



Religious Guidance and Behavior of Escort Lady on Mount Kemukus

Noferi Dwi Yulianto^(✉), Muh. Nur Rochim Maksum, and Mohammad Zakki Azani

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
o100210069@student.ums.ac.id, {mnr127,m.zakkiazani}@ums.ac.id

Abstract. This research was conducted to identify how accurate guidance was tried by the authorities and residents near Mount Kemukus to Escort Ladies and the social attitudes of Escort Ladies on Mount Kemukus. This study also recognizes Escort Ladies' guidance and social attitudes to identify supporting and hindering aspects of the faith activity in Escort Ladies at Mount Kemukus. The research method used descriptive qualitative, with data collection techniques using interviews, observation, and documentation. The study results revealed that faith guidance in Escort Ladies on Mount Kemukus is held every Monday, linking residents or close communities, and faith guidance in Escort Ladies was attempted by the Department of Religion of Sragen Regency instructor and Ustadz from Hamlet. The hindering aspect of the guidance of faith in Escort Ladies is the lack of seriousness from the authorities. In contrast, the supporting aspect of this faith guidance effort is the excellent support from the community.

Keywords: Guidance · Social Behavior · Escort Lady

1 Introduction

Indonesia is an archipelagic country whose population consists of various tribes, religions, races, and ethnicities but has the same national imagination to become one Indonesia [1]. Specifically, Javanese society has much cultural diversity and is very diverse, starting from history, traditions, religion, social traditions, and others. Before the Javanese people recognized the existence of a religion or belief, they had known the existence of a belief, namely animism, and dynamism, since before prehistoric times. The Javanese people are the society that has full of symbols used to recognize spirits' existence. They have now gradually shifted to only honoring their ancestors by holding traditional ceremonies or visiting graves [2].

As practiced by some people living around Mount Kemukus, there are various ways to honor ancestors, one of which is visiting graves. Communities, especially on Java Island, often visit graves to honor their ancestors who have contributed to the struggle that has been carried out and to take lessons and remember death, provided that they do not violate the sharia rules of Allah SWT and the Sunnah of the Prophet Muhammad SAW. Religion strictly prescribes visiting graves for various purposes that do not violate religious law [3].

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Visiting graves for the Javanese people has become a tradition often carried out and must be done to remind human beings of the services of their ancestors. Until there is a shift, what used to be to remind themselves of their ancestors has now shifted for the benefit of seeking blessings on themselves or their family. There are many problems in the Javanese community regarding visiting grave activity often carried out. Apart from that, visiting graves can be used as material for self-evaluation to do even better because the best advice is remembering death.

Ziarah (visit) comes from Arabic, which means wanting, paying a visit, or visiting a place. Visiting graves can be interpreted as visiting relatives, friends, or anyone Allah SWT who passed away. Visiting graves can also confirm what humans have experienced throughout their lives, their mistakes or mistakes made to people, animals, and plants, and what harm that has been experienced throughout our life journey [4].

Nevertheless, visiting graves, which Javanese people often carry out, is still mostly done outside the rules of Islamic religious law, including the tradition of visiting graves on Mount Kemukus in Sragen Regency. The tradition that has developed among those people is the tradition of “*ngalab berkah*,” to make pilgrimages to Prince Samudra to seek gifts or wealth for himself or his family. This religious tour of the pilgrimage to the grave of Prince Samudra is one of the most significant tax contributors in the Sragen Regency [2]. The popularity of Mount Kemukus is related to the bias of the stories that arose in that area. The deviation from the fairy tale is intertwined with the narrative about Prince Samudra’s faith and the love of his stepmother, Roro Ontrowulan. The two forms are considered mother and child, carrying out an intimate bond of deviance and mutual love. After that, the people continued this fairy tale to the present day [5].

In addition, Mount Kemukus is a religious tourism destination in Sragen Regency. Many have different stories or histories about the existence of Mount Kemukus and Prince Samudra. The myth circulating Mount Kemukus becomes extensive homework for the Sragen Regency Government because it is widely circulated to the public about sex rituals on Mount Kemukus. The local government’s task is also to change the lousy stigma on Mount Kemukus to become religious tourism.

