

# ARCHEOLOGICAL SITES DISSEMINATION IN THE CENTERS OF ISLAM DIFFUSION IN RURAL AREA OF CENTRAL JAWA

**Budi Sulistiono**

Professor of Islamic History & Culture,  
Syarif Hidayatullah State Islamic University  
Jakarta, Indonesia

**Misri A. Muchsin**

Professor of Islamic History and Thought,  
Ar-Raniry State Islamic University  
Banda Aceh

Abstract: The propagation and Islamic teaching dissemination in Java Island, which had gone long for periods of time, were solely struggled by merchants or leaders and small groups of traders. Islam, in Java Island, however, tended to be powerless to force on its development through a war. The trace of Islam in Central Java seemed very interesting to be recorded, especially in some places which were geographically located in rural area of Central Java. The data were mostly obtained from textual data. One of the subjects was *Babad Tanah Jawi/the History of Java Island* (sastra babad/ literature of history). The word *babad* means classic, story, history. Babad was considered as "history," since it told about people in the past or ancestry. *Babad Tanah Jawi* as one type of Java literature had mentioned the names of figures and places showed a relationship with Islam spread in Java Island, especially in the Southern part of Central Java, located in the East of Gunung Merapi. From the tentative studies, there were several names of places which were located in topographic maps. Coincidentally the names of places which were mentioned in *Babad Tanah Jawi* had been investigated as the R.O.D. inventory. In 1914-1915 there had been measurement to find out possibility of toponyms contained of archeological data during the diffusion of Islam. Basically the names which had been mentioned in *Babad Tanah Jawi* probably had relationship with data of archeology, including oral history in old people mind in the field of research.

**Keywords:** *Rural Area of Central Java, Center of Islam Diffusion, Mosque, and Cemetery.*

## INTRODUCTION

In terms of faith, oneness of God, and religious rites - Islam seems to have distinctive position and affirmative control over many aspects. In addition to this, Islam is also very accommodative in managing social problems. In such (those) cases, there are many supporting Qur'an verses or the revelations of Allah, saying:<sup>1</sup>

(1) ..."*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)*" (QS al-Hujurat:13);

(2) ..."*Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust* (QS al-An'am:52);

(3) ..."*Invite (all) to the Way of thy Lord with wisdom<sup>2</sup> and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance* (QS al-Nahl:125);

(4) ..."*And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah. He is your Protector - the Best to protect and the Best to help!* (QS al-Hajj:78).

It is the Islamic principle toward people tradition, as long as it is still in line with the norms of Islamic faith and the oneness of God. Therefore, Islam community in Nusantara had grown and developed from small enclaves up to city level and even kingdom/government/sultanate and had led into the spread of Islam in Nusantara far from anarchy, but by the way of peaceful (penetration pacifique) (Ambary, 1991b:8-9). In such condition, it is reasonable that Islam in rural area of central Java were introduced and known by using media of arts, such as: sculptures, puppets,

**Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination  
In The Centers Of Islam Diffusion In Rural Area Of Central Jawa

and so on.

There are dualistic condition of Islamic art environment in Nusantara tradition as the Nusantara local (palace) artists adaptation style, such as: a strong will to apply Islamic teaching consistently, (2) a strong will to adapt it in contextual local culture. The longitudinal square mosque sketch and overlapping/layer roof (Tumpang) without minaret, architectural cemetery, and ornamental shrine, antropomorphic calligraphy of Arabic Malay texts, Sunda, Java, Bugis, and so on.

The word "mosque" derived from Arabic word 'sajada,'<sup>3</sup> means 'prostration.' In Arabic word 'masjid' is not limited on meaning 'building' and the like. It is based on prophet Muhammad's tradition (Hadits) stated by Tirmidzi from Abi Sa'id alKhudury: the ground is used as a place of prostration for me." According to Abu bakar every ground which is used as prostration can be considered as masjid to conduct prayer for muslims (1955:3)

In its development in bahasa Indonesia, however, the word 'masjid' is usually followed by word 'jami.'<sup>4</sup> Commonly, people categorize mosque as a large building. It is sometimes translated into Indonesian as "agung,"<sup>5</sup> such as the great mosque Al-Azhar, the great mosque Cirebon, the great mosque Banten, etc. The word 'masjid,' in many local languages in Indonesia, is then adopted into Indonesian tongue and alphabets, for example 'masigit' (in South Kalimantan, Sunda, etc), 'meuseugit' (Aceh), 'masigi' (Sulawesi), mesjid (Java).

The definition of the word 'masjid' is then translated into 'place' or 'building,' as a place for five times prayer and Friday prayer (salat Jum'at). Some of them are used for Idul Fitri and Idul Adha. In some places where mosque is used for daily prayer, not for Friday prayer, people usually call it as 'Mushalla,' derived from Arabic word (place for prayer). Some people also call it 'langgar' (Java), 'tajug' (Sunda), 'surau' (Minangkabau), 'meunasah' (Aceh), and 'langgara' (Sulawesi).

In some other areas, such as Aceh, 'meunasah' is not only used for five times prayer, but also to conduct meeting, to perform religious activities, and other social activities, even for a place of traditional judgment (*pengadilan adat*).

In addition to mosque, the other archeological Islamic data in Indonesia may take other forms, such as cemetery. Grave or burial plot of kings/ the Sultan of Islam in Indonesia, the figures who spread Islam in Java

will be treated differently by many people. Therefore, some graves or cemeteries seem to be there in contextual system of attitude, i.e. as pilgrimage object. Among of the effects are the numbers of sacred graves used as a media to beseech something, to invoke promise, and so on.

In the early period of Islamic graves, especially in rural area of Central Java, graves become significant archeological data of research in many places. As the archeological data, it has correlation with the next traditional system of the time. Custom, tradition, disposal of the death/corpse disposal or religious-ideologies (macro/micro cosmos and perception about life after death. The third source is technological capacity (cremation, burial, and so on) (Ambariyanto, 1991a:3).

In cultural system, the three sources are interacted to each other and present: (1) the grave itself, (2) the burial technique and (3) the background of concept (including ritual, magic spell, and so on). The conception of Islam over funeral activity refer to the concept of Qur'an and Hadist.

The basic concept of death in Islam can be seen from one of the statement of Rasulullah, saying: "when Adam's decedents die, everything will end, except (a) the pious children who always pray for their parents/ancestors, (b) the endless good-deed and (c) the continued and applied knowledge."

Ambariyanto's study (1991a:5) stated that Islamic funeral tradition prohibit the burial enclosing materials/goods, and it is also prohibited to attach coffin, except it is full-filled by the sand attaching to corpse. The other prophet tradition that can be considered as Islamic funeral, are: (1) "the grave should be higher than the ground, in order to be different and visible (told by Baihaqi); (2) "giving a sign for the grave with stone or other things on top of the head of the grave" (told by Abu Daud); (3) "it is forbidden to build a grave" (told by Ahmad and Muslim); (4) "it is forbidden to write calligraphy on a grave" (told by Nasa'i); (5) "it is forbidden to build a house on a grave" (told by Ahmad and Muslim); (6) "a grave should be lower than the ground, and it should be flattened when it is higher than the ground" (told by Muslim); (7) "it is prohibited to build a mosque on cemetery" (told by Bukhari and Muslim).

