

CONTEST OF VIEWS ON THE MYTH AND BELIEF OF NGALAP BERKAH IN MOUNT SUROWITI, PANCENG DISTRICT, GRESIK, EAST JAVA

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Abstract. This article aims to examine the differences in public opinion regarding the *Ngalap* Blessing tradition which gave rise to a myth that developed among the community in a complex tomb or shrine of Sunan Kalijaga on Mount Surowiti, Gresik Regency, Indonesia. Differences in public opinion on the belief in *Ngalap* Blessing with the existence of myths are important to reveal because in the developing myths they are used as a tool in seeking the benefit of human beings by juxtaposing it with the occult sciences. What are the various view of the community regarding the supernatural figure which is believed by some people as an astral from of help sent by Sunan Kalijaga. Why is the figure of walisongo juxtaposed with the unseen science, even though on Mount Surowiti it is related to the figure of walisongo who is close to God. The method used in this study is a qualitative method of observing the research place and in supporting the research using a phenomenological approach, an event that occurs is a social science view that places human consciousness and its subjective meaning as the focus on understanding social action. The results of this study indicate that the emergence of differences of opinion on the myth and belief of *Ngalap* Blessing on Mount Surowiti is nothing but a difference in understanding of a religious text that by socio-cultural conditions at the time of interpretation of former places that are considered sacred by the community.

Keywords: Surowiti Mount; Ngalap Blessing; Myth

Introduction

Religion is the belief in the existence of a god as the highest essence and has no partners for him. (Hustom, 2001, p. 9) Humans are born with various traits while Islam views religion as human nature, namely the basic natural tendencies of humans that do not change and are carried from birth. (Nasution, 2018, p. 17) In this sense, humans cannot escape from religion, because religion is a necessity of human life. However, in the context of beliefs and religiosity of the Indonesian people, there is generally reading of a place that is considered sacred, such as caves, tombs, and very thick remains.

Generally, these sacred (supernatural) beliefs are implemented through a pilgrimage to a glorified place in the hope of getting a blessing. Pilgrimages to gather blessings in general have become a tradition, especially in Javanese society. Pilgrimages for the community are carried out when approaching Islamic holidays

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such as before Ramadan and the month of Ramadan. The pilgrimage is meant to pray for a deceased relative, to obtain God's forgiveness. Generally, Javanese people make pilgrimages not only to relatives but to their ancestors or those who are believed to have a higher position than them. Generally, people ask for blessings from spirits that are considered sacred.

Especially if he has difficulty in life, he will go to a place that is considered sacred in achieving something that can realize his hopes. (Dirdjosanjoto, 1999, p. 89) *Ngalap berkah* (pilgrimage) has an urgent constructive value for some Javanese people, generally, in making pilgrimages, people always ask for blessings in sacred tombs. *Ngalap berkah* is believed to be able to facilitate their affairs, such as facilitating their business. Pilgrimage has an abstract and general nature called *ngalap berkah*. (Suseno, 1996, p. 87)

In the *nyekar* tradition in Java, at least 80% is believed to occur in the graves of sacred people, such as in the Surowiti hill burial area. The myth in Mount Surowiti cannot be separated, people believe that pilgrimage can bring blessings and has an element of closeness to a supernatural figure who acts as an intermediary for servants to their God. (Munder, 1986, p. 13) The arrival of pilgrims to Mount Surowiti has different goals, some pilgrims aim to get the blessings of Sunan Kalijaga, and some meditate hoping that their wishes will be granted.

Those who perform various religious rituals on Mount Surowiti just follow their group, but with the popularity of the *ngalap berkah* tradition, it turns into a belief. Some Gresik people believe in several places that are considered sacred on Mount Surowiti such as; the temple of Sunan Kalijaga, Langsuh cave, macan cave, Raden Bagus Mataram's tomb, and so on. thus giving rise to myths and beliefs about the power possessed by the place to bring blessings. Besides that, there is a myth that Sunan Kalijaga was once imprisoned in that place to perform self-purification. So that it gives rise to sacredness and myths that are scattered among pilgrims. Based on observations that have been made, there are rituals carried out by the community based on following the teachings of their ancestors and worship of Sunan Kalijaga by burning incense in caves and tombs.