Mount Kemukus, or Prince Samudra’s grave, is the value of a visiting excursion in Sumberlawang Sub-district, Sragen Regency. Every day, Mount Kemukus is always visited by many tourists, even more on Thursday, Friday *Pon* night. The tourists come from various regions, especially those originating from outside Java. Their presence means visiting and asking for help at Prince Samudro’s grave. The visiting procession took place on the first whole night. Prince Samudra’s grave is in a *Joglo* house located at the top of the hill, with a height of about 300 m above sea level. One of the accesses to the cemetery is through dozens of steps that extend below it (Bureau of Tourism, Sragen Regency, undated). Along the edge of the stairs, which reaches dozens, are neat living areas where most people open food stalls and hotels. Residents living zones and cemeteries are bounded by a vast, towering wall [6].

The heterogeneous social condition makes Mount Kemukus have various social conditions, especially social attitudes. Social attitude is an activity and a person’s psychology towards other people, or vice versa, to fulfill the social desires of individuals or others; carrying out social activities is generally by seeing many people doing an activity [7]. One of them is a social activity on Mount Kemukus, i.e., an activity commonly called

ngalab berkah. It ruins the image of Mount Kemukus among the local and international community. The social activities at the location on Mount Kemukus include localization, karaoke, and others, making the image of Sragen Regency unfavorable.

The people living on Mount Kemukus are residents of Mount Kemukus itself consisting of 25% indigenous people, 50% pilgrimages, and 25% tourists. If people carry out the *ngalap berkah* tradition to get *pesugihan*, they must have husband and wife intercourse for seven days in *satu lapan* (35 days). Then, the coming of Islam to Mount Kemukus made this society's social culture in Sragen Regency famous internationally. The people around the Mount Kemukus area then take advantage of religious tourism as a field to make a living. The people in the Mount Kemukus area depend on this religious tourism for their livelihoods due to several conditions in the Kemukus area, which are not very suitable for agricultural land. There are several sub-districts around Mount Kemukus, such as Sragen, Purwodadi, and Boyolali.

Communities living on Mount Kemukus have various businesses, including providing lodging, night entertainment venues, and food stalls [8]. The religious condition on Mount Kemukus itself has improved due to the policies carried out by the Sragen Regency Government after the closure of the localization site and moving to the religious tourism in 2017. Various activities have to be carried out, such as the recitation of TPA, recitation for the elderly community around Mount Kemukus, and the implementation of study hours.

However, the problem is the lack of special religious guidance for Escort Ladies. In fact, in carrying out a change activity towards something good, a process is needed to be carried out by related parties and refers to trusted sources, such as the Al-Qur'an. In the Qur'an, it has been explained regarding the guidance case in Q.S. Ali Imran verse 104, as follows:

وَأْتِكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

104. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

“Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.”

The verse above is used as a basis for making changes to an order in society or what is commonly known as community guidance. It is to create a society that consistently upholds the teachings of Islam and avoids evil, as a result of which people fear Allah SWT. Therefore, a citizen or country is *“Baldatun thoyibatul warobbul ghofur.”* From the aforementioned description, the researchers plan to explore more concerning the activities on Mount Kemukus, Sragen Regency.

2 Literature Review

Rohmat Solihun (IAIN Salatiga, 2019) researched “Moral Education for Children of Prostituted Women (A Case Study of Prostitutes’ Children in Kopeng Village, Getasan, Semarang Regency.” The research results conducted by Rohmat Solihun focused on

moral education for prostitutes' children, concluding that the program could change the morals of prostitutes, although not 100%.

The difference between this research and Rohmat Solihun's research lies in the matter being studied, the source of the data. Suppose Rohmat Solihun's research focuses more on the education of children of prostitutes. In that case, this research emphasizes religious guidance and social behavior for the Escort Ladies' community and the supporting and inhibiting factors of this religious guidance.

3 Methodology

Because this research requires the right approach to see the data presented more accurately, a qualitative approach was used with a descriptive field research type. Sources of data in this study were primary and secondary [9]. For data collection techniques, the researchers used interview techniques divided into three: structured, unstructured, and mixed interviews. The researchers also employed observation and direct observation to see conditions to reveal what was happening in the field. Finally, the researchers utilized data collection techniques with documentation [10]. This study also used techniques and sources to compare documentation and observation data as a reference for researchers to produce accurate data. In data analysis, the researchers employed three information analyses to formulate the problem: data reduction, data presentation, and conclusion.

4 Results and Discussion

Religious guidance is a way to help someone master the determination and guidance of Allah SWT. In a life of faith, it is necessary to study, to want, and to be able to carry out the determination and guidance of Allah SWT with sincerity to have a true belief (belief in Islam). In addition, the people will be able to live happily on earth and in the afterlife because they are free from the effects of experiencing problems related to faith (atheists, envy, being two-faced, and not carrying out Allah's commands) [11].

