



# The Hegemony of Power in the Folklore of the Tomb of Giri Sampurno's Hermitage and Its Use as Literature Teaching Material in High School

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**Abstract.** This research is entitled The Hegemony of Power in the Folklore of the Hermitage Tomb of Eyang Giri Sampurno and Its Use as Literature Teaching Material in High School. This study aims, among others, to 1) know the history of the Hermitage Tomb of Eyang Giri Sampurno in Pondok Hamlet; 2) conduct an analysis of the hegemony context of power of the Hermitage Tomb of Eyang Giri Sampurno in Pondok Hamlet; 3) utilization of research results on the Tomb of Giri Sampurno's Hermitage Eyang which can be used as literature teaching material in high school. This type of research uses descriptive qualitative. The source of data in this study is the Hermitage Tomb of Eyang Giri Sampurno. The research data is in the form of interviews of local residents containing pilgrimage traditions and forms of power hegemony in the Tomb of Eyang and its use in literature learning in high school. Data collection techniques use read and record techniques. Data analysis techniques descriptively by connecting the research objects studied. The results of this study show that this culture creates a social class in society that wants to join, namely the existence of the upper class and the lower class. The hegemony factor of power is actions that can make lower-class pilgrims feel less free and cause feelings of discomfort and tranquility. The existence of this tomb is useful as teaching material for students in high school. Students can take positive values and appreciate the trust of society and students can understand the social, moral, and cultural values associated with figures.

**Keywords:** Hegemony · Power in society · Folklore

## 1 Introduction

Folklore is very developed among the people. The value of life can be embodied in folklore through speech with the art of expressive literature [1]. One of the functions of folklore is as the heritage of the nation's ancestors. This function can be used as a means of entertainment by the community as a sign to know that in the community environment there has been a struggle and history, both to produce the area where a community lives

and get territory [2]. Folklore as a cultural expression in the community to convey a story that will be conveyed through language speech. This is very closely related to the social structure of society that is interconnected with each other and cultural aspects in a certain area that can be used as folklore [3]. So, this folklore is described as the life of an earlier society or an old society in which there are five categories in folklore, namely fairy tales, sages, mites, and legends [4].

The community in the Gunung Kidul Regency, Yogyakarta Special Region is still familiar with folklore. Folklore is used as a means for parents to take the child to sleep. With these activities, the public can understand the function and form of a story being told, especially folklore. Indirectly, the moral value in folklore will be conveyed to the community, then the community will apply moral values to be used as provisions, even a good example in everyday life. The existence of folklore must have phenomena that can affect society itself. The influence that occurs has the power to form social status which has the potential to give rise to elements of society that dominate other groups of society. It is related to the phenomenon of power that can occur elements of violence, forced marriage, religion, and other things in life which are real phenomena to color the course of human life. The phenomenon that occurs at once will become an image of human life in terms of politics, economy, culture, and other aspects of society. Some of these aspects can trigger the emergence of social class problems. The potential of social class will be able to cause elements of society that dominate other groups of society. Some of these dominations have been forced to be carried out and some have been voluntarily accepted as a form of hegemony.

Gramsci places hegemony as a form of the highest level in one group or several groups over another with a form called "domination" i.e. power strengthened by physical force. The practice of hegemony cannot be separated in various aspects of social life, because in the social order there are individuals or groups who always try to dominate the other in order to achieve the goals to be achieved.

Each particular area must have a tomb that is considered sacred which is believed to provide benefits to the surrounding community or other pilgrims because the people who come to the tomb usually come from outside the area. This is done because pilgrims consider the person buried to have good strength or excess power from a high level of faith, expertise, and religious knowledge and is even considered to have the *karomah* to be able to grant the request [5]. The request in question is in the form of a desire to facilitate all affairs, ask for safety, blessings, healing from an illness, the desire to find a mate immediately, ask for a trade/business business, or because of obedience to remember the death and remember the *alim ulama* as well as send prayers and so on. If the vows requested through their prayers are granted, they will most likely return to that place to untie their faith with the payment of the vows that have been delivered. The customs and traditions carried out by the owners of this vow are called *Saur Sesangi* [6].

The supplication wrapped in prayer is carried out by a solemn process in offering the prayer. All these things happened to the tomb pilgrimage carried out by some of the people of Dusun Pondok in Gunung Kidul and pilgrims from outside the area. The pilgrimage tradition visited by pilgrims is called the Tomb of Eyang. Those who make pilgrimages are solely to perform prayers and ask for blessings through the guardian to deliver their prayers to Allah Swt. Similarly, the Tomb of Eyang is almost daily never



**Picture 1.** Giri Sampurno Hermitage

deserted from pilgrims. The pilgrim place in the Tomb of Eyang called the Hermitage of Giri Sampurno can be seen in Picture 1.

