

## **PRINCE SAMUDRA'S TOMB AS A GROWTH GENERATOR FOR GUNUNG KEMUKUS SETTLEMENT IN SRAGEN REGENCY**

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### **Abstrak**

Suku Jawa memiliki banyak tradisi, yang menggambarkan bahwa masyarakat Jawa atau orang Jawa dalam mencapai harapannya tidak cukup jika hanya dilakukan dengan bekerja dan bersembahyang, melainkan ada cara lain seperti upaya ritual yang dilakukan berdasarkan pada kepercayaan mereka terhadap berbagai mitos dan sejarah tempat-tempat yang dianggap keramat yang berkembang di masyarakat. Salah satu tempat ritual dan memiliki kepercayaan mitos yang kuat adalah makam Pangeran Samudra di Gunung Kemukus, Desa Pendem, Kecamatan Sumberlawang, Kabupaten Sragen, Jawa Tengah. Bukit (gunung kemukus) ini, terdapat makam Pangeran Samudra, Nyai Ontrowulan dan para abdinya. Masyarakat Jawa khususnya masyarakat disekitar memiliki kepercayaan bahwasannya makam yang ada dianggap keramat. Kemudian masyarakat mulai mendirikan rumah dan tinggal di sekitar makam. Kebiasaan masyarakat mencari berkah melalui tradisi ngalap berkah, yang merupakan suatu kegiatan untuk mencari kebaikan dari suatu dzat, benda atau sesuatu yang dianggap manusia memiliki manfaat dan kebaikan, atau mencari barakah (ngalap berkah) atau kata lainnya "tabarruk". Makam ini juga menjadi tujuan untuk ritual ngalap berkah oleh masyarakat di sekitar dan dari masyarakat yang berada di pulau Jawa. Kunjungan masyarakat semakin banyak menyebabkan tumbuhnya permukiman disekitar makam, yang sebelumnya tidak ada permukiman hanya berupa bukit. Berdasarkan hasil penelitian keberadaan makam Pangeran Samudra menjadi pembangkit munculnya permukiman.

**Kata kunci:** makam, Pangeran Samudra, pembangkit, permukiman, Pendem

### **Abstract**

The Javanese have many traditions, which illustrate that the Javanese or Javanese people in achieving their expectations are not enough just to work and pray, but there are other ways such as ritual efforts that are carried out based on their belief in various myths and the history of places considered sacredness that develops in society. One of the ritual places and has a strong mythical belief is the tomb of Prince Samudra on Gunung Kemukus, Pendem Village, Sumberlawang District, Sragen Regency, Central Java. This hill (mountain of cubes), there is the tomb of Prince Samudra, Nyai Ontrowulan and his servants. The Javanese people, especially the people around them, have a belief that the tombs are considered sacred. Then the community began to build houses and live around the tomb. The habit of people seeking blessings through the tradition of ngalap blessing, which is an activity to seek goodness from an essence, object or something that is considered by humans to have benefits and goodness, or seeking barakah (ngalap blessing) or other words "tabarruk". This tomb is

also a destination for the ngalap blessing ritual by the surrounding community and from the people on the island of Java. More and more community visits have led to the growth of settlements around the tomb, where previously there were no settlements, only hills. Based on the results of research, the existence of Prince Samudra's tomb is a generator for the emergence of settlements.

**Keywords:** tomb, Prince Samudra, generator, settlement, Pendem

## I. INTRODUCTION

On November 18, 2014 there was negative news about the phenomenon of strange sex ritual stories on Gunung Kemukus written by Patrick Abbound, a foreign journalist from the SBS Australia Dateline program. The news made the *Ngalap Berkah* ritual on Gunung Kemukus develop not only in Indonesia but also in Australia, the location is now known as the "Sex Mountain". Then the Government of Sragen Regency, Central Java, began to regulate the existence of these places around the pilgrimage area of Prince Samudra's tomb which had been there and was banned from operating. This condition causes the number of visitors to Gunung Kemukus tourism object to experience a drastic decline, if in 2013 the number of visitors to tourism objects was around 60 thousand, and in 2014 the number of visitors was only around 52 thousand. This makes the people of Gunung Kemukus restless and feel disadvantaged because the community's economy is paralyzed.

The change in society from traditional to modern society is marked by the rationalization that develops in that society. Rationalization in society is the cause of progress in society. Changes in rationality in society then affect social actions in it. The impact of rationalization can be seen from the shift in orientation and values in society itself. In an effort to understand

changes in society, it is necessary to have a correct understanding of the state of society and its economy. The concept that emphasizes social reality as a form of social awareness becomes interesting when it is associated with what happened at Gunung Kemukus. People who are economically pressed are the trigger to commodify something. Rites and rituals are also used as a means that is believed to improve the economy.

