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Culture Based Education: Efforts to Shift The Meaning of Self-Enrichment Ritual to The Spiritual Meaning of Grave Pilgrimage at Gunung Kemukus

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- *Qur'an and Science*
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ABSTRACT

Gunung Kemukus is one of the religious tourist destinations that have the charm of Pangeran Samudera's tomb located in Sragen Regency, Central Java. Pangeran Samudera is known as an Islamic disseminator of Majapahit descent who received religious guidance from Sunan Kalijaga. In its history, there has been a deflection of misleading traditions, this place is used as a cult of seeking wealth (pesugihan). It is said that to get a pesugihan, visitors must perform the seven times sexual adultery ritual on Jumat Pon. In fact, the culture of grave pilgrimage has become a tradition for the people of Sragen, Central Java, which has spiritual value for generations. Pilgrims send prayers to Pangeran Samudera and his grave experts as wasilah (bridge) to ask for his intention. The tradition that has taken root and believed by some people is used by individuals who are considered heretics for incidental-pragmatic interests through pesugihan rituals. This will bring a bad image to the noble culture that contains the value of local wisdom. Local culture that contains the values of simplicity, mutual cooperation and having spiritual-communal power has been littered with misleading traditions. If this misleading ritual practice is allowed, it will uproot the roots of the culture

of a noble society. Because, cultural entities are noble, containing ethical values that teach human life behavior for a complete life. This research will discuss cultural-based educational efforts that attempt to shift the meaning of the misguided pragmatic rituals to the spiritual meaning of the pilgrimage to the grave in the glorious Pangeran Samudera tomb complex.

Keyword : Gunung Kemukus, Pesugihan, Local Culture, Cultural Education al-Qur'an.

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A. INTRODUCTION

Each tradition in the midst of community life has its own character and characteristics (Migustio, 2019). Tradition then becomes a habit (*habitus*) in social interaction in accordance with the order. Customs according to order are defined as patterns of community behavior that do not conflict with norms, both religious and moral and social ethics. When the expression of this social behavior becomes a consensus in the midst of social interaction, it can be ascertained that this consensus does not violate any rules. However, not always something that is in accordance with the order, forever running smoothly and able to survive. Because the consensus must represent all the components in it, not based on a momentary need (instant) and only to defend certain groups of interest. Especially regarding the contestation of social power and the struggle for resources that contain material economic value even though they are obtained in a deviant way.

The narration of Mount Kemukus is no exception in Pendem Village, Sragen, Central Java. A religious tourism destination that has an attractive natural charm and the tomb of Prince Samudra, who is known as one of the figures who spread Islam from Majapahit descent. Prince Samudra's tomb has become a religious tourism destination for the people of Sragen and its surroundings so that the pilgrimage to the grave has become a community tradition that has been passed down from generation to generation. Not only for the people of Sragen, the grave pilgrimage tradition is also of interest to visitors from outside Sragen, they come from other districts in Java. This tradition continues to be in demand, so that the infrastructure in this place develops and continues to be updated

However, as time goes by, the activity of the grave pilgrimage to Prince Samudra's tomb has changed its meaning and ritual. Changes that occur regarding the orientation of visitors in making a pilgrimage to the grave. The purpose of the pilgrimage to the grave is then turned into a place for adultery in the form of ritual sex between men and women who are not partners (non-muhrim). Individuals who misinterpret and take advantage of the traditional activities of this grave pilgrimage, create a social engineering. Engineering carried out with the lure of pesugihan, every visitor who is targeted and agrees to perform a sex ritual will get rich quickly. The trick is to have sex up to seven times which is done every Friday night, Pon. This propaganda creates a new polemic for the community, for parties with an interest in social engineering will benefit materially, but on the other hand, ordinary people will receive a negative stigma for the propaganda carried out.

Appropriate efforts are needed to control people's habits that have deviated. An attempt to return the meaning of the pesugihan ritual to the true spiritual meaning of the pilgrimage to the grave. So a cultural approach needs to be taken as a foundation in providing an understanding of the perpetrators. Culture-based education as an instrument in cultural efforts to reduce symptoms in the community, including how local wisdom-based education is owned by the surrounding community. This study wants to try to dissect how culture-based education contributes to the resolution of social conflicts in society, especially how to maintain the noble values of local culture that do not conflict with prevailing norms. So that it is hoped that the community will live more prosperously and in accordance with the guidance of religious, social and customary norms

