

# The Mythology of Queen Kalinyamat and its Correlation against Women's Behavior in North Jepara: A Feminist Study

Laura Andri Retno Martini<sup>1\*</sup> and Khothibul Umam<sup>1</sup>

<sup>1</sup>Department of Indonesian Literature, Faculty of Humanities, Diponegoro University, Semarang - Indonesia

**Abstract.** The mythology of Queen Kalinyamat that developed in Jepara is very popular among its people. In the history of Jepara, Queen Kalinyamat is the heir to the line of guardianship and royal line. However, positive and negative perceptions emerged of this character. A character who should be familiar with the values of spirituality and aspects of morality is also identical to the values of sensuality and ambition. During its development, this figure becomes an image for the supporting community. For this reason, research is needed to reveal the correlation between the mythology of Queen Kalinyamat and the behavior of society, especially women. This research is qualitative research using feminist theory. Data collection techniques through in-depth interviews, observation, and documentation. The research location is in the North Jepara area, especially Keling District, Donorojo District, Kembang District, Bangsri District, and Mlonggo District. This research will answer (1) The pilgrimage tradition of Queen Kalinyamat (2) Jepara women's interpretation of Queen Kalinyamat's Mythology (3) Correlation of Queen Kalinyamat's Mythology with Jepara women's behavior Does the practice of prostitution in these five districts show a correlation with history and culture which are owned.

## 1 Introduction

Queen Kalinyamat is one of the most famous female rulers of Jepara. Queen Kalinyamat is beautiful and very brave. No wonder the Portuguese dubbed Queen Kalinyamat as De Kranige Dame, which means a brave woman. One of the writers from Portugal, Diego de Couto, once wrote about the greatness of Queen Kalinyamat. He described Queen Kalinyamat as Rainha de Japara, Senhora ponderosa erica, which means Queen of Jepara, a rich and mighty woman [1].

Queen Kalinyamat is the daughter of Prince Trenggana and the grandson of Raden Patah, the founder of the Demak sultanate. Queen Kalinyamat's real name is Retna Kencana and after becoming the ruler of Jepara she changed her name to Ratu Kalinyamat. After Arya Penangsang's death, Retna Kencana was sworn in as ruler of Jepara with the title Ratu Kalinyamat. This coronation was marked by a sengkalan year (candra sengkala) Trus Karya

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\* Corresponding author: [lauraandri@lecturer.undip.ac.id](mailto:lauraandri@lecturer.undip.ac.id)

Tataning Bumi which was calculated equal to April 10, 1549. During the reign of Queen Kalinyamat, Jepara developed very rapidly [2].

Queen Kalinyamat lasted for 30 years; Queen Kalinyamat succeeded in bringing Jepara to the peak of glory both economically and politically. Queen Kalinyamat had a very formidable naval fleet and once attacked the Portuguese in Malacca. However, Queen Kalinyamat's attempt to expel the Portuguese from Malacca failed. During his reign, he owned four port cities that became one of Java's trading centres, namely Jepara, Juwana, Rembang, and Lasem. Jepara is also a trading area for rice produced in the surrounding area. This made Queen Kalinyamat not only a political ruler but also a prominent trader. Politically, Queen Kalinyamat's influence can be seen from the extent of her territory that reaches the Banten area [3].

However, the greatness of Queen Kalinyamat in the history of Jepara cannot be separated from positive and negative perceptions that arise in society. Characters who should be familiar with spiritual values and aspects of morality are also identical to sensuality and ambition. In its development, this figure becomes an image for the supporting community. This shows a correlation between the Mythology of Queen Kalinyamat and the behaviour of society, especially women. The notion of modern Jepara women who are beautiful, ambitious, materialistic, and seem cheap cannot be separated from the figure of Ratu Kalinyamat as their role model. The figure is used as a symbol of women in attitude, determining perspective and work, and even stigmatising prostitution.

Research on the Mythology of Queen Kalinyamat has been done a lot. One of them is Nur Said. There are three things described in Nur Said's writings, namely (1) the history of Queen Kalinyamat, (2) Jepara during the reign of Queen Kalinyamat and (3) the controversies of Queen Kalinyamat's asceticism [4]. The second research is Laura Andri Retno Martini. This study aims to find a correlation between the petilasan of the Ratu Kalinyamat Hermitage and the people's behaviour in Jepara. Laura Andri explains how the community treats the Ratukalimat hermitage site and its mythology. Several traditional community ceremonies are made to honour Queen Kalinyamat [5]. The third research is also from Laura Andri Retno Martini. The focus of this research is the inventory of traditional ceremonies originating from the mythology of Queen Kalinyamat. In addition, it also describes the symbolic meaning behind the traditional ceremonies that have been inventoried [6].

