



THE SHIFTING OF ISLAMIC HERITAGE FROM EDUCATION CENTER TO WORSHIP TOMB (THE EFFECT OF THE POLITICAL POLICY)

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ABSTRACT

Many Islamic heritages are not well maintained. This condition also occurs in the Ki Ageng Majasto cemetery, an Islamic heritage site near Surakarta City, Central Java. The function of the area has changed, from the education area in the early time into the Worship Tomb in the present. Therefore, it is important to investigate to find out: (1) Why there was a shift in the function of the area (from an educational area to a worship tomb); (2) what factors influenced it; and (3) What the impact on the regional constellation is. The systematic steps of the grounded research approach are used in this research. After the analysis carried out, it was discovered that the shifting function from the Education area to the Worship Tomb in Majasto Village occurred: (1) when KAM, which functions as the Islamic guardian, has died; (2) The influence of political factors are dominated in the past (The Pajang I King) although the present governments are Sukoharjo Regency and Majasto Village Government; (3) The changing of function has its implications for the development of the functions of area and agglomerations as well as regional constellations. This finding provides direction on the importance of documenting historical information in determining regional/urban planning policies.

KEYWORDS:

Area Function Shifting; Islamic Architecture; Majasto; Regional Constellation, Worship Tomb

INTRODUCTION

Now (in the 21st century), Indonesia's Muslim population currently stands at 229.62 million people (about 87.2 percent of the country's overall population of 269.6 million) [1]. Islam entered Java in the 11th century AD. The Javanese Kings and *Wali Allah* (the Islamic cleric, scholars, or guardian) have a significant role in the Islamic development in the archipelago [2]. As a medium of the Islamic teaching, many places have been developed into government centers, residential centers, educational centers, arts and culture centers, and so on [3].

Many artifacts and landscapes of the historical Islamic community (Islamic Cultural Heritage) are not well maintained. In many cases, the information is not even known. Meanwhile, some sites that still exist have changed their function, as happened in the Islamic cleric heritage sites such as the Tomb of Ki Ageng Pandanaran, Tomb of Ki Ageng Banyubiru, Tomb of Kyai Balak, and so on [4]. This condition also happened at the Tomb of Ki Ageng Majasto (KAM), a Muslim scholar who spread Islamic teachings in

Majasto Village, which is about 17 km southwest of Surakarta City, Central Java. The function of the area has changed from the educational area into the worship tomb.

Due to the lack of adequate information, some regions use new functions (which have been developed at this time or in the past few years) to determine the function of conservation areas. Historical content is covered by the content of worship rituals that many people do. Some of them even broadcast mystical legends for the consumption of the tourism sector¹. The neglect of Islamic cultural heritage in Indonesia can also be seen in the absence of Islamic sites that are considered as cultural heritages recognized by UNESCO, such as 1) Borobudur Temple Compounds, 2) Komodo National Park, 3) Prambanan Temple Compounds, 4) Ujung Kulon National Park, 5) Sangiran Early Man Site, 6) Lorentz National Park, 7) Tropical Rainforest Heritage of Sumatra, and 8) Cultural Landscape of Bali Province: the Subak System as a Manifestation of the Tri Hita Karana Philosophy [5].

¹ The booklets sold on the sites of *Wali Allah* as found at the Tomb of Ki Ageng Pandanaran, Bayat Klaten; Majasto's Tomb Site, and so on

The shifting of the function of area and regional constellation in Majasto Village may represent a phenomenon at hermitage sites in rural areas inherited by the Islamic cleric. Therefore, it is essential to investigate what happened in Majasto Village to find out: (1) Why there was a shift in the function of the area (from an educational area to a Worship Tomb); (2) what factors influenced it; and (3) What the impact on the regional constellation is.

METHODS

This research takes a post-positivistic viewpoint, using the content analysis method, by collecting and analyzing the content of a text. The text is in the form of words, images, symbols, ideas, themes, and various forms of messages that can be communicated. The content analysis seeks to understand data, not as a collection of physical events but as symbolic phenomena to reveal the meaning represented [6].

