



WHEN NON-MUSLIMS VISIT MUSLIMS: A STUDY OF ETHNIC CHINESE PILGRIMAGE PRACTICES AT ONG TIEN'S GRAVE IN ASTANA VILLAGE, CIREBON

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Abstract

Cirebon, one of the areas that still preserves traditions from ancient times to the present, upholds pilgrimage as one such tradition. This article highlights a pilgrimage phenomenon whose tradition remains in Cirebon Regency. In Cirebon's pilgrimage tradition, which is quite 'unique,' the Chinese ethnic group carries out a pilgrimage when visiting the grave of Ong Tien in Astana Village, Gunung Jati Subdistrict, Cirebon Regency. According to local beliefs, Ong Tien, a descendant of the Chinese ethnicity, embraced Islam and was one of the wives of Sunan Gunung Jati. In this study, three religious adherents visit Ong Tien's grave: Buddhists and followers of Confucianism. Several questions are outlined: First, what are the beliefs of the Chinese ethnic group when visiting Ong Tien's grave? Second, what are the purposes of the Chinese ethnic group visiting Ong Tien's grave? And third, what activities do the Chinese ethnic group carry out when visiting Ong Tien's grave? I answer these questions using a Social-Anthropological approach. In analyzing the data, I employ a qualitative descriptive analysis method, aiming to explain and analyze the phenomenon of pilgrimage carried out by non-Muslims at Ong Tien's grave.

Keywords: *Pilgrimage, Tradition, Grave, Ong Tien*

Abstrak

Cirebon merupakan salah satu daerah yang masih menjaga tradisi sejak dulu hingga sekarang. Salah satu tradisi yang tetap dijaga ialah ziarah. Artikel ini menyoroti salah satu fenomena ziarah yang masih terjaga tradisinya di Kabupaten Cirebon. Dalam tradisi ziarah di Cirebon yang cukup “unik” ialah tradisi ziarah yang dilakukan etnis Tionghoa ketika menziarahi makam Ong Tien di Desa Astana Kec. Gunung Jati Kab. Cirebon. Menurut kepercayaan masyarakat, Ong Tien ialah putri keturunan Tionghoa yang beragama Islam dan merupakan salah satu istri dari Sunan Gunung Jati. Dalam penelitian ini ada tiga penganut agama yang berziarah ke makam Ong Tien yaitu agama Buddha dan agama Khonghucu. Ada beberapa pertanyaan yang terangkum; *Pertama*, apa kepercayaan etnis Tionghoa menziarahi kuburan Ong Tien. *Kedua*, apa tujuan orang-orang etnis Tionghoa ziarah ke kuburan Ong Tien. Dan yang *ketiga*, apa saja yang dilakukan etnis Tionghoa ketika berziarah di kuburan Ong Tien. Dan saya menjawab pertanyaan-pertanyaan tersebut dengan menggunakan pendekatan *Sosial-Antropologis* dan dalam menganalisis data saya menggunakan metode analisa kualitatif yang sifatnya deskriptif, yakni berusaha menjelaskan dan menganalisa fenomena ziarah yang dilakukan non-Muslim di makam Ong Tien.

Kata Kunci: *Ziarah, Tradisi, Kuburan, Ong Tien*

A. Introduction

It cannot be denied that in religious traditions, there is a belief in visiting certain places. Especially in the religious traditions of Indonesia, which are heavily steeped in the practice of visiting sacred sites. Typically, the tradition of visiting these sacred places centers around tombs, as in the beliefs of certain religions, particularly in Java, tombs are regarded as spiritual tourist destinations that are encouraged within their faith. Pilgrimage, etymologically derived from the Arabic word **Zāra – Ziyāratun - Wa Mazāratun**, which is taken from its masdar, **Ziyāratun**, means visiting or paying a visit (Ahmad Warson Munawwir, 1997, p. 592).

In Europe, pilgrims are called "Pilgrim" in English, "Pilger" in German, and "Pèlerin" in French. All of these words originate from Latin; Peregrinus, meaning a person who crosses fields and regions. Generally, the word pilgrimage refers to the activity of visiting specific places more precisely, certain tombs, such as the tombs of prophets, saints, heroes, family relatives, ancestors, and others (Ali Usman, 2010, p. 1).

