

Strengthening Java's history as a tool for developing history tourism in the Laweyan tourism village of Surakarta

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Abstract This paper aims to describe the contribution of Javanese historical packaging about the existence of Laweyan batik campoeng which can be used as a means of attracting tourists to visit Laweyan. The form of this research is descriptive qualitative. The data source in this research is the place of 'Kampoeng batik Laweyan ', the person of the informants namely the Laweyan society who really understand the history of Laweyan and the paper of writing evidences, photographs, authentic pictures of the existence of the old village of Laweyan. Data collection techniques using interview, observation, and document study techniques. The data analysis technique starts from data reduction, data presentation, and drawing conclusions. The analysis results obtained that the history and culture of the Laweyan community is interesting to learn and packaged into a tourist attraction that attracts tourists visiting Laweyan. The conclusion is that packaging and tracing the history of Laweyan is important as an important component that is realized in an attractive tour package. This interesting Laweyan history can be used as a means of attracting tourists to visit Laweyan.

Keywords: Javanese history, batik, tourist attractions, Laweyan.

1. Introduction

Laweyan is a batik village in of Surakarta. It has uniqueness that needs to be revealed as a cultural treasure. The uniqueness of these can be seen from the traditions of the Laweyan people who make a living from the trade and manufacture of batik cloth. Besides that, it can be seen in terms of its architecture. The unique Laweyan architecture, visible from the towering walls, large houses. Because of the economy of the Laweyan community at that time experienced rapid progress.

When discussing about local wisdom, it cannot be separated from the language and culture of its community. The language employed by a community is considered as the reflection of the entire culture of the community. Thus, many experts consider that culture cannot be separated from the language and its utilization in the community [1]. Also, Geertz stated that the local wisdom is a part of culture and becomes an element of traditional culture rooted in human life and its community that is related to the human resources, cultural sources, law, economy, security, and so on [2]. Meanwhile, Sutanto (2004) mentioned that the local wisdom

clings to the idea that "... human and nature are a unity or a part of the mighty whole that interact and interrelated dynamically in the welfare of human life context" [3].

Kampung Batik Laweyan is considered as the center of batik in the city of Solo and has existed since the age of the Pajang kingdom in 1546 M. This area had won its glory in the 1970s. Kampung Laweyan is designed with an integrated concept, utilizing a land area of approximately 24 ha and only consists of 3 blocks of the Five Pillars of the Community. In the batik village, there are hundreds of batik craftsmen who sell various motifs, such as *tirtateja* and *truntum* with a variety of price variations. Besides batik, Kampung Batik Laweyan also keeps a wealth of ancient Javanese architecture.

Kampoeng Batik Laweyan is one of the cultural areas in Indonesia which is rich in cultural and historical potential that has been inherited since ancestors. One of the priceless inheritance held in Kampoeng Batik Laweyan is batik art which is included in intangible cultural heritage. Solo batik art which is the main attraction is enriched with historic sites such as historical tombs and mosques and other sites.

This potential becomes a strong magnet in attracting tourists. With better regional planning, Kampoeng Batik Laweyan will be able to offer various types of tourism that are more organized and able to serve the needs of visitors in maximum service, while making Kampoeng Batik Laweyan remain sustainable with cultural and historical heritage and the welfare of this batik-based business community. increased. In addition, Kampoeng Batik Laweyan has the potential of communities that play a major role in helping to preserve the area. The strength of this community will help make the Laweyan batik kampoeng area a Solo batik tourist destination that is friendly and worth to visiting (<http://kampoengbatiklaweyan.org/>)

Laweyan is one of the oldest and most famous batik centers in the city of Solo after Kauman Batik Village. This village has an area of 24.83 hectares and has a population of approximately 2500 residents where most of the population work as traders or batik makers. Kampoeng Batik Laweyan has become an icon of Solo batik since the 19th century when the first merchant association was formed namely Sarikat Dagang Islam which was founded by Haji Samanhudi in 1912. Until now 250 batik motifs typical of Kampung Batik Laweyan have been patented. Different from Kauman Batik which tends to be dark in color and classic motifs, Laweyan Batik offers more bright batik colors.

