

# Paper C2

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## ESTABLISHING SPACE UNITY BETWEEN TRADITIONAL AND RELIGIOUS RITUALS AT KADILANGU-DEMAK

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### ABSTRACT

In general, tradition is a culture of society who cling to the norms that have been outlined by its predecessors. This form of tradition concerns the important ritual of the human being upon entering a special stage of life which involves ritual and prayer. The case of traditions and rituals space that occurred in Kadilangu Demak illustrates the element of religious submission that does not eliminate the tradition that has been running before. While the Islamic religion introduced by the Wali does not necessarily change the Hindu tradition into Islam in total. Kadilangu community even has a tradition that comes from Hindu culture and adapted to the teachings of Islam. The question is to what extent do these two aspects affect the structure of cultural space and religious rituals use? It takes a descriptive observational approach to the phenomenon that occurs based on cultural space and religious rituals so that it can explain its development and characteristics of cultural messages to be conveyed. Although the two aspects occur in an unlikely time there is a difference in the character of space that keeps the settled community and the pilgrims having an effect on the spiritual ritual.

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## INTRODUCTION

Part of the culture there is a relationship between the rituals of tradition and religion, both blend in the life of a society that holds firm and lasted until today. The contradiction between traditional and religious rituals is essentially non-contradictory, even these two aspects can occur at the same time. Traditions that have existed from generation to generation has become a habit as a way or ceremony at the moment where humans undergo the process of life stage. Tradition is inseparable from the religious norms that regulate human activity and continues to last for generations. In Indonesia, the Hindu-Buddhist culture dominates some of the characters of the people, especially those living on the island of Java. Hindu tradition has been inherent until the arrival of Islam changed the order that was once victorious in the Majapahit kingdom. Since the Demak Islamic Kingdom ruled Java and many Javanese converts to Islam, Hindu-Buddhist cultures and traditions are still embedded in some Muslim

groups as an example they maintain a culture of *kejawen* (the local culture of Javanese society). This is not a new force that exists between traditions at the time of the entry of Islam in the archipelago. The situation became slightly changed when the Wali introduced the Islamic religion on a large scale, as it is known that the Hindu-Buddhist tradition is part of people's lives in Java, making it difficult to break the habit that has been going down. Departing from some of the above phenomena there is an interesting subject to be raised as a case in Kadilangu Demak. There is a community or also called the Sunan Kalijaga Kadilangu Foundation, its existence preserving customs and traditions that have been continued since *Kanjeng Sunan Kalijaga* (one of the so-called *Wali* guardian figures or saints in Java) passed away. This community as the successor of the descendants of Sunan Kalijaga who take care and maintain the tomb in Kadilangu Demak Central Java. The aspect of the ritual that is still preserved is the ceremony *penjamasan* (washing heirlooms or relics) in the tomb of Sunan Kalijaga with the implementation every 10 *Dzulhijah* (Islamic Day of Eid al-Adha). This community is routinely implementing Islamic Shari'ah, including *takmir* (management) Kadilangu mosque and the pilgrims who visit

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the graves and mosques in Kadilangu. Both elements of traditional activities and rituals united in the structure of the life order of society that has been going on since Sunan Kalijaga granted land for residence and family relatives. Nevertheless, both aspects that have cultural and religious backgrounds are running by maintaining their ritual activities, at this time the surrounding community enthusiastically follows every ceremonial activity and religious ceremonies held in Kadilangu.

