

PENGANTAR REDAKSI

Puji syukur kepada Tuhan Yang Maha Kuasa karena perkenanNya Balai Pelestarian Nilai Budaya D.I. Yogyakarta dapat menerbitkan hasil penelitian yang dikemas dalam jurnal Patrawidya Seri Sejarah dan Budaya Vol. 19 No. 2, Agustus 2018. Jurnal Patrawidya edisi ini memuat beberapa artikel dalam bidang sejarah dan budaya. Artikel berasal dari kiriman berbagai lembaga penelitian dan perguruan tinggi .

Patrawidya edisi Agustus 2018 memuat tujuh artikel dan satu tinjauan buku. Edisi kali ini diawali tulisan yang cukup menarik dari Heri Priyatmoko tentang *Gamelan di Kemlayan: Studi Sejarah Kampung Abdi dalem Niyaga di Surakarta*. Artikel tersebut mengupas tentang sejarah lahirnya Kampung Kemlayan sebagai tempat tinggal komunitas abdi dalem seniman di Kraton Surakarta dalam rentang waktu abad XVIII-XX. Kemlayan merupakan satu-satunya kampung seniman dalam dinasti Mataram Islam. Kemlayan lahir dan tumbuh bukan dilandasi semangat etnisitas, nafas keagamaan maupun orientasi bisnis, melainkan bergerak di bidang kesenian kerawitan tradisional Jawa. Aktivitas kebudayaan dilakukan oleh penghuninya secara konsisten membentuk karakteristik ruang yang ditinggalinya. Informasi secara rinci dapat dibaca dalam artikel Heri Priyatmoko.

Artikel tentang kampung juga ditulis oleh Rismawidiawati yang membahas tentang *Perkampungan Kristen di Muna (1920-1998)*. Menurut Rismawidiawati bahwa 1) proses masuknya Agama Kristen di Kabupaten Muna tidak terlepas dari perkembangan pelayaran bangsa-bangsa Barat ke Indonesia yang disertai dengan upaya Kristenisasi, 2) Pada awalnya penduduk Wale-ale telah memeluk agama Islam. Akan tetapi kedatangan para pastor di Wale-ale mempengaruhi anak-anak penduduk Wale-ale dengan bersikap ramah kepadanya. Penduduk yang tadinya beragama Islam melakukan pindah agama menjadi penganut Kristiani dan 3) Faktor pendukung penyebaran ajaran Kristen di Wale-ale karena adanya kemiskinan dan keterbelakangan penduduk sehingga para pastor dengan mudah mempengaruhi mereka. Faktor penghambat penyebaran ajaran Kristen di Wale-ale adalah bahwa masyarakat Wale-ale sebelumnya telah memeluk agama Islam, juga perubahan politik yang berubah-ubah sehingga berubah pula kebijakan terhadap misionaris.

Muslimin dkk, hadir dengan artikel yang menarik yaitu *Eksistensi Panrita Lopi: Studi tentang Sulitnya Regenerasi Pengrajin Kapal Pinisi Kecamatan Bonto Bahari*. Menurut Muslimin, dkk, pembuatan pinisi menjadi kebanggaan Indonesia dan dunia pun mengakuinya sebagai karya yang luar biasa. Proses pengrajinan kapal pinisi diwariskan secara turun temurun. Perkembangan era globalisasi yang semakin maju menyebabkan pengetahuan pengrajinan kapal pinisi sulit terwariskan dari satu generasi ke generasi berikutnya, penyebab utama yang menghambat proses transformasi pengetahuan pengrajinan kapal pinisi karena sebagian besar generasi muda di Kecamatan Bonto Bahari lebih memilih untuk merantau dan menempuh pendidikan dibanding belajar membuat kapal pinisi. Hal itu menjadi salah satu sebab kurangnya regenerasi *panrita lopi* di Bonto Bahari. Secara detail tulisan Muslimin, dkk dapat dibaca pada edisi kali ini.

Masih tentang eksistensi perajin, kali ini adalah tulisan dari Unggul Sudrajat tentang Perajin Keris Wanita: Pemberdayaan Wanita Di Tengah Budaya Patriarki Madura. Artikel ini bertujuan untuk menganalisis bentuk pemberdayaan wanita dalam pembuatan keris di Sumenep, Madura.

