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## Pilgrimage Tradition And The Strengthening Of Spiritual Intelligence Among GP Ansor Cadres In Bojong

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### Abstract

This study was motivated by the mindset of the people of Bojong, who do not sufficiently appreciate the struggles of the ulama who carried out the process of Islamization in the Bojong region. Although their role was immense, the ulama did not merely teach religious doctrine but also imparted lessons on morality, character, and ethics that are useful in daily life. Thus, pilgrimages and tracing the footsteps of the ulama's struggles serve as a means to emulate and draw lessons from their struggles, which can strengthen the spiritual intelligence of the cadres of the Ansor Youth Movement in Bojong. This study aims to examine the implementation of pilgrimages and the tracing of the ulama's struggles as a means to enhance spiritual intelligence and the forms of spiritual intelligence among GP Ansor cadres in Bojong Subdistrict.

This study is a field study employing a religious phenomenological approach, specifically examining the phenomenon of retracing the footsteps of the ulama in Bojong. Data were collected through interviews, observations, documentation, and sources such as books, academic articles, and other materials. The results of this study indicate that pilgrimages and the tracing of the ulama's struggle are organized by the GP Ansor Bojong on every Islamic holiday, attended by all GP Ansor Bojong members. Meanwhile, the form of spiritual intelligence resulting from these pilgrimages and the tracing of the struggle of Bojong's ulama is that GP Ansor Bojong members can emulate and follow the spirit of past ulama in spreading Islam in Bojong, accompanied by spiritual strengthening such as patience, trust, honesty, perseverance, as well as possessing noble character and engaging in specific devotional practices (*dhikr*) to nurture the inner spiritual dimension (*rubaniyah*).

**Keywords:** *Pilgrimage, Strengthening, Spiritual Intelligenc*

## Introduction

Pilgrimage and traces of the struggle of the ulama is a form of gratitude for the role of the ulama in the process of Islamization in the Bojong sub-district. As the next generation, it is appropriate to learn and emulate the role of the ulama in maintaining and caring for the teachings of Islam until they advance and spread throughout the Bojong area. Through this pilgrimage, Majelis Dzikir dan Shalawat Rijalul Ansor or commonly called MDS RA tries to invite all Ansor cadres in the Bojong area to have better spiritual intelligence than before (M. Lutfi, 2025)

The tradition of pilgrimage is a blend of Islamic teachings and local culture. Although there are differing opinions among Islamic scholars, this tradition is still practiced by most Muslims as a form of respect for religious teachings and as part of their ancestral cultural heritage (Falah et al., 2025). Furthermore, this tradition is deeply ingrained in Indonesian culture, particularly in regions with a strong Islamic influence, as exemplified by the practices of GP Ansor Bojong. In general, GP Ansor Bojong cadres do not all have a good religious background such as having studied at an Islamic Boarding School or graduated from a religious university. Therefore, the MDS RA activity at the Bojong GP Ansor Branch (PAC) is one of the activities oriented towards increasing religious understanding and spirituality. The activity is conducted routinely every month, both at the GP Ansor Branch Leadership (PR) level and at the PAC level. However, not all GP Ansor cadres have participated in the activity for various reasons (Afit Magfur, 2025)

The Rijalul Ansor Zikr and Salawat Council is one of the semi-autonomous institutions established by the GP Ansor. Within the GP Ansor organization, Rijalul Ansor was formed as a manifestation of the vision to revive values and traditions, as well as the mission to instill Aswaja values and the Prophet's example within GP Ansor (Alfan Nurngain et al., 2025). The existence of GP Ansor is an effort to maintain and defend the belief of Ahlussunnah wal Jama'ah Nahdlatul Ulama, and as an effort to consolidate young kiai of GP Ansor at every level. While the tasks of GP Ansor include trying to broadcast the teachings and religious practices that have been taught by the masyayikh Nahdlatul Ulama and the guardians of spreading Islam in Indonesia. GP Ansor also tries to carry out programs of Islamic commemoration activities as an effort to preach Islam in the style of ahlussunnah wal jama'ah Nahdlatul Ulama (YULIANTO, 2023).

