

The Origin of The Name Demakijo

Duwi Sri Lestari^{1*}, Afendy Widayat²

^{1,2}*Fakultas Bahasa dan Seni, Universitas Negeri Yogyakarta, Indonesia*

* Email: duwisrilestari211@gmail.com

ABSTRACT

This research aims at explaining the real name of Demakijo, the form of the myths, the developed traditions, and the function of the myths in Demakijo's real name. This research employed a qualitative study with the description method. Additionally, this research was conducted in Desa Banyuraden, Gamping, Sleman. The data and data sources used in this study were primary and secondary data. Observation, interview, and document study were used to collect the data while the instrument used was a human instrument with note book and mobile phones as tool assistance. The data were analyzed using inductive analysis and validated with technical and source triangulation. The results of this study revealed that Demakijo's name came from a cleric and warrior leader, named Manduroredjo. Along with this, some myths such as the origin of Dusun Sanggrahan, the green feathered quail, and the grave of Manduroredjo developed there. The existence of the developed myths made some traditions such as keeping the grave of Kyai Manduroredjo, the carnival culture of Manduroredjo, and *nyadran*. The myths of Demakijo's real name function as preserving the heritage of the ancestors, providing a life guide for the community, bonding the kinship within the community, improving the community's economy.

Keywords: *Myth, Origin, Demakijo, Culture, Sleman*

1. INTRODUCTION

Culture is an ancestral heritage that is passed down from generation to generation. As a heritage, of course, culture has a great influence on the order of life of a society. Indonesia consists of many different ethnic groups. Each region has a diverse culture, each culture has its own uniqueness (Arneti, Yenni Hayati, 2017). The uniqueness is identical to the behavior of the local community which is formed due to environmental influences and socio-economic conditions. This diversity indirectly gives birth to a variety of cultures and arts that have their own characteristics (Farahiba, 2016). Like one of them is the island of Java. As the island with the highest population density in Indonesia, the island of Java also has various ethnic groups that have their own culture. With the many cultures that are owned by each tribe, the island of Java is also famous for a variety of cultures that still survive today. According to anthropology, culture is all systems of ideas, actions and human creations that grow in society that are made public property by means of learning (Koentjaraningrat, 1986).

As a system, culture also has various elements. Cultural elements are divided into 7 as the main contents of culture, namely (1) language, (2) knowledge system, (3) social organization, (4) living equipment and technology system, (5) system livelihood, (6) religious system, (7) art. Of the seven elements above, it manifests three kinds of cultural phenomena, such as the opinion of the sociologist, JJ Honigmann, namely (1) ideas, (2) activities, and (3) artefacts (Koentjaraningrat, 1986). Based on the cultural phenomena above, one form of culture that has developed well to date on the island of Java is folklore. The word folklore comes from English folklore. The word is formed from two words folk and lore. Folklore is the culture of one collective or group that is spread and passed down from generation to generation in any collective. Traditionally in other versions, both in spoken form and also examples accompanied by gestures or mnemonic devices (Danandjaja, 1986).

As a form of culture, folklore has its own characteristics that make it different from other forms of culture. The characteristics of folklore are (1) oral distribution and inheritance, (2) traditional nature, (3) existence in different versions and variants, (4) anonymous nature, (5) its form. formulated or patterned, (6) has a use in certain collectives, (7) is pralogical, (8) belongs to certain collectives, (9) is innocent or innocent (Danandjaja, 1986). The characteristics of folklore illustrate that folklore is a form of culture that focuses more on the form of speech or it can also be referred to as oral tradition. Although there are also forms of folklore that are not passed down orally or are called non-verbal folklore. Culture is always inherited with a specific

purpose and function. Likewise with folklore which has a function in regulating or playing a role in inherited people's lives. The function of folklore according to Jan Harold Brunvand (1) as a projective system, (2) as a means of validating the institutions of cultural institutions, (3) as a tool for educating children (pedagogical device), (4) as a means of coercion and supervisor of group members (Danandjaja, 1986).

