

Prosperity Through Sexuality: A study of Outdoor Sexual intercourse as a Ritual in Kemukus Mountain Sragen Central Java

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Keywords:	Abstract
Prosperity, outdoor sexual intercourse, ritual.	This research was conducted to find out how the actors interpret the 'Ngalap Berkah' execution of ritual sexual intercourse on Mount Kemungkus, as well as what their expectations of the ritual. This research is descriptive research using qualitative methods. Symbolic interaction theory of the main shaft into Helbert Blummer in this study. The results of this research show that the perpetrators 'Ngalap Berkah' know of any sexual relationship during the ritual. They assume that by performing these sexual relationships, their wishes can be easily reached. The results obtained after performing the ritual of the 'Ngalap Berkah' can be either a business or work more smoothly, though on the other hand there are also yet to get the results of the ritual.
Kata Kunci:	Abstrak
Kemakmuran, hubungan seksual di luar ruangan, ritual.	Penelitian ini dilakukan untuk mengetahui bagaimana para pelaku menafsirkan pelaksanaan execution Ngalap Berkah 'dalam melakukan hubungan seksual ritual di Gunung Kemungkus, serta apa yang mereka harapkan dari ritual tersebut. Penelitian ini adalah penelitian deskriptif dengan menggunakan metode kualitatif. Teori interaksi simbolik dari poros utama ke Helbert Blummer dalam penelitian ini. Hasil penelitian ini menunjukkan bahwa pelaku 'Ngalap Berkah' mengetahui adanya hubungan seksual selama ritual. Mereka beranggapan bahwa dengan melakukan hubungan seksual ini, keinginan mereka dapat dengan mudah tercapai. Hasil yang diperoleh setelah melakukan ritual 'Ngalap Berkah' dapat berupa bisnis atau bekerja lebih lancar, meskipun di sisi lain ada juga yang belum mendapatkan hasil dari ritual tersebut.

1. Introduction

In today's modern era the Javanese people are very much retained their culture (Koentjaraningrat, 1987: 81-83). First in terms of Javanese society behavior that is to maintain their philosophical life in this case commonly referred to as kejawen (Geertz, 1981;44). Kejawen is a thought that belongs to a deeply rooted Javanese tradition, which is primarily inspired by Hindu-Buddhist thought. (Niels Muder, 1999: 46). In all aspects and behaviors, both acts and speech, Javanese society always uses the correct calculations, ways or deeds, in order to successfully achieve a goal (Geertz, 1981;44).

There are many ways a person can make a fortune. In addition to a reasonable way of working, there are also ways that are considered abnormal or done beyond human reason. In every job, there are various problems and risks that must be faced both internal and external factors. One of the problems of external factors is the existence of a competition that even uses magical powers.

It is mostly found in the business world and has become a natural thing. For the sake of smooth work, magical ways are done so as not to lose in the competition so that life can

continue to run. The magical way is considered to help smooth the business so as to get the wealth quickly and briefly. This often happens in communities where they use supernatural media to facilitate their business. Besides using help religious leaders, some of them perform various ritual pesugihan with other creatures.

The state of Indonesia has a deep-rooted cultural diversity, so that the majority of its people still holds to its noble cultural and spiritual values. For example in the land of Java which has many forms of ritual, whether religious rituals, cultures or rituals that smell with pesugihan or hope of blessing. There are various forms of ritual pesugihan, there are shaped tuyul, monkeys or apes. Some give tumbal, hermaphrodite. In Gunung Kawi, there is a large tree that is often used as a place to perform pesugihan is a tree named Dewandaru.

As local community figures tell us that the tree can bring good luck when one sits under a Dewandaru tree and then a fall leaves, twigs, or fruit from the tree. In Yogyakarta, precisely in Parang Tritis Beach there is also a form of ritual pesugihan. The ritual is supposedly done by intercourse with Nyi Roro Kidul or Queen of South Beach in the form of a golden dragon. That way, the scales of the golden dragon will be loose, from here it is considered that the scales are the result of a ritual performed with Nyi Roro Kidul (Anonymous, 2013).

Prostitution or prostitution today is not taboo among Indonesians. Parents and even young people have a lot to know the existence of prostitution is rife in the community. Sex and women are two things that are often linked. Not only in developed countries, prostitution always exists and becomes part of the life from the people. The world of prostitution has existed since antiquity.

Precisely before Christ, in the State of Greek prostitution is not considered bad and secret. In important cities or harbors there are many women who work as prostitutes and become the most important part of economic activity in Greece. Even a parliamentarian in Athens established state-owned prostitution houses where the price of his wife was regulated by the State (Halperin 1990). Prostitution is an act of unrestrained and obscene, because of the existence of sexual appetite against the opposite sex without knowing the limits of modesty (Jajuli, 2010).