Metode yang digunakan dalam kajian ini adalah kualitatif dengan pendekatan studi sejarah, sosial-budaya, dan ekonomi. Hasil penelitian ini menunjukkan bahwa wanita di Sumenep terlibat dalam pembuatan perlengkapan keris seperti warangka dan *handle* serta bilah keris. Selain proses pembuatan keris, para wanita juga dipercaya untuk mengelola keuangan hasil penjualan keris.

Semarak dan antusiasme masyarakat tentang *Asian Games*, Muhammad Yuanda Zara hadir dengan artikelnya yang menarik tentang *Asian Games*. Zara memberi judul artikelnya *Tuang Rumah yang Ramah, Peserta yang Berprestasi, Imej Indonesia di Asian Games 1962 di Surat Kabar Kedaulatan Rakjat*. Artikel ini membahas bagaimana sebuah surat kabar di Yogyakarta, *Kedaulatan Rakjat*, selama sekitar sebulan (1 Agustus-5 September 1962) menggambarkan perhelatan *Asian Games 1962* kepada pembacanya. Representasi Indonesia dan *Asian Games* di *Kedaulatan Rakjat* ada di berbagai halaman dan kolom, mulai dari berita utama (*headline*), tajuk rencana, halaman olahraga, hingga halaman advertensi. Ditemukan bahwa laporan dan pandangan yang disajikan *Kedaulatan Rakjat* setidaknya fokus pada Indonesia adalah tuan rumah yang baik karena telah berusaha keras mempersiapkan *Asian Games 1962*. Temuan lain adalah *Kedaulatan Rakjat* melalui kritik-kritiknya memperlihatkan bahwa sebagai tuan rumah Indonesia sebenarnya masih banyak memiliki kekurangan.

Pseudo-Battle Of Memory: Dua Memori Kolektif Pangeran Samudro Di Gunung Kemukus tulisan Anggie Farizqi Prasadana mengupas tentang objek wisata Gunung Kemukus memiliki dua memori kolektif tentang Pangeran Samudro. Namun, kedua memori itu saling bertarung dan mengalahkan satu sama lain. Artikel itu menunjukkan bahwa semula hanya ada satu memori kolektif mengenai Pangeran Samudro yang diwariskan secara turun-temurun di Gunung Kemukus. Semenjak Gunung Kemukus ramai dengan permukiman penduduk, muncullah memori kedua yang atas dasar kepentingan ekonomi berupaya untuk mengalahkan memori yang telah lebih dulu eksis. Bagaimana kedua memori tersebut “bertarung” silakan dibaca lebih lanjut dalam artikel.

Mita Puspita Sari dan Nugroho Trisnu Brata hadir dengan artikel yang membahas mitos pertunjukan wayang kulit dalam tradisi *apitan* di daerah Kelurahan Kalipancur RW IV Kota Semarang. Penulis mengungkapkan bahwa mitos pertunjukan wayang kulit terdapat dua cerita narasi mitos pertama muncul mitos ketika pernah satu kali tidak melakukan *apitan wayangan* maka *dhanyang* marah dan terjadilah *pagebluk*, dan versi keyakinan mitos muncul akibat penularan wabah penyakit karena minimnya pengetahuan warga mengenai kebersihan dan penanganan penyakit sehingga terjadilah *pagebluk* yaitu banyak warga meninggal secara bersamaan. Untuk lebih lengkap ada dalam uraian di artikel. Edisi kali ini ditutup dengan tinjauan buku tulisan J. Stroomberg, berjudul *Hindia Belanda 1930* yang dibahas oleh Andrik Sulistiyawan dengan judul *Hindia-Belanda Sebelum Depresi Ekonomi Global: Catatan Dari Sang Pejabat Kolonial*.

Ibarat pepatah “tiada gading yang tak retak”, penerbitan jurnal Patrawidya Seri Sejarah dan Budaya Vol. 19, No. 2, Agustus 2018 ini masih ada kekurangannya. Namun begitu kami berharap semoga hasil terbitan ini dapat bermanfaat bagi yang membutuhkan. Terima kasih kepada semua pihak yang telah membantu penerbitan buku ini. Selamat membaca

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GAMELAN IN KEMLAYAN: A HISTORICAL STUDY OF ABDI DALEM NIYAGA KAMPONG IN SURAKARTA

