

## MANIFESTATION OF DARK TOURISM INMAKAM RAJA-RAJA MATARAM AT IMOIRI, DAERAH ISTIMEWA YOGYAKARTA

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### ABSTRACT

Makam Raja-Raja Mataram (The Kings of Mataram Funeral) in Imogiri D.I Yogyakarta is a Tomb for the Kings of the rulers of Islamic Mataram since its inception until it was divided into Surakarta and Yogyakarta by the Giyanti agreement. Makam Raja-Raja Mataram was founded by the third King of Mataram Islam, Sultan Agung on the Merak Hill for 13 years. After the construction is complete, Sultan Agung dies and is buried there, as well as the Kings thereafter until now. Pajimatan Imogiri is a place that stores tourism potential from the perspective of the Dark Tourism which manifests in various forms, among others: Myths and beliefs which up to now have been trusted by the people of Java and outside Java, the architecture of the Tomb, traditional ceremonies that are thick with mystical atmosphere, applicable regulations, and so forth.

Various myths and beliefs developed in the community regarding the existence of the Pajimatan Imogiri include the holy water stored in each barrel in the grave area, as well as the myth of warriors embedded between the steps leading to the Tombs. Various rituals are often performed here as a tribute to the Spirits of the Kings. Using a variety of prayer and “uba rampe”, “sajen”, “kembang tujuh rupa” and other materials that seem mystical.

This tomb is also guarded directly by Abdi Dalem, the palace of the Kasunanan Surakarta and Kasultanan Yogyakarta. The rules applied are very strict: Prohibited from photographing the Area in the Tombs of the Mataram Kings, It is prohibited to make pilgrimages outside the pilgrimage hours, must wear “kemben” and batik (complete Javanese traditional clothes) when entering the core area of the Tomb. With a variety of strict regulations and myths that are thick with mysticism, it makes visitors come from various regions in Indonesia, even many foreign tourists who come because they are interested in the sacredness of the Makam Raja-Raja Mataram.

The building architecture of the Makam Raja-Raja Mataram adopts Hindu, Buddhist and Islamic building styles. Because Sultan Agung is an Islamic figure who highly respects religious tolerance, and at that time was a transition period from the spread of Hindu-Buddhist Religion to Islam in Java. Clearly visible in the building the gate used is an adaptation of the building of a Hindu temple, a system of tomb structures that form Hindu teaching castes, a joglo ward with Buddhist philosophy, and a mosque as a place of Moslem worship.

In addition to the cool atmosphere of the hills and thick Javanese customs felt at the Makam Raja-Raja Mataram (Cemetery of Mataram Kings), there are also various things that are thick with mystical atmosphere when studied further. The potentials manifested at the Makam Raja-Raja Mataram become very strong when viewed from the perception of Dark Tourism.

Keywords: Dark Tourism Concept, Manifestation, *Pajimatan Imogiri*.

### INTRODUCTION

Based on the historical record, a lot of big archipelago kingdoms were gloated at the past. The kingdom of Mataram was the only kingdom that established in the VIII century. A reference history estimated the ancient of kingdom of Mataram that adheres the Hinduism in the surrounding region of Yogyakarta (Adji, 2018). The trail of ancient Mataram such as a

Prambanan temple, a Borobudur temple, and a Sewu temple, become a popular tourist spot in Yogyakarta now.

The ancient civilization of Kingdom Mataram was replaced by the New Kingdom of Mataram or The kingdom of Islamic Mataram. Yogyakarta and Surakarta were a trace of the Kingdom of Islamic Mataram history. The kingdom of Agung Kotagede, Keraton Kasultanan Yogyakarta, the ancient manuscripts, the grave zones of the kings of Mataram in Imogiri and others were the evidence line of Islamic Mataram Kingdom Heritage. Based on empirical fact, the grave zones of Mataram Imogiri kings was selected as an object of this research. The grave zones of Mataram Imogiri kings is the resting place of the kings of Moeslem Mataram and his descendants.