Intelligence is the ability to solve various problems in life and to produce goods or services that are useful in various aspects of life. Human intelligence is a combination of various general and specific abilities (Fuad, 1970). Therefore, someone who has intelligence will always be structured and have the direction and purpose of every word. Because what comes out in the form of ideas, ideas, solutions, knowledge, wisdom and dhikr is always useful. Moreover, intelligence is a gift that has been given to humans and is an advantage for humans compared to other creatures. In fact, with intelligence, humans will continuously maintain and improve the quality of their lives which are increasingly complex, through the process of learning and thinking (*Apa Itu Kecerdasan Spiritual (Emotional Quotient) & Bedanya Dengan IQ*, 2021).

A Muslim must not be complacent and immersed in mere ritual worship, but must also be able to make it a motivator and translate it into action. Every Muslim has the ability to give meaning to worship to every behavior and activity, through steps and thoughts that are fitrah, towards a whole human being and has tauhidi thinking, and is guided only by Allah. So that spiritually intelligent people will be able to manage and utilize the meanings, values and quality of their spiritual life with a more meaningful life. (*View of Macam-Macam Bentuk Kecerdasan Spiritual Dalam Konsep Pendidikan Luqman Al-Hakim*, n.d.)

Ansor cadres must also be able to emulate the intelligence of Prophet Muhammad SAW by empowering themselves to become individuals who have a trustworthy attitude and maintain their morality. So in looking at an intelligence possessed by humans, it will not be separated from the way humans think and reflect on something they do to build a way of life. Because spiritual intelligence relies on the inner voice or intuition that can be done when humans are able to reflect on every event that happens to them in order to analyze actions to be wiser and more useful (*Meneladani Kecerdasan Spiritual Nabi Muhammad SAW*, 2022).

As in Syifa Safira's research, that grave pilgrimage can increase pilgrim religiosity such as increased belief in the teachings of Islam, increased religious rituals and rituals of the pillars of Islam (Safira, 2023) Likewise, in Yulianto's research which explains that GP Ansor activities are carried out to instill the values of creed, morals and shari'ah. These three values have an important role in every activity carried out. As well as the value of faith strengthens confidence in oneself, and fosters an attitude of firmness, patience, honesty and so on (YULIANTO, 2023) Meanwhile, according to Ulfi Fitri Damayanti, planting the value of spiritual intelligence from an early age will slowly make children recognize their God, know

the meaning and purpose of their life, and can slowly find true happiness (Damayanti et al., 2024).

As noted in the study by M. Al-Qodhi Abi Saidil Mahzumi and A. Jauhar Fuad titled “Spiritual Education Through the Tradition of Pilgrimage to the Tomb of Syaikh Syamsuddin Al-Wasil in Kediri City,” following the pilgrimage, there is an improvement in emotional control, a greater sense of enthusiasm, and increased diligence in performing religious duties, and the heart becomes pure and calm (Mahzumi & Fuad, 2019).

This study is a field study employing a religious phenomenological approach, focusing on the tradition of pilgrimage and the development of spiritual intelligence among GP Ansor Bojong cadres. This approach aims to capture the essence of the pilgrimage tradition and spiritual development, so that GP Ansor Bojong cadres can ultimately experience spiritual benefits and growth and apply them within the social and cultural context of community life. The data for this study were collected in the field through observation, interviews, and documentation, which were then reviewed and analyzed using descriptive analysis. Additionally, data were obtained from various literature sources, including books, scientific articles, and other academic resources. Consequently, the results of this study indicate that the pilgrimage tradition is capable of fostering spiritual intelligence among GP Ansor Bojong cadres. So that the results of this study seek to explain the meaning of pilgrimage and footsteps of the struggle of Bojong ulama, the implementation of pilgrimage and footsteps of the struggle of Bojong ulama, forms of spiritual intelligence obtained from pilgrimage and footsteps of the struggle of Bojong ulama.

