

Tomb of Sunan Drajat, Lamongan (East Java)

also known as “Maqom Raden Qosim, Lamongan”, “Makam Raden Qasim, Lamongan”

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Entry tags: Religious Group, Islamic Traditions, Southeast Asian Religions, Religious Place, Sufi, Tomb

Sunan Drajat (1470-1522)—known variously as Raden Qosim, Masaikh Munat, Raden Syarifuddin, Maulana Hasyim, Pangeran Kadrajat, or Sunan Mayang Madu—was the younger son of Sunan Ampel and Nyi Ageng Manila and a member of the Wali Songo. The Wali Songo collectively refers to the nine founders of Islam on the island of Java. Both genealogical and teacher-pupil relationships establish connections among these figures. Sunan Ampel and Sunan Gunung Jati instructed Raden Qosim on Islam. Subsequently, Raden Qosim married Dewi Sufiyah, the daughter of Sunan Gunung Jati and settled in the coastal hamlet of Drajat, not far from Lamongan. Soon after his marriage to Dewi Sufiyah, he engaged in asceticism for three months and earned the appellation of Sunan Drajat. Sunan Drajat's dakwah (act of inviting people to embrace Islam) strategy included: (a) mobilizing villagers in responding to natural calamities based on the Javanese notion of cooperation (gotong royong); and, (b) nurturing empathy for the downtrodden and hard work. The gist of his teachings are reflected in the doctrine of Pepali Pitu (seven basic principles). The architecture at the tomb of Sunan Drajat, located in Drajat village, Lamongan district of East Java, reflects the acculturation of Islam to Javanese culture whilst incorporating elements from Chinese and Champa cultures.



Date Range: 1522 CE - 2021 CE

Region: East Java, Indonesia

Region tags: Southeast Asia, Indonesia, East Java, Java

The shaded region indicates the tomb of Sunan Drajat and its immediate neighborhood in the district of Lamongan, East Java province (including the tomb of Sunan Sendang, Sunan Drajat's pupil).

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

General Variables

Sources and Excavations

Print Sources

Print sources used for understanding this subject:

- Source 1: Agus Sunyoto, *Atlas Wali Songo: Buku Pertama yang Mengungkap Wali Songo* (Bandung: Pustaka IIMaN, 2017).
- Source 1: Helen Njito, "Mythical Feline Figures in Java's Early Islamisation Period (Fifteenth to Early Seventeenth c.): Sinitic and Vietnamese Imprints in Pasisir Art," *Arts Asiatiques* 73 (2018): 41-60.
- Source 2: N. Abbas, "Ragam Hias Pada Makam Sunan Drajat," *Berkala Arkeologi* 2, no. 1 (1981),

DOI:10.30883/jba.v2i1.287

— Source 1: George Quinn, "Throwing Money at the Holy Door: Commercial Aspects of Popular Pilgrimage in Java," in *Expressing Islam Religious Life and Politics in Indonesia*, Greg Fealy and Sally White edited (Singapore: ISEAS, 2008), 63-79.

— Source 1: Sarkawi Husain, *Sejarah Lamongan dari Masa ke Masa* (Surabaya: Airlangga University Press, 2016).

Notes: In this publication, Sarkawi Husain sketches the history of Lamongan from a longue duree perspective: from the pre-Islamic era until 2010. There are several references to Sunan Drajat. Husain is particularly attentive to the dakwah (invitation to the people to embrace Islam) of Sunan Drajat and contrasts his strategy with that of Sunan Giri. Whereas Sunan Drajat's dakwah was strongly rooted in Javanese culture and emphasized spiritual perfection, Sunan Giri's dakwah contributed to the establishment of an Islamic principality (Kedaton Giri) Java's northeastern coast known as Pesisir. The principality was involved in a political struggle not only with the Majapahit but also with the Sultanate of Mataram.

