
Grave Pilgrimage Tradition of Pekalongan Community as Self Healing in a Psychological Perspective

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Abstract

Human life must have many problems. If the problem cannot be resolved properly, it can trigger the onset of both physical and psychological illness. Grave pilgrimage is a common tradition in Indonesia. Even Rasulullah SAW himself encouraged his people to visit the graves because there is goodness there. For some people from Kota and Pekalongan Regency, visiting graves can be a means of self-healing. Based on a questionnaire analyzing the needs of visiting graves, it was found that by visiting graves, pilgrims can get peace of mind, avoid anxiety and anxiety, reduce stress, be happy in life, and problems can be resolved. In this study, the authors wanted to examine what types of healing are contained in the grave pilgrimage tradition of the Pekalongan people, so that this deeply rooted grave pilgrimage tradition can be an alternative self-healing in overcoming various kinds of problems experienced by the community. The research method used is qualitative research with a phenomenological approach. Data collection techniques using observation, interviews and limited surveys, as well as documentation. Data analysis techniques using descriptive techniques. The results of this study include the tradition of visiting graves as self-healing for the people of Pekalongan from a psychological perspective consisting of activities similar to the self-healing method, namely forgiveness, gratitude, self-compassion, mindfulness, and relaxation. In addition to containing self-healing methods, various practices carried out in the tradition of visiting the graves of the Pekalongan people contain values of worship, hospitality, and morals.

Keywords: Problems, Psychology, Self Healing, Graves Pilgrimage.

Abstrak

Manusia hidup pasti memiliki banyak masalah. Jika masalah tidak bisa terselesaikan dengan baik, maka bisa memicu timbulnya penyakit baik fisik maupun psikis. Ziarah kubur merupakan tradisi yang sudah lumrah dilakukan di Indonesia. Bahkan Rasulullah SAW sendiri menganjurkan umatnya untuk berziarah kubur karena ada kebaikan di sana. Bagi sebagian masyarakat Kota dan Kab.Pekalongan, ziarah kubur bisa menjadi sarana melakukan *self healing*. Berdasarkan angket analisis kebutuhan ziarah kubur, didapatkan hasil bahwa dengan berziarah kubur, peziarah bisa mendapatkan ketenangan jiwa, terhindar dari kecemasan dan kegelisahan, mengurangi stress, bahagia menjalani hidup, dan masalah bisa teratasi. Dalam penelitian ini, penulis ingin meneliti apa saja jenis *healing* yang terkandung dalam tradisi ziarah kubur masyarakat Pekalongan, sehingga tradisi ziarah kubur sudah yang mengakar kuat ini bisa menjadi salah satu alternatif *self healing* dalam mengatasi berbagai macam problem yang dialami masyarakat. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan fenomenologi. Teknik pengambilan data menggunakan observasi, wawancara dan survey terbatas, serta dokumentasi. Teknik analisis data menggunakan teknik deskriptif. Hasil penelitian ini Tradisi ziarah kubur sebagai self healing masyarakat Pekalongan dalam perspektif psikologi terdiri dari aktivitas-aktivitas yang mirip dengan metode self healing, yaitu *forgiveness*, *gratitude*, *self compassion*, *mindfulness*, dan *relaksasi*. Selain mengandung metode self healing, berbagai amalan yang dikerjakan pada tradisi ziarah kubur masyarakat Pekalongan mengandung nilai ibadah, silaturahmi, dan akhlak.

Kata Kunci: Masalah, Psikologi, *Self Healing*, Ziarah Kubur.

