

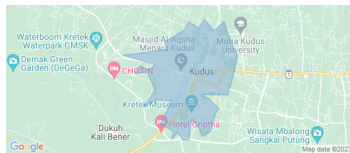
# Masjid Al-Aqsha Menara Kudus, Kudus (Central Java)

also known as "Menara Kudus Mosque, Kudus (Central Java)"

By Vivek Neelakantan, Independent Historian/ Universitas Airlangga

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

Sunan Kudus—also known as Ja'far Shadiq (d. 1550)—is widely considered one of the Nine Saints (Wali Songo) who are widely believed to have contributed to the indigenization of Islam on the island of Java. He was the son of Sunan Ngudung who officiated as the Imam of the Grand Mosque of Demak during the reign of Sultan Trenggana. Sunan Kudus was the fifth imam at the Grand Mosque of Demak and built the Masjid al-Aqsha Menara Kudus (popularly known as Menara Kudus) in 1549. Menara Kudus is named after the Jami al-Aqsha mosque at al-Quds (the Arabic name for Jerusalem). As a strict disciplinarian, Sunan Kudus wished to extirpate pantheistic heresy. To this end, he burnt Siti Jenar (also known as seh Lemah Abang), a heterodox Sufi mystic and his disciple, the ruler of Pengging. Sunan Kudus' dakwah (act of inviting people to embrace Islam) consisted of the extensive deployment of wayang klitik (the flat wooden puppet) to convey Islamic themes. During the first quarter of the sixteenth century, as majority of the population of Kudus was Hindu and regarded cow as a sacred animal, the saint issued a fatwa (a religious decree) that proscribed cow slaughter on Idul Adha. The architecture of Menara Kudus reveals the acculturation between Islamic and Javanese architectural elements. Resembling an ancient Javanese shrine or a Candi, the minaret is similar to a Majapahit-era temple.



Date Range: 1549 CE - 2022 CE

Region: Central Java

Region tags: Asia, Southeast Asia, Indonesia, Java

The shaded area highlights the location of the mausoleum of Sunan Kudus and the Masjid Al-Aqsha Menara Kudus.

## 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: Dra Sri Indrathi, *Kudus dan Islam: Nilai-Nilai Budaya Lokal dan Industri Wisata Ziarah* (Semarang: CV Madina, 2012).

—Source 1: Theodore Pigeaud and H.J. de Graaf, *Islamic States in Java, 1500-1700: A Summary, Bibliography and Index* (Dordrecht: Springer, 1976).

Notes: Details regarding the founding of Kudus. The fifth imam of the Sultanate of Demak called pangulu founded the "holy city of Kudus" and became known in history as the first Sunan of Kudus. During the sixteenth century, the inland districts of central Java, south and southeast of Mount Merapi were of negligible trading importance to the Sultanate of Demak on the north coast of Java. The inland districts of central Java were Islamized due to the dakwah (act of calling people to embrace Islam) of Syekh Siti Jenar or Lemah Abang (considered a Wali Songo) by the Babad Tanah Jawi chronicle. Syekh Siti Jenar was a heterodox mystic and Sunan Kudus burnt him on pyre. Sunan Kudus was a fervent Muslim and made Kudus the center of Islamic learning. During the 1520s, Sunan Kudus waged war against the Majapahit. When Majapahit fell, the port of Tuban acknowledged suzerainty of the Demak sultanate.

—Source 1: Solichin Salim, *Sunan Kudus: Riwayat Hidup Serta Perdjoangannya* (Kudus: Menara Kudus, 1959).

—Source 2: Solichin Salim, *Sekitar Wali Sanga* (Kudus: Menara Kudus, 1959).

—Source 3: Agus Sunyoto, *Atlas Wali Songo: Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta Sejarah* (Bandung: Pustaka IIMaN and Lesbumi PBN, 2017).

—Source 1: Carool Kersten, *A History of Islam in Indonesia: Unity in Diversity* (Edinburgh: Edinburgh University Press, 2017).

—Source 2: Kees van Dijk, *Dakwah and Indigenous Culture: The Dissemination of Islam*, *Bijdragen tot de*

Taal-, Land-en Volkenkunde 154, no. 2 (1998): 218-35.