Besides having a history as the oldest batik city, the architectural style of the batik village is also a main attraction for tourists. High walls and narrow alleys become the typical character of this batik village. The building of the Laweyan batik merchant house is heavily influenced by Javanese, European, Chinese and Islamic architecture. This luxurious building characterizes the glory of native batik merchants Laweyan at that time and is known as "*Gal Gendhu*".

This village is located in the center of Laweyan sub-district and can be said to be the heart of this sub-district. In the Laweyan area there are Kampung Laweyan, Tegalsari, Tegalayu, Batikan, and Jongke, whose inhabitants are many batik producers and traders, from the beginning until now. This is where the founding of Sarikat Dagang Islam, the first trade association founded by indigenous batik producers and traders, in 1912. The former glory of indigenous batik traders can be seen from the legacy of their luxury homes. This area is rich in luxurious mansions with antique and beautiful architecture.

The Laweyan area is passed by Dr Rajiman Street (which is located on the axis of the Surakarta Kasunan Palace - the former Mataram Palace in Kartasura). From Dr. Rajiman's street, many high walls can be seen covering large houses, with large wooden gates called *regol* ("gates"). At first glance not too interesting, even many are dull. But as soon as *regol* is

opened, then the big house building with beautiful architecture appears. Usually consists of the main building in the middle, wing buildings on either side, and supporting buildings behind it, and a large front yard.

This form of architecture, material luxury, and the beauty of its ornaments, as if the ancient batik kings wanted to show their ability to build his palace, even on a mini scale. Of course not everyone can build a vast "palace", because on either side of it is the neighboring land which also builds its own "palace". As a result, this area is filled with a variety of mini palaces, which are only separated by high walls and narrow alleys. The spirit of racing to build luxury homes seems to ignore the importance of public space. Village roads become very narrow. Many alleys are formed with narrow passages that are only enough to pass people or motorbikes. But this is where it is unique. Navigating the narrow alleys between the high walls of these ancient houses is very exciting. We seemed to walk among historical monuments of the glory of the batik traders of the old days.

The pattern of narrow passageways flanked by high walls of this kind of gedongan house is also found in the Laweyan area which consists of several villages, namely Lor Pasar village (where Sutawijaya lives as Mas Ngabehi Loring Pasar), Kidul Pasar village (now the boundary is not clear)), Kampong Setono (Sentono), where Nganahi Kartahastono sent his servants, the village of Sayangan Wetan and Sayangan Kilen (a place where the courtiers love to live), whose daily duties are as servants of producers of copper goods for the palace (Pajang) , Kwanggan village, Kramat village (because Astana Nglawiyen is considered as a sacred place), and Klaseman village, where the process of making batik cloth so that the color of batik will not be striking but look soft.

Some research and service at Kampong Batik Laweyan has been conducted, among others, by Alfa Fabella. The study findings obtained after going through the stages of research are the tourist villages of Kampung Batik Laweyan affecting the function of settlements in Laweyan village office of Surakarta by 81.6% while the remaining 18.4% is influenced by other factors outside the model. The influence of Kampung Batik Laweyan on the function of settlements in Laweyan village office of Surakarta is by changing the function of settlements in Kelurahan Laweyan, which used to be only a dwelling, now turned into a place of business, and the addition of other tourist support facilities (ejournal.undip.ac.id).

2. Method Research

The data analysis is conducted in a qualitative descriptive and interpretative way. The obtained data is classified in such a way then interpreted and analyzed comprehensively. The utilized method is the experimental analytical method [4].

The type of this research is descriptive qualitative. The data source in this research is the place of 'Laweyan batik village', person 'of the informants namely the Laweyan people who really understand the history of Laweyan' and paper 'evidence of writing, photographs, authentic pictures of the existence of the old village of Laweyan. Data collection techniques using interview, observation, and document study techniques. Data analysis techniques in the research were using interactive analysis, namely the interaction of data reduction, data display and conclusion/verification [5].