Mount Surowiti is visited by many people as an intermediary between humans and God. On Mount Surowiti there is a figure of Sunan Kalijaga who is believed to be able to help convey his prayers to reach God. As for the supernatural values of rituals carried out by the community, such as meditating, praying, and giving offerings to pay respect to the guardians in the area. People often tell other pilgrims how they feel after meditating on Mount Surowiti. People do things that are beyond the human mind without the assistance of a caretaker. People do it secretly to carry out a procession of religious rituals. In addition, the community also often visits the residence of traditional leaders to get enlightenment on the myths and beliefs that exist on Mount Surowiti. (A. Mun'im, personal communication, Oktober 2018)

Belief in myths and beliefs on Mount Surowiti cannot be separated from the pros and cons. Some people think that things that are beyond human understanding on Mount Surowiti are nothing but old-fashioned thoughts Interview. Everything that happened was a form of the devil's actions that incited the human mind to believe more in the unseen world than in their god. Everything true is already in the Qur'an and the hadith of the prophet. All thoughts of the unseen world are

nothing but maneuvers of the subconscious mind against the despair of worldly affairs. In addition, the community also refuses to answer things that do not share their thoughts. People who believe in myths and belief in *ngalap berkah* from the supernatural side are a form of closeness between themselves and God. They believe that the existence of a *walisongo* figure who inhabits the area of Mount Surowiti will convey his prayers directly to God.

Thus, they raise a perception that worshipping in their respective homes such as praying does not bring satisfaction to their worship. Different from the pilgrimage with the blessing of Sunan Kalijaga, it will bring satisfaction to them in worship. All the myths that developed are justified because they have obtained evidence from pilgrims who perform religious rituals on Mount Surowiti. The community believes that by making a pilgrimage to Mount Surowiti, all their troubled affairs will be resolved by getting instructions from Sunan Kalijaga. Thus, the discussion of this research will discuss the meaning of myth and *ngalap berkah*, the context of pilgrimage in Javanese society, the flow of community belief in the tradition of *ngalap berkah*, various myths from *ngalap berkah* that developed on Mount Surowiti to various views on the myth and belief of *ngalap berkah*.

Method

The methods used in this research are qualitative research methodologies based on field research. The author conducted interviews with the community around Mount Surowiti, pilgrims from Surowiti, and religious leaders around Mount Surowiti in Gresik, the interview process went smoothly, and obtained information that supports this research. (Patilima, 2013, p. 72) There are several things the researchers did to make the interview successful, namely: 1. Positioning the right time before the interview, 2. Sharpening the ability to ask questions and, 3. Bringing a voice recorder. In the end, the object in this article emphasizes 3 things, namely: 1. The concept of *ngalap berkah* for the Javanese, 2. The stigma of society towards pilgrimages and *ngalap berkah* on Mount Surowiti and, 3. Myths and various perspectives on *ngalap berkah* on Mount Surowiti.

Results And Discussion

Ontology of Myth and Pilgrimage on Mount Surowiti

The myth comes from the Greek language which can be interpreted as a story that someone tells orally. Myths become an important element in society, this is not solely related to the supernatural, but myths have existential functions for humans and therefore myths must be explained according to their functions. (Dhavamony, 1995, p. 150) Myth can be thought of as an ontology that talks about facts happening. Myths reveal, elevate, formulate beliefs, protect, and strengthen morality, ensure the efficiency of rites, and provide practical rules to guide people. (Dhavamony, 1995, p. 150)

The role of myth does not replace religion itself but functions as a religion. The subject of mythical construction is humans, while the subject of religious construction

is God and humans. God is the representation of the revelation and man is the representation of the interpretation of the revelation that was revealed. Humans cannot be separated from religion and myth. On this basis, the myth at the Sunan Kalijaga cemetery on Mount Surowiti remains because there is an assumption by pilgrims that the figure on Mount Surowiti has an important role in the divine element. Thus creating a myth and belief in a place that is believed to have supernatural powers in carrying out his wishes.

While the meaning of pilgrimage comes from the Arabic word *Ziyarah* which means to visit. In Islam, pilgrimages are not only visiting several tombs but pilgrimages can also be made by visiting relatives or historical places related to events that have a historical side experienced by the prophets. (Hamid, 1996, p. 101) Javanese people on pilgrimage generally look for places that are considered to have supernatural powers that can grant their wishes, such as; a former place of worship, a place for mental spiritual training, and a stopover or shrine which is usually made up of tombs and heirlooms. Places like this are used as a community as an intermediary between humans and their gods.

In addition to being used as a place to pray for blessings, places that are considered sacred encourage the rise of a belief in a myth that is believed by some people. (Hamid, 1996, p. 101) In its development there are unique findings in the Mount Surowiti tomb complex, namely;

First. The pro and contra statements of the people of Mount Surowiti, among students, view that the *nyekar* ritual on Mount Surowiti is taboo, and the perception of some people view the tradition of *ngalap berkah* on Mount Surowiti will bring harmfully. and stating that the burial complex at Mount Surowiti is just a memorial from Sunan Kalijaga does not mean there is a tomb there and in the end, it is only an economic motive. Among non-santri, some people support them by arguing that Surowiti is indeed the tomb of Sunan Kalijaga, so it is justified to make a pilgrimage.

Second. The rebuttal of the Surowiti village official is that the myth circulating among pilgrims on the Surowiti hill is not true. The myths that developed were fictitious stories written by previous village officials and their caretakers.

