



## Comparison Study of Spiritual Space in the Tomb of King Demak and the Tomb of Wali Sunan Kalijaga

**Marwoto\***

Department of Architecture Kebangsaan University, Bandung, Indonesia

**Sugiono Soetomo**

Department of Architecture Diponegoro University, Semarang, Indonesia

**Bambang Setioko**

Department of Architecture Diponegoro University, Semarang, Indonesia

**Mussadun**

Department of Architecture Diponegoro University, Semarang, Indonesia

### Abstract

Spatial planning can be formed and developed in the dynamics of human life that grows based on the cultural and historical aspects of a city. The emergence of the concept of space and religious traditions in a city with historical value is one of them in the city of Demak. Demak City is one of the religious cities that has a new lifestyle for the Muslim community that has developed and has an identity as a religious community. The predicate of the city of Wali gives instructions that are relevant to the life of the people in the city of Demak. To what extent is the concept of forming spiritual space developing in the current Demak city? Broadly speaking, this will be the topic of writing about searching for symbols of space based on the phenomenon of community life in the city of Demak. Through qualitative methods as an option in this study to get a picture of understanding the concept of space and structuralism approach, information can be conveyed about the meaning of the concept of space and religious traditions. Research results in the form of the concept of spiritual space can be identified through the ritual activities of the majority of people in the area of the tomb of Sunan Kalijaga in Kadilangu Demak higher than the tombs of the Kings of Demak around the Great Mosque of Demak.

**Keywords:** Spiritual space; Cultural tradition; Demak city.



CC BY: [Creative Commons Attribution License 4.0](https://creativecommons.org/licenses/by/4.0/)

### 1. Introduction

Religious and cultural space are two aspects that can be side by side, both can be integrated, complement each other and have the same or consistent character in the life of the community. The history of Islamic culture and local traditions by the Wali is adjusted and accepted as a new culture. Islam initially entered gradually as a new culture, through the process of acculturation giving important influence in the land of Java. In the further finally developed of an Islamic empire, with the help of the role of the Wali the arrival of Islam increasingly entrenched and changed some of its local cultural traditions into Islamic culture. The process of acculturation of Islamic culture with local communities in the archipelago occurs naturally and can occur with conditions for various influences on the values of identity and characteristics of the people. Overall, most of them received support from the community. This adaptation strategy becomes the material of the acculturation process of culture through "free" integration chosen, as a result, the non-dominant groups can influence the dominantly open and inclusive society in an orientation towards cultural diversity (Berry, 1997). In the archipelago, especially Java, this is the background of the emergence of Hindu-Buddhist culture and Islam experiencing syncretism. Syncretism is part of an acculturation process, namely acceptance, adaptation, and reaction (Ahimsa-Putra, 2001). The manifestation of the syncretic tradition that is present as though the creation of a variant of Javanese Islam, historically, is inseparable from the context of the pre-Hindu, Hindu and Islamic social-religious dynamics (Kusumo, 2015). The occurrence of syncretism in Java as a bridge in the process of meeting the two cultures that resulted in the belief of Kejawen. Besides, there is also the notion that syncretism is a combination of several understandings or streams which in the form of results are still abstract to seek harmony and balance between forms of social conflict.

Religious space and cultural traditions in the archipelago have long taken place and are now experiencing adjustments to the patterns of life that occur today. Metaphysical space experience has been questioned by the West since the 18th century (Van de Ven, 1991) It should be interpreted as a spiritual idea that can be explained through the meanings contained between existential and transcendental reality (Daliman, 2001). Spiritual experience is one form of religious space. Spirituality can produce a transcendental experience for a Muslim. Spiritual experience is a manifestation in the form of religious rituals into an extraordinary experience through connection to the Divine. This relationship is a form of submission when a Muslim can have various problems or adverse conditions, such as confusion, doubt, fear, despair, and uncertainty in daily life. Through surrender and submission to the Most Willing

\*Corresponding Author

and Noble God, a Muslim is given His guidance and guidance in overcoming life's problems while finding meaning after experiencing change (Ahmad and Khan, 2016). The local tradition itself does not change so we can talk about the transformation of tradition which is influenced by modernization and development. As a result, old identity boundaries often become blurred. Customary rituals from local communities, such as slametan, are still carried out but most have lost their functional meaning as they were original. In other words, the meaning of local cultural traditions can change according to time and place (Ali, 2011). The success factor of the Sufis in the process of Islamization is the ability of the Sufis to adopt "local beliefs" to be an important part of Islamic rituals. Attractively Islamic teachings are packaged in a style that is close to local traditions, so that the spread of Islam has a peaceful face, emphasizing inner or esoteric aspects (Muqoyyidin, 2012). Besides that, the people who grow up in Islamic culture have inherited various sub-cultures and are looking for new identities in the urban environment. The identity of Muslim communities is formed in the same language to communicate and interact in the community. The role of religion brings together the essential relationship between man and God in the mosque building. Mosque as a place of community, therefore it will be more than just a place of worship (Imamuddin *et al.*, 1985). In the process of religious activity, people's feelings, goals, desires, and aspirations are expressed, which ultimately helps to form a community by determining the parameters of control and socio-religious order that are formed in a behavior.

In sociology and anthropology, the terms ritual and ceremony can designate a large number of social events carried out by humans not only in religion but also from various formal aspects of events that are cultural traditions (Rapaport, 1999). One of the traditional rituals in Demak is known as the slametan ceremony. According to (Sharpley, 2011), he wrote about the conceptual interpretation of spiritual values that are secular in groups of pilgrims who aim for religious tourism. Other emotional responses to simplify complex relationships between people (tourists) and places (rural). There is a level of spiritual tourism or esoteric spiritual tourism because it is holistic and seeks inner transformation (Robledo, 2015). Also, the value of spirituality for scientists may be differences in interpretation related to various knowledge. In-depth there is the fact that scientists see spiritual forms of knowledge as a boundary between scientific colleagues as well as being "spiritual" and "non-spiritual" (Ecklund and Long, 2011). Spiritual or spirituality might be an alternative to the concept of flow in certain spaces, because while flow provides an overview of the phenomena in which consciousness becomes focused and intensified during physical activity and physiological changes can be observed, it is found desire in advancing social analysis; certain time points of embodiment, senses, nature, broader social and global expression are explored better. Providing space for the expression of spirituality will help the social and ideological world of human organizations based on 'religious' values (Humberstone, 2011).