According to Josh. Kokoh, pilgrimage is one of the practices of some religious believers that holds significant moral meaning. Sometimes, pilgrimage is done towards a place that is sacred and important for the beliefs and faith of the followers. The person who does this is called a pilgrim (Josh. Kokoh, 2013, p. 178). Meanwhile, in the Big Indonesian Dictionary, pilgrimage can be interpreted as the tradition of visiting revered or sanctified tombs (Departemen Pendidikan dan Kebudayaan, 1995, p. 1570). In Christianity, according to Michael Keene, pilgrimage is a journey to sacred places

conducted as an act of religious devotion, to atone for sins, or to express gratitude for the fulfillment of a prayer (Michael Keene, 2006, p. 100).

However, what is certain is that the phenomenon of pilgrimage has existed since ancient times, practiced by followers of a religion or belief. In Islamic tradition, pilgrimage has been performed for a long time by the majority of Muslims, with the objects of pilgrimage being the tombs of the Prophet, saints, and righteous individuals (Abiza el Rinaldi, 2014, p. 120). Even before the advent of Islam, the tradition of pilgrimage was already practiced by religions/beliefs predating Islam. For instance, Christians and Jews who made pilgrimages to the holy city of Jerusalem, as it houses the Church of the Holy Sepulchre (Trias Kuncahyono, 2008, p. xxxvii). and the Western Wall (Nurcholis Madjid, 2002, p. 57). In addition, for centuries since the 9th century, Christians from all over the Latin Church in Europe have been making pilgrimages to the holy tomb believed to contain the remains of Saint James, the Apostle of Jesus, in the former Spanish territory called Santiago (R. Kurris, 1998, p. v).

In the Islamic pilgrimage tradition regardless of the debate over its permissibility Prophet Muhammad was once invited by his mother to visit (pilgrimage) the tomb of his father. Indeed, initially, Prophet Muhammad prohibited Muslims from visiting graves. This occurred during the early days of his preaching of Islam when there were concerns about the firmness of the Islamic faith. However, as time passed and the Islamic faith became firm and there were no longer concerns about committing polytheism, Prophet Muhammad allowed Muslims to visit graves. This was supported by evidence as follows:

"From Buraidah, he said, 'The Messenger of Allah (peace be upon him) said, 'I had prohibited you from visiting graves, but now you may visit them. Verily, Muhammad visited his mother's grave, so visit graves, for indeed, visiting graves reminds one of the Hereafter.'" (**Reported by Tirmidhi, and he said this hadith is hasan sahih**)."(Abiza el Rinaldi, 2014, p. 130)

Among Catholics, pilgrimage is done by visiting sacred places such as the birthplace of Jesus in Nazareth (similar to other Christians). Most Catholics make pilgrimages to the city of Rome, specifically to the Vatican. Then, pilgrimages are made to the Garden of Gethsemane, Golgotha Hill, St. Peter's Basilica, Lourdes, the Maria Cave in Pohsarang, Kediri, and Sendangsono (Ali Usman, 2010, p. 2).

In addition to Semitic religions, Buddhism and Hinduism also practice pilgrimage (Mircea Eliade, 1987, p. 328). Among Buddhists, there are several pilgrimage sites that adherents often visit. Firstly, they pilgrimage to the birthplace of the Buddha in Kapilavastu. Secondly, to the place where the Buddha attained enlightenment, namely Bodh Gaya. Thirdly, to the place where the Buddha first delivered his teachings (sermon) in Benares. And fourthly, to the place where the Buddha attained Parinirvana in Kusinagara (Josh. Kokoh, 2013, p. 178).

According to Hindus, when Hindu followers pilgrimage to sacred places, they will receive great blessings. Meanwhile, the places considered sacred and often visited or pilgrimage by its followers are in the cities of Benares, Mathura, and Orissa (Harun

Hadiwijono, 2008, p. 48). According to Hindus, the city of Benares is the holiest city, similar to Mecca for Muslims. This is because in the city of Benares, there is a sacred river, the Ganges River. Along this river, they pilgrimage to perform rituals of worship, including cremation ceremonies.

Meanwhile, in the religious tradition of Java, the tradition of pilgrimage has long been known, including pilgrimages to ancestors, relatives, extended family members, or figures who have passed away and are considered to have good morals or authority. The phenomenon of pilgrimage in Javanese society is often encountered. For example, the phenomenon of pilgrimage to the burial complex of Sunan Gunung Jati in the Village of Astana, Gunung Jati Subdistrict, Cirebon Regency, which is always crowded with pilgrims who come individually, with family, or in groups from one village. Usually, pilgrims flock to the burial complex of Sunan Gunung Jati on Friday nights, on Maulid (the Prophet's birthday), and other significant Islamic holidays (Claude Guillot dan Henri Chambert-Lior, 2007, p. 365).

