

# **Impact Closure of Prostitution Guise Ritual Practice Pilgrimage in Mountain Kemukus, Sragen, Central Java**

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**Abstrak-** Fenomena ritual ziarah di Gunung Kemukus sangat meresahkan masyarakat karena ritual ziarah yang dilakukan bertentangan dengan ajaran Islam. Selain menjadikan hubungan seksual sebagai syarat utama dalam mencapai hajat (kekayaan atau jodoh), di lokasi tersebut juga disediakan menyediakan para pekerja seks untuk melayani para tamu (peziarah) yang berkunjung di makam Pangeran Samudro. Namun, seiring banyaknya kritikan dari masyarakat, akhirnya praktik prostitusi tersebut ditertibkan oleh pemerintah Kab. Sragen. Penelitian ini bertujuan untuk menggambarkan tentang dampak apa saja yang dialami warga sekitar gunung kemukus pasca penutupan praktik prostitusi dalam aspek agama, sosial dan ekonomi serta kondisi sosio kultur masyarakat di Gunung kemukus. Penelitian ini adalah penelitian lapangan. Teknik pengumpulan data melalui wawancara, observasi, dokumentasi. Hasil data kemudian dianalisis menggunakan analisis data kualitatif yang mengacu pada Miles dan Huberman, yaitu reduksi, pemaparan, kesimpulan dan verifikasi. Hasil penelitian menunjukkan bahwa kondisi masyarakat di sana sangat menyakini benar tentang keberadaan mitos Pangeran Samudro beserta ritualnya. Selanjutnya, akibat dari penutupan gunung kemukus berdampak di beberapa bidang agama, sosial, terutama ekonomi yang menjadikan pendapatan warga sekitar menurun.

**Kata kunci:** prostitusi, ritual, ziarah

**Abstract-**The phenomenon of ritual pilgrimage at Mount Kemukus is very disturbing society as a ritual pilgrimage undertaken against the teachings of Islam. In addition to making sexual relations as an essential prerequisite in achieving the intent (wealthormate), in the selocations is also provided to provide sex workers to servetheguests (pilgrims) who visited the tomb of Prince Samudro. Yet, as the criticism of society, prostitution is finally issued by the district government, Sragen. This study aimed to describe the impact of what is experienced by residents of the surrounding mountains kemukus post-closure prostitution in the aspect of religion, social and economic and socio-cultural conditions of the people in Mount kemukus. This research is a field research. The technique of collecting data is interviews, observation and documentation. Thus, the results of data are analyzed by using qualitative data analysis which refers to the Miles and Huberman (reduction, display, and conclusion verification). The results of research showed that the condition of the people there are much believed was right about the existence of the mythical prince and his Samudro rituals. Furthermore, as a result of the closure of the mountain cubeb impact in several areas of religious, social, economic, especially local residents who make revenue decline.

**Keywords:** Prostitution, ritual, pilgrimage

## **1. Intoduction**

Indonesia is one country that is rich in art, culture and local traditions that grew in society. Once of the union between religion and art to make travelers admired the art staging rumble in the middle of religiosity religious ceremony or other ceremony tradition. Art is the underlying on the assurance of religion and culture is a unique cultural heritage as creativity, taste and intention diverse community that cannot be separated from the concept of the balance of life between man and God, man and the natural surroundings and human beings with one another (Prasetyo, 2005). From the branches of the existing art, performing arts as one of the art that gives a big hand in building the Indonesian society today who can serve as a means of entertainment, and education so as to create a culture.

On the one hand, the people of Indonesia are also considered to have a high religious attitude. Indonesia forms of religious communities do with the attitudes and ways, both *ubudiyah* and *muamalah*. One form of ritual that is often done by the people of Indonesia is a pilgrimage. The ritual is usually done by someone visiting a tomb where the tomb is the tomb of the great people glorified. The tradition of performing the ritual is custom produced by a society in the form of rules or norms that are often unwritten, but its existence is adhered to by the community in the form of user behavior and vice versa must be done, or what should and should not be done in the form of a ban. There are two motives relating the motives of cultural and spiritual motives. In cultural tours include visits to a variety of special events such as religious ceremonies, the coronation of the king, cemetery famous character, the famous troupe performances. While the ritual is no tourist travel called pilgrimage tour which is specifically reserved for a pilgrimage to the ancestral graves (Sukadijo, 1966). Even certain places believed to provide luck for pilgrims to the intent and purpose, for example to wealth, prosperity or get a mate.