Tourism perspective postmodern perceive that the mausoleum of the kings of Mataram Imogiri have the potential to developed as a tourist destination new dark tourism. This indicates that is held to be sacred places, mystical, have an element of history are categorized as an object some unusual structures (unpopular object). The term dark tourism into a traveled the concept of the unique and different from the activities of traveled in general. This research strengthen indications of a potential dark tourism on complex mausoleum of the kings of Mataram in Imogiri. The focus of this study emphasis on a manifestation of dark tourism who representation of mausoleum of the kings of Mataram in Imogiri D.I Yogyakarta.

## REFERENCES

### Tourism general conception special interest

Tourism is a form of a special interest where travelers to an destinations for having a specialized in their interest (Read, Anon dan Weiler) in (Poerwanto, 2006) in (Chodijah, 2012).

### Dark Tourism History

Tourism perspective concluded that *Dark Tourism* is one of the special interest of tourism who insists on an unusual experience by enjoying places that have a black background on its terms. A term used to describe *Dark Tourism* activities connected to the tragedy, cruelty and death. *Dark Tourism* has many terms, such as "*negative sightseeing*" (MacCannell, 1989), "*Black Spots tourism*" (Rojek, 1993), "*tragic tourism*" (Lippard, 1999), "*thanatourism*" (Seaton, 1996), and "*grief tourism*" (O'Neill, 2002; Trotta, 2006). *The most popular name, "dark tourism", was coined by Lennon and Foley (2000: 3)*. (Bowman, 2010). The terms of *Dark Tourism* introduced at the first time by Malcolm Foley and J. John Lennon (Chodijah, 2012).

A place were categorized as *Dark Tourism* is quite varied among others, such as: *Sixth Floor in Dallas, Texas, site of one of the most infamous assassinations of the twentieth century*. (Foley & Lennon, 1996) dalam (Stone P. R., 2012). *Visits to graveyards and cemeteries* (Seaton, 2002), *Holocaust sites*(Beech, 2009), *places of atrocity* (Ashworth & Hartmann, 2005), *prisons* (Wilson, 2008), and *slavery-heritage attractions*(Dann & Seaton,2001; Rice, 2009). *However, such is the diversity of death-related attractions*Alderman, 2002, *from the 'Dracula Experience' in Whitby, UK or Vienna's Funeral Museum to the sites of celebrity deaths or major disasters. "The death sites of famous individuals (such as Mother Teresa or President Kennedy) have also become religious or secular tourism shrines"* (Foley and Lennon 1996; Rojek 1993) in (Kempa, 2003). Resting a tomb, or leading figure is also of one object dark tourism.

### Dark Tourism Development in Postmodern Era

The era of postmodern commonly called shifting the disruption or, era which means that the era after. Modernization in short, the era of postmodern give great influence over shifting demand, tourists so that the tourist into a less prevalent, is a common thing one of them is a special interest *Dark Tourism*. "*nineteenth century 'dark tourism', consumed within the confines of Romanticism added to the propensity for secular death-related travel and, which continues today*". (Lennon & Foley, 2000) in (Stone P. R., 2012)

### **Manifestation**

A manifestation is a constituting of an embodiment value that is intangible but have deep meaning. The exact meaning from KBBI (Indonesian Dictionary), manifestation is the embodiment of something that is invisible. It could also mean that the manifestation was in the living embodiment of something invisible, which is an idea, the concept, thinking, goal, or feeling. In this case, a manifestation is the living embodiment of the concept of dark tourism which is evident on every detail building, ornament or elements, as well as the neighborhood from the funeral of Mataram kings in Imogiri.

### **Symbolisation of Actualization**

Symbol is one element of the mark consists of several categories, such as icon, index and a symbol (Pierce) in (Budiman, 2011:1) in (Amellia, 2013).

### **Tourists Profile for Special Interest**

Some affecting matters for the travelers in determining selected destination, in *cognitive-normative*, motivation by the concept of sociology about the centre of travellers (on morality, value, norm and many more) as the main keyword, based on this, it is developed tourists typologies as follows:

1. *Allocentric* is tourists who want to visit places public, not widely known is, adventure and using facilities provided by local people
2. *Psychocentric* is tourists who just want to visit the places that have been well known and frequently visited, and equipped with complete facilities and sufficient as in his own country. In doing a traveling tourism, it should be with programs orderly and using the facilities with international standard.
3. *Mid-centric* is a kind of tourism that stands in the middle of allocentric and psychocentric (Plog,1972) in (Pitana & Gayatri, 2005).