B. APPROACH

The arrangement and revitalization of the Mount Kemukus tourist attraction requires mutual awareness of all parties. Awareness that Mount Kemukus is a regional asset that has been accessed by the world. We can learn, for example, referring to the orientation of regional culture and tourism development, the Province of the Special Region of Yogyakarta initiated the regulation governing management to strengthen the cultural unit it has as a regional potential. Enactment of the Regional Regulation (Perda) of the Province of D.I. Yogyakarta Number 5 of 2011 concerning Management and Implementation of Culture-Based Education as an effort to strengthen DIY as a center of education, culture and tourism destination in Southeast Asia to create a prosperous society. The concept of culture-based education is

education organized to meet national education standards that are enriched with comparative and competitive advantages based on noble cultural values so that students can actively develop their potential so that they become superior, intelligent, visionary, sensitive to the environment and diversity human beings. culture and responsive to world developments (Perda DIY, 2011)

On the issue of Mount Kemukus, it can be seen from various perspectives such as cultural, sociological, psychological, economic and so on. Here, a cultural perspective will be described in analyzing various symptoms related to the issue of Mount Kemukus. Especially when there is a deviation in behavior from the ritual of pilgrimage to the grave to become a place of prostitution. Perspective is a person's perspective on the social world around him or can also be referred to as a point of view. Like a house, we can see it from any side, from the front, back, right side or left side. A house seen from the front will be different when viewed from the back, right or left side. Likewise, a social phenomenon can give rise to various opinions depending on who expresses the opinion and where the social phenomenon is seen. Social problems can and of course be interpreted in different ways or points of view (Martono, 2017).

The social process is a cycle of development of the social structure which is a dynamic aspect of people's lives. In short, social processes are dynamic social relations in people's lives. Meanwhile, social change is defined as a change in the function of culture and human behavior in society from a certain state to another. The elements of society that usually undergo changes include social values, norms, behavior patterns, social organization, social institutions, stratification, power, responsibility, leadership and so on (Abdulsani, 1994). Mount Kemukus as a social change requires a direction of change that does not damage the function of culture and messages of decency in the community, especially how to break the chain of social behavior that deviates towards a more noble and dignified cultural change.

Beberapa penelitian tentang Gunung Kemukus telah banyak dilakukan, yang konsen dan sesuai dengan perspektifnya masing-masing, diantaranya hasil penelitian Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta tahun 2007 tentang dampak mitos Pangeran Samudra terhadap kehidupan sosial keagamaan masyarakat Gunung Kemukus menyebutkan bahwa tokoh Pangeran Samudra dan Nyai Ontrowulan dalam catatan sejarah tidak ditemukan dan cerita tokoh ini hanya dijadikan mitos bukan fakta sejarah. Mayoritas masyarakat mempercayai mitos tersebut, namun tidak menggunakannya dalam laku keseharian. Dampak

sosial keagamaan melahirkan ritual yasinan dan nyadran sebagai bentuk penghormatan kepada Pangeran Samudra. Namun bagi peziarah ngalap berkah yang mempercayai mitos tersebut, menjadikan mitos sebagai pedoman dalam bertindak, sehingga mereka menyimpang dengan melakukan hubungan intim bukan dengan pasangannya yang sah (Santoso, 2007).

The research results of the Sebelas Maret University (UNS) Surakarta thesis in 2008 on the ritual tourism behavior of Mount Kemukus explained that the motives of tourists visiting were very diverse, among others for recreational, cultural, sports, business, spiritual, interpersonal, health and so on. The constructed perception among the public generally assumes that a pilgrimage to the tomb of Prince Samudra is to seek wealth, a mate, promotion in rank and other economic motives. Meanwhile, for the people of Mount Kemukus the pilgrimage brings blessings, sustenance and material benefits. For pilgrims they think they have to have sex instead of their partner and the local government has made prohibitions and appeals not to commit adultery on Mount Kemukus (Wiratsongko, 2008).

The research team of the Indonesian Ulema Council (MUI) of Sragen Regency, according to the results of research conducted in 2017 on myths and superstition on Mount Kemukus, explained that of the 117 names of the descendants of King Brawijaya, the name Prince Samudra was not found. All the children of King Brawijaya's descendants have the title of raden and none of them have the title of prince. In various versions of the Javanese tripe book, the Demak tripe and the Pesisir tripe, the name of Prince Samudra is not found there, it means that his existence in historical records cannot be ascertained the level of truth. As a result of developing myths, in aqidah (Islam) it has led people to polytheism, in sharia (Islam) has led to rampant disobedience, socially damaging households and the joints of life and can cause HIV/AIDS. Even though economically some people get material benefits, this is not worth the greater impact that will be caused (Nursalim, 2017).

The 2017 Indonusa Surakarta Polytechnic research on the management model of Mount Kemukus cultural and ritual tourism as an effort to change the negative stigma of Mount Kemukus as sex ritual tourism in Sragen Regency resulted in the finding that management and sterilization efforts have not been carried out in an integrated and integrated manner. Components of related offices are considered to have not synchronized, committed and cooperated in an effort to change negative stigma into positive religious tourism destinations and are visited by many pilgrims from various regions (Nugroho and Prastowo, 2017).