In the region of Central Java, many found sites or places that are considered sacred. The existence of this in the end is the main attraction for people to visit tourist attractions or places sacred, precisely, in the Pendem Village, Sub Source mace Sragen. There is cultural attractions pilgrimage tomb of Prince Samodro, better known as Kemukus Mount. The attraction is perfect for a visit with a variety of advantages, especially when visitors can find out in terms of ritual. The existence of the attraction will lead to the view the pros and cons in the general population, both those who have never been to these places and those who only heard the story (Wiratsongko, 2008). Most of the public's view of the place is always negative. It is said that if you want to come true would be something he wanted, then someone must have sex attraction with the opposite sex who is not their husband or wife for seven consecutive times without breaking up permanently. The positive views circulating in the community is a pilgrimage to the tomb of Prince Samodro is as a ritual activity that contains the value of virtue by considering the merits and greatness of pilgrimage soul. With hope when people are in pilgrimage at the tomb so he can take the wisdom and virtue of the value - the value. At a future date in achieving the desire, if the face obstacles and barriers, both physical and supernatural, someone will have the fortitude and greatness of soul like Prince Samodro. Cloud people say that as "*ngalap*" blessing ritual at the visitation. Java community is very strong belief in ancestors. Java community was life based on the customs and ordinances of Java that has been inherited by his ancestors since centuries. Java community is difficult to break away from his ancestor or predecessor because no spiritual bond with the ancestor or predecessor and is still running. This is evidenced by the many people still go to the grave of someone or ancestors.

A few months ago, social media, both electronic and printed had frightened with behavior-related news in the vortex funeral ritual pilgrimage Prince Samudro located in the Mount Kemukus Source Lawang, subdistrict of Sragen. Interesting facts that can be known by the general public is a form of ritual pilgrimage burial Samudro prince is very different from the rituals of pilgrimage in general. Attractions Mount kemukus more commonly known by the public Sragen often visited by pilgrims from various regions with the aim to perform a ritual for the sake expect wealth and prosperity. One of the surprising things in the ritual is visitors are encouraged to have sexual relations among fellow diners that purpose can be fulfilled.

The existence of Mount Kemukus proved to be extremely important and meaningful to the people who have confidence in the spirit of his ancestors to receive the blessings of salvation, wealth, prosperity, and even the problem mate. Mount Kemukus have a special place in the form of a pavilion in which there are several tombs Java community leader. One of them is the tomb of Prince Samodra. This prince is a son of the last king of Majapahit concubine mother. It is said that the tomb of Prince Samodra contains two persons namely Prince Samodra and concubines mother Raden Ayu Ontrowulan.

Many versions of the story is the story of Prince Samodra, it arises because each has an interest as a justification in achieving goals. History that many in the community is that Prince Samodra affair with his mother (Raden Ayu Ontrowulan) that ended with the death of Prince Samodra on the hill now known as Mount Kemukus, who because of her love then both of them were buried in a single grave with the condition face down.

History was then directed to everyone who came to the tomb of Prince Samodra Mount Kemukus to ask for a blessing, and the history of Prince Samodra is used as a measure that, if on a pilgrimage to the tomb of Prince Samodra must perform the ritual that ends in sex with a person who is not a partner for 7 consecutive times permanently. This unique phenomenon has been heard by the wider community, even a foreign journalist from Australia named Patrick Abboud, has experience with seeing firsthand the process of sex rituals mixed with prostitution around the mountain kemukus (Tempo, 2015). Even more surprising just how much until it reaches 8,000 on a busy night held a sex party (Solo Pos, 2015). Post reveal the phenomenon in various media, both inside and outside the country, then a lot of criticism and input for local governments. Consider public input as well as the adverse consequences of the behavior of the ritual, then in December last year, the Governor of Central Java, Ganjar Pranowo instructed the Sragen government to immediately discipline attractions Mountains Kemukus and closed forms of sexual transactions under the guise of ritual pilgrimage that has been happening. In fact, the ritual increasing the number of small workshops that used as a place to conduct sexual transactions was deliberately designed for pilgrimage visitors.

Closing of the transaction form of sexual guise of pilgrimage does not mean to solve the problem, but it still raises a new problem, namely the economic activity in the communities around Mount Kemukus decreased. On the one hand, cash inflows for the management of the tomb to be reduced. From this, the researchers will try to describe in detail regarding the impact felt by the local community after the closing of sexual transactions under the guise of pilgrimage in the aspect of religious, social and economic, socio-cultural conditions of local communities as well as the efforts of religious and community leaders to align public perception of the existence of ritual Mount Kemukus.