INTRODUCTION

World Mental Health Day is celebrated starting on October 10, 1992. This is a form of concern for the importance of maintaining mental health. The results of Basic Health research stated that more than 19 million people aged 15 years and over experienced emotional disturbances and more than 12 million experienced depression (Rokom, 2021). Moreover, after the covid 19 pandemic, the number of mental disorders in Indonesia has increased (Farmawati, et.al, 2022). Data from the Indonesian Association of Psychiatric Doctors (Perhimpunan Dokter Spesialis Kedokteran Jiwa Indonesia/PDSKJI) said that out of a total of 1,552 respondents, 63% of them experienced anxiety, 66% experienced depression, and 80% experienced symptoms of psychological post-traumatic stress. Symptoms of anxiety include excessive worry, sensitivity, and difficulty relaxing. Meanwhile, symptoms of depression include insomnia, insecurity (lack of confidence), fatigue, loss of interest, and lack of energy (Winurini, 2020). This condition indicates that the settlement of mental health problems has not been carried out optimally, and if allowed to drag on it will have other negative impacts that are worse, for example suicide. Suicide is a problem that is quite concerning at this time. Every year, there are suicide cases which are

close to 800,000 people or 1 death every 40 seconds. When people who died by suicide were found, it was estimated that there were 20 cases of suicide attempts (Infodatin, 2019).

Grave pilgrimage has been a tradition since pre-Islamic times. Over time, the tradition of visiting graves no longer contains worship of the spirits of the ancestors/ancestors, not in the form of offering sacred dish or *sesajen*, such as seven kinds of flowers, market snacks, incense or tumpengan at the graves, but replaced with activities of reciting verses of the holy Qur'an, dhikr and good prayers for those who have died. If the graves visited are among the clerics, religious leaders or auliya' of Allah, so the purpose of visiting the graves is as an intermediary (*washilah*) in praying to Allah so that the pilgrims will be given safety and protection from harm (Wawansyah, et.al, 2014; Syahdan, 2017).

The pros and cons of visiting graves need to be reviewed. If this tradition is carried out with the intention of shirk to Allah, then this tradition is clearly unlawful. However, if this tradition provides benefits and has religious value for pilgrims, then the tradition of visiting graves becomes a sunnah matter (Wawansyah, et.al; 2014). Winoto, et.al stated that the tradition of visiting graves is an act that has changed (*nasikh mansukh*). The Prophet Muhammad *shallallahu alaihi wa sallam* once forbade his people to visit graves because Muslims were still weak in their faith, they were afraid of deviating from the teachings of monotheism. The Prophet was worried that if at first grave visits were allowed, Muslims would become grave worshippers. Apart from that, in other practices, friends or Muslims at that time made pilgrimages to the graves of non-Muslims or infidels who worshiped idols, even though Islam had cut ties with matters that contained disbelief and polytheism. After it was felt that the aqidah of Muslims was strong, in the end The Prophet allowed Muslims to visit graves (Pakar, 2015).

Based on the explanation above, the authors are interested in further studying the content of self-healing in the grave pilgrimage tradition, so that the people of Pekalongan make this tradition an alternative in healing psychological and physical problems. The focus of this study is self-healing in visiting graves from a psychological perspective only, with the formulation of the problem: how is the tradition of visiting graves as self-healing for the people of Pekalongan from a psychological perspective?

Several studies related to visiting graves are very numerous, such as research on grave pilgrimages to the sacred tomb of the Egyptian kiai (*Makam Keramat Kiai Mesir*) in Sungsang Village, Palembang which are used as a medium for healing physical ailments through

prayer water, by reading *yasin* and *tahlil* at the tomb (Saputra, 2019). Another research is about the “*Pegi Tepat*” Tradition of Talang Petai Village People, Mukomuko Regency in the Perspective of Islamic Law, which concluded two things; first, the law on visiting graves in Islamic law is permissible as long as you remain in monotheism of Allah, do not carry out practices outside of Islamic teachings. Second, visiting the graves in Talang Petai Village, which is known as “*Pegi Tepat*”, contains ambivalent practices, namely one group practices the tradition of visiting graves, filling out their activities by reading the Qur'an, praying, *dhiker*, and *shalawat*, another group filling their activities with practices outside of Islamic teachings, such as prostrating at graves, believing in dead people to help living people, believing in ancestors to be able to cure illnesses, and enlivening ancestral graves, all of which are unlawful in Islam because they contain matters shirk to Allah *subhanahu wa taala* (Mirdad and Al Ikhlas, 2018).