Prostitution in its literal meaning is sexual activity (without marriage) which has been prepared with the consent of both parties. According to Tjahyo Purnomo and Ashadi Siregar, 1983, the term prostitution is "The act or practice of a bitch, a wild, mischievous, abusive norm who wants a man to have sex with her by paying. Prostitutes themselves are professions that sell services to satisfy the sexual needs of customers.

Indonesia still holds tightly to the values contained in every culture that exists. Especially in a very strong Javanese society with a belief in their ancestors. The majority of them hold fast to the Javanese customs and ordinances that have been passed down by their ancestors since many years ago. In accordance with its development, the ritual tradition experienced a shift of meaning in its implementation.

A ritual usually has sacred values in each of its actions. Today, rituals are abused by certain circles to earn a living in order to meet the necessities of life. One of them is a ritual on Mount Kemukus. The ritual is performed by intercourse with women who are not his wife. The existence of this ritual becomes a good opportunity for the prostitutes hawking themselves to the men who came to seek blessings from Mount Kemukus. So the visitors who

come to Mount Kemungkus must be good at choosing women who "help" them in carrying out the ritual.

The existence of prostitution wrapped with ritual ngalab berkah, Mount Kemukus can then contribute significantly to the region. During the course of the implementation of ritual pesugihan in Mount Kemukus, there are actors involved in the implementation. They can also be called as caretakers. These actors are believed to know more about the procedure of performing ritual pesugihan in Mount Kemukus.

The focus of the problem from this study is:

- a. How are the actors involved in performing pesugihan rituals in Gunung Kemungkus interpreting pesugihan rituals at Gunung Kemungkus?
- b. What is the hope of the perpetrators of pesugihan who engage in sexual intercourse and do not have sexual intercourse in the ritual on Mount Kemukus?

2. Methodology

This research uses qualitative method, with descriptive research type. Researchers want to describe in detail the general picture without drawing initial conclusions. Determination of subject (informant / resource) in this research using accidental method. In this technique, the informant was selected randomly and accidentally at the time of the research. This method is used to facilitate digging and searching for information. The number of informants in this study amounted to 6 people.

The research is located at Gunung Kemukus, Sragen. Because the phenomenon is about to be closely related to the existence of sexual intercourse during the implementation of ritual pesugihan in Mount Kemungkus.

3. Review of Related Literature

3.1. Rituals

Conducting a certain event or ritual in a place considered sacred in the religious actions of the Javanese society is part of the religious life of Javanese society. It can be seen from the many myths whose develop in society. As a religious act, ritual in principle is a human effort to closer to the almighty, the gods, or the creatures inhabiting the unseen nature. The act of human beings to relate to beings that are outside of himself.

Javanese beliefs or rituals are known as kejawen. Ajaranke jawen is a mixed belief and ritual of ancestral worship with formal religions. Regarding the formal religions that exist in Indonesia are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Konghuchu. Besides these six official religions, religion is also found outside the five official religions or better known as the flow of belief. The flow of belief in Javanese society is known as kebatinan.

According to Mulder (1973: 17), basically kebatinan is a mystical, penetration of and knowledge of the universe with the aim of establishing direct relationships between individuals and the environment of the Almighty.

Rituals are so complex that they cannot be explained by a single theory. Then the concept of religion divide be five components that have their own role. The five components are as follows.

a. Religious emotions

All human actions based on a vibration of the soul so as to encourage people to perform an act of religion are religious emotions. The vibrations of the soul have been experienced by every human being, even though it lasts only a few seconds and then disappears again.

b. The belief system

The belief system in religious activity contains many elements, among which relate to thinking with human thought and conception of gods and spirits both good and evil, the creation of nature and the world (cosmogony), the form and nature of the world and nature (cosmogini), life and death, and the afterlife.

c. The system of rituals and ceremonies

The ritual and ceremonial system is manifested in a human action. Rituals and ceremonies are performed as intermediaries to communicate to God, gods, spirits and other supernatural beings. Some rituals are usually performed ie praying, prostration, studying, sacrificing, eating together, dancing and singing, processing, sacred dramas, fasting, meditating and meditating.

d. Ritual and ceremonial equipment

In rites and ceremonies can be used a variety of facilities and equipment such as places or buildings of worship, god statues, sacred sound instruments, sacred gamelan. Ceremonial actors often have to wear clothes that are also considered sacred.

e. Religious people

In the religious system of the religious people is a social unity that embraces a system of beliefs and that executes ritual system and ceremonies. The rites and ceremonies system with the religious people is very closely related, because the members of the people who carry out their rites and ceremonies.