3. Results And Discussion

Various historical relics in the village of Laweyan interesting to pack. Historical places in the village of Laweyan include the tomb of Ki Ageng Henis, Ki Ageng Beluk, Bandar Kabanaran, Laweyan Mosque and many more.

Ki Ageng Beluk was a Javanese Hindu in the Pajang Kingdom. He is a teacher and has many students. In order to teach his knowledge, he established a cottage in the Belukan area, Jimatan (now a Laweyan mosque) and became the ruler in the area.

Pajang after defeating Demak, the people who helped him got a prize from Sultan Pajang in the form of land. One of the people who got the prize was Ki Ageng Nis, son of Ki Ageng Sela. Ki Ageng Nis received a prize in the form of land on Laweyan earth. In Laweyan Ki Ageng Nis intends to spread Islam. Incidentally in Laweyan there is a magic teacher who is still Hindu and named Kyai Ageng Beluk. Ki Ageng Nis tried to want to invite Ki Ageng Beluk to embrace Islam. Finally they both complained about religious knowledge and Ki Ageng Beluk felt defeated who later agreed to convert to Islam with all his students. Eventually the studio for the Kyai Ageng Beluk meditation and his students was converted into a mosque by Kyai Ageng Nis and the mosque is now called the Laweyan Mosque.

The location of Ki Ageng Beluk cemetery is in Belukan village, Laweyan District, Surakarta. The tomb is to the west of the Laweyan mosque and is inside a cupola. Around the tombstone covered with white cloth. The community still cults Ki Ageng Beluk and many pilgrims come, because Ki Ageng Beluk is known as an expert on penance.

Laweyan Mosque is an old mosque with ancient architecture. This mosque was founded by Kyai Ageng Nis more or less in 1654 M. Before it was made a mosque, the place was a Kyai Ageng Beluk seminary studio with its students. When Kyai Ageng Nis came to the area in order to spread Islam, he met Kyai Ageng Beluk, a teacher who was still a Hindu. Both of them collided with religious knowledge and finally Kyai Ageng Beluk claimed defeat and intended to study with Kyai Ageng Nis and were willing to convert to Islam.

The Laweyan Mosque that appears now in the past was *pamelengan* 'place to meditate' Kyai Ageng Nis with her students. Laweyan Mosque during the reign of Paku Buwana X has undergone renovation as it appears now.

Kyai Ageng Anis is son number seven of Raden Bagus Anom or Kyai Ageng Ngabdurahman in Sela or known as Kyai Ageng Sela (Ki Gedhe Sela). During the reign of the Pajang kingdom, Ki Ageng Enis was given a gift in the form of land in Laweyan because he had assisted Sultan Hadiwijaya in order to establish the Pajang kingdom. Furthermore, his son named Ki Pemahanahan, and his two nephews named Ki Panjawi (son of Ki Ageng Pathi), Ki Juru Martani (son of Nyai Gedhe Saba) had also been appointed as a retainer in the Pajang kingdom.

Kyai Ageng Nis in Laweyan tried to spread the teachings of Islam and one of the people who succeeded in Islam was Ki Ageng Beluk, a Hindu teacher who lived in Laweyan. Until the end of his life he died and was buried in the market area of Jimatan, Laweyan, Surakarta. According to Geertz's historical representation, before the advent of Hinduism, the Javanese were animists. In about AD 400, Hinduism, and then Buddhism, began to gain a stronghold [6]. The most influential are Hinduism, Buddhism, Islam and beliefs [7].

Ki Ageng Nis was the forerunner of the Javanese Mataram kings, because his descendants eventually became the rulers or kings of Java, both in the Kasunanan Surakarta palace, Ngayogyakarta Sultanate palace, Mangkunagaran and Pakualaman.

The location of Ki Ageng Nis is in the village of Jimatan, Laweyan District, Surakarta. Kyai Ageng Nis was the forerunner of the Javanese Mataram kings. Therefore, his market is

still visited by pilgrims from both the royal family and from outside the area / city. Nyai Pati, Nyai Pandhanarang, Pakubuwana II (who have been transferred to Imagiri) and loyal subordinates / Pajang soldiers are also buried in this complex.