### Online Sources

Online sources used for understanding this subject:

– Source 1 URL: <https://resolver.kb.nl/resolve?urn=MMKB31:033878000:pdf>

– Source 1 Description: D.A. Rinkes, *De Heiligen van Java* (Batavia: Albrecht and Co., 1910).

Notes: Important incidents in the life of Sunan Kudus, including the trial and execution of Sufi mystic Lemah Abang (Syekh Siti Jenar).

– Source 1 URL: <https://www.delpher.nl/nl/kranten/view?query=graf+soenan+koedoes&coll=ddd&page=4&identifier=MMKB23:001892035:mpeg21:a00165&resultsidentifier=MMKB23:001892035:r>

– Source 1 Description: J. Douwes, "Op Bezoek in Indie," *De Standaard*, November 9, 1935 [Dutch newspaper].

– Source 2 URL: <http://resolver.kb.nl/resolve?urn=MMKB14:001596001:pdf>

– Source 2 Description: Commissie in Nederlandsch-Indië voor Oudheidkundig Onderzoek op Java en Madoera, "Driemaandelijksch Rapport over Januari, Februari en Maart 1910."

Notes: 1. Brief references to ziarah (visitation to the tomb of Sunan Kudus). On Islamic holidays thousands of pilgrims bring offerings, particularly bright white cloth to adorn the tomb in gratitude that their prayers have been answered. 2. A detailed description of the architecture of Mendara Kudus mosque.

– Source 1 URL: <https://islamic-pasts-futures.org/>

– Source 1 Description: Shahzad Bashir, *A New Vision for Islamic Pasts and Futures: Interpretive Essays on Islamic Artifacts, Texts and Phenomena Entwining over Fourteen Centuries* (Cambridge, Massachusetts: MIT Press, 2022).

Notes: The name of Kudus in central Java recalls an Arabic honorific for Jerusalem (al-Quds). Furthermore, the city shares its name with Sunan Kudus, one of the Wali Songo. To quote Shahzad Bashir: "The name shared with Jerusalem makes things more special, linking the place to a long-standing paradigm of holy cities that pertains to Islam as well as to Judaism and Christianity. Through this connection, Sunan Kudus, the town's purported founder, gets placed within a pedigree of prophetic and saintly figures regarded as originators of religious communities." In narratives as well as official practice, Kudus functions as an Islamic holy place that in some ways epitomizes the Islamization of Java. But sources related to writing an adequately annotated early history of Islam in Java are scarce. Literary sources such as the Babad Tanah Jawi chronicle that document the lives of the Wali Songo date to the eighteenth century, a century-and-a-half after the demise of Sunan Kudus. In a similar manner, analyzing material remains amenable to archaeological or epigraphical analyses remain problematic as the structure has been continually renovated.

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

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

– No

### Topographical Context

Is the place associated with a feature in the landscape

– Other [specify]: No.

Does the place involve human-made features besides structure:

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

– No

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

– Yes



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

– Yes



Is the place located significantly within the urban fabric:

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

– Yes

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]: A group of features.

↳ A group of structures:

– Yes

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

– No

↳ 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

↳ 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

↳ Was the structure/feature destroyed:  
– No

↳ Has the structure/feature been reconstructed:  
– Yes

↳ In antiquity  
– More than once

↳ In modernity  
– Post-Renaissance

### 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]: Sunan Kudus

↳ 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.  
– No

Were the Structures built by specific groups of people:  
– No

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]: Subsequent to Sunan Kudus' completion of the pilgrimage to Mecca.

Notes: According to a legend, before Menara Kudus was built, Sunan Kudus had embarked on a pilgrimage to Mecca. At the time, Mecca was afflicted with a scabies outbreak. The saint not only overcame scabies but also contributed to its subsidence in Mecca due to his miraculous powers. The Emir of Mecca was impressed and gifted him Baitul Maqdis (a special stone from Jerusalem) that was used in the construction of Menara Kudus in 1549 when the saint returned

from the haj pilgrimage.