## **Discussion**

### **The Meaning of the Tradition of Visiting Scholars**

In the Kamus Besar Bahasa Indonesia, “tradition” is defined as a custom or practice that is still observed by the community and passed down from generation to generation. Tradition is also understood as the view or belief that long-standing practices are considered the most appropriate and correct way (Rofiq, 2019). Tradition is everything that has been passed down from generation to generation, arising from interactions between one clan and another, which then causes the customs of each clan to blend into a single custom. Tradition is a synonym for a word that is itself a product of human creation. Tradition is a product of society, as is culture. The two influence one another. These two terms embody the concept

of unwritten law, and this unwritten law serves as the standard for norms within society that are considered good and correct. Etymologically, tradition is a word that refers to customs or practices passed down from generation to generation, or rules followed by society. 5 Directly, when customs or traditions are juxtaposed with social structures, they evoke the connotations of being old-fashioned, archaic, unadulterated, or imitative (Ida Zahara Adibah, 2015).

The word pilgrimage according to the language has the meaning of visiting a grave, while according to Islamic Shari'a pilgrimage is not just visiting ancestors or relatives who have passed away, nor is it just knowing and understanding the condition of the grave or grave. But more than that, that grave pilgrimage is an effort to pray for those who have passed away to graceullah by sending prayers and reading verses of the Qur'an and tayyibah sentences such as tahmid, tasbih, takbir, tahlil and shalawat (Safira, 2023). In Islamic tradition, pilgrimage is not always to a grave. Pilgrimage can be made to living people or to the sites associated with the Prophets that is, historical places connected to the extraordinary events experienced by the Prophets. (Muhammad Thoha, 2016).

The pilgrimage in Indonesia is always interpreted as a grave pilgrimage, which is visiting the graves of parents or family, guardians or pious people to offer prayers. Meanwhile, graves in Indonesia are often replaced with tombs, especially for the graves of people who gained a certain social status when they were alive. While in the pesantren environment the words makam and kuburan are often differentiated. Kuburan is often associated with a place to store the bodies of ordinary people. While the term tomb is intended to store the bodies of saints, holy men or public figures. Another term used for the graves of saints is pesarean (Anam, n.d.).

The primary purpose of visiting graves is actually to instill a sense of mortality and the afterlife. Through these visits, one can come to terms with the reality that, ultimately, they too will die and be buried alongside the deceased in the graves they visit. Visiting graves is beneficial for helping a person become aware of death because it serves as a reminder that there is a place beyond this world and aids in a person's devotion to Allah. Additionally, visiting graves is done with the intention of praying for the deceased who have been buried, so that Allah may forgive all their sins and accept all their acts of worship (Anantia Aulia Srirahma Devi, 2024).

## **The GP Ansor Bojong Pilgrimage Tradition**

The pilgrimage tradition at GP Ansor Bojong involves retracing the steps once taken by a person, a military unit, or others, to commemorate journeys from wartime or historical periods. Meanwhile, this pilgrimage tradition serves as a custom passed down and practiced by individuals or groups to honor the struggles of scholars or heroes from the past. Pilgrimage activities are also conducted so that the nation's future generations may appreciate the contributions of heroes and scholars, with the hope that this tradition can continue to be preserved and developed within society. Although in practice, this activity has not yet been fully maximized, as it is currently limited to physical exercises and has not yet reached the level of spiritual practice. Therefore, these activities do not yet reflect a spiritual experience or personal transformation in those who participate. Consequently, there is a need for measures that can truly incorporate a spiritual dimension into their implementation (Faizin, 2025).

In reality, visiting graves is not merely a matter of paying a visit to the graves of family members, saints, heroes, and other distinguished individuals; rather, the purpose of an individual or group visiting a grave is to pray for those who are buried there. This is because the visit is conducted to reinforce the social connection between the living and the otherworldly realm by viewing supernatural beings as a projection of the living's power (Setiawan, n.d.).