Seeing the social cycle of the Gunung Kemukus community, especially the commercial sex actors and their organizations that legitimize their activities, a system or cultural movement is needed to compensate. How to return negative habits to more elegant and respectable habits. Breaking the chain of deviant community behavior patterns through a culture-based education approach, using a qualitative approach. Making culture an instrument in an effort to restore the positive image of the Mount Kemukus area. Although this effort is not easy and requires no short time. A culture-based education approach is a strategy in bringing together communal awareness coupled with stakeholder policies that support and are integrated with one another.

C. DISCUSSION

Culture Based Education

Culture is the result of human creation, taste and initiative. Community works that produce technology and material culture or physical culture needed by humans to control the surrounding nature, so that their strengths and results can be devoted to the needs of society (Soemardjan, 1965). As a result of human creativity, of course, cultural units can be created, engineered and even removed. Humans create their own culture collectively or independently in accordance with the goals that become a common consensus in society. Culture can also be engineered according to the polarization and interests that are the goal of creating culture. This engineering involves other social elements that support the desire for change. This change phenomenon is better known as social engineering, where the desire for cultural change is regulated according to the needs of the community. In addition, community culture can also be lost or eliminated, this process of change provides an opportunity for cultural units to fuse with new cultures or be eroded by new habits in society. Lost due to natural physical factors from nature, natural damage, disasters, or because of generations who do not have successors who continue in the future.

Then culture is a "documentation activity". Culture is a body of intellectual and imaginative work which will then explain in detail the human thoughts and experiences that are variously recorded. Cultural analysis in this case includes: critical activities (both aspects of thought and experience, details about language, forms and ongoing conventions) which are then explained and assessed. This critical activity can at the same time include a review of historical aspects related to the analytical relation to a special tradition, a special work (Wiratmoko, 2005).

As an activity, work culture produces an experience and value. Experience provides reflective lessons on behavior that is carried out to be used as historical records that contain value. Although sometimes this value is often classified into good-bad and right-wrong which will continue to coexist according to changes in cultural society. According to Koentjaraningrat, culture can be classified into three forms of culture, namely: (1) as a complex of ideas, ideas, values, norms, rules and so on; (2) as a complex of patterned activities and actions of humans in society; (3) as objects made by humans (Konjoroningrat, 1986).

The social definition of culture as a description of a particular way of life, which expresses certain meanings and values, is not only art and learning but also includes institutions and common behavior. In this case, cultural analysis includes the activity of clarifying the implicit and explicit meanings and values of a view of life in a particular culture. This cultural analysis, apart from covering aspects of historical criticism which refers to intellectual and imaginative work in certain societies and traditions, also includes elements that define it as not "culture" (Wiratmoko, 2005). Because basically, every polarization that people do is a reflection of the culture they want to create. Moreover, a culture that is born from communal, will be easier to take root and survive, because it departs from a noble common interest.

Culture Based Education

Culture-based education is a mechanism that provides opportunities for everyone to enrich science and technology through lifelong learning. The emergence of the paradigm of culture-based education is more triggered by two major currents. First, it departs from the assumption of modernism which has reached its culmination point so that it tends to make people return to things that are natural. Second, modernization itself requires the creation of democracy in all dimensions of human life (Aginia, 2018). The concept of culture-based education is education organized to meet national education standards that are enriched with comparative and competitive advantages based on noble cultural values so that students can actively develop their potential so that they become superior, intelligent, visionary, sensitive to the environment and diversity human beings. culture and responsive to world developments.

So, in the context of Javanese culture, maintaining upload-ungguh for example, traditional expressions and Javanese teachings are still very relevant today and even forever because they are expressions of wisdom that contain a moral message so that humans uphold

the values of truth and justice, with the intention that always remember and do all the positive things (Mulyana, 2005). For this reason, the current of modernism is balanced with the cultivation of cultural-based educational values, especially cultures that contain the value of local wisdom or noble and polite wisdom.

The culture-based education strategy adheres to at least three main principles, namely: (Karsidi, 2017), (1) the principle of independence, namely an educational strategy that fosters an independent attitude towards community self-reliance so that they are able to prepare themselves and improve their internal quality organically in accordance with increasingly growing situations and conditions. diverse; (2) the principle of self-renewal, namely an educational strategy that fosters national integrity, the ability to continuously adapt, expand cooperation, complement each other and synergize according to competence and quality of increasingly complex problems; (3) the principle of self excellence, namely an educational strategy that fosters self-confidence and creative and innovative life skills so as to create superior generations who have the ability and commitment to live a life of society, nation and state in the midst of the world community.

