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**Revealing the historical side of the Yogyakarta
Wotgaleh Tomb: Mataram Prince Jaka Umbaran**

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Revealing the historical side of the Yogyakarta Wotgaleh Tomb: Mataram Prince Jaka Umbaran

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Abstract

This research aims to uncover folklore and local wisdom in the Wotgaleh Tomb tourist attraction and to understand the function of folklore oral literature for the people of Yogyakarta City. This research uses the descriptive case study method by collecting data through interviews with informants, the primary data sources. Data analysis in this research uses qualitative data analysis. The research results show that the folklore found in the Sulthoni Wotgaleh Mosque includes the genealogy of Prince Purbaya (Jaka Umbaran), Panembahan Senopati's son, and his history from birth to his role in the Mataram kingdom, as well as his burial in the Wotgaleh Tomb. Apart from that, there is a history of the founding of the Wotgaleh tomb and the origin of the place's name. At the Sulthoni Wotgaleh Mosque, there are several local pearls of wisdom, such as annual traditions, routine tahlilan, myths, and prohibitions that influence the lives of local people. The oral literature (folklore) that developed around the Wotgaleh tomb has an essential function in people's lives. First, traces of historical heritage still exist and can be discovered by current generations. Second, as a means of developing tourism through disseminating oral literature about the Wotgaleh tomb, including myths that attract people to visit. This research provides a deeper understanding of folklore, local wisdom, and the function of folklore oral literature at the Wotgaleh Tomb tourist attraction. The results of this research will likely provide information and insight for the community, tourist attraction managers, and the government in preserving and developing valuable local cultural heritage.

Keywords: Oral Literature, Tourism, Local Wisdom, Function, Wotgaleh Tomb.

1. Introduction

The culture and tourism in each country are different, and so is the case in Indonesia. Indonesia has many tourist attractions. Each place has a different history and folklore developed from that place. Likewise, the customs and culture of the people that form the folklore, each region has different traditions. However, similarities will emerge in terms of the meaning and messages contained in these traditions (Muslimin & Utami, 2020). According to Utami & Kasmiatun (2021), the progress of Indonesian tourism is influenced by several things, one of which is the contribution of literature, meaning that literature here is a spoken story that is included in the type of oral literature, where a spoken story is a story that develops orally about a particular place. Literature and tourism have a mutually beneficial relationship, as stated by Putra (2019), that the contribution of literature in advancing tourism directly or indirectly has been happening for a long time. They will become real in the last decade and a half.

One of the traditions in Indonesia is related to oral speech. Muslimin & Utami (2020) revealed that oral literature, which is part of oral tradition literature and folklore, has characteristics that reflect the life and style of the society in which it emerged, developed, and is maintained by the community of speakers (Muslimin & Utami, 2020). Studying oral literature is currently quite important because researching oral literature will bring back traditional culture in society. According to Robson's statement (Endraswara, 2013), studies examining oral literary works are critical because they convey the opinions of stories passed down from ancestors, which are very useful for today's society. Oral literature usually circulates in society through

folklore or stories from that place. Folklore includes legends, music, oral history, proverbs, jokes, superstitions, fairy tales, and traditional customs (Amanat, 2019).

Tourist attractions that are busy with tourists are ordinary tourism; many visit religious tourism, which is already widespread. Tourists usually come to religious tourist attractions not only to visit but also to honor and pray for their ancestors. Religious tourist attractions usually store stories from history related to specific religions or beliefs. This is reinforced by Pendit (2006) opinion that religious tourism is often associated with religion, history, customs, and beliefs of people or groups in society. Thus, religious tourism is usually in the form of ancestral graves, which provide many relics. Religious tourism is considered sacred, and tourists aim to obtain specific desires.

One of the religious tourist attractions which is the burial place of ancestors is the Sulthoni Wotgaleh Mosque, also known as the Wotgaleh Tomb, which is located in Yogyakarta Province, precisely on Jalan Raya Berbah, Sendangtirto, Berbah District, Sleman Regency, Special Region of Yogyakarta. According to the Yogyakarta Cultural Heritage Conservation Center (2003), the Wotgaleh tomb is included in the cultural heritage, so its existence needs to be preserved. The management of the Wotgaleh tomb is also directly under the auspices of the Yogyakarta Palace. The Wotgaleh Tomb, which can be found under the name "Sulthoni Wotgaleh Mosque," is the burial place of Prince Purbaya, his descendants, and his followers, who are also buried there. This place is a religious tourist attraction often visited by local pilgrims and those from outside the city. In the Wotgaleh cemetery are not only the graves of Prince Purbaya and his descendants but there is also a mosque called Sulthoni, which has been standing for a long time. Until now, the mosque is still actively used as a place of worship for the nearby community and visitors.