During the pilgrimage of the scholars in the Bojong area, some GP Ansor cadres felt different changes in spirituality or the quality of spiritual intelligence. Because the background of each GP Ansor member who participated in the activity is different. Some GP Ansor members whose spirituality becomes more, of course, is accompanied by their life background that already has religious understanding and spiritual understanding that they previously obtained from boarding school or TPQ and MADIN. While those whose spirituality changes gradually are felt by members who previously lacked religious understanding and did not understand about spirituality in themselves (M. Ainun Najib, 2025).

This pilgrimage tradition also involves tracing, remembering, and retracing the footsteps of NU figures in the Bojong subdistrict, as well as an effort to commemorate the journeys of NU figures from the past whether from wartime or otherwise and to study history. Meanwhile, this pilgrimage tradition is also regarded as a custom passed down and

practiced by previous GP Ansor leaders to commemorate the struggles of NU scholars or heroes from the past. Pilgrimage activities are generally conducted so that the next generation of NU members in the Bojong area can appreciate the contributions of their predecessors, with the hope that this tradition can continue to be preserved and developed within the community (Faizin, 2025).

The pilgrimage activity conducted by MDS RA PAC GP Ansor Bojong is an activity that seeks to strengthen the quality of worship and spirituality of the cadres. In addition, this activity is expected to make the cadres can always remember that the struggle of the scholars in the process of Islamization, especially in the Bojong area is not easy and has many challenges and obstacles of course. As a generation who serves NU currently in GP Ansor should be able to emulate them with full enthusiasm and great responsibility and maximum. So that as the next generation, the GP Ansor cadres are able to continue their ideals and hopes including by improving the spiritual quality of the cadres (Syahdanil, 2025).

Maintaining spirituality in the soul is an obligation and responsibility for them as religious beings. Moreover, they are also obliged to always invite others to carry out religious teachings in accordance with the standards that exist in Islamic Shari'ah. So that the spirituality that exists in them can really be implemented in their real lives. In fact, they become increasingly convinced that their existence as religious beings is to always carry out religious commands and stay away from religious prohibitions. (Priyanto, 2021) All GP Ansor members must be able to put into practice the spiritual values derived from the pilgrimage to strengthen their inner selves, which have long been spiritually depleted. Therefore, efforts at improvement are needed, beginning with each individual who sincerely believes in God's will and strives to avoid His prohibitions (Imam Fatkhurridlo, 2025).

The presence of MDS RA in the midst of the community brought a very stunning change to the mindset and mindset of GP Ansor cadres in social life. This can be seen from the youth who have become members of GP Ansor being highly enthusiastic in all activities in the community. Even the youth of the community who have not participated in GP Ansor activities and have not become members of GP Ansor are also enthusiastic to help launch activities that have become the agenda of the Ansor Youth Movement (GP) and also the community. (Into Maisyaroh, 2020) GP Ansor's agenda has different times and places, starting from the Branch Leadership (PR) level, Branch Leadership (PAC) level, Branch Leadership (PC), Regional Leadership (PW) and Central Leadership (PP) (Rian Nur Diansyah, 2025).

Pilgrimage activities conducted by MDS RA PAC GP Ansor Bojong are indirectly a form of efforts to improve the quality of GP Ansor cadres. Spirituality is often associated with everything that is metaphysical or invisible. Although most people consider that the spiritual dimension cannot be reached by the eyes and senses. However, spirituality along with the times is widely studied, especially about spiritual experiences which are then proven empirically. Because basically spirituality is something related to a person's belief in carrying out various religious activities. (Priyanto, 2020) Therefore, spirituality is not only limited to practicing but more than that, namely being able to understand the meaning contained in each activity. So it is appropriate that someone should really be able to understand the meaning contained in pilgrimage activities which play an important role in improving the quality of his life (Syahdanil, 2025).