Grave Pilgrimage as Teaching and Culture

Etymologically, pilgrimage comes from Arabic, namely *ziyarah* which means visit, visit or visit. While the word *grave* means a hole dug in the ground measuring 1 x 2 meters in a rectangular shape accompanied by a grave which is a place for storing human corpses or corpses (Poerwadinata, 1987). While the terminology, pilgrimage means visiting at any time people who have died to ask God's grace for those who are buried in them and to take parables and warnings so that life remembers death and fate in the hereafter (Farisi, 2013).

Pilgrimage as a teaching, in Islam for example the Prophet Muhammad. encourage his followers to make a pilgrimage to the grave. Pray for the dead and give wisdom to the living to remind them of death and the afterlife. This is based on a hadith from Buraidah, the Messenger of Allah. has said (Rasid, 1989);

"In the past I have forbidden you to visit the grave, now Muhammad has received permission to visit his mother's grave, so make a pilgrimage, indeed the pilgrimage is reminiscent of the hereafter." (H.R. Muslim, Abu Daud, and Tirmizi).

Pilgrimage is referred to as community culture, because it is carried out with certain procedures and days that are considered to have its own glory. For example, pilgrimages are

made on Friday because Friday is *sayyidul ayyam* or a glorified day. In addition, in society, the teachings of pilgrimage are known as *nyekar* and *nyadran*, where these terms were born from the habit of people performing pilgrimage rituals in the period before Walisongo spread Islam in Java. Today, the term religious tourism appears, where people combine the popular concept of popular tourism with the aim of several grave sites for the *waliyullah* (beloved of Allah swt. or leading scholars in the archipelago). In addition to tourism, it is also a pilgrimage or a tour of the heart in the hope of praying for pious people and reminding them of death and the end of the world.

The term religion is part of culture, which is a religious human behavior to overcome uncertainty, limitations and scarcity in this life. In terms of procedures, known as rituals or traditional ceremonies born from the wisdom of the people. The tradition of visiting the grave is not only sowing flowers on the grave, but also accompanied by a prayer request to Allah swt. with the hope of easing the burden of grave experts in the hereafter and for generations to become righteous descendants who pray in patience and continue the struggle of their predecessors.

According to Suwaji Bastomi, as quoted by Ridin Sofwan (Sofwan, 2004), that the understanding of the Javanese people in interpreting the implementation of traditional ceremonies has changed. In the slametan ceremony, for example, the implementation is more varied, almost this slametan can be carried out on various occasions. If in the past people were invited to slametan to support a request addressed to the spirit or also to take blessings to get promoted, trade smoothly and so on, now almost anything can be slametan. If in the past food had a symbolic meaning and was treated as an offering, now it no longer has a symbolic meaning, but as an ordinary dish.

Then for the nyadran tradition, people no longer go to the cemetery to ask for blessings of salvation, to seek fortune, or to send something to their ancestors or grave *danyang-danyang*, but in an effort to preserve the tradition of strengthening their kinship ties. This shift in cultural meaning is certainly based on various (modern) social changes today. People innovate with different menus without changing the main goal.

A Brief History of Mount Kemukus

Prince Samudra's tomb is located at the top of Mount Kemukus which has a height of approximately 300 meters. Located in the west of Barong Hamlet, Pendem Village,

Sumberlawang District, Sragen Regency, Central Java Province. Mount Kemukus is a barren and infertile area, however, some large trees can live to towering heights, such as the nogosari tree that can live, where this tree variety does not grow in other areas. This condition adds to the atmosphere of Mount Kemukus that is more beautiful, beautiful, comfortable and in demand by visitors. In addition, Mount Kemukus is also surrounded by Kedung Ombo Reservoir which adds to the interest of visitors and adds to the tourist attraction of Mount Kemukus tourism charm (Sragen District Office, 2018).

According to the caretaker of the tomb, the figure of Prince Samudra is a son of the last king of Majapahit who traveled to look for his relatives. On that trip, Prince Samudra died and left a will. The will that was conveyed was that anyone who would later come for a pilgrimage, must have a happy, trusting and steady heart as would make a visit to the lover's house (Kemukus Gunung Kemukus Cemetery, 2018). The caretaker explained that Prince Samudra once said:

"Sing sopo duwe panjongko marang samubarang kang dikarepke can play this role, you have to be saroni pawitan, friend, mantep, your heart is pure, ojo slewang-slewang, you have to be mindful of marang katuju, cedhakno dhemene kaya dene yen arep nekani marang menpanggonane dhe."

"Whoever desires or has a goal for what he wants, to achieve it must be with sincerity, steady, with a pure heart, do not turn to the right or left, must concentrate on what he wants, keep his desires close, as if going to his favorite place."

