

# Discourse analysis of the social structure of the Gunung Kemukus society in Sragen Regency, Indonesia



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**Abstract** As times change, a shift is observed in the background of economic stories or myths, which are created by social actors under the guise of prostitution as a means to fulfil a wish. The aim of this article is to examine the social structure of society within the Mount Kemukus Ritual Tourism Area. The writing methodology employed is a qualitative ethnographic approach, utilized to analyze findings from the community regarding changes in the structure of society. The subjects involved in this research encompass the community, tourist visitors, tourism services, academics, cultural activists, and relevant research. The research findings reveal that the social structure of society within the Mount Kemukus Ritual Tourism Area is characterised by a growing belief in the myth of the invisible quest for wealth. These beliefs stem from Javanese teachings or traditions, shaping the societal model around Mount Kemukus into a prismatic society. This signifies a societal model whose developmental trajectory is beginning to diverge from the original unified structure, yet has not fully transitioned to the modern divided structure. The orientation towards a prismatic society entails the coexistence of traditional and modern elements that complement each other.

**Keywords:** social, prismatic society, values, culture, tradition, Sragen

## 1. Introduction

The Mount Kemukus Tourism Area is a ritual tourism area located in the Sragen Regency. This tourist attraction is very crowded with visitors, especially on Friday Pon. The myth that develops is that Mount Kemukus is a place of persugihan or a means to seek instant wealth through intercourse rather than through a legal wife that is carried out continuously (Pangestu et al., 2021). Ritual tourism in the spice of commercial sex on Mount Kemukus became a trending issue that was hotly discussed and boomed in the world when an Australian reporter, Patrick Abboud, wrote an article highlighting the public regarding the omission of prostitution on Mount Kemukus.

According to data from the Sragen Regency Tourism Office, at least 190 million dollars in income are included in the Sragen Regency Original Revenue from the source of prostitution, which is very large, and it is estimated that approximately 30,000 visitors will come. The high amount of income or rupiah turnover at the location causes the number of tours to increase every year. According to data from the Sragen Regency Central Bureau of Statistics, the number of visitors in 2018 was 39,974, which is more than the number of visitors in the previous year, namely, 33,423 people in 2017 (Aryanto et al., 2022).

The number of visitors also affects the amount of revenue earned by the region through the Mount Kemukus Tourism Object, which amounted to Rp 169,928,000.00 in 2018 or a difference of Rp 9,685,000.00 more than in 2017, which was only Rp 160,243,000.00 (Nugroho, 2020). Not only does the lucrative prostitution business occur in Indonesia; China is the country that conducts the largest sex trade in the world, with revenues of approximately 73 billion US dollars, followed by Spain with 26.5 billion US dollars, Japan with 24 billion US dollars, Germany with 18 billion US dollars, the USA with 14.6 billion US dollars and South Korea with approximately 12 billion US dollars (Widiani & Jiyanto, 2019).

According to the results of the research, Law Enforcement of Prostitution practices (a case study of religious tourism pilgrimage tombs at Mount Kemukus) focused on criminal law enforcement efforts in tackling prostitution at Mount Kemukus. A similar study also successfully examined the Ritual Tourism Behaviour of Mount Kemukus (Descriptive Study of the Ritual Behaviour of Tourists of the Tomb of Prince Samudro "Gunung Kemukus") by focusing on tourist behaviour and interaction of ritual tourism behaviour at Mount Kemukus. Dewi Gunawati's research, "The Role of Law as a Means of Social Change (Case Study of Dolly Relocation in Surabaya)", focuses on the government's efforts to change people's behaviour towards social and legal order, which was carried out through the closure of the Dolly location and turning it into a vehicle for community empowerment. Gery's research, "The Tourism Behaviour of Mount Kemukus Implications for Morality." The focus



on the behaviour of tourists who engage in prostitution is categorised as a form of moral decadence that must be addressed by all components.