When observing the market complex, it appears that the buildings in the location of the tomb are buildings with ancient architecture as shown in the picture below.

The second picture of the gate above is seen with reliefs such as dragon scales that when observed resemble giant canine teeth, and at the very top there is a lotus flower. This symbolizes that the Surakarta palace family always had a relationship with Nyai Lara Kidul who sometimes looked like a beautiful princess, a giant or a large snake.

Bandar Kabanaran is the link between the Kingdom of Pajang and the city of Nusupan in Bengawan Sala through the Kabanaran river which was a means of commercial traffic at the time of the Pajang kingdom. This place, located in Kampung Kidulpasar, Laweyan, Surakarta City, was once believed to be a former trading port in the Pajang era. The city is located north of the Kabanaran River and is a haven for commercial boats passing through at that time.

On the northern edge of the town of Kabanaran there used to be a large and crowded market. The market is called Laweyan Market. One of the main merchandise in the market is lawe 'yarn'. In the era of Pajang kingdom, in the north of Laweyan Market, it was believed that the territory of Danang Sutawijaya or Ngabei Loring Pasar was held.

When talking about the Bandar Kabanaran site, of course you will remember the name of the Laweyan village. Kampung Laweyan entered into the Lawiyan District area. This village is considered an old village because it is estimated that since the time of Pajang, it has become a bustling village, or rather to the east of the capital city of Pajang. As for the Laweyan word from the word '*luwih-an*' that is mean advantages. In *Javanese krama: langkung* means more, and Javanese ngoko: *luwih* means more '.

There is also a mention that the word Laweyan comes from the word lawe "woven yarn to be used as fabric" because many people in the past became entrepreneurs who made cloth from lawe, and until now the business is still continued and is well known by the name of the batik village. This is evidenced by the existence of a site in the village of Laweyan, where there is a former traditional market which since the Pajang era has been trading lawe. Lawe trade at that time was via the river channel (now Jenes / Kabanaran river). Over time the village was called the Laweyan village. The community believes that it is an old village and has existed since the Pajang era. In the past, the people there were mostly fabric entrepreneurs made from 'yarn'. According to Koentjaraningrat, cultural value consists of conceptions living in the mind of most citizens regarding the things they consider as noble [8].

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Batik has never stopped developing, it always changes with the development of the times and the culture of the people who made it. Local wisdom is a national cultural identity / personality that causes the nation to be able to absorb and process foreign culture according to its own character and abilities. Local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience [9]. Indonesia has become one of the countries with diverse cultural products. In social life, cultural value systems are associated with attitudes that influence human behavior. Regional cultural values are particularistic, meaning that they are generally accepted in the culture of certain ethnic groups [10].

Local genius emerge into: value, norm, faith, custom, eel. They have special meaning and function. It must be changed because of cross culture and globalization. It gives a challenge to explore and criticize it in scientific ways [11]. Myth is a story that provides certain guidelines and directions to a group of people. Myth is formed by ancient people, the existence of myth can increase a person to obey a rule. That myth gives direction to human behavior and is a kind of guideline for human wisdom [12].

4. Conclusion

Laweyan's history is closely related to the history of batik. The history of Batik in Surakarta cannot be separated from the village known as the center of the batik handicraft industry, namely Kampoeng Laweyan in Surakarta and has existed since the time of the Pajang kingdom. In addition, it is also famous for Kampung Kauman, Sondakan, Pasarkliwon, Mutihan and so on. An understanding of history regarding Kampung Batik Laweyan in Surakarta can actually be used to attract tourists coming to visit this village.

Therefore, strengthening the mastery of Javanese history, especially with regard to Kampoeng Laweyan needs to be understood by all Laweyan people. The guides, tour agencies, batik skipper can improve branding, one of them by packaging history to support tourism activities in Kampoeng Batik Laweyan.

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