The activity of pilgrimage takes place at all times. For Javanese people, pilgrimage is generally done in the middle to end of the Ruwah month approaching Ramadan. During that time, people usually gather as a village community or individually with close family to visit the graves of relatives or ancestors. This pilgrimage activity is commonly referred to as "nyadran." The word "nyadran" means conducting a slametan (offering) at the sacred place to commemorate and give offerings at a sacred or revered site (Titi Mumfangati, n.d., pp. 152–153).

The central purpose of pilgrimage in religions is essentially to seek supernatural assistance and to express gratitude or thanksgiving to the Creator, the Almighty God. From a social perspective, the main purpose of pilgrimage besides spiritual growth is to foster camaraderie with other pilgrims during the journey (Michael Keene, 2006, p. 101). Unlike in Javanese society, the purpose of pilgrimage for Javanese people is to pray for the souls of ancestors, which then creates a spiritual bond between the living (pilgrims) and the deceased ancestors (Titi Mumfangati, n.d., p. 154).

In religious traditions, pilgrimage is usually undertaken to visit a place or the tomb of ancestors, relatives, revered figures, saints, prophets, or those of the same faith as the pilgrim. However, unlike in other areas and religious traditions, there is a "unique" phenomenon of pilgrimage occurring in the city of Cirebon, specifically in the area of the Sunan Gunung Jati cemetery. This phenomenon involves non-Muslims making pilgrimages to the tomb of Ong Tien (the wife of Sunan Gunung Jati), who was a Muslim.

Ong Tien was a daughter of Chinese descent who married Sunan Gunung Jati after converting to Islam. However, after marrying and residing in Cirebon for four years, she passed away without having any offspring and was subsequently buried at the Great Astana of Gunung Jati in Cirebon (P.S. Sulendraningrat, 1985, p. 22). After Ong Tien's passing when it began is not known suddenly, many visitors or pilgrims came one after another. From various villages and towns, people came to Ong Tien's tomb, even if

only to pay their respects. The majority of those who make pilgrimages to Ong Tien's tomb are non-Muslims mostly of Chinese descent, including those who practice Buddhism, Confucianism, or Christianity and there are not many Muslims among them (Wawancara dengan juru kunci Komplek Pemakaman Sunan Gunung Jati pada Tanggal 6 Oktober 2015). They worship and pray in close proximity to Muslims. Because next to Ong Tien's tomb, there is a "pasujudan" door where Muslims visit. Some recite verses from the Quran, while others simply engage in remembrance, mediation, and prayer (Penulis melihat langsung fenomena tersebut pada tanggal 6 Oktober 2015).

B. Method

This research utilized qualitative research methods, with data collection conducted through observation and in-depth interviews. Observation involved direct observation to gather information about the purposes of ethnic Chinese visiting Ong Tien's tomb and their beliefs regarding pilgrimage to Ong Tien's tomb. Additionally, in-depth interviews were conducted with several individuals knowledgeable about the intricacies of Ong Tien's tomb, such as the caretakers (custodians) of the Sunan Gunung Jati cemetery complex and key figures in the area.

In this study, a socio-anthropological approach was also utilized. The socio-anthropological approach comprises two distinct but closely related approaches: sociological and anthropological. The sociological approach is intended to highlight pilgrimage practices specifically those of the ethnic Chinese (Buddhist and Confucian adherents) to Ong Tien's tomb in Astana Village, Gunung Jati District, Cirebon Regency, which has long been a social phenomenon (Taufik Abdullah dan M. Rusli Karim, 2004, p. 1). Meanwhile, the anthropological approach is intended to investigate what is in the minds of humans and also to explore their culture comprehensively (a holistic approach) (T.O. Ihromi, 2006, p. 1). In this context, it certainly involves investigating the Buddhists and Confucians who pilgrimage to Ong Tien's tomb.

C. Discussion

1. The Tomb of Ong Tien in Historical Perspective

In the historical stage, the meeting between Ong Tien and Sunan Gunung Jati is not clearly recorded. There are several differing opinions among historians (who write about Ong Tien's history). Therefore, I will only present a few researched opinions regarding the history of Ong Tien until she came to the Caruban region and then married Sunan Gunung Jati.