### Literature Review

Basically, the description of local tradition in a community initially did not change, but along with the times will experience the transformation of tradition. Particularly influenced by modernization and development, this makes the boundaries of old identities often blurred. Customary rituals or shariah rituals, such as *slametan*, may continue to be performed but they may have lost their previous functional meaning. In other words, meaning changes with time and place (Ali, 2011: 28-29). When Islam arrived in the southern part of Java there was a process of dialogue with local Javanese culture so that it gave birth to a 'syncretic' religious model by displaying a Javanese-style and Islamic style which is often referred to as Abangan Islam (Muqoyyidin, 2012: 21). In the teachings of Islam as long as it does not come out in the principle of *aqidah*, it is permissible and can accommodate local traditions. There is a process of attraction, but not in the form of mutual defeating or denying but in the process of mutual giving, in the corridor of mutual acceptance, which is considered appropriate. Islam does not deprive local Javanese traditions as long as they are not against pure Islam. In other words, in practicing religion in social life, Islam does not clear out local traditions that still have relevance to the Islamic tradition (Chalik, 2016: 144). On every Friday night at the sacred tombs became the center of pilgrimage activity which is now a symbiosis of primordial and modern traditions in the use of space occurs in the spectrum of religious values to economic value. The tomb shapes the imagination of the existence of centralized power over the sacred (Puspitasari, Djunaedi, & Putra, 2012: 358). The existence of sacred space creates a strong character in a Muslim local settlement, as in *Kauman* Kudus Kulon. The emergence of sacred space is a form and container of worship activities and faith traditions. The influence of the teachings of the religion of Islam is enormous in realizing the sacred space, as well as the remnants of Javanese traditions and beliefs that still exist in people's lives. Space of these activities forms a central, relatively closed, transcendental vertical oriented character. In relation to its environment, the sacred space is realized gradually (Sardjono & Harani, 2017: 5). This research tries to raise the phenomenon that involves ritual activities on the configuration of space, the use of community settlement space and the graves involved in ceremonial and ritual activities. Javanese Hindus have long known the traditions and rituals of their descendants. This is what aroused Roy Rappaport does not engage at length with what many take to be religion's most distinctive and alarming feature, namely its capacity to fuel divisive conflicts. Instead, he focuses on the potentially constructive powers of ritual (Rappaport, 1999).

### Research Problems

The influence of cultural background and a convincing view of life in the future will be explored. Therefore, the main questions of this research are:

- What is the concept of spatial structure in the management of tradition and religious rituals in Kadilangu, Demak?
- What is the correlation of space between traditional activities and ritual activities in Kadilangu?
- What is the impact on the meaning of space that occurs on the community and visitors who are in Kadilangu?

## MATERIALS AND METHODS

This research is the result of the development of observations on the ongoing phenomenon in Kadilangu. A qualitative research approach to raise the phenomenon of relationship and closeness between man and environment. Qualitative research places emphasis upon exploring and understanding "...the meaning individuals or groups ascribe to a social or human problem" (Creswell, 2007: 37). The data collected is an empirical phenomenon in the form of interviews and field observations. To reveal the existence of religious and cultural rituals that exist in Kadilangu society, this research is related to a spatial and cultural approach based on interpretation from the literature, society, and writer. Results of data and literature review were analyzed descriptively qualitative. Sources of data are partly from interviews relating to religious traditions and rituals. The purpose of this research is to get the concept of defense of cultural and religious activities, to know the correlation between tradition and ritual and perception about the meaning between cultural space and spiritual space, especially that happened in Kadilangu, Demak.

**Historical Development and Condition Present of Kadilangu Regions:** Kadilangu area during the reign of Raden Fattah (the first king of Demak Islamic Kingdom) is an area of forest grove not far from the capital of Demak. This area consists of lowland with plants that smell *langu* (hence the area is called Kadilangu). On the orders of Raden Fattah to Raden Sahid to open the area to be a place to live with his followers who eventually settled in Kadilangu and began to open the area into a residential area. The area is a dense grove of trees now after the opening with a feeling by Raden Sahid the area in a short time turned into fertile agricultural land and created 27 areas both village and city. After settling in a new area in Kadilangu Raden Sahid started using a new name that is Sunan Kalijaga. Sunan Kalijaga at that time was highly respected by the ruler as well as by the people. This is due to his extraordinary intellectual knowledge and high intelligence, balanced by the attitude of gentleness, hospitality, and generosity. Sunan Kalijaga's noble values and noble qualities make his name very famous and make him an honorable man, where many people from almost all parts of Central Java come to consult. After Sunan Kalijaga died his residence became the final resting place and became a *petilasan* (historical remains), Sunan Kalijaga *Makam* (tomb). In addition to leaving the settlement area, Sunan Kalijaga has also built a mosque. The mosque is called the Kadilangu Mosque, which was once a "*musshola*" (small mosque) built between 1532 and 1534 AD on the initiative of Sunan Kalijaga. During the colonial period, this *musholah* experienced a change and become a mosque. Stage of Kadilangu mosque construction is almost the same as the Great Mosque of Demak, the transformation of the form of a *musholah* into a mosque building. Space consists of four columns called as *soko guru* supporting the *tajug* (typical roof of Demak mosque) roof structure. Kadilangu Mosque is



located in the west of Sunan Kalijaga Tomb surrounded by *Kauman* Kadilangu settlement.