Although folklore mostly lives and develops because of oral tradition, the form of folklore is not only oral. There are three forms of folklore based on the way of inheritance of the folklore. The form of folklore according to Jan Harold Brunvand is divided into 3, namely (1) oral folklore, (2) oral folklore, (3) non-verbal folklore (Danandjaja, 1986). Of these three forms, many forms of oral folklore are well developed in society today. Oral folklore is also often referred to as oral tradition. Long before humans knew writing, the process of cultural inheritance was carried out by being spoken from one generation to the next (Gufon, 2017). The form of the type of oral folklore Among them are language, proverbs, riddles, folklore, etc.

As a form of oral tradition or culture, oral folklore certainly has quite prominent differences compared to other types of folklore. One of the characteristics is inherited or spoken through oral speech. With these characteristics, one oral folklore can have various variants. This is influenced by the factor of the story spoken by one person to another or even from one generation to the next. One example of this oral folklore is folklore. Folklore is well developed because it is easily accepted and of course has a function in the group. Folklore is divided into 3 groups, namely myths, legends and fairy tales (Danandjaja, 1986). One of the folklore groups that has developed widely is myth.

Myth or commonly called a myth is one of the folklore that has an influence on society today. According to Christensen, the word myth comes from the Greek word *muthos* which means word of mouth or informal stories of one tribe that are passed down from one generation to the next (Angeline, 2015). There are various forms or types of myths. According to Humaeni there are six types of myths, namely (1) the myth of sacred and sacred figures, (2) the myth of haunted places, (3) the myth of the origin of a place or village, (4) the myth of the origin of a place or village. imitation animals, (5) myths of spirits and supernatural beings, and (6) myths of sacred objects (Humaeni, 2013). As a manifestation of a culture and tradition, myth certainly has a function in the life of the collective community. Mohammed Arkoun that today's myth functions as a preserver of mystification freeze. Therefore, the myth is believed by some people who still adhere to their culture. In addition, myths are used by certain groups to strengthen the social hierarchy that has been used as a symbol or identity of a group (Dumadi, 2012).

From this form of myth, the form of myth that is widely developed among the community is the myth of the origin of the name of a place. Naming a place is usually based on certain characteristics, or major events that have occurred, it can also be from the name of a famous figure (Afrianto et al., 2018). This is evidenced by the many studies on the origin of regional naming based on folklore or myths in Indonesia.

Such as the research "The Origin of Naming Jorong Names in Kanagarian Batukambiang, Ampek Nagari District, Agam Regency" conducted by Arneti, et al which was conducted in 2017. In this study discusses the origin of naming jorong in Kanagarian Batukambiang, Ampek Nagari District, Agam Regency. The result of this research is the naming of jorong based on the folklore that has developed until now. In addition, a study entitled "The Origin of the Names of Derawan, Maratua, Kakaban, and Sangalaki Islands in Berau Regency, Kalimantan" was conducted by Afrianto, et al. in 2018 also discussed the origin of the name of the island in Berau Regency, Kalimantan.

If on the island of Java, especially in the Special Region of Yogyakarta, there are still many naming areas or places based on myths or legends. Like the origin of the name Demakijo which developed in Banyuraden Village, Gamping District, Sleman Regency. Demakijo is one of the famous areas in the Special Region of Yogyakarta. This area is famous because there used to be a sugar factory during the Dutch colonial era. In addition, the colonial era was also a silent witness to the resistance of the people of Yogyakarta against the invaders. However, the naming of the place cannot be separated from the myth or folklore that has been passed down from generation to generation in the Banyuraden Village community.

Based on the description above, this study will discuss the myth of the origin of the name Demakijo. The following is the focus of the problems that will be discussed in the study, namely (1) the origin of the name Demakijo, (2) the mythical form of the origin of the name Demakijo, (3) the tradition that grows along with the myth and (4) the function of the myth.

