

TOMBS OF IMOIRI KINGS: COMMUNITY PERSPECTIVE IN THEIR RELATIONSHIP OF FUNCTIONAL THEORY

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Abstract:

This paper discusses the functional analysis that occurred around the Tombs of Imogiri Kings. It is to examine why many people willingly come to the tombs of Imogiri Kings while there are many objects of the tour in Yogyakarta. The purpose of this study was to determine the community's perspective on the tomb and its functions using Malinowski's theory analysis. Malinowski developed a functional theory with the understanding that culture is a standpoint with all the activities carried out actually intended to satisfy a series of instinctual needs of human beings related to human life. This research uses a qualitative method, which is written descriptively. The methods of data collection include field studies such as data collection methods include field studies by direct observation of the symptoms in the tombs of the Imogiri kings, conducting interviews with people involved in tomb activities, conducting participant-observers, following a number of rituals there, and literature study. The results of this study indicate that some community perspectives on the tombs of Imogiri kings that are considered sacred are formed from several factors such as history and mystical stories. This centralization then forms certain cultures and beliefs that have certain functions to fulfill the needs of human instincts as Malinowski's theory.

Keywords: *Tombs of Imogiri Kings, Community Perspectives, Malinowski's Functional Theory.*

A. Introduction

One of the rituals that is often performed by the people of Indonesia is the pilgrimage. In the *Kamus Besar Bahasa Indonesia*, pilgrimage means a visit to a place that is considered sacred or noble (tombs and so on).¹ Pilgrimage in the context of this paper is “a tomb pilgrimage” that has become a cultural community of various religions since immemorial times. In this case, the tomb used as a place of pilgrimage varies, ranging from the tomb of the family, heroes, the tomb of Walisongo

¹ <https://kbbi.web.id/ziarah>

for their spread of Islam in Indonesia² and to the tomb of the guardians or figures who are considered sacred. In the pilgrimage procession, there are various kinds of rituals that accompany it. For example, there are those who simply say prayers, some who bring incense, offerings, and so forth. The purpose of the pilgrimage also varies, and each person may have different perceptions.

In the Special Region of Yogyakarta, there are cemetery complexes which are pilgrimage destinations of people from various regions. The cemetery is usually called the tomb of the kings of Imogiri. As the name suggests, the cemetery is the burial complex of the Mataram Kingdom, the Kingdom of Yogyakarta, and the Kingdom of Surakarta. The location of the tombs of the Imogiri kings is more precisely in 17 KM southeast of Yogyakarta, in the Girirejo and Wukirsari districts. The division of the burial area is based on the kingdom. Surakarta royal tomb complex is in the Wukirsari urban village area, while the Yogyakarta Royal tomb complex is in the Girirejo urban village area. The two villages, Girirejo and Wukirsari, are in the Bantul region of Yogyakarta.³ The tomb is located in the hills which have a height of 85-100 m above sea level, which is commonly called the Merok Handokopuro hill.⁴ The construction of the tomb on the hill, not without reason. Some people believe it to be a true story but some others just consider a myth. The reason is explained in the historical section and a general description of the tombs of Imogiri kings.

The construction of the tomb of the kings of Imogiri was initiated by Sultan Agung, who was the third king of the Mataram Kingdom. He was appointed as the king to replace Panembahan Krapyak in 1613. The childhood name of Sultan Agung was Raden Mas Jatmiko, who later changed to Pangeran Rangsang.⁵ Meanwhile, the Sultan's title was obtained by him in 1641. Before obtaining the title, Sultan Agung was entitled Prince or Panembahan and changed to Susuhunan.⁶

Among the tombs in the burial complex of the Imogiri kings, the most sacred tomb is the tomb of Sultan Agung. This is caused by the stories of his supernatural powers, such as being able to go to Mecca in an instant to perform Friday prayers

² Miftachul Ulum, "Modernization and Commercialization of Religious Tourism On Reduction of Piwulang Values Sunan Drajat Lamongan (Critical Study of the Weakening of the Teachings and Cultural Values of Sunan Drajat Lamongan)" *Teosofia: Indonesian Journal of Islamic Mysticism* 8 No. 1 (2019), 81.

³ Winda Fitriliyani, "Nilai-Nilai Filosofis Dalam Tradisi Nguras Enceh Di Komplek Makam Raja-Raja Mataram Imogiri" Thesis (Yogyakarta: UIN Sunan Kalijaga, 2017), 37–38.