Eyang's tomb known as Giri Sampurno Hermitage which is located in Pondok Village, Sampang, Gedangsari, Gunung Kidul is a hermitage place that is well known by many people. The hermitage's name is Giri Sampurno Hermitage. Hermitage means perfect. In the past, this hermitage became a tourist attraction by utilizing natural beauty and large stones and this tour was known as Mount Tumpang. After the death of the person who took care of the tourist attraction, the place was no longer maintained. However, the condition of the Eyang Tomb is still maintained and cared for today by tomb guards. The keeper of Eyang's tomb is the wife of the deceased Gunung Tumpang tour patron. The current keepers of Eyang's tomb are named Mbah Mangun and Mbah Minto. He had a sibling relationship with the deceased Eyang so he was trusted to guard the Eyang Tomb and the tourist attractions of Mount Tumpang, especially in the Hermitage of Giri Sampurno. An overview of the Tomb of Eyang and the hermitage of the pilgrims can be seen in Picture 2.

Eyang's tomb as one of the objects of the place that is considered sacred by some people. This tomb is a place of visit that is always crowded from various regions. Even the Tomb of Eyang is more often visited by pilgrims from outside the city such as the Holy City, Semarang, Yogyakarta, Demak, Jepara, and so on. This pilgrimage activity at the Tomb of Eyang has proven to be carried out by the community with many pilgrims coming from outside the area alternately at certain time. The community has put their trust in the Tomb of Eyang. In general, people in Dusun Pondok already consider that the existence of the Eyang Tomb must be maintained. Tomb guarding is also carried out to appreciate people who believe in the benefits of pilgrimage at the Eyang Tomb. In addition, many community stories reveal that after performing rituals at the Tomb



**Picture 2.** Eyang Grave

of Eyang, many requests were granted. There is one story that is well known to the public today about pilgrims praying at the Tomb of Eyang. At that time pilgrims were participating in the “jago lurah” campaign to become lurah (village chief). This is done by pilgrims every night so that the campaign that is being carried out runs smoothly and is elected to the village. The ritual is performed by pilgrims for approximately three hours from 18:00 to 20:00. In reality, the information from the caretaker of the pilgrim’s request to serve as the head of the village was granted. Starting from that story, many people believe that the Tomb of Eyang can be an intermediary place to provide something desirable for pilgrims who ask for it through prayer.

Relevant research related to power hegemony research is carried out by [7–11]. The similarity in this study is to examine the hegemony of power. The difference is that the previous studies analyze legends, novels and narratives, cultural festivals, while this study examines the hegemony of power in the folklore of Makam Eyang in Dusun Pondok.

Research conducted by [12] considered relevant regarding the hegemony of power in folklore. The similarity contained in this study is that it examines the existence of folklore that contains the hegemony of power. The difference in this study is that researchers examine the existence of elements of power in folklore that develop in an area. The researcher will dismantle the existence of strategies used by subjects who manage to conquer their followers and become rulers in the absence of hostility. Previous research focused more on examining problems in the scope of resistance and politics.

Relevant research on literary folklore and its use as literary teaching material was carried out by [13–15]. The similarity in this study is the use of folklore which is used as teaching material for literature and implementing folklore in high school and is used as local wisdom. The difference is that this research is more focused on examining the existence of power that occurs in folklore as a teaching material for literature in high schools based on local wisdom, while the differences in previous studies examined the use of literary teaching materials that link the existence of moral values or character education and learning materials as literary appreciation in high school.

The existence of the Eyang Tomb, which is believed by the community to be used as a hermitage, can be used as folklore that is processed into literary teaching materials. Regarding folklore which is included in literary learning, not a few students are able to understand the description of the material about literature well, lack of understanding can cause students to feel bored and not interested in the subject matter. In addition, there is a problem about the complaints of teachers who have difficulty in delivering literary material that can be put forward [16]. Through Indonesian language lessons, students can learn various literary stories that can be used as an alternative to maintain local wisdom or culture, so that the local or local folklore developed will be used as the main choice of teaching materials for learning so that it can be preserved and maintained its existence. Literature has a social function as a shadow or state of society. The social function has three points, namely (a) as a reformer or spearman, (b) as a mere entertainer, and (c) as teaching something with an entertaining path [17]. Literature is an interesting cultural product to learn because there is a lot about diversity in Indonesia. This research will explore the history of the Tomb of Eyang which can be used as teaching material that can be used by teachers when conveying information about pilgrimage traditions.

