

Panjang Jimat: Cultural Tourism at Cirebon Palace

by Oqke Prawira Triutama



Panjang Jimat: Cultural Tourism at Cirebon Palace

Oqke Prawira Triutama¹, Bastoni², Nurul Hamidah³, An Nuur Khairune Nisa⁴

¹Universitas Multimedia Nusantara Tangerang, Banten, Indonesia, email: oqke.prawira@umn.ac.id

²Universitas Muhammadiyah Cirebon, West Java, Indonesia

³Universitas Muhammadiyah Cirebon, West Java, Indonesia

⁴Universitas Gadjah Mada, Yogyakarta, Indonesia

Abstract. This paper discusses how Panjang Jimat comes from the words "Panjang" and "Jimat". The word Panjang means the lifetime of man, while Jimat or "ji" or siji means one, and "mat" or crushed means something to be remembered, guarded, and preserved. So, Panjang Jimat means something or one that a lifetime of man must remember, guard, and defend. This research uses a qualitative method approach to describe the natural condition of objects, where the researcher is the key instrument. The reason researchers choose descriptive research is to be able to describe systematically and accurately facts and characteristics about the population or a particular field. The researcher here intends to provide an overview of a particular social phenomenon that already exists. Panjang Jimat as a custom of the Cirebon palace began in the 15th century to commemorate the birthday of the Prophet Muhammad SAW especially. At this time, Panjang Jimat ceremony was organized by the existence of the Kasepuhan Palace Foundation as a formal legal entity organization, further strengthening the identity of the Kasepuhan Palace today. This phenomenon is seen in the holding of Panjang Jimat Ceremony.

Keywords: Panjang Jimat, Cultural, Tourism, Heritage, Cirebon

INTRODUCTION

The Panjang Jimat comes from the words "Panjang" and "Jimat". The word Panjang means the lifetime of man, while Jimat or "ji" or siji means one and "mat" or crushed means something to be remembered, guarded and preserved. So, it can be concluded that the Panjang Jimat means something or one that a lifetime of humans must remember, guard and maintain (Mayangsari et al., 2021: 79).

Panjang Jimat as a custom of the Cirebon palace began in the 15th century to commemorate the birthday of the Prophet Muhammad SAW in a special way (Setiawati, 2012). At this time, Panjang Jimat ceremony was organized by the existence of the Kasepuhan Palace Foundation as a formal legal entity organization, further strengthening the identity of the Kasepuhan Palace today. This phenomenon is clearly seen in the implementation of Panjang Jimat Ceremony (Heriyanto, 2021).

METHOD

This research uses a qualitative method approach to describe the natural condition of objects, where the researcher is the key instrument. The reason researchers choose descriptive research is to be able to describe systematically and accurately facts and characteristics about the population or a particular field. The researcher here intends to provide an overview of a particular social phenomenon that already exists. This method can make it easier for researchers to analyze and understand data one by one and conclude it.

DISCUSSION

The palace in Kasepuhan Village, Lemahwungkuk District, was initially named Pakungwati Palace. This palace was founded around 1430 AD by Prince Cakrabuana, son of the ruler of the Padjajaran Kingdom, Prabu Siliwangi (Setiawati, 2012). The origin of the name of the Pakungwati palace is taken from the name of Prince Cakrabuana's daughter, Ratu Mas Pakungwati. Pakungwati means "female shrimp"; this is in line with its geographical location conditions in the coastal area of the Java Sea. Many are produced from the sea, one of which is small shrimp known as rebon shrimp; this is also the background of the origin of the name of Cirebon, which comes from two words, namely "ci" or cai, which means water and the word "rebon" which means small shrimp so that Cirebon can be interpreted as shrimp water (Mayangsari et al., 2021, p. 79).

Panjang Jimat is a cultural tradition with a variety of uniqueness and noble values that can be an attraction for every visitor. The large number of visitors provides an opportunity to create a culture-based tourism industry. The tourism development sector not only utilizes cultural wealth but also includes efforts to preserve culture (protect, develop, utilize) while still upholding its values. Culture is then an essential key in every aspect of tourism. In addition, cultural preservation through this aspect of tourism can improve the community's standard of living (Mayangsari et al., 2021, p. 87).