Online Sources

Online sources used for understanding this subject:

— Source 1 URL:

<https://repository.uinjkt.ac.id/dspace/bitstream/123456789/46587/1/RIZKY%20SUBAGIA.pdf>

— Source 1 Description: Bachelor of Religion Thesis by Rizky Subagia.

Notes: The thesis is an ethnographic study of the Kupatan Tradition in Lamongan, that is observed a week after the conclusion of the Idul Fitri festivities.

— Source 1 URL: <https://news.unair.ac.id/2018/06/25/kekuatan-sumur-sunan-drajat-lamongan-bentuk-folklore-yang-tak-pernah-putus/?lang=id>

— Source 1 Description: "Kekuatan Sumur Sunan Drajat Lamongan, Bentuk Folklore yang Tak Pernah Putus," June 25, 2018, UNAIR News

Notes: According to local folklore, the well in Sunan Drajat's complex possesses supernatural properties. See the section on supernatural monitoring for further details.

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

— Yes



Type of excavation:

— Scientific



Years of excavation:

— Year range: 1941-42.



Name of excavation

—Official or descriptive name: Descriptive Name: Archaeological survey led by Dr. W.F. Stutterheim (1941). Deciphering of two chronograms (Javanese: candra sangkala).

Notes: See *Geschiedenis van Indonesie* (1949).

Topographical Context

Is the place associated with a feature in the landscape

- Body of water (as distinct from source)
- Other [specify]: The shrine is located on the shoreline.
- Elevation



Type of elevation

- Hill

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

- Yes



Type of feature

- Terracing

Is the place situated in an urban or significantly urbanized area:

- Yes



Is there a distinct boundary between the place and the urban fabric:

- No



Is the place located significantly within the urban fabric:

Is the place centrally located, or at the crossroads of significant pathways?

- Yes

Notes: Not far from Jalan Raya Daendels, the historical road that connects Anyer and Panarukan.

Is the place situated in a rural setting:

- No

Is the place situated far removed from non-religious places of habitation:

– No

Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

– Yes

↳ A single structure

– No

↳ One single feature

– Other [specify]: Not applicable.

↳ A group of structures:

– Yes

↳ Are they part of a single design/construction stage:

– Yes

↳ A group of features:

– Yes

↳ Are they part of a single design/construction stage:

– No

↳ Is it part of a larger place/sanctuary:

– Yes

↳ What is the function of the structure/feature or group:

Answer "Yes" once for each distinct function

– Worship

↳ Worship:

– Communal

– Healing

↳ Is the structure/feature finished:

– Yes

↳ Was the structure/feature intended to last beyond a generation:

– Yes

↳ Was the structure/feature modified through time:

– Yes

Notes: The site was last renovated in 2022.

↳ Was the structure/feature destroyed:

– No

↳ Has the structure/feature been reconstructed:

– Yes

Notes: As of 2021-2022, the shrine has been renovated.

↳ In antiquity

– Once

↳ In modernity

– Post-Renaissance

Notes: Renovations are in progress as of 2022.

Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes

↳ Dedicated to a supernatural being:

– Yes [specify]: Dedicated to Sunan Drajat.

↳ Dedicated to more than one supernatural being:

– No

Is the place used for the worship of a semi-divine human being:

– No

Is the place used for the worship of non-divine ancestors:

– No

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Yes



Specify

– King or emperor

– Other [specify]: Raden Patah, the then Sultan of Demak provided a land-grant for the place (~1520).

Were the Structures built by specific groups of people:

– Field doesn't know

Was the place thought to have originated as the result of divine intervention:

– No

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

– No

Was the place created as the result of an event:

– Yes



Specify

– Other [specify]: Demise of Sunan Drajat in 1522.

