

THE INFLUENCE OF CULTURAL TOURISM IN THE IMOIRI TOMB BANTUL, YOGYAKARTA

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Abstract - The development of cultural tourism would affect the development of tourism activities. The Imogiri Tomb is a place that symbolizes religion for the Mataram Kingdom. The expansion in the masjid located in the Imogiri Tomb occurred due to the use of rooms for the community in practicing cultural and religious tourism. The cultural tradition managed regularly was developed by the addition of cultural and art traditions that performed one day before the main event. The influence of tourism gave impact to the changes in the buildings and cultural traditions done by the community. This paper discusses the influence of cultural tourism towards the buildings and community traditions in the Imogiri Tomb, Bantul Regency, Yogyakarta.

Keywords - Cultural Tourism, Imogiri Tomb, Bantul

I. INTRODUCTION

As an Islamic kingdom, Kraton Yogyakarta has essential attributes that are related to religion such as masjid and tomb. As the existences of masjid and tomb are important for the Javanese royal power, hence the procedures for joint management of holy sites were established after the division of Mataram into Surakarta and Yogyakarta. At present, all masjid and several tombs are no longer in joint management of the two kingdoms, except for the Imogiri and Kotagede Tombs. Both tombs are remained glorified and managed by The Yogyakarta Sultanate and The Surakarta Sultanate all together (Anonym, 2009).

Imogiri Tomb or Pajimatan Tomb that located in Girirejo and Wukirsari Subdistricts, Bantul Regency, the Special Region of Yogyakarta, is the tomb of the kings of Mataram Dynasty, The Yogyakarta Sultanate, and The Surakarta Sultanate and the next of kin. This tomb was constructed by Sultan Agung on top of Merak Hill, which is included in the Sewu Mountains series (Anonym, 2009). In the sites of the Imogiri Tomb, there is not only the cemetery, but a masjid, pavilion, gate, kelir (a building used as partition of the gate), padasan (a place to perform wudu' or ablution in Muharram or Suro), and a pond in front of the masjid are also constructed. The cultural tradition which is closely related to religion until now is still performed, one of which is the pilgrimages and the ceremony of nguras enech.

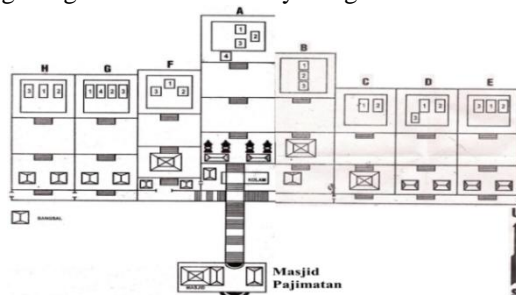


Figure 1. Imogiri Tomb
Source: wikipedia, 2019

The development of cultural tourism in Yogyakarta affects in some changes in the area and facility enhancement including in Imogiri Tomb area. Cultural tourism becomes economic and financial commodities. Following Boissevain (1996) in Holden (2006:141), culture has become the main commodity in the tourism industry. The use of culture in tourism unites some different aspects including historical buildings, sites, customs, and religious ceremonies. This is supported by Richard's (1996) statement in OECD (2009), that the initial approach in the relationship between tourism and culture tends to be based on the approach of 'sites and monuments' or cultural sites physically. However, based on the data of OECD (2009), progressively, culture in tourism presents wider perspectives that include performing arts (Hughes, 2000), handicrafts (Richards, 1999), cultural events, architecture and design, creative activities (Richards & Wilson, 2006), and intangible heritage (UNESCO). This issue affects tourists' experiences in visiting tourism destinations, either from the locals' daily life, culture, and lifestyles. Tourism and culture have a linkage in the improvement of tourist attractions, especially in the aspect of tradition. The increasing number of tourists will give impact on the tourism areas to meet the contentment and facility for the tourists. It affects the transformations of the buildings and areas. This paper will discuss what influence and transformations that have occurred in Imogiri Tomb area, which is the symbol of religious and culture, as the consequence of tourism activities.

II. LITERATURE REVIEW

Tourism is an activity that has the purpose to go or stay at one place away from the environment and continuously performed by an individual for no more than one year to gain pleasure, do business, or other intentions. Tourism activities also bring people together with a condition out of their usual

environment, which will arise admiration, coziness, even inner-challenge for themselves (Taroepratjeka, 1998 in Saryani, 2015). Those conditions can be in the form of natural circumstance, culture, or a particular condition, either as an object or its attraction.

Matthieson and Wall (1982) state that tourism activities create certain groups, such as:

1. Group of Tourist, as the side that emphasizes on the issue of how to get service because tourists will buy good services from the hosts.
2. Group of Host, who will always try to fulfill what the tourists wish for.
3. The relation between the tourist and the host (Saryani, 2015).