Third. The cult of the tomb is considered the tomb of Sunan Kalijaga, but there is a minimization of Islam when compared to other places of pilgrimage such as Sunan Ampel, Sunan Giri, and other Walisongo tombs. (A. Mun'im, personal communication, Oktober 2018)

Context of Pilgrimage in Javanese Society

For the Javanese people, the tradition of visiting the graves is a custom and respect for the spirits of their ancestors. In the view of the Kejawen school, pilgrimage is a tribute to the ancestors in which some values are very concerned and become principles in the personality of the Javanese. Deification and myth of ancestral spirits gave birth to the worship of spirits which in the end gave birth to customary law and its supporting relationships. Some Javanese people, apart from adhering to one of the religions that have been inaugurated by the government, also adhere to a certain belief system called *Kejawen*.

Kejawen is a Javanese belief that has various teachings and adopts the teachings of immigrant religions such as Hinduism, Buddhism, Islam, and Christianity. The Javanese belief is called *Kejawen* because the language of instruction for worship or spiritual practice uses Javanese. But in the general context, *Kejawen* has still considered a philosophy that has certain teachings, especially in building manners. While in general, *Kejawen* contains art, culture, traditions, rituals, attitudes, and philosophies of the people. (Ahmad, 2019, p. 14)

The most important category of ancestral spirits is the spirit which is considered to be the protector of the community group. The spirit that is respected by the Javanese community has a relationship with their village or during their lifetime has an important role in community groups such as having supernatural powers that are beyond human understanding. For the Javanese people, supernatural powers are considered an intermediary between nature and humans in the world, so the spirit is believed to be able to become a protector or protector of society. From this spirit, they seek a blessing for the realization of their hopes. (Toha, 2016b, p. 198)

The history of the development of Islam in Java cannot be separated from the role of Walisongo. The saints did not erase the traditions that came from the early beliefs, namely animism, dynamism, Hinduism, and Buddhism. Because Islam is a universal religion that comes from all of nature and humans, if it is removed then Islam is difficult for society to accept. In the process of Islamization, the guardians actualize Islamic values in local culture. So that it brings harmony to the myth which consists of Hindu gods, Islamic prophets, and ancestral spirits. (Geertz, 1997, p. 76)

Thus, the existence of sacredness can be justified because the spread of Islam by the guardians forms a sacred cosmos. Sacred is intended as a power that cannot be analogized by humans. Sacred in the sense of the Javanese generally associated with the spirits of certain figures such as *petilasan*, tombs, and so on. When Islam can be accepted by the community, the figures who are considered the most sacred are the guardians or propagators of Islam. The tomb or *petilasan* which is the former life of the guardian is used as a belief in supernatural things with various myths. The cemetery complex in Surowiti Village is one of them. People believe that the place is a tomb and a place of meditation for Sunan Kalijaga who has supernatural powers so that they can facilitate their affairs. The arrival of people in mystical places is a form of sacredness to the spirits of their ancestors. Generally, they make visits to the month of *Ruwah*, because in the Javanese calendar there is a month that is believed to be a suitable month for carrying out the *selamatan* or sending prayers to various deceased ancestors.

Understanding of the *Ngalap Berkah* Among the Javanese

In the life of the Javanese people, the *ngalap berkah* has become a necessity for every human being, it has even become a trend among the people when making pilgrimages to several places that are considered to have a high position. In the big Indonesian dictionary, *ngalap berkah* already has its meaning. The word *ngalap* comes from the word "*alap*" which means to take. (Departemen

Pendidikan Dan Kebudayaan, 1989, p. 20) However, the word *alap* in Javanese society is read as the word "*ngalap*", so the word "*alap*" changes as society develops into the word "*ngalap*". The two words have the same meaning, although they are pronounced differently. Meanwhile, according to the Indonesian dictionary, the word blessing means that blessing is a gift from God that brings goodness to human life. (Departemen Pendidikan Dan Kebudayaan, 1989, p. 108)

In Javanese society, blessing has meant not only in spiritual terms but also from a formal and material perspective. According to the Javanese conception, Blessing is in the form of *dunyo*, *turonggo lan kukilo*, meaning a lot of wealth, a good vehicle, and the sound of a good bird. Of the three conceptions are symbols of establishment for the Javanese people, the leadership of people who are said to be successful is those who have these three conceptions. (Syam, 2005, pp. 158–159) From the understanding of *ngalap* and *berkah* itself, it can be concluded that *ngalap berkah* is an activity in seeking a benefit and also the goodness of something that is considered to have benefited from the goodness sought by humans, namely from an essence, object, and human.

