

Tawassul and *tabarruk* traditions at aulia' Gunungpring grave, Muntilan, Magelang from the perspective of Islamic education

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Abstract

Several This research aims to understand and analyze the *tawassul* and *tabarruk* Traditions at the Aulia Gunungpring Grave. Aulia Gunungpring Tomb is a burial complex located in the Gunungpring area, Muntilan, Magelang. One of the most famous figures is Kyai Raden Santri who was the older brother of Sultan Agung (the first king of Islamic Mataram). Kyai Raden Santri is one of the Islamic preachers on the island of Java, especially the Kedu residency area. He contributed a lot to the spread of Islam on the island of Java. Because of his services, he was buried on the Gunungpring hill. The tomb is often visited by pilgrims from various regions. On average, pilgrims come to perform *tawassul* and *tabarruk*. *Tawassul* is a prayer request to Allah through an intermediary by mentioning the names of prophets, friends, saints and pious people in the hope that the prayers offered will be answered. Meanwhile *Tabarruk* is the hope of blessings from these pious people. This research uses a qualitative approach with an inductive method, namely analyzing data from field research results by drawing specific data and then drawing more general conclusions. This research concludes that the *Tawassul* and *Tabarruk* traditions of pilgrimage have several values in Islamic education. Namely: (1) Faith Values, (2) Exemplary Values, (3) Moral Values and (4) Worship Values

Keywords

Values, *Tawassul*, *Tabarruk*, Tradition, Education

Introduction

Tradition is a habit that develops in society, either as a customary habit, or assimilation with traditional or religious rituals. Islamic traditions in Java have various patterns and forms, ranging from marriage traditions, building houses or buildings, traditions of celebrations or celebrations, traditions of grave pilgrimages and so on. These traditions are packaged in the form of Javanese culture, including in Magelang. The relationship between Islam as a religion and local customs and culture is studied. The study of culture and tradition in this realm makes religion an incarnation of the cultural system [13].

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Pilgrimages to sacred places are part of the cultural system, including the traditions of *tawassul* and *tabarruk*. Grave pilgrimages, *tabarruk* (seeking blessings) and *tawassul* (mediating) are three interrelated activities. Many people flock to sacred burial sites to make pilgrimages, *tabarruk* (seeking blessings) and *tawassul* (mediating), both students and ordinary people [3]. Research by Nur Huda shows that Tawasul and Tabaruk are traditions that have been widely practiced by the Muslim community when praying at graves. Graves are not only a place to pray for the dead, but also a place that is considered suitable for expressing and experiencing various life problems faced by pilgrims, then they ask the Creator to resolve all their life problems. The kindness or exemplary nature of the holy person in the grave becomes an intermediary (*tawassul*). The holy people who are visited seem to be present again in the pilgrims' hearts in the form of optimism (*tafa'ul*). They become a kind of suggestion in praying to the Creator and making the grave a means of seeking blessings (*tabarruk*) [10]. The specific purpose of this research is in Gunungpring Village, Muntilan, Magelang there is a burial complex of Islamic preachers. One of the famous figures is Kyai Raden Santri. Gunungpring Village, Muntilan, Magelang, was originally a mountain range overgrown with bamboo groves which were then opened by Kyai Raden Santri to teach Islam, until it became a Pesanggrahan (village) and over time became a village which was later known as Gunungpring Village [12].

Initially, the people of Gunungpring Village believed in Hinduism, Buddhism, Animism and Dynamism. Then after there was a propagation of Islam from the Walisongo, they converted to Islam. However, previous beliefs are still inherent in people's lives. They still mix Islamic teachings with Hinduism, Buddhism, Animism and Dynamism [7].

Kyai Raden Santri is an Islamic preacher on the island of Java. The object of his preaching is the Kedu Residency area, especially the Gunungpring Village area. In preaching, Kyai Raden Santri always provides motivation, enlightenment and creates a new atmosphere. Kyai Raden Santri also uses a cultural approach such as Javanese songs, Javanese art instruments, *wayang kulit*, *kethoprak*, Islamic drama developed by Walisongo to preach Islam [8]. So that the community slowly gets to know the true teachings of Islam.