In Indonesia many people do as follows - the building technique, especially the ornament usually based on the previous Islamic tradition to sacred the ancestors. A grave is called 'pasarean' (resting place), 'kasunyatan' (peace), 'pajaratan',<sup>6</sup> 'astana',<sup>7</sup> and so on, especially if they

**Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination  
In The Centers Of Islam Diffusion In Rural Area Of Central Jawa  
belong to sultanates or Islamic figures.

The stone/tomb-stone is placed on head and foot of the grave. In java it is usually called 'maesan' or 'nisan' (there are other variants according to dialect such as, in Aceh : "nisam," in Sumatera it is called 'nisan' different from Parsian; the Arabic equivalent word "syahid." And according to studies L.Ch. Damais, the word 'maesan' derived from Sanskrit "mahisa" means "buffalo." The reason is based on Hindu tradition as a gift in the funeral ceremony. The buffalo is tied on a pillar, and as soon as it is finished, the pillar taken as a sign to commemorate the death (1957:359).

The content of the archeological data in the early of Islamic development can be found in the following six sites:

### **1. Butuh Site (Situs Butuh)**

Butuh is a village in an administrative Gedongan village, District of Plupuh, Sragen regency, Central Java province. Butuh village is restricted by: in the Northern, Southern, and Eastern part are bordered by Bengawan Solo, Western part is bordered by Manyarejo village, Plupuh district. In addition to this, the name of Butuh, is known as dusun/village, and known as Sultan Adiwijoyo cemetery complex. People usually call the cemetery as 'makam Butuh.'

The location of makam Butuh complex is 1,5 kilometers. The South-East is bordered with Gedongan village office, and 5 kilometers in South-East with Plupuh district. It needs a vehicle to get to the 'makam Butuh.' The street condition has already been paved and it can be achieved from Solo or Sragen. From Solo visitors can go by the North or via Gemolong ( $\pm 17$  kilometers), and 15 kilometers to the East via Plupuh district and Gedongan village. From Sragen, visitors can go from the West via Masaran district ( $\pm 4$ km), take turn to the North via Gawan Bridge ( $\pm 16$  km), take turn to the South via Plupuh district to go to both of the cemetery complex via three rivers, such as Mranggen River, Plupuh, and Borangan. There had been built three bridges above three rivers.

#### **a. Mosque**

Butuh mosque (Masjid Butuh) located in the south of dome cemetery (makam berCungkup). The architectural style of Indonesian ancient mosque, marked by two layer roofs (atap tumpang dua). The two layer roofs made from wide-thin-board (sirap/ulin wood). However, the size of the 'sirap' is small (10 cm wide, 30 cm long, in sharp shape on the top). The top of the roof has 'mustoko.' The longitudinal square mosque which had

been built has four pillars (*soko guru*). They supported by stones (*umpak-umpak* stone). The pulpit of the mosque had undergone developments, so that it is hard to identify its antiquity. Two doors inside of the mosque are used to connect to the main hall next to *pawastren* room in the North. The other three doors located in front of the mosque connecting to the terrace.

The mosque still needs to be completed by four windows. Each of them located between the pulpits. The other two windows are located in front of the terrace. While in the left and right sides of the mosque, there are six ventilations, each size: 15 cm wide, 150 cm long. In the South of the mosque, there are places of ablution and bathroom. And the water taken from a well, located in South of the mosque. There is a large yard in front of the mosque.

#### **b. Cemetery**

Butuh cemetery (*Makam Butuh*) located in the West of Bengawan Solo for about 200 meters, seems well-managed, and it looks very clean. To enter Butuh cemetery complex, visitors can get through the Southern gate (but the door opens only in specific cases), except to get to the main gate of the cemetery (North of the mosque). Before entering the grave of the main figure, Sultan Adiwijaya, visitors can get through via *Paduraksa gate* (15 meters from the main gate). The distance between the main gate of the cemetery to the dome of the main grave is 6 meters. Both of the *paduraksa* gate and the main dome grave are always closed and locked.

The grave house (*cungkup*) of the main figure's grave has one door (2,5 meter wide, 170 cm high), located in the East. There are two windows in the left and right side of the door (2 meter long, 40cm wide), the floor is made of 'ceramics' (*tegel*) and looks clean. There are nine figures inside of the cemetery. According to local people, one of them belong to Ki Kebokenanga<sup>8</sup> (Ki Ageng Handyaningrat or Ki Ageng Butuh) together with his wife. On top of the grave of the two figures covered by a white cloth, and in the bottom of the grave covered by a blue cloth. The two figures grave located in the East is on higher position (one meter), if it is compared than the other figures. The Sultan Adiwijoyo's, Prabuwijoyo, or Benawa<sup>9</sup> grave covered by a white cloth on top of the grave and a blue cloth in the bottom. These two figures' grave separated by two blue clothes. Besides, each gravestone (in the head and foot side) always covered by yellow clothes which was knitted down neatly with full of lace in each sides.

The graves location of Sultan Adiwijaya and Pangeran Benawa (Ki

Ageng Prabuwiyo) are near by the other five figures' graves. The graves of the five figures are not covered by clothes, as well as the gravestones. (in the East) Kanjeng Putri Tejawulan - it is located in the South of Ki Kebokenaga's wife grave, or in the right side the dome gate (door of the grave house/pintu Cungkup). The other four figures' grave are located in the West, or in the left side of the grave house/pintu Cungkup: Kanjeng Ratu Kadilangu, Tumenggung Wuragil, Tumenggung Wilamerta, and Patih Mancanegara.

To enter this grave, there is a special requirement for visitors. In other word, even though the cemetery main gate locked by a grave-keeper (juru kunci makam), but none of visitors are allowed to enter the cemetery, except they hand over flowers before. And then the grave-keeper will spreads the flowers over the graves. The grave-keeper takes the flowers on two trays and then he places them on the graves.

In front of the grave house (cungkup), there is a building in longitudinal square shape: twelve meters long, nine meters wide, and three meter high. There are still other eight well-known figures' graves: In the left side of the door (one meter next to the wall grave), Ki Ageng Ngerang, Nyai Ageng Ngerang, and Pangeran Hariyo Mas Demang Brang Wetan. In the right of the door (four meters in front/outside of the grave): (North) Hadinegoro (Blora regent, according to local people, he is the student of Sultanate Adiwijaya), and his wife; (South) Raden Ayu Pagedongan, and Ratu Ayu Kedok Ijo- according to the grave-keeper, she is the mistress (selir/extended wife) of Sultan Adiwijaya. One more famous figures grave is Pangeran Hariyo Sinawung Senopati Pajang. His grave is located three meters in the back of the main grave. In side of the cemetery complex, there are unknown figures grave, no less than twenty five graves, and showing the variety of gravestones. The location of the unknown figures' graves is placed in the south. According to the grave-keeper, they are Sultan Adiwijaya`s relatives. Makam Butuh location is enclosed in the attachment of this paper.

## **2. Butuh Cemetery**

Butuh cemetery is ± 5.000 meters<sup>2</sup>. The position of Dome Grave is located in the North. The density of the grave is for about 500 graves, in the South is bordered by main street; some of them are located in the back of Butuh Mosque pulpit. Even the mosque pulpit sets into the cemetery complex.