A place that has spiritual values is non-physical as well as the concept of Genius Loci. Genius loci are the intangible character of a material site, including its physical quality. One can feel, understand, and reflect the spirit of the place physically and spiritually (Markevičienė, 2012). Understanding of pilgrimage as a phenomenon related to context and specific culture mentioned by Moufahim and Lichrou (2019) has spiritual authenticity. The ritual activities begin with the need for 'spirituality' that interacts together in a place that is considered sacred. Rituals are an important means of establishing meaningful bonds between individuals in a group (Zwissler, 2007). The relationship between religious rituals and traditions is a part of life in the community in the city of Demak. Since then the historical legend of the Nine *Wali* (saints) is believed to have survived, the tombs of the saints are the most popular destination for local pilgrimage in all communities in Java (Lucking, 2014). Events or phenomena towards the implementation of religious activities in the city of Demak are integrated with the activities of cultural traditions in these communities. To find out the background and level of division of architectural concepts, it is necessary to study them based on the relation between cultural aspects and aspects of space and place of an ongoing event or incident. From the results of observations found various problems can be summarized as follows. To explore the position of spiritual values in the heritage Demak mosque kingdom, and tombs in Kadilangu, make are needed historical studies and phenomena of the field.

## 2. Methods

Understanding the concept of space in research emphasizes a qualitative approach and uses the naturalistic paradigm because it can understand and explain the analysis of socio-cultural symptoms that occur in the Kadilangu community that occur in religious and cultural traditions. The method used is structuralism introduced by Claude Levi-Strauss, an anthropologist from France who is consistent with this paradigm to get a model in understanding and interpreting the forms of culture produced by certain communities (Ahimsa-Putra, 2011). The nature of the research category is descriptive of the data in the field in the form of phenomena or important events underlying the research topic. In this study, a qualitative approach is an option with consideration of data and facts in the field based on the phenomenon of community activities towards a place and region with different behaviors and characters (Putra, 2011). Qualitative approaches to architectural research can refer to Groat and Wang (2013) and Creswell (2007).

The first step is to study literature on the history of the city of Demak and the selection of research methods. The collection of historical literature is useful in supporting data on past historical events related to ongoing phenomena, while the literature review of research methods to understand the research steps and objectives of this study. The second step is to conduct a field survey to get the research area or locus as the research boundary and find information both in the form of interviews and tracing the phenomenon of events to support the analysis in this study. The selection of informants is sought and determined based on influential figures and knows important events or events with their historical background so that it will determine the understanding of the concept of spatial patterns in the research area. Field data is the result of interviewing selected informants from around the research

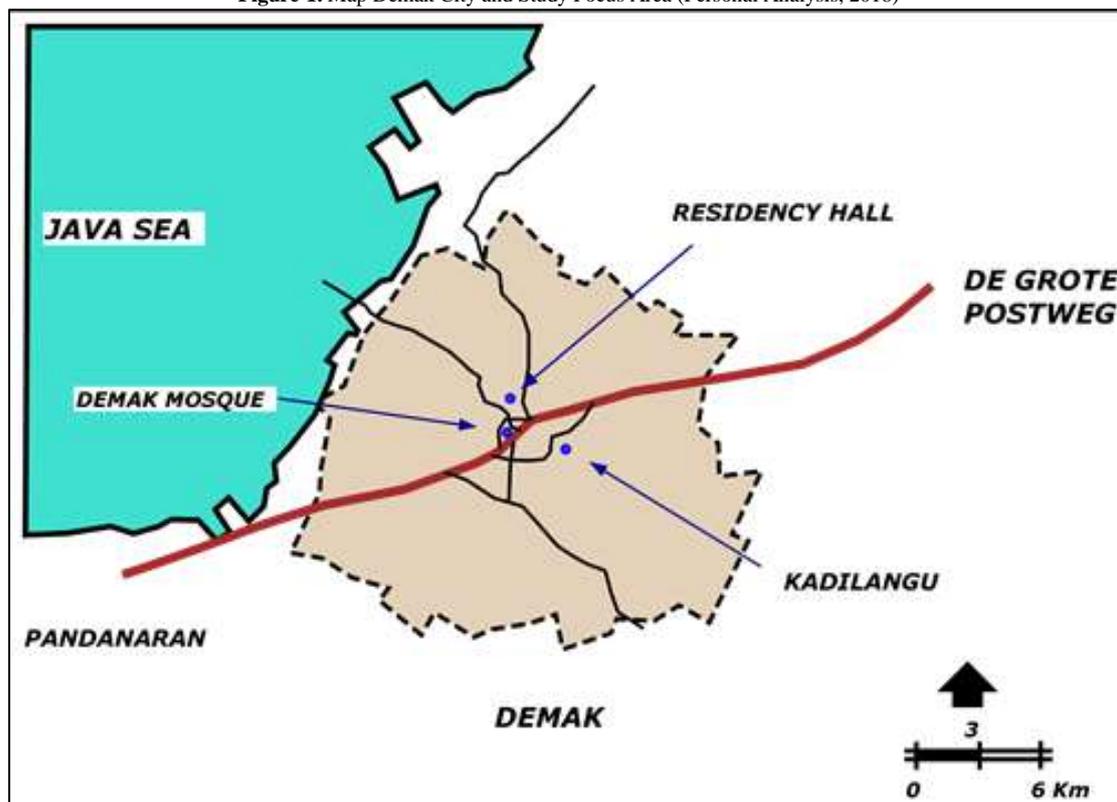
area (locus). The contents of the interview related to the topic of religious activities and events of cultural traditions that are the background of the lives of local people then analyzed in paperwork as data that is processed based on interpretations and meanings related to the use of space with human activities. The contents of this interview are matched with the results of observations in the field which are then made the concept of the formation of religious space and tradition based on structured reasoning so that it will produce a scheme relating to the topic of research. In the process of data analysis based on an abductive thinking mode that combines observations directly with imagination and intuition as in writing (Purbadi, 2014) helps in conceptual discoveries depicted in the form of schemes and diagrammatic space grouping zones that occur in the city of Demak.