Reference: Baqir, Abdul Zien. Masjid Masjid Bersejarah Di Indonesia. Jakarta: Gema Insani Press, 1999. [https://www.google.co.in/books/edition/Masjid\\_masjid\\_bersejarah\\_di\\_Indonesia/-NnF9Ryal0IC?hl=en&gbpv=1&dq=MASJID+SUNAN+KUDUS&pg=PA231&printsec=frontcover](https://www.google.co.in/books/edition/Masjid_masjid_bersejarah_di_Indonesia/-NnF9Ryal0IC?hl=en&gbpv=1&dq=MASJID+SUNAN+KUDUS&pg=PA231&printsec=frontcover).

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

– No

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

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

– No

↳ Are any of the structures attached to other structures:

– Yes

– Yes

Notes: The tomb complex consists of the tomb of Sunan Kudus and his descendants, as well as the graves of influential figures including Panembahan Palembang and Panembahan Condro. The tomb complex is divided into several blocks. Each block epitomizes the relationship of the person buried to Sunan Kudus. There is block in the mausoleum dedicated to Sunan Kudus' progeny whilst another is dedicated to Javanese warlords. The mausoleum of Sunan Kudus has connecting doors between blocks in the form of temple gates. The tomb of Sunan Kudus is fenced with bricks and the gate has the appearance of a paduraksa or kori (a type of gateway covered with towering roof). The cupola of Sunan Kudus' tomb is built of wood, consists of a tiled roof and is shaped like a pyramid. The tomb jirat or tombstone is made of marble. The tomb of Sunan Kudus is surrounded by red brick walls arranged in tiers, like a Javanese Hindu temple building.

↳ 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.

– Yes

↳ In the average place, what percentage of area is taken up by built monuments:

– Field doesn't know

↳ Footprint of largest single religious monument, square meters:

Please add dimensions in the comments, if known.

– Square meters: 1723

Reference: Rosyid, Moh. "Kawasan Kawasan Menara Kudus Sebagai Cagar Budaya Islam:

↳ Height of largest single religious monument, meters:  
– Height, meters: 18

↳ Size of average monument, square meters:  
– Field doesn't know

↳ Height of average monument, meters:  
– Field doesn't know

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

↳ Earth  
– No

↳ Sand  
– No

↳ Clay  
– Yes

↳ Is this material sourced locally:  
– Field doesn't know

↳ Is this material lacking in the local natural environment:  
– Field doesn't know

↳ Plaster  
– Field doesn't know

↳ 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:

– No

↳ Is this material lacking in the local natural environment:

– Yes

↳ Other

–Other [specify]: Marble used in the construction of the gravestone and headstone.

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

– Yes [specify]: metal; red bricks; stained glass

## Decoration

Is decoration present:

– Yes

↳ Is decoration part of the building (permanent):

– Yes

↳ On the outside:

– Yes

↳ On the inside:

– Yes

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

– No

↳ 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:

– Yes

↳ Are there animals depicted:

– Yes

↳ Are there animal-human hybrids depicted:

– No

↳ Is the decoration non-figural:

– Yes

↳ Is it geometric/abstract

– Yes

↳ Floral motifs

– Yes

↳ Is it writing/caligraphy

– Yes

↳ Other [Specify]

– Other [specify]: Field doesn't know.

↳ 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

Notes: Reliefs are found in the small inner gate.

↳ 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]: Reliefs at several places in the menara building.

Reference: Rosyid, Moh. "Menara Masjid Al Aqsha Kudus Antara Situs Hindu Atau Islam". *Purbawidya: Jurnal Penelitian Dan Pengembangan Arkeologi* 8, no. 1 (June 14, 2019). <https://doi.org/10.24164/pw.v8i1.291>.

↳ Are there paintings present:

– Yes

↳ Are they panel paintings [movable]:

– No

↳ Are they wall paintings:

– No

↳ Paintings representing the gods worshipped at the place:

– No



↳ Paintings representing mythological narratives:

– No

↳ Paintings representing human/historical narratives:

– No

↳ Other [Specify]

– Other [specify]: Painting on ceramic plates representing humans riding camels and date palms.