Guidance can also be said to be an education because guidance and education have the intent and purpose of forming and creating a new civilization for a human being. M. Fattah Santoso argues that education is an effort and process of "humanizing humans." [12].

It was revealed that religious guidance also looked at aspects of the study of Islam. In this case, what is very relevant to become a reference in carrying out social changes in society is Kartawijaya's thoughts regarding "humanism, trends, and liberalization," which refers to Q.S. An Nisa' verse 110.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ
عَفُورًا رَحِيمًا

And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

“Whoever commits evil or wrongs themselves then seeks Allah’s forgiveness will certainly find Allah All-Forgiving, Most Merciful.”

The verse above indicates that the three substances issued by Prof. Kuntowijaya are highly relevant to the verse of Allah SWT. People are born a perfect creation of Allah SWT and one of the best made by Allah SWT. Humans are also given very heavy tasks and mandates by Allah SWT in living their lives, i.e., carrying out the task of becoming caliphs, doing good to all people, and staying away from what is not taught by Islamic religious law. Allah SWT confirms in this verse to carry out the obligations ordered to humans so that they become human beings who fear Allah SWT. One that can be used as an example that is not yet under Islamic religious law is Mount Kemukus, where it is the duty of people as God’s servants to carry out and spread Islamic law.

Additionally, education is a system that must be implemented in an integrated manner with other existing systems to achieve the goals set to improve the quality of human life in all aspects of life. Judging from the process, education will take place continuously along with the dynamics of changes in the socio-cultural settings of society from time to time [13]. On Mount Kemukus, there must be a change in social customs embedded in close society, which is related to the *ngalab berkah* procession for Prince Samudra. It must be discussed and produced as an objective observation; later, it can be applied to real life, and there is an essential change for residents on Mount Kumukus.

The point about Mount Kemukus tourism has become viral because a study cited in the Journal of Sexual Medicine reported that there were legalized sex rituals in the Mount Kemukus area. Sexual activity was attempted after the tourists visited Prince Samudra’s grave. The excitement of tourists looks rowdy on Friday Pon night because the general public does *iktikad* on that night, which has long been appropriate for making visits. The deviant action tourists try after their visit is to have sexual intercourse with the opposite sex that is not legal (not husband and wife). In her research entitled “Sex around the World: An Indonesian Performance of Sex with a Stranger,” Rosy Edwards said that sex rituals were tried with reasons to gain success, and their hopes could be quickly realized. This deviant application that tourists try to do things contrary to their religious determination is heavily influenced by myths developing in society, the truth of which cannot be justified. The style of tourists in carrying out sex rituals is also heavily influenced by “deviant” data that has grown in society regarding the description of the love of Prince Samoedro and Nyai Ontrowulan, who carried out an underhand love affair in the area of Mount Kemukus, where until now, this story has become a polemic for truth [14].

On the other hand, Mount Kemukus is one of the religious tourism destinations in the Sragen Regency. Many different narratives or origins are related to the customs that grew in the area of the Mount Kemukus excursion and the Prince Samudra pilgrimage. The myth that develops in the religious tourism of Mount Kemukus is a significant homework for the Sragen Regency Government located in their area. It is because the myth circulated widely among the people about sex rituals on Mount Kemukus. The local government’s task is to change the lousy stigma on Mount Kemukus to become religious tourism.

The subject area of the Mount Kemukus tour has two conflicting stories about Prince Samudra. The first describes Prince Samudro acting like a master of seduction from the

Kingdom of Demak who was sent legally as a propagator of Islam in the Sragen area after studying in the area of the slopes of Mount Lawu.

On the other hand, the second defines Prince Samudra as legal, a kind of fugitive from Majapahit who was sentenced to death for carrying out an underhanded relationship with his stepmother. The wall that visually blocks Prince Samudra's grave and the community's living area also seems to be a boundary between the early and second stories. Early stories grow inside the walls of the graves maintained by some locksmiths, and conversely, the second stories grow outside the walls of the graves, owned by residents who live in houses near the graves [6].

The story related to Mount Kemukus has two very different versions, where the first is as follows:

“Prince Samudra is the younger brother of Raden Patah. Both are Prabu Bra Wijaya V's sons, the Majapahit Kingdom's last king. Prince Samudra was raised by his older brother in the Sultanate of Demak when he was still young. In that place, he found religious education from Sunan Kalijaga. One day, Prince Samudra went on an expedition from Demak to Mount Lawu to meet his brother. After returning from the visit, he visited the Sumber Lawang area and suddenly fell ill, so Prince Samudra died in the Kemukus Village. His soldiers then buried him at the top of Mount Kemukus” (Interview with Mr. Dwi Margono, one of the caretakers of Mount Kemukus, Monday, May 24, 2021, 13.00 WIB).