⁴ Maliky Nur Rokhim, "Unsur Religi Dalam Tradisi Nguras Enceh Di Makam Raja-Raja Imogiri" Thesis (Yogyakarta: Universitas Negeri Yogyakarta, 2013), 34.

⁵ H.J. de Graaf, *Puncak Kekuasaan Mataram: Politik Ekspansi Sultan Agung* (Jakarta: Pustaka Utama Grafiti, 1990), 27–28.

⁶ M.C. Ricklefs, *Sejarah Indonesia Modern 1200-2004*, trans. Satrio Wahono et al., 3rd ed. (Jakarta: PT Serambi Ilmu Semesta, 2005), 102.

there. In addition, it is also said that Sultan Agung was an astrologer, and could marry Ratu Kidul because of her supernatural powers.⁷ On the other hand, during his lifetime he was also a king who was highly respected by his people, because during his reign (1613-1645) the kingdom of Mataram reached its peak, both in the political, economic and cultural fields.⁸

For this reason, many pilgrims come to the Tomb of Imogiri Kings and the purpose of pilgrims is very diverse, some just want to look around, pray for Sultan Agung, wish for blessings, ask for blessings, and so forth. On this basis, the author is interested in discussing the functional analysis that occurred around the Tomb of the Imogiri Kings.

The research that discusses the graves of Imogiri kings has been widely carried out, such as a thesis written by Rofikoh entitled *The Influence of the Tombs of the Mataram Kings in Imogiri in Public View*. This thesis discusses the tombs of the kings of Mataram in Imogiri and their influence on the surrounding community from a socio-cultural perspective.⁹ The other research is a thesis entitled *Motivation and Procession of Pilgrims Tomb of Mataram Kings Imogiri* written by Kholid Haryono. This thesis discusses the motivation that drives pilgrims to visit the tomb of the kings of Mataram Imogiri and examines the effect of different motivations on the pilgrimage procession.¹⁰ The next research is a thesis written by Sarjono entitled *Community Motivation to Attend the Nguras Kong Tradition at the Tomb of the Imogiri Mataram Kings*. The study discusses the views of visitors of the Nguras Kong tradition about Ngalap Berkah and people's motivation to attend the Nguras Kong tradition at the tomb of the Mataram Imogiri Kings, which was analyzed with social motive theory according to Heckhausen. Then the research that discusses the next grave of Imogiri kings is a thesis entitled *Philosophical Values in the Nguras Enceh Tradition in the Tomb of the Imogiri Mataram Kings Tomb* written by Winda Fitriliyani. This research explains about the tradition of nguras enceh that is in the tomb of the Mataram Imogiri Kings and explains the values contained in the traditional ceremony.¹¹ In addition, research that discusses the tradition of Nguras Enceh was also conducted by Maliky Nur Rokhim. In his thesis entitled *The Religious Elements in the Nguras Enceh*

⁷ G. Moedjanto, *Konsep Kekuasaan Jawa: Penerapannya Oleh Raja-Raja Mataram* (Yogyakarta: Kanisius, 1987), 173–174.

⁸ Ibid., 157.

⁹ Rofikoh, “Pengaruh Makam Raja-Raja Mataram Di Imogiri Dalam Pandangan Masyarakat” Thesis, (Yogyakarta: UIN Sunan Kalijaga, 2006).

¹⁰ Kholid Haryono, “Motivasi Dan Prosesi Peziarah Makam Raja-Raja Mataram Imogiri” Thesis (Yogyakarta: UIN Sunan Kalijaga, 2007).

¹¹ Fitriliyani, “Nilai-Nilai Filosofis...”.

Tradition at the Tomb of the Imogiri Kings, he discusses the religious elements as well as the symbolic meaning of the Nguras Enceh tradition.¹²

From these studies, there is no research that discusses the perspective of the community on the tomb of the kings of Imogiri using Malinowski's functional theory. The incorporation of theories out of a statement that every human has their own ritual habits, including rituals that are sacred by their adherents, is related to increasing strength and privileges in their implementation. The rituals undertaken by the community have a moral agreement and provide functions in the community.

