



Qualitative Analysis of Questionnaire Results to Clarify Local Community's Negative Stigma Towards Mount Kemukus

Dwi Ari Septyowati¹, Budi Waluyo², Astiana Ajeng Rahardini³

^{1,2,3}Universitas Sebelas Maret Surakarta, Indonesia

Email: dwiari-septyowati@gmail.com

Abstract: *This research aims to clarify the negative stigma of the local community that develops towards the Mount Kemukus Tourism Object. This study uses a qualitative descriptive method. The data collection technique used a questionnaire in the form of a google form involving 50 respondents from 11 villages in Sumberlawang District. The results of the study show that there is still a negative stigma of the local community towards the Mount Kemukus Tourism Object, especially in its pilgrimage rituals. The community believes that there are irregularities in the ritual of blessing ngalap berber. Deviations in the form of sexual intercourse with a non-halal partner which is part of the pilgrimage ritual to the Tomb of Prince Samodra or the Wsata Object of Mount Kemukus. The existence of this negative stigma makes Mount Kemukus Tourism Object famous because it reaches foreign countries. This is a concern for the Sragen Regency Government.*

Keywords: *Qualitative; Questionnaire; Stigma; Kemukus*

I. Introduction

Mount Kemukus, a religious tourist object in Sragen Regency is a leading tourist destination in Pendem Village, Sumberlawang District, Sragen Regency, Central Java. Mount Kemukus is a pilgrimage site for the tomb of Prince Samodra. Prince Samodra was a missionary from the Demak Kingdom who spread Islamic teachings in Central Java, particularly in Sragen Regency (Prasadana, 2018). Prince Samodra's background as a religious figure attracts pilgrims to seek blessings at the site.

Behind Mount Kemukus' image as a pilgrimage destination, there is a negative public stigma regarding the ritual of seeking blessings performed there. Nugroho (2020) states that according to pilgrims' beliefs, visiting Mount Kemukus seven times and having sexual intercourse with someone other than one's partner is an important step in seeking blessings, as this is what Prince Samodra desired. This has tarnished the image of Prince Samodra and the Mount Kemukus tourist object. The negative stigma against Mount Kemukus tourism extends not only to the local community but also to international audiences. Prasadana (2018) stated that the popularity of Mount Kemukus in the international world cannot be separated from the coverage of Patrick Abboud who revealed that there is a "Sex Mountain" located in Central Java, Indonesia and thousands of pilgrims perform rituals to have sex with other people as part of the ritual. This is a matter of concern for the Sragen Regency Government, the owner and manager of the Mount Kemukus tourist object.

Sragen Regency Government is working hard to erase the negative public stigma regarding Mount Kemukus tourism. Yuli Diskominfo, (2022) stated via the official website of the Sragen Regency Government that the Mount Kemukus religious tourism object continues to beautify, as evidence that Sragen Regency Government is consistent in erasing the negative stigma by completely overhauling the face of Mount Kemukus, which is now starting to be

seen as a religious and family tourism destination. Ismihati & Setiawan (2023) also stated that in 2019 Sragen Regency Government again attempted to eliminate the negative stigma of the Mount Kemukus tourist object through planning the development of Mount Kemukus by combining the concept of religious tourism with family tourism.

Sragen Regency Government has made numerous efforts to erase the negative public stigma surrounding Mount Kemukus tourism. In 2014, the Central Java Provincial Government, followed by Sragen Regency Government in 2016, forcibly closed karaoke businesses near the Mount Kemukus tourist object because they were deemed to be providing covert prostitution. This impacted the economy of the surrounding community. These efforts were deemed ineffective, as the practice persisted (Ismihati & Setiawan, 2023).

The development of Mount Kemukus as a religious and family tourism destination is expected to reduce the negative public stigma. Ismihati & Setiawan (2023) in their study, "Prospects for Developing Religious Tourism at Mount Kemukus from the Perspective of Tourism Actors," they stated that government policies to develop religious and family tourism at Mount Kemukus have successfully changed the negative stigma. This is based on the perspectives of managers, visitors, youth leaders, and the caretaker of Mount Kemukus. Destariyadi & Sriyanto (2024) also stated that the various image-building efforts undertaken by the Sragen Youth and Sports Agency (Dispora) to build Mount Kemukus' image as a religious and family tourism destination have also received positive feedback from visitors. This feedback has resulted in increased visitor confidence in Mount Kemukus as a religious and family tourism destination.

Several sources state that the development of tourism on Mount Kemukus has successfully changed the negative stigma. Meanwhile, others suggest that negative aspects of Mount Kemukus persist. This was conveyed by Syahaamah Fikria in 2022, via the Radar Solo website, entitled "Eliminating the Negative Stigma of Kemukus, Sragen Regency Government: This is a Big Joint Task". Ilma et al.(2023)also stated that pesugihan promises sexual pleasure in the process so that many people perform Kemukus ritual.