The first opinion is that Ong Tien was the daughter of a Chinese king who embraced Islam named Tan Eng Hoat. Tan Eng Hoat had long settled on the island of Java, and he established the Sultanate of Cirebon together with Sunan Gunung Jati (Syarif Hidayatullah) or Faletahan in 1552. Tan Eng Hoat held the title Mu La Na Fu Di Li Ha Na Fi (Maulana Ifdil Hanafi), bestowed upon him by Sunan Gunung Jati. Sunan Gunung Jati was the first sultan of the Sultanate of Cirebon who founded the Kesepuhan

Palace (Benny G. Setiono, 2008, p. 50). The reason for establishing the Kesepuhan Palace was Tan Eng Hoat's concern over internal conflicts within the Sultanate of Demak among the descendants of Jin Bun who were vying for power, resulting in much bloodshed among themselves. Tan Eng Hoat also felt worried about the Chinese Muslims who were beginning to be oppressed by non-Muslim Chinese; hence, he convinced Sunan Gunung Jati to establish the Kesepuhan Palace (Benny G. Setiono, 2008, p. 51).

Due to the close relationship between Haji Tan Eng Hoat and Sunan Gunung Jati, in 1553, Sunan Gunung Jati proposed to and married Haji Tan Eng Hoat's daughter, Ong Tien, also known as the Chinese Princess. One of the reasons Sunan Gunung Jati married the Chinese Princess was to have a companion (queen consort) in leading the Sultanate of Cirebon (Slamet Muljana, 2007, p. 73). From this marriage, they were blessed with one son whose name is not known so that in 1570, when Sunan Gunung Jati passed away, the son from his marriage with Ong Tien although still very young was appointed as the sultan to succeed Sunan Gunung Jati (Benny G. Setiono, 2008, p. 51).

This opinion is used as a historical reference by some Confucian adherents in the city of Cirebon. From this history, they believe that the Chinese Princess (Ong Tien) indeed resided in Cirebon and her tomb is located in the Sunan Gunung Jati Cemetery Complex. This viewpoint is acknowledged by the majority of Confucian followers in the Talang Temple in Cirebon.

Ong Tien is the daughter of Tang Eng Hoat, who was a Muslim. Ong Tien's original name is Tan Ong Tien Nio, and she married the first Sultan of Cirebon (Wawancara Pribadi dengan Teddy Setyawan, Cirebon, 12 maret 2016).

The second opinion is that Princess Ong Tien is the daughter of the Chinese Emperor named Hong Gie. Princess Ong Tien is also known as Lie Ong Tien or Princess Tan Hong Tien Nio (Winnie Gunarti, 2010, p. x). Because she is the daughter of an Emperor, Ong Tien is also titled Nyi Mas Rasa Sumanding or sometimes referred to as the Chili Paste Princess because she is believed to be fond of chili paste (Agus Sunyoto, 2011, p. 164). The story of the encounter between Ong Tien and Sunan Gunung Jati in this opinion is inseparable from the tale of the Yellow Pot. In the legend of the Cirebon community, when Sunan Gunung Jati received the blessing from his mother, Nyai Mas Syarifah Mudaim, he propagated the Islamic faith to the land of China. He disguised himself as an ordinary citizen and entered the village by participating in making ceramics such as jars and plates (Dadan Wildan, 2002, p. 220).

He was believed by the local community because of his supernatural powers; as soon as he uttered his words, they became reality. In a short period, he became well-known among the people, and even kings heard about his extraordinary abilities. One of the kings who heard about someone from outside the region, even the country, having the ability to heal various diseases was King/Emperor Hong Gie. Shortly after, the Emperor ordered his guards to summon Sunan Gunung Jati to meet him. In short, the Emperor instructed Ong Tien to place a yellow brass pot on her stomach to deceive

Sunan Gunung Jati, making the princess appear as if she were pregnant and pretending to be in pain, as if suffering from the pains of pregnancy. Eventually, Sunan Gunung Jati came to meet the Emperor to cure his daughter, who was said to be ill and pregnant. When Ong Tien first met Sunan Gunung Jati, she was immediately captivated by his handsome appearance, and likewise with Sunan Gunung Jati. Then the Emperor asked, "When will my daughter give birth?" Sunan Gunung Jati replied, "God willing, in a few months." Essentially, Sunan already knew that Ong Tien was not sick and pregnant. From Sunan Gunung Jati's response, the Emperor was very pleased because his deception had succeeded (Dadan Wildan, 2002, p. 221).