Therefore, the aim of this research is to find out the people's perspective on the tomb and its function by using Malinowski's theory analysis. Malinowski developed a functional theory of culture with the understanding that culture is an establishment with all the activities carried out and is actually intended to satisfy a series of instinctual needs of human beings that are related to human life.¹³ Regarding these needs, Malinowski describes seven basic needs that can later shape culture, including metabolism, reproduction, bodily comfort, safety, movement, growth, and health.¹⁴ The combination of these various needs will form a cultural activity. This research uses a qualitative method, which is written descriptively. References collection methods include field studies such as: data collection methods include field studies by: direct observation of the symptoms in the tombs of the Imogiri kings, conducting interviews with people involved in tomb activities, conducting participant observers, following a number of rituals there, and literature study.

B. History and General Description the Tomb of Imogiri Kings

As mentioned earlier, the Tomb of the Imogiri Kings is located in Girirejo and Wukirsari, Bantul, Special Region of Yogyakarta. The tombs of the Imogiri kings can be visited by the public, namely every Monday and Friday, the 1st and 8th of Shawwal, and the 10th of Dhul Hijah. As for the month of Ramadan specifically, the tombs of Imogiri kings are closed to the public. In terms of architecture, the tombs of the Imogiri kings have elements of Javanese, Hindu, and Islamic architecture.¹⁵ The Javanese element is visible on the pyramid-shaped roof, which resembles Javanese people's houses. Besides that, the name Imogiri is also taken from the ancient Javanese language, which is *imo* means fog and *giri* which means mountain. The Hindu element is seen in the gates that are shaped like a temple. In addition, the tombs of the Imogiri

¹² Rokhim, "Unsur Religi Dalam...", xiii.

¹³ Koentjaraningrat, *Sejarah Teori Antropologi* (Jakarta: UI-Press, 1982), 171.

¹⁴ Bronislaw Malinowski, *A Scientific Theory of Culture and Other Essays* (New York: Oxford University Press, 1961), 91.

¹⁵ Rokhim, "Unsur Religi Dalam...", 39–40.

kings were also built in the mountains, resembling the Himalayas which is believed to be a residence of gods by the Hindu community. As for the element of Islam is the construction of a mosque in the area of the tomb of the kings.¹⁶

The tomb of Imogiri kings was built on a mountain and is surrounded by a fortress wall that is 7 meters high and 45 centimeters thick. This cemetery consists of the main part of the tomb and the steps of the stairs, totaling 409 steps with a slope of 45 degrees. The main part of the tomb of the Imogiri kings themselves is divided into 8 kedaton, namely: *First*, Kedaton Agung Palace. This Kedaton is a place that is often the main destination of pilgrims, because this is where Sultan Agung is buried. To enter the hall of Kedaton Agung, pilgrims must pass through three gates which symbolize the three stages of human life, that is the womb world, the realm world and the grave world. The first gate is *kemandungan* or *gapura sapit urang*, which is in the form of a temple and is made of red stone and white stone with a *patra* (leaf) motif. In this section there are two hall for the Ngayogyakarta Palace and the Surakarta Palace named Sapit Urang. Both bangsal serve as a place of guard for the courtiers. Then the second gate is named Sri Manganti, which has a carved decoration on the wooden part. The last gate is called Pisowanan Lebet. In this section there is the bangsal Prabayeksa which is the tomb of Sultan Agung. Besides Sultan Agung, who was buried in this palace was Sri Ratu Batang, the second wife of Sultan Agung; then S.P. Amangkurat Amral who was the first king of the Kartasura Palace, that is the continuation of the Mataram Palace; and S.P. Amangkurat Mas, the king who ruled in 1703-1705.¹⁷

Second, Kedaton Pakubuwanan. This complex consists of three parts, namely the place of caretakers, the tombs of relatives of the palace, and the burial of the kings. This Kedaton is called Pakubuwanan, because this is where Pakubuwana I is buried. Pakubuwana I was the 3rd king of the Kartasura Palace who rule in 1704-1719. Another big figure buried here is S.P. Amangkurat Jawa and S.P. Nail Buwana II. S.P. Amangkurat Jawa was the king of the Kartasura Palace who rule in 1719-1726, while S.P. Paku Buwana II is the last king of Kartasura and the first king of the Surakarta Palace.¹⁸

Third, Kedaton Kasuwargan Yogyakarta. Just as before, the Kedaton had three halls, namely the caretaker hall, the royal family's funeral hall, and the tombs of the kings. The figure buried in Kedaton is S.P. Hamengku Buwana I and S.P. Hamengku Buwana III. S.P. Hamengku Buwana I was the first king and founder of the Yogyakarta

¹⁶ Rokhim, "Unsur Religi Dalam...," 36–37

¹⁷ Ibid., 38–40.