So far, books about KAM have not been written academically, but rather are based on legends. The book is entitled *Ki Ageng Sutawijaya Larah Lan Wewarah* or KASLLW. The Javanese book was written by Anang Widayaka Widyanegara (AWW) based on a story told by his father, Ki Paiman Harsono Budiwardoyo (KPHB), the 13th KAM descendant.

In addition to the KASLLW book, data were also extracted from local people's stories. Information are also derived from social-environmental phenomena such as interactions between actors, events, places, and times. They are studied intensely. The 'emic' perspective is put forward in this study. The data construction is made based on what is happening in the field, what the participants/informants believe, experience, feel, and think, rather than what the researcher thinks [7].

DISCUSSION

THE DEVELOPMENT OF THE ISLAMIC KINGDOM IN JAVA

Several Islamic researchers such as Hamka, Tjardrasmita, Agus Sunyoto, and others agreed to follow the Arabian theory in explaining the time and method of the entry of Islam into the archipelago, namely in the 7th century [8] [9]. This thesis is evidenced by discovering the tomb of Fatimah bint Maimun bin Haibatallah in 475/495 H (1082 - 1101 AD) in Leran Village, Manyar, Gresik, East Java. Meanwhile, the arrival of Muslims from the coast of Java in the east to the west coast occurred in the 14th-15th centuries AD. If you look at the year, it appears that Islam emerged in Java during the reign of the Majapahit (Hindu-Buddhist) kingdom, which collapsed in 1478. Although it was not widely adopted by the population yet, many other archaeological evidences indicate that, at the height of its greatness in the mid-14th century AD, several royal family members and high officials of Majapahit had embraced Islam [10].

² Pajang was the earliest inland kingdom in South Central Java, and it was the Islamic Mataram kingdom that eventually developed into a prominent political power for centuries [14].

This evidence is also seen on the Islamic gravestone site in Tralaya, which shows the existence of an Islamic community during the heyday of Majapahit [11].

It was the early age of Islam's presence in formal governmental authority after the collapse of the Javanese Hindu Majapahit monarchy and the founding of the Islamic kingdom of Demak [12]. The kingdom of Demak was formed in 1478. Raden Patah (son of Brawijaya V, Majapahit's last monarch) was known as Sultan Alam Akbar Al-Fatah or Senopati Jimbun Ngabdurrahman Panembahan Palembang Sayidina Panatagama, who headed to Demak at the time [13]. Until the twentieth century, the Islamic kingdom in Java was controlled by Muslim scholars from generation to generation. The following phases provide an account of the emergence of Islamic rule in Java [14].

When Sultan Trenggono came to power, Demak achieved its pinnacle of splendor. At this time, Islam had grown in popularity and had conquered Banten and Pajajaran. Demak was then commanded by Jaka Tingkir (Sultan Trenggono's son-in-law), the previous Regent of Pajang². The royal capital was relocated to Pajang in 1549. In 1588, Pajang became a part of the Mataram Kingdom, which had its capital in Mentaok, Yogyakarta. When Mas Rangsang gained the throne as Sultan Agung Prabu Hanyokrokusumo, or simply Sultan Agung, Mataram entered its golden period. The Mataram region encompasses the Java and Madura islands. The palace was relocated to Karta (or Kerta) and was eventually moved to Plered (1647). Following many significant rebellions, the palace was moved back to Kartasura by Amangkurat II (who was very faithful to the VOC = Verenigde Oost indische Compagnie) in 1680. On February 13, 1755, the Giyanti Agreement was signed, dividing Mataram into two states: the Yogyakarta Sultanate and the Surakarta Sunanate. Surakarta was then separated into two parts (Kasunanan and Mangkunegaran), and Yogyakarta was divided into two parts (Kasultanan and Pakualaman).

