

## **Article**

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# **Netlore Tourism in Pekalongan**

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## **Abstract**

Netlore and tourism have a significant relation. The purpose of this research is to investigate the relation between Pekalongan netlore and tourism. This research uses the theory of netlore and folklore tourism. The methods applied in this research are library research and fieldwork. Library research is focused on Pekalongan netlore; and fieldwork is focused on Pekalongan tourism. The findings are that Pekalongan folklore circulated in the internet are used as cultural communication and tourism promotion. In can be concluded that netlore and tourism have a symbiotic relation in Pekalongan.

**Keywords:** Netlore; folklore; tourism.

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## **1. Introduction**

Netlore can be defined as folklore that circulated over the internet. According to Russel Frank,

Netlore is folklore that is not oral, not communicated face-to-face and not passed from generation to generation. Nor does it exhibit much variation. It is folklore because “as expressive behavior it is a form of subversive play, circulating in an underground communicative universe that runs parallel to and often parodies, mocks, or comments mundanely on “official” channels of communication such as the mass media” (Frank, 2011, 9 in De Vos, 2012: 75).<sup>[1]</sup>

Netlore in this research is focused on Pekalongan netlore that is mainly circulated in the web of *Cinta Pekalongan*, especially “*Kisah Legenda Dewi Lanjar*” and “*Legenda Baron Sekeber Desa Rogoselo*.”<sup>[2]</sup> The legend of Dewi Lanjar can be classified into supernatural legend; and the legend of Baron Sekeber can be classified into personal legend.

## **2. Methods**

This research used library research and fieldwork. Library research is focused on Pekalongan netlore; and fieldwork is focused on Pekalongan tourism related to the netlore. There are some steps in this research. First, by researching Pekalongan netlore in the internet, especially in the web of Cinta Pekalongan, there are two main legends in Pekalongan: the Legend of Dewi Lanjar and the legend of Baron Sekeber. Second, by doing fieldwork in Pekalongan, both of the legends still exist in Pekalongan society. Third, by tracing the netlore and its society, the legends relate to folklore tourism in Pekalongan.

## **3. Results**

The results of this research are that Pekalongan netlore consist of the legend of Dewi Lanjar and the legend of Baron Skeber.

### *3.1. The Legend of Dewi Lanjar*

It was told that in Pekalongan lived a pretty girl named Dewi Rara Kuning. In her life, she experienced a heavy suffering for in her very young, she had been a widow. Her husband died not long after their wedding. That's why Dewi Rara Kuning is well known as Dewi Lanjar (a young widow without a child). The she decided to leave her place and started wandering. At Opak river, she met Panembahan Senopati and Patih Singaranu. The advised her to meet Ratu Kidul. In South Ocean, she met Ratu Kidul, and became her follower. Oneday, she was ordered by Ratu Kidul to disturb Raden Bahurekso who was clearing Gambiran jungle. However, she failed and asked Raden Bahurekso to stay in Pekalongan. By Raden Bahurekso and Ratu Kidul, she was placed in North Coast of Java Sea. Her palace was in Slamaran Beach.<sup>[3]</sup>

### *3.2. The Legend of Baron Sekeber*

Baron Sekeber was a Spanish-Ducth aristocrat who challenged to fight Panembahan Senopati, the king of Mataram. In the fighting, there was not the winner nor the looser and it was stopped by a ceasefire. At that time he kidnapped the queen of Mataram by flying like a bird in the sky. Because Panembahan Senopati could not fly, he ordered Ki Penatas Angin to case him. When Baron Sekeber flew to Cirebon, Ki Penatas Angin was waiting there. Baron Sekeber did not dare to land, and unfortunately he flew above the tomb of Kyai Agung Rogoselo, and he fell down to earth. He hid himself on the ground, and Ki Penatas Angin hit his head to be a stone.<sup>[4]</sup>

#### **4. Discussion**

The results above will be discussed in relation to local society and tourism. The legend of Dewi Lanjar and Baron Sekeber relate to folk belief of Pekalongan society. Dewi Lanjar is believed as a supernatural legend; and Baron Sekeber is believed as a personal legend. Both legends also relate to Pekalongan tourism.

##### *4.1 The legends and its society*

For Pekalongan people, Dewi Lanjar is a supernatural figure who governs the North Sea of Java. Lot of people who died at the north coast of the sea are caused by her. The figure of Dewi Lanjar is still believed by Pekalongan people. In every event, every child who lost in the beach is taken by her. If the child is found, the child tells that s/he has lost in a palace that the people do their job like Pekalongan people, making *batik*, trading, carpentering, fishing, etc. The place is governed by Dewi Lanjar. According to some informants, if people want to be rich, they can get wealth by worshipping her. The way to make wealth like that is called *pesugihan*.

Baron Sekeber is a Spanish-Dutch figure who duels with Ki Penatas Angin and changes to be a stone statue (*dwarapala*). Pekalongan people believe that Baron Sekeber fell down to the ground because he flew above the tomb of Kyai Agung Rogoselo. According to some informants, the tomb has a magical power. Whatever flies above the tomb falls down to the ground. The *dwarapala* statue is believed as Baron Sekeber.



**Figure 1.** Baron Sekeber statue

##### *4.2. The legends and tourism*

The legend of Dewi Lanjar relates to Pekalongan tourism, especially Slamaran beach, Pekalongan *batik*, and *batik jlamprang* dance. Slamaran beach is believed as the gate palace of Java North Sea.