There is another version related to the history of Mount Kemukus and Prince Samudra, as follows.

“It is said that Prince Samudra fell in love with his stepmother, Raden Mengerti Ontrowulan until his father discovered this bond. Prince Samudra's father, Raden Patah, got angry. Prince Samudra was deported from the castle and traveled to various areas until he finally met the Kemukus area. Not long after that, his mother followed him to Mount Kemukus to let go of her longing for not seeing him for long. At that time, there is a desire to have intercourse. Before the child and mother had had intercourse, the local people found out about both of them, and they stoned both of them to death. Before he died, he promised anyone who continued the husband-wife bond that never took place that all his ambitions would come true.” Interview with the caretaker of Prince Samudra's Grave, Mr. Dwi Margono, May 24, 2021, 20.00 WIB).

The two versions circulating in the community create a new belief inherent in the community to carry out traditional activities, namely the *ngalab berkah* tradition. One pilgrim revealed the tradition of *ngalab berkah* on Mount Kemukus as follows.

“Visitors believe a relationship exists between Prince Samudra and Nyai Ontrowulan. In conclusion, this cheating narrative was known to Prabu Brawijaya, who expelled him from the castle. After being expelled, Prince Samudra and Nyai Ontrowulan departed and arrived at the Mount Kemukus zone. In this place, Prince Samudra and Nyai Ontrowulan were stoned to death by the people because they caught them both when they were about to have a husband-and-wife relationship.

Before he breathed his last, Prince Samudra said that if anyone could continue a husband-and-wife relationship that was unsuccessful at this place seven times or once every 35 days on each Friday Kliwon night or Friday Pon night, all their requests would come true.”

Of the various stories that grow among the residents, a story is issued directly adrift of Prince Samudra's grave by the Tourism Bureau of Sragen Regency. The stories shared by a grave locksmith describe Prince Samudra as one of the preachers from the Demak Kingdom who spread Islam in Central Java, especially in the Sragen Regency zone. Prince Samudra is the younger brother of Raden Patah, the founder of the Demak Kingdom. Raden Patah was the son of the last Majapahit king with a Chinese woman. When the Majapahit Kingdom collapsed due to attacks from the Demak Kingdom, Prince Samudra did not escape like his other brothers. He and his mother were also brought to Demak by Raden Patah. The idea was strengthened by the argument issued directly by the Sragen Regency Tourism Bureau that Prince Samudra was the last Majapahit son from his concubine, who understood religious knowledge in Demak under the guidance held by Sunan Kalijaga, namely Islam.

After that, when he felt that he had enough knowledge, he continued to study with Kyai Ageng Gugur about the adherence to the Islamic religion in Pandan Hamlet, to be precise, on the slopes of Mount Lawu. Following the mandate of His Majesty Demak, Samudra's body was buried in the hills that lead to the southwest, and it is hoped that in the future, there will be many such positions and will serve as role models for many people around him. This grave is still considered lucky, and many people still come to visit because it is deemed to have powerful energy. Whoever has a strong desire visits the graves of their ancestors with a strong “do and concern” and begs the Almighty until that wish is fulfilled. He gave a kind of advice “*Sing Sopo duwe panjongko marang samubarang kang dikarebke bisane kelakon iku harus sarono pawitan temen, mantep, ati kang bersih, ojo slewang-sleweng, harus mindeng marang kang katuju.*” It means that anyone who has the urge to comply must be active, have faith, and have a clean mind, not ever make twists in doing anything so that later, the will succeeds [15].

Apart from that, Prince Samudra's grave has also been directly examined by the Indonesian Ulema Council of Sragen Regency to reveal the real history. In the future, the public will no longer view the myths that have developed regarding Mount Kemukus.

“At that time, when Prince Samudra was brought to Demak, he was 18 years old. One day, Prince Samudra made an expedition from Demak City to the slopes of Mount Lawu to meet his brother. After returning from the visit, he visited the Sumber Lawang area and immediately fell ill and died. Then, Prince Samudra was buried on the slopes of Mount Kemukus after his servant made his journey to report to the king” [16].