WALISONGO AND WALI NUKHBA'S IMPACT ON ISLAM DEVELOPMENT IN JAVA

The Islamic Teaching Council mainly takes role in the spread of Islam in Javad *Walisongo* [11] [15], and it is continued by his students, who are referred to as *Wali Nukhba* or *Wali Nunutan* [50]. Most of these *Wali Nukhba* are descendants or have a kinship with the King of Majapahit.

The importance of *Walisongo* in the development of Islam in Java in the 15th century was inextricably linked [11] [15]. Even though his name is *Walisongo*, their number is not only nine³. If a *Walisongo* dies or returns to his homeland, he will be replaced by a new member [17].

In general, the known *Walisongo* are Sheikh Maulana Malik Ibrahim or Sunan Gresik in Gresik, Sunan Ampel or Raden Rahmat in Surabaya, Sunan Giri

³ Songo means Nine in English

or Raden Paku in Gresik, Sunan Gunung Jati or Syarif Hidayatullah in Cirebon, Sunan Bonang or Raden Makdum Ibrahim in Tuban, Sunan Drajat or Raden Qosim in Lamongan, Sunan Kalijaga or Raden Said in Kadilangu, Demak, Sunan Kudus or Jakfar Shodiq in Kudus, and Sunan Muria or Raden Prawata in Cpolo, Muria [18] [19].

During the Sunan Ampel period, the Walisongo Council's activities were more formalized and institutionalized. Raden Rakhmat, later known as Sunan Ampel, built Ampeldenta or Ampelkuning, a Muslim community and the first Islamic boarding school in Surabaya [20] [10] [11]. Sunan Giri founded the *Pesantren Giri* (Islamic Boarding School at Giri) in 1478 after Sunan Ampel died, taking over the status of the *Pesantren Ampeldenta*. Sunan Giri is the spiritual-religious leader of the kings of Java and a member of the *Walisongo* Council. During Sunan Prapen's reign, Giri was prosperous. Almost all major events involving changes in leadership at the heart of the Islamic kingdom at the time had to take place at Giri. The examples of major events are the coronation of the Islamic leader who would become Wali and the coronation of the King or Sultan in the Kingdoms of Demak, Pajang, and Mataram. The *Pesantren Giri* lasted about two centuries and a half (1478-1743). From the Majapahit kingdom to the Demak sultanate (1478-1546), from Demak to Pajang (1548-1586), and from Pajang to Islamic Mataram, Giri has seen political upheavals (1586-1743) [21], [14], [22]. Thus, Islam became a political force in the 15th century AD with the foundation of Demak, which replaced Majapahit's Hinduism principles as the state's worldview [23].

Sunan Kalijaga is well-known in the Javanese community for his contributions to the spread of Islam and the development of Javanese-Islamic culture. Syeh Siti Jenar, another well-known guardian, also has a prominent personality. This figure follows a different patterns of thought by conveying the Javanese tradition of monotheism *al-Manifest*. This school combines Sufism with Javanese mystical life to produce pantheism, believing that everything is God, and God and the world are one, or *-Manunggaling Kawulo lan Gusti* [68]. Regardless of his standing as a teacher of mysticism of four brothers, namely Pengging, Tingkir, Ngerang, and Butuh, Syekh Siti Jenar was later released from the *Walisongo* Council. [14]. In addition to the four figures listed above, Syekh Siti Jenar is said to have 44 students with the status of *Wali Nukhba*, including (5) Muhammad Abdullah Burhanpuri; (2) Ki Ageng Pengging/ Kebo Kenongo; (3) The Stage Prince; (4) Patih Wanasalam (Shaykh Malang Sumirang); (5) Ki Ageng Tingkir; (6) Ki Ageng Getasaji; (7) Ki Ageng Balak (8) Ki Ageng Butuh; (9) Ki Ageng Ngarang; (10) Ki Ageng Jati; (11) Ki Ageng Watulunan; (12) Ki Ageng Pringapus; (13) Ki Ageng Ngagas; (14) Ki

Ageng Wanalapa; (15) Paladadi; (16) Ki Ageng Ngambar; (17) Ki Ageng Karangwaru; (18) Ki Ageng Babadan; (19) Ki Ageng Majasta; (20) Ki Ageng Tambakbaya; (21) Ki Ageng Baki and so on [16].