### 3. Ritual Space

As a city that has been established since the 14th century from the swampland area (*Glagah Wangi*), then it became the territory of Demak Bintoro, indicating that the heyday of the Islamic Empire until the mid-15th century was one of the most developed cities of its time. Compared to the current state of the city Demak still maintains cultural values and religion physically survive as in the post-Independence period. At the age of more than 5 centuries, the city of Demak still retains historical heritage, especially the remains of mosques and the tombs of the Kings of Demak and Wali of Sunan Kalijaga. Both of these ethnic artifacts have influenced the development of the city of Demak. The center of activity that took place in the city of Demak mainly received attention in the former historical heritage sites of the Kingdom of Demak and Wali. The tomb and mosque are the most routinely visited places with an arrival intensity that lasts 24 hours. The pilgrims who deliberately visited this place had a reason for the figure of one of the Wali who was the strongest figure to be the most respected person. Including figures of kings who are in the backyard of the Great Mosque of Demak. The two places of the tomb formed a network of pilgrimage at the center structure city demak. The pilgrimage route of the starting point of destination can be done by the mosque and the tomb of Sunan Kalijaga and then to the Great Mosque of Demak.

Between these two locations, different activity agendas occur throughout the year, both of which address the themes of religious activity, traditions, and combinations of religion and tradition. Both places have a pattern of functions with each other that have similarities, including the Kauman village, the mosque and the tomb within one area (Figure 01). The existence of the square as an open space supports various activities related to the Great Mosque of Demak. Mosques and tombs in the past were considered a unit so that the tombs of the kings were placed near the mosque, as well as the Kadilangu Mosque and the tomb of Sunan Kalijaga in Kadilangu. In Demak the most prominent artifacts are the tombs of the King and Wali, both of which are well-known and considered to be symbolic figures of the system of government of the Islamic kingdom of Demak and spreaders of Islam or a platform of harmony between sovereign and scholars. The symbol of the government is the identity of the history of the Islamic empire in Demak. At present, the condition of the city of Demak as a whole has a character that is dominated by ritual activities (tradition-culture) and religion. The character that forms the traditional ritual space is at a level that has been applied by the community since pre-Islamic times and has been integrated with Islamic culture in Demak. While forming a religious space is bound to aspects of the place of worship and space that can display religious activities.

Figure-1. Map Demak City and Study Focus Area (Personal Analysis, 2018)

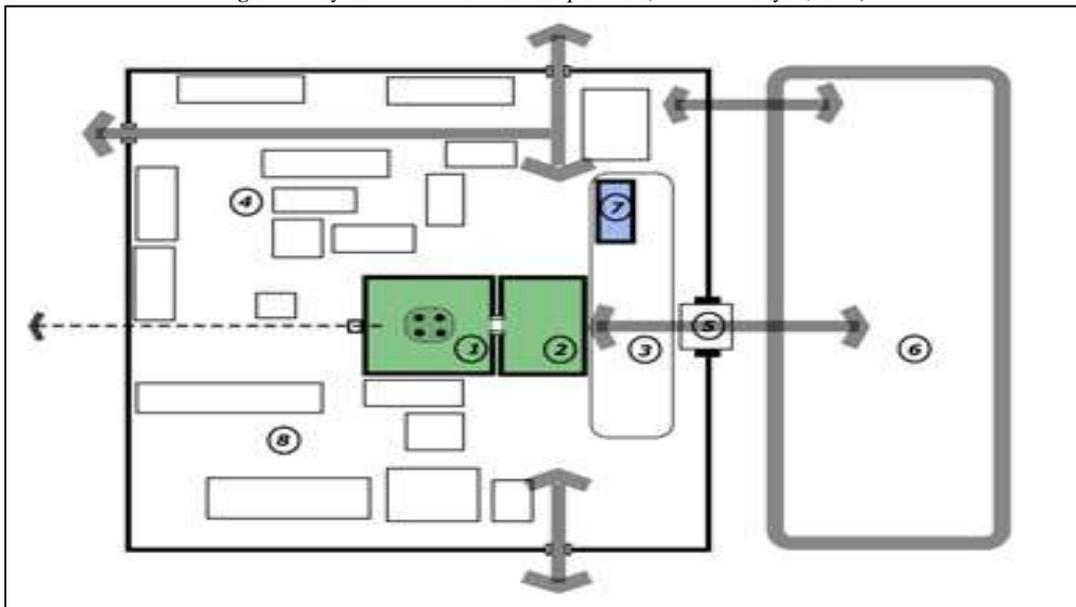


Based on activities in behavioral phenomena in the field that are associated with spatial aspects of the city of Demak, mosque worship places are the center of religious and religious activities. The spiritual aspect of the place shows the relationship and closeness of man to God. Especially in the Great Mosque of Demak and the Square of the two places are often used for religious activities. Although the square is a public space, there are many religious activities involving the community both in the city of Demak and surrounding areas.