Heri Priyatmoko

Abstract

This paper discusses the establishment of a kampong named Kemlayan which becomes the home of Abdi Dalem artists community of Surakarta palace during XVIII-XX century. The discussion is triggered by two major reasons. First, only few academic discourses present topics on the history of cultural village in Java since dynasties period to the establishment of Republic of Indonesia. Second, the existence of the kampong has not been written in the discussion of Islamic Mataram history. This paper discusses three problems, i.e. the establishment of kampong Kemlayan in which most of the residents are Abdi Dalem karawitan artists, the kampong's position in the power relation with the palace, and the society's attitude towards the kampong. In discussing those problems, this paper employs critical history method involving both primary and secondary sources. Kemlayan was established during the reign of Paku Buwana IV (1788-1821). The main motives of the establishment are the king's interests in karawitan and arts, and it became the political excuse to provide loyal groups of karawitan artists some territories to live in. Kemlayan was the only kampong whose residents were artists in Islamic Mataram era. It was not established and developed based on ethnicity, religion, or economic ambitions. It was based on Javanese tradition of karawitan. Further, the constant and consistent cultural activities by the residents of kampong Kemlayan characterize their living spaces. In social contexts, Kemlayan is well known as the kampong of priyayi. Having the skills of playing gamelan instruments, priyayi artists often performed in prominent events. Positively, this brings a consequence that Kemlayan has been always acknowledged in Javanese traditional arts for more than a century.

Keywords: kampong, Kemlayan Surakarta, niyaga, priyayi.

CHRISTIAN VILLAGE IN MUNA (1920-1998)

Rismawidiawati

At present, Christians in Muna Regency are indeed a minority. But the Christian village in Muna Wale-ale has been existing since the days of the Dutch East Indies. Another side, the Kahar Muzakkar movement, made many Muslim communities destitute of their lives. This situation provides an opportunity for Christianity to act as a savior for those who need help. At this time the Christian Religion began to be known and experienced quantitative development. Based on the background of the study, this study aims to unravel the process of the emergence of Christian villages in Muna Regency, unravel the process of entry of Christianity in Muna Regency and explain the supporting and inhibiting factors of the development of Christianity in Muna Regency. This paper uses the historical method, following the four steps of the research step, namely: 1) finding and collecting resources related to research, namely primary sources and secondary sources. 2) criticizing the contents of the document in order to get historical facts, 3) carried out namely the interpretation where the data that has been criticized is then referred to as historical facts and 4) historiography which is the last stage of the whole series of historical methods work procedures. The results showed that 1) the process of entering Christianity in Muna Regency was inseparable from the development of Western shipping to Indonesia accompanied by Christianisation efforts. 2) Initially, the population of Wale-Ale had embraced Islam. But the arrival of priests at Wale-ale affected the children of Wale-ale residents by being friendly to him. Residents who were previously Muslims converted to Christianity and 3) Factors supporting the spread of Christianity in Wale-ale because of poverty and backwardness of the population so that priests easily influenced them. The inhibiting factor in the spread of Christian teachings at Wale-ale was that the Wale-ale community had previously embraced Islam, as well as changing political changes in the form of policies towards missionaries.

Keywords: Kristen, Wale-Ale, Muna Regency

**EXISTENCE OF PANRITA LOPI:
STUDY ON THE DIFFICULTY OF REGENERATION OF SHIP CRAFTERS
PINISI IN BONTO BAHARI DISTRICT**

**Muslimin, Sarina, Fitra Anggareni
Supratman**

Absract

Pinisi ship is one of the cultural heritage of the Indonesian nation. Through the panrita lopi (shipbuilding expert), pinisi ships have become a symbol of pride not only for Indonesia but the world also recognize it as a masterpiece. The process of crafting the pinisi vessels is passed down from generation to generation to the next generation. The era of increasingly advanced globalization towards the knowledge of sensing that is difficult to be inherited from one subsequent generation, the main cause affecting the process of transformation of greater and better knowledge in Bonto Bahari Subdistrict is more to choose and learn from learning the craft of pinisi vessels. The lack of young people in Bonto Bahari Sub-district who know the process of pinisi crafters is a problem for cruise ships today and in the future, whereas the knowledge of pinisi crafters has been declared as one of the world cultural heritage by UNESCO (United Nations Educational, Scientific and Cultural Organization).