Another research on visiting graves was conducted by Syahdan (2017), who examined grave pilgrimages to Mbah Priuk Tomb, North Jakarta from the perspective of Cultural Studies. The results of his research include: 1) grave visitors come to Mbah Priuk's grave as intermediaries (*washilah*) in praying to Allah *subhanahu wa Taala* so that prayers and wishes are quickly answered; 2) the meaning of the pilgrimage contained when viewed from the interaction that is built from the process of visiting the graves, namely the meaning of brotherhood includes sympathy, togetherness, mutual respect; the meaning of welfare, including blessings in earning fortune for traders, transport service entrepreneurs and so on; the meaning of legitimacy, namely the existence of cultural activities, ritual activity symbols and so on at Mbah Priuk's tomb has confirmed, ratified and justified various matters relating to Mbah Priuk (Syahdan, 2017).

This study uses a qualitative descriptive research method because it requires an explanation of the description of the research (Nurdin and Hartati, 2019: 35), understands what phenomena are experienced by the research subjects so as to produce descriptive data in the form of images/writing (Meleong, 2013: 3-6), examines social phenomena, focusing on humans and their interactions in social contexts, and ensuring the correctness of data from the phenomenon of the Pekalongan grave pilgrimage tradition as self-healing (Sugiyono 2015: 24; Siyoto and Sodik, 2015: 27-28; Helaluddin, 2018: 4). Because this research uses data and describes the reality in the field, the research design is a field research design (Nurdin and Hartati, 2019: 32-33).

The research approach used by the author is a phenomenological research approach, namely research that specializes in visible phenomena and realities to examine the explanations in them. Phenomenological research is always focused on exploring, understanding, and interpreting the meaning of phenomena, events and their relationship to ordinary people in certain situations. Phenomenology itself has two meanings, namely as a philosophy of science and also a research method, which aims to find meaning or meaning from experience in life. Phenomenology will dig up data to find meaning from the basic and essential things of phenomena, realities, or research objects experiences (Nurdin and Hartati, 2019: 84-85).

There are two sources of research data taken by the author, namely primary data sources in the form of data in verbal form or words spoken orally, gestures or behavior carried out by reliable subjects, in this case the research subjects (informants). with regard to the variables studied, namely the tradition of pilgrimage to the graves of the Pekalongan community as self-healing; and secondary data sources in the form of data obtained from graphic documents (tables, notes, minutes of meetings, etc.), photographs, films, video recordings, objects, and others that can enrich primary data (Siyoto and Sodik, 2015: 28; Nurdin and Hartati, 2019: 171-172).

The data collection method uses observation, interviews, and documentation. Observation is a data collection method with direct observation (Nurdin and Hartati, 2019: 173). This method is used to observe the tradition of visiting the graves of the Pekalongan people as self-healing. The interview is a conversation between two people, namely the interviewer as the person asking the question and the interviewee as the person answering the question (Nurdin and Hartati, 2019: 178). This method is used to interview grave pilgrims. The documentation method is used to investigate objects or archives related to Pekalongan community grave pilgrimages and self-healing (Nurdin and Hartati, 2019: 201).

DISCUSSION

Graves Pilgrimage

1. Definition

Pilgrimage according to language means to look, come, visit. Grave pilgrimage means visiting someone's grave/tomb. According to the *Shari'at* of the Islamic Religion, visiting the grave is not just a visit to someone's grave, whether it's the graves of dead person relatives, the graves of saints, the graves of martyrs, or the graves of heroes, not just to

know and understand where he is buried, or to find out the condition of the grave, but the arrival of someone to the grave with the intention of making a pilgrimage to pray for a Muslim who has died and is buried by sending a reward for him for reading from verses of the Qur'an and the *Kalimah Thayyibah*, such as reading *Tablil*, *Tabmid*, *Tasbih*, prayers and others (Expert, 2015). What's more, what is visited is the tomb of a person who has contributed, so as someone who knows he is indebted, he should pray and reward him for the recitations he recites. Thus, it is clear that visiting graves according to Islamic law is a pious deed, a good deed.