It is said that this will was then misinterpreted, the interpretation that later emerged and was practiced was that some people performed ngalap blessings at Prince Samudra's grave by having intimate relations with the opposite sex who was not their legal partner. Here comes the term ngalap blessing, a public understanding of paying homage to the tomb of Prince Samudra.

Mount Kemukus Community Tradition

Religion and culture are two important elements in society that influence each other. When religious teachings enter into a cultured community, there will be tug-of-war between religious interests and cultural interests on the other side (Buhori, 2017). The culture that develops in the Gunung Kemukus Community is very varied, at least the Gunung Kemukus community has some strong and entrenched traditions, especially around the tomb of Prince Samudra. Among the traditions that develop and take root in Mount Kemukus are the ritual

traditions of pilgrimages, offerings, thanksgiving and the Shura month commemoration ceremony which is filled with larap slambu ceremonies and shadow puppet performances.

Pilgrimage

The tradition of visiting the grave for some residents of Sragen, especially the people of Mount Kemukus, is a good and strong tradition. The grave pilgrimage or in the traditional language of the local community is called nyekar. Derived from the root word sekar which means flower. So nyekar is a pilgrimage to the grave by bringing flowers or flowers. If a pilgrim chooses nyekar then he must buy flowers, incense, perfume and jerry cans (Juru Kunci, August 2018). Next, the pilgrim begins a series of rituals by taking water from the spring, washing his face, filling jerry cans and being allowed to take a bath. Entering the Ontrowulan spring, ritual procedures are carried out by burning incense and incense and reading prayers and mantras.

Next, pilgrims go to the tomb of Prince Samudra at the top of the hill. The ritual is carried out just like doing a grave pilgrimage in general. But before entering the tomb, the pilgrim answered the caretaker's questions regarding the goals, ideals and hopes desired from the pilgrim. After giving the envelope containing the money given sincerely to the caretaker, the pilgrim then enters the tomb to pray until it is finished. In accordance with the myth, after completing the pilgrimage, there are pilgrims who have sex not with their partners or with commercial sex workers (PSK). For those who have brought a partner, they just need to rent a room in the house located around the tomb.

Sajen

Sajen is a set of tools and materials containing offerings that have been prepared completely by the provider. The offerings are placed on the graves of Prince Samudra and Sendang Ontowulan with the hope that the wishes or wishes of the pilgrims can be fulfilled, whether they are in the form of position, wealth or honor. A package of offerings is valued at Rp. 150.000,- provided by the local community of Mount Kemukus(Latri Interview, August 2018).

a. Grateful

Gratitude in the local sense is a more special pilgrimage package because it is quite expensive. This offering is equipped with two chickens that are cut as a condition in the ritual to be served at the Ontrowulan spring and the tomb of Prince Samudra. This gratitude package

costs Rp. 350.000,- with more devotees from among pilgrims who feel that they have succeeded and their previous prayers and hopes have been answered. So that with this gratitude package, it provides stability in achieving success

b. Shura Month Memorial Ceremony

1). Larap Slambu Ceremony

On the night of 1 Shura, the cloth used to cover the tomb of Prince Samudra is washed and replaced. This procession is called the larap slambu ceremony, a tradition that is considered sacred and has become an icon of the Mount Kemukus community. The myth that is believed by the community that this used water has good luck, whoever uses the water can cure diseases and can realize their wishes. Even though the water is dirty, it is not uncommon for visitors to scramble to get the water. This tradition was held very lively and became a tourism commodity for Mount Kemukus and was attended by relevant regional officials and thousands of people. This ceremony became the icon of Mount Kemukus tourism which gave the nuances of cultural tourism choices that attracted the attention of people outside Sragen Regency.

2). Shadow Puppet Performance

Wayang kulit performances are held to celebrate the month of Shura or Muharam. This all-night shadow puppet show was initiated by the local government, in this case the Tourism and Transportation Office of Sragen Regency. The event was held to enliven the closing of the month of Shura' which is more often held on Kliwon Friday night. In addition, the message of Sapta Pesona Wisata was also conveyed in order to increase public interest to boost the tourist charm of Mount Kemukus so that it was visited by the wider community.

Cultural Approach to the Mount Kemukus Community

The flow of globalization and the development of science, technology and communication is growing rapidly. Sooner or later it has influenced human attitudes, ways of life and mindset. The natural impact of cultural intersection is that it creates cultural victims, must accept, reject and adapt. Apparently, the term adaptation is more appropriate in dealing with cultural competition (Endraswara, 2010). Adaptation was chosen as a strategic path that

is able to accommodate both currents so that both cultures can occupy their place without uprooting their roots. So globalization which leads to negative values, as early as possible must be filtered so that the meaning and originality of culture can be maintained and continued by generations.

So a cultural approach is needed that can bring culture closer to its people. So that at least it can be mapped into two approaches, namely the structural approach and the cultural approach.