The diverse public stigma surrounding Mount Kemukus tourism prompted researchers to explore the stigma surrounding the local community in Sumberlawang District. The aim of the study was to clarify the negative stigma surrounding the Mount Kemukus tourism among the local community. This research is useful for determining the effectiveness of the Sragen Regency Government's efforts to renovate Mount Kemukus and thus change the negative public stigma. The results of this study can be used as a basis for introducing Mount Kemukus from a positive perspective. This will ensure that the public is not only aware of the negative aspects but also the positive aspects of Mount Kemukus tourism.

II. Research Methods

The method used in this study is descriptive qualitative. Data collection techniques used a questionnaire via Google Forms involving 50 respondents who are residents of Sumberlawang District, Sragen Regency. The 50 respondents came from various backgrounds, including traders, farmers, private employees, religious leaders, community leaders, civil servants, artists, students, and others. This sample determination used a purposive sampling technique, namely a sampling technique that determines samples based on certain considerations.(Sugiyono, 2013). The data collection technique uses a questionnaire instrument with a Likert scale measurement of points 1 to 5 where point 1 is in the category of strongly disagree, 2 disagree, 3 undecided, 4 agree, 5 strongly agree.

The indicators measured in this study are the community's views on religious tourism at Mount Kemukus, the implementation of the ritual of seeking blessings at Mount Kemukus religious tourism, the impact of the ritual of seeking blessings at Mount Kemukus religious tourism on the surrounding community. Data analysis uses descriptive techniques which are concluded and then displayed in the form of percentages.

III. Results and Discussion

The data description in this study aims to clarify the negative stigma of the community towards the Mount Kemukus tourist object. To obtain data regarding the views of the local community towards the Mount Kemukus tourist object, the results of a questionnaire via Google Form were obtained which were distributed to the local community of Sumberlawang District which consists of 11 villages namely Pendem, Hadiluwih, Jati, Cepoko, Mojopuro, Ngandul, Ngargotirto, Kacangan, Pagak, Tlogotirto, and Ngargosari totaling 50 people.

The questionnaire consisted of 16 questions, starting from general knowledge about the Mount Kemukus tourist object as a religious tourism, the purpose of visitors coming to make pilgrimages, and the existence of negative statements about Mount Kemukus and its ngalap berkah ritual. Based on the results of the study, more than 70% of local residents acknowledged that the Mount Kemukus tourist object is a religious tourism and a place for people to make pilgrimages to ngalap berkah. However, in the implementation of the ngalap berkah ritual, 24% of local residents agreed that the ngalap berkah ritual was carried out according to religious law. This means that 76% disagreed and were hesitant. The results of filling out the remaining questionnaire can be seen in the following diagram:

Para peziarah datang ke wisata New Kemukus untuk melakukan ritual ngalap berkah dengan berziarah ke makam Pangeran Samodra

50 jawaban

[Salin diagram](#)

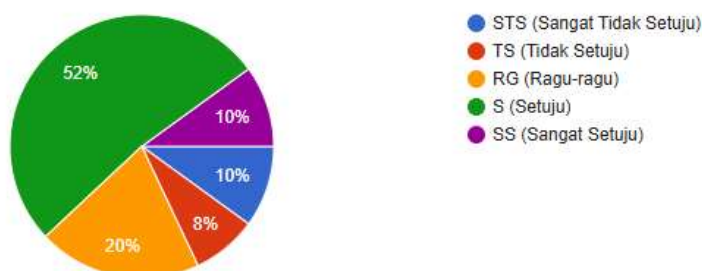


Figure 1. Questionnaire results with indicators of community views on Mount Kemukus Tourism

In the diagram, it can be seen that 62% of the community believes that visitors come to Mount Kemukus to perform a ritual of seeking blessings by making a pilgrimage to the tomb of Prince Samodra.

Ritual ngalap berkah di wisata New Kemukus sesuai dengan syariat agama

[Salin diagram](#)

50 jawaban

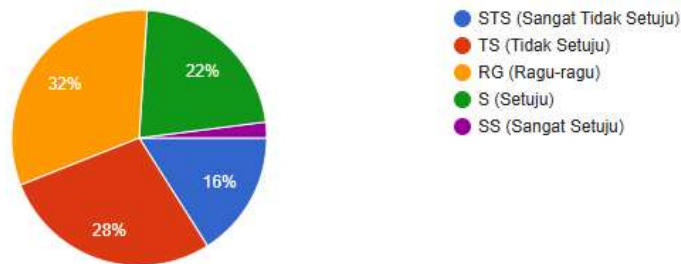


Figure 2. Questionnaire results with indicators of implementing the ritual of seeking blessings at the Mount Kemukus tourist object

The diagram shows that 76% of the public are unsure and disagree that the ritual of seeking blessings at the Mount Kemukus tourist object complies with religious law. This means that the majority believe that the ritual of seeking blessings at the Mount Kemukus tourist object is not in accordance with religious law.