The sequence of rows in Panjang Jimat traditional ceremony consists of several groups of "iring-iringan," which tells the event of the birth of a baby or the birth of the Prophet Muhammad SAW. This group of "Imotor-procession" goes hand in hand while carrying the amulets or heirlooms from Bangsal Prabayaksa Kaputren to Jinem Pangrawit and then to Langgar Agung. The procession is preceded by a person carrying a candle in his hand, which indicates the presence of a Muslim leader, namely the Prophet Muhammad SAW. Then

followed by a spear-bearer, symbolizing the essence of Abu Talib and Abdul Muttalib, uncles, and grandfathers of the Prophet Muhammad SAW, who walked in the middle of the night to call a shaman to give birth. The next group procession carried Manggaran, Nagan, and Jantungan, symbolizing Abdul Muttalib's elevation. Then came the group's procession carrying the Yellow Bokor containing coins interpreted as the shaman having children. Then came the group carrying a bottle of rose water symbolized by amniotic fluid. Then comes the group of suitable bearers containing wobbly flowers, scrubs, and traditional powder interpreted as a symbol of ariari (Ramadhan, 2021: 5).

The tradition of Panjang Jimat is a tradition of washing dishes of guardians who are very old. Sultan Sepuh XV PRA Luqman Zulkaedin explained that the old washed dishes consisted of 7 guardian plates, 38 accompaniment plates, two jars, and two glasses. The plates previously stored in the heritage museum were taken to the blog room until they were finally flushed in the kaputren room after the tradition of Panjang Jimat continued with the tradition of open bekaseman.



Figure 1. Panjang Jimat Procession

Bekaseman is a tradition of storing snapper in an urn. Even though the COVID-19 pandemic is ongoing, it still strives to maintain tradition by continuing to carry out health protocols, such as preventing crowds attended by the grand mosque and courtiers who have been in the Kasepuhan Palace. In addition, the philosophy of the long flush tradition of amulets, according to Luqman, is also based on current conditions, namely that people are always encouraged to maintain cleanliness, including washing hands regularly (Hidayah, 2020). However, the public can still watch the Panjang Jimat procession, a culture-based tourism attraction.

Now the Panjang Jimat has developed and adapted to the changing times, one of which is the long tradition of amulets or ngarak jimat. The palace collaborates with local officials to provide entertainment and night markets in the palace area to attract more visitors to other parts so that people are more interested in learning local traditions and culture in the area, one of the efforts to preserve the nation's culture (Choidab et al., 2020, p. 111).

A unique product that can be purchased at the Panjang Jimat event is laundry water, and it is believed that people have supernatural powers that can help them get what they want. A month earlier, a series of Muludan events were held as a night market that sold various goods and services, various toys for the community, and Cirebonan cultural attractions.

People can buy anything ranging from various typical souvenirs of Cirebon (tie, pencil and ballpoint masks, key chains, t-shirts, traditional clothes) as well as various typical Cirebon foods that we can enjoy such as doing, email getting, tahu gejrot, nasi lengko, krupuk mlarat and others. We can also buy typical souvenirs of Cirebon, such as Tjampolay syrup, various shrimp crackers, fish crackers, salted fish, reborn, trash, gap it cakes, crab cakes, pets, and others. Panjang Jimat tourism has provided welfare and economic progress for the people of Cirebon.

CONCLUSION

Panjang Jimat is a cultural tourism palace in Cirebon consisting of 4 palaces, namely Kasepuhan Palace, Kanoman Palace, Kacirebonan Palace, and Kaprabonan Palace since the time of Sunan Gunung Djati, whose purpose is to emulate the ethics of the Prophet Muhammad SAW. In its development, Panjang Jimat Ceremony is preserved professionally every year with the establishment of the Foundation, and the public can watch this Panjang Jimat ceremony and take an active role in the event by fighting over food and water used for washing palace objects. Economic considerations also colored the Panjang Jimat ceremony with Muludan (night market) activities held a month before the peak event, namely Panjang Jimat. Various objects are offered in the Muludan event, ranging from traditional objects, either souvenirs or food, to global products. The Panjang Jimat is a potential attraction to lift tourism in Cirebon.

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