2. The History Of The Grave Pilgrimage Tradition In Indonesia

The tradition of visiting graves originates from the belief that the Indonesian people have in the spirits of their ancestors who have ties to their living descendants. The worship of ancestral spirits is an animism in the form of giving offerings or *sesajen*, seven kinds of flowers and reciting certain spells. Over time, Islam entered Indonesia. Islamic teachings influence many aspects of life including the worship of the local community's ancestral spirits.

The Islamization of traditions in the local area is one of the da'wah strategies based on local culture (local wisdom), while maintaining the existing culture in society and incorporating values that are in line with Islamic breath. The tradition of visiting graves is said to be a method of preaching because it is not just a religious ritual. However, it contains religious messages, teaching religious knowledge, practicing religious teachings, and strengthening Islamic values (Librianti, et.al, 2019).

3. The Benefits Of Pilgrimage to the Grave

Visiting graves has many benefits, both for the pilgrim and for the dead person. The benefits of visiting graves for pilgrims include reminding them of death and the afterlife (Pakar, 2015; Choiron, 2017) so that they can lead to ascetic behavior (Ibn Hajar Al Asqalani, tt), able to increase spiritual intelligence (Hidayat, 2013), increase peace of mind (Hakim, 2017), learning from the life stories of people who are visited (Ridwan, 2018), being able to reduce juvenile delinquency (Baroroh, 2017), as a medium for Islamic counseling services in balancing the client's psychology (Yuliyatun, 2015) and as a gathering place for the living to the dead (Ruslan and Suryo in Alimah, 2020). Gathering is not only done to the living, but can be done to those who have died, by visiting their graves. As for

the benefits of visiting the graves for the dead person who are visited include getting kindness with good deeds and greetings and prayers for forgiveness for Muslim dead person (Pakar, 2015).

4. Grave Pilgrimage Procedures

Pakar (2015) say that when visiting graves, one is encouraged to read the Qur'an or something else. Ma'qil bin Yasar narrated, Rasulullah SAW said: Read Surah Yasin to the dead among you (HR. Abu Daud).

The procedures for visiting graves according to Imam Nawawi in the book *Riyadhus Salihin* (2013) are as follows: a. Ablution (taking for *wudlu*) before pilgrimage; b. After arriving at the grave, saying the greeting and pray for the good of the dead person; c. When you arrive at the intended grave, then face the corpse (facing east), while saying a special greeting (to the dead person: to the father or mother or someone); d. After saying the greeting, proceed with praying, by reading a prayer when entering the burial area, he is asked for forgiveness (*maghfirah*) by all the believers who have died since the Prophet Adam; e. Reading verses (letters) from the Qur'an, such as reading Yasin letters, verse *Kursi* or reading *Tablil* and others; f. After that, the prayer that is meant, is not asking the grave, but asking Allah to pray for pilgrim himself and those who are visited. Or if you make a pilgrimage to the graves of saints and clerics, pray for yourself through the *wasilah* (intercession) of the saints and clerics, with the hope that their prayers will be easily answered because of the *wasilah* for these lovers of God; g. In pilgrimage, it should be done with respect and solemnity and *khushyu'* (calm); h. Let there be a memory in my heart that I will definitely experience like him (die). i. Do not sit on the tomb of the grave and cross over it, because that is an act of *idha'* (painful) for the dead person.

5. The Practice of Grave Pilgrimage

Some practices that are carried out when visiting graves include: a. reciting Al-Qur'an. The verses of the Qur'an that are read when visiting the graves can be all verses in the Qur'an or certain verses such as Surah Al-Fatihah, Surah Al-Ikhlâs, Surah Al-Falaq, Surah An-Nass, then the beginning of Surah Al-Baqarah, verses of Kursi and two or three verses of Surah Al-Baqarah; b. *Tablilan*. *Tablilan* literally means reading the sentence *Laa ilaaha illa Allah*. According to the term, it means a tradition of reading a collection of readings consisting of verses from the Qur'an, *dhikir* readings such as *tasbeeh*, *tabmid*, *tablil* and *takbir* as well as *sholawat* readings which are presented to people who have died (Ramli, in Zulfa and Nisa,