Prince Samudra converted to Islam and studied religion at the educational base of Sunan Kalijaga. After he felt that he had enough knowledge, finally, with instructions from Sunan Kalijaga, Prince Samudra was ordered to study the role models of Islam from Kyai Ageng Gugur from Pandan Gugur Village on the slopes of Mount Lawu while carrying out a pure mission to reconcile his brothers whom the defeat of the war in

Majapahit had scattered. Prince Samudra, after that, departed with his two servants, who always obeyed him to the destination—after practicing with Kyai Ageng Gugur, Prince Samudra only recognized that Kyai Ageng Gugur was his older brother. Prince Samudra then invited Kyai Ageng Gugur to form the Demak Kingdom jointly. After practicing and achieving their goal, Prince Samudra and his two servants returned to Demak. On the way back, in Bogorame to be precise, a village near Sumber Lawang Sub-district, Sragen Regency, Prince Samudra, fell ill with fever. However, Prince Samudra always insisted on continuing the exploration he was ordered to do. Not long after that, Prince Samudra died. His body was buried on a hill currently known as Mount Kemukus [6].

At the top of Mount Kemukus are several tombs, but only one is located in a separate room, which is Prince Samudra's grave and has a pavilion. No history can be used as a basis or foothold because many stories vary from one party to another. The history of Mount Kemukus is the foundation for pilgrims to have sexual relations to realize what they want. Several caretakers at Prince Samudra's grave believed that having sex was not their authority and responsibility because it was not part of the pilgrimage ritual at Prince Samudra's grave, but they also did not prevent it. Many pilgrims from various cities in Indonesia come to Mount Kemukus to participate in the *ngalab berkah* tradition.

Many perspectives on the stories about the myths that developed on Mount Kemukus itself received a positive response from the public to believe in them. Thus, the traditions carried out by the community still exist today and are still found every Friday Pon and Friday Kliwon. Also, the peak of the *ngalab berkah* tradition is in the month of Suro, more precisely, the month of Moharram in the Hijri calendar. The *ngalab berkah* tradition at Prince Samudra's grave can be done in several ways, including:

- a. Pilgrims are expected to bring Setaman flowers and incense, which can be brought from outside or purchased around Mount Kemukus.
- b. Purify; Purification here includes ablution and a big bath, which is done before going to Prince Samudra's grave and is done at Sendang Ontrowulan.
- c. Afterward, go to the grave with the requirements, then hand it over to the caretaker along with some money.
- d. After that, bring the flowers that the caretaker has blessed, and here, the pilgrims perform the ritual by themselves, namely praying and making remembrance. The pilgrimage at Prince Samudra's grave differs from the ritual or pilgrimage of the nine saints.
- e. After that, the pilgrims do penance overnight to get acquainted, chat, and discuss.

“Actually, there is no requirement to have intimate relations or husband-and-wife relations in carrying out this ngalab berkah tradition. Prince Samudra is a prince from the Majapahit Kingdom, assigned to travel to meet his older brother on Mount Lawu. After that, he preached Islam, and during his preaching, Prince Samudra fell ill in Kemukus Hamlet. He was buried there too” (Interview with the caretaker, Mr. Dwi Margono, Thursday, July 10, 2021, 17.00 WIB).

It is the actual *ngalab berkah* tradition. In fact, there is no story of making pilgrimages to adherents of Islam and propagators of Islam by having intimate relationships that do not follow religious guidelines. Many people's thoughts are wrong about how the tradition or procedure for *ngalab berkah*. By location, Mount Kemukus is located at c57276. Geographically, Mount Kemukus is on the north side of Ngandul Hamlet, the east side of Hadiluwih Hamlet, the south side of Soko Hamlet, Miri Sub-district, and the west side of Bagor Hamlet, with a large area of Pendem Hamlet 3471895 Ha, consisting of four villages: Barong Village, Pendem Village Pendem, Bulurejo Village, and Ngabeyan Village. Mount Kemukus is also located 29 km from Solo to the north. From Sragen City, Mount Kemukus is 34 km to the north of Sragen City, which can be reached by motorbike or car in about 45 min (Documents from the population of Pendem Village taken by the researchers while making observations at Pendem Village, May 25, 2021, 10.00 WIB).

A. The Motivation of Pilgrims at Prince Samudra's Grave

“On Friday Kliwon and Friday Pon, many tourists choose the religious tourism object of Mount Kemukus to become a religious destination, which is in great demand by all walks of life, from young to old. Men and women mix all over the mountain area, and there are almost 3000-4000 people on the Mount Kemukus tour. These pilgrims come for various purposes, where some seek wealth, promotion, ask for a mate, and are purely spiritual” (Interview with Mr. Marcellius as Head of Mount Kemukus Tourism Object, May 26, 2021, 13.00 WIB).