Aulia Gunungpring Tomb is the burial complex of Kyai Raden Santri and his children and grandchildren. The struggle and contribution of Kyai Raden Santri and his descendants in preaching Islam has amazed many people, so this cemetery is always crowded with visitors from various regions throughout the country. The pilgrims who come have different goals. Among them are praying while mediating (*tawassul*) and seeking blessings (*bertabarruk*) where the Islamic preachers are considered to have charisma. From the existing explanation, it is necessary to conduct research to determine the motivation of visitors in carrying out pilgrimages at the tomb of Auliya Gunungpring Muntilan [5].

Method

This research uses non-empirical field research with a case study approach where the focus of the study is on one case or a series of cases, which intensively provides a comprehensive description and analyzes in one unit of the phenomenon or social unit. The objects in this study are the managers of the tomb and visitors to the tomb of Auliya Gunungpring, Muntilan, Magelang. The sources and techniques of data collection in this research are by means of: Focus Group Discussion and Interview. The data analysis technique uses a qualitative approach with an inductive method, namely data analysis from the results of field research by drawing specific data and then drawing more general conclusions.

Result and Discussion

Tawassul and tabarruk tradition

Tradition is a habit that develops in society, either as a customary habit, or assimilation with traditional or religious rituals. Pilgrimage to graves is one of the many traditions of Indonesian society that is still intact and sustainable until now [11] Pilgrimage is an activity that has existed for a long time and is a legacy from the ancestors before Islam came to the archipelago. The arrival of Islam with tolerance did not prohibit the traditions that had been carried out by society. Islam still allows pilgrimage activities but by changing the goals and various rituals

Performed in pilgrimage. Pilgrimage is still carried out by the majority of Muslims in Indonesia and other parts of the world. Pilgrimage has become one of the spiritual activities of the Muslim community as a form of freedom to worship Allah SWT. This activity has even become a routine activity carried out by the community at certain times, both individually and together [6].

Pilgrimage in the Arabic dictionary is taken from the word “*Asara Yasuru sayaroh*” which means to visit, to visit. Meanwhile, according to Munzir Al-Muswa, grave pilgrimage is visiting a grave with the aim of visiting the grave occupant as a lesson for the pilgrim that soon he will also follow him to inhabit the grave so that he can get closer to Allah SWT. This is as the saying of the Prophet Muhammad SAW:

I once forbade you to visit graves. But now, Muhammad has been given permission to visit his mother's grave. Therefore, now make a pilgrimage. Because, that act reminds you of the afterlife (Sunan Tirmidhi: number 974)

However, it turns out that when someone makes a grave pilgrimage, it has another purpose, namely *Tawassul* and *Tabarruk*. Grave pilgrimage, *Tawassul* and *Tabarruk* are 3 series of interrelated traditions. The term *tawassul* or *wasilah* in Arabic means something that makes a servant closer to Allah SWT. *Wasilah* is anything that can be used as a cause or intermediary to get closer to Allah so that a request can be granted. *Tawassul* is one of the ways taken by a servant in praying or asking Allah [4]. *Tawassul* is praying or

getting closer to Allah by using a means. *Tawassul* is a prayer request to Allah SWT through an intermediary/means by mentioning the names of prophets, companions, *tabi'in*, saints and pious people, with the hope that the prayer that is said can be answered. This is as Allah SWT says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: "O you who believe! Fear Allah and look for *wasilah* (ways and means) to get closer to Him, and strive in His path, so that you will be successful."

This verse can be interpreted as allowing believers to seek *tawassul*, namely intercession by the Prophet or other figures close to Allah. Meanwhile *Tabarruk* comes from the word *baraka* which has the same meaning as the word *barakah* (hereinafter called blessing), which means seeking or taking blessings or good luck. Blessing in Arabic means: blessing, favor, gift, luck, happiness, or goodness that always increases and develops. The term blessing is meant here as a word formed with the same meaning as *tabarruk*, which means to seek, ask for or take blessings, luck or salvation. In social life, blessings become a kind of mystical power that must be sought or asked for, which can produce various kinds of luck, strength, health or other positive values. It is believed that blessings come from God through holy people or saints or places that have special powers or added values that can be asked for blessings. When someone makes a pilgrimage to a grave, for example, he can ask for blessings because the grave of a saint has advantages that are asked for in the form of luck, safety or other wishes [1]. This is because when we mention the name of the prophet (*sholawat*) then the abundance of grace and blessings from the *sholawat* will be bestowed back on the pilgrim ten times. This also applies when we mention the names of friends, *tabi'in*, saints and pious people when delivering prayers (*tawassul*) [2].

