

# The Mausoleum of Sunan Gunung Jati, Cirebon (West Java)

also known as "The Mausoleum of Raden Syarif Hidayatullah", "Makam Sunan Gunung Jati"

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

Sunan Gunung Jati (d. 1570)—known variously as Syarif Hidayatullah, Falatehan and Tugril—is credited with the Islamization of western Java and regarded as one of the members of the Wali Songo. The Wali Songo refers to the nine founders of Islam on the island of Java during the fifteenth and the sixteenth centuries. Sunan Gunung Jati was the ancestor of the Muslim ruling families of Cirebon and Banten respectively. Historians lack definitive details regarding the genealogy of the saint. Nevertheless, it is plausible that Sunan Gunung Jati was a native of Pasai (Aceh) and undertook a pilgrimage to Mecca. At Mecca, the saint is said to have studied under Najmuddin al-Kubra who subsequently initiated him into the Naqshbandiyya tarekat (an order of Sufism). In the West Javanese Babad Tjirebon chronicle, Kubra is represented not only as the ancestor and preceptor of Sunan Gunung Jati but also of the Wali Songo saints namely Sunan Ampel and Sunan Bonang. Both genealogical and teacher-student relationships establish connection among these figures. The saint's dakwah (act of calling people to embrace Islam) strategy consisted of not only teaching Islam to the local inhabitants of Mount Sembung but strengthening relationships with influential figures in the Cirebon principality through matrimonial alliances. The Cirebon principality was a vassal of the Hindu Pakuan Pajajaran kingdom of western Java, ruled by Prabu Siliwangi. But on becoming Cirebon's tumenggung (leader), the saint refused to pay tribute to Pajajaran. In the confrontation between Sunan Gunung Jati and Pajajaran, the latter was defeated. Subsequently, Tumenggung Jagabaya, the military general of Pajajaran kingdom and sixty soldiers embraced Islam. Sunan Gunung Jati is considered as the first Sultan of Cirebon and is said to have divided Pajajaran into three parts: entrusting Banten and Cirebon to his sons whilst Pajajaran was entrusted to his uncle. The mausoleum complex of Sunan Gunung Jati is spread across Bukit Sembang and Bukit Gunung Jati hills in northeastern Cirebon, West Java. Bukit Gunung Jati was considered sacred in pre-Islamic times. According to Sundanese folklore, a massive fire was sometimes lit at the peak of Gunung Jati and was considered the embodiment of nature's navel. The gravesite of Sunan Gunung Jati represents the assimilation of pre-Islamic Hindu, Buddhist and Sunda Wiwitan (an indigenous folk religion of the Baduy, Bantenese, Cirebonese and Sundanese people of western Java) within the framework of Islam.



Date Range: 1570 CE - 2022 CE

Region: Java, Indonesia

Region tags: Southeast Asia, Indonesia, Java

The tomb of Sunan Gunung Jati is located in northeastern Cirebon, West Java. Both the mausoleum and the city of Cirebon are highlighted.

## 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: Nina Herlina Lubis, *Sejarah Perkembangan Islam di Jawa Barat* (Bandung: Yayasan Masyarakat Sejarahwan, 2011).

Notes: 1. The contribution of Sunan Gunung Jati to the Islamization of the Sunda lands of western Java (today's Banten and West Java provinces) briefly alluded to in the monograph. A short description of the architecture of the mausoleum of Sunan Gunung Jati. Elaborate ornamentation and Majapahit influences apparent. 2. Wawan Hernawan and Ading Kusdiana, *Biografi Sunan Gunung Jati: Sang Penata Agama di Tanah Sunda* (Bandung: LP2M UIN Sunan Gunung Djati, 2020). A biography of Sunan Gunung Jati. 3. Robert Wessing, A Change in the Forest: Myth and History in West Java, *Journal of Southeast Asian Studies* 24, no. 1 (March 1993): 1-17. Brief summary: Historical tradition attributes the Islamization of west Java to Sunan Gunung Jati. According to one of these legends, Sunan Gunung Jati was called Nurullah of Pasai, while De Graaf calls him Sheikh Mawlana and Djajadiningrat mentions