The condition of the cemetery looks very order and the fence goes around the cemetery complex is made of red bricks mixed with sand. The main graves look very firmly built. The fence - in the left and right and back of the cemetery (30 cm thick, 140 cm height) made of red bricks, lime, and sands. As well as the front wall is about one meter before the gate (built in paduraksa style-located in the center), the shape and the tall of the gate (three meters high) equal each other. The yellow gate is built in: two meters high, 1.5 meters wide. In the left and the right side of the gate have two doors, low (40cm) it makes two layers motif (*tumpal ganda*).

### 3. Tembayat Site

The name of Tembayat<sup>10</sup> is usually related to a famous sacred pious Islamic figures (wali Islam), Sunan Tembayat. The name of Tembayat also has correlation to Islamic cemetery complex, with the central figures Ki Pandan Arang.

The Islamic Tembayat cemetery complex is located in Paseban administrative village, Bayat District, Klaten Regency, Central Java Province. The Tembayat cemetery complex can be visited by motorcycle, the distance is only 12 kilometers in the south of Klaten city. Tembayat location is between the hills in South of Klaten city. The hill is known as *Djiwo-Hills* (Bemmelen, 1949:554). The hill is separated by a river flowing along Tembayat, called Kali Dengkeng, East and West (Mundarjito, 1963:8-9).

In the Eastern of the hill called Konang Mountain (260 m), Tumpeng Mountain, Kebo Mountain (352m), Sari Mountain (505), Mountain picture (603 m). In the West are Jabalkat Mountain (285m), Cakaran Mountain (Hadiwidjana,1923:41), Merak Mountain (232m), Kebo Mountain (228m), Sari Mountain (242m), Tulu Mountain (Tuhu Mountain or Tugu Mountain,240 m) (Bemmelen, 1949:33).

#### a. Mosque

The famous mosque was well known among Tembayat people is Gala Mosque, and some people call it Tembayat Mosque. Name of 'Gala' as the mosque name is likely caused by the location which is located nearby Paseban Village, Tembayat District, Klaten Regency, and Central Java Province. In addition to this, the 'Tembayat' name, is based on the location of the mosque which is not far from Tembayat Cemetery Complex. On the other hands, some people often correlate it with folk of Tembayat villagers (Rinkes, 1911: 450-451; Graaf, 1947/1948: 298).

Gala mosque is built on top of a hill which is located 15 meters height. The hill is in the left side of Klaten or Yogyakarta Street, several kilometers before Tembayat cemetery complex. Since the mosque is built

**Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination  
In The Centers Of Islam Diffusion In Rural Area Of Central Jawa  
width.

From the East of the mosque, visitors can get through from a small alley among residence, some of the stairs were plastered, and each of the stairs distance is about 10 m height (for about 17 stairs) and 15 cm (for about 38 stairs), 2 m width. By climbing 45 stairs, the visitor will arrive at a large square/area from North to East. There is a building in the East to store mosque equipment, a place of ablution, bathroom, a toilet. Someone has to get through square in two levels, so that it resembles to 'stairy-pyramid' to climb the 14 stairs, each of the stairs 20 cm height, 2 m width. Each of the stair-pyramid has a tall wall, bricks mixed with sands. After getting on top of the pyramid, visitors will see Gala mosque.

The well-built Gala Mosque is still used to perform five times prayers or Friday prayer. In each side of the building there undergone renovation. But now Gala Mosque lost its antiquity. The Gala mosque sketch is longitudinal square shape, 13.5 m on each side. Top of the pulpit is curving half-circle-carved in the West- emerged out 1 meter. The four pillars of the main hall, supported by 12 pillars, eight windows, two windows on each side. Except the main door, there are two doors placed in the North and South wall.

Around the Gala Mosque, visitors can find 20 graves. The graves are located in South and North-West side of the mosque. As far as sight, none of the people know the names of the buried figures.

#### **b. Cemetery**

Tembayat cemetery complex located on hill, according to central Javanese, it is known as *Jabalkat Mountain*, 860 m above the sea level. The cemetery complex included into Paseban Village, Bayat District, Klaten Regency, Central Java Province. The Paseban Village consist of 27 houses, 214.525 hectare, and the number of citizens approximately  $\pm 5.099$  persons. The villagers' livelihoods are farmers. They cultivate rice field, produce batik, trade/merchant, and so on.

The Tembayat cemetery complex is bordered by Cakaran Mountain, North side; South side flows Dengkeng River ended in Bengawan Solo

River. In the East and the West are bordered by Kunang Mountain and Bagedad Mountain.

The Tembayat cemetery surrounded by fence. Nevertheless, there are many graves outside the complex Gala mosque. By that reason, the Tembayat cemetery complex considered as the ancient living monument means the cemetery for Sunan Tembayat's descendants.

The Tembayat cemetery complex located in South Klaten city can be achieved by motorcycle and public transportation. It is supported by good infrastructures connecting Klaten city with Paseban village. Since 1979/1980, the local government had paved the way from Wedi until Paseban district.

There had been found number of inscriptions around Tembayat cemetery written in Java letters. At the first gate (Muncar gate), there is an epigraph written in Java emerging on the inside surface. However, the letters on the front page were damaged. According to D.A Rinkes, based on the grave-keeper information, the text is: "*Murti Sarira Jleking Ratu.*" The grave-keeper's information, however, was denied by D.A.Rinkes. As it was explained before that there was a piece of stone which had been gone, so that it cannot be examined all. The expression "Murti Sarira Jleking Ratu" is a very valuable thing (candrasengkala) 1488 Saka (1566 Masehi). If the pronunciation is correct, it was probably the year of the establishment of the gate. On the contrary, to commemorate the stone at it was alarmed by D.A.Rinkes, the Saka years 1488 is still to be questioned. On the other side L.C. Damais assumed the year as Sunan Tembayat death, since there is no evidence of the death year of Sunan Tembayat except its number (1968:175).

There is a better inscription inside of Gapura Panemut. It says "Wisaya Hanata Wisiking Ratu." The epigraph contain of number of year. The word "Wiyas" contain number '5', "Hanata", and '5' as well as "Wisik" means '5', while "Ratu" mean '1.' That's why the numbers mean 1555 Saka (1633 Masehi). The chronogram (sengkalan) is in lining with the number of the year written beside of the south gate, which says "*ita 1555.*" The number of the year has function as the explanation of the number of the year written in monogram based on the lunar system on the North wall. It can be ensured that the number of the Saka year 1555 indicated the establishment of the gate. That year was the reign of Sultan Agung Hanyarakusuma in Mataram. In other word, Sultan Agung had developed the Tembayat grave, as it had been told by Babad Sultan Agungan that the renovation had been

started, since the Saka year 1542 (1620 M). Considering the differences of Saka year 1555 and 1542, it is assumed, at least, that Tembayat's grave **Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination In The Centers Of Islam Diffusion In Rural Area Of Central Jawa Tembayat complex (Rinkes, 1911).