## **2. Research Method**

This study is observational research to reveals the fact of social life and culture of the people in the field. The method used is a qualitative approach. The data collected is not the numbers, but the data came from interviews, court records and other official documents. This research was conducted using the phenomenological approach that aims to describe and provide a detailed explanation of the phenomenon with respect to beliefs, behaviors of everyday life. Data collecting conducted in Mount Kemukus Pilgrimage, which is administratively located in the village of Pendem, District Sumber Lawang, Sragen, Central Java. Data collection techniques in this study are interview, observations and documentation. Secondary data derived from various documents, regulatory, and scientific papers related to the research problem. Data was analyzed with qualitative analysis, meaning that the data collected systematically compiled and then interpreted. The analyzed goal is to explain the meaning and understanding of the phenomenon under study.

## **3. Result and Discussion**

### **3.1. Core Pilgrimage in the tomb of Prince Samudro**

#### **3.1.1. History and Time Pilgrimage in the tomb of Prince Samudro**

Every day, there is a visitor/pilgrim though not much. There is often a visitor who does abstinence there a specific example starch do in a few days there. The situation seemed crowded when on Thursday evening and Friday “*Pon*” visitors more than a regular day. Most of them come from outside the region of Central Java province. At Moon *Syura* (1 *Muharrom*), especially in Thursday or Friday evening, is the peak tourist visits / annual pilgrimage. Friday night visitors reached 3,000 pounds and on Thursday night “*Kliwon*” reached 5,000 people. On the eve of *Wayang Kulit* performances are held all night long as a regular annual event. On the first Sunday in the *Syura* (*Muharrom*) held *selambu* tomb of Prince Samodro purification.

The right time to make a pilgrimage according to existing literature and traditions of communities around Mount Kemukus is Thursday night (Friday *Pon*). This is in contrast of the story at the time of the kingdom of *Demak* as follows: At one point in the Friday *Pon*, after Sri Sultan praying in congregation, her gaze upward and saw a parcel. The incident no one knows except the Sultan himself. The parcel is

then taken and in which there is a white cloth that reads "This is the dress for bekel (Senopati) Java. A shaped is object "*Kotang Ontrokusumo*". Then, according to the tradition of this outfit worn to who will assume office of Prince Pati. Then the incident was used as the basis for the provision by the trustees. Provision whereby if the Sultan of *Demak* is pleased to hold a meeting of the guardians so timed that right on Friday to commemorate the events pounds *Kotang Ontrokusumo* Heritage invention (Interview Interpreter Lock). Based on the history, the community that area always performed the "*tahlilan*" activity (pray together), especially on every Friday "Pon" evening. Therefore it is used to it until now every Friday evening pounds many people flock pilgrimage to Mount Kemukus.

### **3.1.2. The exemplary value of Prince Samudro Tomb**

Prince Samudro are exalted and always crowded with pilgrims is because it is believed that during her life is a noble person, great services to the nation and the state, and do good, and respect for others. Thus the things that need to be followed from Prince Samudro if on pilgrimage there, among others; 1) devotion to God the almighty God; 2) Respect for the elderly as an intermediary for the man born into the world; 3) Always obedient and loyal to the country and the Sultan (Government); 4) Do not be afraid to face trouble, suffering in the discharge of duty; 5) A character conciliator / unifying the nation and is always responsible. (Interview Interpreter Lock)

### **3.2. The impact of the closure of the Mount Kemukus in the field of Religion**

Based on the data gathered researchers, closing the practice of "nightlife" in the vicinity of the tomb of Prince Samudro Mount Kemukus was on the instructions of the first in Central Java Provincial Government to Local Government Local. Consideration, Tomb Mount Kemukus region that actually has the brand as a place of pilgrimage (religious) sacred has been distorted by the guests who visit and the local community as an entertainment center and previous negative repercussions on brand shrine is sacred and religious.

A closure of the entertainment place in area of Kemukus Mount was promised good news, especially from religious glasses. First, the meaning of the pilgrimage will be returned to the true meaning and not distorted as entertainment filled with people for fun. During this time they will come to the region of Mount Kemukus called himself as a pilgrim. But there they also were enjoyed the entertainment, although some of them do perform the ritual of pilgrimage in the real sense. Secondly, the closure area Amusement Mount Kemukus will also bring a good image for local governments, since they are concerned about the immoral practices. At least, the society still regards religious values and culture. Nevertheless, for the actors and the people who look next door for religious teaching would to dislike it.