Was the creation of the place sponsored by an external financial/material donation:

– Yes



Is this sponsor of the same religious group/tradition as the main usage of the place:

– Yes

Was the establishment of the place motivated by:

- Expression of devotion with no expectation of favor in return

Was the place built specifically for housing scriptures/sacred texts:

- No

Design and Material Remains

Overall Structure

Is the place made up of multiple built structures:

- Yes

Notes: Six tombs including the tombs of Sunan Drajat, his wife and children; a well within the complex believed to possess healing properties.

↳ Are any of the structures attached to or associated with a landscape feature:

- Yes

Notes: The shrine is situated on a small mound, about a mile from the coast.

↳ Are any of the structures attached to other structures:

- Yes

↳ Is there a hierarchy among the structures:

- Yes

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

- No

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

- Yes

↳ Earth

- No

↳ Sand
– No

↳ Clay
– No

↳ Plaster
– No

↳ Wood
– Yes

↳ Is this material sourced locally:
– Yes

↳ Is this material lacking in the local natural environment:
– No

↳ Grass
– No

↳ Stone
– Yes

↳ Is this material sourced locally:
– Yes

↳ Is this material lacking in the local natural environment:
– No

↳ Other
–Other [specify]: Not known.

Is the structure/feature made out of human-made materials

–Yes [specify]: Partly. Renovation of the shrine commenced in 2021. Minyak atsiri or essential oil was used in treating the teakwood that was used to conserve the original wooden gate structure of the Gapura Agung (entrance to the shrine).

Reference: Manshuri, Hanif. "Berita Lamongan Awal September Kawasan Makam Sunan Drajat Di Lamongan Mulai Direvitalisasi, Ini Konsepnya Artikel Ini Telah Tayang Di Surya.co.id Dengan Judul Awal September Kawasan Makam Sunan Drajat Di Lamongan Mulai Direvitalisasi, Ini Konsepnya, <https://surabaya.tribunnews.com/2021/08/04/awal-september-kawasan-makam-sunan-drajat-di-lamongan-mulai-direvitalisasi-ini-konsepnya>". Surya.co.id, n.d..
<https://surabaya.tribunnews.com/2021/08/04/awal-september-kawasan-makam-sunan-drajat-di-lamongan-mulai-direvitalisasi-ini-konsepnya>.

Decoration

Is decoration present:

— Yes

↳ Is decoration part of the building (permanent):

— Yes

↳ On the outside:

— Yes

↳ On the inside:

— No

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries

— Yes

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

— Yes

↳ Are there gods depicted:

— No

↳ Are there other supernatural beings depicted:

— No

↳ Are there humans depicted:

– No

Notes: Proscribed by Islam.

↳ Are there animals depicted:

– Yes

Notes: The feline figure is sculpted in the round and is shown in a seated hieratic position with prominent chest, bearded (goatee), and wide open maw. The figure in Sunan Drajat's mausoleum has its tongue sticking up towards the palate. Ears or stylised horns stick out from the back of their eyes. What could be a necklace with a medallion at the front, (or possibly stylised wings), protrudes towards the scapula. The legs have volutes running alongside them. A fluffy tail is also made out of volutes. The figure is depicted seated atop a miniature hillock. Both Java and Vietnam had art that was influenced by China. Refer to the following persistent URL link:
<http://hdl.handle.net/1887.1/item:833764>

Reference: Njoto, Helene. "Mythical Feline Figures in Java's Early Islamisation Period (fifteenth to the Early Seventeenth Centuries): Sinitic and Vietnamese Imprints in Pasisir Art". *Arts Asiatiques* 73 (n.d.). <https://doi.org/https://doi.org/10.3406/arasi.2018.1992>.

↳ Are there animal-human hybrids depicted:

– No

↳ Is the decoration non-figural:

– Yes

↳ Is it geometric/abstract

– Yes

↳ Floral motifs

– Yes

Reference: Abbas, N.. "Ragam Hias Pada Kompleks Makam Sunan Drajat". *Berkala Arkeologi* 2, no. 1 (n.d.). <https://doi.org/10.30883/jba.v2i1.287>.