The question is, when was complex of Tembayat *Cemetery* established? According to the observation Th.G.Th. Pigeaud and H.J.de Graaf, the buildings in Tembayat were actually built during the reign of Sultan Adiwijaya of Pajang Kingdom (1986:263). Tembayat *Cemetery* was considered as the grave of Kyai Ageng Pandanaran or Ki Ageng Pandanarang, which two of them, were hard to determine the truth. The title of Sunan Tembayat, according to the method of Islamic teaching of the time had done by discussion and family like (tembayatan).

The site of Tembayat *Cemetery* was known as Sunan Bayat's grave. The local grave-keeper often calls it as Pandanaran's grave. The site location is in Jabalkat Mountain. Visitors who want to get to Sunan Tembayat's grave has to get through several gates:

- (a) Segara Muncar gate in flank gate (Gapit gate or Bentar tample), a tample separated into two parts has a way in the middle of the room. Before getting into the gate there will be found a place for praying (Arabic: Mushalla) the sketch 4 x 4 m<sup>2</sup>, and the outside- there is a building in the South-West lean outside 1.00 meter-called as Pulpit, a place for imam to pray. According to public opinion, the langgar was built in 1957 (Mundarjito,1963:36).
- (b) Duda gate is located not far from Segara Muncar Gapura. Closely related "duda," because the gate consist of one part, which shape like Candi Bentar. While the other side had probably ruined.
- (c) Pengrantungan gate, in Paduraksa<sub>11</sub> shape. Visitors have to climb some stairs (285 stairs, 30 cm thick/wide, 3,5 meter long). Visitors have to get through Java Hall (Bangsal Jawi) from Gapura Pengrantungan to Gapura Panemut. In here, visitors are required to write their names on a guest's book and they have to take off their sandals and shoes before entering the next Gapura.
- (d) Panemut gate is a big gate like Candi Bentar. One of its wall was written by Javanese letters on it, saying, *Wisaya anata Wisiking Ratu (Saka 1555/1633 AD)*. There are still many other Javanese numbers on the West side of the Gapura indicating periode of Saka 1555

followed by a time regulator 4 falls on 18/19 September until 12/13 October. On the other hand, there are alphabetic saying *tata*. Therefore it can be read; managed in Saka 1555 of the 4<sup>th</sup> period coincided with 1633 A.D, between 18/19 September 12/13 October.

- (e) Pamencar gate, a big size and shape like Panemut gate.
- (f) Bale Kencur gate in Paduraksa shape. Visitors will arrive at Prabayeksa or Bangsal Naga through this gate. Visitors can give incenses to the gate keeper to burn it. The house (bangsal) has a hall and a large gate next to main grave. There are two big bowls of water (gentong). From the last gate, visitors can find a narrow door, a door to enter to the main grave.

There are several graves of outstanding figures in Dome Grave (Cungkup Makam) who have close relationship with Sunan Tembayat, such as Nyai Ageng Kaliwungu, Nyai Ageng Krakitan. Both of the figures are Sunan Tembayat's wife, located in the left-West and the in right-East of Sunan Tembayat. Each of the three graves has its own room with a door in the middle of the main grave. There is an ironic fence in front of it. Each of the door grave and the fence is approximately 3 meters. So that visitors can have a wide sphere.

Kyai Syekh Sabuk Janur's grave, Kali Datuk, Nyai Ageng Medalem, Pangeran Jiwa, Pangeran Winang, Kyai Malang Gati, Kyai Banyubiru, Panembahan Kabul and his wife, Kyai Panembahan Masjid Wetan, Kyai Panembahan Sumingit Wetan, are located in the South of Sunan Tembayat's grave. In other word, before entering Sunan Tembayat's grave, visitors need to get through several graves of his relatives. The location of Sunan Tembayat's grave and his wife seems higher than the other.

In the main grave, there is an inscription written in Javanese on a wooden wood painted in black color, saying: "Penget nalika Gusti Kangjeng Ratu Pembayun ing Surakarta mulyakaken agem sekaran dalem ingkang sinuhun Padangharan ingkang sumare Tembayat ing dinten akat legi kaping 18 Rab ngulawal Wawu: 1841: sarta kaping: 19: Maret 1911: wiwit pamasanging sekaran marmer wau ingkang kapitados anjenengi saged rawuh: 1: Kangjeng Pangeran Harya Mataram: 2: Raden Pangulu Tapsir Nom Sri Nugraha Pangkat: III: Raden Tumenggung Sutanagara: 4: R.Ng. Pujadipura: 5 R.Ng.Mangunwadana: 6: Mas ketib Winong Mas Ketib Candan Jimat kita ageng saha Nglawiyen Ngulama naib sarta panewu mantri sapangandap ingkang manjurung bahu sapanunggalanipun

ingkang katah tanpa wicalan dene ingkang kapatah hangadegi panggaraping sekaran wau wiwit Kemis Pahing 15: Mulut Wawu ngantos rampung : 1: R.Ng.Candrapradata: 2: Ngadipudraka: 3: Rangga Sastraprajaka: 4: abdi dalem lurah jajar gunggung: pitu: iji utawi: 1: Raden Muhammad Ilhar: 2: Raden Sumendi: 3: Raden Masjid Wetan: 4: Mas Ngabdani: 5: Ki Ngabdul Sukur sami abdi dalem mantri pradikan juru kunci Tambayat sadaya cara rereyanipun juru tebah ngimam muadin merbot gunggung 35 iji sampun sami rampung saha wilujeng ing sadayanipun sinerat tanggal kaping: 21: wulan mulud ing wawu: tinengeran *Bantal Suksci Brahmana Nata* sarta tanggal kaping: 22: Maret

**Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination In The Centers Of Islam Diffusion In Rural Area Of Central Jawa  
**Free translation:**

The memorial day of Gusti Kanjeng Ratu of Pembayun in Surakarta to honor tomb stone (jirat) Inggat Sinuhun Pandangharan buried in Tembayat on Sunday (Minggu Legi) 18 Rabiulawal Hijriyah the year of Wawu 1841 and 19 March 1911 begin to put the marble tomb stone attended by: Kanjeng Pangeran Harya Mataram. Raden Pangulu Tapsir Anom Sri Nugraha Pangkat III. Raden Tumenggung Sutanagara. Raden Ngabehi Pujadipura. Raden Ngabehi Mangunwadana. Mas Ketib Winong. Mas Ketip Candan Jimat kota besar, and Nglaw iyan Ngulama Bagus Imam Murtala Para Perdikan Muazin and Naib as well as Panewu Mantri who supported them in manything. The person whose had been ordered to lead the project of tomb stone begun on Thursday (Kamis Pahing) 15 of Rabiulawal (maulud) of Wawu year until finish are as follow: Raden Ngabehi Candrapradata. Ngadipadraka. Rangga Sastrapraja. Royal servants and lower troops: 1. Raden Muhammad Ilhar. 2. Raden Sumendi. 3. Raden Masjid Wetan. 4. Mas Ngabdani. And 5. Ki Ngabul Sukur. All of them are royal servants and key persons of Sunan Tembayat. There are for about 35 servants, including the grave cleaner, imam, muazin (call prayer) and mosque keepers had been written on 21 Rabiul awal of Wawu year signed *Bantal Suci Brahmana Nata* and 22 March signed *Yekti Nata Trus Tunggil Kamuksan*.