Based on the various information above, it can be concluded that the Majasto Site is an Islamic heritage built in the 15-16 centuries AD. As one of *Wali Nukhba*⁴, Ki Ageng Majasto is commonly called *Wali Selawe*. *Ki Ageng Majasto* was a student of Sunan Kalijaga and was influenced by the teachings of Syekh Siti Jenar. Thus, *Padepokan Majasto* (Majasto Education Center) has an important role in developing Javanese Islam, both in the historical context and in today's daily life.

MAJASTO IS ONE OF THE CENTERS OF ISLAMIC EDUCATION IN THE SOUTH CENTRAL JAVA

The tomb of KAM may be found in Majasto Village, Tawang Sari District, Sukoharjo Regency, Central Java. The tomb of the Punden Ki Ageng Majasto (KAM), which many pilgrims visit, is located within this tomb. The public reveres KAM since he is the 107th son of Prabu Brawijaya V and a member of the *Wali Selawe* during the Demak-Pajang Kingdom. Majasto Village is located in the *Nagarigung* region, the heart of Javanese culture (about 20 km from Surakarta City). See figure 1.

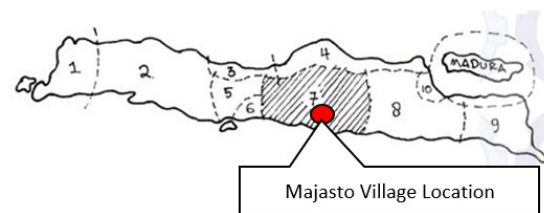


Figure 1. Java Cultural Area Map [25]

THE DESCRIPTION OF MAJASTO CEMETERY, COMMUNITY, AND PILGRIMAGE

The forms of landscapes in Majasto Village as research sites can be grouped into 3 areas: the worship tomb of KAM, the Majasto Public Cemetery, and the residential areas. The burial area is at the top of the mountain, while the residential area is located below. See figure 2.



Figure 2. The setting of the research location of Majasto's Public Cemetery, KAM's tomb, and Majasto residential area

⁴ Wali Nukhba are scholars who were previously the students of Walisongo

The tomb of Punden KAM (worship tomb) is located in the Majasto Public Cemetery which is located on a hilltop. The residence of the Majasto people is built at the foot of the hill. A vast rice field lies outside the residential area. Public cemeteries and KAM's Tomb are often visited by local people and those coming from other regions. See figure 3.

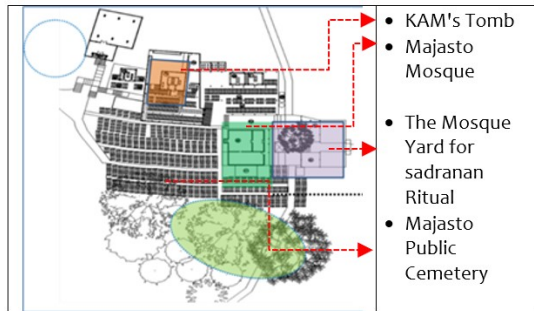


Figure 3. The setting of the burial area (tomb of KAM, public cemeteries, mosques, and courtyards of the mosque)

After identifying the data obtained (text, observation, and interviews), 6 themes related to shifting of functions and regional constellations are obtained. See table 1.