A special interest in science marketing called the market (*niche market*) has its own special characteristics seen from the intensity, authenticity, interaction, the truth, and integrity of the culture at the visited location.

## **RESEARCH METHODOLOGY**

In this study, the method used is *non probability sampling*. The same sample provide opportunities for the members of the population selected. *Snowball sampling techniques* is used to determine the number of respondents (key informant). This technique was undertaken by identifying and choosing the respondent that has links each other. At the first, the number of respondents were taken was one, two, three people but if the data/information incomplete, researchers can continued to add the number of respondents until the information/data is required.

## **RESULT AND DISCUSSION**

### **Overview**

Cemetery of Mataram Kings in Imogiri is funeral area above the imogiri hill. In a funeral of 10 hectares land owned by Keraton Yogyakarta. The grave order system adopts levels of hinduism section (kasta), position or the highest level being at a peak. Figure 1 is illustrating the order system or the funeral structure.

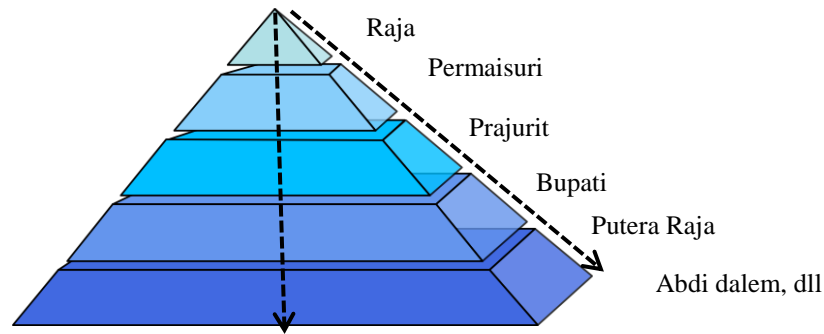


Figure 1. Illustrating The Order System / Structure of Pajimatan Imogiri  
Source: Process Data, 2019

### 1. The History of The Cemetery of Mataram Kings Imogiri/Pajimatan Imogiri

The king of Mataram Imogiri area was built in the reign of Sultan Agung in 1632. The construction of the Grave area took 13 years. Initially Imogiri meant the peacock. The Java language Imogiri consists of two syllables *imo* and *giri* which mean that the hill and fog. The figgy hill becomes popular near people living around at the grave.

### 2. The Overview Cemetery of Mataram Kings Imogiri

The cemetery of Mataram was built on the concept of an integrated between Islam and Hinduism. The map of the grave is geometric triangular form which is consisted of three zone, the division of the second and third zone are the impact of the giyanti agreement (1755) who divided Mataram into two authorities: Kasultanan Yogyakarta and Kasunanan Surakarta. The sketch of the grave especially the layout is illustrated on the second picture below.