him as Falatehan or Tagaril, all of Pasai. Islam had become established there at the end of the thirteenth century. When Pasai was conquered by the Portuguese in 1521, Nurullah/Mawlana left for Mecca to undertake the Haj, returning in 1524 to first settle in Demak, but moving shortly after to Banten. Others have him first moving to Japara, to Cirebon and later to Banten. Yet another version is offered by a Javanese legend, recounted by De Graaf and Pigeaud. According to this tale Jenal Kabir was a cousin or brother of Raden Rahmat, later to become Sunan Ngampel Dente, the Holy Man of Surabaya. Jenal Kabir settled in Cirebon, bringing Islam to the area. De Graaf and Pigeaud do not consider this legend credible, but it does make the connection in popular lore between Raden Rahmat and Sunan Gunung Jati that we see reflected in the identification of Kean Santang with Wali Sunan Rahmat in the myth. De Graaf further mentions that Raden Rahmat was traditionally considered the nephew of Putri Champa, the [Chinese?] wife of king Brawijaya of Majapahit. According to the popular tale from the Carita Purwaka Camban Nagari, Susuhunan Gunung Jati, or Syarif Hidayat, was born in Mecca in 1448. His parents were Nyai Lara Santang, Prabu Siliwangi's daughter and Sultan Makhmud of Egypt (according to Djajadiningrat, his name was Raja Bani Israil). On his father's side his lineage extended to Adam via the prophet Muhammad while De Graaf and Pigeaud observe that clearly the Holy Man's legendary descent from the ancestral mother Kean Santang was meant as a legitimization of the Cirebon royal house and of Islam in general. A similar phenomenon may be seen in the tale, told by De Graaf and Pigeaud, that Arya Bagnah, a legendary Sundanese king of Galuh or Pajajaran was to have been a son of a Muslim woman from Cirebon and that family relations therefore existed between the Sundanese royal family and the Muslim community. It is again also reflected in the notion related earlier that Prabu Siliwangi was to have become a Muslim but had refused to be circumcised.

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

— Source 1: A.G. Muhaimin, *The Islamic Traditions of Cirebon: Ibadat and Adat among Javanese Muslims* (Canberra: ANU E Press, 1995).

— Source 1: Julian Millie, *Splashed by the Saint: Ritual Reading and Islamic Sanctity in West Java* (Leiden: KITLV, 2009).

— Source 2: Claude Guillot dan Henri Chambre Loir, *Makam Sunan Gunung Jati, Ziarah dan Wali di Dunia Islam*, dikumpulkan oleh Claude Guillot dan Henri Chambre Loir (Jakarta dan Paris: Serambi dan Ecole Francaise d' Extreme Oriental, 2007), 361-66.

— Source 1: Julian Millie, *Supplicating, Naming, Offering: "Tawassul" in West Java*, *Journal of Southeast Asian Studies* 39, no. 1 (2008): 107-22.

— Source 2: Tommy Christomy, *Signs of the Wali: Narratives at the Sacred Sites in Pamijahan, West Java* (Canberra: ANU E Press, 2008).

Notes: 1. To quote Julian Millie, "A concept begins to take shape; graves of saints serve as nodes allowing supplicants to access a global network of authoritative grave sites. The nodes are structured hierarchically, however; one cannot imagine the grave of Sunan Gunung Jati being invoked in Medina or Mecca. We see here the outlines of a centre-periphery relationship existing alongside the more canonical framework underlining the hajj (pilgrimage to Mecca)." 2. Rich description of Sufi practices.

— Source 1: H. Dadan Wildan, *Sunan Gunung Jati: Petuah, Pengaruh dan Jejak Jejak Sang Wali di Tanah Jawa* (Tangerang: Penerbit Buku Salima, 2012).

— Source 2: Agus Sunyoto, *Atlas Wali Songo: Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta Sejarah* (Bandung: Pustaka IIMaN dan LTN PBNU, 2017).

Notes: Richly empirical accounts of Sunan Gunung Jati.

