

# CONTRIBUTION OF THE PENGGING ISLAMIC'S SOCIETY IN PROMOTING HISTORICAL TOURISM IN THE "TRADISI SEBAR APEM KUKUS KEONG MAS" IN BOYOLALI

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## Abstract

Pengging is a heritage/historic area located in Boyolali, Central Java. Some of the historical attractions in Pengging include Umbul Pengging, Cipto Mulyo Mosque, R.Ng's Tomb. Yasadipura, grave of Kyai Ageng Kebo Kenongo (Ki Ageng Pengging). Researchers found that there are many traditions that still survive today, one of the traditions is in Pengging which is carried out every year and was officially declared an Intangible Cultural Heritage by the Ministry of Education and Culture in 2020, namely the Tradition of Spreading the Keong Mas Steamed Apem. The tradition of spreading apem steamed keong mas is an adoption of the Yaqowiyu tradition in Jatinom, Klaten, Central Java. The tradition uses the traditional Gunungan procession, like the tradition at the Surakarta Palace and Yogyakarta Palace. The tradition of spreading apem steamed keong mas is interesting for researchers to study because many of the general public are still not aware of this tradition. This is proven by 30% of Pengging tourist visitors who only visit tourist attractions without knowing about the traditions that are carried out every year. This research uses qualitative historical methods as a research stage carried out using heuristics (data collection by means of interviews with related parties and also collecting sources of oral history of the Pengging community, namely urban legends), verification (critique of sources, this is done by limiting research observations so that the focus is the purpose of this research being carried out), interpretation (analysis carried out by creating a structured narrative whose truth and novelty can be accounted for), and historiography (carried out to convey the results of observations in three chapter discussions which will be completed in approximately 2-6 months). The results of the research focus on the condition of the Pengging community in 2004-2020, an explanation of the Keong Mas Steamed Apem Spread Tradition which is recognized as an Intangible Cultural Heritage by the Ministry of Education and Culture, and the existence of the government in maintaining the Keong Mas Steamed Apem Spread Tradition. As a reference to the Boyolali government not to forget history and raise the historical tourism potential in Pengging. The efforts made by the government to obtain and maintain the existence of recognition as intangible cultural heritage in 2020 during the Covid-19 pandemic have become a challenge for the need for publication/promotion that can be carried out by the government and surrounding millennials.

**Keywords:** Pengging Community, History, Traditional Heritage

## INTRODUCTION

Pengging is the ancient name of an area located in Boyolali Regency, Central Java. The area has various superior historical tourist attractions including Umbul

Pengging, Cipto Mulyo Mosque, R.Ng Tomb. Yosodipuro, Tomb of Kyai Ageng Kebo Kenongo (Ki Ageng Pengging). Apart from offering historical tourism, Pengging also has many traditions that still survive today. One tradition that is still preserved and carried out every year is the Tradition of Spreading Steamed Keong Mas Apem - Tradisi Sebar Apem Kukus Keong Mas.

Tradisi Sebar Apem Kukus Keong Mas is a tradition adopted from the "Yaqowiyyu" tradition in Jatinom, Klaten, Central Java. Traditions that use traditional Gunungan processions are like those at the Surakarta Palace and Yogyakarta Palace. The tradition of spreading apem steamed keong mas is carried out every year on the last Friday of the month of Sapar on the Javanese calendar as a symbol of repelling reinforcements against rice pests. The Keong Mas Steamed Apem Spread Tradition presents *apem* (traditional and homemade cake) as its main role. Apem itself has interesting cultural and historical values. Apem has quite deep philosophical values, namely the values of hope for togetherness and simplicity.



Figure 1 Map of the Pengging Area 2023

Figure1. Ceremony's Area

Source: Googlemap, 2024

The tradition of spreading conch steamed apem is an embodiment of "fighting over food" its called **rayahan** by carrying out a procession of spreading and throwing apem wrapped in young coconut leaves (janur) which has been given mantras and prayers by the Islamic clerics. This tradition has been around for centuries and is often carried out. The procession of spreading apem as high as 3 meters is always overrun by residents who can spend up to 3,000 apem. The enthusiasm of people from outside the region flocked to the location of the Cipto Mulyo Pengging Mosque complex (the large mosque courtyard is one of the alternative peaks of the

procession), to get steamed apem which is believed to bring blessings from this tradition. However, there are still many people in the general public, especially around Boyolali, who are still not aware of the Tradition of Spreading Keong Mas Steamed Apem, as proven by 30% of Pengging tourist visitors who only visit tourist attractions without knowing about this tradition.