One of the teaching materials that include is the learning material that will be delivered to students. Learning material is one of the components that contains information for students to learn so that the teaching and learning process occurs [18].

The right material in the preparation of teaching materials is very important in achieving competency demands. Utilizing the sophistication of technology that is developing today and making it easier for teachers to prepare teaching materials, teachers must process and move quickly so that learning runs more effectively. Learning media such as modules are the teaching materials in question. The existence of this research will be aimed at learning materials Indonesian in high school. This research adapts material related to the current curriculum. Judging from the observations, if the existence of the hermitage of the Eyang Tomb and the tourist spot of Mount Tumpang is not developed, it is feared that its existence will become extinct in the midst of its own community and will not be known to later generations. Through learning activities at school, it is hoped that students' knowledge will be broad. Not only do they know the existence of folklore in their area, but they are expected to know how the storyline or the path of other folklore is. In addition, students are also expected to be able to know the meaning and core of what message is contained in the story.

Eyang's tomb, which was used as a hermitage, belongs to the cultural hegemony that has become a tradition. The existence of the hermitage has the potential to form a social class in society that dominates other individuals or groups in the traditional power structure. Local residents in the Pondok Hamlet area are mostly very strong Islamic religions. The existence of a dominating society will have implications and reactions of society as a result of this so that hegemony or power seems to dominate this phenomenon. Hegemony is a social condition in the aspect of social reality dominated by a certain class that is power sustained by physical forces [19]. The practice of hegemony cannot be separated in various aspects of social life because in the social order there are individuals or groups who always strive to dominate others in order to achieve the goals to be achieved, as well as the pilgrimage tradition of the tomb of Mbah Eyang. The Giri Sampurno Hermitage visited by various communities aims to make pilgrimages. The tradition of pilgrimage that is carried out can be a tool to spread the discourse that is seen as dominant. Discourse is spread and permeated into people's minds. Hegemony in the pilgrimage tradition can be understood as the influence and power of the faith through rituals performed to achieve a certain interest.

Based on this background, in this study the researcher examined from the perspective of the occurrence of folklore as done by pilgrims in asceticism. This study aims to obtain information on the existence of folklore in the tomb of Mbah Eyang with hegemony from the views of Antonio Gramsci. The focus of this research examines and examines the hegemony of the power of folklore of the Tomb of Mbah Eyang in the Hermitage of Giri Sampurno as a teaching material for literature in high school. The issues in this article are as follows. (1) Where is the history of the Tomb of the Hermitage of Giri Sampurno in Pondok Hamlet?; (2) How is the hegemony of the power of the Eyang Tomb in the Hermitage of Giri Sampurno in Pondok Hamlet?; (3) How to concentrate the results of the Eyang Tomb study which can be used as teaching material for literature in high school?. Objectives in the study include (1) know the history of the Tomb of Eyang Hermitage Giri Sampurno in Pondok Hamlet, (2) analyzing the context of the hegemony

of the power of the Tomb of the Hermitage of Giri Sampurno in Pondok Hamlet, and (3) utilization of research results on the Hermitage Tomb of Eyang Giri Sampurno which can be used as literature teaching material in high school.

Based on the results of research and discussion above, the Tomb of Eyang has become a belief in itself for the community which is believed to be able to provide peace of mind for the pilgrims who pray for it. Judging from the perception of the public who believe that the existence of the Tomb of Eyang is believed to be an intermediary place to provide something desired for pilgrims who ask for it through prayer. The existence of dominative power occurs in the determination of freedom in the use and use of tombs determined by the upper class. The upper class is the followers of Mbah Eyang who are his confidants only. Members of the lower class group are restricted from carrying out ritual activities and are not allowed to participate in special rituals in a certain month with the upper class, so that rituals do not occur with people outside the membership. The inclusion of members of the lower class group in making pilgrimages when he has a big name in his society, so that the lower group is categorized accordingly and can perform rituals as desired. The implementation of pilgrim rituals for the upper class must use Javanese traditional clothing or *kejawan* to elevate cultural values and appreciate their previous deceased leaders. The clothes that characterize the pilgrims of the Eyang Tomb for them are decent and appropriate clothes for *sowan* or facing the Tomb of Eyang.