¹⁸ Ibid., 40.

Palace. He reigned in 1755-1792. Meanwhile, S.P. Hamengku Buwana III was the king of Yogyakarta Palace in the period 1810-1811 and 1812-1814.¹⁹

Fourth, Kedaton Besiyaran Yogyakarta. The big figures buried in this place are the three kings of the Yogyakarta Palace, namely S.P. Hamengku Buwana IV, S.P. Hamengku Buwana V, and S.P. Hamengku Buwana VI. S.P. Hamengku Buwana IV ruled the Yogyakarta Palace in 1814-1822, while the S.P. Hamengku Buwana V was sovereign in 1828-1855, while S.P. Hamengku Buwana VI sovereign for 22 years, namely in 1855-1877.²⁰ Then, the candidate of S. P. Hamengku Buwana X's tomb was also prepared at this Kedaton, right next to the tomb of S. P. Hamengku Buwana IX. In 2017, when the author visited to do this research, the writer had the opportunity to enter the prospective tomb of Sultan Hamengku Buwana X without any preconditions because the tomb is still empty, so it has not been sacred. However, in 2019 it was reported that the prospective tomb area was landslide.

Fifth, Kedaton Saptarenggo Yogyakarta. The person who is buried here is S.P. Hamengku Buwana VII, S.P. Hamengku Buwana VIII, and S.P. Hamengku Buwana IX. As the name suggests, the three kings are kings of the Yogyakarta Palace. S.P. Hamengku Buwana VII, whose real name is Raden Mas Murtejo. He was ruled for 43 years, starting in 1877 until 1920. The S.P. Hamengku Buwana VIII ruled in 1921 until 1939. While S.P. Hamengku Buwana IX ruled for 48 years, namely from 1940 to 1988. The king's real name was Bendoro Raden Mas Dorojatun, known as a figure who contributed greatly to the development of the Republic of Indonesia.²¹

Sixth, Kedaton Kasuwargan Surakarta. The big person who buried here is S.P. Paku Buwana III, S.P. Paku Buwana IV, and S.P. Paku Buwana V. These three kings are kings of the Surakarta Palace. S.P. Paku Buwana III ruled in 1749 until 1788, then S.P. Paku Buwana IV ruled in 1788-1820, while S.P. Paku Buwana V ruled in 1820-1823.²²

Seventh, Kedaton Kapingsangan Surakarta. In this complex, there are four tombs of the king of Surakarta Palace, the tomb of S.P. Paku Buwana VI, S.P. Paku Buwana VII, S.P. Paku Buwana VIII, and S.P. Paku Buwana IX. S.P. Paku Buwana VI ruled for 7 years, that in 1823 to 1830. Then S.P. Paku Buwana VII came to power in 1830-1858. The S.P. Paku Buwana VIII was only sovereign for three years, that is 1858 to 1861. While S.P. Paku Buwana IX sovereign for 32 years, starting in 1861-1892²³

¹⁹ Ibid., 41.

²⁰ Ibid., 41-42.

²¹ Ibid., 42.

²² Ibid., 43.

²³ Ibid., 43-44.

Eighth, The last Kedaton is Girimulya Surakarta. Among the figures buried here is S.P. Paku Buwana X, S.P. Paku Buwana XI, and S.P. Paku Buwana XII. S.P. Paku Buwana X ruled in 1893 until 1939. The S.P. Paku Buwana XI only ruled for 6 years, namely 1939-1945. Whereas S.P. Paku Buwana X II is sovereign for 59 years, from 1945 to 2004.²⁴

The history of the establishment of the tombs of Imogiri Kings has several versions. One version of the story stems from the desire of Sultan Agung to be buried in Mecca. This story begins with the privilege of Sultan Agung who can perform Friday prayers in Mecca. One day after the Friday prayers, Sultan Agung chatted and asked permission from the Meccan officials to build a tomb in the city of Mecca to the west of the tomb of Prophet Muhammad SAW. However, the request was rejected on the grounds that it was not good, because Sultan Agung was a human with two descendants namely human descendants and also gods, while the one who was buried in Mecca was Muhammad SAW., the holy man.²⁵