↳ Is it writing/caligraphy

– Yes

Notes: <http://hdl.handle.net/1887.1/item:833244>

↳ Other [Specify]

– Other [specify]: Floral motifs on wooden panels of the tomb enclosure.

Notes: <http://hdl.handle.net/1887.1/item:837482>

↳ Is the decoration hidden or restricted from view:

– No

↳ Are there statues present:

– No

↳ Are there reliefs present:

A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

– Yes

↳ Reliefs representing the god(s) worshipped at the place:

– No

↳ Reliefs representing mythological narratives:

– No

↳ Reliefs representing human/historical narratives:

– No

↳ Other [Specify]

– Other [specify]: Elaborate ornamentation on the door that supports the cupola of the tomb.

↳ Are there paintings present:

– No

↳ Are there mosaics present:

– No

↳ Are there inscriptions as part of the decoration:

– Yes

↳ Are the inscriptions ornamental:

– No

↳ Are the inscriptions informative/declarative
[e.g. historical narratives, calendars, donor lists etc...]

– Yes

Notes: Arabic calligraphy on the tombstone of Sunan Drajat specifying the date of the saint's demise.

↳ Are the inscription a formal dedication:

– No

↳ Other [Specify]

–Other [specify]: N/A

↳ Other type of decoration:

– Yes [specify]: Elabate ornamentation on the door supporting the cupola.

Iconography

Are there distinct features in the places iconography:

– Yes

↳ Eyes (stylized or not)

– No

↳ Supernatural beings (zoomorphic)

– No

↳ Supernatural beings (geomorphic)

– No

↳ Supernatural beings (anthropomorphic)

– No

↳ Supernatural beings (abstract)

– No

↳ Portrayals of afterlife

– No

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols)
– Yes

↳ Humans
– No

↳ Supernatural narratives
– No

↳ Human narratives
– No

↳ Other [Specify]
– Other [specify]: Wooden panel ornamentation.

Notes: Wooden panels grace the enclosure of the tomb (built of stone) of Sunan Drajat. The panels depict floral and geometric designs.

Beliefs and Practices

Funerary Associations

Is this place a tomb/burial:
– Yes

Is this a place for the worship of the dead:
– No

Is this a place for treatment of the corpse:
– No

Are co-sacrifices present in tomb/burial:
Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.
– No

Are grave goods present:
– No

Are formal burials present:

– No

Supernatural Beings

Is a supreme high god is present:

– Yes



Are they anthropomorphic:

– No



Are they sky deity:

– No



Are they chthonic (underworld)

– No



Are they fused with king/kingship role (king = high god)

– No



Are they the monarch is seen as a manifestation or emanation of the high god:

– No



Are they kin relation to elites:

– No



Are they other type of loyalty or connection to elites:

– Field doesn't know



Are they unquestionably good:

– Yes



Are they other:

– Other [specify]: N/A

Does the supreme high god communicate with the living at this place:

– Yes

↳ In waking, everyday life:

– Yes

↳ In dreams:

– Yes

↳ In trance possession:

– Yes

Notes: Applicable to Sufi Islam only.

↳ Through divination practices:

– Yes

↳ Only through religious specialists:

– No

↳ Only through monarch:

– No

↳ Other

– Other [specify]: The well in Sunan Drajat's shrine is ascribed to the saint's divination.

Notes: Once, according to a legend, Sunan Drajat and his followers were thirsty after a peregrination. He instructed his followers to fetch sweet potatoes from the nearby forest. One devotee managed to fetch sweet potatoes. Soon after Sunan Drajat received the sweet potatoes, he prayed. After he stopped praying, a hole that had been cut into the sweet potato began to yield water.

Reference: Makam Petilasan Keramat. "Sejarah Dan Alamat Makam Keramat Sunan Drajat". Makam Petilasan Keramat, n.d.. <http://makampetilasankeramat.blogspot.com/2016/10/sejarah-dan-alamat-makam-keramat-sunan.html>.