While the place of the tomb has proximity to activities in religious worship that are the pilgrimage and also as a traditional ritual activity carried out both individually and in certain groups of society. As a pilgrimage activity in Islamic Shari'a it is sunnah which is permissible so that it can be carried out without being bound by time, also carried out on a night which is considered sacred by the Javanese people and carried out in a traditional ritual. Because the tomb is a gathering place between humans who make spiritual relationships stirred up with the cultural traditions of the local community. Such behavior patterns appear in the form of ritual rituals and are packaged as cultural traditions that have long developed in people's lives in Java.

Demak Mosque becomes a concern for pilgrims as if emitting spiritual light when each eye looks at the inside and corners of the building. At the time of worship in the mosque Demak, every human being will feel the depth of his spiritual values based on the level of his faith. The column in the middle becomes a central point or center of the sacred space. The four columns or pillars of the teacher are the imaginary boundaries of the spiritual space of human servitude to the Divine. The centric forms and patterns of space describe the manifestation of the sacred relationship between humans as beings and Divine as the Creator of the universe. The interconnection of the vertical relationship is represented in the composition of the standing space between the four columns that rise upwards. The concept of a four-column placement is a structural strength that can support the roof load above it. The column has a high imagination for visitors who see it directly because each column is marked with the names of the Wali. The spiritual relationship is still apparent between the Demak mosque and the tomb. Both of them are artifacts inherited from the kingdom of Demak and become a legacy conveyed through ritual activities both religious and traditional (Figure 02).

Figure-2. Layout of Demak Grand Mosque Area (Personal Analysis, 2018)

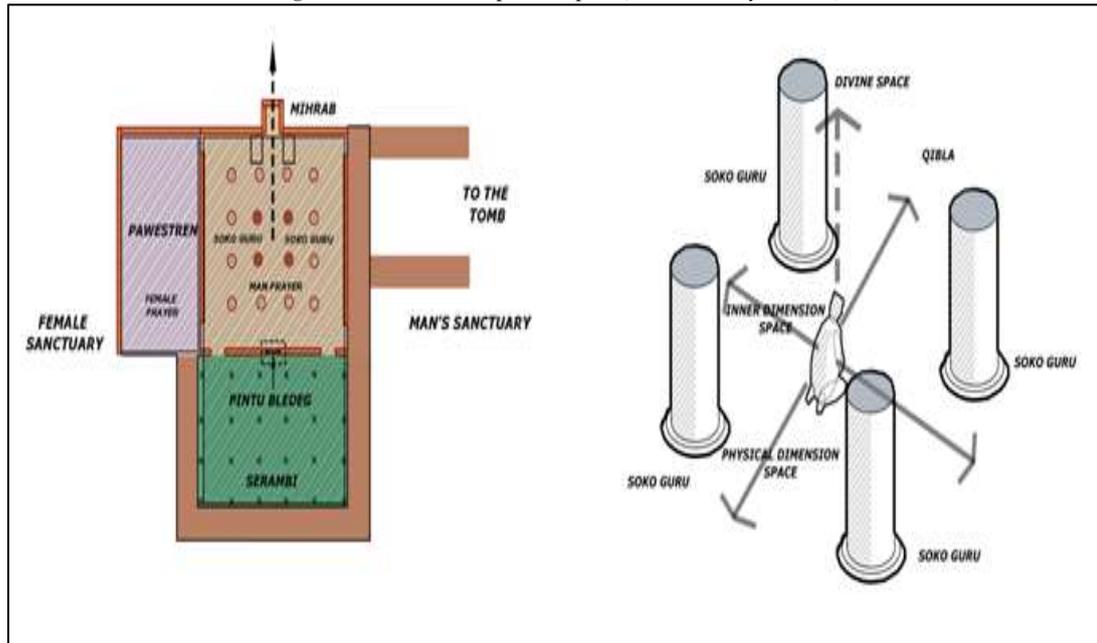


The Demak mosque area has an area bordering the Kauman settlement in the North and facing Alun-Alun in the South. Access the main door from the square in Demak, the orientation of the mosque building facing the Qibla. The other entrance is on the side and at the back of the mosque. All entrances to the mosque can only be traversed by trails, while for vehicles located on the right side adjacent to the museum building. Demak mosque building is one of the buildings of worship on the island of Java using a column construction pattern (*Soko*) consisting of four *Soko Guru* pillars (1) on the inside or main room and *Soko* of Majapahit (2) on the additional building parts. These four main pillars are retaining structures for tajug shaped roof construction. This building is similar to the Wantilan building typology of Hindu culture in Bali (Wahby, 2007). Between the main buildings of the Demak mosque and the *Soko* of Majapahit space is connected with historic entrances and is known as the *Pintu Gledag*. While the *Soko* Majapahit room which is related to the Alun-Alun part is marked by the gate or regol (5).

During the period the Colonial reign, the regol door of the Great Mosque Demak stood intact like the door of the regol in the tomb of Sunan Kalijaga. The symbolic message that can be translated into this area is as a space divider or a profane zone with a sacred zone within the Great Mosque of Demak. Regol door gives a sign of entering the boundary of the area between a sacred space with the profane area, where humans those who want to enter must be required to take water for ablution. This concept of purity is required for both men and women who are which has been considered an adult. In a clean physically and inner state is one of the conditions to prepare to enter the mosque to be able to worship (Figure 03). The sincere forms of worship show a high level of piety between humans and their Gods. The symbol of the place of worship of the Great Mosque of Demak is marked by the *Pintu Gledag* which