Related to the folklore of the Tomb of Eyang has a relationship and is closely related to literature learning in high school. The existence of this tomb story, students will be good at taking positive values in the formation of student personalities. In addition to appreciating the existence of community beliefs that have become a tradition until now, students can also understand social, moral, and cultural values related to the figures that have been described by researchers in the folklore. Through the Tomb of Eyang in Dusun Pondok which is used as a community hermitage, students can use it to increase knowledge, experience, and insight as a medium to shape students' personalities in assessing the existence of the story.

## 2 Method

This research includes descriptive qualitative using a naturalistic approach and literature review. This research also explains, describes, investigates, and understands based on experience about the concept of power hegemony case study of the Tomb of Eyang in the Hermitage of Giri Sampurno against the search for power adheres to Antonio Gramsci's theory. This research contains interesting and naturally occurring events, so this research is classified into a naturalistic approach. Descriptive research is a picture of research on accurate and factual or real circumstances with proper interplayability. This qualitative descriptive research studies the condition of society, for example, problems that occur related to the relationship of ongoing activities and processes and the influence of a phenomenon both natural and human engineering. The existence of this approach, the researcher as the main instrument, which is to move gradually by step, will combine in such a way that in the end conclusions can be found. Literature review relates to various kinds of data collection information derived from literature, reading, recording, and processing research materials. This literature review is to find various forms of ideas formulated according to the research objectives.

The purpose of this study is to make systematic, fact, and accurate descriptions reliable in relation to the phenomenon under investigation. In addition, the existence of qualitative descriptive research will describe a real condition and as it is, then there is no treatment of manipulation or alteration of the data studied on the object. The process of collecting data from the results of observations carried out directly and interviews with the caretaker of the Eyang Tomb and local community leaders to provide information about the history and process of the pilgrimage tradition of the Eyang Tomb which is still practiced by the community which has become a hereditary tradition. People who have lived for about 20 years in Mount Tumpang know the reality of the activities that occur including the tradition of tomb pilgrimage and other cultural practices held at the Giri Sampurno Hermitage. The data analysis technique used in this study is descriptive where the researcher connects the research object studied both theoretically, empirically and nonempirically, so that the formulation of the problem proposed can be explained and answered clearly by the researcher.

### **3 Result and Discussion**

The location of the Giri Sampurno Hermitage in Pondok, Sampang, Gedangsari District where the area has a border with Klaten City on the north side shows an increase in pilgrims coming to the tomb. This is conveyed by the caretaker who always accompanies pilgrims who want to pray. Pilgrims always flock to hermitage because the community recognizes many of the prayers that are granted. In accordance with the purpose of the study, this study will discuss about 1) hegemony of power in the pilgrimage tradition of the Tomb of Eyang in the Hermitage of Giri Sampurno; 2) the concentration of the results of the study of the pilgrimage tradition of the Tomb of Eyang which can be used as teaching material for literature in high school. Power is the ability of a person or group of human beings to influence the behavior of others. Judging from a wide variety of things, power can occur including the tradition of pilgrimages made. The following is a description of the history, function of pilgrimage, and hegemony of power in the Tomb of Eyang that has been discussed by researchers.

#### **A. History of the Hermitage Tomb of Eyang Giri Sampurno in Community Perspective in Pondok Hamlet**

The tomb of Eyang has until now become one of the pilgrimage centers for the people of Dusun Pondok and pilgrims from other cities to hermitage. The tomb is named as the Hermitage of Giri Sampurno. The existence of the Eyang Tomb has been considered by the community as a place that provides benefits and is sacred to the people of Pondok Hamlet. Therefore, people's visits to make a pilgrimage to the Tomb of Eyang are carried out twice per year and when there is a certain desire only. Pilgrims who make sowan to the tomb are carried out every dino selapan (once a month) six times, namely on Friday Pahing, Friday Pon, Friday Legi, Saturday Kliwon, Tuesday Pon, and Tuesday Wage. Sowan itself means to visit or deliver the brothers to the tomb to make a pilgrimage at the Tomb of Mbah Eyang.

At the beginning of the existence of the Eyang Tomb, there was a husband and wife named Mbah Eyang. He performed asceticism in Tumpang Dusun Pondok. He

considered it comfortable and gave peace of mind to do asceticism. Mbah Eyang is from Gempol Village, Kadilanggon, Wedi, Klaten. After several months of asceticism, Mbah Eyang finally has followers who become a group of groups. The first follower who believed in Mbah Eyang was named Mbah Marto. Mbah Marto has become a loyal follower of Mbah Eyang, so this Mbah Marto is used as Mbah Eyang's right-hand man to be trusted by him or referred to as patih.