↳ Are there mosaics present:

– Yes

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

– No

↳ Mosaics representing mythological narratives:

– No

↳ Mosaics representing human/historical narratives:

– No

↳ Abstract mosaics:

– Yes

Notes: Geometric

Reference: Sakai, Takashi. "Preliminary Study of Vietnamese Decorated Tiles Found in Java, Indonesia (I)". 國立臺灣大學美術史研究集刊 25 (2008).

↳ Other [Specify]

– Other [specify]: Field does not know.

↳ Are there inscriptions as part of the decoration:

– Yes

↳ Are the inscriptions ornamental:

– Yes

↳ Are the inscriptions informative/declarative

[e.g. historical narratives, calendars, donor lists etc...]

– Yes

↳ Are the inscription a formal dedication:

– No

↳ Other [Specify]

– Other [specify]: See notes below

Notes: Inscription indicating the year the structure was built is apparent on the mirhab wall. On top of Menara Kudus is a Javanese-style pendopo (pavilion) supported by four wooden pillars. Inscription in Kawi script (Javanese) that reads: "Rusak Evahing Jagad (1609 Saka/1685 AD). The inscription indicates the probable year of reconstruction.

↳ Other type of decoration:

—Yes [specify]: Incorporation of pre-existing Hindu-Javanese architectural elements in the construction of Menara Kudus.

Notes: Menara Kudus is a unique Javanese mosque. Ancient red bricks are used in the construction whilst the architecture of the mosque bears a distinctive Majapahit imprint. The tall menara's base (refer to multimedia section) bears the shape of an ancient Javanese candi (shrine or funerary monument). Set atop on the menara in an open pavilion is a large Javanese drum (bedug) that is used to summon the faithful to prayers. The bedug hangs under the eaves of the mosque's main veranda. In front of the minaret and around the compound are walls and gateways (the old candi Bentar or split gate) and kori agung (main gate style in Java). The Mughal-style silvery-onion dome over the main hall of the mosque was added in 1933 when Menara Kudus underwent renovation. Inside the mosque, are two more old gateways. A smaller inner gateway possesses relief panels on either side. Discerning pre-Islamic influences on the mosque architecture include 8 kala-head water spouts (refer to the image in the multimedia section). The roof of the main building of the mosque consists of three overlaps and is capped with a mustoko.

Reference: Oey, Eric. "Eastern Pasisir: The Cradle of Javanese Islam". In Java, Indonesia: Periplus Adventure Guides. Singapore: Periplus, 2001.

—Yes [specify]: Decoration of the tombstone

Notes: Floral motifs (tendrils) are observed at the foot of Sunan Kudus' tomb in and the body of the tombstone.

—Yes [specify]: 32 porcelain plates decorate Menara Kudus.

Notes: Twenty blue porcelain plates with motifs including humans, camels and date palms whilst twelve red and white plates with floral motifs. The porcelain plates reflect the influence of Chinese or Vietnamese art. Some of the original plates were damaged and had to be restored by the Dutch colonial administration in 1933. Square porcelain plates (a Dutch restoration, with butterfly motifs) grace the paduraksa in front of the mosque. For details see Rosyid (2008).

## 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

Notes: Inscription, two flags displayed near mirhab area.

↳ Humans

—Yes

↳ Supernatural narratives

– No

↳ Human narratives

– No

↳ Other [Specify]

–Other [specify]: Inscription, two flags displayed near mirhab area. See notes below.

Notes: On the roof, Allah is inscribed in Arabic script. Inside the mosque, flanking both sides of the pulpit, two green flags are displayed.

Reference: Muria News. "Mengenal Kompleks Peninggalan Sunan Kudus, Situs Cagar Budaya Nasional Di Kota Kretek". Muria News, n.d.

<https://www.murianews.com/2022/07/30/305553/mengenal-kompleks-peninggalan-sunan-kudus-situs-cagar-budaya-nasional-di-kota-kretek>.

–Other [specify]: Arabic calligraphy ornamentation. See notes below.

Notes: Arabic calligraphy is conspicuous on the stained glass windows of the mosque, located at the foyer. The stained glass windows were added in 1933 when Menara Kudus was renovated in 1933. For details refer to Rosyid (2008).