Terdapat penyimpangan pada pelaksanaan ritual ziarah New Kemukus

[Salin diagram](#)

50 jawaban

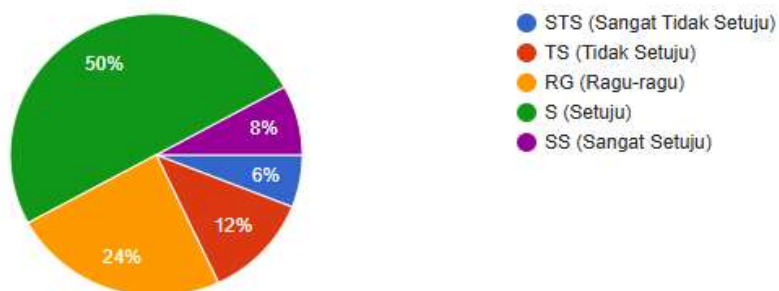


Figure 3. Questionnaire results with indicators for implementing the ritual of seeking blessings at Mount Kemukus Tourism

Based on the diagram, it can be seen that 50% of the community agrees and 8% strongly agree that there are deviations in the implementation of the pilgrimage ritual on Mount Kemukus.

Beberapa peziarah datang dan melakukan ritual ngalap berkah bersama pasangan (bukan halal)

[Salin diagram](#)

50 jawaban

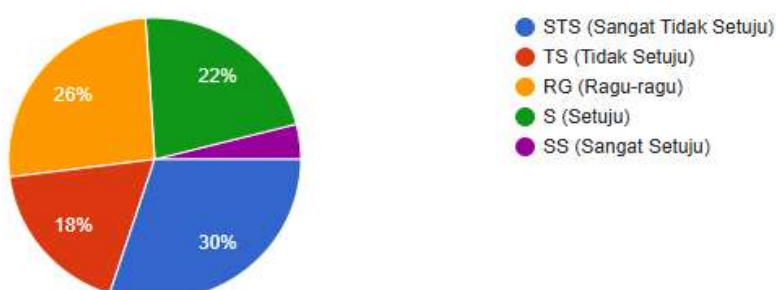


Figure 4. Questionnaire results with indicators for implementing the ritual of seeking blessings at the Mount Kemukus tourist object.

The diagram shows that 22% of the public agrees and 4% strongly agree that pilgrims come and perform the ritual of seeking blessings with non-halal partners. Meanwhile, 26% are unsure about this statement, and 48% disagree.

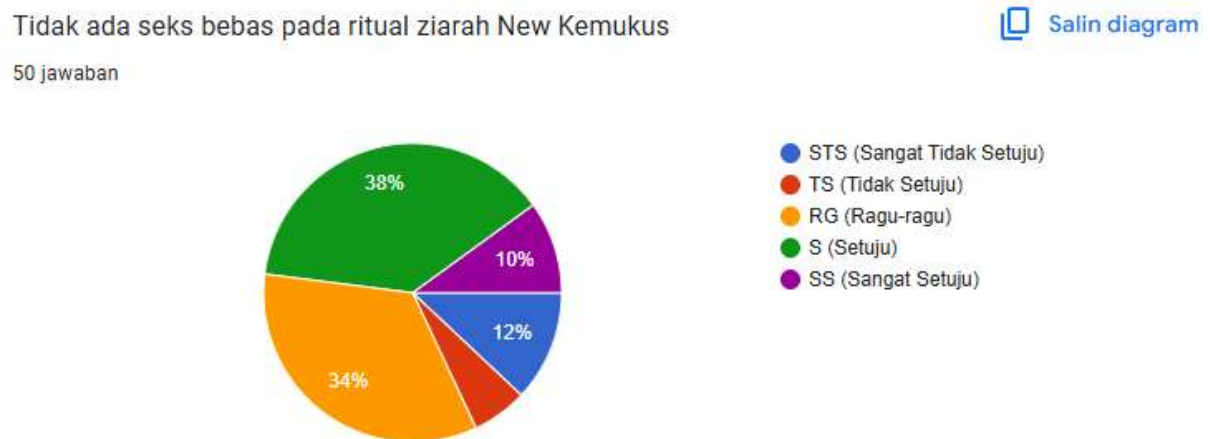


Figure 5. Results of the questionnaire with indicators of the implementation of the ritual of seeking blessings at the Mount Kemukus tourist object according to the views of the local community.