— Source 1: Martin van Bruinessen, *Najmuddin al-Kubra, Jumadil Kubra and Jamaluddin Akbar: Traces of Kubrawiyya Influence in Early Indonesian Islam*, *Bijdragen tot de Taal-, Land-en Volkenkunde* 150, no. 2 (1994): 305-29.

Notes: Seh Jumadil Kubra is depicted as the common ancestor of Sunan Gunung Jati, Sunan Ampel, Sunan Bonang and Sunan Dradjat.

— Source 1: James J. Fox, *Wali Songo: The Founders of Islam on Java, in Southeast Asia*, *A Historical Encyclopedia: From Angkor Wat to East Timor*, Ooi Keat Gin edited (Santa Barbara, CA: ABC CLIO, 2004).

## Online Sources

Online sources used for understanding this subject:

— Source 1 URL: <https://resolver.kb.nl/resolve?urn=MMKB31:032228000:pdf>

— Source 1 Description: A.C. Deenik, *Babad Pasoendan: Ringkesan Djeung Babad Hindia* (Groningen: J.B. Wolters, 1929).

Notes: A.C. Deenik, *Babad Pasoendan: Ringkesan Djeung Babad Hindia* (Groningen: J.B. Wolters, 1929).

Notes: Translated from the Sundanese language of West Java by Satjadibrata and Soepjan Iskandar. Attributes Islamization of Java to the Wali Songo, the group of Nine Saints that includes Sunan Gunung Jati. The babad Pasoendan chronicle notes that Sunan Gunung Jati was the founder of the Banten Sultanate. The genealogy of his descendants is also described briefly.

— Source 1 URL: [https://www.delpher.nl/nl/boeken/objectsearch/pagejump?](https://www.delpher.nl/nl/boeken/objectsearch/pagejump?identifier=MMKB31:039803000:00001&query=JAVAANSCHEN+EN+MALEISCHE+LEGENDEN+IN+RAADSELGEWAAD&coll=boeken&res)

identifier=MMKB31:039803000:00001&query=JAVAANSCHEN+EN+MALEISCHE+LEGENDEN+IN+RAADSELGEWAAD&coll=boeken&res

— Source 1 Description: P. de Roo de la Faille, Javaansche en Maleische Legendes in Raadselgewaad (the Hague: Unknown Publisher, 1934).

— Source 2 URL: [https://www.google.co.in/books/edition/Babad\\_Tjerbon/cqkavwEACAAJ?hl=en](https://www.google.co.in/books/edition/Babad_Tjerbon/cqkavwEACAAJ?hl=en)

— Source 2 Description: Jan Laurens Andries Brandes, Douwe Adolf Rinkes, Babad Tjirebon (Place of Publication Unknown:Albrecht and Co., 1911).

Notes: 1. The book sketches the snippets from Sunan Gunung Jati from Sajarah Banten (the Banten chronicle). The early life of Sunan Gunung Jati is obscure although his Arab lineage is apparent. Important events from Sunan Gunung Jati's life including the Raja of Malangkebo handing over his keris Mundarang (Sundanese: dagger). The keris was a symbol of his surrender to Sunan Gunung Jati of Bantam. 2. Arab antecedents of Sunan Gunung Jati highlighted.

— Source 1 URL: <https://eap.bl.uk/archive-file/EAP211-1-2-27>

— Source 1 Description: Sufism: Tashawuf of Cirebon (16th century), Reference EAP211/1/2/27

— Source 2 URL: <https://eap.bl.uk/archive-file/EAP211-1-2-10>

— Source 2 Description: The Will of Sunan Gunung Jati (The Saint Man Named Sunan Gunung Jati and His Advice as Well as Prayers), Reference EAP211-1-2-10

Notes: 1. The manuscript is in Javanese language in the kawi script. The manuscript explains the levels of intentions and kinds of possibilities (mumkinat). 2. The manuscript is written during the 16th century in the Javanese language, using Pegon script. Sunan Gunung Jati's advice to Prince Panjunan: to control one's anger, to be respectful to one's parents, to honor guests, fear God, etc. "Original copies are held at, Bambang Irianto, Jl. Gerilyawan no.4 Kesambi, Cirebon 45133 Jawa Barat, Indonesia; Kesultanan Kacirebonan, Jl. Pulasaran No. 49 Cirebon; Kantor Arsip Cirebon, Jl. Sunan Kalijaga No. 1 Sumber, Cirebon; Nia Kurniasih, Jl. Plamboyan XII No. 290 Palun Cirebon".