## Beliefs and Practices

### Funerary Associations

Is this place a tomb/burial:

– Yes

Is this a place for the worship of the dead:

– No

Notes: Pilgrims undertake ziarah (tomb visitation) to secure the saint's favors (Javanese: ngalap berkah).

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:
  - No
- ↳ Are they unquestionably good:
  - Yes
- ↳ Are they other:
  - Other [specify]: Field does not know.

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

Reference: Drewes, G WJ. "The Struggle Between Javanism and Islam as Illustrated by the Serat Dermagandul". *Bijdragen Tot De Taal-, Land-en Volkenkunde* 122, no. 3 (November 16, 1966). <https://www.jstor.org/stable/27860621>.
- ↳ Through divination practices:
  - Field doesn't know
- ↳ Only through religious specialists:
  - Yes
- ↳ Only through monarch:
  - No
- ↳ Other
  - Other [specify]: Field does not know.

Are previously human spirits present:

– Yes

↳ Human spirits can be seen:  
– No

↳ Human spirits can be physically felt:  
– No

Do human spirits communicate with the living at this place:

– Yes

↳ In waking, everyday life:  
– Yes

↳ In dreams:  
– Yes

↳ In trance possession:  
– Yes

↳ Through divination practices:  
– Field doesn't know

↳ Only through religious specialists:  
– Yes

↳ Only through monarch:  
– Field doesn't know

↳ Other  
–Other [specify]: Field doesn't know.

Are nonhuman supernatural beings present:

– Yes

↳ Nonhuman spirits can be seen:  
– No

↳ Nonhuman spirits can be physically felt:  
– No

Do nonhuman spirits communicate with the living at this place:

– Yes

↳ In waking, everyday life:  
– Yes

↳ In dreams:  
– Yes

↳ In trance possession:  
– Yes

- ↳ Through divination practices:
  - Field doesn't know
- ↳ Only through religious specialists:
  - Yes
- ↳ Only through monarch:
  - No
- ↳ Other
  - Other [specify]: Field does not know.

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

- ↳ Supernatural beings care about or expect offerings:
  - Yes

- ↳ Libations:
  - No

- ↳ Offerings of food:
  - Yes [specify]: Bubur Asyuro.

Notes: Bubur Asyuro is a thanksgiving porridge cooked at Menara Kudus to commemorate Noah and his people survive the deluge.

Reference: Antara. "Tradisi Pembuatan Bubur "asyura" Di Kudus Masih Dipertahankan". Antara: Kantor Berita Indonesia, n.d.  
<https://www.antaraneews.com/berita/1693654/tradisi-pembuatan-bubur-asyura-di-kudus-masih-dipertahankan>.

- ↳ Animal sacrifice:

– Yes [specify]: Proscription on cow slaughter by Sunan Kudus as a token of respect to Hindus. Either buffalo, chicken or goat are sacrificed on Idul Adha and Muharram.

Notes: During the 16th century as the majority of Kudus' population professed Hinduism, a religion that regards cows as a holy animal, Sunan Kudus introduced a decree (fatwa) banning cow slaughter in Kudus. Cows are not customarily sacrificed in Menara Kudus on either Idul Adha or Muharram.

Reference: Salam, Rudi. "Kenapa Di Kudus Dilarang Menyembelih Sapi, Inilah Penjelasan Sunan Kudus". Portal Majalengka.com, n.d..  
<https://portalmajalengka.pikiran-rakyat.com/khazanah/pr-835564566/kenapa-di->

kudus-dilarang-menyembelih-sapi-inilah-penjelasan-sunan-kudus?page=1.

↳ Human sacrifice:  
– No

↳ Sacred objects:  
– No

↳ Daily life objects:  
– Yes [specify]: Offerings of bright white cloth offered by pilgrims as a mark of thanksgiving.

↳ Other:  
– Other [specify]: See also George Quinn (2019).

Notes: At the tombs of Sunan Kudus and other Wali Songo saints, pilgrims also plead for personal favors (ngalap berkah) or grab a blessing. Offerings of flower petals, and small denominations of cash.

Reference: Quinn, George. *Bandit Saints of Java: How Java's Eccentric Saints Are Challenging Fundamentalist Islam in Modern Indonesia*. Burrough on the Hill, Leices.: Monsoon Books, 2019.