From the above description, it can be concluded that the five components of religion have their own roles, but one component with another is closely related (Koentjaraningrat, 1987: 81-83).

Many Javanese follow kebatinan but officially claim to be Muslim. The difference between Islam and Javanese kebatinan is seen in the depiction of God and in the necessity of living the soul of Islam. A deeper appreciation shows that Islam is in the same direction as kebatinan. One form of ritual that is still rooted in people today is a concerned behavior. For the Javanese, especially the adherents kejawen behavior is concerned with various ways such as fasting with certain restrictions or doing semedi.

Meditation or Javanese rituals call it '*tapa*' is usually done at certain places that have certain powers. Selection of the site is usually transferred to the myths of the surrounding community or in a particular mythical story whose developed in a region. In kebatinan, according to Mulder (1980: 25) mentions *tapa* or *semedi* on its own aims to purify themselves.

Meanwhile, according to Suseno (2003: 140) mentions *tapa* done by the Javanese is not a goal but with the intention to control his own body, and cultivate the impulses (lust) and not eliminate them. One of the deep-rooted beliefs of the Javanese version of Islam is a

special ritual that must be done in order to placement themselves so that life is lived more calm and controlled.

Exploring further in the spiritual actions of Javanese people, especially adherents kejawen. Based on interests, the spiritual actors can be divided into two interests, namely spiritual interests (sacred) and worldly interests (profane). Seen from the place of doing spiritual behavior can be divided into two the function spiritual spiritual (sacred) and worldly functions (profane). Spiritual function is related to the function of getting closer to God or '*manunggaling kawulalangusti*' worldliness function is a action as an alternative to obtain solutions in searching worldliness or improve the welfare of his life.

A place often used as a spiritual activity related to God is a grave. The grave in this question is the tomb of the figures who when life has a certain charisma. One of the tombs that are still visited by many people of Java and outside Java is the tomb of Prince Samudra, who was in Pendem Village, Sumber lawang Sub-District, Sragen Regency.

3.2. Theory of Symbolic Interactionism

This research uses Symbolic Interactionism Theory as a root to analyze the phenomenon about the existence of prostistusi in pesugihan ritual at Gunung Kemungkus. Herbert Blumer coined the term symbolic interactionism in 1936 and wrote several essays that fostered his development (Morrione, 2007). For Blumer with his emphasis on the impact of external stimuli on individual behavior, it is obviously reductionist psychology. Several other types of psychological reductionism disturb Blumer, for example, he criticizes those who attempt to explain human actions by relying on conventional ideas about the concept of "attitude" (Blumer 1955/1969: 94). In Blumer's view, it is a very mechanistic thought; the important thing is not the attitude as an internalized tendency "but the deciding process through which the actor forges his actions" (Blumer 1955/1969: 97). Blumer also opposes sociologist theory (especially structural functionalism) which views individual behavior as determined by large-scale external forces.

Symbolic Interactions: Perspective and Method There is nothing inherent in an object in providing meaning to humans. But keep in mind that the essence of lovers and haters does not automatically internalize the two extremes of the object. Blumer (1965: 5) states: the actor chooses, examines, thinks, categorizes, and transforms meaning in relation to the situation in which he is placed in the direction of his actions. Actually, interpretation should not be considered merely as an application of meanings that has defined, but as a process of formation in which meanings are used and perfected as instruments for direction and action formation.

According to Blumer human action is not caused by some "external forces" (as functionalists mean) nor by "internal forces" (as psycho-reductionists claim). Blumer argues that the individual is not surrounded by the environment of potential objects that play with him and shape his behavior.

The true picture is that he forms the objects, which gives him meaning, judges his suitability with action, and makes decisions based on that judgment. This is what is meant by interpreting or acting on symbols.

Thus man is a conscious and reflexive actor, uniting the objects he knows through what Blumer (1969: 81) calls the self-indication process. Self indication is "an ongoing process whereby an individual knows something, judges it, gives it a meaning, and decides to act on that meaning". This process of self-indication takes place in a social context in which the individual tries to "anticipate the actions of others and adjust his actions as he interprets them.

Human action is full of interpretation and understanding, for Blumer action is more than just a single performance. Thus, for Blumer the study of society must be a study of collective action, rather than prejudice to what it perceives as a blurred system and elusive functional prerequisites, humans are seen to interpret each other or limit their respective actions and not just react to each action. Blumer (1969: 78-79) states, "thus human interaction is bridged by the use of symbols, by interpretation, by the certainty of the meaning of the actions of others".