Traditional settlements are the result of physical culture, which in a traditional context is a form of expression that is closely related to the character of the community. In its growth and development, physical culture is influenced by sociocultural and environmental influences. Regional differences, natural conditions and cultural backgrounds will cause differences in architectural expressions. According to Rapoport (1993), socio-cultural factors are determining factors for the embodiment of architecture, because there is a value system in it that will guide humans in viewing and understanding the world around them. Natural and environmental conditions play an important role in shaping human life, in this case is culture. As a concept, the spatial pattern contains three elements, among others: 1) space with its constituent elements (buildings and surrounding space); 2) the order has the meaning of composition as well

as the pattern/model of a composition; 3) The dimensions of space, orientation and the relationship between spaces are models of settlement spatial planning.

## II. METODE

In this study, the research method is qualitative. With this method an approach to individuals and their life situations, as well as its ability to provide a detailed and in-depth picture of an event or behavior of a person or group of people at a certain time and place. The focus is not on quantitative data or numbers, but on textual data and the stories studied. Includes their emotions, motivations, symbols and their meanings, as well as other subjective aspects as they appear in everyday behavior. Their experiences and conditions affect things that are routine and natural for them. With this research method, it will examine the past phases and also present life. A strategy is needed in utilizing information sources, in order to obtain accurate and in-depth data. To find out past lives, document research is carried out, in order to examine life that occurred in the past. Up-to-date data is obtained through interviews (interviews) with people/communities, accompanied by direct observations (observations). In conducting research, the selection of informants is a very important factor. In obtaining qualitative data, informants were selected from:

a. The locksmith is an important aspect in extracting data in aspects of rituals, pilgrim behavior and developments from time to time

regarding the tombs of Prince Samudra and Sendang Ontrowulan.

c. Community leaders (religious and village officials) are important elements in extracting data relating to the activities and ritual behavior of the pilgrims. The data obtained relates to the history of the development and ups and downs of the pilgrims, in addition to community responses, profit and loss and the pros and cons of the existence of rituals in the place.

d. Pilgrims are one of the keys to extracting data, because they are ritual performers who believe in luck from sexual relations and the figure of their worship. In this case, the snowball technique will be carried out in extracting data, in-depth interviews and observations.

e. Traders, information taken from traders is a confirmation related to the dynamics and development of the object. Those who depend their lives on Gunung Kemukus give various responses to the ritual practices in it. With the existence of traders as informants, it is hoped that they can enrich data about the gossip and the dynamics that occur in it.

## III. DISCUSSION

The name or term Gunung Kemukus is a barren hill used to bury Prince Samudra who is a descendant of the king of Majapahit. As a child, Prince Samudra was raised by Raden Patah from the Kingdom of Demak. As an adult, Prince Samudra was ordered by Sunan Kalijaga to study at Mount Lawu. After finishing studying, Prince Samudra and his courtiers returned to the kingdom of Demak. On the way home Prince

Samudra fell ill, in the village of Barong. Then Prince Samudra died in the village. Considering that Prince Samudra was still a descendant of the king, the courtiers looked for a rather high location around the Barong hamlet to bury him. To the west of Barong hamlet there is a hill, which was finally chosen as the place to bury the body of Prince Samudra. The phenomenon appears at the top of the hill where every day, smoke appears rising upwards like a "steam", so the surrounding community calls the hill by the name "gunung kemukus".

this area, many immigrants (pilgrims) and local residents built buildings/houses that opened businesses such as stalls, shops and inns.

A.



Figure 1. Tomb of Prince Samudra at the top of Gunung Kemukus

Based on information from the caretaker of Gunung Kemukus, Prince Samudra was buried in the hill of Kemukus at the highest point (top of the hill). At first this hill had no houses at all, as many pilgrims came, people began to build semi-permanent buildings. The existence of Prince Samudra's tomb is increasingly known to people, even to the north coast of Java, so this place is getting busier. Seeing the rapid development of



Figure 2. Gunung Kemukus Settlement in the form of Shops / Stalls and Lodging

According to Widayati (2002) explained that the house is part of a settlement. Houses are grouped together to form settlements with a certain pattern. The existence of the tomb of Prince Samudra at the top of Gunung Kemukus is sacred by the surrounding community. This myth spread throughout the island of Java and even to people outside the island of Java. So that many pilgrims come to Gunung Kemukus. In addition to pilgrimages, the wider community also uses it as a place of blessing. This condition affects people to build houses around the tomb.