In the Qur'an there are several verses that explain the existence of this blessing, among others. Allah SWT says in surah al-A'raf [7] verse 96:

وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Meaning: "If the inhabitants of the lands had faith and piety, We would certainly shower them with blessings from the heavens and the earth, but they denied (Our verses), then We would punish them for their actions." Various purposes and motives as well as motivations always participate in grave pilgrimage activities carried out by the community."

The verse above explains that all blessings come from God (Allah SWT). Divine blessings come from directions that are often unexpected and cannot be seen materially and cannot be limited or even measured. The text of the verse above and other verses that talk about Divine blessings give the impression that these blessings are an outpouring from various sources, from the heavens and from the earth in all directions. Therefore, all additions that cannot be measured by the senses and are not anticipated by the mind are called blessings [3].

Tawassul and tabarruk traditions at the tomb of Aulia' Gunungpring

The Tomb of Aulia Gunungpring is a burial complex of the *waliyullah* Islamic preachers on the island of Java. According to history, this burial complex was originally a bamboo forest/base which was a freed land that was included in the territory of the Ancient Mataram Kingdom (Hindu) from the Sanjaya Pramudya Wardani (Rakai Pikatan) dynasty in the 7th century AD. At that time, the Gunungpring area was a hilly area, which was considered by the community as a holy place. They considered the Gunungpring hill to be the place where the gods resided [15].

Gradually when the existence of Hinduism and Buddhism on the island of Java faded, Islamic kingdoms emerged. Such as the Demak Kingdom, Pajang and finally Islamic Mataram. At that time, there were also many scholars who spread Islam to the population who were still influenced by Hindu, Buddhist, Animist and Dynamism beliefs. One of them was Raden Singosari who was later called Kyai Raden Santri. Kyai Raden Santri was a student of Sunan Kalijaga. He was the older brother of Panembahan Senopati (the great sultan) who was the first king and founder of the Islamic Mataram kingdom in the 15th century AD. At that time, the community still considered Gunungpring Hill as a holy and sacred place. They still used it as a place to worship the gods. Then came Kyai Raden Santri, he cleared part of Gunungpring Hill which was very dense with bamboo trees. Kyai Raden Santri did not immediately prohibit the surrounding community from carrying out the tradition of worshiping the gods on Gunungpring Hill. Instead, he got involved in it. However, Kyai Raden Santri changed the methods used by the community. Slowly Kyai Raden Santri changed the ways used by the community when they came to Gunungpring hill to remember and remembrance Allah SWT [9]. In addition, Kyai Raden Santri also taught and guided the community about Islamic teachings, such as the Pillars of Islam (*Syahadat*, Prayer, Zakat, Fasting and Hajj). He also cured sick people several times and often helped the community without looking at differences. Because of the services of Kyai Raden Santri, when he died, the surrounding community buried him on Gunungpring hill. This was done because in the community there was still a belief that a high place was holy and sacred, so to honor and privilege a cleric and a royal lineage like Kyai Raden Santri, the Gunungpring community buried him in that place. Then the descendants of Kyai Raden Santri were also buried in that place. The descendants of Kyai Raden Santri include KH. Abdurrohman, Kyai Krapyak 1, Kyai Krapyak 2, Kyai Krapyak 3, KH. Harun, Ny Harun, Kyai Abdulloh Sajad, Kyai Gus Jogorekso, Nyai Hj. Suratinah Jogorekso, KH. Qowaid Abdulloh S, Ky. Kertonjani and KH. Chusain.

After Gunungpring Hill became the burial complex for Kyai Raden Santri and his descendants, the tradition of *muhasabah* and dhikr on Gunungpring Hill did not disappear. In fact, many people came in droves to make the pilgrimage as well as to meditate and remember Allah through the intermediary of the late Kyai Raden Santri and his descendants (*Tawassul*). Not infrequently they also ask for the blessings and mercy that Allah bestowed on the figure of Kyai Raden Santri for himself (*Tabarruk*).