**The tradition of pilgrimage as a means of strengthening the spiritual awareness of GP Ansor members in the Bojong subdistrict.**

Ulama is the heir of the prophet in many ways, especially in science. His existence provides enlightenment and new colors in the lives of people who used to be animism, dynamism and followers of cults then changed everything into someone who is religious and worships Allah. This is an extraordinary achievement and needs to be emulated. Because the da'wah carried out by the scholars lasted long enough and passed through various obstacles and obstacles. So it is appropriate that as the next generation of da'wah, GP Ansor cadres should be able to emulate their struggle as a provision for da'wah in the community, especially in GP Ansor Bojong sub-district. Looking at the background of the community in Bojong Sub-district, which in fact is an abangan community and has not fully practiced the teachings of Islam in a kaffah (perfect) manner. Therefore, the existence of GP Ansor should be a role model for the community that invites to goodness, especially in improving the quality of worship and spirituality (M. Ainun Najib, 2025).

Maintaining spirituality in the soul is an obligation and responsibility for them as religious beings. Moreover, they are also obliged to always invite others to carry out religious teachings in accordance with the standards that exist in Islamic Shari'ah. So that the spirituality that exists in them can really be implemented in their real lives. In fact, they become increasingly convinced that their existence as religious beings is to always carry out religious commands and stay away from religious prohibitions (Priyanto, 2021).

The changes that have been made by MDS RA are very impressive to the mindset and thinking patterns of youth in community life. Because some of the Bojong GP Ansor cadres come from youth who used to experience religious violations or even violations of the law such as drunkenness, stealing and so on. Gradually the awareness of Member Meeting or commonly called RA and joining the cadre in GP Ansor. This phenomenon will eventually bring another impact to the community. Every GP Ansor cadre should be worthy and engaged in various matters including the impact of cadre in the community in Bojong area (Rian Nur Diansyah, 2025).

The scholars and elders of Bojong have long taught the community about the importance of practicing Islam properly. As the next generation in carrying out the syi'ar of Islam, GP Ansor cadres must really understand and be qualified in religious matters. The people of Bojong have high hopes for GP Ansor in changing and improving their way of worship to be correct and can lead them to become devout believers in practicing Islam. Therefore, it should be well understood by all cadres of GP Ansor Bojong, so that the direction and movement of GP Ansor is in accordance with the goals and ideals of the Bojong community (M. Lutfi, 2025).

The momentum of pilgrimage and footsteps of the struggle of scholars in the Bojong sub-district area is a medium to increase the patience of GP Ansor cadres. Because in GP Ansor itself there is a cadre process which is certainly part of the transfer of patience from the scholars who have preceded to face Allah. The scholars in the past in the process of Islamization also instilled patience in preaching, namely gradually, slowly and full of brotherhood. Hopefully, through this pilgrimage, the cadres of GP Ansor Bojong will also be patient and willing to emulate the scholars in the cadre process at GP Ansor (Imam Fatkhurridlo, 2025).

Pilgrimage of the struggle of the scholars carried out in PAC GP Ansor Bojong under the control of MDS RA which is part of the ideology and da'wah department of PAC GP Ansor Bojong. MDS has a work program that is generally engaged in improving the spiritual quality and deepening the implementation of Islamic teachings for all GP Ansor cadres in Bojong sub-district. Some of the work programs of MDS RA PAC GP Ansor Bojong include the routine of Majelis Dzikir and Shalawat Rijalul Ansor which is carried out once a month and placed in each GP Ansor Branch Leader or commonly called PR GP Ansor throughout

Bojong sub-district. This activity usually starts with a short tahlil recitation, then continued with yellow book studies, maulid nabi, manaqib, and so on (M. Lutfi, 2025).

MDS RA is a spiritual activity that must be carried out by GP Ansor starting from the branch level to the central level. It is not surprising that the routine activities every month must be very identical with MDS RA activities in the form of tahlilan, manaqiban, dziba'an and so on. MDS RA activities are also a decisive part of the spiritual quality of Ansor cadres. So the activity becomes an activity that must be carried out in every month by following the diversity of each twig, PAC, PC and PW even up to PP level (Faizin, 2025).