This paper examines the social structure of the community in the Mount Kemukus Ritual Tourism Area. Social structure relates to the way a certain society designs buildings. It can also be interpreted as the relationship between their roles and statuses. Social structure occurs because of random social interactions. Relationships occur in an order that follows a stable network of repeated interactions and relationships. However, if social transformation occurs, it will change the social structure, which tends to be regular and static in terms of the relationships between roles in the social system. Social structure is defined as the categorisation of groups or classes of people based on wealth, education level, breed and so on. The categorisation is hierarchical in principle, and each person has a certain position in society, which is seen in a higher, equal or lower gradation. The hierarchical nature of these groups influences power. Referring to ancient Javanese sources, there are four aspects that underlie social layers in society, namely, age, gender, property ownership, position in the government, colour and caste (Setyoningrum et al., 2015).

The Gunung Kemukus Ritual Tourism Area is a social environment located in Pendem village, Sumber Lawang subdistrict, Sragen Regency, Central Java. Geographically, the tourist attraction of Mount Kemukus is located approximately 30 km north of the city of Surakarta. This tourist location is included in the Green Belt of the Kedung Ombo Dam. Kemukus is visited by many domestic and nondomestic visitors who believe in myths related to the search for wealth in the plain sight. (Nuryadi & Widiatmaka, 2023). This belief is related to Javanese teachings or *kejawen*, also known as *kebatinan*. According to Mulder, the *kebatinan* is mysticism, penetration into and knowledge of the universe with the aim of establishing a direct relationship between the individual and the Almighty (Wahyudi, 2019).

To date, the literature only discusses the activities that occur in the Mount Kemukus ritual area and other religious tourism sites, not yet focusing and empirically exploring the impact of these ritual activities on the social structure of the surrounding community. Therefore, the identification and exploration of ritual activities in the Mount Kemukus tourist area and their impact on the social structure of the community are urgently needed to preserve cultural heritage and conduct studies so that the regulations present do not conflict with social and religious values. Based on this preliminary study and these problems, further research is needed to explore the history and impact of ritual activities on Mount Kemukus, Sragen, which is one of the cultural heritages and traditions in Central Java. Therefore, this research explores and examines the impacts of ritual activities in the Mount Kemukus area on the social structure of the surrounding community from the perspective of anthropological sociology.

## 2. Literature Review

Geertz believes that culture is a network that is built by humans in search of meaning. These webs are woven by humans because in their lives, humans are full of expressions and signs that must be interpreted. The meaning of signs in the Mount Kemukus area is a community that interacts with one another in a dynamic relationship that forms a culture (Umarwan Sutopo, 2022; Pangestu et al., 2021). Culture is the overall knowledge of humans as social creatures that are used to understand and interpret their environment and their experiences (Herdaetha et al., 2021).

Culture, according to, is a complex whole that contains knowledge, beliefs, arts, morals, laws, customs and other abilities obtained by a person as a member of the community (Wulandari & Arvianti, 2018). According to the principles of sociology, Djodjodjoena explains that culture is the power of the mind in the form of *cipta*, *karsa* and *rasa* (Sari et al., 2022). *Cipta* is the human desire to know the secret of all things that exist in physical and mental experience. *Karsa* is the human desire to understand "*sangkan paran*", namely, where humans are before birth (*sangkan*) and where humans go after death (*paran*), and *rasa* is the human longing for beauty, which creates a desire to enjoy beauty (Umarwan Sutopo, 2022). Culture can be divided into conditions and types, which include the following: a). human life, b). human imagination, c). Human intelligence.

The development of culture can be examined starting from the bronze culture period (Assidiq & Atmaja, 2019). The bronze culture period was patterned by beliefs that were imprinted on the dimensions of animism and dynamism. Animism comes from the Latin language "*anima*", which is a form of appreciation in the form of belief in every object on earth that is considered to have a spirit (soul) (life force). The spirit is believed to be respected so that the spirit behind the object does not disturb humans, instead helping them from evil spirits in living their daily lives (Umarwan Sutopo, 2022). Animist beliefs are linked to dynamism, which is the belief that everything has energy or power that can affect the success and failure of human endeavours in sustaining their lives. With the development of times when humans are still dependent on nature, there is a belief or system of worship to substances that control agriculture, for example, the Dewi Sri and the Dewi Laksmi (Purwanta, 2022). In its development, it formed a polytheistic religious system. Furthermore, around the third and fourth centuries BC, historical religious influences from India (Hinduism and Buddhism) began to enter, followed by the influence of Islam, almost simultaneously with the spread of Islam; religious influences from China (Confucianism) then followed Christian influences from Europe since the 16th century (Sundari, 2022). With the spread of the belief systems of historical religions from other civilisations, the polytheistic religious system of the prehistoric peoples of the archipelago did not necessarily perish; in various regions, the elements of belief and religion inherited from prehistoric times still survive and undergo a