Aulia' Gunungpring's grave is often visited by pilgrims every day. However, only on Thursday (Friday night) and certain days such as Muharram and Sya'ban (Ruwah) do pilgrims increase. On average, pilgrims who come to the Tomb of Aulia' Gunungpring have different goals and methods [9].

Based on the results of interviews with the managers of the Tomb, in general the aims and procedures for making a pilgrimage to the tomb of Auliya' Gunungpring can be explained in Figure 1 as follows:

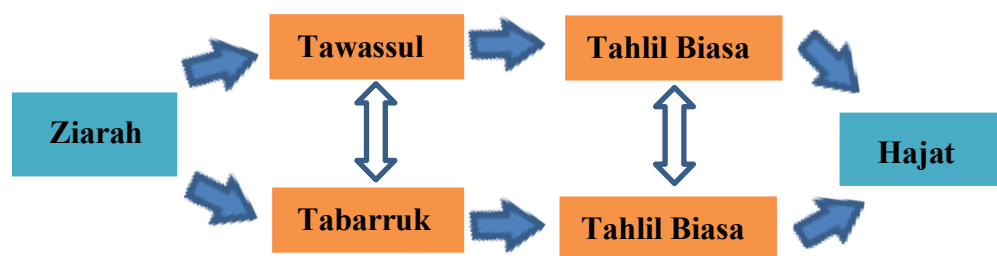


Figure 1. procedure for making pilgrimage of Auliya' Gunungpring

Explanation: In stage 1, someone who comes to the Tomb of Auliya' Gunungpring will make a pilgrimage. Then in stage 2, they will choose to do *tawassul/tabarruk* and can also do both. After that they will read the general *Tahlil* reading or they can also read a special reading. Then the last stage they will convey the wishes they want [16].

Pilgrims who come to the tomb of Auliya' Gunungpring do not only come from local residents but also from various regions in Java. Among them come from Tegal, Kudus, Semarang, Temanggung, even Madura. Most of them come on pilgrimage because they have special wishes/wishes. These wishes/wishes are mostly summarized in life's problems, such as being given health, smooth work efforts, peace of mind for their families and many more. Pilgrims who come, assume that when they make a pilgrimage, it is as if the figure of the late Kyai Dalhar and his descendants are present in the pilgrim's mind. Not infrequently, they claim to have had spiritual contact with the late Kyai Raden Santri or one of his descendants [19].

Tawassul and tabarruk at the tomb of aulia' Gunungpring in the perspective of Islamic education

Pilgrimage, *Tawassul* and *Tabarruk* are 3 series of activities that cannot be separated. According to our analysis, the Tradition of *Tawassul* and *Tabarruk* in pilgrimage has Islamic Education values. Among them:

1. *Aqidah* value

Aqidah etymologically means bound, while terminologically it means creed, creed, belief in life of faith in a special sense, namely thoughts that come from the heart. Hasbi Ash Shiddiqi said that *aqidah* according to the provisions of language (Arabic) is something that is firmly held and firmly embedded in the depths of the soul and cannot be diverted from it. In general, *aqidah* in Islam means a firm agreement between humans and Allah which contains human willingness to submit and obey voluntarily without hesitation to

the will of Allah [12]. *Aqidah* in Islam includes the belief in the heart about Allah as a God who must be worshiped; oral statements in the form of two sentences of the shahada and deeds with good deeds. A series of activities of grave pilgrimage, *tawassul*, and *tabarruk* remind Muslims of the afterlife and the existence of the hereafter. This strengthens their belief in the existence of the grave, the day of resurrection, and the day of judgment, all of which are part of the pillars of faith. Visiting graves/tombs also reminds us that all creatures will return to Allah and only He is eternal. This increases awareness of the greatness and power of Allah SWT [19].