The refusal of the request made Sultan Agung disappointed, so he hurriedly returned to Mataram, then headed to Parangkusumo to meet with Kanjeng Ratu Kidul. Upon his arrival, it turned out that Sunan Kalijaga was waiting and advising Sultan Agung. Sunan Kalijaga advised that it is best to be buried in one's own land. Then Sunan Kalijaga took a lump of Mecca land, which he then threw into the land of Java. Where this lump of land falls, there is the prospective tomb of Sultan Agung. Sultan Agung then tracked down where the lump of land had fallen and it turned out that the land was found on a misty mountain which is now named Imogiri. That's where the tomb then began to be build.²⁶

Another version of the history of the tomb of Imogiri kings has the same beginning as the version above, which originated from the request of Sultan Agung to be buried in Mecca when he died. However, the request was rejected by the Arab government. Sultan Agung was disappointed then asked for a little soil from Mecca to be brought back to Mataram. Once in Mataram, Sultan Agung began to wish to build a tomb. For this reason, he threw a portion of the soil he had brought from Mecca and then he ordered his soldiers to look for where the land had fallen and the land was found in the Giriloyo mountain range located northeast of Imogiri. Sultan Agung ordered his courtiers to build in that place.

During the process of building the tomb, Sultan Agung's uncle named Panembahan Juminah asked Sultan Agung to buried him in the tomb if he died later. Shortly thereafter, Panembahan Juminah fell ill then died, and was buried in Giriloyo's

²⁴ Ibid., 44–45.

²⁵ Fitriliyani, “Nilai-Nilai Filosofis...,” 40.

²⁶ Ibid., 41.

tomb. Not being the first person to be buried in Giriloyo's tomb, Sultan Agung was disappointed, then he threw back the remained land of Mecca. After searching, the land was found in the mountains of Merak, which later built the tombs of the kings of Imogiri that we know today.²⁷

C. Community Perspectives

Based on general perspective, the tomb of the Imogiri kings is considered as sacred tomb, especially by the Javanese people and the Mataram royal family. The perspective appears as the kings of Mataram in the past were regarded as a noble figure and had a high degree. The coronation of the Imogiri kings by royal descendants is a tribute to the royal ancestors. On holidays like Sunday, members of royal descent from Surakarta and Yogyakarta make a pilgrimage to the tombs of the King of Mataram, which culminates in the pilgrimage to the Tomb of Sultan Agung as the writer met while doing this research..

Beside being considered sacred, the tombs of the Imogiri kings are also considered shrine by the community, because the tomb was built on a hill and surrounded by very shady and large trees. According to circulating stories, the tomb was used by the Imogiri society for evacuation place during the Dutch military aggression. Reputedly, the invaders did not dare to enter the grave area, even the plane did not dare to fly across the tomb of Sultan Agung that was believed to have mystical powers.²⁸ However, as the passage of time, the times revealed the sacredness also changed. Although now, many people have managed to enter the tomb, but still must agree to the sacred protocol that has been determined by the manager of the tomb.

As mentioned earlier, the tomb of Sultan Agung is the most sacred tomb by most pilgrims. That was caused by the people's perspective on the life features of Sultan Agung compared to other Mataram Kings. One proof of his privilege is that under the leadership of Sultan Agung the Mataram kingdom occupied a period of glory because it had a vast territory and a prosperous country with agricultural products. Beside, the large number of the stories about the Sultan Agung's miracle make his tomb was the more sacred tomb of the others.

Meanwhile, people's specific perspectives on objects and rituals performed around the Tomb of the Imogiri Kings are back to the needs of each individual so that although it has given rise to a variety of cultures and beliefs, everyone has their own interests in order to fulfill their needs. Like Malinowski's theory, the activities and rituals that are formed as a result of these perspectives are a form of human

²⁷ Rokhim, "Unsur Religi Dalam...," 47–49.

²⁸ Ibid., 36.

gratification of a series of their needs. Therefore, the explanation of specific perspectives will be explained in more detail in the following discussion as well as carrying out analysis based on theory.

D. Functional Analysis

Malinowski in his theory states that an emerging culture is a form of human gratification of the activities carried out and related to his life. In this case, this theory forms a basis for research at the tombs of the Imogiri Kings that everything in the form of culture, belief, or even a particular ritual has a series of processes in shaping its order and establishment. So, in this case it needs to be reviewed in terms of *Origin and Development* based on Malinowski's theory which can explain how a ritual and activity in the tombs of the Imogiri kings can be formed in an orderly and steady manner.