MDS RA activities are carried out to preserve the amalialhs of nahdliyin citizens so that they can continue to run, especially to young people who are GP Ansor cadres. MDS RA in its activities has a great influence on the community because it is considered by the community as an activity that contains guidance on the implementation of good and correct worship and practice. Even MDS RA activities in the form of pilgrimages and treks to the graves of the founders, NU muasis, MWC to PBNU. This activity is carried out with the aim of honoring and praying for the founders and previous scholars. This is very important to be understood by all GP Ansor cadres wherever they are. By doing so, GP Ansor will become more recognized and accepted by the community because it is able to emulate the struggle of the scholars (M. Ainun Najib, 2025).

Religious phenomena that occur in the Bojong area are very complex and diverse, which of course must be addressed gradually. Bojong GP Ansor cadres through MDS RA must be able to map the various potentials possessed by the Bojong community in the hope that the diagnosis of the community is truly on target. The identification of community potential takes precedence over the identification of problems that occur in the Bojong area. Because identifying the potential will make the community more interested and closer to GP Ansor. (Syahdanil, 2025).

### **Forms of Spiritual Intelligence of Bojong Sub-district GP Ansor Cadres After Pilgrimage Perjuangan Ulama**

Bojong sub-district GP Ansor cadres have significant intelligence that is implemented in daily life, especially in socializing and interacting with fellow GP Ansor cadres in Bojong sub-district. Interactions with fellow GP Ansor cadres in Bojong usually revolve around daily worship activities and social activities that are based on the spiritual intelligence possessed

by GP Ansor cadres. This shows that GP Ansor cadres indirectly try to apply the spiritual intelligence inherent in them in social life (Imam Fatkhurridlo, 2025).

The role of MDS RA in GP Ansor in Bojong sub-district is very decisive towards the birth of spiritual intelligence for GP Ansor cadres, especially those in the Bojong area. However, its presence requires extra work to grow and strengthen spiritual intelligence in GP Ansor cadres. Moreover, the Bojong sub-district area which consists of 22 villages certainly requires a long time to be able to realize all MDS RA programs in one period. However, with good cooperation with all GP Ansor Branch Leaders (PR), the pilgrimage and *napak tilas* of the struggle of the *ulama* can really be felt. Indirectly, this activity is an effort to establish *ta'aluq* (relationship) between GP Ansor cadres and the scholars and village elders in the Bojong area. Even through this activity, the GP Ansor cadres realized that in life, one should not rely on the outer aspects alone but also the inner or spiritual aspects. This shows that the needs of human life are not only material and outer dimension satisfaction. However, the need for spiritual aspects to strengthen oneself in *berhidmah* in GP Ansor (Rian Nur Diansyah, 2025).

GP Ansor cadres must be able to create new breakthroughs in *berhidmah* for the happiness of this world and the happiness of the hereafter. Basically, humans become strong in navigating this life with the existence of spiritual aspects that also become a counterweight in every step and movement. So that in *berhidmat* will always be based on the role of Allah who always grants every step and activity carried out in every day. So it is not feasible if GP Ansor cadres will be indifferent and disobedient to the PD/PRT in Ansor (Imam Fatkhurridlo, 2025).

The phenomenon of GP Ansor cadres who do not obey the PD/PRT can be seen from their actions, words and actions to provide support for GP Ansor. Thus, GP Ansor cadres really support every step that is clear and meaningful. Although in the delivery sometimes each other is not as good as to improve spiritual intelligence which is a spiritual dimension that needs to be realized. It is appropriate that GP Ansor cadres will be aware of the importance of administrative issues (Faizin, personal communication, 2025).

Administration in GP Ansor is very important. Because GP Ansor is one of the *Banom NU* which is administratively very good. This is supported by the accreditation of GP Ansor from the branch level to the center. So it is very appropriate if GP Ansor cadres must be orderly in administration in order to maintain the existence and credibility of GP Ansor.