#### The Customs and Traditions of Kadilangu People:

Members of the community who are still in the lineage of Sunan Kalijaga has reached the 15th generation. Kanjeng Sunan Kalijaga (or Raden Sahid; his given name) married his wife Retno Winaun (Queen Afifah Jamilah) in 1492 AD. His estimated death in 1586 in his own home in Kadilangu area and now the house becomes a tomb that is visited by many people. In this tomb is also stored objects of *Kanjeng* Sunan Kalijaga heritage in the form of *keris Cubruk* and *Antakusuma* clothes. The two heirlooms are part of a traditional ceremony called *penjamasan* which is held every year in this tomb. *Penjamasan* has the meaning of sanctification, it can also mean that man must always purify himself from sin by worship, repent for all sins that have been done in his life. *Penjamasan* procession begins with the preparation in *Pendopo* Demak District, which then followed by a procession that escorts *oil jamas* (a kind of oil that has been mixed) to the tomb of Sunan Kalijaga in Kadilangu. On the way to Kadilangu *jamas oil* was escorted by Demak Bintoro royal guard called *Patangpuluhan Warrior* and accompanied by the traditional art of Demak. The parade participants were led by the *Bupati* (district head) and their entourage to Kadilangu by riding a horse-drawn carriage. The process of parade and escort of *oil jamas* attracted the attention of the public who participated witnessed from the roadside because there are cultural performances and art for people in the city of Demak.

The event of the sacred *panjamasan* tradition (cleaning relic with water and lime juice), Sunan Kalijaga relics held every 10 *Dzulhijjah* every year in Kadilangu after Eid al-Adha worship service. The local committee also held activities related to Sunan Kalijaga heritage, namely *Selamatan Ancakan* (eating rice on woven bamboo) which was held on the eve of the evening of Eid al-Adha. This event is ended by the distribution of rice (cooked rice) that is shared to the citizens of Demak with the aim to ask blessings to Allah SWT so that the elders (respected people) and all members of the executive committee can perform the task smoothly and honor and entertain the guests who come to *bersilaturahmi* (meet and greet) with elders. The *Ancakan* tradition was held at *Pendopo Kasepuhan Notobratan* Kadilangu, a tradition similar to the *tumpeng nine* (offering), at a *big grebeg* event in Alun Alun Demak, but was held by Kadilangu customary leaders and Sunan Kalijaga heirs. During the opening ceremony, the main door access of the tomb closed completely in order to be done solemnly.

Tradition *Panjamasan*, Sunan Kalijaga relics is done by officers under the leadership of the Elders Kadilangu in the cupola tomb building Sunan Kalijaga. Elders and heirs believe that the teachings of Islam from the Prophet Muhammad SAW and which are spread by Sunan Kalijaga are true. Therefore, the implementation of *penjamasan* (the *penjamasan* perpetrator) done with eyes close. It implies that the person performing the *panjamasan* does not see with the naked eye, but sees with the eyes of the heart. This means that the heirs are determined to run the worship and practice the religion of Islam with all their heart. After the ceremony is completed the main door of the tomb of Sunan Kalijaga can be opened and the pilgrims can enter into the cupola tomb interchangeably. The culture of the people in Demak who still maintain the traditions of Sunan Kalijaga is still strongly preserved by the community of residents who belong to the family of Sunan Kalijaga Foundation. In this community, several events related to

