

The function of tomb rituals for business welfare of Teluk Awur Village Residents

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Abstract. Teluk Awur Village is one of the many areas in Jepara that still adheres to the tomb ritual tradition. Through tomb ritual activities, the people of Teluk Awur village try to maintain their culture and at the same time try to make other livelihoods, apart from the furniture and carving business. Thanks to residents from outside the village who come to perform tomb rituals with the intention of facilitating their business, the people of Teluk Awur village also get welfare in the form of economic improvements by selling objects or services related to tourism. For example, residents outside the village enjoy facilities in the form of lodging, enjoy entertainment on the beach, and some are even interested and buy several items related to carving and furniture. As is well known by the wider community, Jepara is one of the famous producers of carving and furniture. This research focuses on the role of tomb rituals that are often performed by local residents, especially by residents outside the Teluk Awur village and their impact on the economy of the Teluk Awur community. The targets of this research are Teluk Awur village leaders who preserve the tomb ritual activities and outsiders who perform the tomb rituals.

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1 Introduction

The Jepara community is a coastal society that has the following characteristics: strong belief in Islam; oriented towards entrepreneurial work such as trade and business rather than being an office employee [1]. Teluk Awur, which is a village in Jepara district, also has the same orientation. Teluk Awur Beach is located in the village of Teluk Awur, Tahunan District, 4 km from downtown Jepara. The number of mangrove trees characterize the beach and serve as a shade and an abrasion holder. Every year on this beach held a traditional ceremony of Lomban Festival. The beach has facilities such as Kano, Duck Buoy, Donuts Buoy, Room Rinse, Food Stalls, Hotel, and Home stay [2]. The location of Teluk Awur village has a lot of potential to be developed economically, especially in the tourism sector. Apart from having an exotic beach location as a means of tourism, Teluk Awur also has a producer of carving crafts which have the potential to improve the people's economy. Since long time ago, Jepara is one of the cities in Central Java which is famous, locally and globally, for its carved furniture industry [3]. However, unfortunately since the 2000s, carving in Teluk Awur is no longer an attractive shopping destination. Carving craftsmen are currently dominated by the older generation [4]. Moreover, Teluk Awur beach itself is also starting to lose its existence as a tourism destination even though around the area there is adequate access to accommodation. This is certainly a problem in itself, especially for the improvement of the people's economy.

One of the tourist destinations that is still carried out by regions such as Jondang village is religious tourism in the form of tomb rituals. The tomb ritual itself has actually been carried out by residents around Teluk Awur village. The tomb that is often visited is the tomb of Raden Ayu Roro Kemuning. This tomb is located in the area belonging to Diponegoro University, in the Marine Science Techno Park (MSTP) area which is located near the beach. There are many stories in various versions regarding the existence of the Raden Ayu Roro Kemuning tomb. One version says that Raden Ayu Roro Kemuning was the queen who ascended the throne after Ki Joko Wongso took the throne.

This tomb ritual activity is certainly one of the livelihoods and economic improvements for the people of Teluk Awur. On certain days, such as Raden Ayu Roro Kemuning's haul which is held on the 1st of Muharram, residents from other villages, especially Jondang village, flock

to perform the tomb ritual. There is a belief that if they perform the tomb ritual, at least once a year and it is carried out on the haul of Raden Ayu Raden Ayu Roro Kemuning, then they will get blessings. Conceptions of belief and religion lead humans to rituals that they carry out at all times of their lives, including visiting graves and sacred places [5].

From an economic point of view, this can be studied through the existence of benefits for the residents of Teluk Awur village which are obtained from residents from outside villages who visit to perform tomb rituals. Activities that have commercial value, such as having a bazaar or Friday night market, the emergence of stalls selling food and drink, sellers of pilgrimage equipment, and various other merchandise [6].

The purpose of this study was to reveal the existence of business prosperity that the residents of Teluk Awur village obtained from the tomb ritual activities carried out by local residents and enlivened by residents from outside villages, especially by Jondang villagers who felt they had an attachment to Raden Ayu Roro Kemuning's tomb. This research method used interviews with the target residents around Teluk Awur, especially figures and tomb caretakers.

2 Result and Discussion

Geographically, Teluk Awur village is located along the north coast of Java. This village is directly adjacent to the beach so that it can be said that all activities in this village are not far from the beach. The main livelihoods of Teluk Awur villagers are fishermen, farming and working in garment factories. Although Teluk Awur (which is part of Jepara) is famous for its carving arts, this livelihood does not get much attention because it is considered impractical to get money. The main problem for the people of Jepara, especially Teluk Awur, is their high consumptive attitude, so various ways have been taken to fulfill this consumptive power. Working in a garment factory is a solution for those whose life fulfillment is focused on this sense of prestige.