syncretic process with historical religions such as Sunda Wiwitan, which is embraced by the Sundanese Community in Kenakes Banten, Buhun Religion in West Java, and Kejawen in Central Java and East Java. Parmalim, the indigenous religion of the Tolotang Bataks in South Sulawesi (Husni, 2020).

Culture includes 'adat'. Kenjaraningrat, as quoted by Kardiman et al., can be divided into four levels: the level of cultural values, the level of norms, the level of laws and the level of special rules. Perceptions of culture in Indonesia can be found in the culture of the Javanese and Sundanese tribes, which have many values that characterise local identity; the culture of the Minangkabau tribe, known as a merchant community, which characterises the entrepreneurial spirit of the community; and the culture on the island of Flores in West Nusa Tenggara, which shows the character of simplicity that reflects the attitude of mutual cooperation in living together. Through an interactionist approach that focuses on the social interaction of a social phenomenon, people's lives can be described neatly (Murtianis et al., 2019).

Javanese society is divided into three categories: abangan, santri and priyayi. Abangan is manifested as a structure of social life that is oriented and behaves in a way that describes the religious ties of the social group in the atmosphere and system of life in the countryside. Santri is a social structure that is synonymous with religious behaviour. Priyayi is a social structure that describes the class of government employees and is considered to represent the great Javanese tradition housed in the Palace, which has Hinduistic beliefs (Sudaryanto et al., 2021). Harsja further categorises Javanese society as wong cilik wong widah, peasants or labourers. The stark disparity between the two groups is evident in their identities. The Putihans are richer, active in business, holders of economic modes, business drivers and have strategic social roles in the form of power. They are wealthy, have good behaviour, are polite and religiously observant, and practice the pillars of their religion properly. Religious and formal education should be prioritised, with a focus on the formation of children's character. Moreover, the characteristics of the abangan are more inclined to be opposite to those of the putihan (Mutiara et al., 2023). Abangan still carries out certain religious practices or activities that they agree on as a form of social solidarity. While the putihan reads in Arabic and discusses various issues in the Islamic world, the abangan prefer to watch wayang, a folk entertainment that has the spiritual power of magical ancestors. There is a wide gap between the two groups. Differences are manifested in religious style, social class, income, occupation, dress, education, behaviour, cultural life and the way children are raised and educated (Purwanta, 2022).

The social life of Indonesian society is characterised by a blend of modern and traditional life in almost all aspects. Indonesia can no longer be satisfactorily explained solely through the lens of traditional or modern values, although it is recognised that traditional values are still very strong (Herdaetha et al., 2021). According to the community model, the community around the Mount Kemukus ritual tourism area is a prismatic society, which is a traditional society as well as a modern society. Prismatic society is a type of society whose development begins to move away from the original structure that is unified in nature (Setyoningrum et al., 2015). However, the structure of modern society has not yet been divided. In prismatic societies, traditional and modern orientations layer each other. Prismatic society is a mixed society between traditional values and the modernisation process where there is overlap between the two values.

### 3. Materials and Methods

Qualitative research applies ethnographic methods (Miles et al., 2016). Ethnography is the art and science used to describe a group or culture, and ethnography also fully involves researchers in the daily life or culture of the people being studied (Anggito & Setiawan, 2018). The ethnographic method is also called the developmental research sequence, which is based on five principles: single technique, task identification, step-by-step, original research, and problem solving. Furthermore, the following 12 main steps of ethnographic research were used: selecting a social situation, conducting participant observation, making ethnographic notes, making descriptive observations, making domain analyses, making focused observations, making taxonomic analyses, making selective observations, making ethnographic notes, making descriptive observations, making domain analyses, making focused observations, making taxonomic analyses, making selective observations, making component analyses, making theme analyses, taking cultural inventories, and writing ethnographies (Nurrahmah et al., 2016). This study aimed to observe the situation, events, values and history of Mount Kemukus. The next stages include observing participants such as the community around Mount Kemukus and the Tourism Office, proposing ethnographic questions, and collecting ethnographic data (Matthew B. Miles, 1994). The next step is to make ethnographic notes. This includes taking field notes, taking photographs/drawings, and using other means to record the researcher's observations.

