

LOCAL STRONGMAN KEMUKUS MOUNTAIN

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ABSTRACK

Kemukus mountain is one of the pilgrimage tourist attractions in the Sumberlawang sub-district, Sragen regency. Mount Kemukus has been famous for its prostitution activities under the guise of religious tourism. The paper is intended to see the strong man on the cubeb mountain. The method used is a qualitative descriptive approach with local strongman theory. Local Strongmen are local people who are successful in order to place them in the regional government to ensure that the allocation of resources to continue according to the main rules they want to be implemented must implement the main rules of the local government. The Local Strongman made efforts to protect the practice of prostitution by working with several regional officials. They also do various ways to make more money for their survival

Keywords: Local Strongmen, Kemukus Mountain, Personal Interests

1. INTRODUCE

1.1 BACKGROUND

Most Indonesians have know Kemukus mount as a place of pilgrimage, but not many Indonesians know that mount as a place to get what they want most of the wealth and the throne, and have been claimed by the goverment as one of the tourist attractions in Sragen district.

Mount kemukus is know for prostitution, the communities around its refer to the mount of thistle as its capital. Prostitution on the kemukus mountain the sutter is sparked by the story behind the despair of the created kemukus mountain. The mountain has twi versions of the story, in wich the first or

second version has not yet been born which is the original. The wishes of the Prince Samudra are also highly thought to be one of the reasons the kemukus mount became a prostitute. People who knew the will of the Prince Samudra exploited it with a distorted perception of content.

Local strongman were introduced by the Joe Mingdal in his study, talked about the phenomenon of the local people in countries in decade 1970. In his study, Mingdal writes *"They have succeeded in having themselves or their family members placed in critical state post to ensure allocation of resources according to their own rules, rather than the rules propounded in the official rhetoric, policy statement, and legislation generated in the capital city or those put forth by a strong implementor"*. Mingdal affirms that local people have succeeded in getting themselves and family members into important office within the local government to ensure the

allocation of resources to keep them in line with the rules they choose to play instead of the local government.

In order to strengthen his opinion, Mingdal came up with an interrelated argument about the success of local strongmen that controlling the situation around him. First, local strongmen build communities through autonomous organization that they manage in socially fragmented societies second, local strongmen do social, economic, and political control by including important components of the communities called survival strategies, which can make them more comfortable to receive support from the communities around them. Third, local strongmen limit local government autonomy, and thus they successfully weaken countries in the process of social change.

Thus, local strongmen can be interpreted as powerful local people who have access to economic and political resources, who together with

traditional elites carry out informal government. Furthermore, because economic and political resources have been controlled not by the state ideality, there has been a deviation in the goal of making politics, namely that it is no longer the intention create public welfare in general, but to shift to the goal of personal achievement.

1.2 RESEARCH QUESTION

From the above background, the formulation of the problem can be written as follows "What is the role of local strongmen in carrying out their actions to manage Mount Kemukus?"

2. LITERATURE REVIEW

Local Strongmen are figures who are synonymous with their strengths and expertise in their fields, local strongmen is a term that is synonymous with elite, although there are many definitions of the concept of elite, but basically there is a common understanding that the concept of elite refers to a group of people as superior individuals who are different from the masses who control power

networks or groups that are in circles of power and in power as well as local strongmen. The superiority of the elite over the masses depends entirely on their success in manipulating their environment with symbols, virtues or actions. Local Strongmen was introduced by Joe Migdal in his study which examines the phenomenon of local people in countries in the decade of the 1970s. In his study, Mingdal wrote *"They have succeed in having themselves or their family members placed in critical state post to ensure allocation of resources according to their own rules, rather than the rules propounded in the official rhetoric, policy state-ment, and legislation generated in the capital city or those put forth by a strong implementor."* Mingdal emphasized that the local strongmen had succeeded in placing themselves and their family members into important positions in the regional government to be able to ensure the allocation of resources to continue according to the rules of the game they wanted rather than having to implement the rules of the game from the local

government. In order to strengthen his opinion, Mingdal put forward three interrelated arguments regarding the success of local strongmen in controlling the situation around them. First, local strongmen develop tiered society through autonomous organizations which they manage in a socially fragmented society. Second, the local strongman exercises social, economic, and political control by including an important component in society which is called a survival strategy, which can make them more flexible to get support from the surrounding community. Third, local strongmen limit the autonomy of regional governments, thus they succeed in weakening the state in carrying out the process of social change. Thus, local strongmen can be defined as local strongmen who have access to economic and political resources, who together with traditional elites carry out governance in an informal manner. Furthermore, because economic and political resources have been controlled not by the state ideally, there has been a deviation in the goal of making policies, namely no longer the

intention to create public welfare in general, but shift to the goal of personal enrichment.

3. RESEARCH METHODE

This research is used for scientific papers of outstanding students using qualitative descriptive research methods, because this paper seeks to describe the local strongman on the mount of kemukus. Data obtained from primary data, namely interviews with sources and secondary data, namely data obtained through the internet.