The *Ngalap berkah* tradition carried out by the Javanese people is identical to holding ritual events. Almost all religious beliefs recognize rituals because every religion has teachings about sacred things. (Hakim & Mubarak, 2017, p. 125) According to Koentjaraningrat, a religious ceremony or ritual is a belief system, the idea of god, deities, spirits, hell, heaven and so on which has a belief ceremony. (Koentjaraningrat, 2015, p. 204) In carrying out ritual ceremonies, people use *Sesajen* as a banquet for ancestral spirits, they also make *sesajen* the main requirement in carrying out ritual processions. *Sesajen* means giving *Sesajen* in religious ceremonies carried out *sesajen* food, and drinks such as black coffee and other objects that symbolize the purpose of communicating with supernatural beings. (Kadi, 2003, p. 2337) The Javanese people's habit of the *ngalap berkah* ritual of giving *sesajen* is still being carried out now. This tradition is very strong and heavily influenced by their early teachings or beliefs, namely animism, dynamism, Hinduism, and Buddhism, which have survived until now.

The Stream of Community Beliefs in Ngalap Blessings on Mount Surowiti

Mount Surowiti is one of the places used by the community to make pilgrimages and a place whose myths are believed to be, especially in the petilasan area of Sunan Kalijaga. The naming of Surowiti has a different perception among the speakers, some say *soro kang ngawiti* which means a place that needs to struggle first by climbing the mountain and later after reaching the top will get a blessing from Sunan Kalijaga. In addition, there is another definition of the word *suro* which is the name of the first person in Surowiti Village who built the village. (A. Mun'im, personal communication, Oktober 2018) According to Kholidul Imam as the village head of Surowiti, the naming of Surowiti was taken from the words *Suro* and *Witi* which means *suro kang miwiti*, which means a high (high) place to get closer to God.

Efficacious places are generally found in the month of *suro*, because the month of *suro* is a good 21 month for the Javanese people. (K. Imam, personal

communication, oktober 2018) The *nyekar* tradition at the Sunan Kalijaga *petilasan* has been carried out by some of the village communities, Javanese people, and from outside Java such as Kalimantan and Sumatra. Generally, visitors are of the *Kejawen* sect, in essence, they are trying to gain knowledge that leads to the attainment of true life. This life is meant to create harmony between man and god. This relationship in Javanese terms is called *manunggaling kawula gusti*, a spiritual state that according to *kejawen* can be achieved by everyone who believes in God has good morals, is clean, and is honest.

The seeker of true knowledge is obliged to do something beneficial to everyone (*tapa*) and to keep the heart clean. (Endraswara, 2003, pp. 44–46) *Kejawen* is a Javanese belief that has varied teachings and adopts the teachings of immigrant religions, including Hinduism, Buddhism, Islam, and Christianity. From the theological perspective, *kejawen* can be classified as syncretism. Singkretism in Javanese society is seen as not a strange thing because it is considered to enrich the perspective on the challenges of changing times. The Javanese people always acknowledge the oneness of God which later becomes the core of the teachings, namely *sangkan paraning dumadi*, *manunggaling kawula gusti* and *kasampurnaning dumadi*. (Ahmad, 2019, pp. 14–16)

Part of the *Kejawen* system is a tradition passed down orally from the ancestors. Javanese *Kejawen* considers the Qur'an as the main source of all existing knowledge. However, among ordinary people who follow the *Kejawen* line in carrying out various religious ritual activities, the majority are influenced by beliefs, concepts, views, cultural values, and norms from within their minds. Deeper knowledge of religious rituals for sacred places contained in sacred books was obtained through a shaman, a *kaum* or *modin*, a *kyai*, or a figure believed to have supernatural powers.

According to Khalidul Imam, the *Kejawen* Islam in Surowiti is not too attached because in Surowiti itself everything is Islamic. (K. Imam, personal communication, oktober 2018) In contrast to Abdul Mun'im as the caretaker, he said that the Surowiti community in *Kejawen* Islam was still strong because the beliefs that smelled of myth were still applied by the community. Javanese society always associates myths with life or mystical things. Therefore, mystical things will dominate the behavior of life. Some Javanese people believe more in sacred stories and fairy tales such as sacred places that have a high position rather than thinking experimentally. This mindset has been preserved from generation to generation among Javanese people, from word of mouth to Javanese folklore. *Petilasan* Surowiti is a place that is considered sacred and many find myths that have been created by the community. Since ancient times, Sunan Kalijaga's shrine has been known as a place to seek blessings from the Javanese people. (A. Mun'im, personal communication, Oktober 2018) Belief in mystical things is inherent in people's lives. The habit of pilgrimage while seeking blessings is still widely trusted by visitors, both local and from abroad. (Y. Hartono Suponingrat, personal communication, Oktober 2018)

Various Myths and People's Beliefs About Sacred Places on Mount Surowiti

Religious ceremonies carried out by pilgrims in their implementation have varied religious beliefs. Not a few ritual ceremonies are accompanied by myths that are beyond human reason. Pilgrimages in *ngalap berkah* are carried out on certain months or days that lead to irrational behavior, starting from the form of beliefs that are fairy tales. Generally, the ritual is rife in the month of *Suro*. On the one hand, it contains the values of formal religious teachings, but on the other hand, acculturation occurs which is not realized after experiencing the process of acculturation and syncretism with local beliefs. Below are locations that are often crowded with pilgrims on Mount Surowiti.