2. METHODS

This research is included in qualitative research. Qualitative research has the characteristics of research with a natural setting, the research instrument is that this research is included in qualitative research because it focuses more on discussing verbal data than data in the form of numbers (Moleong, 2007). The research setting is divided into 3 namely place, actor and activity (Endraswara, 2006). This research took place in Banyuraden Village, Gamping District, Sleman Regency. While the object of this research is the people of Banyuraden Village who still believe in the myth of the origin of the name Demakijo. And the activities studied are community activities related to the mythical tradition of the origin of the name Demakijo.

Data in this study are primary and secondary data. The primary data in this study is information from the informant and the form of physical objects which are relics of Kyai Manduroredjo. Secondary data in this study are photos or documents related to the myth of the origin of the name Demakijo. Sources of data in this study are primary and secondary sources. Primary sources come from informants while secondary sources come from documents such as Kyai Manduroredjo's genealogy.

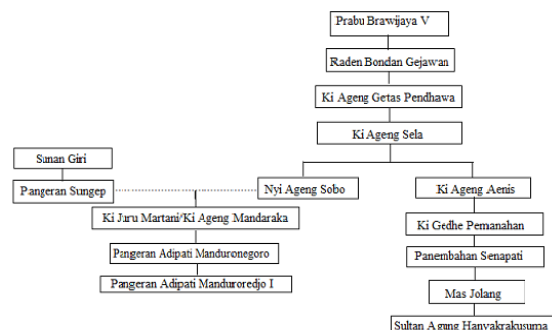
There are 3 ways of collecting data in this study, namely observation, interviews and document studies. Observations are carried out by researchers by gathering or associating with the community that is used as the object of research and observing the problems that will be the focus of research. After finding problems in conducting observations, the researchers conducted interviews as a way of finding answers to the problems that had been found. After the data obtained from the interviews were not sufficient to answer the problem under study, the researcher conducted a document study to complete the required data.

Instruments used for this research is human instrument. Meanwhile, to complete the required data, the researchers used auxiliary instruments, namely notebooks and devices. Data analysis in this study used an inductive method. Inductive analysis is an analysis based on data that has been found by researchers which is then used as a hypothesis (Sugiyono, 2011). This analysis is then continued by unitization and categorization so that the data obtained is in accordance with the problem that is the focus of the research. Validate the data in this study using triangulation. Triangulation is a technique of collecting data that combines data from several techniques of collecting data and existing sources (Sugiyono, 2011). The triangulation used is technique and source triangulation.

3. RESULTS AND DISCUSSION

The Origin of the Name Demakijo

Demakijo is one of the names of places that were formerly located between Gamping District and Godean District. Villages that used to be included in the Demakijo area are Banyuraden Village, Nogotirto Village, Trihanggo Village and Sidoarum Village. The area was named Demakijo because there once lived a cleric named Kyai Demakijo. People who have great influence in the area. He also has a boarding school which is a place for the spread of Islam in the region. Kyai Demakijo has the original name and title of Prince Adipati Manduroredjo.



Source: Obtained from primary data
Chart 1. The lineage of Kyai Manduroredjo

Based on his lineage, Prince Mandurodedjo is descended from Kanjeng Sunan Giri from Giri Kedhaton and King Brawijaya V from the Majapahit Kingdom. Apart from being a relative of the Mataram Palace, Kyai Mandurodedjo was also a warrior who lived during the era of Kajeng Sultan Agung Prabu Hanyakrakusuma. He also fought against the VOC in Batavia when the Mataran troops fought against Batavia. As a descendant of Sunan Giri who is famous as a great scholar in Java, Kyai Mandurodedjo also has a role like his ancestors a person who spreads Islam, especially in the western part of Yogyakarta. However, before becoming a cleric, he deepened his religious knowledge by attending a boarding school in the Demak area, Central Java. After completing his education in Demak, Prince Adipati Mandurodedjo returned to Yogyakarta. Upon his return to Yogyakarta, he then founded a boarding school and led it himself. Because they used to be students from Islamic boarding schools in Demak and often wore green clothes (*pare anom*), people often called them Kyai Demakijo, which means kyai from Demak who is dressed all in green.