### **3.3. The impact of the closure of the Mount Kemukus in the field of Social**

The closure of entertainment centers in Mount Kemukus potentially good for the social life of local villagers. This means that local people can live decently as villagers who have the flexibility to get along and freed the son and daughter of activity in rural areas. During this time, the Mount Kemukus area, widely known as a center for prostitution. This activity was disguised by religious rituals. Based on this study, almost all regions in the country even to the neighbor country know that Mount Kemukus as a sex ritual containing magical. One side at Mount Kemukus promises the distinctive spiritual journey. However, on the one hand also offers the charm of exciting nightlife.

Cap as this will have an impact for local residents, who are settled daily as people in Kemukus. The closure of the Mount Kemukus, local communities will be free of negative stamp. In research activity, those who deplored the closure of the Mount Kemukus because they feel the loss because of his efforts, for example, there is were reduced after they deserted entertainment place of customers. But the majority indigenous population, do not feel the impact of the closure of the Mount Kemukus.

### **3.4. The impact of the closure of the Mount Kemukus in Economics**

Almost of every owner and sellers in the stalls that writers go around the area of the Tomb of Prince Samudro Mount Kemukus disappointed and reluctantly accept the policy of Sragen Regional Government

ordered to close every shop and night entertainment centers at that location. However, we can immediately understand what their disappointed reason. It is caused by their wares, such as alcoholic beverages, cigarettes, food, soft drinks and even a bloom rarely purchased by the visitor.

The closure of the entertainment area around Kemukus Mount indeed has an impact on the economic sector, but it is limited to economic agents in the vicinity of the tomb of Prince Samudro. Those who object are the sellers and owners of stalls around the area of the tomb, including a karaoke shop owner. Based on the search investigators to the location of Mount Kemukus in mid September 2015 ago, saw the village below the site of the Tomb of Prince Samudro like watching a village abandoned by its inhabitants. Some shop owners who successfully met the researchers admitted that they are very shock receive from the government to cover the entertainment business around the grave site. He was among them told me. They forced go chained to new location in outside of Java, because it must return the loan money from the banks. Their dept was not paid off and forced to close his business.

*Mbah* Sum (florist's pilgrimage) deplored the closure of Mount Kemukus as such; the target of the operation is the seller of the evening entertainment, such as karaoke. However, this closure also has an impact on him that just sell flowers. According to him, there was the sound of music that sounded quite loud as the pilgrims were performing the ritual reading *tahlil*. When we tracked, it turns out the voice was coming from one of the stalls, which are located quite at the point of the tomb, and then brought closure to all gloomy conditions. According to *Mbah* Sum, one day he can earn Rp. 100.000 up to Rp. 200.000. However, since the closure of the Mount Kemukus very hard just to get the money Rp. 10.000, -. We get *Mbah* Sum stalls that are no longer to sell because buyers coming lonely.

### **3.5. General analysis of the closure impact**

Pendem Vilage, Sumberlawang, Sragen, is located in between the mountains and rice fields. September is the dry season. Therefore, this area looks very dry and barren. Most people in this village work as a laborer. The crops in this region are rice, maize and cassava. Images of poverty delight from the face of this village. But, this village had visitors from various regions came to find nightlife and atmosphere in a typical ritual.

The popularity of Mount Kemukus as a destination for visitors from various regions does not affect the village's renown. In the author's search, one of the reasons to visit the Kemukus mount is sexual reason. The sexual service fee in this area was cheaper than other places. In fact, it is said there is also a voluntary; sex can do by peer visitors. From here, we can understand why big name Mount Kemukus don't impact on the greatness and prosperity of its citizens.

In author's observation in the field, communities around the tomb of Prince Samudro Mount Kemukus are adherents of Javanese society and some newcomers. Such social context, local residents do not have a definite identity or singular. This is compounded by demographic locations remote villages that can be said. Local tradition locals will mingle and fight with mental migrants. This condition makes people prone to loss Kemukus mount noble values owned by their ancestors. In the author's view, this condition can also bring influence of evade the pilgrimage motivation, which was originally oriented purely as an expression of religious rituals that are infused with transcendent values, transformed into a commercial, magical, and in certain cases be a runaway for people who are not responsible. That is, they are deliberately obscure the meaning and expression of pilgrimage are migrants who do not have a sense of belonging to the region.