1. Stopover of Sunan Kalijaga

Petilasan Sunan Kalijaga is one of the places that is considered sacred and not just any pilgrims carry out any activities in that place. At the petilasan, there is a lake located at the foot of the Surowiti hill and the lake is overgrown with several bamboo trees. It is said that the bamboo tree is believed to be the place where Raden Said meditated to guard the stick of Sunan Bonang which was stuck on the bank of the river, the river was named the Kali Bunting River. The river is a branch of the Solo River. The place where Sunan Kalijaga is imprisoned, called *Pring Silir*, is still preserved and is believed by some to have supernatural powers and is used by the community to perform *tolak balak*.(Y. Hartono Suponingrat, personal communication, Oktober 2018)

2. Grave of Mbah Mpu Supo

Mpu Supo's tomb is in a building shaped like a cupola which is located near the tomb of Sunan Kalijaga. Mpu Supo was a kris maker in the era of the Majapahit Kingdom and has created several kris and heirlooms which are very famous for their supernatural powers. As; Keris Kyai Sengkelat. Many pilgrims perform *nyekar* at Mbah Mpu Supo's tomb by practicing mental practices to obtain supernatural powers or heirlooms.(A. Mun'im, personal communication, Oktober 2018) According to Abdul Mun'im, those who make a pilgrimage to Mpu Supo's Tomb in earnest will get the blessing by obtaining an heirloom. It is said that at first, the heirloom was used for worldly purposes such as economic resources, health, and so on.(A. Mun'im, personal communication, Oktober 2018)

3. Langsiah Cave

Langsiah Cave is located 50 meters east of Mpu Supo's tomb. This cave is the residence and hiding place of Raden Said when he was a young delinquent who liked to rob people's property. The cave has two rooms, namely the upper room which is often used as a meeting and deliberation hall for the guardians, and the lower room which is used by Sunan Kalijaga for prayer and munajat. Langsiah Cave has its history because this cave was used by the previous saints to meditate, generally, the time used to meditate is 21 days and the longest time to meditate is 41 days.(Y. Hartono Suponingrat, personal communication, Oktober 2018)

Meditation is an inspiration for pilgrims so it makes pilgrims eager to do meditation like what Walisongo did to get blessings. They are sure to find an object that helps their worldly affairs. According to the traditional leader of Mount Surowiti, there is a confession from a pilgrim who is doing a meditation that he finds something odd by finding lizard droppings. The pilgrim took lizard droppings because there was an oddity the pilgrim thought it was impossible in a humid cave to have lizards. In the end, when the lizard droppings are taken out of the cave, it turns into an heirloom. This heirloom can be used for worldly purposes. (Y. Hartono Suponingrat, personal communication, Oktober 2018) This mindset provides the development of currents of thought among pilgrims so that it does not stem from a belief in the myths that exist on Mount Surowiti.

Under the cave, there is a place used by Sunan Kalijaga to perform ablution in the form of a basin made of stone to accommodate water droplets from the cave wall. Until now it is still sacred by pilgrims. When visiting Goa Langsuh, they scramble to get the water. It is said that water has supernatural powers and can be used to cure various diseases. Generally, Goa Langsuh pilgrims always bring a drinking water container to take the water. In the process, there was a struggle due to the large number of pilgrims who wanted the water.

In Goa Langsuh there is also a stone ornament that is believed by pilgrims as a prophecy of their destiny. If he hugs the stone and his hands do not reach, then his soul mate is still far away and vice versa. It is said that the stone became an outlet for Sunan Kalijaga's younger brother who missed Sunan Kalijaga. (A. Mun'im, personal communication, Oktober 2018) So that the public's view of the forecasting myth has become a pilgrim's belief.