Table 1. Themes in the group of shifting of functions and regional constellations

SUB PHENOMENON	THEMES
H1: KAM teaches Islam through a settlement development in Tegalampel Village - Klaten	Te1: The spread of Islam through a settlement development in Tegalampel
H2: On top of the hill, KAM established the Paguron Majasto Palace	Te2: The development of Majasto specializing in educational institutions to avoid conflict with Demak (state government)
H3: KAM conducts educational activities at the top of Majasto Hill	Te3: <i>Padepokan</i> (Education center) is growing because there are many <i>cantrik</i> (students) from other areas who come for studying
H4: Many soldiers from other areas came to study at Majasto to become <i>cantrik</i> (students)	
H5: Many <i>cantrik</i> build houses around the hill	
H6: Sultan Hadiwijaya (King of Pajang I) establishes KAM's grave as Pepunden Agung (Tomb of Worship)	Te4: The shift in the function from the educational area to tomb worship is carried out politically
H7: People move the tombstones to Tejakusuma's grave	Te5: Defending mosques and tombs as a form of respect
M15: Many Majasto people who live outside the area go back home during Nyadran ritual	Te12: Heirs from outside the area return home for Nyadran ritual
M17: Pilgrims from outside the visitation area go to KAM's tomb at midnight	Te14: The tomb of KAM was visited by pilgrims or visitors from other areas to seek blessings and safety

Until now, grave pilgrimages heading to the Majasto tomb area are still exist, while educational activities have ceased to exist. This condition is in line with the policy for determining the function of the area as stated in the Local Regulation Number 1 of 2018 concerning the 2018-2031 Regional Spatial Planning of Sukoharjo that the Majasto Tomb is designated as a pilgrimage tourism area. The activity of pilgrimage can be seen in figure 4.



Figure 4. Several grave pilgrimage rituals: (a) the family holds a salvation ceremony at the KAM tomb, (b) the caretaker submits the request of the pilgrims, (c) the *Sadranan*, the annual ritual for praying to the ancestors was conducted by the Village community, and KAM descendants

THE MEANING CHANGES OF THE MAJASTO CEMETERY AND TOMB OF KAM

According to the local legend (the explanation given by Ki Paiman Harsono and others), Majasto's tomb was originally a hermitage complex led by KAM named *Kraton Paguron Majasto (KPM)*. Military (war, soldiering, martial art or self-defense), agriculture, and Islam are all taught in this hermitage. The hermitage was extremely famous at the time (about the 1500s); thus, many knights coming from outside the region came to study and train here, including those from the region of Ponorogo, Lumajang, Pengging, and other places. KAM is also an instructor for *Joko Tingkir*. *Joko Tingkir*, also known as *Mas Karebet*, was the first monarch of *Pajang Palace*, reigning from 1549 until 1582 and holding the *Sultan Hadiwijaya* title [14].

However, the Majasto hill area now serves as a cemetery, attracting a large number of visitors. To determine the pattern of the shift in the function of the area based on time (history - period) is provided in Table 2. The elements that influence the shift in the function and meaning of the region in the context of activities, actors, and motivations can be recognized based on the description of the phenomena that occur. Look at table 2.

Table 2. Changes in the meaning of the hermitage area and the KAM tomb concerning the visitors' activities and motivations