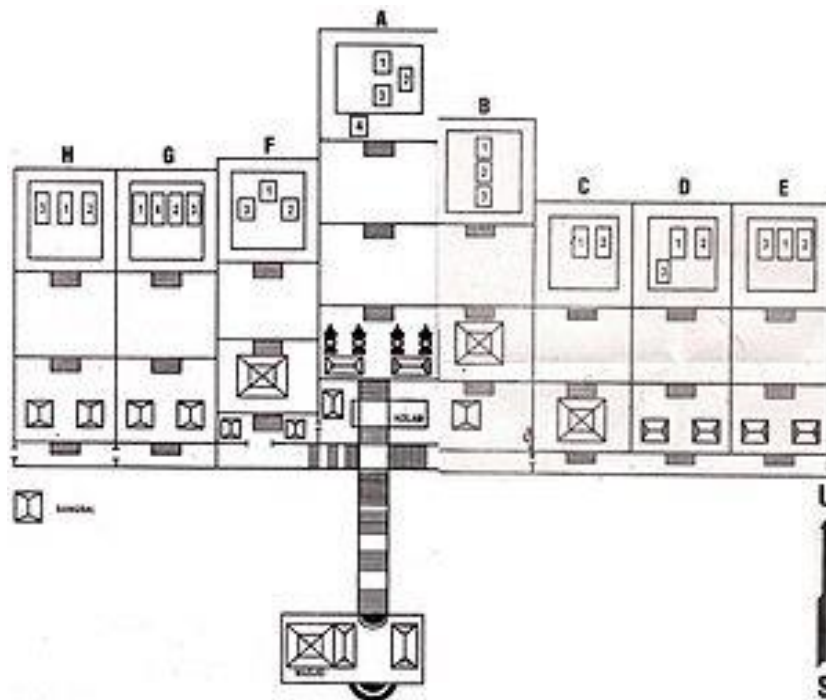


Figure 2. The overview of Cemetery Mataram Kings  
Source: Himaya, 2017

Group	Descendants	Grave
Group A	Kasultanan Agungan	Sri Paduka Sultan Agung Sri Ratu Batang (Permaisuri Sultan Agung) Sri Paduka Amangkurat Amral Sri Paduka Amangkurat Mas
Group B	Paku Buwanan	Sri Susuhunan Pakubuwana I Sri Susuhunan Prabu Amangkurat Jawa Sri Susuhunan Pakubuwana II
Group C	Kasuwargan Yogyakarta	Sri Sultan Hamengkubuwana I Sri Sultan Hamengkubuwana III
Group D	Besiyaran Yogyakarta	Sri Sultan Hamengkubuwana IV Sri Sultan Hamengkubuwana V Sri Sultan Hamengkubuwana VI
Group E	Saptorenggo Yogyakarta	Sri Sultan Hamengkubuwana VII Sri Sultan Hamengkubuwana VIII Sri Sultan Hamengkubuwana IX
Group F	Kasuwargan Surakarta	Sri Susuhunan Pakubuwana III Sri Susuhunan Pakubuwana IV Sri Susuhunan Pakubuwana V
Group G	Kapingsangan Surakarta	Sri Susuhunan Pakubuwana VI Sri Susuhunan Pakubuwana VII Sri Susuhunan Pakubuwana VIII Sri Susuhunan Pakubuwana IX
Group H	Girimulya Surakarta	Sri Susuhunan Pakubuwana X Sri Susuhunan Pakubuwana XI Sri Susuhunan Pakubuwana XII

### 3. *The Structure Forming Elements and The Layout Cemetery of Pajimatan Imogiri*

The Pajimatan Imogiri area was built with the high levels of *adiluhung* value or the highest culture level. There are seven elements identified in the form of a structure or building:

#### a. Stairs

In a number of stairs is 409 at Pajimatan Imogiri becomes the only main entrance access to the funeral. The number of stairs have a philosophical high value in Islam understanding. Number 4 is as a Qiblat, number 0 means Allah SWT (GOD) and number 9 is understood as the wali songo's lesson.

#### b. Ward

Ward Joglo and ward Limasan are typically in the funeral area. Wards are also used in pavilion servant (*abdi dalem*) and other places around the funeral area. The wards are also connected with philosophy meaning at Java culture. Joglo is consisted of two words: "Tajug" and "Loro" that are meaningful of the merger of two *tajug* (mountains) which is believed by local community as a place established by the Gods. Limasan means as seen as a single building that have four "*empyak*" sides on top of the roof, two sides of "*empyak*": front and the back is more horizontal, the right and left sides are steeper. This philosophical value is based on religion hinduist "Tri Hita Karana" that divides nature (Jagad) into three parts: Jagad palemahan (the floor); pawongan (Center of a building); and parahyangan (the roof).

#### c. Gate

The Gate is symbolized to welcome a visitor. The gate architecture inclined to islamic gate dominated by white is at the bottom alike a mosque. Three gates on the top are functioned to

keep each main entrance areas. The three gates are named: Gate of Kori Supit Urang, gate of Regol Sri Manganti, and Gate of Papak connected to the wall fences named Kelir. There is a small gate in a halfway in the middle of the pavilion serves as a barrier and guidance to pavilion of Abdi Dalem Jogja or toward to Surakarta

#### d. Jug or Barrel (Tempayan)

A jug or Barrel is being ornamented complementary on the main gate toward the area of Sultan Agung. It begins that jugs functioned is as a water container that used to clean up the body before praying (Sholat). Jugs were obtained from every dear friends of kingdoms as souvenirs. The picture 3 is a visualisation of a jug or barrel.