4. Grave of Raden Bagus Mataram

The tomb of Raden Bagus Mataram has contributed to the formation of the myth that pilgrims believe in carrying out their religious rituals. Raden Bagus Mataram was a nobleman from the Mataram Kingdom who brought his wealth to study with Sunan Kalijaga. Raden Bagus Mataram's tomb is located on Mount Surowiti and is still believed to be a place of blessing for those who believe. Some Pilgrims of Mount Surowiti sometimes spend the night at Raden Bagus Mataram's tomb to get what they want. The myth of Raden Bagus Mataram's tomb stems from the history of Raden Bagus Mataram himself who was a nobleman. With the status of Raden Bagus Mataram, pilgrims believe that if they get a blessing from Raden Bagus Mataram, they will get wealth like Raden Bagus Mataram. (A. Mun'im, personal communication, Oktober 2018)

5. Macan Cave

Macan Cave is a sacred place for some people. Pilgrims believe that the cave is a place that has a guardian, namely the heirloom guard from Mbah Sunowongso. The watchman is believed to be in the form of a white tiger. If a pilgrim sees a white tiger roaming around on the moon, then that

person's hope is successful. (A. Mun'im, Kondisi Keagamaan Gunung Surowiti, 21 Oktober 2018) Until now, the myth is still believed by pilgrims, the appearance of the guardian of the heirloom does not always manifest itself, but sometimes only some can see it. As for the efforts of pilgrims who want to see it by spending the night in the burial area of Sunan Kalijaga. (Y. Hartono Suponingrat, Tradisi Ngalap Barokah, 21 Oktober 2018)

Myths And The Blessing of Mount Surowiti In Various Perspectives

Petilasan Surowiti has become a sacred place for some Javanese people. However, some pilgrims are of the view that Surowiti cannot be associated with the unseen. Pilgrims visit Surowiti mostly in the month of Suro, this is based on the fact that the religious rituals performed in the month of Suro can fulfill their needs. (Y. Hartono Suponingrat, Tradisi Ngalap Barokah, 21 Oktober 2018) The emergence of the Surowiti hill myth began when Sunan Kalijaga came to the Surowiti Village area. There Sunan Kalijaga honed his knowledge under the guidance of Sunan Bonang. After the departure of Sunan Kalijaga, Surowiti Village has emerged a variety of myths from places that are considered sacred and sacred. At the top of the mountain, several places are considered to have power (magic) in seeking blessings from Sunan Kalijaga. These places still exist and are always visited by pilgrims for their purposes. (Karjuli, Tradisi Ngalap Barokah, 21 Oktober 2018)

In its development, there are findings of various views in the Sunan Kalijaga shrine environment, as for the various views, namely; in theology, economics, politics, and culture.

1. Theological View

Mount Surowiti has become a spiritual tourism destination, as evidenced by the reason why pilgrims who visited Sunan Kalijaga's shrine were originally only to see the condition of the shrine. In addition, they then turned to ask God for prayer through the intermediary of Sunan Kalijaga, so that their needs would be facilitated, the pilgrim believed that a visit to the tomb would provide religious encouragement. According to him, praying to Allah through Sunan Kalijaga will make you solemn and closer to Allah SWT. He believes that his prayer will be conveyed by Sunan Kalijaga because Sunan is now beside God. The informant said that worshiping by meditation alone at home or by praying did not get the purity of belief in his heart, it was different when he visited the tomb of Sunan Kalijaga, he believed because he felt the presence of supernatural powers that led his prayers to God. (Subiantoro, Kegiatan Berziarah, Oktober 2018)

In addition, this belief is confirmed by the myth of miracles with drops of water that can cure all kinds of diseases in Langsih Cave. There are no clinical studies on water droplets. Broadly speaking, myths and beliefs in Javanese society are difficult to separate in life. According to Mudhar Jamil, a pilgrimage with blessings on Mount Surowiti should not be done because making a pilgrimage to Surowiti will lead to envy.

Generally, pilgrims in their rituals lead to the fulfillment of their wishes and at the same time ask for help from the spirits of their ancestors, in this case, Sunan Kalijaga. (M. Jamil, Kegiatan Berziarah, 20 Oktober 2018) This is different from the opinion of religious leaders in Gresik who stated that *tawasul* when visiting ancestral spirits did not conflict with religious teachings. *Tawasul* is done by Muslims, but the way it is done on Mount Surowiti is different from the reading of prayers in Islamic teachings. In Islam *tawasul* is done to people who are still alive, while in Surowiti it is done to things that are not clear. (Toha, 2016b, p. 203)

This is different from the opinion of Rahmat Manab who considers that people who do *wasilah* by asking other than Allah, actually still do *wasilah* by asking Allah. This can still be seen in his petition which continues to use virtues such as time, place, and people. The virtue in question is used as a *wasilah* to ask God. In essence, people who are *anti-tawasul* in strengthening their arguments adhere to Surah al-Zumar verse 3. (M. Rahmat, personal communication, Oktober 2018)