1. Sex Motivation

Sex motivation is the main reason for wanting to travel to Mount Kemukus because several rooms or lodging places are rented out by the public, ranging from 20–30 thousand for a short time and 50-60 thousand for a long time. The researchers also observed that many couples wanted to meet and date *non-mahrms* around Mount Kemukus. In addition, existing sex practices mingle around Mount Kemukus.

The belief that develops among the community is caused by myths that continue to roll in the community so that the sex pilgrimage continues. The caretaker of Prince Samudra's grave has clearly explained in carrying out the tradition of *ngalab berkah* that it has nothing to do with sex relations and rules in pilgrimage.

2. Economic Motivation

Economic motivation is also the biggest motivation for people to commit acts prohibited by Sharia, especially in *ngalab berkah* activities, to improve their lives. Many pilgrims come from various cities and regencies around Mount Kemukus and even from outside the city to carry out the *ngalab berkah* tradition on Mount Kemukus. “I have had sex with the opposite sex who is not legally married for almost seven years, and almost all of my wishes and dreams have been easily achieved. I became the richest person in my village since I carried out this tradition,” said Tugimen, a

pilgrim (Interview with a pilgrim with the initials Tugimen (pseudonym) on Mount Kemukus, Monday, May 24, 2021, at 21.00 WIB).

B. Religious Guidance

Guidance for Escort Ladies, or what is often called karaoke guides, on Mount Kemukus has been carried out by the Sragen Regency Government through the Sragen Ministry of Religion and assisted by several ustadz from the village. The religious activities include sermons for mothers and karaoke guides. This recitation activity is conducted once a week, on Mondays, for mothers and karaoke guides. Indeed, not many attend this recitation because of the residents themselves, and the few and many karaoke guides come on certain nights and do not live on Mount Kemukus. “The karaoke guides here are aware of religion, and they can also be seen during congregational prayers at the mosque. Usually, they are seen at maghrib and isya’ prayers.” (Interview with Mr. Tri as an ustadz in Pendem Village, July 10, 2021, 19.00 WIB).

In line with what was conveyed by one of the guides at karaoke, “The activities of religious or community guidance for karaoke guides here are following such as routine recitations or congregational prayers at the mosque.” Apart from that, other karaoke guides also revealed things related to it, such as Mbak Ike (pseudonym), who said the same thing. The existence of guidance being carried out at Mount Kemukus already exists. However, there is something that needs to be highly criticized regarding the role of the government in helping religious activities there so that they can go according to what was previously planned. Many karaoke guides are also Muslim and still strongly believe in their religion. Several aspects encourage them to do the job, including economic problems (Interview with Reni (pseudonym), one of the karaoke guides on Mount Kemukus, Thursday, June 10, 2021, 21.00 WIB).

Meanwhile, other religious activities carried out by the community around Mount Kemukus are:

a Recitation for the Fathers

The recitation for the fathers is carried out by the local community, where the recitation is held every Thursday night and every Friday Legi night by bringing *ban-cakan* or thanksgiving to be prayed for and eaten together at the grave of Mount Kemukus. In a pandemic like this, gentlemen’s recitations have been disabled and have never been carried out again.

b Recitation for Children/TPQ

Recitation for children/TPQ is held every day except Saturday and Sunday. Both days are market days, where around Mount Kemukus, many outsiders make pilgrimages to Prince Samudra’s grave. The number of TPQ children is around 30 in each recitation (Interview with Mr. Tri, recitation/TPQ teacher in the Mount Kemukus area, June 4, 2021, 14.00 WIB).

c Material

The material presented in carrying out religious guidance activities is only a few primary materials. Material on Aqidah, morals, Fiqh, and daily life is often conveyed. The teachers there also use several methods in terms of delivery, including lectures, discussions, and habituation. These methods support religious guidance activities to achieve the desired goals.

The Ministry of Religion of Sragen Regency also conducts religious training for the people in the Mount Kemukus area. The religious guidance carried out by the Ministry of Religion only focuses on religious guidance in the community. It is carried out twice a week with the lecture method from midday prayer until just before Asr, and the material provided is about Aqidah and morals.

In carrying out religious guidance, a person has various ways, as stated by the extension worker from the Ministry of Religion who served in the Dusun Soko area.

“Fostering the Islamic religion in karaoke guidance is with the Apostle system, “bil wisdom walmauidhotul hasanah wajadilhum billati hiya ahsan,” which means with good conversation and in a good way. Thus, we cannot be bad-mouthing them; instead, how do we tell them to be captivated by the afterlife.”