4. DISCCUSION

4.1 KEMUKUS MOUNTAIN

The history of Mount Kemukus begins with the story of the prince Samudra who was sent by his father who was a king in the kingdom of Demak to Mount Lawu with his two bodyguards to meet Nyai Ki Ageng Gugur and to learn more about Islam and to reunite his brother. After arriving at Mount Lawu, for days Prince Samudra learned about the essence of

Islam. When the prince Samudra had mastered the knowledge taught by Nyai Ki Ageng Gugur, he was told by the teacher that he was actually the older brother of Prince Samudra. Nyai Ki Agengatuh then asked the prince of Samudra to come home and told his father that he had met his brother. On his way back to Demak, the Samuda prince also spread Islam where he and his guards stopped. But unfortunately the prince Samudra was stricken with a disease that made him unable to continue his journey. He sent one of his bodyguards back to Demak alone to tell his father and mother that he was sick and could not continue his journey. When the guard returned to the place where the Prince was resting with Prince Samudra's mother, Prince Samudra had died. Before Prince Samudro died he had time to give a advice "*Sing sopo duwe panjongko marang samubarang kang dikarepke bisane kelakon iku kudu sarono pawitan temen, mantep, ati*

kang suci, ojo slewang-sieweng, kudu mindeng marang kang katuju, cedhakno dhemene kaya dene yen arep nekani marang penggonane dhemenane". From the information of several sources of the last advice from Prince Samudra before he died and it was converted into Indonesian with the language experts, the message of advice was "Whoever desires or has a goal for what he wants to achieve the goal must be sincere, steady, with a pure heart, do not tilt right or left, must concentrate on what is desired or desired, draw closer to the desire, as if going to his favorite place or joy". Prince Samudra was then buried in a hill which is now called the Kemukus mountain. When the prince of Samudra's mother, Ontrowulan, cried over her son's departure, it was as if she was told by Prince Samudra that if Ontrowulan wanted to meet the prince, she had to wash her hair in under Prince Samudra's grave, miraculously after washing her hair three

times, Ontrowulan then disappeared. The second version of the history of Mount Kemukus is not much different from this first version of the story, it's just that the second version of the mother of Prince Samudra is told that he had an affair relationship with Prince Samudra.

4.2. LOCAL STRONGMAN ACTIONS

In the 1990s, Mount Kemukus was designated as a religious tourism site by the local government. However, it is still unknown since when the practice of prostitution began on Mount Kemukus, it is possible that prostitution had taken place before the local government designated Mount Kemukus as a place for religious tourism. Mount Kemukus is like a hidden city that is closed in the Sumberlawang sub-district which in fact is Ngandullah village which is the center of its government, the area is not large, but inside it has a crowd that is almost the same as the

government center of Sumberlawang sub-district. Especially on days that are considered sacred, such as Thursday Pahing, Friday Pon, Friday Kliwon, and during one suro. Visitors who stop at Mount Kemukus are, on average, visitors who come from outside Java, those who carry out the guise of pilgrimage must commit adultery seven times in forty days with seven different people. In 2014, the Governor of Central Java, Ganjar Pranowo, through his decision circulated a letter to close Mount Kemukus after news of prostitution activities was revealed by an Australian TV station (Australia Special Broadcasting Service) with the title Sex Mountain. Until the governor of Central Java also directly visited the location of Mount Kemukus. As if he ignored the policies of the provincial government, prostitution activities on Mount Kemukus were then resumed after a few months had stopped. Then in 2017, it was

the turn of the Sragen Regent, Kusdinar Untung Yuni Sukowati to conduct a direct review and form a team to close Mount Kemukus and make it truly a place for religious tourism. It was finally closed by the government, but the practice of prostitution is still ongoing even today. If you look closely, the average population of Mount Kemukus must have a shop in their house. These are all fronts to hide the rooms they rent for adultery. Not only rooms, behind the stalls in the residents' houses there are also karaoke and billyards. Every night one suro, the manager of Pangeran Samudra's grave held a mosquito net covering the tomb of Pangeran Samudra. The mosquito net covering Prince Samudra's grave was washed, but no longer attached to Pangeran Samudra's grave. **Local Strongmen** act as black shadows protecting Mount Kemukus and they take advantage of moments that are considered sacred. In fact, they communicate with regional

officials to collaborate in covering up the ongoing practice of prostitution. Because they are aware that if the practice of prostitution is completely stopped, they will not get more income. It is true that the room rates and prostitutes there are not expensive, but if visitors who intend to commit adultery are still the majority, they will not waste the opportunity to earn more income. They even managed to leak information about the government raids to neutralize Mount Kemukus. Because when the day of the execution, Mount Kemukus did not have life as usual, it was lonely like the villages in general. Commercial sex workers seem to have vanished into the earth, but originally they disguised themselves as mingling with the local population or escaping to save themselves from the raids. Actually, the prostitutes who employ themselves on Mount Kemukus are not one hundred percent of the original inhabitants of Mount Kemukus,

even the pimps who shelter them are not from the Mount Kemukus area. When Dolly's alley in Jakarta was closed, the prostitutes who previously worked there moved to Mount Kemukus to continue their work. Not only Dolly's alley in Jakarta, prostitution places that were evicted, the prostitutes who worked there then moved to Mount Kemukus. Worse yet, when one evening the local strongman slipped in buses containing sex workers from outside Mount Kemukus, not only one bus but up to three buses containing prostitutes that they managed to insert. Usually every suro night, the cemetery manager organizes events at night such as wayang or klenengan, like a mode to cover prostitution practice, because obviously there will be many masses there, so that it is also easy to tuck in prostitutes, and the audience, pilgrims, and people who wish to commit adultery are merged into one. Local Strongman not only took advantage of the famous Kemukus Mountain as a place

of prostitution, they also took advantage of the kirap moment to earn even more income. When the procession is held, the washing water of the mosquito nets and the sliced mosquito nets is sold by the local Strongman to visitors for a profit.

5. CONCLUSION AND SUGGESTION

5.1 Conclusion

Local Strongmen on Mount Kemukus work as protective umbrellas and the accompanying black shadows. They do various ways to keep earning their coffers of money, to protect the practice of prostitution that is taking place on Mount Kemukus, and to fool the regional apparatus for their sake, and for their survival.

5.2 Suggestion

For researchers who want to research the local strongmen on Mount Kemukus, it is recommended that they be deeper in gathering information with trusted people due to sensitive and illegal matters.