Here are some analysis of culture and beliefs that appear around the Tomb of the Imogiri Kings and their functions:

1. Pilgrimage Function as Respect for Ancestors, Seeking Blessings and Guarding Relationships.

The pilgrimage ritual to the Tomb of the Imogiri Kings is still in high demand. In this case, people have different perceptions about the pilgrimage. Ms. Pujihartono for example, believes that the community believes that the tombs of Imogiri kings, especially the tombs of Sultan Agung, can provide "blessings". In the *Kamus Besar Bahasa Indonesia*, blessing means God's gift that brings good to human life.²⁹ That is, mediating God's gifts in bringing goodness to human life.

Mrs. Pujihartono was a grandmother who used to sell at graveyard complexes and usually made pilgrimages to the tombs of Sultan Agung, although not every day. The purpose of her pilgrimage was to pray for his son to become a smart and successful child. She believed that the tomb of Sultan Agung could provide blessings, so that her prayer was answered by God.³⁰ Likewise with the statement of Mrs. Sri Muryanti (informant), one of the tomb tour guides. He stated that the reason for the pilgrimage to the king's tomb was to pray for Sultan Agung, and hoped to be given the blessing and piety as he prayed. However, in this case, he asserted that he did not ask for a "blessing" from the tomb. He said emphatically that the prayer was returned to God.³¹

²⁹ <https://kbbi.web.id/berkah>

³⁰ Interview with Pujihartono, Salesman at Tomb of Imogiri Kings Bantul on 20 November 2017.

³¹ Interview with Sri Muryanti, Tour Guide at Tomb of Imogiri Kings Bantul on 20 November 2017.

Beside to sanctification and blessing, the pilgrim community also has a perspective that by visiting the tomb of Sultan Agung, he has the potential to meet with Sultan Agung both directly and indirectly, for example through dreams, etc. For example, Mr. Siwo usually visit the tomb of Sultan Agung every Friday night. According to him, the reason for his pilgrimage to the Tomb of the Imogiri Mataram Kings was to pray for the spirit of Sultan Agung through reading *tahlil*, and to maintain "continuity" with his teachers. The purpose of continuity here is to maintain the relationship between himself and Sultan Agung who is the teacher of his teachers. During the pilgrimage, Mr. Siwo usually bring flowers and burn incense. According to him, the flower is a symbol of the "souvenir" the guest brings to the owner of the house, while the incense is only as a fragrance. Then Mr. Siwo also believes that not a few people who have spiritual experience meet with Sultan Agung, either in person or through dreams. When asked if he had ever met with Sultan Agung, he refused to answer. He refused to answer because he was afraid that what he was meeting was not the real Sultan Agung. Furthermore, he explained that it was not impossible that he encountered it was a demon disguised as Sultan Agung. So, he prefers not to share his spiritual experience.³² From the presentation of the Mr. Siwo, it is seen that there is a belief that the pilgrimage is able to form communication between pilgrims and pilgrims.

From the above explanation, at least some pilgrimage functions can be summarized according to several sources, namely as a tribute to the ancestors, seeking blessings and maintaining relationships with the ancestors. When viewed from Malinowski's functional theory, the pilgrimage ritual to the tombs of the Imogiri kings serves to satisfy the needs of their instincts. For example, human needs for peace and comfort will encourage them to depend on what they respect. In this case, the stories of supernatural powers and greatness of Sultan Agung in the past influenced people's perceptions and made many people depend on them. This perception then encouraged people to come on a pilgrimage to the tomb. Thus, they believe that pilgrimage can bring inner peace and tranquility. In addition, the need for food, health, or security can also encourage someone to ask for help to something more powerful. In this case, the story of the supernatural and wisdom of Sultan Agung formed the perception that the pilgrimage ritual can provide blessings. For this perception, pilgrims believe that the blessing can help meet their needs for health, fortune, security, and also other needs. Activities that aim to meet these needs then form a culture.

³² Interview with Siwo, Pilgrim at Tomb of Imogiri Kings Bantul on 24 November 2017.

2. The Function of Traditional Clothes as a Symbol of Removing Worldly Clothes and Honor

One unique thing in the rules contained tombs of Imogiri kings is the obligation to use traditional Javanese clothes when entering the main burial complex. For pilgrims, men must wear Javanese clothes in the form of *blangkon*, *beskap*, cloth, belt, *timang* and *samir*. As for female pilgrims, they must wear *kemben* and long cloth.