This study took place in northern Jepara, specifically in five sub-districts: Keling, Donorojo, Kembang, Bangsri, and Mlonggo. The selection of this sub-district was based on its location close to the Ratu Kalinyamat hermitage site.

## 2 Method

Based on the theory used, the method used in this research is a qualitative descriptive method. Qualitative research intends to understand phenomena about what is experienced by research subjects such as behaviour, perceptions, motivations, actions, etc. It uses descriptions in the form of words and language [7].

Besides being qualitative, this study uses snowball sampling because of the limited knowledge of the researcher about the research population. The researcher asked for the help of key informants (key informants) to show other people who could be used as further informants. Data collection techniques were carried out through in-depth interviews, observation, and documentation. Literature study or library research is also used in this research. Researchers use reference sources related to the Mythology of Queen Kalinyamat. Sources of information such as books, papers, articles, and research results relevant to the topic of this study are used to sharpen the study's results.

*Observation* is a data collection technique that has specific characteristics when compared to interviews. If the interview is communicating with people, then the observation is the

observation of the activities of others. In this observation, the researcher is actively involved in the person's daily activities being observed or used as a source of research data.

## **3 Results and Discussion**

### **3.1 The correlation of Queen Kalinyamat's mythology to people's behavior**

#### *3.1.1 The Pilgrimage Tradition of Queen Kalinyamat*

*Pilgrimage* is a cultural pattern owned by the Javanese and has been rooted in every community that supports it. The pilgrimage is then passed down from generation to generation. Almost every region in Java recognizes and carries out the pilgrimage tradition. They make pilgrimages to the tombs of their ancestors, tombs of guardians, or exalted figures and visit places that are considered sacred. People tend to have close ties with their ancestors, so that it is difficult for them to break away from their predecessors. This can also be seen in the habits of the people who are still awake until now, namely to visit the ancestral graves and present offerings to their ancestors.

In the Jepara area, especially the North Jepara area around the Ratu Kalinyamat shrine, the pilgrimage tradition is still routinely carried out. Wage Friday is a day for pilgrims to come to the shrine of Ratu Kalinyamat hermitage. The pilgrims come from various regions, not only those natives of Jepara but also from several places on the island of Java. There are even those who come from outside the island, such as Sumatra and Kalimantan. Friday Wage is considered unique because it is believed that Queen Kalinyamat has finished carrying out the Sinjang Rambut penance and left the hermitage on that day. Queen Kalinyamat had said that whoever made a pilgrimage to her hermitage to pray and ask for something, the prayer would be granted by Allah SWT.

#### *3.1.2 Traditional Ceremony*

The story about the mythological Queen Kalinyamat is an ancestral heritage that must be preserved and preserved. To preserve this tradition, several regions or villages hold different traditional ceremonies. In general, this traditional ceremony usually has almost the same meaning as the earth alms or sea alms ceremonies in other villages on the island of Java. Several villages related to the Queen Kalinyamat Mythology include:

a. Tulakan Donorojo Village

The people of Tulakan Village hold a traditional ceremony called Jembul Tulakan. The implementation of Jembul Tulakan aims to commemorate the end of the austerities of Queen Kalinyamat. In addition, it also aims to ask God to be given safety, health, a fortune by offering offerings. This tradition is usually held once a year in the month of Apit.[8]

b. Banyumanis Village Donorojo

The people of Banyumanis Village hold a traditional ceremony called Jembul Bedekah. The purpose of organizing Jembul Bedekah is to commemorate the victory of Ki Suta Wijaya (one of Queen Kalinyamat's bodyguards) over Ki Wangkong, who has abused the Banyumanis community. Jembul Bedekah is also used as an expression of gratitude for the establishment of Banyumanis Village. In addition, it also aims to ask God to be given safety, health, a fortune by offering offerings. This tradition is also carried out in the month of Apit.[9]

c. Kalinyamatan Kriyan Village

The word Baratan comes from the Arabic language, namely baraaah or blessing, which means salvation and blessing. The Baratan ceremony is held once a year, namely on the 15th of the month of Shakhban after the Isha prayer. The goal is to commemorate Queen Kalinyamat's efforts when bringing the body of her husband, Sunan Attendant, who was killed by Aryo Penangsang, back to Jepara.[10]

