also create economic continuity for their families.

According to *Karl Marx's view*, economic activity describes the production relations that shape social dynamics (Rahmawati, 2023). This shows the relationship between economic activities and social structures, which illustrates how the economic opportunities that exist from this tradition provide tools for individuals to increase and prosper their productivity. Anak Inah, for example, can buy a motorbike and a mobile phone to meet the educational needs of this modern era for her family, while Eni can afford to buy a cart and pay the rent from the proceeds of her trade through the tradition of pilgrimage to this tomb. However, *Karl Marx* also revealed the existence of a hierarchy in this economic activity, where the tomb party such as habaib and ulama who acted as managers had control over the initial capital grant. Although it is helpful, this relationship illustrates that economic activities or activities are still controlled by the power relationship between the owner of capital, namely the cemetery management and business actors or traders. Indirectly, this tradition can create "economic accessibility" for small communities to get out of economic difficulties. Furthermore, in the context of cultural economy, as expressed by Pierre Bourdieu in this tradition, the economic value of local culture is realized. Cultural values that are inherited from generation to generation, such as respect for *waliyullah* and solidarity created from the community, are the basis for practices such as pilgrimage and trading in the tomb area. The habaib and ulama as the burial party play a role in creating a system that promotes economic and cultural integration. The tomb ensures that this tradition has operated in harmony with the spiritual and economic needs of its worshippers by providing initial business capital to small traders and regulating rules for these traders who want to continue pilgrimage.

Conclusion

The pilgrimage to Mbah Priok's tomb is a religious practice that has formed a rich dynamic in the local community. This phenomenon is not only about spiritual aspects or beliefs alone, but also has a significant impact on social and economic changes in the surrounding community. This means that the tradition of pilgrimage to the tomb of Mbah Priok has a very important function in strengthening social solidarity, spirituality and the economy of the community. This tradition is a significant space for social integration, shown by the diversity of pilgrims from various backgrounds, both in terms of age, gender and geography. This is in line with the functionalist theory of Emile Durkheim. Collective experiences are created due to religious rituals such as recitation, joint prayer and social action. This experience will strengthen good relationships between individuals, both pilgrims and local communities. In addition, this tradition shows its ability to adapt in the midst of modernization without losing its traditional values. The flexible and inclusive approach allows individuals to tailor their forms of participation, according to their individual spiritual and practical needs, supporting *Max Weber's view* of traditions that can remain relevant in the modern era. From an economic perspective, this pilgrimage tradition has a real impact on the economy of the local community. The trading activities that took place around the tombs showed that this tradition not only had a spiritual dimension but also became an economic opportunity that helped improve the welfare of the community. This is in line with *Karl Polanyi's view* that the economy is always embedded in social and cultural relations. The tradition of pilgrimage to the Tomb of Mbah Priok is not only a manifestation of the relationship between humans and their God, but also a proof of the strength of tradition in strengthening social solidarity, maintaining spirituality, and supporting the economic sustainability of the local community. This tradition is a reflection of harmony between religious values and balanced worldly needs, making it one of the most relevant and effective examples of cultural preservation in the modern context. Thus, the tradition of pilgrimage to Mbah Priok's tomb is not only a means of preserving cultural and spiritual values, but also builds a space for social dialogue, cross-cultural interaction, and community economic empowerment. This tradition proves that local values can coexist with modernization, creating a balance between the preservation of tradition and the needs of contemporary society.

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