The collected data were reanalyzed to determine the validity of the data according to the needs of the analysis (Hanka, 1994). This research took place at Mount Kemukus, Sragen Regency, Indonesia. The data sources included the community around Mount Kemukus, visitors at Mount Kemukus, cultural activists, the Tourism Office, academics, and related literature. The data focused on the social structure of the community at Mount Kemukus. The data were collected through observation (semistructured), interviews (semistructured), and literature studies. Observations were made directly at Mount Kemukus.

### 4. Results

#### 4.1. Community Beliefs in the Ritual Area of Mount Kemukus

Referring to Koenjaraningrat, the culture in Javanese society that has a belief in mysticism, note that bene is an adherent of official religious teachings, for example, Islam. According to Geertz, religion is the value of culture, where people see these values as a collection of meanings contained in a particular culture. The collection of meanings is interpreted by individuals in the form of experiences that are used to regulate behaviour so that, with these values, the actors can define the world and the guidelines used.

The relationship between Islam and Javanese society is syncretic. Syncretism appears in the pattern of Javanese actions. Javanese people tend to believe not only supernatural and rituals but also that nature is governed by laws related to belief in the supernatural. The use of Javanese numerology led to the assumption that the Javanese people did not fully embrace Islam as their religion. This is where the "affair" between the two beliefs of Islam and Javanese culture began. The appreciation of religious teachings is in line with kebatinan, a form of ritual that has taken root and developed until is now the practice of prihatin, which is carried out through fasting with certain restrictions or doing semedi. These rituals are performed in certain places that are considered sacred and believed to have supernatural powers.

In mysticism, according to Mulder, semedi aims to purify oneself, while according to Suseno, semedi aims to control one's own body in the sense of controlling oneself from worldly desires. The purpose of this activity is to position oneself to have a calm and controlled mind, mind and behaviour. The function of rituals in the spiritual practice of the Kejawan community can be divided into two interests. The first is the interest or function of spirituality (sacred); this function aims at manunggaling kawula lan gusti or getting closer to God, while the second is the function of worldliness (profane), which aims to seek worldliness or improve the welfare of life. In the Javanese language, it is called "ngalap". This is interpreted as looking for or getting something as expected. Ngalap blessings involve seeking or getting a blessing that brings worldly goodness. The vehicle or place commonly used to carry out this spirituality is the tomb. The tomb in question is a tomb that has a certain charisma, for example, the King/Queen's Tomb, the Kyai's Tomb, and other rituals. The Ngalap Berkah Gunung Kemukus tour is a ritual tour to seek blessings at the tomb of Prince Samodro. Prince Samodra was the son of the last Majapahit king from a concubine mother.

#### 4.2. Social Structure of the Community

Social structure is about the way in which a particular society designs its buildings. It can also be interpreted as the relationship between their roles and status. Social structure occurs because of random social interactions. Relationships occur in an order that follows a stable network of interactions and relationships. However, if social transformation occurs, it will change the social structure, which tends to be regular and static in terms of the relationships between roles in the social system.

Social structure is defined as the categorisation of groups or classes of people based on wealth, education level, breed and so on. The categorisation is hierarchical in principle, and each person has a certain position in society, which is seen in a higher, equal or lower gradation. The hierarchical nature of these groups influences power. Referring to ancient Javanese sources, there are four aspects that underlie social layers in society, namely, age, sex, property ownership, position in the government, colour and caste.

Javanese society, according to Geertz, is divided into three categories: abangan, santri and priyayi (Puryanti et al., 2022). Abangan is manifested as a social life structure that is oriented and behaves in a way that describes the religious ties of social groups in the atmosphere and system of life in rural areas. Santri is a social structure characterised by religiously observant behaviour. Priyayi is a social structure that describes the class of government employees and is considered to represent the great Javanese tradition housed in the Palace, which has Hinduistic beliefs. Other scholars divide society into two categories: Putuhan and Abangan. This division dates back to the Dutch colonial era. At that time, there lived a Kiai named Kiai Tunggal Wulung who, in Ricklefs' observation in the context of describing Javanese Muslims, split into two groups: a) pious Javanese Muslims who adhere to the teachings of Islam who call themselves "putihan" and b) Abangan who originated from mockery by the pious putihan against the disobedient or deviant community.