In conducting this research, researchers found several previous studies that had conducted research with similar discussion topics. Among them is research conducted by Utami & Kasmiatun (2021), which aims to explore folklore in Pitu village using a tourism literature approach. Researchers focus on finding folklore in the Pitu Village area to make this folklore an attraction for tourists. This is proven by the findings in this research, namely first, folklore in Pitu village consists of the legend of the origins of Pitu village, the myth of Lake Guyangan, and Rasulan; second, each folklore has an attraction in the rules or laws, stories, and rituals that exist in the tourist attraction; third, the developing folklore has the potential to become branding in the Kampung Pitu tourist area. According to the researcher, there are shortcomings in this research, namely that the author does not explain in more detail the aim of the research because it is said that the aim of this research is only to explore folklore in Pitu village but does not convey the problems discussed in the research, this is because of the discussion presented by the author talks about folklore as tourism branding, which is not conveyed from the beginning of the introduction or in the title of the research.

Other research by Sugiarto (2019) describes the results of findings in the field in the form of folklore found in the Nglanggeran Ancient Volcano Ecotourism Area. Then, this research found that folklore passed down from generation to generation in the Nglanggeran Ancient Volcano Ecotourism Area is one of the attractions that can attract tourists. The weakness of this research is that the researcher used a data collection method by conducting a study of various relevant literature. However, the researcher only focused on one relevant study in the analysis.

Finally, research conducted by Wibowo (2019), the results of the study shows that in Bengkulu society, oral literature has several functions. In Kedurang society, it is a medium for education from parents to children to equip them with social skills. Nandai betebah is used as a way to increase self-confidence in Serawai society. The myth of the giant snake in the Rejang community relates to knowledge about earthquakes and disasters. Most recently, the Sekujang in the Serawai community is seen as a tool to enforce social norms (heterosexual normativity).

Based on previous research, the researcher concluded that previous research provided benefits for future researchers to be more detailed in explaining the problems raised and the discussion presented so that it was the topic of a debate that was the aim of the research. Not only that, another benefit is that previous research can be a reference for researchers who will research the same topic. Then, what is the difference between previous research and the research currently being conducted by researchers in terms of the research object, which is the main discussion in this research? Then, the previous research should have explained the potential and local wisdom of the tourist attraction being studied.

2. Methods

This research uses a descriptive case study. The illustrative case study method is a procedure for solving problems by describing the condition of objects according to existing facts (Sugiyono, 2013). The data contained in this research is non-numerical data or data in the form of descriptions in words. Besides that, data collection in this research was carried out in several stages, namely 1) determining the tourist objects that will be used to conduct research; 2) making observations at the tourist attraction; 3) conducting interviews with resource persons or caretakers of the tourist attraction by recording, per what Finnegan stated that there are several recording techniques to collect data, one of which is making direct requests for stories (Finnegan, 1992, p. 69), recording techniques what researchers do to collect data. The primary data in this research are the results of interviews conducted by researchers with the resource person, the caretaker at the Sulthoni Wotgaleh Mosque tourist attraction, Mr. Ahmad Sawal. After collecting data, researchers will carry out an analysis of the data that has been found. After collecting data, the analysis will be carried out by processing the text first. These stages are by what Finnegan (1992: 174) stated that in processing text, several stages need to be carried out, namely 1) recording and collecting text, 2) transcribing and representing in writing, 3) translating (only if necessary), 4) wider circulation, publication, or deposit. Next, the stages in carrying out data analysis are 1) transcribing the interview results; 2) Making data into a story narrative form that is easy to understand; 3) carrying out repeated readings of the data that has been found; 4) classifying the data according to the problems raised in the research; 5) interpret the data that has been obtained, then carry out an analysis of the folklore and local wisdom found by researchers at the Wotgaleh Tomb tourist attraction; 6) researchers draw conclusions based on the analysis that has been carried out.