The increasing number of tourists will influence the development in tourism activities including in the effort to fulfill the tourists' needs such as housings, eateries, souvenir shops, tourism services, and so forth. Those activities cause interactions between the local community and tourists that will influence the community's socio-cultural conditions. The community's involvement in directly serving the tourists affects the socio-cultural conditions.

Culture and tourism benefit each other and can improve tourism destination attractions. Culture is an essential element in tourism product because it creates uniqueness in a tourism site. Tourism also has important contributions in providing facilities to improve and gain earnings that can support and strengthen cultural heritage, production, and creativity (OECD, 2009).

In Javanese tradition, the masjid and cemetery sites can be perceived in several dimensions and perspectives as follows:

1. Functional aspect. Masjid and cemetery are places that used to perform salat/prayer and hold a funeral. The linkage between kingdom, masjid, and cemetery is meant to accommodate the royal ceremonies.
2. Social aspect. Masjid and cemetery construct a social network. Masjid jamaah and cemetery pilgrims are the society who have certain relations with the holy places and the leaders. The relationship pattern between the leaders of masjid and cemetery construct a hierarchy and specific kinship that make the holy places as unique social networks.
3. Symbolic aspect. Masjid and cemetery are monuments that represent the roles to express religious and cultural ideas.
4. Psychological aspect. Masjid and cemetery create a certain aura that affects a human's soul (Anonym, 2019).

Nowadays, masjid and cemetery are not only as symbols or attributes in a kingdom but also developing as the places that can be used by the entire society. The masjid area located near the society settlements makes it as a praying place, while for the

tourists, the cemetery becomes a sacred place to perform ziyarah (grave pilgrimage).

The Imogiri Tomb site is managed by Yogyakarta Sultanate and Surakarta Sultanate. The tomb site is divided into two areas; the west area used as the cemetery of Surakarta Sultanate kings and the east area used as the cemetery of Yogyakarta Sultanate kings. Besides, Masjid Pajimatan located in the Imogiri Tomb site is also divided into two sides; the north side that is preserved by the Surakarta Sultanate and the south side that is preserved by Yogyakarta Sultanate.

There are 409 stair-steps that have certain meanings at the cemetery site, such as:

1. The 32 stair-steps from the settlements to the area near masjid symbolize the year when the Imogiri Tomb was built in 1632.
2. The 13 stair-steps near the masjid area to the masjid yard symbolize the year when Sultan Agung was crowned as the King of Mataram Kingdom in 1613.
3. The 45 stair-steps from the masjid yard to the longest stairsteps symbolize the year when Sultan Agung deceased in 1645.
4. The 346 stair-steps with a 45-degree angle to the cemetery area on top of the peak symbolize the year when the Imogiri Tomb was built in 346 years.
5. The 9 stair-steps around the pond symbolize Wali Songo (Himaya, 2017).



Figure 2. Stair to Tomb

The ceremony tradition performed by Abdi dalem (palace courtier) of the cemetery of King Imogiri and the society is intended to preserve tradition and honor the kings buried in the cemetery site. Some ceremonies performed in the area of King Imogiri cemetery are:

1. Ruwahan/Sadranan Ceremony. This tradition is performed in the month of Sha'ban (ruwah) before the fasting month. Before Islam arrived in Java island, Ruwahan Ceremony was intended to worship ancestral spirits and occult spirits. After Islam arrived in Java island, this ceremony was reformed by Wali Songo to express gratitude to Allah SWT. The Sadranan Ceremony is

- performed by Abdi Dalem and the community around the cemetery by bringing some bamboo bowls filled with rice and various side dishes. This is called as Uba Rampe. Then, Uba Rampe is brought and prayed in front of the cemetery of Sultan Agung, led by the elders of Abdi Dalem.
2. Caos Dhahar Ceremony. The purpose of this tradition is to express gratitude to The Creator for the blessings given to the people who perform Caos Dhahar ritual.
 3. Nyekar Ceremony or ziyarah. This tradition is intended to pray for the spirit buried in the Imogiri Tomb.
 4. Mboyong Kayu Wunglen Ceremony. This tradition is performed by the society who crave for the piece of wunglen wood, which is believed can reject all forms of crime, heal diseases, and increase authority.
 5. The ceremony of Nguras Enceh Tradition. This tradition is performed every month of Suro on Tuesday or Friday Kliwon. Enceh refers to a water container used by the King to perform wudu', which then become an heirloom. The water filling in Enceh may only be filled in the month of Suro, which then known as Nguras Enceh tradition (Rokhim, 2013).



Figure 3. Nguras Enceh Ceremony
Sumber : <https://www.facebook.com/pg/MakamImogiri/photos>

III. RESEARCH METHOD

This study implemented a descriptive qualitative research method. The qualitative research was conducted because it was considered capable to explain the phenomena completely and comprehensively. This study is also intended to capture or interpret phenomena based on the results of observation and interview.

The data were collected through field observation by observing physical changes. The interview was done to the cemetery managers, which is intended for collecting inherent information. Then, the collected data related to the influence of tourism on the changes in buildings and cultural traditions were analyzed.