Keywords: Panrita Lopi, regeneration, knowledge, Pinisi Ship

**FEMALE KERIS CRAFTMEN: THE EMPOWERMENT OF WOMAN IN THE
CULTURAL PATRIARCHY OF MADURA**

Unggul Sudrajat

Absract

Keris is considered a valuable heirloom that symbolizes the authority and honor of a man. In patriarchal culture, keris is identical with the male world. Keris is only given to the oldest son in the family. If all of their children are girls, then the heirloom will be passed on to the son-in-law. Thus, women are not allowed to have keris or are involved in making keris. However, in Sumenep, Madura the situation appears in the opposite. The community allows women to help men in the process of making keris. This study aims to analyze the form of women's empowerment in making keris in Sumenep, Madura. The method used in this study is qualitative with a combination of historical, socio-cultural, and economics approaches. Data are collected through observation, in-depth interviews, and documentations. The results of this study indicate that women in Sumenep were involved in making components of keris such as warangka (sheats), keris handles, and keris bars. In addition to it, the women were also trusted to manage financial matters of the process.

Keywords: Madura, keris, women's empowerment

A KIND HOST NATION & SUCCESSFUL PARTICIPANT: INDONESIA'S IMAGE IN THE FOURTH ASIAN GAMES (1962) IN KEDAULATAN RAKJAT NEWSPAPER

Muhammad Yuanda Zara

Abstract

In 1962 Indonesia hosted the Fourth Asian Games. Some studies have revealed Indonesia's attempts to promote itself as a rising world power via the games. However, representation of the Fourth Asian Games within Indonesian society is still unknown. This study examines how a newspaper in Yogyakarta, Kedaulatan Rakjat, depicted the Fourth Asian Games to its readers in about a month (1 August-5 September 1962). Representations of Indonesia and Asian Games in Kedaulatan Rakjat appeared in various pages and columns, including headline, editorial, sport page, and advertisement page. Kedaulatan Rakjat reports mainly focused on two elements. Firstly, Indonesia is a good host nation given the facts that she had done her best to prepare the games. Secondly, as a participant, Indonesia could achieve success, in contrast to general view which underestimating the country. Moreover, different to official campaign of the games which primarily underline Indonesia's achievements through the games, Kedaulatan Rakjat, via its criticisms, showed that some flaws remaining despite Indonesia's hard effort to organize the games.

Keywords: *Asian Games 1962, Indonesia, host nation, participating nation, Kedaulatan Rakjat newspaper*

PSEUDO-BATTLE OF MEMORY: TWO COLLECTIVE MEMORIES OF PRINCE SAMUDRO IN MOUNT KEMUKUS

Muhammad Anggie Farizqi Prasadana

Abstract

Mount Kemukus tourism object has two collective memories about Prince Samudro. However, the two memories fight and defeat each other. This study aims to find out how those two memories battle. This study used qualitative methods and qualitative descriptive analysis. The results showed that initially there was only one collective memory of Prince Samudro who was passed down from generation to generation in Mount Kemukus. Since Mount Kemukus is increasingly crowded with residential settlements, a second memory emerges which on the basis of economic interests seeks to defeat the memory that had already existed. In the next development, the second memory is actually developing because of offering a pilgrimage procession on Prince Samudro's grave, which is easier in the form of sexual intercourse. The first memory does not remain silent and attempts to subdue the second memory. However, the first memory battle against the second memory was only half-hearted.

Keywords: *Prince Samudro, Mount Kemukus, collective memory, pseudo-battle memory.*

THE RELATIONSHIP BETWEEN “PAGEBLUG” MYTH AND “APITAN” TRADITION ON JAVANESE COMMUNITY IN SEMARANG

Mita Puspita Sari and Nugroho Trisnu Brata

Abstract

This article examines the myth of the show wayang kulit in the apitan traditional in Kalipancur RW IV regional, Semarang city. This study used a qualitative approach with methods of observation, interview and documentation, as well as the theory of functionalism and the concept of myth from Malinowski. The results of this study are: (1) The myth of wayang kulit show There are two stories of mythical narratives that are first versions of long believed to be indigenous of Kalipancur Belief in the myth comes when it did not do apitan wayangan dhanyang angry pageblug happen and second version is believed to be immigrant residents with the confidence of transmission of disease outbreaks due to the lack of knowledge of the community about cleanliness and handling of the disease so that there are pageblug that causes people died simultaneously. (2) Symbolic function apitan tradition for the Kalipancur RW IV is first for tolak bala to get safety from the influence of bad or threatening spirit. The second is to increase the confidence that is felt in each the Kalipancur. Third is to bring harmony between citizens of Kalipancur Is the result of a growing series of events of the apitan tradition.

Keywords: *myth, the tradition of apitan, wayang kulit performances*