Figure 3. Kingdom Jug  
Source: Personal Documentation, 2019

#### e. "Kijing"

"Kijing" is a sign of grave or tomb, "Kijing" is popular in Central Java and D.I. Yogyakarta. "Kijing" is made from cements, ceramics, or Marble. The shape and the design is varied, it is depend on the inheritee family decision.

### Dark Tourism Manifestation from the Cemetery of Mataram Kings in Imogiri

Dark Tourism manifestation is interpreted in the cemetery of Mataram Imogiri that identified the seventh empirical facts found in the field. The Architecture Style of Pajimatan. The pattern arrangement of the cemetery and the concept of the structure of the building blends two islamic cultural and hinduist concept. It is interpreted at the cemetery gate, and identified the three elements gate that personifies three rounds of human life, like: a). Uterus; b). world, and c). grave. The gates are made of dominantly red brick. The form of the gate was lifted up as if they were a hinduist temple in general.

#### 1. The Structure of the Mosque

Manifestation of *Dark Tourism* is also seen in a shape of Pajimatan Imogiri Mosque build up in 1668 Century in the reign of Amangkurat I. The mosque symbolizes as a religy character and religious. The religy character and religious mosque reflected from its building architecture shaped as pyramid, with "saka guru" that is still natural made from teak with foundation "umpak" from water stone. The tribune is made from a half circle made at the wall on the west with carvings ornament and shaped the small pool in front of the entrance gate of a mosque. It is built for someone who is entering the mosque should bathe his feet first.

#### 2. The Roof of The Mosque

The roof of the Mosque Pajimatan Imogiri has the unique shape, it is different with other mosque in general that shaped the dome, the mosque was having a roof in a pyramid like a bowl with flowers pattern made from copper. The unique roof is supported by the "saka guru" who made of teak and in the core space. On the back of the roof of the nucleus connected a

roof in limasan that serves as the terrace and the entrance. A picture 4 explain the form of the roof of the mosque pajimatan imogiri.



Figure 4. The Roof of Pajimatan Imogiri Mosque  
Source: Personal Documentation, 2019

### 3. The Structure of the Mosque Door and Window

In a Pajimatan Imogiri Mosque, there are three main entrance with the same size and engraving. The door links between the porch and the core mosque, ablution, and the core ablution pawestren (space and room for ladies) mosque in the side to the core. Mosque picture 5 shows the details of the Pajimatan Imogiri Mosque (left) and detailed window of Pajimatan Imogiri mosque (right)



Figure 5. Details of Door and Window of Pajimatan Mosque Imogiri  
Source: Personal Documentation, 2019

Pajimatan Imogiri Mosque has two windows that is located on the right and left the chamber, priests the two had a similar, a design consisting of a coating of a window out the window of a trellis wood vertical and in the form of two leaves wooden window.

### 4. Ceremony

The routine ceremony that carried at Pajimatan Imogiri usually followed by the maid in the kingdom (Abdi Dalem), the kingdom staff, people around the kingdom (Keraton), the relevant government, and the representatives. It is possible the ceremonies is attended by tourists and reporters. “Nguras Enceh” and “Kuthomoro” are the two ceremonies has been done. Here are the following explanation of each the ceremonies:

#### a. Nguras Enceh

Ceremony “Nguras Enceh” or wash jug / barrel is a ritual activity as the replacement of water in four barrel-shaped located in front of the main entrance of Sultan Agung. The replacement of water in barrel-shaped is welcomed enthusiastically by residents. With out of

the four barrel-shaped contested residents where there is a strong belief that the water as a symbol of holy water.

b. Kuthomoro

A traditional kuthomoro pilgrimage in the ruwah month do in many people “Dalem Keagungan” as Pajimatan Imogiri, kotagede Cemetery, and several other areas.