Suddenly, Ong Tien felt a strange sensation in her stomach. Unaware that the brass pot had disappeared, and she was actually pregnant. The Emperor felt confused, embarrassed, and angry; shortly after, he expelled Sunan Gunung Jati from his magnificent palace. However, after Sunan Gunung Jati left the palace, Ong Tien felt lost. She wanted to go with Sunan Gunung Jati because she was deeply in love with him. But the Emperor did not approve of his daughter's feelings for Sunan Gunung Jati. Because Ong Tien insisted on her desire, in the end, the Emperor allowed it (Winnie Gunarti, 2010, pp. 89–92).

The story continues with the marriage of Ong Tien to Sunan Gunung Jati. Ong Tien followed to Cirebon escorted by royal soldiers. Upon arriving in Cirebon, Ong Tien and her soldiers embraced Islam. Then, their marriage took place in 1481 (P.S. Sulendraningrat, 1985, pp. 21–22). After residing in Cirebon for four years, Ong Tien passed away in 1485. Following Sunan Gunung Jati's orders, Ong Tien was buried in the royal cemetery complex of Cirebon. This was in recognition of the princess's devout devotion to Sunan Gunung Jati. Due to his deep love for Princess Ong Tien, Sunan Gunung Jati expressed his wish to be buried in this place along with his descendants (Tp, 2005, p. 47). This place is now called the Sunan Gunung Jati Cemetery Complex. It is evident that in 1568, Sunan Gunung Jati passed away and was buried in the same location as Ong Tien (Ade Soekirno SSP, 1993, p. 44).

From the two opinions above, it can be concluded that the origin of Ong Tien's tomb is inseparable from the life journey of Sunan Gunung Jati until he met Ong Tien. Moreover, the community, especially in Cirebon, believes that Ong Tien's tomb is located in the Sunan Gunung Jati Cemetery Complex in Astana Village, Gunung Jati District, Cirebon Regency.

2. The Belief of the Chinese Ethnicity in Ong Tien

According to Koenjtaraningrat, culture manifests in three forms: first, as ideas, concepts, values, norms, rules, and so on; second, as patterned behavioral activities of humans within a community; third, as objects created by humans. These cultural manifestations hold valuable significance for life and become customs and traditions that must be preserved and practiced continuously. Because customs are practices

carried out by previous generations that have become habitual and are continued by subsequent generations (Koentjaraningrat, 1993, p. 9).

Therefore, the Chinese community from various religious backgrounds in Cirebon Regency has strong traditions and beliefs regarding their ancestors, particularly in the case of the Chinese ethnic group, which has its own uniqueness in visiting Ong Tien's Tomb, both in terms of beliefs, purposes, or pilgrimage rituals. As stated by Koentjaraningrat, belief in a religion is something that has a unique meaning, namely the second component in every religion (Wawan Susetya, 2006, p. 274). Meanwhile, according to the KBBI (Indonesian Dictionary), belief is the assumption or conviction that something believed is true. So, every follower of a religion has their own meaning or belief regarding an object with religious connotations.

From various religions that visit Ong Tien's tomb, there are various beliefs about Ong Tien. Each religion has its own belief regarding Ong Tien.

One person from the Christian faith who visited Ong Tien's Tomb is named Yan Siskarteja, who is of Chinese ethnicity. He was originally a Buddhist, but due to the turmoil during the New Order era, which forced them to move around, he converted to Christianity.

For example, Yan Siskarteja believes that Ong Tien's tomb is located in the Sunan Gunung Jati Cemetery Complex and that Ong Tien was the daughter of the Chinese emperor who married Sunan Gunung Jati. Ong Tien did not come to Cirebon alone but was accompanied by royal soldiers and architects. This history can be accounted for by the presence of inscriptions in Mandarin made by converted royal soldiers who accompanied Ong Tien.

Before marrying Sunan Gunung Jati, Ong Tien was possibly a follower of Confucianism or Buddhism, and then after marriage according to Yan's belief Ong Tien embraced Islam. As a Chinese descendant, Yan feels proud that a Chinese princess married a renowned religious leader, indicating the presence of pluralism in the Cirebon region. (Wawancara dengan Yan Siskarteja (penganut Kristen) tanggal 11 Maret 2016).

According to the belief of Buddhists regarding Ong Tien's tomb, Ong Tien was a princess from China who fell in love with Sunan Gunung Jati, but the king initially did not approve of it. As time passed, the king eventually consented and allowed Ong Tien to follow Sunan Gunung Jati to the city of Caruban now Cirebon where they got married. From then on, Ong Tien converted to Islam, initially being a follower of Buddhism. Shortly after around four years Ong Tien passed away (Wawancara dengan Pandita Djunawi (Rohaniawan Buddha), tanggal 6 Maret 2016).