Outside of the main grave, in the South, visitors can find a number of graves. Some of them are often visited by visitors, such as Juragan Dampoawang's grave. According to the grave keeper, it was the grave of a Tionghoa as Sunan Tembayat cashier. Another figure is Kyai Pawilangan as Juragan Dampoawang's secretary.

#### 4. Jatinom Site

Jatinom site located in Jatinom village, Klaten Regency. Visitors can get through Klaten to get into this site, ± 10 km to the South East, through Ngawen district and then turn on to the North. From Gabus to the North through people settlement to the North.

Before entering Jatinom cemetery, (consecutively) ± 500 m on the East of street (right side) near Alit Mosque and educational institution organized by Muhammadiyah sosial organization, located on the left side toward a big mosque square. It is located next to Jatinom cemetery complex.

In addition to Islamic graves complex indicating the characteristics of the early Islamic development, in Jatinom, there is also two mosques showing its antiquity, while the other had been renovated.

##### a. Mosque

The mosque in Jatinom which is considered as the antique mosque is Alit (small) mosque. It is estimated built in 16<sup>th</sup> century. Accordingly, it was built by Ki Ageng Gribig. Its antiquity can be observed in:

- 1) Main Hall: the sketch of the main hall is longitudinal square shape, 8x8m<sup>2</sup>; its roof is in several layers (tajug/tumpang), in three layers, the frameworks are made of teak wood (jati). The main design is on the third roof, which has function to support the head (mustaka); the four supporting pillars made of teak wood supported by four stones of andesite in trapezium shape. It gives phallus impression. The pulpit structure normally located in the middle of the West-wall, lean outside for 125 cm, 84 width. The pulpit built in 166 cm height has half-curved shape. While the pulpit of the mosque, according to one of the mosque keeper, had been renewed as well as the other equipments, such as cupboards and classical drum (kentongan). There is no large drum (bedug) in Alit mosque. It means that Alit mosque is only used to conduct five time prayers. People will go to the South Mosque of Ki Ageng Gribig's grave complex to perform Friday prayer. The three doors in the East is connected to the main hall together with its veranda. The main hall tile is in grey color (20x20cm), made by red brick, sand and lime.
- 2) Pawestren<sub>12</sub> room was built in the North of main hall mosque hall connected to a door in the West. On top of the connecting door had been equipped by wind circulations. Pawestren room was equipped with two windows installed symmetrically with the North wall-end

in the East. The two windows were equipped with wind circulation (krepyak). The wall, which separates the Pawastren room with the main hall, is 30 cm thick, and 230 cm height. The Pawastren room tile, which was equally built with the main hall, was made of brick tile, mixed with lime, cement, and sand.

- 3) Veranda, the sketch was built in 5x8 m<sup>2</sup>, supported by pillars, the wall thick is 15 cm, and the floor is 305 cm height, as a separation between the North and South, with four pillars of teak wood (14x14 cm). The four pillars were built on four plastered brick. The floor of the veranda was built equally with the main room floor, made of

**Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination  
In The Centers Of Islam Diffusion In Rural Area Of Central Jawa  
veranda was built in pentagonal shape.

This Alit mosque was equipped by a place of ablution and bath room. While the pool or ditch surrounding the mosque is usually found in many ancient mosques. According to some people, a ditch had probably ever been built in Alit mosque. And long after, it ruined because of technical problem, and some said that it had been buried. This mosque, which was built by Ki Ageng Gribig, has some ornaments. They can be observed from the outside of the wall, on the left and right sides of the main door.<sup>13</sup> The ornaments up straight lines can be found on the main door. The other ornaments can be found on the left and the right side of the lintel of the pulpit, spiraling upward leaning out to the main room. While in the West side, the ornament seems lean outside, 43 cm and 83 cm each of them. On the supporting pillars there are also gonjo<sup>14</sup> motif.

Besides, in the West of the Alit mosque of Ki Ageng Gribig, there is cemetery complex. According to mosque keeper, inside of the grave roof (cungkup)<sup>15</sup>, there is a grave of Ki Mintaraga's grave with his wife, Mrs. Damarjati.<sup>16</sup> The man was one of Ki Ageng Gribig's friend. Still based on the mosque keeper that the Dome Grave, located in the South of the mosque, has five graves.<sup>17</sup> Traditionally, it is the genealogy of Jatinom people.

#### **b. Grave**

The location of Ki Ageng Gribig's grave is in the South of Jatinom great mosque. Visitors have to get through an archway to get into it, which was built in a big size. The archway has function as a gate, not only to go to

the West toward cemetery complex of the main figure (North), but also need to pass through two gates (South) into Sendang.<sup>18</sup> There is a yard between one gate to the other gates loaded by a number of graves, which were separated by a wall (1, 30 m height). The number of graves in in front of the main figure (outside the grave roof), based on the key person, are no less than 100 graves. The conditions of those graves, however, are mostly incomplete, few of the tomb stones are scattered around, even a few of them are broken, and the others fell on the ground. According to the grave keeper that the graves located in the yard of the main figure's grave are the students of Ki Ageng Gribig. The other six graves located in the front veranda of grave roof (cungkup), indicate the types of Troloyo, which were built in "kalamakara" style. Inside of the grave roof (cungkup), there are 4 graves, which according to the keeper, two of them are the grave of Ki Ageng Gribig's wife.

The width of Ki Ageng Gribig's grave reaches to, approximately, one hectare. The cemetery complex, which had been widened, is still opened and now there are for about two thousands graves. The condition of the cemetery complex seems very well-managed. In spite of the grave roof (cungkup) condition is still unrenewed, if it is compared than the other main graves of the research field.

### **Pengging Site**

Administratively, the name of Pengging was derived from a name of sub-village (dukuh) in of Jembungan village, Banyudono district, Boyolali regency, Central Java province. The full name of dukuh Pengging was Gedong Pengging, located 177 meters above the sea level. Astronomically, it is 4 2' 13' Eastern longitudinal square and 7 13' 5' Southern latitude. The soil condition in Pengging is supported by adequate water from Umbulsari. It has been divided into three places, Umbul Ngetan, Umbul Ngabean, and Umbul Duda.

The name of Pengging is also mentioned in written manuscripts or folks. In written texts such as *Nagarakartagama*, pupuh XVII: 6 and 10 was found a name 'Pongging' (Muljana, 1979:262-263).

Visitors can go by motorcycle to go to Pengging. From Kartasura (via Solo-Semarang Street) is about  $\pm$  2 km toward the South<sup>19</sup>–to Pengging Street. The street of Pengging has function to connect to Klaten<sup>20</sup> city. As it has reached 10 km along the street, then turn left  $\pm$  1.5 km with 7 m width. However, the condition of the street is getting worse as soon as it closes to

200 km of the street.