2021); c. *Dhikr*. Recitations of dhikr that are read during grave pilgrimage such as *tasbeeh*, *tabmid*, *tablil* and *takbir* as well as *sholawat* readings that are presented to the dead person; d. read *Shalawat*. Blessings to the Prophet Muhammad *shallahu alaihi wa sallam* which is read with *sighab* / non-standard form; e. Read *Istighfar*; f. Read the intended prayer.

Self Healing

1. Definition

Literally, Self-healing means healing by the self, because the word healing itself is defined as "a process of cure" a process of treatment/healing. Self-healing is intended as a process of treatment or healing that is carried out by oneself through a process of one's own beliefs and is also supported by the environment and supporting external factors (Crane & Ward., 2016). Self-healing is closely related to belief because self or self context is an important element in motivating one's self-confidence. In addition, self-healing is also related to intrapersonal communication because there is an internal dialogue process that occurs within the self space itself. The self itself can be limited as an "individual known to individual" which contains a number of identifiable components and processes such as cognition, perception, memory, feeling/desire, motivation, awareness, and conscience (Beck in Aisa et.al, 2021).

Modern society has recently been busy using the term self-healing to indicate a state that wants to get rid of all fatigue, depression and other mental disorders. In fact, self-healing is the result of growing awareness in society regarding the importance of mental health and recovering with various healing claims to eliminate mental fatigue from daily activities and the burdens of life that are being faced (Harefa, 2022).

2. Purpose and Benefits of Self Healing

Self-healing as a form of effort in recovery has the goal of creating a more comfortable life with yourself and being yourself in dealing with various conflicts and problems in the future. This method aims to reduce stress, fear, and depression due to mental disorders, one of the most important goals of self-healing. Another purpose of self-healing is as an effort to train oneself in managing negative emotions that can come unexpectedly at any time, to reduce the stress experienced by each individual, and to help individuals to get out of the shackles of pressure, inner wounds, which have not been released from the mind. According to Mutohharoh (2022), another goal of self-healing is to release pending

negative emotions either influenced by current conditions or bad memories that have been stored for a long time.

For individuals who experience various mental disorders, such as stress, depression, fear, and anxiety due to emotional wounds or past trauma that fill the space of thought and self-awareness, resulting in prolonged fatigue, the best way to recover is through self-healing. The self-healing method is a very useful solution to help individuals overcome mental disorders, as well as self-balance in the face of negative mental conditions. The self-healing process is useful in accelerating the psychological recovery experienced by individuals with various techniques and stages of recovery (Amilatul, 2016).

3. Self Healing Method

In doing self-healing there are various kinds of self-healing methods. Various self-healing methods provide insight into knowledge and choices when it comes to self-healing. Each individual can do self-healing according to their own desires and capacities. Following are the types of self-healing according to Rahmasari (2020), namely:

a. Forgiveness

The process of forgiveness is an attempt to change negative emotions into positive ones by releasing anger, revenge, pain due to emotional wounds experienced by other people. The individual condition of releasing all emotions that are felt through forgiveness has positive benefits, namely it can improve life welfare for the better and increase an individual's self-confidence.

b. Gratitude

The term Gratitude in the world of psychology describes the gratitude or gratitude that is carried out by individuals in order to form a positive attitude accompanied by good actions and good intentions. Gratitude is an attitude of accepting everything that has been given by the universe, by following the flow of life processes and trying to apply a positive attitude in every segment of life. The benefits of an attitude of gratitude (gratitude) foster a positive attitude.

c. Self-Compassion

The next types of self-healing are self-compassion. The meaning of the concept of self-compassion is a view of the individual's self towards aspects of limitations or disabilities. According to Neff (2015), that self-compassion can foster a person's sense of empathy for other people who are not fortunate in their life, thus creating an attitude of helping, and a

high social sense. The definition of self-compassion is one's ability to share what is being felt by others who are in trouble or need help (Rahmasari, 2020).