Structural Approach

Formally, the Regional Government of Sragen Regency has stopped and even closed the practice of prostitution. It was recorded that starting Thursday, November 27, 2014, the government controlled the Mount Kemukus tourist complex from prostitution. However, the pattern of deviant behavior re-emerged after the local closure of Mount Kemukus from the prostitution ratio at the end of 2014. At the end of 2015 until now 2018, sex rituals carried out by visitors began to squirm again, although it was carried out in a hidden and covert way (Head of Pendem Village, Hardiana August, 2018).

Efforts made by the regional government still leave new homework, not only limited to closing localization, but what blueprints are prepared as a policy that is able to solve problems at the grassroots that remains based on community empowerment and development without uprooting local cultural roots that positive and relevant. Relevant stakeholders can redesign the potential of Mount Kemukus with a cultural approach. Among the potentials that can be developed are for example: (1) the object of Prince Samudra's tomb; (2) the object of Ontrowulan spring; (3) fishery potential and water tourism object of Kedung Ombo Reservoir; (4) the heirloom jamasan ritual before the month of Shura; (5) Friday prayer rituals on Pon and Kliwon Fridays; (6) the potential for handicrafts, souvenirs, and culinary specialties of Sragen Regency; (7) the potential for arts and culture of Sragen Regency, and so on (Juru Kunci, August 2018).

In relation to the cultural approach, Mount Kemukus can be used as a magnet for Javanese cultural performances, especially the regional culture of Sragen Regency. Providing space for actors, lovers, art and culture observers to enliven the Mount Kemukus destination as a cultural tourism object in Sragen. Cultivation begins with optimization through public education spaces. Through local youth and students to enliven cultural activities in the Mount

Kemukus environment. Filling the cultural stage appreciation space by youth theater activists and students in the form of various art performances or performances.

The above efforts serve as an antidote that becomes a force to build a new positive perception in society. Campaigns for drug-free and free sex can be carried out by involving youth and students. Because the preservation of the nation's cultural values (traditional) that are in line with the progress of the times, is not just inheriting, not just maintaining and saving them, but needs to lead to cultural restructuring (Javanese). If without a rearrangement that is in line with the spirit of the times, our young generation often gets a "stamp" (considered) that they are no longer active (Endraswana, 2010). So the cultural restructuring of Mount Kemukus deserves to be considered as a policy based on the value of local wisdom.

Cultural Approach

Norms approach in society can be done by civilizing. For example, it concerns the culture of order in society to obey the rules or regulations. Culture-based education emphasizes the orderly social order in society through a cultural approach. So that this civilization can start from a communal awareness that has a common goal to live a more orderly life. Order means the arrangement and rules in relation to something with other parts. Like a house, there is a reasonable arrangement between the parts so that people entering it do not feel awkward or lack taste (Langgulung, 2004).

Cultivation takes a lot of time, it takes a change in the mindset or mindset of the community. This mindset is strongly influenced by the interests and habits (habits) that are carried out. The cultural approach offers habituation from negative behavior to positive behavior change. The context of the Gunung Kemukus community, especially for commercial sex workers (PSK), stall owners and lodging service providers who depend on income that is considered to be from deviant behavior.

Habituation that can be done through communal awareness or communities that organize their practice. Dialogue can be done as a medium of openness, that their deviant behavior is against the norms of life. The practice of adultery free sex in the name of ngalap blessing seeking pesugihan under the guise of a pilgrimage to the grave or whatever the term is is a form of violation of religious, social, moral norms and so on. Degrading the dignity of humanity as a creature of Allah swt. perfect, so habituation in obedience to the rules becomes a necessity.

The picture that the universe also has an order, this universe will not last long if it is not arranged in a careful and structured order. Including in humans there are also rules and regulations that are smooth and neatly arranged, if the rules and regulations do not work then he stops functioning as a human or he dies (Langgulang, 2004). If human culture is not in line with the natural sunatullah, there will always be social inequality. Life that does not naturally provide discomfort in social interactions will result in disease in society which will end sooner or later by nature itself.

In a country with an integralistic ideology, culture must be endeavored towards the advancement of cultural etiquette and unity, by not rejecting new materials from foreign cultures that can develop or enrich the nation's own culture, as well as enhance the humanity of the Indonesian nation. Culture is basically dynamic, therefore values and rules that cannot respond to challenges will naturally disappear (Bakry, 2014). So whatever polarization is carried out, it must continue to prioritize cultural etiquette that upholds noble values and wisdom as well as human values. Likewise with the symptoms that occurred on Mount Kemukus, the tradition of intimate relationships is a deviation from the rules, where in the name of achieving pesugihan, everything is done even though they have to have free sex and this clearly violates social rules and regulations.