A very appropriate method must also be used in conducting religious guidance to show the right results. As with the religious coaching on Mount Kemukus, it also has to use a suitable method because of the condition of the people who are not yet strong in matters of faith. Many people are still lay people, so they cannot use very aggressive methods to carry out this religious coaching activity. It is afraid that using very aggressive and strict methods makes people feel bored with religion. Fundamentally, a coach must pay attention to the conditions and culture of the people there.

“The correct way of coaching is if the person asks, we explain. If that person does not ask, it is good to present it in an outline or in general terms. If, for example, they ask, “What if my profession is like this, sir? That is right, slowly, let me say calmly; of course, God will know what you want in the future, and of course, God will also grant it.” (Interview with Mr. Tri as an ustadz in Pendem Village, July 10, 2021, 19.00 WIB).

Religious figures are often involved in specific events; there, it can become a field of da'wah by bringing less extreme advice so that karaoke guides will receive it better. It is hoped that this spiritual guidance will be the main door to continue to motivate and focus the karaoke guides so they do not forget about worshiping Allah SWT and carrying out the traditions of the Prophet Muhammad SAW. In carrying out Islamic religious guidance in society, a religious figure should not discriminate against the community's position, and it is essential to deliver a sermon for the benefit of adherents. Religious figures in presenting the *mauidoh hasanah* should also always pay attention to the framework behind the life of the people in an area according to their allocation and the circumstances. In this case, Islam appears to bring peace and security, whose teachings are subtle and do not fight anyone. Thus, the religion of Islam brought by religious figures on Mount Kemukus is none other than to introduce the teachings of Islam so that it brings benefits to life and makes people safe for the earth and the afterlife.

On Mount Kemukus, religious knowledge is lacking; likewise, for a karaoke guide who is only a migrant worker there. On average, the population believes in Islam, but only in Islamic ID cards. Islam in the Mount Kemukus area was not as good as it is today; starting from 2012, Islam here seems to be growing because of the arrival of Mrs. Fatimah as an extension official assigned by the Ministry of Religion of Sragen Regency in Mount Kemukus and community leaders who are enthusiastic about making

changes to their lives and some religious figures who are brought in on time. There are Islamic faith activities, such as during Ramadan Month, early morning lectures, *Kultum* after Tarawih prayers, iftar together in Ramadan Month, *tahlilan*, and TPQ recitations. Older people and the elderly also participate in reciting Al-Qur'an after midday until asr, followed by the TPQ asr and after the maghrib prayer.

The hope is that there will be a religious atmosphere with a good and clean mosque on Mount Kemukus. Its location in Gunung Kemukus Hamlet is very bad and only seen as unfavorable by people outside the area. With great interest from the provincial and regional authorities and residents who understand true worship, like Muslims, it means a lot to live with the mosque building here; hoping that this place will be even better in the future than it is today—evidenced by the existence of activities in the mosque and the zone near Mount Kemukus, which will produce particular value. If a place previously considered not good in the eyes of the public, as the duration of Islam progresses, it will progress and develop on Mount Kemukus. For some reporters on Islamic faith guidance activities on Mount Kemukus over the years, which have consistently increased, the presence of community and religious figures and the assistance of the provincial and regional regimes on Mount Kemukus has dramatically influenced the progress and guidance of Islam here.

Even though Mount Kemukus is a place of pilgrimage for the people of Indonesia, it does not mean that the people here understand religious knowledge. It can be proven when the community rarely attends prayers, and there are still many places of immorality, including female sex workers, karaoke guides, booths for rent, and liquor. The social behavior of the karaoke guides here is relatively excellent towards the environment and the surrounding community. However, the habits of the karaoke guides cannot be separated from their daily habits. Karaoke guides are still synonymous among the public with coming home early, smoking, drinking alcohol, and looking sexy. It makes the community stigma against karaoke guides negative for this job. The job of an Escort Lady is to help guests enjoy karaoke, such as selecting songs, pouring drinks, and others.

When asked by the researchers for information about the relationship between the karaoke guide and the community around Mount Kemukus, she said very clearly, *“I feel that the people around Mount Kemukus, more precisely, still think we are good and do not treat us differently from other people as usual. I realize that the community activities here are rarely participated in by me and my fellow karaoke guides. Thus, it makes people think negatively here, but thank God, religious activities such as recitations are always attended regularly to break down the stigma a little bit to the community.”* (Interview with Ike (pseud name) on Mount Kemukus, June 10, 2021, 21.00 WIB).