There are new followers who have the status of right-hand men, Mbah Eyang and his followers perform rituals on Mount Tumpang by asceticism until morning. Even in addition to asceticism, they do lek-lekan or stay up until morning as a form of Javanese tradition that must be done aimed at strengthening friendship. Gradually the asceticism carried out by Mbah Eyang developed rapidly, namely becoming a fairly large group with followers numbering in the hundreds or even thousands. This Mbah Eyang aims to ask for a wish to use certain rituals in other words, Mbah Eyang is considered by his followers to be the delivery of their prayers to God.

The Hermitage of Giri Sampurno, known as Mount Tumpang, was originally a location without residents commonly referred to by the surrounding community, namely Alas or Ngalas. Ngalas comes from Javanese. A pedestal that is forested, forested or wilderness where there is a natural habitat of animals that are rarely visited by humans. There is a group of followers who are referred to as paguyuban who already have many followers, so the name Giri Sampurno Hermitage is legalized as a hermitage that can give comfort to people who want to hermitage. A group is a family relationship established by members who each have a brotherly relationship to achieve a specific goal and foster unity, harmony in that group of people.

After many years of Mbah Mangun following the community in Gunung Tumpang, Mbah Mangun had a desire to make a place to live there. Finally, Mbah Mangun, who had previously only hitchhiked. Mbah Mangun decided to buy the location that was used as a hermitage legally and became a hamlet called Pondok known as Gunung Tumpang. After the mountain was used as a residence, over time the place was built several houses and there were already residents who had a non-Islamic majority religion. The development of Dusun Pondok the age of Mbah Eyang increased and in the end he died. Mbah Eyang gave a will to be buried in Mount Tumpang where his daily asceticism. Mbah Mangun as his right-hand man fulfilled the will with the help of his followers. Mbah Eyang was buried in Mount Tumpang with his wife. A few years later Mbah Mangun also died and was buried in one land with Mbah Eyang.

Although Mbah Eyang and Mbah Mangun have died but this hermitage still continues today but with a modified ritual with the means of "sowan" to the tomb of Mbah Eyang which is used as an intermediary to ask for prayers for pilgrims. The story of the Hermitage of Giri Sampurno also contains religious elements, especially in Islam, which can diminish the beliefs in the area. The area has non-Islamic residents but they still believe in God and do not violate Pancasila, so the residents have a good attitude or sense, respect, and courtesy. So, it does not violate if it is preserved for the benefit of cultural diversity. The stories that have been described can be found in the Hermitage of Giri Sampurno in Pondok Hamlet, Sampang, Gunung Kidul. The highest power that holds the existence of this ascetic story is the caretaker in the tomb. The caretaker who is considered the highest is given the authority to give his power to the ritual activities



carried out by pilgrims at the Tomb of Eyang. The caretaker consists of three descendants of the previous caretaker. The task of the caretaker is to preserve the historical place and preserve the traditions that have been applied for generations.

## **B. Hegemony of Power of the Hermitage Tomb of Eyang Giri Sampurno in Pondok Hamlet**

Hegemony is called *hegeisthai* in Greek which means the leadership of power or something more dominant among something else. Gramsci uses the concept of hegemony which means something more unitary or complex [20]. In short, hegemony of power can be said to be the subordination of an already controlled group against another group without going through violent means. The ruling group is considered subordinate who will accept subordination from the outside in the same way of acceptance reasonably and without coercion. Subordinate groups will certainly accept ideas and interests about the ruling group as they would [21]. Power is a person or group of human beings who has the ability to influence another group through behavior or habits that are carried out in such a way that the action is in accordance with the goals and desires of the person who has the power. The hegemony of power is a group that will accept the ideas and interests of the culture that was then in power as befits their own. After observing the folklore of the tomb of Eyang Pertapaan Giri Sampurno, there is a hegemony of power related to culture that was originally only controlled by someone and became a group of people.

