

Transformation Ritual *Ngalap Berkah* in Kemukus Mountain

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ABSTRACT

Tourist attractions Mount Kemukus Sragen regency is one of the tourism that offers religious tourism in which also contains the traditions of the local community. But over the times has made changes for the people, rituals or pilgrimage at the Tomb of Prince Samudro now misunderstood. The traditions that were built and preserved are now fading. This is due to negative perceptions about ritual or religious tourism in the tourist attraction of Mount Kemukus Sragen regency. The purpose of this study is to describe the origin of the transformation of the grave pilgrimage rituals that reside on the mountain Kemukus to the ritual ngalap blessing as it is today. This type of research is qualitative descriptive using single case study strategy. This research was conducted around the attractions of Mount Kemukus in Pendem Village, Sumberlawang Subdistrict, Sragen Regency, Central Java. Data collection techniques in this study are interviews, observation and documentation. The result of this research is the occurrence of one of the tabsir that led to the development of the belief that if you want to succeed in the wish fulfilled in the world, then it must cheat on sex rituals as did Dewi Ontrowulan with Prince Samudra. The term "dhemenan" meaning "sincerity" in the message of Prince Samudra above is misunderstood to be "affair", so if you want to get his dreams, pilgrims must cheat.

Key Words: Transformation, Culture, *Ngalap Berkah*, case study

PRELIMINARY

Administratively, Tourism Object Mount Kemukus is located in Pendem Village, Sumberlawang District, Sragen Regency, Central Java. Tourism Object Mount Kemukus is also one of the tourist attraction tirta in Sragen regency. Tomb of Prince Samudro complex is a cultural tourism object in Sragen regency. The area consists of a main building in the form of a joglo house with brick walls and a wood-paneled upper part of the board. Inside there are three tombs. One large mausoleum covered by cloth is the tomb of Prince Samudro and R.Ay. Ontrowulan. While the other two tombs are the graves of two faithful servants of Prince Samudro who always follow him wherever he goes. Then to the right of the tomb there is sendang (water source) called "Sendang Ontrowulan". Sendang is a place to wash R.Ay. Ontrowulan when will meet his son who has died. The water is known to never run out, even in the dry season though.

Tourist attractions Mount Kemukus Sragen regency is one of the tourism that offers religious tourism in which also contains the traditions of the local community. Place of the Tomb of Prince Samudro is a tourist attraction because of the ritual performed in the pilgrimage at the Tomb of Prince Samudro. Ritual in the form of bathing in Sendang Ontrowulan after that meet with the caretaker and pray at the tomb of Prince Samudro.

Rituals performed in the tourist attraction of Mount Kemukus Sragen regency can not be separated from the customs of the Javanese community who performed since the first is to perform ceremonies or rituals to honor his ancestors or ancestors. Negoro (2001: 1) reveals that traditional rituals are held to safeguard or obtain better salvation and life for a person or a group of people and salvation and blessings for a place. The tradition that was once done is still passed on by generations of his grandchildren as a culture.

Background Prince Samudro as one of the children of King Majapahit and students of the Sultan of Demak so as to spread the religion of Islam to make Prince Samudro respected and respected by the community. Therefore, until now the tomb of Prince Samudro is still much diziarahi by the community. Pilgrims usually come on the eve of Friday Pon because it coincides with the day of the death of Prince Samudro.

But over the times has made changes for the people, rituals or pilgrimage at the Tomb of Prince Samudro now misunderstood. The traditions that were built and preserved are now fading. This is due to negative perceptions about ritual or religious tourism in the tourist attraction of Mount Kemukus Sragen regency. Negative perception is the society or pilgrims who come to the Tomb of Prince Samdro is to ask for blessing or *Ngalap Berkah* to beg for ease and smoothness. More worrying again is the negative perception of the community about *Ngalap Berkah* ritual by way of intercourse not with her partner for seven consecutive times. Therefore it is interesting to examine the origin of the ritual transformation of the grave pilgrimage located on the mountain Kemukus to the ritual ngalap blessing as it is today. The *Ngalap Berkah* ritual is considered a tradition that must be preserved and preserved, but whether *Ngalap Berkah* done as it is today does not share the norms in society or religion, maybe that is what we need to pay attention to.

RESEARCH METHODS

This study used descriptive qualitative method. This research also explains, describes, investigates and understands empirically about Ritual Transformation *Ngalap Berkah* on Mount Kemukus. Sources of data used in this study are primary data and secondary data. This study uses data collection techniques conducted by observation, deep wawancara and documents. This research uses sampling technique that is purposive sampling. This research is located in Pendem Village, Sumberlawang District, Sragen Regency, Central of Java.