IV. DISCUSSION

The increasing number of tourists in the Imogiri Tomb area causes the addition and improvement of facilities. There are some buildings in this cemetery

that are still being used and also as the places to do the traditions. Masjid Imogiri located in the cemetery area has a building value as places for praying and doing traditions. The existence of masjid in the cemetery area is meant to be a place for praying when a certain number of royal ceremonies such as the funeral of the kings or royal families or other traditions are held. Masjid is a religious symbol and becomes a part of the Kingdom. The value of the masjid as a place for praying is also reflected in the use of the masjid area as a routine place for praying for the local community. The masjid building as a traditional symbol is reflected in the use of masjid as a place for practicing ceremonies at certain times. Islam on Java island is influenced by Hindu-Buddhist traditions that are still believed until now. The cemetery site is a sacred place for the community to summon blessings by performing laku nenepi. Beside doing rituals in the cemetery, the community also pray in the masjid in performing worship. According to the masjid guard, in a certain time such as the first night of Hijr or Sura, the community will come to Masjid Kangungan Dalem to perform prayer and do laku nenepi tradition. The tradition is done since the late afternoon until the next morning by meditating and praying to get blessings.



Figure 4. Pajimatan Mosque

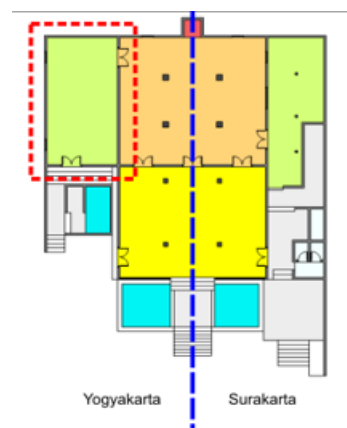


Figure 5. Pajimatan Mosque Layout

On its development, the elements of the masjid building have been reconstructed due to damages or the necessity of functions. Changes in the spatial order of space occurred in room addition and

expansion. Room additions occurred in Masjid Imogiri Pajimatan, which is located in the Imogiri Tomb site. Earlier, the pawestren (lady) room was only on the south side of the main masjid, but on its expansion, the room was also built on the north side of the masjid. This additional room is also functioned to accommodate the pilgrims who intend to do ziyarah. The addition of pawestern room affects the building element in Masjid Pajimatan. The addition of a new element with new materials is a kind of modernity in Masjid expansion. Architectural elements such as a new window in the masjid did not change the complete meaning which has become a culture. The value in the philosophy of the masjid is still maintained even though some changes have occurred. Masjid Kagungan Dalem in Imogiri is one of Javanese masjid that still maintains its cultural value when Islamic culture and local beliefs were strongly blended.

In the front area of the masjid, there is a pavilion functioned by the community to take a rest before climbing the stairs to do grave pilgrimage as well as practicing traditional events. Earlier, the pavilion was functioned as a place to accommodate any events during a funeral. However, by the emergence of tourism, the pavilion is also functioned as a place for selling and resting by the community.



Figure 6. Pavilion (Pendopo)

The tradition of Nguras Enceh performed every month of Sura was developed with a sequence of activities such as kirab budaya ngarak siwur. Kirab budaya is performed one day before the ceremony of nguras enceh tradition to attract the tourists as well as preserving traditional arts and culture. This activity has shown several traditional arts such as jathilan, gejak lesung, dance, and ketoprak in the evening. Beside kirab budaya, there is also gununggan (a stack of crops) which will be snatched by the general society. Kirab suwir became a new culture that was developed and will be a local tourism object. It is expected to be an exclusive tourism object that attracts tourists.



Figure 7. Kirab Budaya Ngarak Siwur
Source: Rokhim, 2012

The tradition of nguras enceh performed in the Imogiri Tomb site has several functions, namely social, cultural, economic, and tourism functions. The social function of this tradition is reflected in the community cooperativeness in holding the procession of nguras enceh. The functional function of this tradition is shown through the procession of kirab budaya that is held one day before the ceremony of nguras enceh by holding various arts and cultural events. The economic function is related to the event operation that will increase the community's earnings with the presence of tourists of pilgrims who attend the events. Meanwhile, the tourism function is related to the tourism attraction from the culture to be an exclusive tourism object in Imogiri.

IV. CONCLUSION

The Imogiri Tomb has cultural value in the traditions performed by the community. The value is included in the functional aspect as a place to perform cultural traditions. Besides, it is also included in the social function where the community makes a network that has a connection with culture implementation. The cultural tourism in the Imogiri Tomb affect some aspects, either in the buildings or traditional aspects. The changes in the building elements occurred due to damages or the necessity of functions. The changes did not affect the value of the cultural tradition but tend to affect the uniqueness value and building ingenuity. The cultural tradition developed because of the tourism did not affect the complete meanings of the culture itself.

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