As for pilgrims who refuse to wear traditional clothing, they will not be allowed to enter the main burial complex. In this case, Mrs. Anik said that violations of the rules on the use of traditional clothes during pilgrimage had consequences. If you use clothes that do not fit, while in the tomb area, you will be *diweruhi*³³. Mrs. Anik admitted that she now has just understood Islam's teachings in greater depth, she did not dare to open the veil to follow the rules of pilgrims clothing. Mrs. Anik also does not want to see things that are not desirable. So she chose to wait for his relatives who made pilgrimages outside the tomb. She said that believing in the unseen does not mean syirk because Islam also teaches to believe in the unseen.³⁴

Meanwhile according to Mr. Jogosutrisno, the reason for the change of clothes is a symbol of movement from the natural world to the afterlife. Since the purpose of the pilgrimage is to remember death, remember the afterlife. So it is necessary to give up worldly clothes to make it more comprehensive in making the pilgrimage.³⁵ In addition, the use of traditional clothing has become a tradition for the community when facing the king. Therefore, the obligation to wear traditional clothing also aims to preserve traditions that have been running for a long time.³⁶

From the explanation above, at least it can be summarized that traditional clothing has a function as a form of respect, and as a symbol of the release of worldly things towards the afterlife. In addition, the tradition of the use of traditional clothing is also closely guarded by the servants of the palace, plus the mystical belief that there is a "punishment" for violators of these rules.

3. The Function of The Barrels And Water as A Symbol of Friendship And Purity

The are four barrel or *Kong* in the north of the *Supit Urang* pavilion. Each of them is placed on a rectangular stone base under which a black stone is installed

³³ Shown strange things such as sightings of spirits, ghost, etc

³⁴ Interview with Anik, Pilgrim at Tomb of Imogiri Kings Bantul and Descendants of the third Mataram king, on 26 November 2017.

³⁵ Interview with Jogosutrisno, Abdi Dalem, Abdi Dalem at Tomb of Imogiri KingsBantul on26 November 2017.

³⁶ Interview with Abdi Dalem, Abdi Dalem at Tomb of Imogiri KingsBantul on20 November 2017.

as a foundation. These four barrels are gifts of trade friendship between the kingdoms of Mataram and Palembang, Aceh, Turkey and Thailand. After the death of Sultan Agung these barrels were placed in the tombs of the kings of Mataram in Imogiri, as a place for *wudhu*. At first, the water from this barrel was only allowed to be used by relatives of the palace, but over time every people could request the barrel water.³⁷

According to Abdi Dalem, the water from the barrel can only be drunk when there is a need, accompanied by the intention in the heart and reading *basmallah* before drinking it. From his explanation, this water can be mixed with ordinary fresh water, but the water that comes from this barrel should not be cooked because it will eliminate its purity.³⁸

Meanwhile according to Mr. Jogosutrisno who is also Abdi Dalem, before drinking the water it is recommended to read Al-Fatihah accompanied by the desired intent. Then he added, this water was only an intermediary. Regarding the fulfillment of the intention to return to the will of God.³⁹

From the explanation above, it can be seen that the barrel and water have a function as an intermediary to grant the intent. In addition, the barrel and water also have a symbol of friendship and purity. In this case, it appears that the community believes that the water from the barrel has a certain magical power. When viewed from Malinowski's functional theory, the ritual of drinking barrel water also arises from the urge to satisfy various human needs. The story of the greatness of the kings of the past, forming the perception that the barrel water has a certain blessing or magical power. Therefore, pilgrims believe that the water can be an intermediary to meet their various needs.

4. The Function of Stairs as Predictions of Fate and Intermediaries

There are 409 steps in the tomb of Imogiri kings. The number 409 implies, that there are 4 holy books, the number 0 symbolizes the holy year, and the number 9 symbolizes the spread of Islam in Java, namely Walisongo.⁴⁰ In addition, out of a total of 409 steps, when detailed again, it also has other philosophical meanings. The number of stairs from the residents settlers to the area near the mosque if counted has a total of 32 steps. The number 32 is said to symbolize that the Imogiri tomb was built in 1632. Then the steps from the area near the mosque to the mosque compound have 13 steps. The number 13 is said to symbolize that Sultan

³⁷ Interview with Sri Muryanti, Tour Guide at Tomb of Imogiri Kings Bantul on 20 November 2017.