#### a. Mosque

The mosque location is 100 m in the Eastern of Pengging cemetery complex. The antiquity of the mosque is clearly seen from its roof in two layers roof, paced on the top of the head. People called it Istiqomah mosque. There is no ditch around the mosque, unless a small pool which is located in the South of the mosque as a place of ablution. It sizes 6x8 m<sup>2</sup>. The mosque, however, had been developed many times; accordingly it was renewed by local social contribution. The pulpit was built in modern style,

 **Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination  
In The Centers Of Islam Diffusion In Rural Area Of Central Jawa

#### b. Cemetery

According to grave-keeper, the size of Pengging cemetery complex is approximately 7.000 m<sup>2</sup> loaded by 400 graves. There is no gate (in the Eastern and Western) of cemetery complex located in the South-West of Istiqomah mosque, unless in the entrance of the main figure grave, Ki Ageng Pengging in paduraksa<sup>21</sup> shape. It is located in the South of the Dome Grave of the main figure.

The separation between public cemetery and the yard of the main figures is a wall made of brick mixed with clay, one meter high. In general, Pengging cemetery complex seems well-managed and accompanied by the number of trees.

The yard of the main figure's graves loaded by 55 graves where the the grave roof (cungkup) is located in the middle of it. There is a corridor connecting between Paduraksa gate and the main figure's grave (5 m long, and 2.5 m wide). The entrance door is made of wood. On top of the door, there is an Arabian and Javanese text. Unfortunately, it had been painted by a yellow color. The wall of the grave roof (cungkup) is made of brick fence and wood and the roof is made of tiled-roof.

### 5. Selo Site

Administratively, Selo is one of a village in Tawangharjo district, Grobogan regency, Central Java province. In here, there is a Ki Ageng Selo's grave and a lot of people from many areas visit the site, especially on Sathurday night (Malam Jum'at Kliwon). There is also a mosque with two layers located on the South of 'Dome Grave.' People sincerely established educational institutions, kindergarten, elementary school, and secondary school around the mosque under *Sunniyyah Foundation*.

Visitors can go by motor vehicles to go to Ki Ageng Selo's grave. From Purwodadi to the East toward Wirosari ( $\pm 10$  km), visitors can go by public transportation (bus). There is a street ( $\pm 8$  m width) to get to Selo village as well as to Ki Ageng Selo's cemetery complex ( $\pm 2$  km). Across the street (connecting Purwodadi-Wirosari), visitors can take a horse cart and motor cycle to find the archeological data of a mosque and cemetery complex. The cemetery complex is one of Ki Ageng Selo. His name is still remembered by many people, not only by local visitors but also by visitors outside of the area.

#### **a. Mosque**

Selo mosque can show its antiquity, if it is observed from many aspects, such as the roof consisting of three layers, the higher the roof, smaller it is. Top of its roof is equipped by ornaments called *mustaka* (Java), *memolo* (Cirebon), *puncak* (Sunda) as well as Jakarta. The roof tile of the *tumpang* is covered by simple roof tile.

The floor of the mosque uses *tegel* tile 10x10 cm. There is a pulpit inside of the main room built in shape of leaning Westward out (2 m). The pulpit was built in the right side of the podium. Top of the pulpit unlike any other pulpits is used as a place for a preacher, but it is used as a place for electronic equipment store, such as loud speaker. Since the mosque had been built a pulpit made of wood, its ornaments is made by sculpture style, located in front of the pulpit.

The mosque is built in square shape, especially the main hall which is supported by four pillars. The pillars were placed on supporting stone, accompanied by the other 8 poles. *Pawastren* room had been built by the right and the left side of the mosque. There are two doors connecting to *pawestren* room. In front of the mosque, there is a veranda which is connected to four doors.

In the left and the right side of the mosque, there is a wide yard separated by fence (1.5 m high), and there is a school built by people around the mosque. In the left and the right side of the mosque, there had been built toilet and a place for ablution. The condition of the right toilet seems unwell-managed. The tile of the mosque, in the main hall, veranda and *pawestren* uses *tegel* tile 10x10 cm.

#### **b. Cemetery**

Visitors can enter to Ki Ageng Selo's grave complex through the left

side of the mosque. The Paduraksa gate is always locked. In the first yard (Western), there seems no grave or deliberately made as a waiting room (bale), a place to register. This room is equipped by guest's book, a historical book of Ki Ageng Selo and the name of his key persons. The second door (Western), in Paduraksa shape, is equipped by keys. There are few tomb stones here, approximately 60 tomb stones. The third door (in Paduraksa shape) faces to yard of the main figure's grave, Ki Ageng Selo, equipped by keys. The the grave roof (cungkup) is made in two layers, tegel tile 10x10 cm. the wide of Cungkup (including veranda) 80 m<sup>2</sup>. Inside of the grave

 **Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination  
In The Centers Of Islam Diffusion In Rural Area Of Central Jawa

#### **6. Kota Gede Site**

Kota Gede located  $\pm$  6 km from Yogyakarta. The name of Kota Gede also known as Pasar Gede for people in Yogyakarta; this area was the former capital city of Mataram kingdom, in Islamic periode. According to *Babad Tanah Jawi*, it was built by Ki Pamanahan, on the forestry land of Mataram or also known as Mentaok forest. Mataram land is quite fertile, much water. Mataram land. According to tradition, it was a gift from Sultan Pajang, Adiwijaya. The gift was given for Ki Pamanahan's success to conquer Arya Panangsang, duke (adipati) of Jipang (Olthof, 1941:45; Brandes, 1984:415). Therefore, Ki Ageng Pamanahan was a pioneer for Mataram kingdom. Then officially pointed by commander in chief (senopati) of Kota Gede. Kota Gede then officially became the capital city of Mataram kingdom up to the reign of Sultan Agung, which was then moved to Kerto.<sup>22</sup> From Yogyakarta, visitors can get through in two ways. The first way is to Imogiri, then turn left via Gajah Wong river until to the East and finally will come to market area of Kota Gede. The street was the border or separation between Kota Gede, Surakarta, which had ever been located in the South of the street (from market until Gajah Wong river),

By the existence of Kota Gede district in the North of the street, for the second way, visitors can go via Yogyakarta a-Wonosari turn right until to find a street in the North of Kota Gede market. Both of the first or the second street was the heart of Kota Gede economic condition and Yogyakarta as well as the other area.

At first, this area was divided into three areas, the former Kota Gede Surakarta, included Jagalan village located in the South of the street to Yogyakarta; Singosaren village located in the South of market; and the

former Kota Gede Yogyakarta, included the suburban areas, in the North is equal to Wonosari. Kota Gede Surakarta area and Kota Gede Yogyakarta area are included into Banguntapan district, Bantul regency. The third area was under the municipality of Yogyakarta.

By observing the classification of Kota Gede in three areas, it shows that Kota Gede had ever been under two governmental areas. By the existence of the two governments, each of them has its own administrative governmental system, Kota Gede Yogyakarta and Kota Gede Surakarta. The condition shows that Kota Gede was known as enclave area, an area which was located in other government or known as '*tanah mencil*.'

Kota Gede as the former capital city of Mataram kingdom (period of Islam) was heritage land for Surakarta-Yogyakarta kingdom. Based on the living rule (until now) the enclave area of Kota Gede was released from autonomic area and included into extraordinary area of Yogyakarta. During the Senopati, Mataram was known for its Makam Senopati, the family and descendants. In kota Gede site, until now there is Kota Gede cemetery complex and great mosque. Which had been built during the establishment of Mataram kingdom. Kota Gede cemetery complex located  $\pm$  200 m in the South of Kota Gede market. Inside of the cemetery complex there is a number of archeological data, such as seven *pintu gerbang* in paduraksa shape, *tugu/monument* located in front of the mosque, the public hall known as *bangsal duda*, *prabayaksa*, *witana*, and *paleburan*, *bathing complex (pasiraman)* known as *Sendang Seliran*, *sumber Kemuning*, *Watu Gateng*, and *Watu Gilang*. Based on the data, it shows that Kota Gede site was palace (kraton) site, in history, it was known as Kraton Mataram in Islamic period.