### **a. Hegemony of Cultural Power of the Hermitage Tomb of Eyang Giri Sampurno**

The powerful and prominent leader in the Hermitage Tomb of Eyang Giri Sampurno is Mbah Eyang. The occurrence of this power, Mbah Eyang was one of the people who first performed asceticism on Mount Tumpang. With the discovery of the hermitage, Mount Tumpang became Mbah Eyang's domain for asceticism and the place he used to live. Ascetic activities are used by Mbah Eyang to perform the ritual of "lek-lekan" or staying up until the morning to find a sense of peace in guarding Mount Tumpang with the surrounding community until finally many groups of people feel at peace and join in. Over time many followers of Mbah Eyang performed asceticism. There was a sense of ketente raman after ruling in Mount Tumpang as a place to hermit and live, Mbah Eyang decided to buy land in Mount Tumpang and use it as a place to live. A few years later, after Mbah Eyang died, Mbah Eyang was buried in the land he bought, namely Mount Tumpang and the place to bury was named Eyang Tomb in the Hermitage of Giri Sampurno. Eyang Tomb is the name of Mbah Eyang's tomb, while Giri Sampurno is the name of the hermitage place that Mbah Eyang used for asceticism, but Mbah Eyang refers to it as Mount Tumpang as well as the surrounding community.

The reason for the change of giri Sampurno's hermitage name with the name Gunung Tumpang caused the hegemony of power carried out by Mbah Eyang which had an impact on the community. It can be seen from one religious side, the organizational culture of the Dusun Pondok community is considered to be included in the categorization based on traditionalist Islam. Traditionalist Islam in this context is a group of Muslims who always try to stick to the holy books of the Quran and Hadith

and the results of the efforts or *ijtihad* of previous scholars carried out to gather knowledge to decide the existence of matters contained in the discussion of the Quran [22]. According to one local religious leader, the community studied religion non-formally to hamlet residents who were considered to have a deep understanding of Islam or to someone who studied at a *pesantren*. To overcome this, Mbah Eyang changed the name of his hermitage to the name Gunung Tumpang and aimed to appreciate the Pondok community who adhered to traditionalist Islam.

Although there are differences in beliefs between a group of Mbah Eyang and a group of people, but it is not a problem for the people of Pondok hamlet. The short conclusion in the story of Mount Tumpang or Giri Sampurno Hermitage contains religious elements, especially in Islam which can fade beliefs in the area because the area is non-Islamic populated but still believes in God and does not violate Pancasila so that the residents have a good attitude or sense, respect, and courtesy. So, it is not a mistake if it is preserved for the benefit of cultural diversity.

When Mbah Eyang died, the tomb of Mbah Eyang until now was crowded with pilgrims to pray and perform certain rituals. The implementation of rituals and cultures carried out by pilgrims has been formed for generations. They exactly practiced the ritual that had been initiated by Mbah Eyang when performing asceticism. The factor that makes the hegemony of power exercised by pilgrims in the Tomb of Eyang is that there is still a culture related to the relationship of descendants that are firmly held through kinship lines by pilgrims or followers of Mbah Eyang. This culture organizes the arrangement of kinship and the outline of descent determined based on the line of the confidants of Mbah Eyang. Pilgrims who do not come from followers or right hand of Mbah Eyang are considered not part of him and his descendants. If someone is not part of the followers, then that person can only perform rituals and prayers when there is a need or interest, they cannot participate in special rituals with other pilgrims. There are several rituals performed by the followers of Mbah Eyang, namely at 18.00 prostration or prayer which indicates that the ritual will begin and honors the tomb. Then at 19:00 pilgrims perform a ceremony called "*wiyosan*" which is to honor the "weton" of Mbah Eyang through the mind. Furthermore, at 20:00, pilgrims perform a joint prayer called "*mangkat pitekur*" which is "*nyenyuwun*" or asking. Pilgrims must wear Javanese traditional clothing or "*kejawen*" when making a pilgrimage which is considered appropriate or modest clothing.

The hegemony of power comes from a special ritual that indirectly gives the ritual leader to a power. This culture creates a social class in society that wants to join, namely the existence of the upper class and the lower class. Leaders such as followers and descendants of Mbah Eyang are categorized as upper class while ordinary people who from the beginning did not become followers of Mbah Eyang are only allowed to perform rituals on a limited basis which are categorized as lower class. In addition, another factor of power hegemony is that there are actions that can make lower-class pilgrims feel less free, causing uncomfortable and serene feelings. More and more experiences and age factors are also used as reasons for the hegemony of power exercised by pilgrims. The upper-class group that makes the pilgrimage is a group that has a high position and already has a name in the community. But if the followers of Mbah Eyang are not performing a large-scale ritual in a certain month, the lower class group can perform the ritual until his wish is granted. If Mbah Eyang's

followers are performing rituals in a big way, only his followers can join the upper class.