Are previously human spirits present:

– No

Do human spirits communicate with the living at this place:

– No

Are nonhuman supernatural beings present:

– No

Do nonhuman spirits communicate with the living at this place:

– No

Are mixed human-divine beings present:

– No

Do mixed human-divine beings communicate with the living at this place:

– No

Is the supernatural being/high god present in the form of a cult statue(s):

– No

Supernatural Interactions

Is supernatural monitoring present:

– Yes



Supernatural monitoring of norm adherence:

– Yes

Notes: The doctrine of Pepali Pitu (trans. from Javanese: Seven Basic Teachings) of Sunan Drajat. Some of them include: (a) cultivate a pleasing personality; (b) remembrance of Allah; (c) never accept defeat; (d) absolute mastery over one's senses; and, (e) assist the blind, provide shelter to the destitute, and, clothe the poor. A well within the precincts of the shrine of Sunan Drajat is believed to possess supernatural powers. A research team, led by Universitas Airlangga in 2017, on interviewing local informants noted that sometime during the 1990s, a theft took place in Drajat village. After the locals apprehended suspected criminals, confessions were extracted from them. Suspects were subsequently forced to drink water from the well situated within the tomb complex. The locals believed that those who consumed the well water after lying would suffer from stomach ailments.



Supernatural beings care about or expect offerings:

– Yes

Notes: Observance of the kupatan tradition associated with the conclusion of the Idul Fitri festivities. The kupatan tradition symbolizes renewal of relationship with fellow beings by seeking their forgiveness. See also <https://surabaya.tribunnews.com/2016/07/14/tradisi-kupatan-di-tanjung-kodok-pesan-filosofis-dari-sunan-drajat>

↳ Libations:

– No

↳ Offerings of food:

– No

↳ Animal sacrifice:

– No

↳ Human sacrifice:

– No

↳ Sacred objects:

– No

↳ Daily life objects:

– No

↳ Other:

– Other [specify]: Money-changers at the shrine of Sunan Drajat replace banknotes with coins. The coins go into the shrine's alms boxes.

↳ Supernatural beings care about sex:

– No

↳ Supernatural beings care about or expect proper ritual observance:

– Yes

↳ Supernatural beings care about or expect performance of rituals:

– Yes

↳ Supernatural beings care about or expect maintenance of the place:

– I don't know

↳ Supernatural beings care about or expect personal hygiene:

– Yes

↳ Supernatural beings care about honoring oaths:

– Yes

Notes: Refer <https://mediaindonesia.com/nusantara/55911/ngalap-berkah-ketupat-eyang-sidoguro-1>

↳ Other:

– Other [specify]: Pilgrims undertake ziarah (tomb visitation) to receive personal favors from the saint. In turn, pilgrims offer small denominations of money in gratitude. The practice is regarded as shirk or idolatrous by conservative Muslims.

Do visitors communicate with the gods or supernatural beings:

– Yes

↳ Do visitors communicate with gods:

– Yes

↳ Do visitors communicate with other supernatural beings:

– Yes

Notes: The saint intercedes on behalf of the pilgrim (See Quinn 2008).

Ritual and Performance

Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– No

Are there self-sacrifices present:

– No

Are material offerings present:

– Yes

↳ Are material offerings mandatory:

– Yes

Notes: Customary is the right word.

↳ Are material offerings composed of valuable objects:

– Yes

Notes: Small denominations of cash are offered in the donation boxes besides the tomb of the saint to seek his favor.

↳ Are material offerings composed of daily-life objects:

– No

↳ Are material offerings interred at this place (in caches):

– No

↳ Other

– Other [specify]: For details on material offerings in the shrines of Wali Songo, refer George Quinn (2008).