3. Results and Discussion

A. Folklore at the Wot Galeh Tomb

1) The lineage of Prince Purbaya

Prince Purbaya or Jaka Umbaran, whose nickname is Damar. He is the son of Panembahan Senopati, whose real name is Danang Sutawijaya. In the past, Ki Ageng Giring and Ki Ageng Pemanahan knew each other then Ki Ageng Giring had a daughter named Rara Lembayung or Niken Purwosari, and Ki Ageng Pemanahan had a son named Panembahan Senopati or Danang Sutawijaya, both of them had the mind to match their sons and daughters. Arranged marriages are not carried out without purpose but to strengthen the brotherhood between the two. After the match, Niken Purwosari, or Rara Lembayung, gave birth to a son named Damar or Pangeran Purbaya or also known as Jaka Umbaran. Since childhood, Prince Purbaya was educated by a Kyai named Kyai Wirosobo whose grave is in the same area as Prince Purbaya.

However, Panembahan Senopati did not recognize Prince Purbaya as his son. Even when Jaka Umbaran or Pangeran Purbaya insisted on meeting his father Sutawijaya or Panembahan Senopati in Mataram, he did nothing and still did not recognize Pangeran Purbaya. However,

Panembahan Senopati gave a keris ligand without warangka (without a container) to Pangeran Purbaya. After that, Panembahan Senopati asked Jaka Umbaran to let his mother find a warangka for the keris. It turned out that his mother immediately gave the warangka to her son. Prince Purbaya's mother also said that when Panembahan Senopati left them, Panembahan Senopati left the warangka to Rara Lembayung because he had a plan that when one day this warangka met his Keris, at that time, it would also be acknowledged that Panembahan Senopati or Sutawijaya had recognized his child. After receiving recognition as the son of Panembahan Senopati, Prince Purbaya wanted to be crowned Crown Prince. However, he refused because he preferred to become the Mataram Fortress, which would continue to maintain the defense of the Mataram kingdom.

According to the Locksmith (Ahmad Sawal), it is said that Prince Purbaya was very difficult to defeat at that time, both from the Dutch troops and from other troops who were trying to attack Mataram. So, it is considered that Purbaya is not easy to defeat. Therefore, it is known as Mataram Fort.

2) History of Wotgaleh Tomb

Based on observations and interviews with the caretaker, Ahmad Sawal, he talked about the origins of the Wotgaleh tomb in the Sleman Regency area of Yogyakarta city. Wotgaleh has its meaning; "Wot" means bridge, and "Galeh" means hat, so wotgaleh means bridge in the heart. This place was given the name Wotgaleh originally from the name of the sub-district in that place, namely Wotgaleh sub-district, so that name was used as the name of this tourist spot, which until now is known as the "Sulthoni Wotgaleh Mosque." Due to a change in layout from the Yogyakarta government, the name of the sub-district is no longer Wotgaleh, namely Sendangtirto. In the Wotgaleh tomb, there is a cemetery which is believed to be a sacred tomb by several residents and pilgrims who come to this place. According to interview data, the Wotgaleh cemetery contains thirty-one (31) graves.

This place is the burial place of Prince Purbaya known as Jaka Umbaran, whose nickname is Damar. He was the son of Panembahan Senopati and Rara Lembayung. Wotgaleh Tomb is also the burial place for Prince Purbaya's mother, Rara Lembayung, and Prince Purbaya's wife, Raden Ayu Gusik. His immediate family and Prince Purbaya's children and followers were buried in the Wotgaleh tomb. In this cemetery area, several tombstones are covered with white cloth, which, according to the keeper, is meant to protect the tombstones.

The Wotgaleh tomb has a quite large mosque called the Sulthoni mosque. This mosque has been around for a long time, but this mosque is still operating today and is actively used as a place of worship for the local community. It is also usually a place to stop over or to carry out worship for travelers who are traveling.

Prince Purbaya's burial place was not the place it is today. Prince Purbaya was buried in the Wotgaleh grave not without reason but because he asked to be buried like an ordinary person without distinction, and the place was originally just a forest. Until now, the Wotgaleh tomb has been highly revered by the community and people who know its existence. The Wotgaleh tomb is still included in the cultural heritage of the Yogyakarta city palace. So, the management of the Wotgaleh Tomb is under the auspices of the Ngayogyakarta palace. The administrators or what could be called caretakers of the Wotgaleh tomb are also directly from servants in the Yogyakarta palace. This also affects the management of the graves and mosques in that place. To change or rearrange everything in the area, you must get approval from the palace because it is still under the auspices of the Yogyakarta Palace.