Sources who met with the researchers said that those who work in the shop karaoke are migrants. Local communities usually sell food, drinks and fireworks (bloom) as a tool for ritual pilgrimages. Thus, the people who live around of Kemukus Mount locations are diverse. There are occurred the combination of local indigenous communities with immigrant communities. Even among immigrants was then decided to settle in Kemukus by bringing motivation and origin culture. Thus, the living conditions and socio-cultural community in Mount Kemukus cannot be concluded singly with similar motivation. Such conditions contribute to the diversity of the cultural pattern in Mount Kemukus. Phenomena of Kemukus Mount as sexual misconduct practice center also feels odd. Because the figures Kemukus sacred peak was

actually a close relative of *Sultan Fatah* in Demak. He is none other than the descendants of the pious, the propagator of Islam at the time. Since long time ago, the position of Mount Kemukus then revered and sacred penageng the palace, both Demak, Mataram until *Kasunanan* in Surakarta.

Properly, the people who live around the location of Kemukus Mount will automatically adapt to the environment and natural conditions. But strangely, the atmosphere of religious life is almost not visible around the tomb area. The symbols of religious life not seems, even the atmosphere at the site of the tomb of Prince Samudro was more viscous with *kejawen* color of the interior of Islam, such as calligraphy and so forth. This signifies that the community of users or visitors (users) tomb is *abangan* or *kejawen* than the students. The pilgrimage rituals are also unique. Disparate visitor activities are meditation, sleeping or just chatting freely. It is different from the atmosphere at the site of pilgrimage centers in the northern coast of Java, which is loaded with Islamic nuance students (*tahlil* and *yasinan*).

One more thing, visitors who come to the tomb of Prince Samudro not limited by any particular religion and even from various tribes in Indonesia. There is also arriving from some countries in Asia, such as Thailand, Singapore and Malaysia. It is shows religious life is very unique atmosphere and plural. There are no particular religious sentiments. Is not it usually the pilgrims in the area of the tomb guardian is a Muslim.

Closure of the practice of "nightlife" in the tomb of Prince Samudro at Kemukus Mount can promise good news, especially from religious glasses. The meaning of the pilgrimage will be returned to the true meaning and not distorted as entertainment filled with people for fun. In addition, the closure area Amusement Mount Kemukus will also bring a good image for local governments, since they are concerned about the immoral practices. At least it is for the society still regard religious values and culture.

The closure of entertainment centers in Mount Kemukus potentially good for the social life of local villagers. This means that local people can live decently as villagers who have the flexibility to get along and freed the son and daughter of activity in rural areas. They will avoid the stigma of being village store prostitution.

Several indigenous residents deplore the closure of the Mount Kemukus because their revenue was decline. However, the majority indigenous population, do not feel the impact of the closure of the Mount Kemukus. The people in the village can do regular and daily activities fluently. We does not deny that almost every owner and sellers in the stalls who met with us in the area of the Tomb of Prince Samudro Kemukus Mount was disappointed and predictably reluctantly accept Sragen Government policy ordered to close every shop and centers of nightlife on site that. Nevertheless, this closure was limited to economic agents in the vicinity of the tomb of Prince Samudro. Those who object are the sellers and owners of stalls around the area of the tomb, including a karaoke shop owner. Thus, concern and objection to the closing Kemukus entertainment centers are entrepreneurs. Nonetheless, close it also requires follow-up action plans. If not be balanced with the result after wards thinking, then there will be a derivative problems that arise.

#### 4. Conclusion

There simplification or even irregularities meaning of pilgrimage at the Tomb of Prince Samudro by the visitors and the local community. This is evident from the mention of them on a pilgrimage to a ritual that is also accompanied by enjoying the evening entertainment such as karaoke and drinks are accompanied by a female friend. They both were indeed motivated pilgrimage (within the meaning of Islam), *nyekar* in terms *abangan* and entertainment enjoyment to the same point, namely Mount Kemukus. Is not this is a difficult thing to understand.

The people in Pendem village, Sumberlawang Sragen, especially in locations around the tomb of Prince Samudro Mount Kemukus still hold certain beliefs that have to do with the greatness of the name of Prince Samudro figures. The closure of the night entertainment place in mountain Kemukus by local government policies has been influenced the social-economy of people. Many the owner of stalls suffered shock and trauma because their income was dropped drastically.

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