In view of society, Blumer (1969: 78) confirms two distinctions of structural functional and symbolic interactionism:

- a) First, from the point of symbolic interaction: The organization of human society is a framework in which social action takes place and not the determinant of action.
- b) Secondly, such organizations and the changes that take place therein are the product of the activities of units acting and not by the unique "forces" that are beyond explanation. Interactionism - a symbolic one Blumer's headline contains a number of "root images" or basic ideas, which can be summarized as follows:
 - 1) Society consists of humans who interact.
These activities coincide through joint action, shaping what is known as an organization or social structure.
 - 2) Interaction consists of various human activities related to other humans. Non-symbolic interactions include a simple response stimulus, just like a cough to clean a person's throat. Symbolic interactions include "action interpretation".
When in conversation someone pretends to cough when disagreeing with the subjects raised by the speaker, the cough becomes a meaningful symbol, used to convey rejection.
 - 3) Objects, have no intrinsic meaning; meaning is more a product of symbolic interaction. Objects can be classified into three broad categories: (a) physical objects, such as tables, plants, or cars; (b) social objects such as mothers, teachers, ministers or friends; and (c) abstract objects such as values, rights and regulations. Blumer (1969: 10 - 11) limits the object as "all things related to it".
 - 4) Humans not only recognize external objects, they can see themselves as objects. So a young man can see himself as a student, a husband and a newly fathered man. This self-view, as with all objects, was born in the process of symbolic interaction.
 - 5) Human action is an interpretative act made by man himself.
 - 6) The action is mutually linked and adapted by group members; this is referred to as collective action which is limited as; the social organization of the behavior of various human actions.

In the perspective of symbolic interaction, social action is placed in the actions of individuals who adjust their respective acting paths to one another through the process of interpretation; group action is the collective action of the individual. In other words according to Blumer society needs to be seen as a "human being acting" rather than as a source of power

acting against that human being. Reality is shaped by the human world itself, because reality is not something given but a word that seems to exist and is produced or it can be said that reality depends on how it is seen.

The reality of Mount Kemukus is a ritual full of sacred values. Implementation of ritual is usually a sacred ceremony where the value and procedure of its implementation have meaning in accordance with the purpose of doing the ritual. However, at present the procedure of the implementation of the ritual involves the presence of CSWs (Commercial Sex Workers). The sacredness of these rituals is being questioned because the actions clearly violate norms and values.

4. Finding And Discussion

4.1. History of Mount Kemukus

Naming of Mount Kemukus also cannot be separated from the story of Prince Samudro, Prince Samudro's departure that brings the mission of peace is expected again by Raden Patah as ruler of Demak - Bintaro.

Unexpectedly approached Prince Samudro was dead. Initially the location of the tomb of Prince Samudro is very quiet and rarely touchable by people, because it's location of the tomb of Prince Samudro amid the thick forest, as well as many wild animals in it. As time went by, the situation changed after Mount Kemukus was inhabited by the inhabitants. Then it is explained at a time on the hill where Prince Samudro is buried, when the rain or drought approaches the black fog like smoke (steamed) because that's what the locals call the hill is Mount Kemukus to this day.

The name of Mount Kemukus is not unusual with Javanese tradition that still believe in myth and a symbol. The habit of the Javanese in exposing the symbol given by nature is a natural interpretation that can be from a habit. Let's say that when the Javanese saw the butterflies entering the house, they interpreted there would be guests coming to the house. It departs from recurring events and then they conclude into a truth.

The core of pilgrimage in the tomb of Prince Samudro;

“Sing sopo duwe panjongko marang samubarang kang dikarepke bisane kelakoniku kudu sarono pawitan temen, mantep, atikangsuci, ojo slewang-sleweng, kudu mindeng marang kang katuju, cedhakno dhemenane kaya dene yen arep nekani marang panggonane dhemenane” (Kadjawen, Yogyakarta : October 1934)

"Whoever wants or has a goal for the desired thing then to achieve it must be with sincerity, steady, with a pure heart, do not cut right / left must concentrate on the desired / desired, close desire, as if to go to his favorite place / his pleasure".

However, the views or opinions are not completely true and need to be straightened out. The emergence of this opinion begins with the interpretation of the meaning of the word "dhemenan".

The Meaning of 'Ngalap Berkah' ritual for seekers of prosperous has been explained before, according to Blumer man has "self", which means explaining that he can be the object of what has been done or in other words the individual can be the object of the action he has done. Self indication is a process whereby the individual knows, judges, gives meaning, decides to act. These actions are then carried out on a previous assessment.