The diagram shows that 48% of the public agree that there is no casual sex during the pilgrimage ritual at Mount Kemukus, while 52% disagree or are unsure about this statement. This means that many people still acknowledge that casual sex occurs during the pilgrimage ritual at Mount Kemukus.

A questionnaire survey involving local residents in the Sumberlawang District, comprising 11 villages, revealed that there is still a significant negative stigma surrounding the Mount Kemukus tourist object, particularly regarding the ritual of offering blessings. This negative stigma stems from the belief that the ritual deviates from religious law. This deviation involves casual sex after performing a series of rituals. Not all visitors engage in this type of casual sex, but only those who believe in it.

The negative stigma attached to the Mount Kemukus tourist object has made the mountain, and even Sragen Regency, famous internationally. However, this has certainly tarnished the Regency's image. Furthermore, as a religious tourist attraction, this clearly contradicts religious law. Therefore, efforts are needed to introduce the positive side of Mount Kemukus to the public and the younger generation so that Mount Kemukus is not only known amidst the negative stigma but also has positive values. These efforts are not solely the responsibility of the Sragen Regency Government but also of all levels of society.

The Sragen Regency Government has undertaken various efforts to reduce this negative stigma. These efforts include transforming Mount Kemukus and transforming it into a family-friendly tourist destination. This initiative is expected to encourage people to visit Mount Kemukus and spend time with their families without fear of negative associations.

IV. Conclusion

Based on the discussion above, it can be concluded that a negative stigma persists among the local community, particularly the local community of Sumberlawang District, regarding the Mount Kemukus tourist object. This negative stigma stems from the practice of casual sex with non-halal partners during the Ngalap Berkah ritual. Several previous studies have examined the community's perspective on Mount Kemukus by selecting samples from various groups, including tourism managers, visitors, and others. This study complements previous research by using samples from diverse community backgrounds to achieve more authentic results.

The negative stigma surrounding Mount Kemukus tourism is a concern for the Sragen Regency Government. Therefore, efforts are expected to introduce Mount Kemukus to the younger generation, allowing it to be viewed in a positive light. This effort certainly requires strong cooperation between the government and the community. The results of this study can serve as a basis for further research to promote Mount Kemukus tourism in a positive light, so that the public will not only know Mount Kemukus for its negative stigma but also for its positive aspects.

References

- Destariyadi, R. E., & Sriyanto, A. (2024). Transformasi Pariwisata Gunung Kemukus: Studi Upaya Pemerintah Daerah dalam Meningkatkan Citra Positif. *Academic Journal of Da'wa and Communication*, 5(2), 167–188. <https://doi.org/10.22515/ajdc.v5i2.9907>
- Ilma, A. F. N., Binardjo, G., & Supriadi, D. (2023). Investasi Sumber Daya Manusia dalam Konteks Irasional Ritus Kemukus: Polemik Terlarang Pangeran Samudro dan Permaisuri Ontrowulan. *Jurnal Pengabdian Kepada Masyarakat Nusantara*, 4(2), 1434–1446. <https://doi.org/10.55338/jpkmn.v4i2.1107>
- Ismihati, L. K., & Setiawan, B. (2023). The Prospek Pengembangan Wisata Religi New Kemukus dalam Perspektif Pelaku Pariwisata. *Jurnal Sinar Manajemen*, 10(2), 116–128. <https://doi.org/10.56338/jsm.v11i2.3185>
- Nugroho, F. J. (2020). Ritual Mistis di Dunia Politik: Studi pada Ritual Ngalab Berkah di Gunung Kemukus. *Hanifiya: Jurnal Studi Agama-Agama*, 3(1), 14–26. <https://doi.org/10.15575/hanifiya.v3i1.8431>
- Prasadana, M. A. F. (2018). Pseudo-Battle of Memory: Dua Memori Kolektif Pangeran Samudri di Gunung Kemukus. *Patramidya*, 19(2), 197–208.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta.
- Ahmad K/Radar Solo. (2022). Hapus Stigma Negatif Kemukus, Pemkab Sragen: Ini Pekerjaan Besar Bersama. Jawa Pos. Diambil tanggal 29 Juli 2025 https://radarsolo.jawapos.com/sragen/841683606/hapus-stigma-negatif-kemukus-pemkab-sragen-ini-pekerjaan-besar-bersama#google_vignette
- <https://ppid.sragenkab.go.id/v2/berita/pemkab-sragen-komitmen-kembangkan-objek-wisata-the-Gunung-kemukus.html>