2. Exemplary values

Exemplary is the behavior or actions of a person who is a good example and should be imitated by others. In the context of Islamic education, exemplary (*uswatun hasanah*) means showing attitudes, behavior, and actions that are in accordance with Islamic teachings so that they can be a model for others in living a life in accordance with religious principles [8]. The main example of exemplary in Islam is the Prophet Muhammad SAW who is known as *uswatun hasanah*, or a good role model. His behavior, attitude, and actions are a reference for Muslims in living their lives. Then the Prophet's companions, as well as Ulama and religious figures are exemplary examples of faith and morals. They show how Islamic teachings can be applied in everyday life. Emulating the Life of Pious People By visiting the tombs of the saints or scholars, Muslims can learn and be inspired by their lives and struggles in upholding religion. The people or figures buried in the Gunungpring tombs are great people, they are Islamic preachers, pious people, and heroes (fighters) so that when making pilgrimages, it is not uncommon for pilgrims to emulate or imitate the positive traits and actions of the *kiyai* or figures (*tafa'ul*). In addition, there are several specific values possessed by several *kiyai* or figures. Such as Simbah Kertonjani who has expertise in Arabic, Kyai Raden Santri and KH Dalhar who have expertise in hadith, *fiqh*, and preaching. Simbah Husain who has expertise in memorizing the Qur'an or Habibi Qur'an. Usually, pilgrims who have certain needs will pray and meditate in the hope that their wishes (needs) can be granted through the intermediary of blessings (*Tabarruk*) from the deceased figure buried in that place.

3. Moral values

The word moral comes from the Arabic word “*khuluq*” plural “*khuluqun*” which means character, temperament, behavior and nature. Morals in Islam itself are divided into two, namely morals *mahmudah* (good) and morals *madzmumah* (despicable), the basis or measuring tool that states that a person's character is good or bad is the Qur'an and As-Sunnah. Morals related to morals *mahmudah* are morals towards oneself, morals towards others, morals towards parents and so on. While morals *madzmumah* include shirk, kufr, envy, arrogance, *nifak* and so on. One of the benefits of grave pilgrimage activities is to increase awareness of death, reminding us that life in this world is temporary and not worth living with arrogance. This helps a person to be more modest and sincere in doing good deeds. Pilgrimage is the language of the heart (*qolbu*). When

someone, especially the younger generation, is brought closer to things related to death such as pilgrimage, they will become a person who has soft, good, not naughty, harsh, arrogant, and self-willed characteristics. This is because grave pilgrimage, *tawassul*, and *tabarruk* can be *mauidhoh khasanah* (a means of education, morality, morals) which are good and the most efficacious and effective [14].

4. Value of worship

Worship is the rules that regulate direct relationship with God. The worship referred to is ritual devotion as ordered and regulated in the Quran and Sunnah. This aspect of worship is not only useful for worldly life, but the most important thing is as evidence of human obedience to fulfill God's commands. Worship has a wide scope of meaning, covering all human actions that believe in Allah SWT. which is globally divided into two, namely: the relationship (*muamalat*) of humans with God (*mahdah* worship), and the relationship (*muamalat*) between fellow humans (*ghairu mahdah* worship). Pilgrimage is one of the activities that have the values of worship because in a series of pilgrimage activities there are practices that produce rewards. Like reciting dhikr, some verses or letters in the Al-Quran that are read earnestly hoping for pleasure from Allah SWT. Especially in today's era, many people are far from the values of religion and worship in their daily lives. So, with one of the activities, the grave pilgrimage with all its links such as *tawassul* and *tabarruk* is a real proof for a Muslim in believing in and guiding the Islamic faith. By visiting the grave, people can always remember death and Allah SWT [20].

Conclusion

Tradition is something that has become a habit in society. One tradition that is still preserved by some Indonesian people is grave pilgrimage. Grave pilgrimage is visiting the grave as a lesson for pilgrims that soon they will also inhabit the grave so that they can get closer to Allah SWT. In addition, in making a pilgrimage, there are other goals. These goals are *Tawassul* and *Tabarruk*. *Tawassul* is a request for prayer to Allah SWT through an intermediary/*wasilah* by mentioning the names of the prophets, companions, *tabi'in*, guardians and pious people, with the hope that the prayers that are said can be answered. Meanwhile, *Tabarruk* is the hope for blessings and goodness from these pious people. The tomb of Aulia' Gunungpring is one of the burial complexes of the guardians of Allah who spread Islam on the island of Java. The most famous figure is Kyai Raden Santri. Many pilgrims come from various regions in the archipelago to the tomb of Aulia' Gunungpring to perform *Tawassul* and *Tabarruk*. Even as if the *Tawassul* and *Tabarruk* Traditions have become a culture for them. However, it turns out that behind the *tawassul* and *tabarruk* traditions that are carried out, there are Islamic Education values in them. These values are: Faith Values, Exemplary, Morals and Worship.

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