D. Kemukus Pilgrimage: FROM PESUGIHAN MEANING TO SPIRITUAL MEANING

Grave Pilgrimage Deconstruction

The perception built by the interest group is how they get the most profit. The agents who try to continuously spread and disseminate the myth of Prince Samudra and sex rituals during pilgrimages are the shop owners and lodging service providers. The owners of these stalls and inns are actually migrants who have settled and some of them come from the local community of Mount Kemukus. They built houses and stalls on the right side and on the left side of the road leading to the tomb. The myth began to be spread and peddled by the owners of stalls and inns to pilgrims before meeting the caretaker. Visitors will be lured with the stigma that pilgrims' wishes will be granted (especially to get pesugihan) if they want to have sex first.

Building a positive perception of the grave pilgrimage for the Gunung Kemukus community requires cross-sectoral collaboration. The deconstruction of the grave pilgrimage from the meaning of pesugihan to the spiritual meaning even though it starts from communal awareness. Awareness that the pilgrimage to the grave is noble and contains doctrinal values

that should not be tainted with deviant or even misleading purposes. Grave pilgrimage teaches muhasabah or introspection of human deeds, in turn we will follow to death and the hereafter. That the grave pilgrimage is a process of giving prayers to the grave experts so that the deceased in the barzah realm will receive forgiveness and blessings from Allah swt. Moreover, the relationship between the pilgrimage to the grave and sexual adultery is not with a legal partner, so this is very far off the mark and irrelevant.

The task of teaching is to preach that what is right is right and what is false is false. Even though religious (Islamic) leaders are called upon to deconstruct the true meaning of the grave pilgrimage. Da'wah interpreters (dai) need to reconstruct fikriyah and amaliyah for those who have material economic interests that perpetuate the practice of prostitution. So it takes an understanding in the method of da'wah to separate the right case and the false case. This includes approaching the caretakers or the association that oversees them in order to provide more educative advice and directions to the pilgrims, for example providing an explanation that there is no connection between sincere grave pilgrimages and the practice of adultery, two contradictory matters and the practice of adultery is prohibited by religion. anywhere.

According to Katsumiko Seino, the description of the attitude of the preacher towards the old ceremonies will be in line with the da'wah method used. The degree of syncretism in religion will be in line with how far the accommodative attitude is in preaching to the old cultural stakeholders. The range is between the attitude of acceptance (receptive) and the attitude of rejection (resistant). Accepting the old culture means that there is syncretism and rejecting the old culture means that there is no element of syncretism. Between the two positive and negative attitudes, there is a set of tiered da'wah methods, as well as describing the level of syncretism (Sofwan, 2004).

Accommodative da'wah idealizes wiser ways in enjoining makruf nahi munkar. Even though it is clearly against Islamic law, a more polite and wise da'wah process must be put forward. The task of the da'wah interpreter is to convey with bi al-hikmah, namely with wisdom and gentleness. Furthermore, wa al-mauidhah al-hasanah, namely advising in a good way and when there are differences that can lead to disputes, then wa Jadilhum bi al-lati hiya ahsan, namely resolving the case in good and right ways.

A way contains a straightforward meaning, a way can easily be interpreted as "style" and even as "custom". For example, one village digs a well, gives offerings to spirits or gives a formal speech one way and another village, another way, depending on the context, the way

may mean “we do it this way, they do that, already” or “we have our customs. themselves and they (stupidly) also have their own customs”. This tendency to freeze meaning is, of course, tied to a wider history of epistemological shifts and the emergence of a special form of reflectivity, which gives a sense of “culture” (Pemberton, 2003).

The methods used by the saints in dealing with the old (Hindu) culture are:

- 1). Keeping, maintaining (keeping) ceremonies, old traditions, for example receiving the tingkeban ceremony, mitoni;
- 2). Adding (addition) ceremonies, old traditions with new traditions, for example adding Javanese marriages to Islamic marriage contracts;
- 3) Interpreting old traditions in the direction of changing new ones or adding new functions (modifications) to old cultures, for example wayang as a means of entertainment as well as a means of education;
- 4). Lowering the level of status or condition of something (devaluation) from the old culture, for example the status of gods in wayang is lowered and replaced with Allah swt.;
- 5). Replacing (exchange) some old elements in a tradition with new elements, for example slametan or kenduren the motivation is replaced;
6. Replacing the old tradition entirely (substitution) with a new tradition, the example of praying at the temple is replaced with praying in the mosque so that there is no element of Hindu influence in the mosque;
- 7). Creating traditions, new ceremonies (creation of new rituals) using old elements, for example the creation of gamelan and sekaten ceremonies;
- 8). Rejecting (negation) old traditions, for example the destruction of Buddha statues in temples as a rejection of statue worship (Sofwan, 2004).