Not much different, Confucian adherents in Cirebon also believe that Ong Tien passed away as a Muslim. However, Ong Tien was not the child of non-Muslims but was the daughter of Tan Eng Hoat, who was influential in the Cirebon region and a Muslim adherent to the Shafi'i school of thought. Indeed, Ong Tien was of Chinese descent and was a Muslim from birth, without any religious conversion. Although some narratives suggest that Ong Tien was originally a non-Muslim who later converted to Islam.

Most people assume that Princess Ong Tien came from China and converted to Islam. However, from what I know, Ong Tien is the daughter of a Chinese king who was a Muslim, so it is certain that Ong Tien was a Muslim from birth (Wawancara dengan Teddy Setiawan (Rohaniawan Khonghucu), pada tanggal 6 Maret 2016).

3. The Purpose of the Chinese Ethnicity in Visiting Ong Tien's Tomb

Various purposes of pilgrimage are carried out by Christians, ranging from spiritual to physical, from spiritualistic to materialistic matters. Since ancient times until now, these purposes have varied depending on the context experienced by the pilgrims at that time. Similarly, non-Muslims visiting Ong Tien's tomb have their own respective purposes. As it is known, Ong Tien was the daughter of an emperor of Chinese descent. She is highly respected, especially since she became one of the wives of a sultan/saint in Cirebon. Therefore, the surrounding community of the cemetery believes that the tombs of Ong Tien and Sunan Gunung Jati can serve as intermediaries of blessings for the lives of every person who visits them.

a. The Ethnic Chinese of Christian Faith

The purpose of pilgrimage for Chinese Christian descendants is solely to pray to God for their wishes to be granted through the intercession of Princess Ong Tien. Because Ong Tien is their ancestor, they must respect her. As one pilgrim named Yan Siskarteja said:

Because we are the next generation, we must respect our ancestors, one of whom is Princess Ong Tien. And we pray that she is accepted by Him, and her deeds are accepted by the local community (Wawancara dengan Yan Siskarteja (penganut Kristen) tanggal 11 Maret 2016).

b. Chinese Ethnicity Practicing Buddhism

Buddhism is one of the most widely practiced religions in China. It entered China in the first century AD, around the year 64 AD during the reign of Emperor Ming Di of the Han Dynasty (Sang Ji, 2014, p. vi). Therefore, many Chinese descendants practice Buddhism. They are scattered across the world, especially in Southeast Asia.

Not much different, Buddhism, especially in Cirebon, visits Ong Tien's tomb because Ong Tien is considered their ancestor and she also contributed to bringing Chinese culture to Cirebon. Chinese culture and Buddhism are closely intertwined; therefore, if someone passes away and is their ancestor, they must visit their tomb. (Wawancara dengan Pandita Djunawi pada tanggal 6 Maret 2016).

Their purpose in visiting Ong Tien's tomb is to pay respects because Ong Tien is revered as an ancestor. And if they have problems in their lives, they should make an effort and can pray through Ong Tien as an intermediary. If Ong Tien helps with their issues, it is considered a result

of their prayers (Wawancara dengan Richard Dharma Pekasa pada tanggal 6 Maret 2016)

In essence, pilgrimage is a religious ritual that demands sincerity and submission to honor and respect ancestors. It is not advisable to request favors from the deceased, especially concerning material matters. A Buddhist spiritual leader (Bhikkhu) stated:

Pilgrimage in Buddhism is highly permissible, but asking for favors from the deceased is not allowed. Instead, it should be us who offer prayers for the well-being of the deceased (Wawancara dengan Pandita Djunawi pada tanggal 6 Maret 2016)

c. Chinese Ethnicity Practicing Confucianism

As is known, Confucianism advocates pilgrimage. Pilgrimage in Confucianism is an obligation and is considered one of the prayer rituals. Every April 5th, they perform the Sadranan (Pilgrimage) Ching Bing/Ching Myng prayer, where they visit the graves of relatives, family, and ancestors. Surely, the general purpose of this pilgrimage is to pray for their relatives, family, and ancestors. In doing so, they also hope to receive abundant blessings through the prayers offered during the pilgrimage/prayer at the graves. Additionally, pilgrimage is also to honor ancestors as a sign of a child's or grandchild's devotion. They pray for the souls of their ancestors to be relieved from burdens or mistakes during their time on earth. These goals are the common goals taught in Confucianism.