Gertz's opinion is refuted by Harsja, whose classification is more identical to a person's behaviour towards understanding and attitudes in religion; the abangan group is considered a group with a negative connotation that pays less attention to religious norms. Therefore, Harsja categorises Javanese society more in terms of wong cilik, wong widah, peasants or labourers. A striking gap appears between the two groups in terms of their characteristics or identities. The Putihan are richer, active in business, holders of economic modes, business drivers and have strategic social roles in the form of power. They are wealthy, have good behaviour, are polite and religiously observant, and practice the pillars of their religion properly. Religious and formal education should be prioritised, with a focus on the formation of children's character. Meanwhile, the abangans are more inclined toward the opposite of the characteristics of the putihan. Abangan still carries out certain religious practices or activities that they agree on as a form of social solidarity. While the putihan reads in Arabic and discusses various problems in the Islamic world, the abangan prefer to watch wayang, a folk entertainment that has the

spiritual power of magical ancestors. There is a wide gap between the two groups. The differences are manifested in religious style, social class, income, occupation, dress, education, cultural behaviour and the way children are raised and educated.

Geertz's study of the Javanese society was criticised by many scholars for mixing social groups with belief groups. Pranowo, one of Geertz's critics, strongly opposes the study of Islam. According to Pranowo, if the concept of santri abangan is applied to Javanese Muslims, then the community will face the risk of ignoring a number of other large Javanese communities, which will further illustrate the inadequate life of Javanese society. In the research conducted in Tegal Roso village, Central Java, the villagers saw religious issues as dynamic rather than static. Therefore, villagers do not use the level of religious observance as a means of social grouping, and they do not use it to view santri and abangan as two opposing categories.

The social life of Indonesian society is characterised by a blend of modern and traditional life in almost all aspects. According to Anne Ruth Winer, Indonesia can no longer be satisfactorily explained solely from the perspective of traditional or modern values, although she admits that traditional values are still very strong. According to the community model, the community around the Mount Kemukus ritual tourism area is a prismatic society, where the community is in the position of both a traditional society and a modern society. According to Raharjo, a prismatic society is a type of society whose development has begun to move away from the original unified structure. However, the structure of modern society has not yet been divided. In prismatic societies, traditional and modern orientations are layered on top of each other. Prismatic society is a mixed society between traditional values and the modernisation process where there is overlap between the two values.

The community in Mount Kemukus is a social system. The social system is interpreted as a (a) whole consisting of various elements and elements that each have their own characteristics, (b) the system is permanently in a changing environment, and (iii) the system is present as a reaction to the environment. The social system of the community in the Mount Kemukus Tourism Area is a whole element that includes the community, namely, social actors in the Kemukus mountain area can be identified, including visitors (foreign or domestic tourists who visit with various motives), traders, owners of entertainment venues or inns, commercial sex workers, pimps or pimps and parking guards, tourism officers, and the community around the Mount Kemukus tourist site. These social actors have their own characteristics, where they interact with each other in a binding system or work management that relies on a mutual agreement to realise a common goal of creating a conducive climate of mutual benefit.

The social system of the people in the area of Mount Kemukus is a cultural system that upholds the values of togetherness, understanding the unity of society, the natural world of natural funds manifested in the belief of all empirical realms related to events in the metaempirical realm. Human behaviour should not be based on passion, as it affects the metaempirical realm. One way to avoid collisions is to learn from experience and tradition. However, how can the invisible supernatural realm be recognised? The notion of recognising the "right place" based on two infallible signs is the way to go. These signs or symbols include the following: (a) the first is social, namely, social harmony, and the second is psychological, namely, inner calm, lack of shock, and freedom from emotional tension. These signs can be understood if the principles of harmony and respect are upheld and (b) if the system is permanently located in a changing environment, if observed, the behaviour formed in the Kemukus Mountain Tourism Area has existed since time immemorial, but as time has changed, this behaviour still exists and even developed widely. According to the data collected at the Tourism Office, in 2018, a total of 39,974 visitors travelled to Mount Kemukus. The conditions of the era that have changed into modern times have not changed the belief/mind about the myths on Mount Kemukus. (c) The system reacts to the environment. Prostitution on Mount Kemukus, which in its course is growing rapidly, arises because of the synergy or interrelationship between social actors in economic relations.