Is attendance to worship/sacrifice mandatory:

– Yes

↳ By all the community

– Yes

↳ By specific individuals

– No

Is maintenance of the place performed:

– Yes

↳ Is it required:

– Yes

↳ Is there cleansing (for the maintenance):

– I don't know

↳ Are there periodic repairs/reconstructions:

– Yes

↳ Is the maintenance performed by permanent staff:

– I don't know

- ↳ Other
 - Other [specify]: N/A

Pilgrimage and Festivals

Are pilgrimages present:

- Yes

- ↳ How strict is pilgrimage:
 - optional (common)

Notes: Tomb visitation or ziarah is a Sufi tradition in Java although it is regarded as shirk (idolatorous) by conservative Muslims. Javanese visit the shrines of Wali Songo for ngalap berkah (seek favors) from Allah. The saint is seen as the intermediary between Allah and the pilgrim. In the case of the shrine of Sunan Drajat, ziarah coincides with Lebaran (the period soon after Idul Fitri).

- ↳ Are pilgrimages the main reason for construction/establishment of the place:
 - No

- ↳ Are pilgrimages to this place associated with significant life events:
 - Yes

- ↳ Birth
 - No

- ↳ Transition to adulthood
 - No

- ↳ Death
 - No

- ↳ Other
 - Other [specify]: Childless couples visit the shrine to seek a keramat (miracle).

- ↳ Does pilgrimage to this place involve following established routes (roads):
 - Yes

- ↳ Are these routes maintained together with the place:

— Yes

Is this place a venue for feasting:

— Yes

↳ Is feasting connected to the worship/sacrifices performed at this place:

— Yes

↳ Is feasting sponsored by the same entity that built/maintains the place:

— No

↳ Does feasting occur in a specific location within the place:

— No

Are festivals present:

— Yes

↳ Frequency of festivals

— specify: Annual. Homecoming among Javanese, following the conclusion of Idul Fitri festivities is known as Lebaran.

Notes: During the Lebaran period, seven days subsequent to the conclusion of Idul Fitri, locals of Lamongan district in which the shrine of Sunan Drajat is located, observe the tradition of "Ketupat riyoyo kupah ziarah" (admitting one's past mistakes, seeking forgiveness of relatives and visitation to the shrine of Sunan Drajat). Social solidarity was deeply valued by Sunan Drajat. The Lamongan district government declares Hari Raya Kupatan as a public holiday. Locals go on a prahu cruise and carry kupat and lepet (snacks peculiar to Lamongan). The snacks have symbolic significance. Kupat or mushroom epitomizes purity of heart and repentance. Kupat, according to Sunan Drajat symbolizes the four elements: earth, water, fire and air. Kupat also symbolizes that to reach perfection, one must control four elements namely anger, lust, greed and gluttony.

Reference: <https://surabaya.tribunnews.com/2016/07/14/tradisi-kupatan-di-tanjung-kodok-pesan-filosofis-dari-sunan-drajat>. "Tradisi Kupatan Di Tanjung Kodok, Pesan Filosofis Dari Sunan Drajat". <https://surabaya.tribunnews.com/2016/07/14/tradisi-kupatan-di-tanjung-kodok-pesan-filosofis-dari-sunan-drajat>, n.d.. <https://surabaya.tribunnews.com/2016/07/14/tradisi-kupatan-di-tanjung-kodok-pesan-filosofis-dari-sunan-drajat>.

↳ Do all members of the society participate in the festival(s):

— All members

— Elites

— Non-elites

- Only locals
- Only foreigners

Notes: The spirit of Kupatan embodies the Javanese aphorism of "Menehono Mangan Marang Wong Kang Luweli" or feeding the hungry, a point also emphasized by Sunan Drajat. The Paciran village community of Lamongan leave their doors open to visitors to partake Kupat.

↳ Are festivals a defining element in the construction/decoration of the place:
– No

↳ On average, how many participants gather at this place:
– number: Five during weekdays (at the tomb of Sunan Drajat) but on occasions such as the Holy Month of Ramadhan at least 5000 per day.