Although to be able to realize it requires time and thoughts that are not easy and not a little time. However, since it has become a PD/PRT, it is one of the things that must be done in order to uphold the GP Ansor Organizational Rules (PO). That way, GP Ansor will always be a model for all NU organizations and even for NU itself (Rian Nur Diansyah, 2025).

GP Ansor was established to form and develop young Indonesian generations who are resilient, intelligent, have faith and play an active role in national development for the realization of the ideals of Indonesian independence. These ideals are justice, prosperity, humanity and dignity for all Indonesian people who are always pleased by Allah. This is the real hope that should be granted by Allah, so the spirit of hidmah in GP Ansor is not limited to when there is free time. However, hidmah in GP Ansor is done cheerfully and it is not easy to retreat if there are problems that come in the way. Moreover, GP Ansor is a religious youth organization whose cadres are all over Indonesia and even the world (M. Lutfi, 2025).

Spiritual strengthening in every human being is different and cannot be measured in time. There are several indicators that can be used to measure spiritual strength which include; 1) prioritizing Allah over others, 2) loving the Prophet and following his sunnah 3) good morals, in deeds and speech, 4) his prayers are easily and quickly answered, 5) feeling a lot of sin, dirty before Allah, 6) his life is comfortable, peaceful, so that it can be felt by those around him, 7) his advice is accepted by others and penetrates their hearts. Spirituality plays an important role in creating intelligent cadres who are not only intellectually and emotionally intelligent, but also spiritually intelligent. Because spiritual intelligence will bring cadres not only happy and safe in the world, but safe and happy in the afterlife as well. Thus, spiritually intelligent cadres will be easier to map the potentials in each branch for the progress and glory of GP Ansor (M. Ainun Najib, 2025).

This is also the main purpose of the pilgrimage of the scholars' struggle conducted by MDS RA PAC GP Ansor Bojong. Because this activity certainly also tries to make GP Ansor cadres able to increase faith in Allah, love for the Prophet and follow his sunnahs, always try to have good morals, their prayers are easily answered, always feel sinful and try to ask for forgiveness from Allah, hope for happiness in the world and the hereafter, and easy to get along and be accepted by anyone (M. Lutfi, 2025).

## Conclusions

Pilgrimage activities are usually organized by the Bojong GP Ansor Branch through MDS RA, who serves as the coordinator for each Islamic holiday celebration. All GP Ansor members are required to support one another for the advancement of GP Ansor in the Bojong area. Although the people of Bojong still face various challenges and obstacles, these are not barriers preventing GP Ansor members from continuing to assist and serve the community and this nation. This situation indirectly encourages GP Ansor members in Bojong to constantly engage in self-reflection (*muhasabah*) in all matters, including after implementing work programs.

The tradition of paying respects to religious scholars in the Bojong area is one of the initiatives undertaken by the Bojong GP Ansor Branch to strengthen and enhance spiritual intelligence. The spiritual intelligence that emerges after such visits includes the cultivation of patience, honesty, steadfastness, morality, and ethics, as well as the practice of specific spiritual exercises (*dhikr*) to nurture the inner (spiritual) dimension. This is because serving in GP Ansor without spiritual intelligence will inevitably lead to spiritual dryness and fail to meet expectations. Therefore, it is necessary to evaluate the various religious and social activities at the MDS RA GP Ansor Bojong so that they are well-received by the community. This is the most fundamental form of the tradition of visiting religious scholars, led by the MDS RA PAC GP Ansor of Bojong subdistrict.

It is hoped that this study will inspire future researchers to explore topics closely related to this research, whether in terms of theme, title, content, research methods, or research approaches and analysis. Consequently, subsequent research can further reinforce the findings of this study in every way that demonstrates the validity of these results. Although we are aware that this study still has many shortcomings and requires more detailed and in-depth revisions and improvements.

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