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

— Elevation

— Cave

Notes: There is a small cave near the summit of Gunung Jati hill. According to popular folklore, the cave is associated with Datuk al-Kahf from Baghdad who was active in dakwah. His daughter married Sunan Gunung Jati. The tomb of Sunan Gunung Jati is situated on bukit Sembung.

Reference: Guillot, Claude, and Henry Chambert-Loir. "Makam Sunan Gunung Jati". In Ziarah Dan Wali Di Dunia Islam. Jakarta and Paris: Serambi and Ecole Francaise d' Extreme Oriental, 2007. p.361-66



Type of elevation

— Hill

Notes: The mausoleum complex is located in Bukit Sembung and Bukit Gunung Jati hills.

Does the place involve human-made features besides structure:

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

— Yes

Notes: Stairways leading to the tomb.



Type of feature

- Terracing
- Other [specify]: Stairways on the hill, leading to the tomb.

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]: N/A
- ↳ 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:  
– No

#### 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 Gunung Jati

↳ 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]: Descendants of Sunan Gunung Jati, Sultan of Cirebon.

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]: Death of Sunan Gunung Jati.

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

— Field doesn't know

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:

— Yes



Are any of the structures attached to other structures:

— Yes



Is there a hierarchy among the structures:

— Yes

**Notes:** The mausoleum of Sunan Gunung Jati is situated on the Cirebon-Indramayu highway atop bukit (mount) Sembung. The grave complex consists of two compounds, separated by a road. The close associates of Sunan Gunung Jati are buried on bukit Gunung Jati hill. These include the tomb of Syekh Datu Kahfi, an Islamic preacher, and the tomb and the tomb of Syekh Kahfi. Along the main road from Gunung Jati hill is the Gunung Sembung grave complex. Gunung Sembung contains the tomb of Sunan Gunung Jati's Chinese wife. Across the Cirebon-Indramayu main road in front of the desa (village) office there is a paved road about 500 metres long leading to the Astana square with the grave complex of Gunung Sembung lying on its North. The date of construction of this complex is indicated by a Candra Sangkala (memorial statement) written in Javanese letters, saying "Sirna Tanana Warna Tunggal," implying the Saka Era(SE) 1400.51. Nine gates stand one after another in a straight line from south to north, along the ascending pathway to the tomb of Sunan Gunung Jati that is situated near the summit of the Sembung hill. In order, these gates are: 1) Gapura Kulon, 2) Krapyak, 3) Pesujudan or Siblangbong, 4) Ratnakomala, 5) Jinem, 6) Rararoga, 7) Kaca, 8) Bacem and 9) Teratai.

**Reference:** Muhaimin, A. G.. The Islamic Traditions of Cirebon Ibadat and Adat Among Javanese Muslims. ANU E Press, 1995.

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

— Yes

↳ Is this material sourced locally:

— Field doesn't know

↳ Is this material lacking in the local natural environment:

— Field doesn't know

↳ Plaster

— Yes

↳ Is this material sourced locally:

— Field doesn't know

↳ Is this material lacking in the local natural environment:

— 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:  
— Field doesn't know

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

↳ Other  
—Other [specify]: Bricks

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

—Yes [specify]: Chinese ceramics.

### 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  
— No

↳ Is the decoration non-figural:  
— Yes

↳ Is it geometric/abstract  
— Yes

↳ Floral motifs  
— Yes

↳ Is it writing/caligraphy  
— Yes

↳ Other [Specify]



—Other [specify]: Ceramic plates adorn the walls enclosing the Pusujudan room (near the third gate)

Reference: Saraswati, Yudith Dea. Interior Pada Sembilan Hierarki Di Komplek Makam Sunan Gunung Jati Cirebon. Institut Seni Yogyakarta, 2015.