[https://www.google.co.in/books/edition/Bandit\\_Saints\\_of\\_Java/UYCFDwAAQBAJ?hl=en&gbpv=1&dq=bandit+saints+of+java&printsec=frontcover](https://www.google.co.in/books/edition/Bandit_Saints_of_Java/UYCFDwAAQBAJ?hl=en&gbpv=1&dq=bandit+saints+of+java&printsec=frontcover).

↳ 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:  
– Yes

↳ Supernatural beings care about or expect personal hygiene:  
– Yes

↳ Supernatural beings care about honoring oaths:  
– Yes

↳ Other:  
– Other [specify]: N/A

Do visitors communicate with the gods or supernatural beings:  
– Yes

↳ Do visitors communicate with gods:  
– Yes

↳ Do visitors communicate with other supernatural beings:  
– Yes

## Ritual and Performance

### Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– Yes

↳ Are there animal sacrifices:

– Yes [specify]: On the 10th of Muharram (Asyuro) and Idul Adha. Goats, buffalos or chickens are sacrificed.

↳ Are there human sacrifices:

– No

↳ Are the sacrificed humans associated in some way:

– No

Are there self-sacrifices present:

– No

Are material offerings present:

– Yes

↳ Are material offerings mandatory:

– Yes

↳ Are material offerings composed of valuable objects:

– Yes

Notes: Bright-colored white cloth and small denominations of Indonesian rupiah offered in gratitude at the mausoleum of Sunan Kudus for the saint's intercession on behalf of the pilgrim.

↳ Are material offerings composed of daily-life objects:

– Yes

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

– No

↳ Other

– Other [specify]: N/A

Is attendance to worship/sacrifice mandatory:

– Yes

↳ By all the community

– Yes

↳ By specific individuals

– Yes [specify]: Juru Kunci (the key keeper of the shrine); kyai (Javanese: expert in Islam).

Is maintenance of the place performed:

– Yes



- ↳ Is it required:
  - Yes
- ↳ Is there cleansing (for the maintenance):
  - No
- ↳ Are there periodic repairs/reconstructions:
  - Yes
- ↳ Is the maintenance performed by permanent staff:
  - Field doesn't know
- ↳ Other
  - Other [specify]: Yayasan Masjid Menara dan Makam Sunan Kudus, a private trust, performs the maintenance of the place.

### Pilgrimage and Festivals

Are pilgrimages present:

- Yes

- ↳ How strict is pilgrimage:
  - optional (common)
  - Notes: Ziarah or tomb visitation to the mausoleum of Sunan Kudus coincides with important Islamic festivities including Idul Adha, the holy month of Ramadhan or the Islamic month of Muharram (the 10th of Muharram is observed as the saint's death anniversary).

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

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

- ↳ Birth
  - Yes

- ↳ Transition to adulthood
  - Yes

- ↳ Death
  - Yes

- ↳ Other
  - Other [specify]: Commemoration of the death of deceased relatives on the 40th, 100th and 1000th day.

- ↳ 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:

– Yes

↳ Priests

– Yes

↳ Local elites

– Yes

↳ Private contributions

– Yes

↳ Other

– Other [specify]: Feasting occurs on Idul Adha and the commemoration of the saint's death anniversary on Asyura (10th of Muharram).

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

– Yes [specify]: Outside the main hall of Menara Kudus.

Reference: Mundakir, M., and Aat Hidayat. "Islamic Shari'a Configuration of Buka Luwur Tradition in Kudus". *Qudus International Journal of Islamic Studies* 8, no. 1 (January 17, 2020). <https://doi.org/10.21043/qjijis.v8i1.7999>.

Are festivals present:

– Yes

↳ Frequency of festivals

–specify: Annual.

Notes: Pilgrims undertake ziarah to the tomb of Sunan Kudus prior to commencing puasa (Ramadhan fast). The mausoleum also draws pilgrims during Idul Adha. The month of Muharram. The 10th of Muharram marks the death anniversary of Sunan Kudus.