Parsons explained that the social system of the community in the Mount Kemukus tourist area can be described as follows: a) a society whose social life consists of a combination of various interests, b) the relationships between elements influence each other, c) the social system always moves towards a dynamic balance, which is interpreted as adjusting to the times, or the influence that comes from outside to achieve social integrity, d). Social integrity that occurs is carried out through the process of adaptation, institutionalisation and related processes, e) social change that occurs gradually through adjustments between elements, and f) social integration power that occurs due to an agreement on social values and norms, which are principles and goals to be achieved. There is an interrelated relationship, interaction and interdependence in aspects of life, namely, psychological, economic, political, social and religious. Social actors interact with each other in a binding system or work management that relies on a mutual agreement to realise a common goal of creating a climate conducive to mutual benefit. This social system is formed by mutually agreed upon beliefs, rules, and values, all of which are organised based on role expectations.

## 5. Discussion

In its existence, there are ideas, beliefs, ideas, interests, cognition, expressive symbols, value-oriented systems or integrative patterns that grow and develop and become a common agreement that Kemukus is not just a place of localisation of prostitution but rather a magic or pedestal of life for social actors. In addition to the ideas, ideas and beliefs that develop,

in carrying out social interactions, social actors are oriented towards agreed upon values that focus on how to keep the localisation alive so that to provide sustainable benefits for social actors in implementing these values, they carry out integration patterns (Puryanti et al., 2022).

The best way to understand a society is to understand the behaviour of its members. The best way to understand how or more precisely why they behave is to understand their culture or what is called the meaning system implicit in the behaviour of the community. According to structural functionalist theory by Parsons, for the system to continue to grow and develop, it must fulfil the following requirements (Naumova, 2018). Adaptation (adaptation) social systems must be able to protect and distribute tools to survive in the environment or adjust to environmental demands. Analysing the concept above, the social system at Mount Kemukus must adapt to environmental demands (Herdaetha et al., 2021).

The practice of prostitution on Mount Kemukus has a significant impact on the community around Mount Kemukus. Psychological, moral and social impacts. Psychology and morality affect children and adolescents who live near tourist areas (Pangestu et al., 2021). The practice of prostitution, which grows at dawn and develops rapidly, disrupts the mental development of children and adolescents. The social impact that can be observed is the loosening of social harmony seen from the weakening of social interaction in society. The impact of morality is that prostitution is a form of violation of social norms. The belief that is deeply embedded in society is that prostitution violates legal, religious and social norms (Wahyudi, 2019; Supriyanto, 2023). The demands that develop in a society that responds to the practice of prostitution and acts on the basis of sense against violators of social and legal rules or norms when the community feels directly threatened. Conversely, violations of the rule of law strengthen solidarity in society.

In goal attainment, individual goals must conform to larger social goals to avoid conflicting with the goals of the social environment. The individual organises, determines and facilitates the achievement of goals and agreements and consequently must have the tools and resources to identify, select and set collective goals.

Integration. This indicates the social solidarity of the parts that make it up, as well as the role of each of these elements in accordance with their position (Lifintseva, 2022). In social integration, social relations are protected in a cooperative and coordinated manner with the system, so there is internal coordination to build a linked way. Society must ensure a measure of coordination and control of the internal elements of the various parts of the social system.

Latency (maintenance of latent patterns) There is maintenance of hidden patterns in which there is motivation and desired behavior (Supriyanto, 2023). It usually takes the form of a sociocultural system that controls individual actions towards values that have been agreed upon by a society that will control social solidarity.