**b. Hegemony of Political Power of the Hermitage Eyang Giri Sampurno's Tombo**

In his era, when Mbah Eyang was still alive he had a very strong political role. He is trusted and aged by the community and his followers so that his words or wishes about the arrangement of the road arrangement area and the arrangement of the village must be followed by the residents in the area. His role in this day and age can be equivalent as a village chief. Although Mbah Eyang is only an ordinary resident, he makes arrangements in various parts of the neighborhood and the order is obeyed or carried out by the surrounding residents.

After observing the folklore of the Tomb of the Hermitage of Giri Sampurno, there is a hegemony of power related to politics. The power that was originally only owned by someone and eventually became a group of people caused great influence to the pilgrims of the Tomb of Eyang. The pilgrims who come and join the association at the Giri Sampurno Hermitage consist of people who have high positions such as one who wants to nominate the village head, police, and other positions by asking for blessings through the Tomb of Mbah Eyang so that power arises that can influence one's behavior according to the wishes and goals of the person who has the power.

**C. The Use of Folklore of the Tomb of Giri Sampurno's Hermitage Eyang as Literature Teaching Material in High School**

In the process of implementing learning activities there are all forms of teaching materials used to help teachers. Learning materials can be in the form of written materials or unwritten materials [23]. Teaching materials are used for students to learn without having to be guided by teachers or other friends so that they can help the growth of students' potential to learn independently and as a guide for students in directing their learning activities [24]. The existence of teaching materials used by teachers to teach should not be arbitrarily used as scriptures because it will affect the development of teaching materials and limit teachers' creativity in applying literature learning in schools [25].

In the selection of teaching materials, it is hoped that it can take advantage of regional culture, namely folklore. The use of folklore in literary learning is also an effort to preserve the folklore. The study of literature is not only to introduce the author of literary works, but to introduce the literary works themselves to the appreciation of literature [26]. Human life experiences such as the ups and downs of pleasure, love, longing, etc. can be expressed through folklore. Any taste can be born in literature. Likewise in the teaching of life which means something that is considered sacred or sacred it is very possible that it will be born in literature.

Through the persistence of learning literature in high school, it can be used as a way to preserve culture. Folklore definitely contains educational values that can influence readers and can be applied such as social values, ethics, and cultural values that can definitely be used as learning for students in high school. In addition, folklore must have characters with various characters each owned, so that students with mdah can find interesting things from these various characters and make them role models. Moreover, the name folklore must be familiar to students. Therefore, students must preserve the local culture so that it does not disappear into the times, especially for the younger

generation. Folklore that is used as learning material can also help teachers in doing classroom learning with students. To determine learning materials, teachers must also select literary teaching materials by paying attention to some children's characters and then adjusting to the curriculum that is currently running or in effect. Learning that is categorized as systemized and good will definitely not be separated from teaching materials that are in accordance with the learning material that is compiled directly to transfer knowledge to students [27].

The folklore of the Tomb of Eyang Pertapaan Giri Sampurno is a cultural product of the community in which there is a picture of the life history of the previous community and cannot be separated from cultural elements that contain educational values. Folklore has something that provides education that can be used as literary learning. The reading material from the folklore of the Tomb of Eyang Hermitage Giri Sampurno aims to allow readers to remember and save the folklore so that it can be archived in literary folklore. Therefore, the community needs to pay reasonable attention to the folklore of the Tomb of Eyang Hermitage Giri Sampurno regarding the role, existence, and influence of folklore in society so that it is not forgotten. In addition, the benefits of learning materials that use local folklore can give students an idea of the life of the community in question. The reading of local folklore allows the reader to understand and learn about the life that took place in the Tomb of the Hermitage of Giri Sampurno.

The folklore of the Tomb of Eyang Hermitage Giri Sampurno contains cultural elements that are preserved by the local community by performing certain traditions or rituals. The cultural elements in the Eyang Tomb should be used as literature learning material for students in high school. The selection of teaching materials for learning must be matched with the topic or theme or discussion of literature lessons. So, the topic that is determined mainly influences the decision making of the folklore of the tomb of Eyang which will be used as learning material for students. The use of reading materials with interesting and variation certainly increases students' interest in reading so that they are getting to know and even really like various stories from the local area, especially the folklore of the Tomb of Eyang which is very thick with traditions that are still carried out today. So, the teaching of literature can be closely related to the existence of the environment, it will be able to take advantage of local potential [28].