↳ Is feasting part of the festival(s):
– Yes

↳ Is food consumption limited to certain members of the population:
– Elites
– Non-elites
– Religious professionals

Notes: All members are fed kupat by Paciran community, regardless of social standing, ethnicity or religion. The hospitaliry is borne by locals themselves.

Divination and Healing

Is divination present:
– Yes

↳ Divination by examination of the exta:
Animals remains, internal organs, answer this question and subsequent question once for each species
– No

↳ Divination through human communication:
– No

↳ Divination through animal-behavior:
– No

↳ Divination through non-living material:

– Other [specify in comments]

↳ Other

– Other [specify]: The well in the complex of the shrine, according to folklore is ascribed to the saint's divination.

Notes: According to Lamongan folklore, Sunan Drajat and his followers were once exhausted in the middle of a forest after a peregrination. As his followers were hungry and thirsty, the saint commanded his followers to dig sweet potatoes from the forest. One of Sunan Drajat's followers fetched a sweet potato. Upon receiving the sweet potato, the saint prayed. Soon after the prayer ended, a hole that had been cut in the sweet potato, miraculously began to yield water. See for e.g.: <http://makampetilasankeramat.blogspot.com/2016/10/sejarah-dan-alamat-makam-keramat-sunan.html>

Is healing present/practiced at this place:

– Yes

↳ Incubation

– No

↳ Healing magic

– Yes

Notes: The well water in Sunan Drajat's tomb complex is believed to have keramat (miraculous healing properties). Infertile couples undertake ziarah to the shrine of Sunan Drajat in the hope that they would be granted progeny.

↳ Cleansing

– No

↳ Offerings of models of body parts:

– No

↳ Expiation

– No

↳ Other

– Other [specify]: N/A

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

— Yes

↳ Do large-scale rituals take place:

— Yes

↳ Do small-scale rituals take place:

— No

↳ On average how many participants are present in large-scale rituals:

— specify: Few thousands.

↳ How often do these rituals take place:

— specify: Annually.

↳ Are there orthodoxy checks:

— Yes

— Yes

Notes: Majelis Ulama Indonesia or the Indonesia Ulema Council.

↳ Are there orthopraxy checks:

— I don't know

↳ Are there synchronic practices:

— Yes

↳ Are there intoxicants used during the ritual:

— No

Institutions and Scriptures

Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

↳ Present full time

– Yes

↳ Present part time

– No

↳ Are the religious specialists of specific sex/gender:

– Yes

↳ Are the religious specialists of specific ethnicity:

– I don't know

↳ Are the religious specialists of specific class/cast:

– No

↳ Are religious specialists dedicated to the place for life:

– Yes

↳ Are the religious specialists stratified in a hierarchical system:

– No

Notes: In principle, Islam does not have a stratified organization of religious specialists.

Does this place incorporate a living space for religious specialists:

– Yes

Is this place used for the training of religious specialists:

– Yes

Notes: A pesantren (Islamic boarding school in Java) is located about a mile away from the shrine. 14,000 students are trained in religion.

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Yes

Notes: Yayasan Sunan Drajat is in-charge of the pesantren or the Islamic boarding school extant in Java. The Lamongan district government is in-charge of overseeing festivities.

Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Yes



Is a bureaucracy present permanently:

– Yes



Is a bureaucracy present on a temporary or seasonal basis:

– No

Does this place control economic resources (land, goods, tools):

– No

Public Works

Does this place serve as a location for services to the community:

– Yes



Public food distribution and/or storage:

– Yes



Place for civic functions (census, elections, others):

– No



Place for the practice of justice (trials, executions, etc.):

– No



Function for water management:

– Field doesn't know



Part of the transportation network:

– Yes



Other

— Other [specify]: Pesantren trains around 14,000 students.

Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

— No

Notes: A museum and library named after Sunan Drajat.

Are there scriptures associated with this place:

— No

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