d. Mindfulness

The definition of mindfulness is the complete awareness that is carried out by a person to enjoy every situation, experience, and acceptance that is faced without giving a response or assessment of the situation. A mindful attitude seeks to accept circumstances that bring experiences to a person without judgment.

e. Positive Self-Talk

Self-healing consists of various kinds, the next type of self-healing is doing positive self-talk. According to experts, positive self-talk is a structured conversation or dialogue between oneself. This process is useful in helping individuals to inspire passion and motivation in life. According to Chroni, self-talk is external and internal dialogue that is applied to show orders and reinforcement in one's performance while working (Indraharsani and Budisetyani, 2015).

f. *Expressive Writing*

Self-healing consists of various kinds, the next type of self-healing is doing positive self-talk. According to experts, positive self-talk is a structured conversation or dialogue between oneself. This process is useful in helping individuals to inspire passion and motivation in life. According to Chroni, self-talk is external and internal dialogue that is applied to show orders and reinforcement in one's performance while working (Indraharsani and Budisetyani, 2015).

g. Relaxation

Relaxation is a technique to stretch back the body's muscles and calm the soul that is experiencing fatigue. According to Suyono, relaxation is a way to give instructions to someone to close their eyes and concentrate on breathing rhythms. Relaxation is able to create comfort and calm in the soul (Suyono, et.al, 2017).

h. Self Management

Self-management means positioning things well and orderly in life. This self-management involves many things, starting from the use of time, life choices, activities, interests and physical and mental balance. According to David J. Schwarz that "we are what we think about ourselves." Self-management as a process of achieving independence and positioning each individual in the right position (Jazimah, 2014).

i. Imagery

Guided Imagery is a relaxation technique that is simple and easy to practice. The Guided Imagery process uses a fun method by appealing to each individual's imagination. The way individuals are asked to imagine things related to places and events related to happy emotions. The focus of this method is imagining pleasant things that help reduce tension and relaxation which is easy to practice.

Pekalongan Community Grave Pilgrimage in a Psychological Perspective

The tradition of grave pilgrimages carried out by the Pekalongan people provides many benefits to pilgrims, as mentioned in the previous discussion that the results of a survey on the benefits of visiting graves via Google Form on 126 Pekalongan people as perpetrators of grave pilgrimages, 90% stated that they got peace of mind, 73% stated that they were prevented from anxiety and restlessness, 81% stated that stress was reduced, 62% stated that they were happier living life, and 78% stated that problems had become lighter. From these results, it proves that visiting graves can be self-healing for perpetrators of visiting graves. If examined more closely, visiting graves contains the self-healing method presented by Rahmasari (2020) in his book entitled “Self Healing is Knowing Your Own Self”, namely forgiveness, gratitude, self compassion, mindfulness, and relaxation.

1. Forgiveness

Forgiveness in the practice of visiting graves is reflected in the sincerity of pilgrims to pray for people who have died. This conclusion was obtained based on the findings of data in the field. Based on interviews with 10 grave pilgrims in the city and district of Pekalongan who were randomly met by the author, the same answer was found that sincerity in praying for the dead who are visited is a form of forgiveness. If a person who has died has made mistakes to pilgrims in his lifetime, the pilgrims forgive him by praying for the good of the dead person and asking Allah *subhanahu wa Taala* for forgiveness. If on the other hand, the pilgrim used to make mistakes to the dead person when he was alive, then by visiting his grave and praying for the good of the dead person it is considered as atonement for it's mistakes, moreover it is the pilgrim's parents, so it is obligatory to pray and ask for forgiveness from the parents who had died as a form of devotion and penance for having disobeyed both parents when their parents were still alive (Ahya, 2018).

2. Gratitude

Gratitude that is practiced will lead to happiness and calm acceptance. The way to practice gratitude is to recognize the grateful mind itself, and enrich the mood with positive things. The way to be grateful in Islam is to always remember Allah and do the things that are ordered (Rahmasari, 2020).