Javanese people understand the basic rules of life that are embedded in Javanese cultural values (Herdaetha et al., 2020). The principle of life is imprinted on the value of harmony and respect for others, which is the frame of reference in a concrete form in the social relations of society. Rukun is interpreted as a state of harmony, harmony, peace, calmness, peace, no conflict and no dispute (Mutiara et al., 2023). Rukun is a platform that is implemented at all scales, whether at the neighbourhood, community or village level or at a broader scale. Rukun is the foundation of achieving harmony in living together. Respect is manifested in one's attitude toward carrying oneself in social interactions that involve respecting others (Pepin et al., 2021). Respect is based on an understanding of the equality of human beings in life. These principles will create a hierarchically organised society that is in harmonious unity in accordance with social etiquette (Vink et al., 2021).

Efforts to realise the harmony of living together are carried out in various ways, namely, helping each other or helping others, especially those who need help, even if the situation is suffering or the person being helped is not liked, they must accept preventing open conflict. This tolerant attitude of helping is a form of generosity that depicts dignity or a big soul (Rahmat & Yahya, 2022) (Herdaetha et al., 2020). In the nuclear family, an attitude of openness, friendliness and familiarity with family members, relatives or neighbours is developed. There is a guard against distant families by maintaining distance and careful treatment, which aims to maintain balance so that there is no conflict (Mujahidin et al., 2021). The principle of harmony for the community is not limited to family and relatives but is broader. Neighbours are the main source of harmony that must be maintained for life (Edwards McKinnon, 2019). The culture of *ewuh pekewuh* is fostered and maintained in patterns of interaction within the community. Awareness of social position is an urgent matter that underlies the principle of harmony and respect in social relations (Flores et al., 2020). In social interactions, one must be aware of who the social interaction is taking place with, which can be observed in patterns of interaction in society through the use of varied gradations of language that are adjusted to the interlocutor.

Social harmony in Javanese culture is based on the concept of total harmony, namely, cosmological harmony, both of which are macrocosmological, on horizontal or vertical paths (Naumova, 2018). The concept is known as "*kawula gusti*", which is at the level and social plain of being a people and a leader, with rights and obligations. In social interactions, harmony will be maintained if it is imprinted on positions that are in accordance with their respective roles (Laptev & Fedin, 2020). The scope of belief in society should be imprinted on first, treating Javanese Muslims as real Muslims regardless of their degree of piety and observance; second, we must view religion as a dynamic rather than a static process, a process of "becoming" rather than a process of "existing"; third, differences in religious manifestations must be analysed based on differences in the emphasis and interpretation of Islamic teachings. Fourth, since there is no clerical system in Islam, Muslims should be treated as active agents rather than passive recipients in the process of understanding, interpreting and

articulating Islamic teachings in their daily lives. Fifth, the role of social, historical, economic and political backgrounds must be seen as the most determining factor in the process of distinctive Islamic traditions (Puryanti et al., 2022; Umarwan Sutopo, 2022).

## 6. Final Considerations

The social structure of the community in the Mount Kemukus Ritual Tourism Area can be described as follows: a) Beliefs that develop beliefs in myths related to the search for wealth in the plain sight. This belief is related to Javanese teachings or kejawen, known as the mysticism flow. b) The community model is a prismatic society, namely, a society whose development type has begun to move away from the original structure that is unified. However, the structure of modern society has not yet been divided. In prismatic societies, traditional and modern orientations are layered on top of each other. Prismatic society is a mixed society between traditional values and the modernisation process where there is an overlap between the two values. The role of law as a means of social change is carried out through ending prostitution and transforming it into a friendly vehicle for the community. The New Kemukus programme is a form of social change that is expected to change people's perceptions of quality of life psychologically, socially and morally.

Based on the above conclusions, the researcher suggested that the people of Sragen, especially in the Mount Kemukus Tourism Area, maintain this cultural heritage well and not convert religious rituals into current activities. This is an important part of the cultural heritage that has been passed on from generation to generation by our ancestors. In addition, the researcher hopes that the younger generation will be more motivated to understand the history and values contained in every Javanese ritual, which turns out to have various types in people's lives. In addition, this research can add to the literature on culture in the Sragen region in particular and can serve as a reference for further research in the fields of social, anthropology, humanities, and culture.

## Ethical considerations

The authors declare that all factors of protecting participants were taken into consideration and all of the information collected were confidential

## Conflict of interest

The authors declare no conflicts of interest.

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