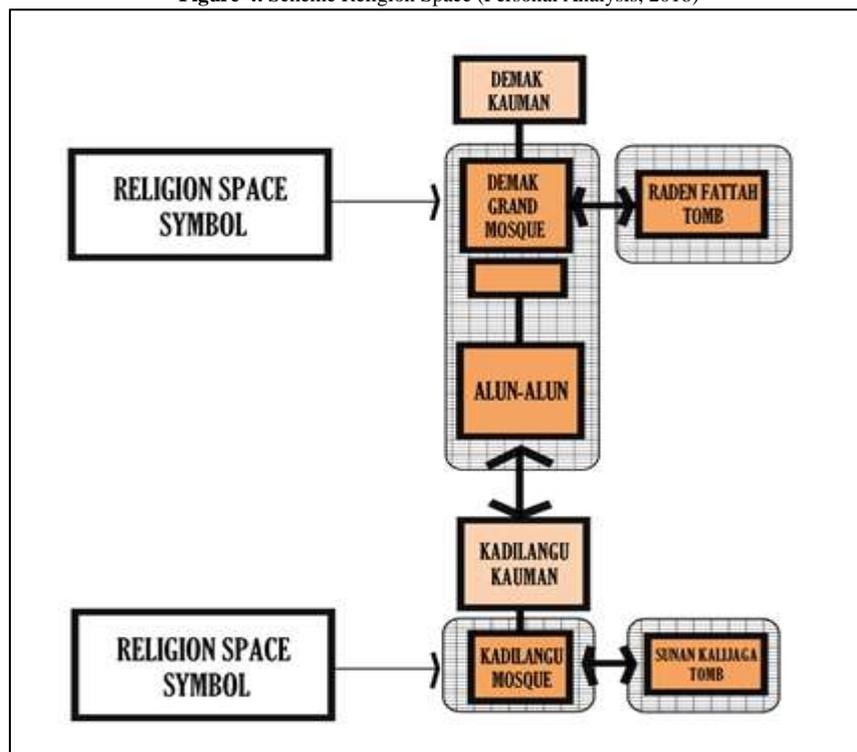
gives a message to humans to let go of all the lusts of anger so that they are more sincere and dedicated in worshipping.

Figure-3. Soko Guru as Spiritual Space (Personal Analysis, 2018)



Inside the mosque, there is a Soko Guru in the form of four large columns supporting the tajug roof above it. In essence, the meaning of space between Soko Guru is to explain the attachment of the relationship between the human body and the spiritual element. In the Javanese view of interpreting space spiritually does not distinguish between the inner and physical realms. According to the opinion of Prijotomo (2009) revealed, the physical realm is an expression of inner manifestation. When humans do contemplation (tafakur), that among the pillars of the Soko Guru will remind that the relationship between man and God is directly connected. At the level, the physical dimensions and spiritual dimensions work together. Understanding spirituality in the relationship between humans and the Divine in each individual depends on the level of each faith. The concept of space in the Soko Guru is similar to the concept of the king's space as a throne room in the palace (Yogyakarta and Surakarta), both have the same attitude by placing someone in a certain location based on their status (Purwani, 2017). Striking differences are not too highlighted by architectural patterns but rather by the attire and behavior of people around the throne. The position of the pattern of space between the mosque and the Square can be grouped as the Religious Space Symbol (Figure 04).

Figure-4. Scheme Religion Space (Personal Analysis, 2018)



Understanding the closeness of the relationship between humans and God is not enough through common sense, but is accompanied by a faith approach (*imaniah akliyah*). Such natural attributes are in the suprarational dimension. The notion of space that is physically tangible can be known through sensory capacity and the human mind (rationalism). As is known in addition to physical elements, in the human body there are also non-physical elements such as spirit and soul. The essence of the experience of metaphysics according to [Zaprulkhan \(2014\)](#) divides it into three realms, namely: the mental realm (*malakut*), the spirit realm (*jabarut*), and the nature of Divine attributes (*lahut*). If humans are familiar with the three worlds, they are included in the category of Sufis or Arifin groups. The physical aspect that can be understood by the senses in the form of a space, with the human body will get a rational and objective experience in the unit of material and its characteristics. Like humans, they will feel the meaning of space based on their logic and empirical experience. Whereas in the abstract dimension through a subjective and speculative approach it is often referred to because it is based on Western understanding included in the irrational category. But not so based on faith, that the position of humans in the three realms proves the truth of the existence of a human view will be wide and high or infinite if you know the existence of a spiritual dimension that is sacred.

Human relations with the Divine are reflected in the composition of space, both inside the mosque and outside the mosque. A series of arrangements shown on the shape of the roof can be interpreted as a level of faith in a human's self. Some Sufi people interpretation this section at three elements (*tarekat*, *hakekat*, and *marifat*) or (Islam, iman and Ikhsan) both show the degree of the piety of mankind in the order of the higher up. The position of humans with different levels of faith can be described based on the concept of *sembah catur* contained in Sri Mangkunegara IV's *Nedhatama* fiber or four types of worship ([Wahyudi, 2013](#)). It is that four types of worship are the degree of a person who is judged based on understanding from the lower (physical) level to the highest level which is oriented towards the soul. At a higher level, the human condition begins to focus on emptying themselves from the world circle and getting closer to the Divine alone. Humans at this level have attained holiness like the trustees. The benefits and advantages of deepening the religious aspects, among getting spiritual experience through individual prayer, meditation, and visits to places of worship. In each individual depending on the religious understanding of each one, where the spiritual journey can satisfy the mind and get peace. The deeper the spiritual meaning of a person, the more likely it is to be repeated which can increase the sensitivity of spiritual traits. Even the collective rituals of pilgrims can instill transformative experiences for individuals and foster greater awareness of one's beliefs to take an active role in their lives ([Mazumdar and Mazumdar, 2004](#)).