RESULTS AND DISCUSSION

Koentjaraningrat (1994: 9) defines culture as the whole of human ideas and works that must be familiarized with learning, along with the whole of the result of his mind and work. The definition affirms that in culture requires the learning process to be able to bring up ideas or ideas and work which then becomes a habit. Habituation done through the learning process that takes place continuously from one generation to the next generation. The culture or belief that is already inherent in society and has been passed down to be a belief in matters relating to a belief that is difficult to remove. Believing beliefs in the life of a society, usually maintained through the local characteristics it possesses. Where the local nature in the end becomes a wisdom that is always held firm by the community.

Moreover in (Koentjaraningrat, 2003: 74) J.J Honingmann said that there are three forms of culture, namely:

a) Idea

The form shows the form of the idea of culture, its abstract, intangible, held or photographed, and its place is in the mind of the citizen where the culture concerned is alive. Ideal culture has the function of organizing, controlling, and giving direction to the actions, behavior and human actions in society as a courtesy. This ideal culture can also be called custom.

b) Activities

The form is called the social system, because it involves actions and patterned behavior of the man himself. This form can be observed, photographed and documented because in this social system there are human activities that interact and relate and mingle with each other in society. Be concrete in the form of behavior and language.

c) Artifacts

This form is also called physical culture, whereby all are physical results. Its nature is most concrete and palpable, seen and documented. Examples: temples, buildings, clothes, computer cloths etc.

Referring from the above three classifications, to analyze cultural phenomena or beliefs that occur in the mountain kemukus can be used classification of ideas, activities and artifact. Because of its abstract nature, can not be touched, held or photographed, and its place is in the minds of citizens where the culture concerned is alive. concerning the actions and patterned behavior of the man himself. This form can be observed, photographed and documented because in this social system there are human activities that interact and relate and mingle with each other in society. Be concrete in the form of behavior and language. then this Being is also called physical culture, whereby the whole is a physical result. Its nature is most concrete and palpable, seen and documented.

Idea

Beginning of developing trust in the community and pilgrims ngalap blessing / search pesugihan tells that Prince Samudra is the son of King Demak who cheated with his stepmother, Dewi Ontrowulan. After the palace and the king knew it, Prince Samudra was then expelled from the palace, and fled from Demak to the area of Mount Kemukus. After the death of Prince Samudra, it makes the desire of love and longing for Dewi Ontrowulan passionate. Unbeknownst to the king, he leaves the palace and intends to follow the Prince. Long story short, the two meet on Mount Kemukus and then live as proper wife wife. Each of them will and finish having intercourse, both always take bath at Sendang under the Mount Kemukus. The post is then called Ontrowulan sendang.

One day, there came a group of Raden Patah messengers to awaken them both. But finally there was an unbalanced fight, causing Prince Samudra to be killed. Before his death, the prince said; "Sing sapa duwe marang samubarang kang dikarepake, bisane kelakon iku kudu means pawitan temen, mantep ati kang saint, aja slewang sleweng,

kangu mindang marang kang dituju, cedhakna demenane rich dene yen nekani marang panggonane dhemenane." (Whoever has a desire or the ideals of what is desired, in order to be accomplished it must by means of the sincerity of capital, holy heart, do not go around here and there, must concentrate with what you want to go, close your love as if when visiting what you love. "After Prince Samudra died, because he could not hold back sad, Dewi Ontrowulan immediately fell face down on the body of Prince Samudra, when both died, it was late, so the soldiers of Demak decided to bury it in a burrow. The pilgrims believe that in the grave of grave of the Prince of Samudra there are two bodies, namely the body Prince Samudra and the body of Dewi Ontrowulan.

Soelaeman (1998: 12) states that the meaning of the word 'culture' is a compounded development of 'cultivation' which means 'power of mind 'so that' culture 'means' creation, intention, and taste' with 'culture' which means' , karsa, and rasa '. Because there are 3 versions of the myth, the oral and oral story growth is also diverse. Prince Samudra message delivered abdi dalemnya is as follows.

