

Ratu Kalinyamat's Passage (Petilasan) and Its Correlation To The People Of Jepara and Its Surroundings

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Abstract Passage of *Ratu Kalinyamat's* hermitage is located in Jepara and surroundings areas. Folklore that related to the passage has been spread throughout the generations in various version, both positive and negative. Correlation between the hermitage passage and the unique supporting community becomes its own attraction to the public (wider range community/ society). The story (or more precisely Saga) of *Tapa wuda sinjang rambut* and the hermitation passage used as a public behavior verifier. More specifically regarding the negative behavior such as; the existence of prostitution activities in the supporting community that is still ongoing.

This research is a qualitative study that utilize reception theory. In-depth interviews, participatory observation and documentation are the data collecting technique that used within this study. The purpose of this study is to find a correlation between the recitation/passages of *Ratu Kalinyamat's* hermitage with the behavior of the people in Jepara, located in North Jepara, more specific at Donorejo district.

Keywords: *Ratu Kalinyamat*; Recitation/ passages of hermitage; Perceptions; Correlation; Woman.

1 Introduction

Ratu Kalinyamat is a well-known figure in Jepara society, especially in the Tulakan community at Donorejo district. Kalinyamat was the legitimate ruler of Jepara during the Demak Kingdom era; around the 16th century. During her reign in Jepara, Ratna Kencana (real name of Ratu Kalinyamat) was able to bring Jepara to its culmination point. The strong marine fleet and Jepara as the largest port in the North Coast of Java are the proof of the success of Ratu Kalinyamat's reign. Ratu Kalinyamat is known as a tough, courageous and intelligent woman. Together with her troops, she was able to repel the Portuguese from Malacca, although in the end she must admit her defeat. Despite that fact, Ratu Kalinyamat is still considered as a symbol of woman who has a great strength and loyalty.

As a symbol of resistance for common perception that woman is considered weak, folklore about Ratu Kalinyamat has various meanings and function in people's live. In the one research that conducted by Laura Andri (2020), the inventory and symbolic meanings contained in the

folklore of Ratu Kalinyamat has a very strong meanings and are closely attached to the community.

The figure of Ratu Kalinyamat become controversial by being naked and meditating once in order of taking a revenge on Arya Penangsang; the person that killed Sultan Hadirin, her beloved husband. The definition of “*tapa wudo sinjang rambut*” became varied in term of public perceptions. The location or a place of meditation is believed to be in the Sonder hamlet, Tulakan Donorejo village, Jepara, Central Java. Until now, the hermitage is still well maintained and almost every day people visit it for pilgrimage purpose.

In connection with the brief explanation in the background section above, this article will reveal Ratu Kalinyamat’s hermitage and its correlation with the people of Tulakan Donorejo Jepara.

2 Methods

The theory that used in this study is a reception theory. Reception theory is a theory that can be used to see how a certain community or society that has an oral tradition gives meaning to their own folklore or mythology; emphasizes in each particular reader’s reception or interpretation to such folklore. This study used a qualitative descriptive method with the location of research took place at Donorejo district area. Conducted with direct study using in-depth interview technique, observation, literature study and documentation. The collected data then processed and analyzed by data reduction and verification.

3 Result

3.1. A Brief History of Ratu Kalinyamat’s Passage (*Petilasan*)

The Passage of Ratu Kalinyamat’s Hermitage is located in Sonder Hamlet, Tulakan Village, Doorejo district, Jepara regency. The name of Sonder Hamlet (*dusun*) is taken from a silk scarf (*sonder*) that belong to one of the Ratu Kalinyamat’s maids (servants) who was left in the area, more specifically located in Gajahan river. Meanwhile, Donorejo district was the result of regional expansion from Keling district, Jepara Regency in 2007.

Ratu Kalinyamat was the spouse of Pangeran (Prince) Hadirin, son from Sultan Trenggono, the King of Demak Kingdom. At that time, Pangeran Hadirin reigned in the Jepara area. Then he was killed by Arya Penangsang as an act of revenge, because Pangeran Hadirin had killed Pangeran Surowiyoto (Sekar), the late father of Arya Penangsang. The death of her beloved husband’s left Ratu Kalinyamat grieving and heartbroken. This resulting the left of Ratu Kalinyamat from Jepara to set a journey in an attempt to find a suitable place to live and start her ascetic/ hermitage. She went eastwards from Jepara until finally reach the village of Tulakan Donorejo then start meditating and swore. In her oath, Ratu Kalinyamat will meditate until the death of Arya Penangsang comes, to then be able to wash her hair (*keramas/ shampooing*) and “*keset*” (clean her feet on a doormat) using blood and hair from Arya Penangsang.

The exact staying duration of Ratu Kalinyamat is unknown, until finally Arya Penangsang died in his battle with Danang Sutawijaya. Ki Ageng Pemanahan then took Arya Penangsang’s blood and hair to give it to Ratu Kalinyamat. After get what she wished for, then she ended her meditation and cleansed herself with blood and hair from Arya

Penangsang. After cleaning herself, Ratu Kalinyamat returned to Jepara. The event of the completion of Ratu Kalinyamat's meditation took place on Jumat Wage (Javanese calendar system; also known as *pasaran*). This somehow resulting the emergence of perception by the pilgrims regarding the best day to visit and do a pilgrimage at the Ratu Kalinyamat's hermitage.