The practice of pilgrimage is a personal experience for each individual. Others will not know what the pilgrims are aiming for unless they are asked about the purpose of their pilgrimage. Therefore, every pilgrim undoubtedly has their own goals. Similarly, Confucian practitioners in Cirebon have different purposes from those in other areas. Not to mention in other areas, within families, for example, when they pilgrimage together, their purposes may also differ.

The purposes of Confucian adherents' pilgrimage to Ong Tien's tomb in Cirebon are quite diverse. Some seek to enhance their spirituality, while others aim for their endeavors to prosper.

The primary purpose of Confucian practitioners' pilgrimage in Cirebon is mainly to pay respects. However, they have different reasons: some visit to honor Ong Tien as their ancestor, others pay respects because Ong Tien has greatly contributed to their lives, and some simply aim to pray for Ong Tien's deeds to be accepted during her lifetime.

The more practitioners understand the teachings of their religion, the more they interpret its teachings. This is true for Confucian adherents who pilgrimage to Ong Tien's tomb, as expressed by a Confucian spiritual leader:

Many people visit Ong Tien's tomb with the intention of seeking sustenance, safety, and blessings in their endeavors. However, if they understand the teachings of their religion, when they pilgrimage, they merely pay respect and offer prayers (Wawancara dengan Teddy Setiawan (Rohaniawan Khonghucu), pada tanggal 6 Maret 2016).

In addition, Confucian adherents pilgrimage to Ong Tien's tomb with the purpose of seeking sustenance and prosperity for their businesses. They believe Ong Tien brings blessings for the success of their endeavors. Their sole aim is to seek blessings from Ong Tien for the prosperity of their trading ventures. By visiting Ong Tien (making a pilgrimage) and seeking her blessing, they hope their business will thrive and succeed (Wawancara dengan Tek Lai, pada tanggal 6 Maret 2016).

d. The Procedure of Chinese Ethnicity Visiting Ong Tien's Tomb

Every religion has its unique way of worship. Worship is an act of devotion by a servant to God. Some worship practices are performed in specific ways, while others are not. For example, in Islam, worship performed in specific ways, with designated times and amounts as stated in the Quran and Hadith, is called mahdhah worship (M. Fauzi Rachman, 2008, p. 36), while non-mahdhah worship refers to any behavior that is originally permissible but can become worship depending on the intention behind the behavior itself.

Mahdhah worship in Islam includes practices such as prayer, zakat al-fitr, and Hajj. Meanwhile, non-mahdhah worship includes helping others, reading sacred texts, pilgrimage, and many more. Pilgrimage is considered non-mahdhah worship because it is not bound by time, meaning it can be performed at any time. Pilgrimage, which is not bound by time, is found in teachings of religions like Buddhism and Christianity. On the other hand, in Confucianism, pilgrimage is considered mahdhah worship, with specific procedures, bound by time, and outlined in sacred texts, which are the teachings of Confucian prophets. In the practice of pilgrimage, each religion has its own traditions following what is taught by that religion. Similarly, pilgrimage to Ong Tien's tomb follows specific traditions dictated by the respective religion.

1. Christianity

Christian pilgrims who visit Ong Tien's tomb are typically of Chinese descent, and Ong Tien herself is also of Chinese descent. Therefore, they observe pilgrimage rituals following Chinese traditions. Initially, they prepare candles and incense, lighting the candles first followed by the incense. Once the candles and incense are lit, they are placed in a designated spot, specifically an altar for pilgrims dedicated to Ong Tien. Afterward, they begin to pray by clasping their hands similar to prayers in Christianity in general either at chest level or below the mouth. Then, they close their eyes and begin to pray. In the Christian tradition, it is permissible to pray in any language as long as it is understood, and surely God will understand as well.

Usually, Yan Siskarteja (a Christian follower) keeps his pilgrimage to Ong Tien's tomb simple, without bringing fruits as offerings, but only bringing candles and incense

2. Buddhism

Not much different from Christian adherents, Buddhist practitioners also prepare candles, incense, and additional flowers before pilgrimage. Candles, incense, and flowers are readily available, as vendors selling these items are often found in front of the Sunan Gunung Jati Cemetery Complex.

After obtaining these items as offerings for prayers/pilgrimage they quickly enter the cemetery complex, specifically to the special altar for pilgrims at Ong Tien's tomb. Initially, for Buddhist pilgrims, they light the candles and place them in the designated area, then place flowers and fruits beside the lit candles. They then light the incense following the Chinese tradition.