"Sing sapa duwe panjongko marang samubarang kang dikarepake, bisane kelakon iku kudu saroni pawitan temen, mantep ati, kang suci, ojo slewang-sleweng. Kudu mindang-marang kang katuju cedhakno dhemenane rich dene yen arep nekani marang panggonane dhemenane"

The third version of the change of story is a change of understanding. The word dhemenane is mistaken for another lover. This is because of the particular purpose of the person te

The myth of Prince Samudra on Mount Kemungkus to Begin Ritual *Ngalap Berkah*.

The origin of the tradition of pilgrimage rituals in the tomb of Prince Samudra is difficult to be traced with certainty through historical data. The history of the pilgrim tradition in Mount Kemukus is more colored by oral stories in the form of myths that develop in heredity in the community and the pilgrims. Governments, locals, and pilgrims often recount the history of the Prince of Samudra by linking the historical events of the "Majapahit dispersal" that occurred at the end of the 15th century (1478). However, the historical narrative that begins with the collapse of Brawijaya V power as the last King of Majapahit, then more colored by the myth of oral stories, so it is very difficult to trace the historiographical data with certainty.

Prince Samudra is considered one of the sons of the last king of Majapahit from the concubine garwo named Raden Roro Ayu (R.Ay.) Ontrowulan. The transition of royal power in Java, from Majapahit to Demak is considered to be the base of the rise of the story of Prince Samudra's journey. From the event "dissolved Majapahit" is described there has been an escape from the palace family and his followers are still faithful. Meanwhile R.AyOntrowulan and Prince Samudra is one of the family of Majapahit Kingdom which is considered not to escape. Instead, they were then taken by Sultan Demak to Bintoro, and lived in the first Islamic Kingdom in Java. Though the evolving history is an orally proved scientifically difficult story, but the pilgrims and the inhabitants of Kemukus regard it as a truth, and the story continues to be sacred. The story of Prince Samudra is believed to be a sacred story and is part of religious knowledge. The beliefs are transformed from generation to generation through oral

traditions that are regarded as sacred teachings, so that the spoken texts are portrayed as sacred historical truths and religious beliefs.

The existence of the mythology of Prince Samudra who continues to live in the midst of the society that the oral story has become a collection of teachings about the life that continues to be trusted by pilgrims. Through the oral tradition the pilgrims identify themselves to confirm the truth of his actions. The oral tradition thus becomes a flexible medium for conveying their views on life and its meaning, and as a guide to how they must face life in the world. The splendor of the oral story then makes the loosening of society's way of recounting and interpreting. As a result, several versions of the story and its interpretation appeared. There are at least three versions of Prince Samudra's mythology, the government version, the population version and the caretaker, as well as the pilgrim version of the blessing that seeks the pesugihan.

The first version of the myth of Prince Samudra from the Sragen government mentions that Prince Samudra is the son of the last king of Majapahit who became a convert, da'i, and very much loved by his parents. When the Majapahit Kingdom collapsed, the Prince of the Ocean did not escape as his other brothers did. In fact, he and his mother joined to be brought to Demak Bintoro by Sultan Demak. At that time he was 18 years old. At the direction of Sultan Demak through Sunan Kalijaga, Prince Samudra was instructed to learn about the religion of Islam to Kyai Ageng Gugur from Pandan Gugur Village on the slopes of Mount Lawu. After completion of studied and accomplished purpose, Prince Samudra to Demak. Arrive in Gondang Jenalas Village (now Gemolong area), then they rest to release tired. In this dukuh, Prince Samudra intends to settle temporarily to spread the religion of Islam. Once enough, they resumed their journey westward and to a place in the "oro-oro" field of the Kabar. In that place Prince Samudra got sick and died. After receiving the news from the palace servant of Prince Samudra, Sultan Demak then convey the news of Prince Samudra's death to Prince Samudra's mother, R.Ay.Ontrowulan. Surprised he heard the news, then decided to follow to where Prince Samudra is buried. Prince Samudra's mother intends to settle near the tomb of Prince Samudra and take care of his son's grave. After arriving at the cemetery, Prince Samudra's mother instantly laid her body while embracing her only son's tomb that he loved very much. Until one day he feels reunited with his son and can meet face to face and dialogue unseen. Due to the sheer nature of Prince Samudra's mother's passing beyond the limits of his concerns, he can finally reach mokhsa or disappear unseen until his physical body. To commemorate the event, R.Ay. Ontrowulan dibe.

CONCLUSION

Based on the study, it can be concluded that the ritual transformation ngalap blessing on Mount Kemukus occurred due to errors in the interpretation that developed in the community kususnya pilgrimage of the tomb of Prince Samudra.

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BIODATA

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