2. Economic Perspective

Generally, pilgrims perform *ngalap berkah* in Surowiti accompanied by rituals that they believe to give wealth, and *pesugihan*. The word *pesugihan* itself has become a characteristic of Mount Surowiti, but the word *pesugihan* comes from pilgrims who have visited. According to Abdul Mun'im, Mount Surowiti is not a place of *pesugihan*, those who seek blessings that do not come from Islam, generally do not get permission first from the caretaker. Pilgrims secretly routinely perform meditation in several places that are considered sacred, such as Goa Langsih. From the meditation they do, they gain powers beyond reason such as heirlooms, and the realization of their desires. The sacredness of Mount Surowiti has been passed down from generation to generation, so Mount Surowiti has become a familiar place for those who pray for their prayers. According to Abdul Munim, generally, the pilgrims of Sunan Kalijaga ask for sustenance and safety from God through the intermediary of Sunan Kalijaga. (A. Mun'im, personal communication, Oktober 2018)

On normal days some pilgrims pray in the cave accompanied by burning incense and meditate for days (meditation). Surowiti's view of the unseen world such as *tuyul*, *pesugihan*, myths, and beliefs of pilgrims is driven by economic problems. An official from Surowiti Village emphasized that things that smelled supernatural such as *tuyul*, *pesugihan*, supernatural powers, and so on were spreading rumors that were not true from the previous village head and caretaker. They maneuver to gain the legitimacy of trust in the community and obtain material. So pilgrims believe in various myths through the words of the previous village head and caretaker. So the issue arose that the village head and caretaker benefited from pilgrims who believed in their words. According to Khalidul Imam as the head of Surowiti village for the period 2018 asserted, Mount

Surowiti cannot say the place of pesugihan, because there is a petilasan of one of the walisongo and Mpu Supo Anom who inhabit the place and they are both pious. The two figures cannot be associated with pesugihan, tuyul, and others. (K. Imam, personal communication, oktober 2018)

3. Political Perspective

In 2012 there was a confession from an informant who was a cousin of the Surowiti Village Head who claimed to have received a mandate from the Kasunanan Hadiningrat Palace as caretaker and said that in building the infrastructure of Surowiti's tomb, he had prepared his son to take part in the election of the Surowiti village head to defeat the village head. previously. As for himself, he will remain as caretaker, even though he will be replaced by another caretaker named Abdul Mun'im and he considers Mun'im as his cousin unfit to be a caretaker. In winning his son as village head, Hartono admitted that he had taken part in political maneuvering by raising various political issues regarding the use of income from Surowiti's grave for the benefit of community welfare with an open accountability system and this is different from the current village head. (Toha, 2016, p. 211)

According to the village head, it was at that time that the selection of caretakers began, the status and authority of a caretaker were required to obtain legitimacy from community leaders. When he became the village head, he had developed a mandate from the community well. Even though he will not become the head of Surowiti Village, he will pay attention to his village in developing and building various things for the advancement of the Surowiti tomb in a more Islamic way and trying to dispel the bad myth of Mount Surowiti. The challenge of changing the image of Mount Surowiti from the word supernatural is not easy because many people are fanatical about their beliefs. One of the informants emphasized that Sunan Kalijaga's shrine is a place to get blessings. (Toha, 2016)

4. Cultural Perspective

An informant who is against myths argues that myths will cause cultural confusion in the community. Believing in a place that is considered sacred, accompanied by a myth beyond human reason, is not justified. On Mount Surowiti there is the tomb of Sunan Kalijaga, a person who is close to God and is a guardian of Allah SWT so it cannot be associated with the supernatural world, tuyul, white tigers, heirlooms, and various myths that develop. (K. Imam, personal communication, oktober 2018)

According to Fatihuddin, myths about places that are considered sacred are the result of the creation of a human mindset that is not based on Islam, so the belief in believing in supernatural powers must be abandoned. Thus, the informant emphasized that myths and beliefs in supernatural figures cannot be justified. In contrast to the opinion of Yogi Hartono who tells the facts of the myths circulating, we as humans must believe in things that are outside of human instincts, so that we will get

blessings from the guardians of Allah SWT. The blessing in question does exist in Islam itself as well as the blessing of finding time in the month of Ramadan, especially in the last 10 days. (Fatihuddin, personal communication, Oktober 2018)

There was even an informant who told several stories in Islam to strengthen his argument by illustrating the story of the Isra 'Mi'raj of the Prophet Muhammad SAW and showing that an object has its blessing side, such as the Black Stone which was often kissed by the Prophet Muhammad SAW. (K. Chayyan, personal communication, Oktober 2018) In practice, pilgrims also read certain verses in the Qur'an, and tahlil readings are carried out to increase confidence in their rituals. However, Muchtar Buchori argued that there was no basis for reading verses from the Qur'an and tahlil during the pilgrimage. In addition, sending rewards to people who have died intending to say prayers that can be conveyed to their god is a person who is too confident. He was too sure that his prayers would be heard and reach the dead. (M. Bukhori, personal communication, Oktober 2018)

The informant's view was refuted by the opinion of other informants who stated that sending prayers to people who died by tahlil or reading the Qur'an was following Islamic teachings and following the hadith of the Prophet Muhammad. However, it must be Islamic and there is no mystical ritual factor with a request to the ancestors. According to him, by sending a prayer by reading the Qur'an and tahlil to a figure who is close to God then his prayer will be heard. (Toha, 2016b, p. 206) One of the informants said that believing too much in the myths in Sunan Kalijaga's petilasan in the *ngalap berkah* tradition would damage the culture. This is contrary to Islam because making petilasan and sacred places with various ornaments as a form of respect for holy figures who are believed by the community to have high positions are essentially unknown in Islam.