The tradition of spreading apem steamed keong mas is synonymous with the Pengging area because it was officially designated as an intangible cultural heritage by the Ministry of Education and Culture in 2020 and has become one of the icons of Boyolali. The government's stipulation of the Keong Mas Steamed Apem Spread Tradition means that this tradition cannot be claimed by other regions. This tradition experienced problems due to the Covid-19 pandemic which had a direct impact on this tradition. The tradition of spreading Keong Mas Steamed Apem can be a moment to promote mutual harmony between regional and non-regional communities with various sets of traditions in the Pengging area. This must be maintained and passed on to the younger generation as an effort to preserve Jawi culture as a form of gratitude to God Almighty, so that we are always kept away from disaster and danger. The existence of the Tradition of Spreading Keong Mas Steamed Apem also aims to ensure that the people of the Pengging area are given harmony and prosperity as a form of respect for their ancestors.

## DISCUSSION

### A. Condition of Pengging Community

The tradition of spreading steamed keong mas apem is found in the Umbul Pengging tourist attraction area, around 15 kilometers to the west of Solo City. Pengging is an area that has very fertile land and the dominant community makes their living as farmers. This tradition has been alive since the time of Raden Ngabei Yosodipuro, who was a poet and cleric who contributed to spreading Islam in the Pengging area during the reign of Pakubuwono

Raden Ngabei Yosodipuro ordered the farmers to take golden snails to cook by steaming. However, before steaming the snails, they are wrapped in young

coconut leaves (janur) and shaped like a cone/steamer. After harvest approaches, the coconut leaves used to wrap snails are then used to make steamed apem. Steamed apem is what is distributed to the community as a form of gratitude to God Almighty for the harvest obtained by distributing it. Apart from that, apem wrapped in young coconut leaves (janur) symbolizes a request for forgiveness in hopes of light or "nur" which is likened to help from God Almighty.

The tradition of distributing steamed conch apem is carried out every year in the month of Sapar at the Cipto Mulyo Mosque complex. The tradition manifests itself in fighting over food by distributing apem wrapped in young coconut leaves (janur) which have been given mantras and prayers by the Muslim clerics at the Astana Yosodipuro Cemetery. The giving of mantras and prayers such as tirakan and tahlilan was carried out on Friday night in Pahing at around 19.30 and the distribution of apem was carried out on Friday afternoon after Friday prayers at the Cipto Mulyo Pengging Mosque complex, Boyolali Regency.

The tradition of spreading apem steamed keong mas was halted in 1949, in 2004 the Regent at that time, namely Dr. Djaka Srijanta wants to revive a tradition that has been dormant for several years. In the end, the Tradition of Spreading Steamed Keong Mas Apem is managed by the Boyolali Regency Tourism and Culture Office as an annual Boyolali Regency tourism event. This does not reduce the values of the original content of the Keong Mas Steamed Apem Spread Tradition. Apart from that, the apem distributed in this tradition was previously made by the people around the Pengging area, however, nowadays apem is made by the people around Pengging and also the implementation committee for the Tradition of Spreading the Keong Mas Steamed Apem by the Boyolali Regency Tourism and Culture Office. As time goes by, the tradition of spreading Keong Mas Steamed Apem is not only a form of gratitude for the abundant harvest but depends on the belief that we will receive blessings from God Almighty.

In the procession of the Tradition of Spreading Apem Steamed Keong Mas there are ubo rampe carnivals and also larungan which have been prepared at the Banyudono District office, Boyolali Regency. Ubo rampe, or more precisely, is an offering in the form of various market snacks and various kinds of flowers which are

a medium of communication between humans and the creator and as a symbol in the traditional equipment. The ubo rampe procession is paraded from Banyudono District and when they arrive at the Umbul Ngabean shower, all the paraders will sit down and there will be prayers together and you need to know that these prayers always emphasize only one goal, namely to ask God Almighty. Ubo rampe is a carnival back from Siraman Umbul Ngabean towards Guyangan River, precisely in front of the Ciptomulyo Mosque complex. The next procession of the Snail Mas Steamed Apem Distribution Tradition is the larungan. Larungan is drowning or washing away various kinds of offerings that have been given prayers into the Guyangan River with the aim of getting rid of sukerto or getting rid of negative things and the hope is to ask God Almighty that they will be replaced with positive things.