↳ Is the decoration hidden or restricted from view:  
— Field doesn't know

↳ 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.  
— No

↳ Are there paintings present:  
— No

↳ 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

↳ Other [Specify]  
—Other [specify]: Red-colored tiles flooring the tomb of Ong Tien, the Chinese wife of Sunan Gunung Jati.

↳ 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:  
— Field doesn't know

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

↳ Other type of decoration:  
—Yes [specify]: Gray-tiled flooring in the pilgrim's room of the tomb complex. The flooring has geometric patterns.

## 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]: See notes below

Notes: Although the word "gapura" is associated with then pre-Islamic Javanese candi architecture, with the advent of Islam, pre-Islamic architecture conveyed Islamic themes. For

instance, the gapura of Sunan Gunung Jati's mausoleum was used to represent the Arabic notion of "ghafura" or forgiveness. In a nutshell, by entering the gapura (gate), one secured the forgiveness of Allah (Muhaimin 1995).

## Beliefs and Practices

### Funerary Associations

Is this place a tomb/burial:

— Yes

Is this a place for the worship of the dead:

— Yes

Notes: "Worship" is the wrong word here. Veneration is the appropriate term. In West Java, the mausoleum of Sunan Gunung Jati is a fine exemplar of the fusion between Wiwitan (Sundanese or West Javanese traditional beliefs and Islam). Among the Sundanese people, ngunjung ceremonies are associated with visiting the graves of ancestors and saints and offering prayers.

↳ For the worship of a deceased person(s):  
— No

↳ For the worship of a deified human:  
— No

↳ For the worship of a deceased hero:  
— 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:

— Yes

↳ As cenotaphs:  
— No

↳ In cemetery:  
— Yes

↳ Family tomb/crypt:  
— Yes

↳ Domestic context:

Interred beneath floors of house, or in areas of domestic activity

— No

↳ Other

— Other [specify]: N/A

### 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)

— Yes

Notes: The Islamic ruler was the embodiment of the shadow of God on earth. His blood was white like that of the Islamic saint.

Reference: Wessing, Robert. "A Change in the Forest: Myth and History in West Java". Southeast Asian Studies 24, no. 1 (March 1, 1993). <http://www.jstor.org/stable/20071504?origin=JSTOR-pdf>.

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

— Yes

↳ Are they kin relation to elites:

— Yes

↳ Are they other type of loyalty or connection to elites:

— Yes

↳ 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

↳ Through divination practices:

– No

↳ Only through religious specialists:

– Yes

↳ Only through monarch:

– No

↳ Other

– Other [specify]: N/A

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:

– No

↳ Only through religious specialists:

– Yes

↳ Only through monarch:

– No

↳ Other

—Other [specify]: N/A

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:  
— No

↳ Only through religious specialists:  
— Yes

↳ Only through monarch:  
— No

↳ Other  
—Other [specify]: N/A

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:
    - No
  - ↳ Animal sacrifice:
    - Yes [specify]: Connected to Idul Adha festivities.  
Reference: Wamad, Sudirman. "Mengintip Ritual Grebeg Agung Keraton Kanoman Cirebon". Detik.com, 2018.
  - ↳ Human sacrifice:
    - No
  - ↳ Sacred objects:
    - No
  - ↳ Daily life objects:
    - Yes [specify]: Small amounts of cash.
  - ↳ Other:
    - Other [specify]: N/A
- ↳ 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]: See note below

Notes: Pilgrims regularly plead for personal favor (Javanese: ngalap berkah) to grab a blessing or to make a nadhar promise, vowing to repay Allah if their prayer is answered.

Do visitors communicate with the gods or supernatural beings:

— Yes

Reference: Quinn, George. *Bandit Saints of Java How Java's Eccentric Saints Are Challenging Fundamentalist Islam in Modern Indonesia*. Burrough-on-the Hill, Leicester: Monsoon Books, 2019. [https://www.google.co.in/books/edition/Bandit\\_Saints\\_of\\_Java/UYCFDwAAQBAJ?hl=en&gbpv=0](https://www.google.co.in/books/edition/Bandit_Saints_of_Java/UYCFDwAAQBAJ?hl=en&gbpv=0).

↳ 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]: Buffalos, goats and cattle sacrificed on the occasion of Idul Adha.