The culture of building petilasan or tombs comes from traditions outside of Islam and myths are hereditary words. When Islam came to Java, pre-Islamic cultural traditions had been entrenched in the lives of local people and had been regulated in an animism-dynamism teaching system. One of the informants said that the existence of pre-Islamic cultural traditions was thick with myths and their belief in spirits from a place, while the practice, such as *nyekar*, would destroy the purity of Islamic teachings. (Toha, 2016, p. 209) The local traditions that have developed in the community, including *nyekar*, have been converted to Islam by the walisongo. History records that Walisongo spread Islam on the island of Java not by coercion, in other words, Islam could be accepted under conditions of peace and harmony.

Although Javanese culture still exists, basically the local culture has been adapted to Islamic teachings. However, it does not demand that the belief in myths in various places that are considered sacred still exists

among the people in the *ngalap berkah* tradition. Some of the views that exist in society regarding the myths found on Mount Surowiti are an understanding of religious texts, the Qur'an, and Hadith. For the community, understanding the Qur'an is often found in many interpretations from various groups. The diversity of interpretations of the Qur'an is due to the level of intelligence, reasoning power, environment, the scientific capacity of the commentators as well as group tendencies and personal alignments.

Meanwhile, the understanding of religion is always influenced by the understanding of socio-cultural reality. The community believes that places that are considered sacred, such as graves or places where religious rituals are used, are considered to have high positions and supernatural powers that can help human affairs. Thus, the tradition of *ngalap* blessing to believe in some myths has become a belief that is hard to get rid of. Some Javanese beliefs assume that ancestors can influence their descendants and even regional groups. Myths and people's beliefs about the unseen world are forms of customs that meet religious doctrines, so that syncretism occurs.

From this syncretization, a new entity or myth and belief are formed which is used as a guide for life and practiced by community groups, especially traditional communities such as some visitors to the Sunan Kalijaga petilasan. The emergence of contested opinions about myths and beliefs in *ngalap* blessing is due to differences in the understanding of religious texts. This condition is influenced by the socio-cultural conditions of humans in interpreting the understanding of mystical things. Every human group has differences in seeing the direction of interpretation of the Qur'an and Hadith. These differences give birth to different patterns of thinking, thus creating irrational statements. (Hendropuspito, 1999, p. 72)

Conclusion

For the Javanese people, pilgrimages to ancestral graves are a form of respect for their ancestral spirits. In Javanese society, pilgrimage has become a principle that must be done because in pilgrimage there are values that must be considered by the Javanese people. Things related to gods or myths about places that are considered sacred will give birth to a process of recognition of the unseen world, giving rise to customary law that develops in community groups. For the Javanese people, *ngalap berkah* has become a necessity and a trend for the people when making pilgrimages to several places that are considered to have a high position. *Ngalap berkah* is human action in obtaining the benefits of life from something that is believed to be able to provide the benefits sought by humans such as from an essence, object, and even in humans who have died.

The tradition of *nyekar* in the *petilasan* of Sunan Kalijaga has been carried out by several villagers, Javanese people, and even from outside Java such as Kalimantan and Sumatra. The majority of pilgrims are *Kejawen*, they are trying to get the knowledge that leads to the attainment of true life. This life is meant to create

harmony between man and god. In Javanese terms this relationship is called *manunggaling kawula gusti*. The spiritual state according to *Kejawen* can be achieved by everyone who believes in God, has good morals, and is clean and honest. On Mount Surowiti a growing myth appears. The myth is spread to various places that are sacred by the community, such as the *petilasan* of Sunan Kalijaga, there is a lake that is used by the community to carry out divorce or personal safety. In addition to the *petilasan*, there is the tomb of Mbah Mpu Supo which is used by pilgrims as an inner practice in obtaining supernatural powers or obtaining heirlooms. The inheritance is used for the smooth running of his business or worldly needs. Another very sacred place is Goa Langsih, the cave is used as a place of meditation for pilgrims for their purposes. The water basin in the cave is believed to be able to cure various diseases. The place that has next myth is the tomb of Raden Bagus Mataram, pilgrims often visit the tomb for various religious rituals. The purpose of the pilgrims was to take blessings from Raden Bagus Mataram in hopes to gain wealth. The last place is Goa Macan, a myth that develops if a pilgrim sees a white tiger at the time of the moon, then all his wishes will soon be granted.

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