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

– All members

↳ Are festivals a defining element in the construction/decoration of the place:

– Yes

Notes: Applicable to the month of Ramadhan: At Menara Kudus, the advent of Ramadhan is traditionally announced by the beating of the bedug that is placed at Menara Kudus. The ritual beating of the bedug is called dhandhangan. According to a local legend, students of Sunan Kudus would wait outside Menara Kudus to receive instructions from their teacher regarding commencement of fasting. The ritual beating of the bedug by Sunan Kudus indicated the commencement of Ramadhan.

Reference: Wisnu, Yesaya. "Tradisi Dhandangan, Ritual Sambut Ramadan Khas Kudus". *Kudus Kita.id*, n.d.. <https://www.solopos.com/tradisi-dhandangan-ritual-sambut-ramadan-khas-kudus-1285430>.

↳ Requires special maintenance/cleansing of the place:

– Yes

↳ Requires new construction/decoration of the place:

– Yes

↳ Requires maintenance/replacement of cult statue(s):

– No

↳ On average, how many participants gather at this place:

– number: 1500-2000

Reference: Utoro, Dian Aji. "Jelang Ramadan, Makam Sunan Kudus Ramai Didatangi Peziarah Baca Artikel Detikjateng, "Jelang Ramadan, Makam Sunan Kudus Ramai Didatangi Peziarah". Detik Jateng, n.d.. <https://www.detik.com/jateng/berita/d-5989641/jelang-ramadan-makam-sunan-kudus-ramai-didatangi-peziarah>.

↳ Is feasting part of the festival(s):

– Yes

↳ Is food consumption limited to certain members of the population:

– Elites

– Non-elites

– Religious professionals

## Divination and Healing

Is divination present:

– Field doesn't know

Is healing present/practiced at this place:

– Yes

↳ Incubation

– No

↳ Healing magic

– Yes

Notes: Banyu Penguripan was a kind of carnival, involving administering miraculous cures to the local population of Kudus. Introduced as a part of the dakwah strategy of Sunan Kudus. Water sourced from dozens of springs in Kudus are stored in a barrel at Menara Kudus. It is believed that consumption of the spring water at Menara Kudus after reading verses from the al-Quran grant health and longevity.

Reference: Nasrullah, Nashih. "Warga Dan Masyarakat, Kata Dia, Percaya Bahwa Sumber Mata Air Yang Telah Didoakan Dengan Bacaan Alquran Itu Bisa Memberikan Kesehatan Dan Keberkahan". Republika.id, n.d.. <https://www.republika.co.id/berita/q71d29320/tradisi-banyu-panguripan-warisan-dakwah-kultural-sunan-kudus>.

↳ Cleansing

– Yes

↳ Offerings of models of body parts:

– No

↳ Expiation

– No

↳ Other

–Other [specify]: See the sub-section on rituals below.

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

Reference: Bonneff, Marcel. "Vu De Kudus : L'islam À Java". *Annales* 35, no. 3 (October 4, 1980). [https://www.persee.fr/doc/ahess\\_0395-2649\\_1980\\_num\\_35\\_3\\_282669](https://www.persee.fr/doc/ahess_0395-2649_1980_num_35_3_282669).

↳ Do small-scale rituals take place:

– Yes

Notes: Circumcisions of young boys (khitan) take place, coinciding with the observance of mawlid (birthday of Prophet Muhammad).

Reference: NU Online. "Peringati Maulid, Menara Kudus Gelar Sunat Massal". NU Online, n.d.. <https://nu.or.id/amp/warta/peringati-maulid-menara-kudus-gelar-sunat-massal-7nffv>.

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

–specify: At least 1500 people

↳ How often do these rituals take place:

–specify: Annual.