*slametan* and *syukuran* that used to be a pre-Islamic relic by Sunan Kalijaga adapted to Islamic culture. The *slametan* and *syukuran* (thanksgiving ceremony), organized by the Sunan family, is well known for its food form and it is usually a form of gratitude to God, both from the surrounding community and from other communities from out of town. *Slametan* plays a central role in the structure of Javanese Islamic rites, originally derived from Hinduism which performs ceremonies involving the prayer of priests and the worship of gods. Until the period of Islam *slametan*, some still regarded as a Javanese Muslim ritual performed to obtain certain blessings from God. Quoted from H.M. The Federspiel, a *slametan* as a communal party, popular among the nominal Muslim population (*abangan*) in Java, is given to commemorate an important event in a family's life (Hilmy, 1999: 41). *Slametan* and *syukuran* (thanksgiving) form that has become a tradition in Kadilangu is a *slametan* event in the form of food alms in the form of rice cone and side dishes called *caos dahar* food. This event is usually for, alms, or thanksgiving on the intent that has been granted. All these activities are based on sincere intentions and intentions to Allah SWT, so that the implementation of the alms of *caos dahar* food is only a means, regardless of the power of other things.

This annual tradition is also organized by the family of Sunan Kalijaga Foundation, *panjamasan* and distribution of *Nasi* (cooked rice) rice to the public, and because of the limited *nasi*, the residents must scramble to get it. The event started at 20.30 pm at *Pendopo* (building for public use) Notobratan, Kadilangu. Thousands of residents from various regions fighting over *nasi ancakan* provided by the family of Sunan Kalijaga descendants, *nasi ancakan* become bone of contention because it is considered to bring *barokah* (blessings). The organizers of the foundation only provide hundreds of packs of *ancakan* tributes collected in the courtyard of *Pendopo Pangeran Wijil Lima*, Kadilangu. While the people who came to the location reached thousands. But this is assisted by the security of the TNI (army of Indonesia) and Police so as to prevent the occurrence of commotion. Before the rice was distributed the Elders of Kadilangu read out the prayers of salvation and blessing for the visitors. Within seconds after the prayers had been finished, thousands of residents unceremoniously stormed hundreds of rice. Old people, young and children, crowded and scrambled to get *nasi Ancakan*.

#### Religious Ritual in Kadilangu

Friday night *Kliwon* (market day in Javanese calendar) for people in Java is considered as sacred night. There is a special term in the evening activity called *kliwonan*. The management of mosque or asked *Takmir* Kadilangu Mosque fills it with *zikir* activity in the front porch of the Kadilangu mosque. there is also a reading of *maulid diba* there are also rituals spread the fragrance by using *buchur* a kind of incense that uses coal (bracket) and powder perfume, the culture of using this complement has been done for a long time and still used today. Also at the end of the event held a coffee drinking event, during the coffee drinking prayer is done to ask forgiveness to Allah SWT. The expected benefits of prayer and remembrance are good things, blessings and avoidance of disaster also temptation of shaitan. The activity of *zikir* around Musolah Mujahirin is an activity by a group of people around Demak who on a special night to do *zikir* by reading *rotib al atheros* and *maulid diba*. This study aims to strengthen the harmony

between citizens who did not have time to follow pengajian Friday night (*Kliwon*) in Kadilangu Mosque. On Friday night (*Kliwon*) the *zikir* activity is done around Demak mosque, while on Friday night (*Pon*) is done in *musollah* by doing *Khataman* (read) Alquran which is intended for family member who has died, in one day *Khataman* (read) done by 15 children, every child reading 2 juz. The visitors who come are the people who deliberately prepare themselves for the *pengajian* (recitation) They come from residents around Kadilangu and also from outside the city of Demak who come usually in groups. In the mosque, the women's and men's section are separated, and the entire mosque's grounds are filled with pilgrims. The essence of this religious ritual is to expect a life of blessing, to gain prosperity or sustenance and to be not having all disasters or calamities. The highlight of this event is in a closing prayer led by a mosque priest, where worshipers (pilgrims) are seriously hoping for forgiveness and help from Him. When the prayers are chanted there are many who say Amen while weeping. After the prayer ended at midnight then the pilgrims shook hands to each other.