CONTEXT	EARLY TIMES (PERIOD 1: around 15th century)	TIME BETWEEN (around the 16th – 20th centuries)		PRESENT (PERIOD 4: around 20-21 centuries)
		PERIOD 2: AT THE TIME WHEN KI AGENG MAJASTO PASSED AWAY	PERIOD 3: THE STRUGGLE AGAINST THE COLONIAL	
Activity	Non-ritual: <ul style="list-style-type: none"> Moving educational activities from the residential area in Tegalampel Village (Klaten Regency) to Majasto Teaches military, agriculture, and Islamic religion at the Paguron Majasto Palace 	Non-ritual: <ul style="list-style-type: none"> Teaches Military, agriculture, and Islamic Religion Designating KAM's Tomb as the Great Punden Rituals: <ul style="list-style-type: none"> Decided the KAM's tomb as worship tomb 	Non-ritual: <ul style="list-style-type: none"> The area around KAM's tomb is used to bury the bodies of KAM and the descendants Moved Tejokusuma's grave to trick the Dutch Rebuild the mosque burned by the Dutch Translate the Quran with Pegon-Arabic letters (Javanese Arabic) Rituals: <ul style="list-style-type: none"> Grave Worship 	Non-ritual: <ul style="list-style-type: none"> Designating the Majasto Tomb as a Tourist Destination Ritual: <ul style="list-style-type: none"> Worshipping the Tomb
Actor	<ul style="list-style-type: none"> KAM, Sunan Kalijogo, and his supporters (Rulers) The Student Local communities 	<ul style="list-style-type: none"> Descendants of KAM, King of Pajang, community leaders Cleric and Locksmith Local people Pilgrims from other regions 	<ul style="list-style-type: none"> KAM descendants, community leaders Cleric and Locksmith Local people Pilgrims from other regions 	<ul style="list-style-type: none"> Government, community leaders Scholars and Locksmiths, local community Tomb pilgrims
Motivation	<ul style="list-style-type: none"> Islamic teaching Improve the warriors' abilities 	<ul style="list-style-type: none"> Islamic teaching Improve the warriors' abilities Improving people's welfare Paying respect to KAM 	<ul style="list-style-type: none"> Improve the warriors' abilities Fighting for Islam and the State against the Dutch colonialists Praying for KAM <i>Ngalab Berkah</i> (seeking blessings) <i>Berwasillah</i> (bring yourself closer to God) 	<ul style="list-style-type: none"> Praying for KAM <i>Ngalab Berkah</i> (looking for blessings) <i>Berwasillah</i> (bring yourself closer to God)
Function	Padepokan Center (Education, military, agriculture, and religion)	Padepokan Center (Education, military, agriculture, and religion)	<ul style="list-style-type: none"> Padepokan Center (Military Education) Means of fighting against the Dutch colonialists KAM's tomb as a Worship Tomb 	KAM's tomb as a Worship Tomb
Meaning	<ul style="list-style-type: none"> Padepokan area is a center for Islamic da'wah/preaching Padepokan area as an education center 	<ul style="list-style-type: none"> Padepokan area as a center for Islamic teaching Padepokan area as an education center KAM's tomb in hermitage as a tribute to KAM 	<ul style="list-style-type: none"> KAM's tomb as a Worship Tomb Cemetery areas (mosques and tombs) as the areas for coordinating the struggles 	<ul style="list-style-type: none"> KAM tomb as a place to seek blessings for local pilgrims (<i>ngalab berkah</i>) KAM tomb is a place to receive blessings and bequeaths for the pilgrims outside the region (<i>wasillah</i>)

Based on table 2, it can be known that the function of the region shifted from time to time, as shown in the following table 2:

- Early Period (Period 1, around 15th century). The function of areas: (1) Islamic teaching centers; (2) educational centers
- Time Between Periods (around the 16th – 20th centuries):
 - Period 2: At the Time We Died. The function of areas: (1) Islamic propagation center; (2) educational centers; (3) KAM's tomb as Worship Tomb

- Period 3: The Struggle Against the Colonials. Functions of the Area: (1) KAM's tomb as Worship Tomb; (2) Place of coordination of struggle
- Present (Period 4: around the 20th-21st century). The function of areas: KAM's tomb as Grave Worship

Grounded analysis using open-stage coding, selective coding, and axial coding yields key concepts influencing area functional change. These influences are (1) Political Concepts, (2) The

concept of Constellation Area, and (3) The concept of honoring/ culturing ancestors.

Table 3. The appointment of KAM as the Punden Agung politically is the dominant influencing factor

EARLY PERIOD	AT THE TIME OF KI AGENG MAJASTO DIED
<p>Political Factor Constellation factor</p>	<p>Political Factor Constellation factor</p>
	<p>Ancestor worship factor</p>
<p>The Padepokan area is a politically established center of Islamic <i>da-wah</i> (Islamic preaching) and education</p>	<p>At this time, there is a substantial change in function. The function of hermitage/ education area, which has a constellation with other places, was politically changed by King Pajang I into the KAM's tomb as a Worship Tomb with the aim of <i>ngluwurke leluwur</i> (Paying respect to KAM)</p>

In the diagrammatic images below, the relationship between the change in an area function, influencing factors, and the formation of a constellation of regional areas may be shown. Regional Constellations and Functional Shifts (Majasto Village and Regional Areas Relationship).