**Figure 2 Conditions for Implementing the Tradition of Spreading Mas Keong Steamed Apem**  
Source: Researcher Documentation, 2023

The peak of the procession for the Tradition of Spreading Apem Steamed Keong Mas will be held in the afternoon, namely the carnival which starts from Banyudono District at the pavilion which has been neatly arranged to the complex of the Cipto Mulyo Mosque. Before the carnival of the Gunung Apem steamed golden snails, a procession was held which began with a joint prayer, then continued with a report to the chairman of the committee, and continued with the handover of the Mas snail wrappers from Yosodipuro to the Regent of Boyolali. The group that will take part in the Carnival of the Keong Mas Steamed Apem Spreading Tradition consists of a line of kebo Caucasians descended from the Kebo Kyai Slamet from the Surakarta Palace, soldiers of the Surakarta Palace and courtiers, 4 mountains of apem which are thought to be 3 of which are large rolls approximately 3 meters high which contain approximately 3,000 apem steamed golden snails and small mountains as well as market snacks, village officials and community leaders and residents of the Pengging

area. There are a number of local cultural arts and reog dance associations accompanying the traditional process of spreading apem steamed keong mas.



**Figure 3 Various Types of Apem Distributed**  
Source: Researcher Documentation, 2023

The four mountains of apem that have been carved are divided into two routes, namely towards the Cipto Mulyo Mosque complex and also Pengging Square. Pengging Square used to be a Candirejo Market which was then relocated about 750 meters from the original place, namely near Pipo. Boyolali Regent Seno Samodro said the relocation was carried out to raise the prestige of the former hidden temple as one of the tourist icons in Pengging. There were 2 large mountains of steamed golden snail apem which were brought to the main stage in front of the Tirta Mulyo Mosque complex while 1 large mountain and 1 small mountain were raised on the stage in front of Pengging Square. Upon arrival at the place determined by the organizing committee for the Keong Mas Steamed Apem Distribution Tradition, the apem was distributed by the Regent of Boyolali and his staff to the people who had flocked to the stage area. The Pengging community hopes that with the Tradition of Spreading the Mas Snail Steamed Apem that has been spread, the golden snail pest outbreak can be overcome and ask God Almighty to be freed from all danger.

The tradition of distributing apem steamed golden snails has several changes every year, namely the number of apems and also the groups that take part in the carnival of steamed golden snails. In 2019, the Tradition of Spreading Apem Steamed Keong Mas was held specifically (carried out by the local Pengging community without involving the outside community) due to the Covid-19 pandemic.

## **B. The tradition of spreading Keong Mas Steamed Apem is designated as an Intangible Cultural Heritage**

The tradition of spreading apem steamed keong mas is a tradition that is synonymous with the Pengging area and has become one of the icons of Boyolali. Based on the results of the Ministry of Education and Culture's trial, the Tradition of Spreading Keong Mas Steamed Apem was officially designated as an Intangible Cultural Heritage in 2020 which was carried out online in Jakarta. Intangible cultural heritage or intangible cultural heritage cannot be held, it can pass and be lost over time. Intangible Cultural Heritage is passed down from generation to generation to be continually reinvented by societies and groups in response to their surroundings, their interactions with nature and their history and provides a sense of ongoing identity, to appreciate cultural differences and human creativity.

The designation of the Keong Mas Steamed Apem Distribution Tradition as an Intangible Cultural Heritage has several conditions that must be met, including that the tradition must be carried out every year and is a characteristic of the area, as well as being beneficial to the general public. In accordance with the conditions that must be met, the Boyolali Regency government, especially Banyudono District, carries out the Tradition of Spreading Steamed Keong Mas Apem every year. Apart from preserving this tradition, the government is making efforts to make the people of the Pengging area more prosperous, especially in agriculture so that they become successful and prosperous.