After the perpetrators were aware of the rituals at Kemukus mountain, provided an assessment of the rituals on Kemukus mountain, which included the terms and procedures for performing rituals at Kemukus mountain. According to the perpetrators there is no requirement given to be able to perform rituals on Mount Kemukus, so as to facilitate the perpetrators to perform rituals, the perpetrators just come to Mount Kemukus and then meet the Interpreter Lock to convey the purpose of coming there, then led by Interpreter Lock

After knowing, judging, then give meaning here more aimed at the existence of sexual relations during the implementation of ritual. The existence of sexual relations according to the perpetrators in order to be easy and in the speed to realize the wishes to be achieved by the perpetrators prospereous. The last is to decide to act, the perpetrators perform the ritual on Mount Kemukus the majority want to facilitate all sorts of forms of business they are doing, because in the business they do somewhat difficult.

4.2. Expectation of The Actor

The results obtained by the perpetrators pesugihan during rituals in Mount Kemukus is very diverse. Some have got their wishes, some are still waiting. There are also some who began to get blessings from what he did, although some of them also have not received blessings from the prospereous. The perpetrators of prospereous interpret the prospereous ritual in Kemukus mountain as they know the form of ritual tersebur. The stages are just a shower in Sendang Ontrowulan before a pilgrimage to the tomb of Prince Samudro. After bathing in Sendang Ontrowulan, the perpetrators are invited to pray at the grave of Prince Samudro accompanied by the caretaker of the tomb.

Then after praying, they have sex with a woman who is not her partner. The relationship is done by renting the existing homes in the surrounding area of the tomb of Prince Samudro. The perpetrators are required to come for 7 times in the execution of pesugihan rituals on the evening of Friday pound or Friday night kliwon,

The majority of the perpetrators of prospereous do not feel any objections or difficulties in performing the procedures, conditions, and time specified during the implementation of the ritual at Gunung Kemukus.

From this research can be known meaning pesugihan in Mount Kemukus that is in the implementation of this ritual there is a sexual relationship as one of the stages of ritual. Sexual intercourse is intended to be easy and fast in obtaining desires desired by the perpetrators pesugihan. After knowing, judging, giving meaning, and the last decided to act, the perpetrators began to believe until willing to perform ritual pesugihan at Kemukus mountain. This is based on their meaning that the desire can be achieved if doing the ritual without regard to halal or haram. Some of them want to be exploited all efforts and affairs.

5. Conclusion

1. The existence of prospereous ritual in Kemukus mountain which requires the perpetrators to have sexual relations with other women was still undertaken by many people regardless of values and norms. Because of the great desire that their business can smoothly compete, they are even willing to perform prospereous ritual indeed.
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2. Self indication is a process whereby the individual knows, judges, gives meaning, decides to act. These actions are then carried out on a previous assessment. This is what the perpetrators do after knowing the rituals on Kemukus mountain. The perpetrator provides an assessment of the ritual on Kemukus mountain, which includes about the requirements and procedures for performing rituals at Kemukus mountain. After that they go to the caretaker and then make sexual intercourse as a form of prosperous ritual .
3. Ritual in the tomb of Prince Samudro Ngalap Berkah, ritual begins with a sincere intention to god almighty one that his wishes come true, purification in spring Ontrowulan, pray at the tomb of the cemetery were caretaker intermediaries, as well as bringing sow flowers, incense, and the spring water which was added bottle, to the tomb of Prince Samudro to pray and after coming out of the grave of Prince Samudro pilgrims perform the last ritual of looking for a partner or lover to have sexual intercourse. The rituals are held on Friday night, Friday kliwon, and one Suro night. The ritual is done at least seven times for her wishes to be answered.

The influence of ritual 'kejawen' against the ruling elite group. The absolute achievement of power can be achieved if the elite is able to initiate the ritual by having a heart conviction accompanied by a strong suggestion of success. In addition, the elite is also required to meet all the means of ritual needs. After achieving success, the elite continued the ritual of slaughter of goats and tumpengan as a form of thankfulness and gratitude.

Symbols in performing ritual ngalap berkah there are three namely sowing flowers, incense and water sendang. Sowing flowers mean as a charismatic person, in order to become a charismatic and authoritative leader symbolized by a fragrant flower. Then the meaning of incense is to unlock the aura of the ritual practitioner this thing in the leadership is useful to increase the trust in the future leaders in fostering the community. The meaning of own water alone is to purify themselves this is done because many people make mistakes and the ugliness that exists in the self can be wasted with spring water.

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