When the Majasto Tomb served as the region's center for Islamic preaching and education, it formed a regional constellation with the Islamic Education and Religion Area. Islamic hermitage centers such as Bayat, Taruwongso, Gresik, and others, as well as Demak, Sigosari, Ponorogo, and others, are related. It is also linked to Kraton cities such as Majapahit, Pajang, Mount Lawu's Cetho Temple, and other historic cities. Majasto is also linked to the cities in Lamongan, Singosari Tuban, Ponorogo, and Pengging.

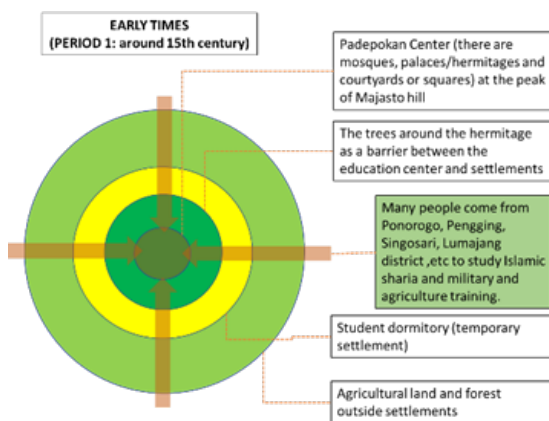


Figure 4. The function of area and regional constellation in Early Period (Period 1, around 15th century).

The Function of Area: (1) Islamic teaching centers; (2) educational centers. Many people come from Ponorogo, Pengging, Singosari, Lumajang district, and other regions to study Islam, military, agriculture training, and agriculture-based life. There was an agglomeration of educational-agricultural settlements.

Regional Constellation: connect with the regency, which will strengthen its soldiers.

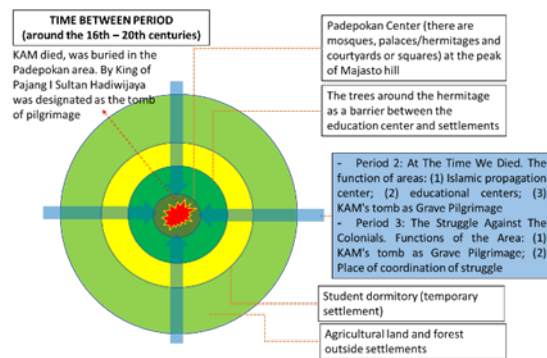


Figure 5. Time Between Periods (around the 16th – 20th centuries)

The Function of Area: a) **Period 2:** At The Time KAM passed away. The function of areas: (1) Islamic propagation center; (2) educational centers; (3) KAM's tomb as a Worship Tomb; and b) **Period 3:** The Struggle Against the Colonials. The functions of the Area: (1) KAM's tomb as a Worship Tomb; (2) Place of coordination of struggle against the colonial.

Regional constellation: Connect with the Duchy, which will strengthen its soldiers and warriors against invaders, as well as pilgrims. There was an agglomeration of agricultural settlements – worship tombs.

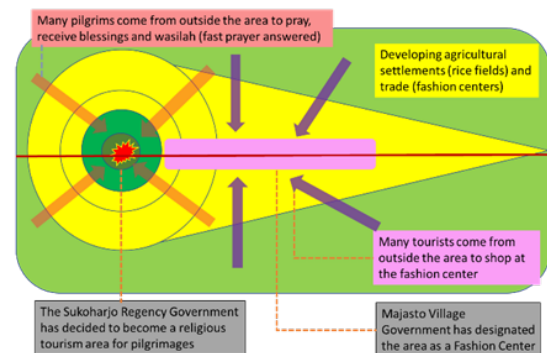


Figure 6. Present (Period 4: around the 20th-21st century).