### **3.2 Jepara women's Interpretation of Queen Kalinyamat**

The controversy about Queen Kalinyamat stems from the ritual of asceticism performed by the Queen. The term "tapa wuda sinjang rambut" raises many interpretations from the people around the hermitage of Ratu Kalinyamat. This interpretation comes from native Jepara women and immigrant women.

#### *3.2.1 Jeparanese Woman*

They more interpret "tapa wuda" as a figurative meaning. Tapa Wuda Sinjang Rambut means Queen Kalinyamat left all royal and worldly affairs to meditate on Mount Danaraja. Tapa wuda Ratu Kalinyamat is the honesty of a servant to his Lord about hopes and requests. Wuda or naked means surrender to God Almighty. Wuda or naked is defined denotatively, not even using clothes or cloth. At the same time, in a connotative, it is interpreted as human honesty who has no power except a gift from God Almighty. In addition, Queen Kalinyamat instils the values of loyalty. Queen Kalinyamat's loyalty to Sultan Hadlirin is an example held by native Jepara women always to be respectful, obedient, and loyal to their husbands. In addition, they also admit that Queen Kalinyamat is a wonderful heroine.

#### *3.2.2 Migrant Women*

Migrant communities tend to interpret "tapa wuda sinjang rambut" Ratu Kalinyamat as imprisoned wholly naked and only covered by her long loose hair. This gives the impression that Queen Kalinyamat does not maintain the honour and morality of women and emphasizes sensuality and eroticism. Even some people think that Queen Kalinyamat is a "sex indulgence". People take advantage of this negative impression to "take blessings" to get Queen Kalinyamat's "susuk cairing". This is one of the attractions for women to come to Ratu Kalinyamat's shrine every Wage Friday night.

### **3.3 Correlation of Ratu Kalinyamat Mythology to the Behavior of Jepara Women**

The existence of Queen Kalinyamat Mythology will directly or indirectly affect the behaviour patterns of women in Jepara. This pattern of behaviour can be either positive or harmful behaviour.

#### *3.3.1 Positive Behavior*

##### **a. Independent Woman**

Since childhood, Queen Kalinyamat was taught by her father, Sultan Trenggono, to help with the sultanate's duties. So do not be surprised if Queen Kalimat has become the ruler of Jepara since he was not married. Apart from being the Queen of Jepara with a wide area of power and influence, Kalinyamat is also a successful trader. This story is a reference for Japanese women in their lives. Women who are efficient, independent, and not dependent on men.

This is then correlated with the number of women who visit the Ratu Kalinyamat shrine in Sonder Tulakan to ask for blessings for smooth business (trade) and promotions or jobs.

#### b. Physical Beauty

Jepara women believe that Queen Kalinyamat is a woman who has physical advantages, namely beauty. These advantages encourage many pilgrims to come to the Ratu Kalinyamat shrine. They hope that the image and aura in Queen Kalinyamat will decrease to the pilgrims, especially the women who are interested. The goals of these women also vary; some want to look beautiful and be loved by their husbands, some want to look beautiful, so it's easy to get a mate, and so on.

#### c. Loyalty

The *tapa wuda sinjang rambut* ritual performed by Queen Kalinyamat is a manifestation of Queen Kalinyamat's loyalty to her husband, Sultan Hadlirin. This ritual is also a manifestation of the religiosity of Queen Kalinyamat. He surrendered all the injustices he experienced to God Almighty. After the death of her husband, Queen Kalinyamat never remarried. The value of loyalty is then exemplified by Jepara women to always be respectful, obedient, and loyal to their husbands.