In the prayer tradition of Buddhism in Indonesia, offerings of flowers and fruits are always made during prayers. Therefore, Buddhist practitioners who pilgrimage to Ong Tien's tomb also offer flowers and fruits. Because in their belief, flowers and fruits can also be felt by the spirits around, especially those being visited. After the offerings are placed in the designated area, they immediately begin to pray. There is no fixed prayer that Buddhist practitioners must perform, but there are main prayer recommendations in Buddhism, as stated by Pandita Djunawi:

“Idang wu nyati nang roto sugita nuju nagayo”

(May our prayers or virtues overflow to those who have passed away) (Wawancara dengan Pandita Djunawi Pada Tanggal 12 Maret 2016).

That's how Buddhist practitioners conduct their pilgrimage to Ong Tien's tomb. If they prefer a simple pilgrimage, it is also allowed, just bringing candles and incense (Wawancara dengan Richard Dharma Pekasa Pada Tanggal 12 Maret 2016).

3. Confucianism

The pilgrimage conducted by Confucian adherents at Ong Tien's tomb is almost similar to the religions described above. Because Confucian followers believe that Ong Tien's ancestors were Confucian and of Chinese descent, their pilgrimage rituals follow Chinese traditions. Although Chinese traditions themselves are closely related to Confucian traditions.

For Confucianism, pilgrimage to Ong Tien's tomb is not as "complicated" as in Christianity and Buddhism. They only prepare candles and incense. Upon reaching Ong Tien's altar, Confucian adherents first pay respects to Ong Tien by performing a bow, as Ong Tien is a respected ancestor, so the bow is performed at eye level. After that, the candles are lit

and placed in the designated area, then the incense is also lit, following the general tradition of the Chinese. Then the incense is placed in the designated spot, and after that, the second respect is paid to Thian by performing another bow, as a respect to God, so the bow is performed above our heads raising the hand position to the head Wawancara dengan Teddy Setiawan (Rohaniawan Khonghucu), pada tanggal 6 Maret 2016).

After all is done, Confucian adherents then pray. There is no fixed prayer taught in Confucianism for pilgrimage, meaning Confucian followers are free to pray, depending on their desires and requests. However, it is preferred to prioritize praying for the person being visited first.

D. Conclusion

Based on the research results on the Tradition of Ethnic Chinese Pilgrimage to Ong Tien's Tomb in Astana Village, Gunung Jati District, the following conclusions can be drawn:

Firstly, the belief of ethnic Chinese (Buddhist and Confucian adherents) in Ong Tien is inseparable from the history circulated in the local community. They all believe that Ong Tien was a Chinese descendant who passed away as a Muslim. Although there are differences regarding Ong Tien's religion before converting to Islam whether she was Christian, Buddhist, or Confucian, or if she was already Muslim since birth.

Buddhist adherents believe that Ong Tien was Buddhist before converting to Islam. Meanwhile, according to Confucian adherents, there are two differences. Firstly, according to Confucian spiritual leaders who visit Ong Tien, they believe that Ong Tien was born a Muslim because her father was a Chinese descendant who followed the Shafi'i school of thought. Secondly, according to other Confucian adherents who also visit Ong Tien, they believe that before marrying Sunan Gunung Jati and converting to Islam, Ong Tien followed the Confucian religion.

Secondly, the purposes of ethnic Chinese visiting Ong Tien are quite diverse. Most of them visit Ong Tien despite her being a Muslim only to honor her and pray for her deeds to be accepted and for her to be freed from any bonds. If Ong Tien made mistakes during her lifetime, they pray for her forgiveness. They also seek blessings from Ong Tien for their safety during their lives. Some also visit to ask for safety and success in their endeavors, such as asking for their businesses to prosper and for increased sustenance.

Thirdly, what ethnic Chinese do when visiting Ong Tien's tomb depends on their religious traditions. But generally, there are already rules for pilgrims to Ong Tien's tomb to follow Chinese traditions. Buddhist adherents, when visiting, bring incense like in the Chinese tradition, then light the incense followed by lighting candles. For those who want a more auspicious pilgrimage ritual, some Buddhist adherents bring flowers and fruits, but these are placed first in a designated area before lighting the incense. Meanwhile, Confucian adherents are not too complicated. Besides bringing and lighting

incense, they only add fragrances (such as flowers) and incense. Sometimes, bringing incense alone is considered to have performed the pilgrimage well.

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