In addition to the monumental data, there are numbers of Latin inscriptions in Bangsal Duda, stating: *Ngarsa Dalem Inggang Sinuhun Sultan Agung Mulyaaken dipun sengkali Winayang rasa wisayaning ratu* (=1566 AJ = 1644 AD); telling about the reign of Sultan Agung. The other inscriptions also tell about the establishment of the building, such as Bangsal building, the gates, the wall mosque renovations ruined by earthquake, the establishment year of pool and its rehabilitation. The examples of inscriptions are as follow: the inscription on a wood board written in Javanese language, "*Pemut jumenengipun kagungan dalem bangsal Duda Setu Wage kaping 21 (29 ?) Ehe sinengkalan hangga-hangga tinulup nangisi putra*". The inscription tells about the establishment of Bangsal Duda, on Saturday (Sabtu Wage), 21 (29?), the 'Ehe' year "*sinengkalan hangga-hangga tinulup*

nangisi putra" (=1566 AJ).

There are monumental data in Kota Gede cemetery complex and inscriptions which are mostly written in Javanese language. In order to conform to the research goal, there will be explanation of the Great mosque and cemetery.

#### a. Mosque

Kota Gede Great Mosque is located on the South of Kota Gede market for about 200 m. visitors can enter the gate in paduraksa shape to

**Budi Sulistiono and Misri A. Muchsin:** Archeological Sites Dissemination  
In The Centers Of Islam Diffusion In Rural Area Of Central Jawa

was built by Pakubuwana X.

There are three inscriptions cited on the Great mosque upper wall in the West of veranda. It was written in sculpturing style above the central door of veranda. One inscription was written in new Javanese. It was located in the middle between two different inscriptions on the left and right side. They were written in Arabic alphabets using long-rounded-frame. The first inscription located on the left (North), consist of two lines, written in long-rounded shape, stating : "*hazal-babul-masjidil-harami fid-dari tajul-akbari*; second line : *tabi'ul-baladil-akbari Surakarta Adiningrat*". First line, "this gate of al-Haram Mosque (Masjid al-Haram) inside of great nation; line two, included in great nation Surakarta Adiningrat." The second inscription located on the right (Souht), also written in sculpture style in two lines, in long-rounded frame, stating: first line: "*Hijratun-nabiyyi s w min Makkata ilal-Madinati*; second line : "*alfun wa mi'ataini arba'un wa samanuna sanatan*". Meaning, first line: migration of Prophet Muhammad (peace and salutation on him) from Makkah to Madinah; second line: year of 1284 H. while the inscription between two other inscriptions was written in new Javanese language. The inscription was written in sculpture style, two lines, stating: first line: "Kamulyak haken tahun e-; second line: he 1796 J. meaning, first line: renovated on year e-, second line: he 1796 J.

Based on the inscription, there had been found inscription in Kota Gede cemetery complex written not only in Javanese alphabets, but also written in Arabic letters using sculpture style.

#### b. Cemetery

Kota Gede cemetery is located in the back of mosque in Kota Gede grave. The cemetery surrounded by brick fence. Visitors can get through East gate and West gate to get to grave. The gate is built in paduraksa shape,

in five layer roofs. Visitors are required to pass the sixth gate to get to cemetery complex, which was shaped in paduraksa style and five layer roofs.

The cemetery yard has five buildings, Prabayaksa, Bangsal Witana, Tajug, and Paleburan. Prabayaksa building is the the biggest. It has 80 graves, Nyi Ageng Ngenis, Sultan Adiwijaya,<sup>23</sup> Ki Ageng Pamanahan, and his wives, Panembahan Pasopati, Ki Juru Mertani, and so on. There is also a grave, one of its tomb stone located in Prabayaksa and the other is in the outside, which was called by Ki Ageng Mangir Wanabaya, the son-in-law of panembahan Pasopati. The condition of cemetery looks neat, clean, and well-ordered. Its tile is made of floor tile, marble tomb. Outside of Prabayaksa, there are several Mataram royal graves, Nyai Wirakarta Mangir, Nyai Gandarasa, Nyai Secawira, and so on. According to the key

 **Budi Sulistiono and Misri A. Muchsin: Archeological Sites Dissemination In The Centers Of Islam Diffusion In Rural Area Of Central Jawa**  
**CONCLUSION**

Based on above data, it is clear that several mosques in the field of research show its antiquity, such as the layer roofs. The layer roof buildings can be found in tamples, such as Jago temple. According to Bernet Kempers, it can be identified through the relief of Arjunawiwaha sculptured on the wall (1959:84). The statement is underlined by Jacques Dumarcay from the layer roof style of Meru building in Bali (1986:62). The shape of mustoko or memolo<sup>24</sup> show close relation with meru<sup>25</sup>, or mountain (gunungan/gunung) symbol, the place of god as it is known in Hindu religion (Tjandrasasmita, 1984:193). The sketch of the mosque is in square shape. Its foundation is high. Veranda is in upcoming. Supporting stones are used to support pillars: mosque, and the Dome Grave (cungkup). Even some mosques, the stones to support pillars is menhir style. The pulpit is hollow style. There is no related with symbolic, but only for acoustic in order to enable listeners/audiences to hear preacher's voice clearly, even from far distance (Subarna, 1987:84-103)

The cemetery complex is located in (1) settlement, (2) in former palace complex, and (3) on top of a hill. The location of cemetery which is located upon a hill is to show its sacred place of the buried figure. In Islamic view, the spirit of ancestors usually tends to choose a higher place. Besides, mountain is symbolizing a significant place in Islam. The establishment of Gapura as an entrance gate was built in Paduraksa shape and Bentar which

were built in all cemetery complexes. The place of gate (gapura) in the Southern part, in general, is to conform to the grave condition to lay down the crop; the head is on the North. It gives a clue about the social structure that must be obeyed by the people to treat the dead people. Such this condition cannot be found in Butuh cemetery complex. The location of door is in the East of cemetery. Every visitor who visits Butuh cemetery will always pass the wing or the head of the graves.

In addition to this, there seems the location of grave which shape into two different patterns: (1) the main figure is located in the North, such as Tembayat, Butuh, Kota Gede; (2) the main figure is located in the middle of their followers, such as Pengging, Jatinom, Selo. Therefore, the data shows that the first pattern indicates the figure's position. On the contrary, the second pattern emphasis less on the position, such as rank, that every people are equal to each other in the eye of God.

Therefore, it is clear that Islam position wants to complete the cultural existence into a new culture. There is no wonder then if mosque had been built in order to play a role as the center of religious life, even the center of social culture.