Notes: Menara Kudus is noted for the annual observance of Buka Luwur, ceremonial replacement of the white drapery cloth over Sunan Kudus' tombstone on the 10th of Muharram, coinciding with the saint's death anniversary. Preparations for the festivity commence during the Islamic month of Zul Hijjah, two days after the Idul Adha, with the ritual washing of Sunan Kudus' heirlooms: i.e., keris luk sembilan ( Javanese dagger with 9 bends); and, two tombok trisula (Javanese: trident). Both the heirlooms are ritually washed and stored separately. On the First of Muharram, coinciding with the Islamic New Year, the heirlooms of Sunan Kudus are displayed. Next, the white draped cloth over Sunan Kudus' tomb is ceremonially removed by the community and is brought to the pendopo (Javanese: pavilion) within the mausoleum complex of Sunan Kudus. On the 9th of Muharram, poems of praise exalting Prophet Muhammad are read from Maulid al-Berzanji (Jeweled necklace). On the morning of the 9th of Muharram, Shubuh prayer is recited followed by recitation of the Khataman verses from the al-Quran nine times. The Yayasan Masjid Menara dan Makam Sunan Kudus feeds orphans at 9 am the same day. Bubur Asyuro is a kind of porridge that commemorates Noah's salvation from the deluge. Goats, chickens and buffalos are ritually slaughtered while distributing bubur Asyuro as the Khataman verses are recited. On the 10th of Muharram, a new luwur is placed over the tombstone of Sunan Kudus. As the new luwur is ceremonially placed, kyai (Javanese men learned in Islam) chant select verses from the al-Quran and read the tahlil prayer. The old cloth draping Sunan Kudus' tombstone is divided and distributed to pilgrims as "berkah," or blessings of the saint. Soon after, a feast consisting of nasi jangrik (rice wrapped in teak leaves and buffalo meat) is served to pilgrims. Nasi jangrik is believed to have medicinal properties. Nasi jangrik is also scattered over fields to ensure a bountiful harvest. It is believed that nasi jangrik contains sego M'bah Sunan (blessings of the saint). Muslims and non-Muslims alike take part in the buka luwur ceremonies. Between 1st and 9th Muharram, at the serambi (porch) of Menara Kudus, theological exposition takes place. The session is open for theological questions and the general public participates.

Reference: Budianto, Ary, and Maesah Anggni. *Buka Luwur Kangjeng Sunan Kudus: Karamah Penuh Barakah*. Yayasan Masjid, Menara dan Makam Sunan Kudus, 2012.

↳ Are there orthodoxy checks:

– Yes

Notes: Majelis Ulama Indonesia or the Indonesian Ulema council conducts orthodoxy checks.

↳ Are there orthopraxy checks:

– Yes

– Yes

Notes: Ziarah or tomb visitation is critiqued by reformist Muslim organizations such as

Muhammadiyah. The organization regards ziarah as syirik (idolatry) and bid'ah (heresy).

↳ 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

Notes: Juru kunci (key keeper); kyai (Islamic religious leader from Java).

↳ Present full time  
– Yes

↳ Present part time  
– No

↳ Are the religious specialists of specific sex/gender:  
– Yes  
Notes: Male.

↳ Are the religious specialists of specific ethnicity:  
– Yes  
Notes: Javanese.

↳ 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:  
– Yes

↳ Is access within the space segregated by this hierarchy:  
– Yes

Does this place incorporate a living space for religious specialists:

– Yes

Is this place used for the training of religious specialists:

– Yes

Notes: Children are trained to recite the al-Quran at Menara Kudus. Yambu'ul Quran is a pesantren in Kudus (Javanese: Islamic boarding school founded in 1970) that attracts students across Java and Sumatra. Students memorize verses from the al-Quran (see Bonneff 1980).

Are there formal institutions for the maintenance of the place:  
Institutions that are authorized by the religious community or political leaders

– Yes

Notes: Yayasan Menara dan Makam Sunan Kudus (a private foundation) is in-charge of Menara Kudus and the mausoleum of Sunan Kudus.

### 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):

– Yes

↳ Is this control the primary supporting income of this place:

– No

↳ Does this place lease out land:

– No

↳ Does this place lease out 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:

– No

↳ Part of the transportation network:

– No

↳ Other

—Other [specify]: Kudus culinary festival sponsored by Yayasan Masjid Menara dan Makam Sunan Kudus.

Reference: Utoro, Dian Aji. "Pelepasan Ratusan Merpati Tandai Pembukaan Ta'asis Masjid Menara Kudus". Muria News.com, n.d.. <https://www.murianews.com/2020/03/10/184180/pelepasan-ratusan-merpati-tandai-pembukaan-tasis-masjid-menara-kudus>.

## Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

— No

Are there scriptures associated with this place:

— No

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