Figure 4. Larab Klambu is a Tradition and Culture of the Mount Kemukus Community

The spatial pattern of settlements contains three elements, namely space with its constituent elements (buildings and the space around it), the order (formation) which has a compositional meaning and the pattern or model of a composition. The spatial structure can be viewed from three aspects, namely: 1). Social Structure, is a structure that describes the level of communication with social conditions in space; 2). Economic Structure, describing the economic activities carried out by the population; and 3). Physical Structure and Activities, showing the physical formations of space identified by grouping facilities, activities in certain locations.

According to Wikantiyoso (1997:26-29) also adds that traditional settlements are regional assets that can provide environmental characteristics or identity. The identity of the area

is formed from environmental patterns, the structure of the built environment, characteristics of socio-cultural activities and distinctive economic activities.

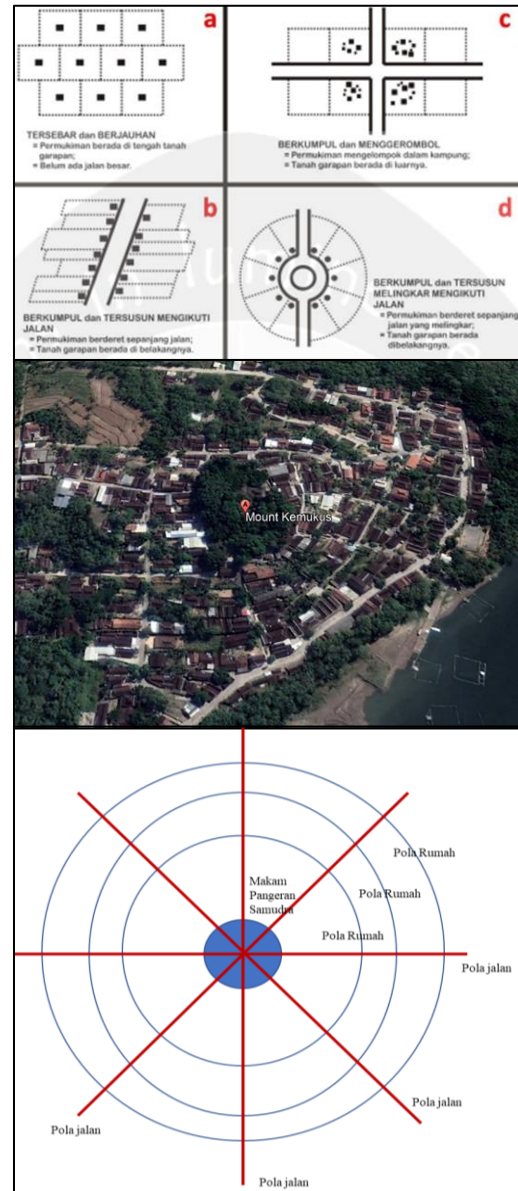


Figure 4. The Layout Pattern of the Gunung Kemukus Settlement centered on the Prince Samudra's Tomb

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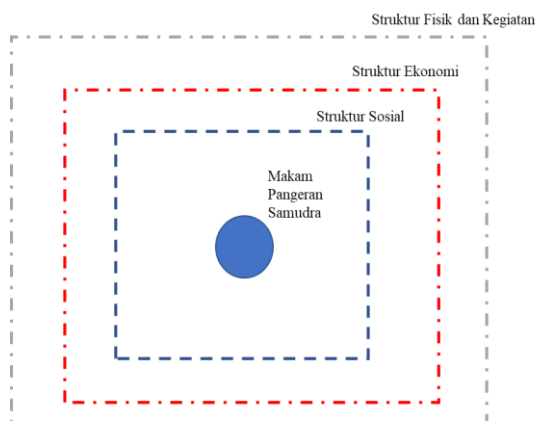


Figure 5. The structure of the Gunung Kemukus Settlement Space centered on Prince Samudra's Tomb

Various aspects of life and community needs can affect the environment, namely settlements. The relationship of existing spatial patterns in traditional settlements is influenced by economic activities and behavior. In spatial planning, a village is not born because of the maximization of technology or economy, but because of a socio-cultural pattern. The relationship between economic activity and settlement spatial planning can be described as follows: a) The content of natural resources with high selling value (economic potential) in an area

affects the development of the area concerned; b) The greater the economic potential in a region, the greater the prospects for the development of the region concerned; c) Economic activities in an area will invite settlers who certainly need space; d) Economic activities require infrastructure and facilities that also require space.

#### IV. CONCLUSION

The existence of Prince Samudra's tomb on Mount Kemukus as a generator for the surrounding community to build houses around the tomb, forming settlements. Settlement Pattern and Spatial Structure of Gunung Kemukus Settlement is centered on Prince Samudra's Tomb.

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