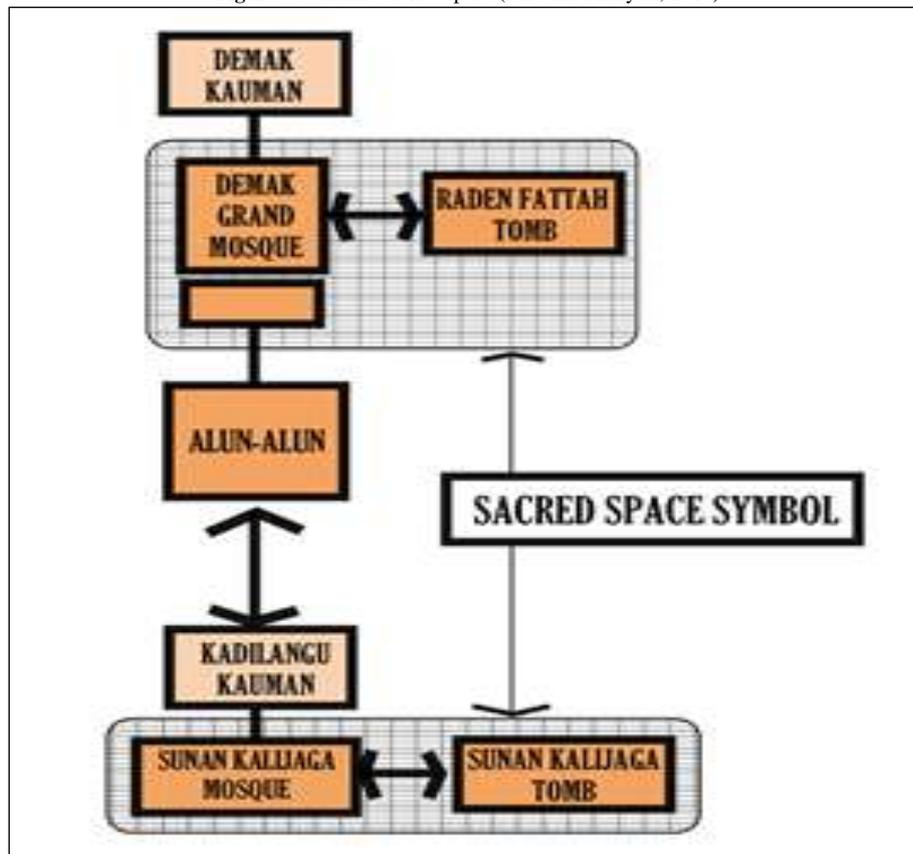
The other spiritual space symbol is located between the tomb and the court of the Great Mosque of Demak. Every night of Jumat Kliwon the door to the tomb of Sultan Raden Fatah and Sultan Trenggono are opened. The tomb of Sultan Trenggono is in a building closed (*kuncup* roof) and consists of several family tombs. Every Friday night *Kliwon*, administrator of the Great Mosque of Demak (*takmir*) held a *Kliwonan* event in this tomb led by a head of religion (*Kiyai*) to read prayers. The ritual in the tomb of Sultan Trenggono was held after the Isha prayer. On the night of Jumat *Kliwon*, several tombs were filled with visitors and pilgrims. Pilgrimage activities on that night last until the morning before *Fajr* prayer. The pilgrims who took part in the *Kliwonan* event at the tomb of Sultan Trenggono sat together in a closed *Paseban* building next to the tomb. The tomb room is adjacent to the Great Mosque of Demak. Both are separated by a mosque hallway. The *Kliwonan* tradition is a Javanese cultural heritage, the *Kliwon pasaran* day if juxtaposed to the Friday worship time to be a blend of time that is most considered sacred. The tomb area of the kings in the Great Mosque of Demak is one of the most visited places. The King's figure is still considered by the community as a man who has a high position so that he is valued as a holy place that has sacred values. People who hold rituals by visiting tombs of kings and Wali will create the culture traditional spaces through ritual behavioral in the around tomb place. Javanese cultural traditions by the pilgrimage to the tombs of the Kings are known with name *Sowan*. For certain people *sowan* to the tomb of the kings can be a necessity.

Exemplary figures alike as of the King and Wali have become a legend, and now in this place of the tomb, had come into existence the center of attention. As people who have a high degree of respect, the community of pilgrims comes to the tomb as well as visiting leaders. In that place it has value and as a sign that people are buried as if they were still alive. Although the object is a tomb, it can provide a strong attraction. The tomb is only a symbol of a place, where the pilgrims seem to have a dialogue to create an interaction space (dialectic of space). In Islamic Shari'a, the dialectic of space that occurs is the relationship between man and the Creator. Each pilgrim has different intentions and degrees, the individual character can be displayed from their behavior and response to the environment around the tomb.

At the same time, in another place by the family of the descendants of Sunan Kalijaga. The myth of *ngalab berkah* is interpreted as a mainstay or talisman that can bring good luck. Because it is only carried out once a year, there is an attraction or motivation related to religious traditions and other motivations including seeking blessings, *wasilah* in prayer, rejecting reinforcements, spiritual practice, and seeking crowds. [Mustaghfiroh and Mustaqim \(2014\)](#) The correlation between tradition and religion is still part of the heritage of Sunan Kalijaga. Based on these observations, it can be classified as a *ngalab berkah* space

The spread of the 14th-century Islamic religion centered on Demak with the Wali is still followed by tradition as its customs. Islam and cultural traditions in Javanese society appear to be integrated with a variety of causes, giving rise to a variety of cultural traditions in the form of *Kliwonan*, *Penjamasan*, *Slametan*, and *Grebeg Besar*. The cleric in Demak is a tradition that coincides with Friday meeting the Javanese calendar, which is the *Kliwon* market day for a five-day-long weekly period (market days: *Legi*, *Pahing*, *Pon*, *Wage*, and *Kliwon*), usually at the tombs of Sultan Trenggono and Sunan Kalijaga.

Figure-5. Scheme Sacred Space (Personal Analysis, 2018)



The spiritual space in the city of Demak displays worship buildings (mosques), the tomb of the King and the Wali. Both functions are identical to sacred places. For Muslims when entering a mosque that is of sacred value, outwardly a human must purify first before entering into the boundary of the mosque and tomb. Places that are sacred in the mosque are limited only to prayer (*salat*). While in the tomb of only used pray and contemplation. The tomb for the group of kejawen and the like is considered a sacred place (*keramat*) and contains mystical elements. Therefore mosques and tombs can be categorized as Symbols of Sacred Space.