**Unity of Space Between Tradition and Religious Ritual:** The division of traditional ritual space is in the residential neighborhood and the tomb of Sunan Kalijaga. Kadilangu community is part of the family group descendants of Sunan Kalijaga and immigrant communities who have been inherited inhabitants settlement around the tomb. A large number of pilgrims who came to the tomb caused the growth of settlements and other functions and crowded the part of the land that still owned by the Sunan Kalijaga Foundation. The pilgrims mostly come in groups in the month of *Ruwah* (a Javanese term of the month before fasting time for Moslem) which is the most crowded visiting month. The intensity of the arrival of pilgrims has different fluctuations and in certain months reaches the peak, while the usual day in the tomb of Sunan Kalijaga experienced normal conditions. The influence of these pilgrims had an impact on the structure of space and its use, on the other hand, there was the introduction of a tradition that had become part of people's lives in Kadilangu. The tradition known by the community followed by also citizens who came from outside Demak is the distribution of rice and *panjamasan* event held every year before the date of 10 *Dzulhijah* or on the night and Ied Adha. The event was conducted in open space around the tomb of Sunan Kalijaga. While the tradition of *slametan* or *syukuran* by serving the food of *caos dahar* rice is done around the settlement and held by Sunan Kalijaga Foundation.

The concept of the use of space held to invite relatives and served to the manager of the tomb and the wider community, especially the *duafa* (marginal people). *Slametan* is a traditional event that has been done since the time of Wali, a special event that can be followed and performed by local communities or communities from outside. *Slametan* that use *caos dahar* is characteristic of Kadilangu, which essentially is as a means of connecting between people who have intent with the poor. As a liaison is a form of communication in the community that is an event or communication that invites to the residence and is kinship. The nature of space in the kinship tradition provides relationships among residents who deliver the close friendship of fellow citizens. Besides, *slametan caos dahar* gives some food to the poor. This means that *slametan caos dahar* is a form of social relationship between people who can create harmony in living. In addition, the context of *slametan* also has a meaning other than the social relationship

also there is a relationship of a religious or vertical. Social space gives a touch to the community or relatives because there is a status award by inviting fellow citizens regardless of social status issues. The presence of spiritual space among others can align the relationship between humans into kinship space. There is a give and take activity. Food *caos dahar* as a symbol of sincerity that can provide communication and strengthen the sense of brotherhood. Aspects of religious ritual space is a spiritual activity conducted in the mosque and *musholah* in Kadilangu. Places of worship provide a spiritual space where the activities of worship and recitations are held regularly every Friday night *kliwon* in Kadilangu mosque and community-owned *musholah*. In every *zikir* activity the pilgrims coming from Kadilangu residents and from outside Kadilangu they enthusiastically come to the Kadilangu mosque and use the place inside the mosque's yard. Pilgrims and religious scholars sit while echoing the strains of *zikir*, *solawat*, lecture and prayer. In dhikr and prayer, pilgrims are brought to a spiritual space that negates worldly matter (Sufism). The atmosphere of space depicts a sacred relationship between spirituality. The place of worship marks the transcendent space, as a symbolic relationship between the human spirit and the creator (Divine).

Kadilangu area is known for the tomb of Kanjeng Sunan Kalijaga as a place of pilgrimage especially on Friday *Kliwon* and during the month of *Ruwah*, there are many visitors come. The tomb of Sunan Kalijaga is adjacent to the Sunan Kalijaga Mosque, Kadilangu Mosque, as a place of worship for Kauman Kadilangu residents and pilgrims. In the South, there is *Pendopo Kasepuhan Notrobratan* used for office activities Sunan Kalijaga Descendants Foundation. Environmental conditions around the area consist of residential areas and street vendors area located along the entrance to the tomb of Sunan Kalijaga. The tomb of Sunan Kalijaga consists of a family cemetery area surrounded by a walled barrier or fence. To enter the tomb must pass through the main gate (*gapuro*) which is in front of the tomb area and inside there is also a gate that must be passed before entering into the tomb building of Sunan Kalijaga. The pilgrims must pass through the building where a caretaker in charge of registering every visitor. The tomb of Sunan Kalijaga is a closed building whose position is higher than the terrace as a place for pilgrims to pray. The pilgrims sit cross-legged around the tomb of Sunan Kalijaga as a form of ritual performed in groups and individuals. Inside the tomb building, there is an heirloom consisting of *Keris* and Sunan Kalijaga clothes Both the heirlooms become part of the traditional ceremony *penjamasan*. The customary ritual of kadilangu is sacred because the process is based on sacred values. As in the oil making used in the *penjamasan* ritual (*jamas Oil*), the oil makers and actors in the *penjamasan* ceremony must be in a holy state and they are encouraged to fast. The ceremony was carried out by the elders of Sunan Kalijaga Foundation which on the day of implementation (10 *Dzulhijah*) begins with a march from *Pendopo* to Sunan Kalijaga cemetery area. The rally (which carries *Jamas oil*) through the entrance area and *Jamas oil* are received by the caretaker inside the tomb. *Penjamasan* activity (washing heirlooms) is done inside the tomb building that is not visible to the invited guests who attended the ceremony. Earlier in the evening around the *pendopo* performed the tradition of rice distribution to the visitors, this became the center of attention of surrounding communities. The relationship, the closeness of space, between the tomb of Sunan Kalijaga and *Pendopo* as the center of the activities of the Foundation office appeared