B. Local Wisdom at the Wot Galeh Tomb

1) Sadranan Tradition

The Sulthoni Wotgaleh Mosque, or what is known as the Wotgaleh tomb, is currently quite famous among religious tourism pilgrims and, of course, among the people of the city of

Yogyakarta. The people of Yogyakarta who live in the Wotgaleh tomb area consider this place to be pretty venerable and is also considered sacred because the Wotgaleh tomb is the burial place of a prince who was the son of the leader of the Mataram kingdom, Panembahan Senopati, namely Pangeran Purbaya. While maintaining the tomb here, not just anyone can be the caretaker of this tomb, but directly from the Abdi Dalem management of the Yogyakarta Palace.

Then, in this tomb, some traditions are usually carried out routinely. These traditions have been carried out from generation to generation by previous ancestors, namely the tradition of cleaning the tomb or Nyadran. The Nyadran tradition is a grave cleaning tradition carried out for generations by Javanese people from ancient times to the present.

This is a routine tradition carried out at the Wotgaleh tomb, according to Ahmad Sawal, the caretaker of the Sulthoni Wotgaleh Mosque, that they routinely carry out the nyadran tradition. The Nyadran tradition is carried out once a year. This is done by cleaning the graves in the Wotgaleh tomb. Cleaning is usually done by cleaning parts of the area around the tomb, such as cleaning the gravestones, cleaning the cloth covering the tomb, and performing salvation at the ancestor's grave. This tradition is carried out before or near the holy month of Ramadhan. The Javanese people believe this tradition of cleaning graves as a symbol or sign of purifying oneself, which aims to welcome the holy month of Ramadhan. So, people believe that this is a sign to cleanse themselves.

2) Tahlilan to honor ancestors

The traditions routinely carried out at the Wotgaleh tomb are the Nyadran tradition and the Tahlilan tradition, which have been carried out for generations by the community, grave guards, or visiting pilgrims. Usually, this tahlilan is carried out routinely on certain days that have been designated as days for the tahlilan at the Wotgaleh grave, and this is quite well-known by residents and pilgrims who usually regularly attend the tahlilan. The tahlilan is usually held on Friday night, Monday night Kliwon, and Tuesday night Kliwon. This day, one of them has its meaning. Namely, on Monday, Kliwon the tahlilan is held because that day is the birthday of the ancient Prince. This tahlilan tradition is carried out to honor him by sending prayers to him and his family, who are in the same place.

3) Myths on the Wotgaleh tomb

Myth is a belief that develops in society and is then held to become every person's belief. So, not everyone believes that myths exist because some people think that myths are events that are beyond human reason. A place usually has its myths, which the people around them usually believe. Like the Wotgaleh tomb, there are several myths circulating in society. This myth not only circulates in the surrounding community but also people or pilgrims from outside the city usually believe in this myth. The myth that circulates and is quite widely known by people about the Wotgaleh tomb is that there are no planes or birds that can fly over it. In this tomb area, it is said that if there are birds or other objects, such as planes flying, they will fall when they fly over the tomb area of Pangeran Purbaya. Then, another myth found in the Wotgaleh tomb is that usually if someone wants to do a certain thing, they will come to the Wotgaleh tomb and pray, which is believed to result in their own blessing.

4) Prohibitions at the Wot Galeh Tomb

A place or area has certain restrictions that every visitor must follow. Because the prohibitions in a place are not made without reason. Likewise at the Wotgaleh tomb, here there are several restrictions that must be followed by visitors or pilgrims who come. According to data found based on interviews, Ahmad Salwa, as the caretaker, said that when carrying out the pilgrimage, visitors are prohibited from doing things such as when entering the cemetery area, pilgrims must not wear footwear, pilgrims must wear closed or modest clothing, as in general on pilgrimages to graves. Another prohibition contained in the Wotgaleh tomb is that pilgrims

who come are prohibited from taking photos of headstones or graves in the cemetery area, because this is considered sacred and is indeed a prohibition ordered by the Yogyakarta palace.

C. The Function of Folklore Oral Literature at the Wot Galeh Tomb

1) Function as a trace of historical heritage

Folklore oral literature or folk tales are stories told orally by speakers who know the story well. The folklore conveyed by the speaker is usually about the lives of ancestors or predecessors who played an important role and attracted attention for discussion. Usually, these ancestors have legacies that still exist today. This is supported by the statement by Sinaga & Sembiring (2020) that these relics were then told by the people to the next generation using oral tradition to become legends. Anyone can easily convey oral delivery of stories to many people. Everyone who knows the story has the freedom to convey the story they know to other people.