5. “Sajen”

The philosophy of “sajen” itself is a primary activity to respect a goods Lord God and great grand fathers who has been passed away (“mangkat”). “Sajen” began from the hinduist - buddhist decade and teach us to always give respect and esteem for the Lord of Hyang Widhi and ask the Gods permission in the earth. Tradition of “sajen” is still being done only in a different interpretation.

6. The Mythical Imogiri Pajimatan Cemetery

The myth that flourished in the community regarding the presence of the cemetery was built until now. The myth is the story of the people who submitted in hereditary whose truth is subjective. Different perceptions of myths is circulating among the java and non ethnic community. The following is a myth that develops in the community of java and the community of non Java:

a. The Myth at The Earlier Construction

A myth that develops at the beginning of the tomb complex construction project , related to the election the location .In his reign cast away, sultan agung asked whether they wish to build a complex cemetery for the families and his descendants. Based on information by word of mouth that the selection of locations in imogiri or hill peacock done with manner of throwing a handful of sand derived. Sand which has been spread crashing near a hill girilaya, but the location was asked by Gusti Prince of Juminah who still have the kinship relation. The throw sand second performed fall on the mount of the peacock, so this location set as cemetery department for the kings and the royal family.

b. The Myth of Tombstone Plant on the Stairs

Tombstone Tumenggung Indranata buried in the trap to seven rungs ke-10 is a symbolic punishment for treason. Tumenggung Indranata assumed died in disgrace and should be trodden down and not in respectable action. The punishment given was not physically, referred to the myth, that the headstone is symbolizing the treachery and as the punishment, the tombstone are placed by means of for all stairs to step on it. It is understood as a warning that there needs to be given a traitor like.

c. Haunted Cemetery

The Cemetery by some society considered having the value of the mystical and austere. Several visitors who came have a purpose in being to ask for the success of a career, economic, mates, compassion, and so on. The other opinion stated that the cemetery as a place of the largest sacrificial ones on the island of Java.

## CONCLUSION AND SUGGESTION

### Conclusion

The recommended conclusion of this research are:

1. Cemetery of the kings of Mataram (Pajimatan Imogiri) is asset for our culture and heritage needs to be maintained sustainability.
2. Manifestation *dark tourism* from the cemetery of the kings of Mataram is presented in some parts of the building, the elements, or ornament of the Pajimatan Imogiri. There are seven as the author recommend manifestation *dark tourism* based on this



research: (a). The architecture style gate at Pajimatan Imogiri area; (b). The Building shape of the Mosque; (c) the roof; (d) the doors and windows; (e) ceremony or ritual ceremony namely Nguras Enceh and Kuthomoro; (f) Sajen; (g). Myth

3. the cemetery Pajimatan Imogiri can be recommended and developed at a special interest as an object *dark tourism*, although not all part of can visited.

### Suggestion

At this point of view, there are four recommended suggestions, as below:

1. It is need to be popularized *branding dark tourism object* by the grave Mataram Kingdom (Pajimatan Imogiri) to the public as a media for tourism promotion.
2. It is need to be given the potency advancement education about area to stakeholders in accordance to each duties and responsible.
  - a. A government, supervise and support activities related to the preservation and care Pajimatan Imogiri.
  - b. Entrepreneurs, give assistance in form of CSR (Corporate Social Responsibility) funds to help the government in developing, promote, and care for Pajimatan Imogiri.
  - c. People can maintain and help the government in an effort to conserve and care Pajimatan Imogiri
  - d. Academics, study related object to find information can help the government and management in order the preservation and care Pajimatan Imogiri.
  - e. The media, spread more information related to promote cultural activities that has been implemented in Pajimatan Imogiri
3. Department of tourism of District of Bantul and also the local residents can work together to make the concept of *Dark Tourism* on cemetery of the Mataram Kings (Pajimatan Imogiri) as a media to promote the tourism object in Bantul District.
4. The district government of Bantul can recommend or suggest that the region of cemetery of the kings of Mataram (Pajimatan Imogiri) as the study of the pilot or a sample management of *dark tourism* in Indonesia.
5. Zoning system can recommended in the management of this cemetery Pajimatan Imogori.

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