³⁸ Interview with Abdi Dalem, Abdi Dalem at Tomb of Imogiri Kings Bantul on 26 November 2017.

³⁹ Interview with Jogosutrisno, Abdi Dalem, Abdi Dalem at Tomb of Imogiri Kings Bantul on 26 November 2017.

⁴⁰ Rofikoh, "Pengaruh Makam Raja..." 28.

Agung was appointed as the king of Mataram in 1613. Furthermore, the stairs from the mosque's courtyard to the longest stairs amounted to 45 steps. This figure symbolizes the year of the death of Sultan Agung, namely in 1645. Furthermore, there are the longest steps totaling 346 pieces. This figure represents the length of the tomb construction, which is 346 days. Finally, at the top there are 9 steps around the pool. The number 9 symbolizes Walisongo.⁴¹

For most Javanese people who are still *kejawan*⁴², the tomb of Imogiri has a high sacred value. The stairs that are used as a path to the top of the tomb have a myth, that these stairs can be used as predictions of the fate of pilgrims. Local myth states that whoever can count the number of stairs when he goes up and down correctly and the same quantity, then his wish will come true.⁴³ In other words, the stairs to the top of the tomb of the kings of Imogiri are also believed to have magical powers, which can grant wishes. Thus, like the previous rituals, the counting stairs ritual also arises because of the urge to satisfy human needs. They believe that the ritual can grant their wishes and fulfill their needs.

5. Tourism Function as A Refresher

Although the pilgrimage is a visit to a sacred place, every visitor has a different perspective of sacredness. In fact, there are those who consider that the graves of Imogiri kings are only limited to cultural heritage buildings which can be a place of refreshing or tourist destinations because of the unique location of the tomb construction and the beautiful hilly atmosphere.

For example, pilgrims who have this perspective, are Sutrisno and Yatno. According to Sutrisno, the purpose of the pilgrimage was limited to praying for Sultan Agung and his relatives who had died through reciting tahlil. In addition, the reason for choosing the tombs of Imogiri kings as a pilgrimage destination is as a means of refreshing, and so that he does not merely carry out tahlil at home. Meanwhile, according to Yatno, the reason he visited the tombs of the Imogiri kings was to visit the tomb of Sultan Agung and as a means of refreshing with his son. Therefore, in this case humans have refreshment needs to fulfill their needs.

E. Conclusion

The tomb of Imogiri kings is a place that is considered sacred by some people, especially Javanese people. The stories of the greatness of the previous king, both historical and mystical, which greatly influenced people's perception of the sacredness

⁴¹ Rokhim, "Unsur Religi Dalam...", 46.

⁴² Mysticism associated with the Java view of the world

⁴³ Interview with Sri Sumiyati, Pilgrim at Tomb of Imogiri Kings Bantul on 20 November 2017.

of the tombs of the Imogiri kings. From the explanation above, it can be seen that in the tombs of the kings of Imogiri have many functions for the community, including the function of pilgrimage as a tribute to ancestors, seeking blessings and guardians of relations; the function of traditional clothing as a symbol of giving up worldly clothing and respect; the function of the barrel and water as a symbol of friendship and purity; the function of the ladder as a prediction of fate and intermediaries for intentions; tourism function as a refresher.

When viewed with Malinowski's functional theory as explained above, the cultures that emerged in the environment of the tombs of the Imogiri kings functioned to satisfy the needs related to human life. As mentioned earlier, the seven basic needs mentioned by Malinowski form combinations to form a culture. For example, the human need for safety will encourage people to ask for protection to something that is considered stronger, including mystical things. In the context of this discussion as discussed earlier, the tombs of the kings of Imogiri are sacred or sainted by the community. Therefore, the perception is formed that by visiting the tomb of the kings of Imogiri people can get security, convenience or safety when praying there. Not only security, the pilgrimage tradition can also be formed from other needs, such as spiritual needs, health, growth, reproduction, refreshing, etc. From this, over time the culture will be formed, and more lasting with the various aspects that support the preservation of the culture.

So it can be concluded that the cultures contained in the tomb of Imogiri kings were formed from a series of human needs. The culture is not necessarily formed at once but also influenced by people's perspectives on the tomb, which in this case is considered sacred. These sacred assumptions shape various cultures, which in essence aim to satisfy human needs. This is consistent with the functional theory initiated by Malinowski.

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