The karaoke guide's answers above denote that the social behavior of the karaoke guides in the scope of social relations is very good. The karaoke guides are also aware of their situation because the work is different from other people's work and is not even per customary and community norms. The karaoke guides cannot be separated from what they are doing now because of family demands, especially economic factors, which demand that they always work as escort ladies. The karaoke guide is also aware of the lack of community closeness, making the stigma against him less favorable. They considered the negative views the community showed towards them unfair because the community did not know the background of them becoming karaoke guides. In addition,

not all karaoke guides are the same. Therefore, they hope the community will understand their work and eliminate the negative stigma.

In carrying out coaching activities, there must be an obstacle. These obstacles will make the actors carry out evaluations and improvements to carry out coaching activities to run smoothly and well. The obstacles in conducting religious training for Escort Ladies on Mount Kemukus are as follows.

“In conducting coaching here, one of them is that no team always makes improvements. In addition, there is no synchronization between the people around Mount Kemukus, local ustadz, and extension workers to work together to provide guidance. Not only that, the big problem is that karaoke guides are not aware of the importance of religion. Thus, the problems are still many and complex.” (Interview with Mrs. Fatimah at the Sumber Lawang Ministry of Religion Office on June 4, 2021, 14.00 WIB).

In contrast to the ustadz in the village, the obstacles experienced while assisting the community were stated as follows.

“What is clear is that the obstacle is not only the moral burden borne by me and my family. Even more, my wife is not wearing a headscarf, which makes people think strangely, and some people even say that teachers of the Koran cannot educate their families. It sometimes makes me less enthusiastic about coaching here. Also, it is difficult to teach religion here, in which maybe, the knowledge factor is still low.”

There are obstacles in conducting coaching on Mount Kemukus experienced by religious leaders in carrying out coaching here. No team can be invited to work together in coordinating religious coaching. The moral burden experienced by religious leaders, the factors of the village community who did not know the concept of da'wah, and the mental burden experienced by these religious leaders were found. There was also a lack of awareness among the karaoke guides about the importance of religion. This religious training on Mount Kemukus is about awareness and sincerity because not everyone can do the da'wah here. Religious figures teach religion not because there is anything but what it is.

In addition, there are inhibiting and supporting factors in conducting coaching. To carry out spiritual coaching here, it takes many related parties to achieve the goals of excellent and successful coaching. Carrying out Islamic religious guidance is the cause of strong support from residents and tourism managers regarding Islamic religious guidance activities, especially on Mount Kemukus. After that, because there are work ties and acquaintanceships, it can be said that the karaoke managers there have a close relationship with other people related to religious activities; in fact, the enthusiasm that makes them happy is not only because the children and the local community, but they are made pleased with the majesty of Islam on Mount Kemukus.

5 Conclusion

Religious guidance is carried out by the Ministry of Islamic Religion of Sragen Regency, assisted by local *ustadz*. Religious guidance is only in the scope of women, such as mothers and especially karaoke guides. Apart from that, the religious training carried out by the local *ustadz* was for TPA and fathers. The material in religious development for all *ustadz* or *ustazah* is almost the same, including Fiqh, *Akhlaq*, Aqidah, Worship, Reading the Qur'an, and all teachings in the Qur'an and Hadith. In carrying out this religious guidance, the *ustadz* on duty had varied methods and constant changes in recitation activities held every Monday. There are several methods in religious guidance, including the lecture, discussion, and question-and-answer method, and what is often used is the lecture and question-and-answer method because with these two methods, subconsciously, the material presented can be directly received. The congregation can provide questions after the lecture is over.

Islamic faith activities in karaoke guides at Mount Kemukus are held at Langgar Al-Hidayah, such as five daily congregational prayers and reading the Qur'an for children, older adults, and some karaoke guides. Other religious activities include donation and recitation on Friday Legi, carried out by fathers around Mount Kemukus. Carrying out spiritual coaching gets full support from the Sragen Regency Government, the Sragen Regency Ministry of Religion, the Sragen Regency Tourism Office, and the Pendem Village Government, both in funding and material matters. Moreover, the social behavior of karaoke guides around Mount Kemukus is very good, as seen by those who always attend recitations held by Langgar Al-Hidayah. Apart from that, the people around Mount Kemukus are also not too bothered by the presence of karaoke guides. Karaoke guides have also donated to people experiencing poverty and orphans around Mount Kemukus.

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Authors' Contributions. It is hoped that the government will also exercise control over implementing religious guidance, providing assistance, and a new platform for karaoke guides when carrying out evictions because they also need a place to make a living.

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