The storytelling by the speaker is usually related to the history of a place. Each place has its history. Behind this place, there is an interesting story behind it. Guards or caretakers usually convey these traces of history at a place that already knows in detail about that place. The process of getting various kinds of history or other things is done orally or with speech spoken by speakers who already understand the history of a business. Historical facts are conveyed through stories that aim to preserve knowledge of the history of their ancestors so that people can understand and be aware of their identity and origins, as well as how the lives of their predecessors shaped the character and lives of future generations (Muslimin & Utami, 2020 p. 39). Thus, conveying folklore or folklore will provide the current generation with their own knowledge regarding their previous ancestors.

Life thousands of years ago is undoubtedly impossible for today's generation of people to imagine. All that remains are the remains of ancestors who lived in ancient times, such as warriors or royal war soldiers whose graves are easy to find today. However, only some know the story behind the legacy of their ancestors. For example, the grave of an ancestor who was once a warrior. Such knowledge or history is not accessible for people to find. So, every place has a key that knows the history of the area it guards. From there, people who come can learn about a place's history. Historical knowledge, also known as folklore, is conveyed orally by Kuncen, who knows every detail of the place. The statement says that oral tradition is also used to convey historical events to the community and future generations through oral aspects (Muslims & Utami, 2020). From there, it makes people aware of the history that existed in the lives of their ancestors through oral traditions or folklore, which are conveyed to the community, thus making people aware of the traces of history that remain today.

In this research, researchers directly researched the field by interviewing one of the key figures from the historical and religious tourist attraction, Wotgaleh Tomb, in Yogyakarta. In this interview, he showed that folklore or oral traditions are traces of historical heritage that still exist today. This is proven in the quote below.

The quotes above result from interviews conducted by researchers with sources who are key persons at the Wotgaleh tomb in Yogyakarta. This place is where Prince Purbaya and his closest relatives are buried. This place has existed for thousands of years until it continues to develop and is increasingly known by the public. The stories that spread widely about this place, especially those that attract attention from the history of the ancestors buried here, indicate that the stories circulated orally and were eventually published in various media, indicating that these stories are one of the traces of historical heritage that has existed for thousands of years. This story about Prince Purbaya's genealogy and the Wotgaleh Tomb's history gives rise to historical traces in which Prince Purbaya was a formidable warrior. Various stories circulating in the community make this place one of the traces of historical heritage where Prince Purbaya was a warrior. With the existence of a tomb and mosque at the Wotgaleh tomb, this place is a historic place.

Source person:

Kandjeng Panembahan Purbaya is here with Raden Ayu Purbaya, his wife. Then, his mother used to be in Paliyan Sodo Giring there because Ki Ageng Giring was buried in Sodo Paliyan there. His daughter, who was empress by Panembahan Senopati, was also there, and the history also happened at that time because his son was buried here, right? Glorified Kandjeng Panembahan Purbaya itself, so it was moved here then. So to the north is the tomb of his mother, Kanjeng Ratu Giring, because she was Garwo Raja Mataram, and her title was Kanjeng Ratu Giring. Actually her name is Rara Lembayung, or Niken Purwosari.

Source person:

Yes, on pilgrimage. Even now, there are still a lot of them, and here, it also seems that the location is a bit odd, so there may be information media via YouTube or the Internet. Finally, there are those from far away, for example, from East Java, West Java, and even Sumatra. or Kalimantan, there is Sulawesi, and if you are looking for a pilgrimage here, there is already a plan.

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Interviewer:

Is the mosque old?

Source person:

Yes, the mosque, the building, yes, when he was still a fan, yes, as it goes.

The quote above shows that the Wotgaleh tomb has a mosque in it. The mosque was apparently built long ago when Prince Purbaya was still alive and still stands strong today, although it is not exactly the same as when it was first built. With the widespread folklore regarding the Wotgaleh tomb, people or visitors who come to this place can see traces of historical heritage that still exist today. Everyone can still use these relics for worship or to visit the place. One of the functions of folklore oral literature regarding the Wotgaleh tomb is that it can provide education and knowledge about traces of ancestral history that still exist today.