### Endnote:

---

<sup>1</sup> The translation of taken from the Quran and its translation by Foundation of Al-Quran translation organizer of Departement of Religion, R.I. 1985/1985, Jakarta: page 847,194,421,523

<sup>2</sup> Wisdom (hikmah): the right and decisive expression which can differentiate between good (hak) and bad

<sup>3</sup> In Arabic structure, the word 'sajada' is a verb for past tense (Arabic: fiil madi); the change of verb form 'sajada' into 'masjid' means 'place to kneel down on the ground.'

<sup>4</sup> The word 'Jami' in Arabic language means 'Great mosque.' In other word the Arabic structure is: Jami al-Istiqlal, means Great mosque or The Great Mosque of Istiqlal.

<sup>5</sup> The word "Agung" is often translated by local language, such as in Java society as 'Gede.' Therefore they will call 'Mesjid Gede' when they find a mosque built in a big size.

<sup>6</sup> The word 'pajaratan' can be assumed as Arabic derivational word 'ziarah';

<sup>7</sup> The word 'Astana' derived from Sanskrit (derivational word 'Stha' means 'resting place.'

<sup>8</sup> According to the researcher, the name of Ki Kebokenanga is identical with Ki Ageng Butuh. But it seems still need a deeper research. As it is often mentioned in historical sources, that the two names refer to two different persons. Ki Kenanga is the father of Jaka Tingkir (Sultan Adiwijaya), and Ki Ageng Butuh is an Islamic figure who adopted Jaka Tingkir as his son.

<sup>9</sup> Pangeran Benawa's grave can be visited in Demak cemetery complex, 7 meters long, known as Makam Panjang (long grave).

<sup>10</sup> The name of Tembayat had long been known in history. In 1633, it was

---

---

mentioned by Dagh-Register, on 21, May 1633, page 185, by the name tembayat.

<sup>11</sup>Paduraksa is a gate where the top of it connected to each other.

<sup>12</sup>Pawestren room is an additional room as a place of prayer for women, either five times prayer or Friday prayer

<sup>13</sup>The main door located in the middle connecting veranda with the main hall of mosque: high 192 cm. 145 cm wide made of teak wood.

<sup>14</sup>Gonjo motif is a square ornament which on each side has serration

<sup>15</sup>Dome Grave (Cungkup) is built in 3x3 m. the wall is 18 cm, cone shape roof. Roof cover is a mustaka made of terracotta using flam roof tile.

<sup>16</sup>Tomb stone and the case grave are made of white stone and ornaments.

<sup>17</sup>four tomb stones located in the Western made of andesite.

<sup>18</sup>The Sendang has its own uniqueness on tradition of 'Ya Qawiyu.' Celebrated annually on Syura month.

<sup>19</sup>in the right of Solo-Semarang Street (before entering Pengging Street), there will be a name appearing on board 'Pengging Cemetery' following the arrow.

<sup>20</sup>the condition of Pengging Street had been plastered and it is equipped by public transportation from Kartasura to Klaten.

<sup>21</sup>According to grave-keeper, the paduraksa gate was built and supported by social fund, since 1989.

<sup>22</sup>During the Amangkurat I (1646-1677), the capital city of Mataram was moved to Plered - 1 kilometer from former palace (Adam, 1930:150-1). Since there was rebellion of Trunojoyo, for over several years, the capital city was then moved to Kartasuro (Suroto, 1985-1986:4-5). In 1742, there had been rebellion of Tionghoa known as Geger Pacinan. As the result, Kartasura was attacked and forced to move into Surakarta (Pitojo, 1956:7). After one month, it was declared Giyanti Agreement, Sri Sultan Hamengkubuwono 1 announced the establishment of a nation, entitled as Senopati Ing alaga Ngabdurrahman Sayyidin Panatagama Kalifatullah I Ing Ngayogyakarta (Tashadi, 1979-1980:34).

<sup>23</sup>Seen from the grave case (less than 1 m), the researcher seems difficult to believe that the tomb stone belong to Sultan Adiwijaya

<sup>24</sup>Mustoko = memolo = head

<sup>25</sup>Roof of temple

## Bibliography

Adam, L.,1930, "Eenige Historische en Legendarische Plaatsnamen in Jogjakarta", dalam majalah *Djawa*, vol.X;

Ambary, Hasan Mu'arif, 1984 "L'Art Furneriare Mussulman en Indonesie Origines au XIX eme Siecle", *Dissertasi*, EHESS, Paris;

-----, 1991 (a),"Aspek-Aspek Arkeologi Indonesia", dalam *Makam-Makam Kesultanan Dan Para Wali Penyebar Islam Di Pulau Jawa*, No.12, Puslitarken, Jakarta;

-----, 1991 (b),"Kaligrafi Islam Indonesia Dimensi Dan Signifikasinya Dari Kajian Arkeologi", *Pidato Pengukuhan Jabatan ahli Peneliti Utama*, Puslitarken, Jakarta;

- Arnold, Thomas W., 1987, *Sejarah Da'wah Islam*, (terj.), Widjaja, Jakarta;
- Bemmelen, R.W.van, 1949, *The Geology Of Indonesia*, 1A, The Hague;
- Brandes, J.L.A., 1984, "Yogyakarta", dalam *TBG*, XXXVII;
- Damais, L.Ch., 1957, "Etudes Javanaisce: I, Les Tombes Musulmanes Datees de Tralaja", *BEFEO*, tome XLVIII;
- Kempers, A.J, Bernet. 1959. *Monomental Bali . Introduction to Balinese Archeology and Guide to the Monument*. Singapore: Periplus Edition
- Muljana, Slamet, 1979, *Nagarakrtagama Dan Tafsir Sejarahnya*, Bhratara, Jakarta;
- Mundardjito, 1963, "Peninggalan Purbakala Islam Di Tembayat: Sebuah Pengantar Ke Arah Penyelidikan Seksama", *Skripsi Sardjana*, Jurusan Ilmu Purbakala Dan Sedjarah Kuno Indonesia, FS-UI, Jakarta;
- Olthof, W.L., 1941, *Poenika Serat Babad Tanah Djawi Wiwit Saking Nabi Adam Doemoegi Ing Taoen 1647*, 's-Gravenhage, Martinus-Nijhoff;
- Pitojo, 1956, "Peristiwa-Peristiwa Penting", dalam *Kota Yogyakarta 200 Tahun 7 Oktober 1756- 7 Oktober 1956*, Panitia Peringatan Kota Yogyakarta 200 Tahun;
- Graaf, H.J.de, 1947, "De Oorsprong der Javaanse Moskee", dalam *Indonesia*, I;
- Subarna, Abay D., 1987 "Unsur Estetika Dan Simbolik Pada Bangunan Islam", *Diskusi Ilmiah Arkeologi II : Estetika Dalam Arkeologi Indonesia*, IAAI, Jakarta;
- Suroto, Noto, 1985 *Kesultanan Yogyakarta*, Balai Kajian Sejarah Dan Nilai Tradisional, Yogya;
- Tashadi, 1979 "Mengenal Bangunan Kraton Yogyakarta", dalam *Risalah Sejarah Dan Budaya*, Balai Penelitian Sejarah Dan Budaya, Yogya;
- Tjandrasasmita, Uka, 1984, *Sejarah Nasional Indonesia*, jilid III, Balai Pustaka, Jakarta;