The Kyai Mandurodedjo Islamic Boarding School was formerly located in what is now Cavalry 403 on Siliwangi's street, Yogyakarta. Through this pesantren, Kyai Demakijo spread Islam in the area. So do not be surprised if he is very famous and has quite a lot of students. The number of students who are indigenous citizens, during the Dutch colonial period the boarding school was considered a symbol of people's resistance to the Dutch. So when the Dutch arrived in Yogyakarta in 1906, the pesantren was finally evicted and replaced with a sugar factory but still with Demakijo in accordance with the request of Raden Mas Dorojatun. This is so that the residents do not forget the big name of Demakijo as a big figure who spread Islam in the western part of Yogyakarta.

However, in 1925, during the world monetary crisis, the factory went bankrupt, causing the factory to close and the building to stall. During the Japanese colonial period in Yogyakarta, the factory building was used as a warehouse for storing and assembling weapons by the Japanese. However, because the Yogyakarta Palace did not agree with this, the former sugar factory was reclaimed. The seizure was carried out by burning the former buildings carried out by the surrounding community on orders from the palace. After that, the existing land was then used as the headquarters of the people's army and until now it is used for the TNI's mask.

The mythical form related to the Origin of the Name Demakijo

Based on the origin story of Demakijo's name, it is evident that the name was taken from a great figure, namely Kyai Demakijo who was influential in Banyuraden Village. The existence of this story makes many myths that develop because of the supernatural power and influence of Kyai Demakijo himself. The following is a form of myth that has developed related to Kyai Demakijo.

1) The Origin of the Name of Sanggrahan

Sanggrahan is one of the hamlets located in Banyuraden Village, where in the village was one of the Demakijo areas in the past. The name Sanggrahan comes from the word Pesanggrahan. Pesanggrahan comes from the word sanggrah which means stop/rest for a while. So, the word Pesanggrahan is a place to stop/rest. The people of Banyuraden Village, especially the people in Padukuhan Dukuh, believe that in the past this hamlet was a boarding house for Kyai Mandurodedjo. When viewed from the distance of Kyai Demakijo's pesantren to this area, it is not far, so it is not surprising that Kyai Demakijo often visits this place to spread and teach Islam to the surrounding community. This is evidenced by the existence of a relic from Kyai Mandurodedjo in the form of a spring or spring that was formerly used for purification.

As the name implies, namely Pesanggrahan, according to the story that developed, there was a pendapa or a boarding house located to the south of the spring. But now the pendapa no longer exists, only the spring or the spring is left. The springs are never dry even in the dry season though. Until now this spring is still used by local residents as a place to wash and bathe.

2) Quail Labor with Green Feather

The second myth that is believed by the surrounding community is the existence of quail or in Javanese called gemak which has green feathers. This bird is believed by local people to be a magical bird. According to the story that developed in the community, this bird was first seen by Kyai Mandurodedjo. Based on stories that have been passed down from generation to generation in the community, in the past when Kyai Mandurodedjo took a walk in the afternoon and arrived at what is now Dusun Dukuh, he saw a green quail. Due to the unusual

color of the feathers, this bird has become iconic and has become a new name for the area, namely the Demakijo area. This is a story that is believed by the local community as the beginning of Demakijo planting in the area.

However, if you look at the philosophy you have, the appearance of the quail is a hint from God for Kyai Manduroredjo to leave worldly things and get closer to God. Therefore, after seeing the quail, Kyai Manduroredjo became more active in the spread of Islam and further developed his pesantren.