#### 4. Conclusion

The tomb of Sunan Kalijaga is the most spiritual place because the position of the sacred tomb is considered sacred by the people. Spiritual values are felt when it coincides with Friday night *Kliwon* or *Kliwonan*. The tomb of Sunan Kalijaga is considered a sacred place, especially during *Kliwonan*. Many pilgrims surround the tomb while sitting and cross-legged to open the horizon of space in their inner view. The pilgrims are involved in a transcendent communication relationship at the level of the spiritual space. Even though in a crowded room there is its intimate relationship or dialectic that is on another world. The conditions of interaction that humans realize are in a material nature (birth dimension) can be referred to as material space. While the form of understanding that is done by humans to penetrate non-material space (immaterial space). Or in another view, it is often referred to as tangible and intangible. Group interaction also reveals that the concept of spirituality is personal, subjective and contains a lot of personal reasoning. As stated (Heelas and Woodhead, 2005) and Pargament (1999) that members of religious tourism pilgrims groups will feel an atmosphere of spirituality that tends to be on the subjective side of life. The pilgrims do more on individualistic searches to interpret their lives. The concept of the historical area in the city of Demak has important significance as does the other regions that support the worship and pilgrimage center in the city of Demak. The concept of heritage areas can be developed with other areas such as cities with Islamic nuances such as Cirebon, Banten, and cities in East Java. Like the heritage areas in the city of Semarang and Kadilangu Demak Suprapti *et al.* (2018), which successfully involves the role of government and concerned citizens.

#### Acknowledgment

Thank you to the resource persons in the city of Demak that I cannot mention one by one. Likewise for the supervisor Prof. Dr. Ir. Soegiono Soetomo DEA., Prof. Dr. Ir. Bambang Setioko and Dr. Musaddun ST, MT. for your attention, help and provide direction during the process of completing this paper. For the moral assistance this research was completed and I am grateful to the PDTIAP program colleagues at Diponegoro University who provided valuable input. Likewise for Dr. Eko Punto as a resource who helped provide knowledge about history in the city of Demak, and respondents who were willing to help us in the field interviews.

## References

- Ahimsa-Putra, H. S. (2001). *Strukturalisme levi-strauss mitos dan karya sastra*. 1st edn: Galang Press & Yayasan Adikarya IKAPI dan the Ford Foundation: Yogyakarta. <http://www.worldcat.org/title/strukturalisme-levi-strauss-mitos-dan-karya-sastra/oclc/604556141>
- Ahimsa-Putra, H. S. (2011). *Paradigma epistemologi dan etnografi dalam antropologi*. In *perkembangan teori dan metoda antropologi*. FISIP Unair: Surabaya. 24–26. [https://www.academia.edu/23715274/PARADIGMA\\_EPISTEMOLOGI\\_dan\\_ETNOGRAFI\\_dalam\\_ANTROPOLOGI\\_Heddy\\_Shri\\_Ahimsa-Putra](https://www.academia.edu/23715274/PARADIGMA_EPISTEMOLOGI_dan_ETNOGRAFI_dalam_ANTROPOLOGI_Heddy_Shri_Ahimsa-Putra)
- Ahmad, M. and Khan, S. (2016). A model of spirituality for ageing muslims. *Journal of Religion and Health*, 55(3): 830–43. Available: <https://doi.org/10.1007/s10943-015-0039-0>
- Ali, M. (2011). Muslim diversity: Islam and local tradition in java and sulawesi, Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 1(1): 1–35. Available: <http://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/40>
- Berry, J. W. (1997). Immigration, acculturation, and adaptation. 46(1): 5–34. Available: <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1464-0597.1997.tb01087.x>
- Creswell, J. W. (2007). *Qualitative inquiry and research design, choosing among five approaches*. 2nd edn: Sage Publication: London. <https://www.mendeley.com/research-papers/qualitative-inquiry-research-design-choosing-among-five-approaches-447/>
- Daliman, A. (2001). Symbolic meanings of educative cultural values of kraton yogyakarta building: A numerological and etymological analysis. *Humaniora*, 13(1): 10–21. Available: <https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/707/553>
- Ecklund, E. H. and Long, E. (2011). Scientists and spirituality. *Sociology of Religion: A Quarterly Review*, 72(3): 253–74. Available: <https://doi.org/10.1093/socrel/srr003>
- Groat, L. and Wang, D. (2013). *Architectural research methods*. Architectural research methods. John Wiley and Sons: Canada. <https://www.wiley.com/en-bz/Architectural+Research+Methods-p-9780471333654>
- Heelas, P. and Woodhead, L. (2005). *The spiritual revolution: Why religion is giving way to spirituality*. 1st edn Wiley-Blackwell. [www.wiley.com/en-us/The+Spiritual+Revolution%3A+Why+Religion+is+Giving+Way+to+Spirituality-p-9781405119597](http://www.wiley.com/en-us/The+Spiritual+Revolution%3A+Why+Religion+is+Giving+Way+to+Spirituality-p-9781405119597)
- Humberstone, B. (2011). Embodiment and social and environmental action in nature-based sport: Spiritual spaces. *Leisure Studies*, 30(4): 495–512. Available: <https://doi.org/10.1080/02614367.2011.602421>
- Imamuddin, A. H., Hassan, S. A. and Sarkar, D., 1985. "Community mosque - a symbol of society." In *Regional Seminar in the Series Exploring Architecture in Islamic Cultures, (Group Ii)*. pp. 60–69.
- Kusumo, S., E. (2015). Javanese-islamic forms of syncretism in the sunan ampel mosque in Surabaya. *Mozaik*, 15(1): 1–13. Available: [https://e-journal.unair.ac.id/MOZAIK/article/download/3847/2615&ved=2ahUKewiYq7OI9c\\_dAhWCXysKHdtxAosQfjADegQICBAB&usq=AOvVaw24Id4M6-VPyPBhwYiejZ](https://e-journal.unair.ac.id/MOZAIK/article/download/3847/2615&ved=2ahUKewiYq7OI9c_dAhWCXysKHdtxAosQfjADegQICBAB&usq=AOvVaw24Id4M6-VPyPBhwYiejZ)
- Lucking, M. (2014). Making ' arab ' one ' s own: Muslim pilgrimage experiences in central java, Indonesia. *Internationales Asienforum*, 45(1-2): 129–52. Available: <https://crossasia-journals.ub.uni-heidelberg.de/index.php/iaf/article/view/3981>
- Markevičienė, J. (2012). The spirit of the place – the problem of (re)creating / vietos dvasios kūrimo (atkūrimo) problema. *Journal of Architecture and Urbanism*, 36(1): 73–81. Available: <https://doi.org/10.3846/20297955.2012.679789>
- Mazumdar, S. and Mazumdar, S. (2004). Religion and place attachment: A study of sacred places. *Journal of Environmental Psychology*: Available: <https://doi.org/10.1016/j.jenvp.2004.08.005>
- Moufahim, M. and Lichrou, M. (2019). Pilgrimage, consumption and rituals: Spiritual authenticity in a shia muslim pilgrimage. *Tourism Management*, 70: 322–32. Available: <https://doi.org/10.1016/j.tourman.2018.08.023>
- Muqoyyidin, A. W. (2012). Islamic dialectics and local culture in the social field as one of the faces of javanese islam. *El-Harakah Journal*, 14(1): 18–34. Available: <https://doi.org/10.18860/el.v0i0.2197>
- Mustaghfiroh, H. and Mustaqim, M. (2014). Spirituality analysis of blessing seekers (study of the motivation of pilgrims in the tomb of sunan kalijaga kadilangu demak). *Jurnal Penelitian*, 8(1): 143–60. Available: <http://journal.stainkudus.ac.id/index.php/jurnalPenelitian/article/view/1345>
- Pargament, K. I. (1999). The psychology of religion and spirituality? Yes and no. *The International Journal for the Psychology of Religion*, 9: 3–16. Available: [https://www.tandfonline.com/doi/abs/10.1207/s15327582ijpr0901\\_2](https://www.tandfonline.com/doi/abs/10.1207/s15327582ijpr0901_2)
- Prijotomo, J. (2009). *Ruang arsitektur di arsitektur nusantara*. In J. Prijotomo (ed.), *ruang di arsitektur jawa, sebuah wacana*. Wastu Lanas Grafika: Surabaya. 1-17. <https://catalogue.nla.gov.au/Record/4729412>
- Purbadi, D. (2014). *Some thoughts in reading architectural space*. In *erdian (ed.), membaca ruang arsitektur dari masa ke masa*. 1st edn: Kanisius: Yogyakarta. 3–23. [https://www.researchgate.net/publication/323417385\\_BEBERAPA\\_PEMIKIRAN\\_DALAM\\_MEMBACA\\_RUANG\\_ARSITEKTURAL](https://www.researchgate.net/publication/323417385_BEBERAPA_PEMIKIRAN_DALAM_MEMBACA_RUANG_ARSITEKTURAL)
- Purwani, O. (2017). Javanese cosmological layout as a political space. *Cities*, 61: 74–82. Available: <https://doi.org/10.1016/j.cities.2016.05.004>
- Putra, H. S. A. (2011). Structural anthropology as a transcendental philosophy. *Journal for Islamic Philosophy and Mysticism, Kanz Philosophia*, 1(2): 145–62. Available: <http://journal.sadra.ac.id/index.php/kanzphilosophia/article/view/17>