The context of the Gunung Kemukus community, at least the choice of ways in da'wah that can be done with the stages of choice:

- 1). Replacing (exchange) some old elements in a tradition with new elements. The motivation and purpose in making a pilgrimage to Mount Kemukus must be straightened out, the intention to seek pesugihan can be anticipated by, for example, replacing it with alms to the poor and needy.
- 2). Reject (negation) the old tradition, reject the practice of adultery as a prerequisite in seeking pesugihan. Perhaps every individual has the right to seek wealth, but if by committing adultery on Mount Kemukus, it seems that rejecting this tradition is an option.

Of course the refusal is carried out in wiser ways and through the relevant mechanisms and stages.

- 3). Creating traditions, new ceremonies (creation of new rituals) by using old elements. The concept of a grave pilgrimage can be created with new things, for example by using a mass and open way of praying. The tahlil reading is led by a local cleric or religious (Islamic) figure who becomes a role model and *uswah hasanah*.

Integrasi dan Konsensus Budaya Baru

Culture is created and engineered by interested actors. Cultural actors are very influential in dynamizing and reconstructing social movements in society. Community leaders are role models who are trusted in society, both from the older generation and from the younger generation. Especially for youth leaders who still have ideals in making a real contribution to their environment, of course if these figures can dynamize the phenomena of society on Mount Kemukus, it is certain that a new integration and consensus will be born in the social habitus in the community. This integration is related to the unity of perception and movement in "liberating" the colony of prostitution practices that are managed by a group of people. Then carry out a new consensus, namely building a collective agreement to find the right formula in giving birth to a new tradition as a substitute or reformer of the old tradition. Human personality is influenced by the education he gets, both in the family, school, and in the community (Kurniawan, 2019). In addition, the role that shapes a person's personality is then a traditional figure, someone who is considered charismatic and has a commanding power that is quite trusted and respected in society. Including Islamic religious figures or so-called ulama, for example kiai, preachers (dai), ustaz or ustazah and religious figures other than Islam, such as priests, monks and so on, individuals who have concern for changes in Mount Kemukus society. Stakeholders also have an important role, the policy makers who have power over the area, especially in the government line, starting from the Pendem Village Government, the Sumberlawang District Government to the Sragen Regency Government. If all components are united, the desire to free Gunung Kemukus from negative stereotypes will be realized.

The people who have been considered as the cause of the rampant prostitution are commercial sex workers (PSK), owners of stalls and inns. These three individuals certainly do not stand alone each. They group together to support each other. This group is oriented towards material economic income which pays less attention to sociological aspects. Although

they are not entirely to blame, because of the sociological and psychological changes in their environment that support them to carry out deviant behavior. The consideration that needs to be underlined is that they have rights and obligations, where the sociological environment has not been able to demand obligations, namely to leave deviant behavior as a livelihood for them.

All cultures have some elements that are positive and some that are negative in their impact on the way a conflict is handled. Some cultural attributes will have positive and negative impacts. The value placed on patience in certain cultures may help people cope with harsh and unforgiving conditions as well as encourage passivity in the face of violent oppression (Francis, 2005). So when measured, the most dominant impact on deviant behavior in adultery intimate relationships is a negative impact for all aspects and the positive impact is smaller which is only individual (private).

In today's cultural contestation, it is time for people to leave traditionalism, namely attitudes or views that maintain excessive and unnatural past relics that are detrimental and hinder progress, so that education plays an important role in bringing society towards progress (Bakry, 2003). When using religious tourism destinations as an arena for prostitution, it can be said that this is the behavior of traditionalism in the modern world. This is because the practice of prostitution under the guise of a pilgrimage to the grave has harmed the local culture which is precious. Inhibiting the progress of society, especially being consumed by myths whose truth is very relative.

In a locality usually has a cultural wealth that is unique and contains the value of noble wisdom. Referring to the Javanese pearl pitutur which is a reminder, one of them is the expression *becik kedot* in a subtle style. This sentence inspires people, that in the end a person will reap what he has sown. That way there is no reason for someone to do a bad deed, because in the end it is certain that the person will not be able to get real happiness.

E. CONCLUSION

The problems of the people of Mount Kemukus are complex problems. A cultural movement is needed to return negative habits to positive and honorable habits. Breaking the chain of community behavior patterns that deviate from the practice of prostitution under the guise of visiting the grave. Through a culture-based education approach, it is hoped that it will provide a new paradigm in understanding the myth of Prince Samudra, which is very relatively true. Culture becomes an instrument in an effort to restore the meaning and originality of the

grave pilgrimage culture that can be maintained and continued by generations in the Mount Kemukus area. Although this effort is not easy and requires no short time. So a cultural approach is needed that can bring culture closer to the community through a structural approach and a cultural approach to the community

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