One way to fulfill the consumptive attitude of the residents is by selling at certain times, one of which is during the tomb ritual held during the Raden Ayu Roro Kemuning haul event on the 1st of Muharram every year. Raden Ayu Roro Kemuning is one of the figures who is exalted because of her life story. Ratu Raden Ayu Roro Kemuning is the wife of Sheikh Abdul Aziz who originally came from the village of Jondang. They are both students of Sunan Muria. Besides that, there is Ki Joko Wongso who

is the king in the Teluk Awur area. The kingdom in Teluk Awur itself is under the Kalinyamat kingdom.

It is said that Sheikh Abdul Aziz loved his wife so much that he carried her picture everywhere. One day, the picture was blown by the wind and arrived at Ki Joko Wongso's hands. At that time, Ki Joko Wongso was immediately stunned by Raden Ayu Roro Kemuning's beauty, so he wanted to marry her. Raden Ayu Roro Kemuning, who did not want to be married, threw a condition at Ki Joko Wongso, namely to find clams that could dance on a plate. Ki Joko Wongso also agreed by taking off his royal robes and wearing normal clothes to swim to the bottom of the sea. Then, the robe was then given to Sheikh Abdul Aziz by Raden Ayu Roro Kemuning and then he ordered the soldiers and the people to hunt down foreigners who had just come from the sea. In the end, Ki Joko Wongso, who was the target of the residents' tantrums, was angry and cursed the residents of Teluk Awur village. When Ki Joko Wongso died, Raden Ayu Roro Kemuning ascended the throne until the end of his life and was buried in the village of Teluk Awur.

This legend left a deep impression on the people so that Raden Ayu Roro Kemuning, known for his loyalty to Sheikh Abdul Aziz, was honored in the form of a haul celebration on the 1st of Muharram every year. The people of Teluk Awur village also received blessings in the form of selling goods which would sell well because there was a belief from Jondang village that when they visited Teluk Awur to perform a tomb ritual, they had to buy something and that was an obligation. There is a belief that their success in business depends on their respect for the people of Teluk Awur village, especially by buying anything from Teluk Awur.

This buying and selling activity certainly brings its own blessings in the form of business prosperity for the residents of Teluk Awur village through the existence of a tomb ritual which is held every year. Villagers usually sell trinkets related to tomb rituals, such as flowers, small yasin books, and even incense. Many villagers also sell food. In addition, the accommodation provider also benefits from this religious tourism. Beach tourism providers will also benefit because many residents come to enjoy Teluk Awur beach tourism.

From the story about Raden Ayu Roro Kemuning's loyalty to her husband, namely Sheikh Abdul Aziz, it is believed that the celebration of the tomb ritual will also bring blessings to those who are also loyal, both in terms of leading, being community leaders, in the family, and even loyal

in their endeavors. Basically, the concept of loyalty adopted is what brings prosperity to the businesses of the residents, especially the residents of Teluk Awur village. Residents of Jondang village who also carry out the concept of loyalty in the form of 'obliging' themselves to carry out tomb rituals every year also bring prosperity to themselves. With this loyalty, the efforts made will continue to be pursued even though there are ups and downs. The acceptance of the Javanese people, especially the villagers, towards this loyalty also gave rise to the term "nrimo ing pandum" which means that humans accept what I am given by God. His effort is to do work accompanied by tomb rituals, while his endeavors are in the form of praying individually or in congregation through tomb ritual events. The results of the process are accepted gracefully because there has been effort and endeavor and adhere to the phrase "effort will not betray results".

3 Conclusion

The residents of Teluk Awur village who perform the tomb ritual to commemorate the Raden Ayu Roro Kemuning haul get profits in the form of selling goods needed during the tomb ritual. However, several other sectors also benefit, such as accommodation providers such as hotels, providers of tourist attractions around the beach, and also providers of goods for souvenirs considering that the residents of Teluk Awur village are an area famous for its carving arts. Items related to tomb rituals can also be sold and generate economic improvements. Even though this event is only held once a year, the impact felt by the people of Teluk Awur is palpable. At least, in the midst of their seemingly normal economic turmoil due to the increasing lack of interest in carving, they still find another way through the tomb ritual activities.

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