#### d. Gender Equality

Queen Kalinyamat is a woman figure who can be an example of gender equality. Not many women have become rulers or kings in the past or present. When viewed from the genealogy, Queen Kalinyamat is the daughter of Sultan Trenggono or the granddaughter of Raden Patah, the founder of the kingdom of Demak. Queen Kalinyamat, as Duke of Jepara who oversees the areas of Jepara, Kudus, Pati, and Rembang, shows that gender equality during the Demak period already existed. In Javanese culture, patriarchal culture is still robust, although it cannot be generalized as a necessity. The emergence of Queen Kalinyamat as a representation of women in Java shows a condition contrary to Javanese tradition in general. However, this does not apply to Queen Kalinyamat, and the community does not mind it. Even Jepara experienced a golden age under the reign of the female queen, Kalinyamat.

### 3.3.2 Negative Behavior

#### a. Prostitution

When she was about to do penance, Queen Kalinyamat vowed to give the heirloom of the Demak kingdom to anyone who could kill Arya Penangsang. Heritage can be interpreted as a symbol of power. After killing Arya Penangsang, Danang Sutawijaya brought the heirloom of the Demak kingdom to Pajang, and Pajang became the new kingdom to replace Demak. If interpreted, the heirloom can also be interpreted as the body of Queen Kalinyamat because it was Queen Kalinyamat who held the power of the kingdom of Demak. In other words, the handover of the heirloom can be interpreted as a symbol of Queen Kalinyamat's surrender to become the wife of Sultan Hadiwijoyo. Based on this, it is understood that Queen Kalinyamat is using her body to get her desires and ambitions at any cost. The prototype of women like this symbolises modern Jepara women who are beautiful, ambitious, materialistic and seem cheap.

In the Queen Kalinyamat Mythology story, the queen has a unique habit of judging the honesty of her guests. To test the honesty of her guests, Queen Kalinyamat invited them to spend the night in the palace. There were even some special guests invited to sleep together in the queen's private room. It was at this time that he tested the faith and honesty of his guest. Many of the guests failed. They have the intention of being disrespectful to Queen

Kalinyamat. Queen Kalinyamat will also give the death penalty for her guests who act dishonestly and disrespectfully towards her.

The meaning of the Queen Kalinyamat Mythology above is also a model for some Jepara women to legalize prostitution. They believe that prostitution in Keling, Donorojo, or in Jepara, in general, has been going on for a long time and is carried out by many people besides them. This is what raises tolerance for prostitution in society. Gradually they absorb the values of these deviations. Furthermore, they undergo a habituation process, making it natural for their choices and actions, so prostitution becomes something that is considered correct and institutionalized within them.

The use of the Queen Kalinyamat hermitage site is also inseparable from the prostitution section. The women come to the site hoping that they always look beautiful, attractive, and attract men.

#### b. Materialist

As in the story above, Queen Kalinyamat only invites her guests to stay in her private room. The guests came from among wealthy merchants, nobles, and religious figures. Some Jepara women believe that Queen Kalinyamat will only marry the wealthy nobles. This is very natural if we look at the local culture at that time. The noble class would marry into the same class or with a wealthy merchant. This is what gives rise to the prototype that Japanese women are materialists.

#### c. Ambitious

The nature of Queen Kalinyamat is determined to get her desires and ambitions at any cost. She was reflected in his decision to "*tapa wuda sinjang rambut*", which will end if Arya Penangsang dies. In addition, the policy of Queen Kalinyamat, who has made three attempts to mobilize her navy to expel the Portuguese in Malacca, has become a reference for some Jepara women in their daily lives.

## 4 Conclusion

This study tries to reveal the correlation between oral literature and the community that owns the story. The correlation between the Mythology of Queen Kalinyamat and women's behaviour in the area of the story originates. It can be concluded that although there are some negative views from the general public from outside and inside Jepara towards Queen Kalinyamat, almost all Jepara women idolize Queen Kalinyamat. They make Queen Kalinyamat a role model in their lives. Queen Kalinyamat is used as a benchmark for Jepara women in determining attitudes, life decisions, and views on something. This can happen because of the nature of Queen Kalinyamat, who is independent and brave. In addition, the beauty of Queen Kalinyamat, who has an extraordinary aura, is also an essential factor in the number of women who idolize this figure. However, some negative behaviours such as prostitution, materialism, and ambition cannot be separated from the influence of the Queen of Jepara. Between the original Jepara women and immigrant women have different views. Their assessment represents the interpretation of society. Apart from that positive and negative view, Queen Kalinyamat is still the leader of Jepara who can provide a lot of progress and prosperity for her people. Her intelligence in managing political strategies breaks the notion that women only deserve to be in the domestic sphere.

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