The Function of areas: 1) KAM's tomb as a Worship Tomb; 2) Fashion center in the main road of Sutawijaya street.

Regional constellation: Connect with pilgrims and shopping travelers. There was an agglomeration of agricultural settlements – trade – worship tombs.

The magnitude of the authorities' role in changing the function of the Region, as happened in the Majasto, can be explained by the following theories. From the results of her dissertation, Mutiari said that architecture is a mediator for the authorities to achieve goals, and architecture is also a direct or indirect result of policies. These findings align with several previous studies where urban planning is

closely related to a political order, a structure that largely determines the existence of a city and people's thoughts, and architecture is not neutral but expresses political, social, economic, and cultural alignments [26].

The thoughts that underlie policies/politics then have an impact on the shift in the Islamic heritage sites in Majasto from Padepokan (education function) become the Punden (worship tomb). This shifting can be explained by the ideology or values applied by the Javanese people due to the long journey of Islam in Java. This ideology is called *Kejawen*, *Jawi* religion, or Javanese of Islam. The essence of *Kejawen* is mysticism, which is the Javanese lifestyle [27]. *Kejawen* is a Javanese philosophy, which grew as a dialogue between Javanese cultures, and a dialogue between Hindu and Islamic teachings [28]; meanwhile, *kejawen* is a variant of Islam and is also called Javanese of Islam or Javanese Islam [29].

The development of the Javanese of Islam in Majasto was also influenced by the thought of Javanese Islam in the Palace (Pajang Kingdom, started by Joko Tingkir, who is also called Sultan Hadiwijaya). Syekh Siti Jenar's teachings grew wider through the role of the poet of the Pajang that is Karanggayam (Ki Ageng Karang Gayam).

The Dutch colonial's presence also took part in the development of Islam in Java. Since the entry of the VOC in the Kingdom of Kartasura (1680-1742), there has been a change in the system of government, technology, culture, and religion [30]. The policy to promote pre-Islamic traditions developed rapidly after the British controlled the Dutch East Indies in 1811-1816. Sir Thomas Stamford Raffles's efforts have presented historical and cultural information in his History of Java. The Dutch further developed this effort by making works on 'Java' which was then used as an effort to restore the 'Javanese tradition' as desired by the colonials. The colonial rulers had an interest in instilling and forming an elite culture in Java that could effectively control the colonized population by distancing the religious elements of Islam that had inspired the resistance of the Javanese elite in the war of Java (Diponegoro War) in 1825-1830. The efforts to 'nativize' were carried out systematically, the Dutch colonials continuously led the mindset of the Islamic community in Java to the mystical world [31].

In the present context, the Javanese Islam continues to grow. The dialectical process is a historical necessity as a result of Islamic dialogue with the local Javanese cultural system. Various ritual expressions were born from the instrumental products of local culture, while the material content has Islamic religious nuances, including special rituals that are primarily carried out in the tombs [32]. This tradition continues to develop along with the development of more rational socio-economic activities in Majasto. Currently, the Majasto residential area has two central poles of growth due to ideological and political influences. The spiritual center in the hill area and the socio-economic center grow at Sutawijaya street.

CONCLUSION

The shifting of function from the Education area to the Worship Tomb in Majasto Village occurred: (1) when KAM as the Islamic guardian has passed away; (2) the influence of political factors dominated in this case; (a) The policy of Panjang King (Joko Tingkir or Sultan Hadiwijaya) which determined the burial location of KAM in the education area; (b) Today, the existence of 3 types of regional functions are determined by Sukoharjo Regency and Majasto Village government (religious worship tourism areas, historical tourism areas, and trade areas); (3) The changing of function has implications on the development of regional functions and agglomerations as well as regional constellations.

This finding provides direction on documenting historical information in determining regional/urban planning policies. The errors found in this matter significantly affect the sustainability of Islamic historical heritage places. This neglect does not rule out the loss of the historical role of Islamic guardians in the development of settlements in Java, even in Indonesia.

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