2) Function to develop tourism

The folklore oral literature in the Wotgaleh tomb has the potential to further develop into a tourism object. The most iconic tourist attraction of Wot Galeh Tomb is the tomb of Pangeran Purbaya, also known as Jaka Umbaran, son of Panembahan Senopati. This is one of the attractions for people to come, even to visit, make a pilgrimage, or perform worship at the Wotgaleh mosque. The public's knowledge of the genealogy or history of Prince Purbaya makes many people or pilgrims visit Wotgaleh's grave to make a pilgrimage or get blessings from the pilgrimage. Not only is the tomb of Prince Purbaya the characteristic of the Wotgaleh Tomb, but also the tomb of Prince Purbaya's mother, Niken Purwasari, who was the daughter of Ki Ageng Giring who is also buried in this place, so more and more religious tourists come to offer prayers for the ancestors. This is proven in excerpts from interviews conducted directly by researchers.

Source person:

Yes, on pilgrimage. Even now, there are still a lot of them, and here, it also seems that the location is a bit odd, so there may be information media via YouTube or the Internet. Finally, there are those from far away, for example, from East Java, West Java, and even Sumatra. Alternatively, there is Sulawesi in Kalimantan, and if you are looking for a pilgrimage here, there is already a plan.

The quote above shows that many visitors come to make a pilgrimage to the Wotgaleh tomb, some even from outside the city, come as groups on religious tours. This can be used as a form of tourism development from the Wotgaleh tomb. However, these potentials have not been developed further by the Wotgaleh cemetery tourism management; the person responsible has not made any further developments and has only reached the limit of the cemetery being a religious tourist attraction. The lack of development and promotion of these religious tourist attractions means that tourism development will also be slow to progress and develop. In the process of developing tourism, the Wotgaleh tomb is pretty well known by many people. One factor that influences it is that many stories about the Wotgaleh tomb are circulating. One is about the myths circulating in this place, which attract people to visit.

Many Indonesian people still believe in the myths that exist in society. Believing in something that is not yet known to be true is one of the things that attracts people's attention. Many myths about the Wotgaleh tomb have been passed on by word of mouth from one person to another, so this has spread widely. Due to the spread of myths about this place, people became curious about the truth of the myths about the Wotgaleh tomb, which ultimately led people to search deeper for the truth by visiting the Wotgaleh tomb directly. This is where the potential for tourism development at the Wotgaleh Tomb emerges. The myth has become one of the attractions of Indonesian society. Moreover, locals and people outside the region also know about these myths. As shown in the YouTube video <https://youtu.be/I1f8OrXkXg4>, the video explains the myths in the Wotgaleh tomb. The myths in circulation are a form of oral literature because the development of these myths is conveyed orally, and the first speaker is never known. This is per the characteristics of oral literature, namely that the original speaker will never be found in oral literature. One of the functions of folklore oral literature is that it can create development and progress in the tourism sector, making more people know about the place and making tourism more advanced.

4. Conclusion

Based on research findings, it can be concluded that (1) the folklore contained in the Wotgaleh tomb tourist attraction is in the form of the genealogy of Prince Purbaya, who was buried in the Wotgaleh tomb along with his family and closest relatives. There is a story about the early history of the Wotgaleh tomb and the mosque, which has also stood for thousands of years since Prince Purbaya was still alive and active. From the various histories and genealogies regarding the Wotgaleh tomb, which is the burial place of Prince Purbaya, this place attracts visitors to visit or go on pilgrimage. (2) The Wotgaleh tomb tourist attraction also has some local wisdom. This is based on the spoken stories found in the Wotgaleh tomb. This local wisdom includes, first, the tradition of cleaning graves, which is carried out once a year; second, the tahlilan which is carried out on certain days, namely Friday night, Monday night Kliwon, and Tuesday night Kliwon; third, the myths found in the Wotgaleh tomb, one of which is that no one can fly over the tomb when someone flies over it, it is believed that they will fall; fourth, the final local wisdom is a prohibition that can be considered a requirement when entering the Wotgaleh grave area. (3) Oral literature in the form of folklore has developed widely regarding the Wotgaleh tomb in Yogyakarta. Many stories have developed from one person to another about the Wotgaleh tomb, including stories about mystical things that are myths about that place. Oral

literature like this has its function; because of the existence of oral literature, there is a function behind it proper for tourist attraction.

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