The tradition of spreading apem steamed keong mas is included in the category of intangible cultural heritage of community customs, rites and celebrations. The mechanism for determining the Keong Mas Steamed Apem Spread Tradition as an Intangible Cultural Heritage is through the process of recording, determining and proposing. The technical processes and procedures for recording Indonesian Intangible Cultural Heritage include: filling out the Indonesian Intangible Cultural Heritage recording form, submitting the Indonesian Intangible Cultural Heritage recording form, collecting the Indonesian Intangible Cultural Heritage recording form, checking the completeness of the Indonesian Intangible Cultural Heritage recording form, data input and recording data processing Indonesia's Intangible

Cultural Heritage and presentation of data on recording Indonesia's Intangible Cultural Heritage. In the determination of the Keong Mas Steamed Apem Spread Tradition as an Intangible Cultural Heritage through technical processes and processes which include: collection of Indonesian Intangible Cultural Heritage registration files, selection by a team of Indonesian Intangible Cultural Heritage experts, determination of the sequence list that will be nominated to become an Indonesian Intangible Cultural Heritage, coordination advanced level, preparation of proposal files by the proposing team, verification of data on the determination of Indonesian Intangible Cultural Heritage, finalization of Indonesian Intangible Cultural Heritage files, determination hearing by the expert team and finally submission of the Indonesian Intangible Cultural Heritage certificate. Finally, the proposal to the Intangible Cultural Heritage Agency goes through the following process and procedures: Indonesian Intangible Cultural Heritage which will be selected for proposal on the ICH-UNESCO list, Indonesian Intangible Cultural Heritage which will be proposed for inclusion on the UNESCO list must consider several things considering the cultural diversity it has Indonesia and the UNESCO Intangible Cultural Heritage according to article 2 of the 2003 convention.

The time for implementation of proposals in Indonesia starts from year 0 to year 2 of each proposed Indonesian Intangible Cultural Heritage. Year 0 is the time for determining the nominations that will be proposed to UNESCO based on the criteria. Year 1 carries out documentation research that will be proposed and carries out a Group Discussion Forum to gather community opinions, as well as preparations for regional government and the community to create a program for a conservation action plan. The 1st year is carried out to prepare an initial manuscript based on the results of step 2 above, after preparing the manuscript, data verification is carried out in the field by inviting all relevant stakeholders and signing an agreement on the results of the verification as well as a joint agreement for submitting nominations which is signed by all relevant stakeholders. present. The next step is finalizing the manuscript and in the 2nd year sending the manuscript to the UNESCO ICH secretariat no later than March 31 each year (Guidelines for Recording, Determining and Proposing Indonesia's Intangible Cultural Heritage)



The government's stipulation of the Keong Mas Steamed Apem Spread Tradition means that this tradition cannot be claimed by other regions. Apart from that, the Boyolali Regency government aims to ensure that the people of the Pengging area and the general public understand, are aware and aware of the Tradition of Spreading Apem Steamed Keong Mas in order to continue to preserve it.

### **C. The Existence of the Tradition of Spreading Steamed Keong Mas Apem**

Banyudono District is an area of Boyolali Regency which has a strong culture, proven by the Tradition of Spreading Apem Keong Mas which is still carried out and preserved from the time of Raden Ngabei Yosodipuro during the reign of Pakubuwono X until today.

The activities carried out are always welcomed by the people of Banyudono. One of the main objectives of implementing the Keong Mas Steamed Apem Spread Tradition is to invite people in the Pengging area to care about Jawi cultural nguri-nguri while still preserving the Keong Mas Steamed Apem Spread Tradition which is synonymous with the Pengging area. The Banyudono District Government preserves the local culture of the Keong Mas Steamed Apem Spread Tradition as the root of national culture and this tradition can drive the economic wheels of the community around the Pengging area, especially traders. The tradition of spreading apem steamed keong mas can also help emphasize its appeal to local and foreign tourists because in the Pengging area there are many historical tourist attractions such as Umbul Pengging.

Pengging itself has many banners or water sources that appear everywhere in the Pengging area. Local and foreign tourists can find out about the existence of the Tradition of Spreading Keong Mas Steamed Apem in Boyolali Regency, Central Java, especially the Pengging Area. The Tradition of Spreading Steamed Keong Mas Apem, apart from advancing the tourism and cultural potential of Boyolali Regency, the government hopes that the people around the Pengging area will always be prosperous.

## CONCLUSION

From the explanation above, it can be concluded that the Tradition of Spreading Steamed Apem Kus Keong Mas is expected to become history, that there was an outbreak of the golden snail pest which was detrimental to farmers in the Pengging area, which reminds us that almsgiving is necessary, almsgiving does not reduce one's fortune, but almsgiving can increase one's sustenance and always be grateful. to the gift of Almighty God.

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