**Figure 2.** Slamaran beach

Dewi Lanjar relates to Pekalongan batik, especially *jlamprang* motif. The usefulness of the motif in the form of the use of batik cloth symbolizes if *jlamprang batik* is a medium used to connect the human world and the divine world because the shape of the motif is a mystical symbol that can be accepted by the world *Hyang* which is the world of Den Ayu Lanjar. In other words, *Jlamprang batik* is a cosmological cultural heritage that is used as a medium to connect the human world (the underworld) with the world of the gods (the upper world or heavenly world). The people of Pekalongan city refer to the world above as the world of Den Ayu Lanjar as the leader of the cosmic north coast. Therefore, based on the mythological nature of the queen of the Java Sea, it is only natural that *Jlamprang batik* is favored by the North Sea Ruler, Den Ayu Lanjar.



**Figure 3.** *Jlamprang batik motif*

That is why there is *batik jlamprang* dance as a ritual dance for worshipping Dewi Lanjar. The dance is created by Yoyok Bambang Priambodo. The range of gestures in the Batik Jlamprang dance includes the gestures in the process of making *batik* which consist of some steps, namely *nyungging* which means making a pattern, then continued with the process of *njaplak* which means copying in sheets of cloth. In the process of writing, the pattern that has been made is copied in a cloth. After the process, proceed with the *ngowong* process, which is giving the wax in large form.<sup>[5]</sup>



Figure 4. *Jlamprang batik dance*<sup>[5]</sup>

The next process is *ngiseni* and *nyolet* which means giving the wax in a small form and then coloring. Fabric coloring that has been done is then closed with the wax so that it is not mixed with other colors, the process is called *mopok*. Subsequent staining is slipping, followed by *nnglorot*, which is eliminating the wax before. To make the *batik* products more perfect, there are improvements to the motif called *nngrentesi*. Then given more detailed coloring with *nyumi'i* then continued with *nyogo* and ended with the *nnglorot* process.<sup>[5]</sup>

The original song lyrics of the dance is as follows.

*Batik iku tilaraning pro leluhur  
Wus ngembang ngrembaka  
Kasusra ing mancanegri  
Pekalongan kota batik wuskaloka  
Wuskaloka pekalongan kota batik  
Warno-warno jinis batik kang cinipto  
Iku pancen nyata corak jlamprang, buketan, sarto papringan  
Batik pekalongan pusaka budaya warisan leluhur kita*<sup>[5]</sup>

The English translation is as follows.

*Batik is a relic of ancestors  
Which is growing and developing  
Spreading out of the country  
Pekalongan is a famous batik city  
Known Pekalongan as a batik city  
Various types of batik have been created  
There are jlamprang, buketan, and papringan motifs  
Pekalongan batik is a cultural heritage of our ancestors*

Slambaran beach, Pekalongan *batik*, and *batik jlamprang* dance have been packaged to be an ecotourism and cultural tourism in Pekalongan.

The legend of Baron Sekeber relates to pilgrimage tourism in Pekalongan, especially the tombs of Kyai Agung Rogoselo and Ki Penatas Angin. Both of the tombs are visited every weekend, by the pilgrims. Baron Sekeber site is ever visited by Spanish and Dutch people.



**Figure 5.** Tomb of Kyai Agung Rogoselo

It is said that Kyai Agung Rogoselo came from Mecca, lived before Walisongo. He was born on a stone (Javanese: *selo*) so called Rogoselo. The annual event at this sacred tomb takes place every 17-20 *Suro* with *tahlilan* and *manakib* on the night of 17.<sup>[6]</sup>



**Figure 6.** Tomb of Ki Penatas Angin

The tomb of Ki Gede Penatas Angin is one of the keys to the early history of the growth and spread of Islam, so that it can be referred to as the poles of the development of Islam in Pekalongan Regency. According to the caretaker, the Tomb of Ki Gede Penatas Angin is usually visited by pilgrims on Friday, before the month of *Ramadhan*, after the *Eid-ul-Fitr* holidays, and other major months. He explained, the peak of the pilgrimage crowd here occurred at the *Khaul* event which was routinely held every year on the first Thursday after the Idhul Adha.<sup>[7]</sup>

The legend has also been adapted into a movie that can be an audiovisual medium of netlore tourism promotion. The movie has been subtitled in English so that it can not only attract local and national tourists, but also international tourists.



**Figure 7.** The Legend of Rogoselo movie<sup>[8]</sup>

## **5. Conclusions**

The results of this research are that Pekalongan netlore consist of the legend of Dewi Lanjar and the legend of Baron Sekeber. Both of the legends relate to folk belief of Pekalongan society. Dewi Lanjar is believed as a supernatural legend; and Baron Sekeber is believed as a personal legend. Dewi Lanjar relates to Pekalongan tourism, especially to Slamanan beach, Pekalongan *batik*, and *batik jlamprang* dance. Baron Sekeber relates to pilgrimage tourism, especially the tombs of Kyai Agung Rogoselo and Ki Penatas Angin. Pekalongan netlore and Pekalongan folklore tourism relate dialectically to each other. Pekalongan netlore can be the promotion media of Pekalongan folklore tourism.

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