- Rapaport, R. A. (1999). *Ritual and religion in the making of humanity*. (k. Hart, ed.), *anthropological quarterly*. 1st edn: Cambridge University Press: Melbourne, Australia. 1: <https://doi.org/10.1353/anq.2001.0003>
- Robledo, M. A. (2015). Tourism research frontiers : Beyond the boundaries of knowledge tourism of spiritual growth as a voyage of discovery article information. *Tourism Social Science Series*, 20: 71–86. Available: <https://doi.org/10.1108/S1571-504320150000020009>
- Sharpley, R. (2011). Rural tourism a spiritual experience? *Annals of Tourism Research*, 38(1): 52–71. Available: <https://doi.org/10.1016/j.annals.2010.05.002>
- Suprapti, A., Kim, S., Pandelaki, E. E. and Firmandhani, S. W. (2018). A spatial dialogue of heritage village between kauman in semarang and seochon in seoul toward preservation development. *Journal of Architecture and Urbanism*, 42(1): 16–23.
- Van de Ven, C. (1991). *Ruang dalam arsitektur*. (p. Widodo, ed.). 3rd edn: Gramedia Pustaka Utama: Jakarta. <https://www.bukupedia.com/id/book/id-77939/ruang-dalam-arsitektur.html>
- Wahby, A. E. I. (2007). *The architecture of the early mosques and shrines of java : Influences of the arab merchants in the 15th and 16th centuries?* The University of Bamberg.
- Wahyudi, A. (2013). *Java makrifat, teachings of perfection of the javanese guardians and ancestors*. 1st edn: Galang Press: Yogyakarta. <http://www.bukukita.com/Non-Fiksi-Lainnya/Non-Fiksi-Umum/149687-Makrifat-Jawa-Ajaran-Kesempurnaan-Para-Wali-dan-Leluhur-Jawa.html>
- Zaprul Khan (2014). *Islamic Philosophy, A thematic study*. (zaprul Khan, ed.). 1st edn: RajaGrafindo Persada: Jakarta. <http://www.rajagrafindo.co.id/produk/filsafat-islam-sebuah-kajian-tematik/>
- Zwissler, L. (2007). Spiritual, but religious. *Culture and Religion*, 8(1): 51–69. Available: <https://doi.org/10.1080/14755610601157120>