3.2. Pilgrimage

Most of the pilgrims come on Jumat *Wage*, this perception is based on the story which describe the day when Ratu Kalinyamat completed her hermitage and prayer wishing for something was granted by Allah SWT; regarding her revenge. Based on that, people believe that Jumat Wage is a good day for pilgrimage and say prayers.

When it comes to pilgrimage activities, there are main conditions that must be met. This requirement is to bring three forms of flower; or in Javanese known as *Kembang telon*. Each of the flower represent the essences of the story of Ratu Kalinyamat; more further represent how people or pilgrims should behave in their social and daily lives, such as; Cananga or in Javanese usually called *Kenang-a*, represent a hope and guide that people must remember the struggle, and loyalty kindness of Ratu Kalinyamat. *Kanthal*; or in Javanese means *kumanthil'manthil*, represent and contain hope that people will always have a sincere love, help each other, love one another regardless of the race and religion; this also meant to create atmosphere of peace and serenity. The last one is Rose, or *Mawi arsa*, contain hope that people will always have a good intentions and wills. These good intentions and wills are preceded by a *tawar* (lenient) or subtle heart; doing everything selflessly.

3.3. Correlation of Passage (*Petilasan*) with the Communities

The correlation or relationship between Ratu Kalinyamat's performances has resulted in different judgments. This is related to the varied understanding of the *tapa wuda sinjang rambut* by Ratu Kalinyamat herself. Based on the results of interviews and observations, the correlation of Passage (*petilasan*) with the community or even public, can be concluded and the divided into two version of assessment.

3.4. Jepara Indigenous People

The indigenous people of Jepara gave a positive assessment regarding Ratu Kalinyamat's hermitage. *Tapa wuda sinjang rambut* is defined as being meditated by letting go all of worldly things. *Wuda* or naked, is defined as removing Kalinyamat's attributes as a Ratu (queen) and becoming an ordinary human being with all its simplicity. Prepare the heart sincerely and humbly ask Allah SWT for all wishes, good hopes and guidance. In this case, *tapa wuda* can be interpreted as a process to seek a true justice from God in order to avenge the death of her husband.

However, there is an opinion that presented Ratu Kalinyamat as a "sexual indulgence". This opinion or perception is inseparable from the issue that was spread by Arya Penangsang in order to undermining Ratu Kalinyamat's dignity as a Ratu (*queen*). Such a negative perception, as a "indulgent passion" was also being used as a political propaganda by the Dutch to dividing and breaking the unity of the people of Jepara.

3.5. Jepara Community Migrants or People outside Jepara

Departing from sorrow and heartache, Ratu Kalinyamat vowed to perform "asceticism" on mount Danarasa, which is now called Donorejo. For people from outside Jepara, they tend to interpret *tapa wuda* literally as being completely naked, only the long hair that falls down

covers the whole body. This makes the impression that Ratu Kalinyamat does not maintain a woman's dignity well enough. In fact, there was a negative impression that Ratu Kalinyamat was a "sex inducer".

This negative perception or view of the community is also supported by the story regarding of the mount Danarasa as a place to give satisfaction or taste (*rasa*). In addition, this negative perception or view of Ratu Kalinyamat as a sexual indulgence has been used by some people; especially woman, who want to "get the blessing from Ratu Kalinyamat". This certain hope is that the aura of Ratu Kalinyamat can bring or give the pilgrims a blessing; especially female pilgrim. This blessing later on abbreviated as *Susuk Cairing Ratu Kalinyamat* (Nur Said, 2013: 117), this *susuk* is an attraction for female pilgrim who come every Jum'at Wage to hunt for implants at Ratu Kalinyamat's hermitage in Sonder Donorejo hamlet, Jepara. They hope that the sex spirit in the form of Ratu Kalinyamat's aura cover them. According to this fact, it isn't surprising that in the Donorejo area and its surroundings there used to be a prostitution practice and until now some of the community have become commercial sex workers.

4 Discussion

The community believed that the passage (*petilasan*) of Ratu Kalinyamat's hermitage as a place where they can seek blessing. The story of Ratu Kalinyamat's hermitage itself is a legacy from the ancestors that must be preserved. In addition, the controversy over the story of Ratu Kalinyamat and its relationship with the prostitution seems more appealing for the society rather than its counterpart. This is based on the fact that in the vicinity of Ratu Kalinyamat's hermitage there are prostitution activities, and some people depend on prostitution activities solely for their living; thus this kind of perception is an open secret among the people of Donorejo and its surroundings.

5 Conclusion

From the description above, it can be concluded that Ratu Kalinyamat was a brave woman and became a hero for the people of Jepara because she was able to bring Jepara to the peak of its glory in the 16th century. Her hatred toward Arya Penangsang has brought Ratu Kalinyamat to do *tapa wuda sinjang rambut* in mount Danarasa (Donorejo). The correlation between asceticism and *tapa wuda sinjang hair* raises controversy. The controversy is related to the assessment of the community both from Jepara and outside Jepara. The ascetic activity is associated with the behavior of surrounding woman as a commercial sex workers.

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