on the ceremony. In addition, the tomb became an asset of the Sunan Kalijaga family, because of the many people who visit and pilgrimage most of the day to the place. Every Friday night Kliwon in Kauman Kadilangu is famous for religious rituals that locals call *kliwonan* (the name of the sacred day in Java). On that day the tomb and mosque became the center of human orientation, many visitors who make a pilgrimage in the grave and in the mosque Kadilangu held recitation conducted by *takmir* (the management of mosque). The recitation was held in the yard of the mosque, making the community enthusiastic to follow the activities of zikr and prayers guided by the chaplains and *Ustad*. Participants who attended the recitation of Friday night *Kliwon* are the students who come from various *pesantren* around the city of Demak and the pilgrims who deliberately come to get *ngalab berkah* (blessing). Both places have the same aspect of the spiritual activity. The position of the mosque is identical as a place of worship filled with sacred atmosphere. In addition to the place of worship prayer, Kadilangu mosque (on Friday *Kliwon*) also as a place to position humans in the realm close to the Divine. While the position of the tomb of Kanjeng Sunan Kalijaga for some people as a sacred place, because there is a tomb of a *Wali* who is considered a cleric sanctified for the community in Java.

Overall there is the formation of space structure that exists between the ritual tradition with religious rituals took place in *Kauman* (Moslem settlement) Kadilangu. These three aspects become the center of attention within a certain period of time. At the grave of *Kanjeng* Sunan Kalijaga, the peak of public attention occurred on Friday *Kliwon*, as well as in the Sunan Kalijaga Mosque Kadilangu and around the *pendopo* became the center of attention on the night of 10 *Dzulhijah* until the afternoon. Each of these aspects forms the concept of ritual space structure of tradition and religious ritual. Between the tomb and the *Pendopo* has established aspects of a strong tradition ritual. The community and family of Sunan Kalijaga descendants care for and preserve the cultural heritage of *Kanjeng* Sunan Kalijaga. So the relationship between these two aspects conceptually has a strong bond as long as there is no change and continues to be consistent and able to survive. The existence of grave artifacts *Kanjeng* Sunan Kalijaga and heritage objects provide cultural space values as an identity for *Kauman* Kadilangu community. The relationship of the three artifacts that have different functions, the tomb as a symbol of "guardian", the mosque gives a religious identity while *Pendopo* (building for public use) as a symbol of tradition in charge of maintaining community culture in Kadilangu. *Pendopo* as a place of interaction between humans and humans are horizontal, the mosque is where humans closer to the Divine is vertical. While the tomb as a complex symbol, there is a dynamic mix of relationships due to social interaction and the closeness of the relationship between human beings with Divine.

### Conclusions

*Pendopo*, tomb, and mosque *Kanjeng* Sunan Kalijaga in Kadilangu is a place that is considered by the community as a bearer of blessing (*barokah*). The three have a relationship between religious space and tradition, the concept of religious space is centered around the Sunan Kalijaga mosque, and the

concept of the traditional space is centered on the grave of Sunan Kalijaga. On the basis of such beliefs underlies the uniformity of the concept of space structure that occurs so as to form a unity in the same understanding in the eyes of society, the ritual space of tradition and religious ritual space later became a harmonious combination. The role of the public who appreciates the existence of artifacts as a historical symbol of the *Guardians* brings the big name into a binder structure. Further recommendations discussed more in depth about the relationship / proximity of space based on the ritual activity of tradition and religion.

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