3) Kyai Manduroredjo's grave

Kyai Manduroredjo's tomb is located in Dukuh Hamlet in the south. This tomb is also the place where Kyai Manduroredjo saw the quail with green feathers. People believe that the tomb has great power. This is evidenced by the myth that the birds flying over the tomb will not be strong or fall. In addition, there is a myth if the tomb cannot be cupped or cult. The community believes that this is because Kyai Manduroredjo does not want his grave to be something that can mislead people because of shirk. In addition, the community also believes that this happens because of the obedience that Kyai Manduroredjo has to Allah. With that then so that the tomb has a fairly large magical power.

The existence of the developed myths of the origin of the name Demakijo

1) Caring for Kyai Manduroredjo's grave

The first tradition that emerged because of the myth of the origin of the name Demakijo is caring for the grave of Kyai Manduroredjo. This tradition is carried out once a year by the people in Dukuh Hamlet before the nyadran tradition is held. Activities carried out include cleaning the tomb and fixing the tomb if there is damage. This is done so that Kyai Manduroredjo's grave is maintained.

2) Manduroredjo Cultural Carnival

Manduroredjo cultural carnival was first held in 2018. This carnival has a purpose as a sign of respect for Kyai Manduroredjo. This carnival was attended and organized by the people of Banyuraden Village together with the Banyuraden Village government. The procession of the carnival begins with taking water into a jug in a spring or a spring in Sanggrahan Hamlet by village elders. After taking the water, the water is carried around the Dukuh Hamlet by the residents and village elders. After dikirab the water is divided into two hamlets, namely Dusun Dukuh and Sanggrahan to be splashed in their respective hamlets. Then the remaining water is poured on the grave of Kyai Manduroredjo.

3) Nyadran

The last tradition is the nyadran tradition. The nyadran tradition is carried out every month of ruwah or syaban every year. This tradition is held in front of the grave of Kyai Manduroredjo by the people of Dukuh Hamlet. Tradition has a purpose to pray for the departed ancestors.

The function of the myth of the origin of the name Demakijo

1) Preserving Ancestral Heritage

The first function of the myth is to preserve the ancestral heritage. By respecting, remembering and retelling the myths that developed, making myths a means of preserving ancestral heritage. In this case, with the myth of the origin of the name Demakijo, it makes people remember back to their ancestors. This myth is also one of the cultural assets left by the ancestors in Banyuraden Village.

2) As a Life Teaching for the Community

In the myth of the origin of the name Demakijo, there are many teachings of life or moral messages for social life. The first moral message is how we can follow the example of what Kyai Manduroredjo did based on the developing story. The next life teaching is about the philosophy of Javanese clothing or lurik which has meaning related to the teachings of Islam. The last moral message about the philosophy of water is put in a jug which is a symbol of how we should control ourselves or our passions and behave straightly like religious teachings.

3) Strengthens kinship

The existence of the myth of the origin of the name Demakijo gave rise to a tradition which in its implementation made the ties of brotherhood closer among the people. For example, the tradition of caring for Kyai Demakijo's grave. This tradition fosters a sense of cooperation and harmony between communities. With

this tradition, every level of society can work together to care for and look after the existing forms of relics, namely tombs.

4) Improving Community Economy

The function of the last myth is to improve the community's economy. With the tradition of the cultural carnival, people come to see the traditional procession. Therefore, the community in Peedukuhan Dukuh in particular can open trade stalls and parking spaces for visitors. Therefore, it makes the community's economy to be more improved.

4. CONCLUSION

Based on the results of research Demakijo's name came from a cleric and warrior leader, named Manduroredjo. Along with this, some myths such as the origin of Dusun Sanggrahan, the green feathered quail, and the grave of Manduroredjo developed there. The existence of the developed myths made some traditions such as keeping the grave of Kyai Manduroredjo, the carnival culture of Manduroredjo, and *nyadran*. The myths of Demakijo's real name function as preserving the heritage of the ancestors, providing a life guide for the community, bonding the kinship within the community, improving the community's economy. For further researchers, it is hoped that they will be able to investigate further related to the myth of origins that have not been scientifically revealed.

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