3. Self Compassion

The meaning of the concept of self-compassion is an individual's view of aspects of limitations or disabilities, kindness and self-understanding by involving the same behavior towards oneself when in trouble, failure, or remembering something that one does not like. (Rahmasari, 2020). Self compassion can also be interpreted as a good attitude and understanding of one's limitations. According to Neff (2015), that self-compassion can foster a person's sense of empathy for other people who are not fortunate in their life, thus creating an attitude of helping, and a high social sense. The definition of self-compassion is one's ability to share what is being felt by others who are in trouble or need help (Rahmasari, 2020).

4. Mindfulness

The results of interviews with grave pilgrims in the city and district of Pekalongan, the practice of visiting graves is carried out with full awareness, earnestness and only hoping for the blessing of Allah *subhanahu wa Taala*. When visiting the graves, the pilgrims read dhikr and holy verses of the Qur'an with humility. *Khusyu'* is defined as submission, surrender, earnestness, determination, calm, serene, not distracted from other activities, and focus on the worship being carried out (Sari, 2018). The definition of *khusyu'* is an indicator of mindfulness. This fulfills the requirements in mindfulness, so that visiting graves which is done with mindfulness in it, will increase self-concept to become more positive, reduce prolonged stress, be able to train individuals to feel the benefits of gratitude for receiving this experience, this is considered capable of reducing stress levels.

5. Relaxation

Relaxation is a technique to stretch back the body's muscles and calm the soul that is experiencing fatigue. According to Suyono, relaxation is a way to give instructions to someone to close their eyes and concentrate on breathing rhythms. Relaxation is able to create comfort and calm in the soul (Suyono, et.al, 2017).

The practice of visiting graves cannot be separated from the dhikr movements that are typical of grave pilgrims. Based on interviews with grave pilgrims in Pekalongan, they said that when reciting dhikr, especially in the tahlil sentence (*laa ilaaha illa Allah*), they use special movements, for example moving their heads from right to left (shaking their heads) while sitting cross-legged, or nodding his head while concentrating on reciting the dhikr and adjusting the rhythm of his breathing. This includes part of relaxation.

Movements of *dhikr* by shaking their heads and/or nodding their heads according to the book *Fatawal Khalili ala Madzhabil Imamis Syafi'i* are allowed as long as they have a positive effect. The argument used is QS. Ali Imron, verse 191, which means:

“(namely) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "O our Lord, You have not created this in vain, Glory be to You, so protect us from the torment of hell”

The verse above can be used as an indication that dhikr to Allah *subhanahu wa taala* is highly recommended on various occasions and conditions. Not only when *khusyu'* is silent (*tuma'ninah*) but also when doing activities, *qiyaman wa qu'udan* both standing and sitting, even when lying down *wa a'la junubihim*. Moreover, just shaking the head, as long as it has a positive influence, the law is fine (Hadrawy, 2012).

CONCLUSION

The tradition of visiting graves as self-healing for the people of Pekalongan from a psychological perspective consists of activities similar to self-healing methods, namely forgiveness, gratitude, self-compassion, mindfulness, and relaxation. In addition to containing self-healing methods, various practices carried out in the tradition of visiting the graves of the Pekalongan people contain religious values, including the value of monotheism, namely only believing in Allah *subhanahu wa Taala* as the Almighty God, the Most Willing, the Most Granting all desires; *silaturahmi* values, namely continuing to maintain existing relationships even with people who have died; Moral values, namely the good behavior that is done by living people to people who died by visiting their graves, praying for their kindness, and asking forgiveness for them.

The tradition of visiting graves as self-healing needs to be tested for its effectiveness through a series of field tests both quantitatively and qualitatively, so further research is needed to obtain valid results regarding the self-healing method in the form of grave

pilgrimages. It is hoped that from the results of this research, visiting graves as self-healing can contribute to the science of Islamic psychology and Islamic psychotherapy, and the tradition of visiting graves can become a good tradition that can be passed on to the next generation.

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