The benefits of the folklore of the Tomb of Eyang Hermitage Giri Sampurno related to literary learning are as follows. 1) Students can find out the cultural value and community life in an area that they did not know before, but with the folklore of the Tomb of Eyang made, students can know that there are still many areas that have cultural values that are not known by many people. 2) By reading the folklore of the Tomb of Eyang can help students to explore or encourage students to find out the local culture in their area and students can work to write their own stories. 3) The existence of rules that serve as guidelines to get recognition from the government about folklore in its territory.

Through the introduction of folklore rich in community traditions can be realized through compiled teaching materials. The existence of folklore about the Tomb of Eyang has met the criteria that can be used as literary learning as an alternative to appropriate learning materials. If this folklore is compiled into a reading material that is thick with the traditions of the community in Dusun Cottage, it will attract students' interest in reading because in it there is something new and creates imaginatives according to experience.

So, the use of literary teaching materials in schools based on folklore is certainly able to influence the way of thinking to build a set of beliefs, the concept of self-cultivation that a person has, and the social of students [29]. The same opinion regarding the teaching of literature through folklore can be developed as a vehicle for introducing oneself to others, nature, and all aspects related to the socio-culture owned by the community itself [30]. In addition, the existence of folklore is also part of the expression or work of cultural creation.

To compile learning materials for folklore, the Tomb of Eyang must certainly contain various educational values that can provide an example for students when used as reading material. It can be used as an option or other alternative in the implementation of literature learning in schools. The value of education in folklore has a relationship with each other, because folklore contains events in everyday life experienced by society, events experienced from folklore readers can certainly conclude the existence of events of the perpetrators or figures [31]. For this reason, the folklore of the Tomb of Eyang Hermitage Giri Sampurno has story elements that build various characters, both positive and negative characters. The characters we can take from this folklore are thoughtful, honest, obedient, confident, responsible, courteous or respectful to each other, and cooperation. The value of education is a moral value that is found in every part of a person that can be done and obtained in behaving in his daily life. The benefit of folklore as a literary learning material is that there is a conformity to the criteria for learning materials in schools and stories that contain high moral values so that benefits can be obtained [32]. So, the value in the folklore of the Tomb of Eyang that must be understood at the same time as a form of introduction to local regional literature and learning that is relevant in relation to the story situation. The folklore of the Tomb of Eyang has a very important role in the formation of a person's personality and awareness in behaving in daily life.

Based on the folklore of the Tomb of Eyang Pertapaan Giri Sampurno which has been discussed, in making teaching materials, teachers need to strive for the preparation of something new and innovative to plan teaching and learning activities through interesting reading materials. By utilizing local wisdom such as the Tomb of Eyang Pertapaan Giri Sampurno which is considered as a learning resource to develop potential in the local area, students will understand more quickly what is being taught by the teacher because the material given to the student is very contextual so that it has the aim of being able to give an impression arising from a situation. The purpose of utilizing the folklore of the Tomb of Eyang Hermitage Giri Sampurno is to produce a product in the form of reading material where the reading is a short story based on the culture of the Eyang Tomb as a source of teaching materials for learning Indonesian in order to improve the quality of students in learning and to remember stories from the local area. In addition, this learning material can open up opportunities for students to develop local cultural stories in the Giri Sampurno Hermitage. Moreover, the story contains exemplary values that can be used as a means to increase the value of character education in students. [33]. The presence of this teaching material aims to make it easier for students to understand and be able to receive material that is contextual or relevant [34].

**Acknowledgments.** The author would like to thank the University of Muhammadiyah Surakarta for providing publication funds and full support in the process of writing this article. The author

also expresses his gratitude to the parties who have played a role in this research, both in the form of support, licensing, consultants, and assisting in data collection, especially to friends, namely Tyas Wahyuningsih, Ari Septia Palupi, and Fairly Fabiola who have provided input and suggestions in writing this article. The author is grateful to the editors and reviewers of the article for providing input, direction, and suggestions for the completion of this article well. The author thanked the people of Pondok Village, Sampang, Gunung Kidul for giving permission to the author to conduct research in Pertapan Gunung Sampurno.

**Authors' Contributions.** The main author's contribution is to write an idea and reconsider the idea to be researched. After considering the idea, the author begins the process of compiling the article. The preparation of this article aims to provide information to readers regarding the target subject that has been studied and can be used by readers as a reference for similar research. The second author who participated in the alignment of article writing and contributed to providing corrections, input, and suggestions from the results of the research analysis.

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