↳ 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:

— No

Notes: Customary is the appropriate word.

↳ Are material offerings composed of valuable objects:

— Yes

Notes: Cash.

↳ Are material offerings composed of daily-life objects:

— Yes

Notes: Cash.



↳ Are material offerings interred at this place (in caches):  
– No

↳ Other  
– Other [specify]: Flowers laid at the headstone upon instruction of the shrine custodian (Sundanese: kuncen). Incense sticks are also offered by visiting pilgrims at the mausoleum.

Is attendance to worship/sacrifice mandatory:

– Yes

↳ By all the community  
– Yes

↳ By specific individuals  
– Yes [specify]: Juru kunci (shrine's keeper), sultans of Cirebon

Is maintenance of the place performed:

– Yes

↳ Is it required:  
– Yes

↳ Is there cleansing (for the maintenance):  
– Yes

Reference: Amin, Ikrar. "Komplek Makam Sunan Gunung Jati Dibersihkan Satpol PP Kabupaten Cirebon". [pojok jabar.com](https://jabar.pojoksatu.id/cirebon/2019/03/01/komplek-makam-sunan-gunung-jati-dibersihkan-satpol-pp-kabupaten-cirebon/), n.d.  
<https://jabar.pojoksatu.id/cirebon/2019/03/01/komplek-makam-sunan-gunung-jati-dibersihkan-satpol-pp-kabupaten-cirebon/>.

↳ Are there periodic repairs/reconstructions:  
– Field doesn't know

↳ Is the maintenance performed by permanent staff:  
– Yes

↳ Other  
– Other [specify]: Yayasan Sunan Gunung Jati is a trust in-charge of everyday maintenance.  
Notes: Assistance from Cirebon local government in annual cleaning of the shrine.

## Pilgrimage and Festivals

Are pilgrimages present:

– Yes

Notes: There are two kinds of pilgrims present at the mausoleum of Sunan Gunung Jati: conventional shrine visitor (wong ziarah) who attempts to seek barakah (favours) from the saint; and pilgrims who stay overnight (wog nyepi). Individuals undertake ziarah for personal reasons such as restoration from a mental breakdown, thanksgiving to the saint, or to succeed in competitive examinations. The pilgrim meets with the juru kunci (Sundanese: kuncen) who then decides whether the pilgrim is undertaking a ziarah or a nyepi. The kuncen recommends that the pilgrim offers flowers and perfumed incense sticks at the tombstone of the saint. After undergoing ritual ablutions, the visitor recites surah al-Fatihah before offering Tahlil (a dhikr practice that involves the glorification of Allah). Outside the major Islamic festivities, most ziarah activities are undertaken either on Tuesday night

(Sundanese: bengi Rebo) or Thursday night (Sundanese: bengi Jumat). See also Muhaimin (1995).

- ↳ How strict is pilgrimage:
  - optional (common)
- ↳ 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]: Field does not know.
- ↳ 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
        - No
      - ↳ Local elites
        - Yes
      - ↳ Private contributions
        - Yes
      - ↳ Other

— Other [specify]: Field does not know

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

— Yes [specify]: Near the Paseban keraton palace.

Notes: Feasting associated with the commemoration of Asyura (10th of Muharram) are sponsored by the erstwhile royal family of Cirebon (Sunan Gunung Jati's descendants). Bubur Asyura (a kind of porridge) is served to pilgrims undertaking ziarah.

Reference: Liputan6.com. "Hikayat Bubur Sura Dan Warisan Sunan Gunung Jati Cirebon". Liputan6.com, n.d.. <https://www.liputan6.com/regional/read/4059557/hikayat-bubur-sura-dan-warisan-sunan-gunung-jati-cirebon>.

Are festivals present:

— Yes

Notes: Apart from Ramadhan, other important commemorations at the mausoleum of Sunan Gunung Jati include Idul Adha, Muharram and Mawlid (the birth date of Prophet Muhammad).

↳ Frequency of festivals

— specify: Eight out of twelve months of the Islamic calendar.

↳ 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:

— No

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

— number: ~ 25,000

Notes: This is particularly true on Malam Jumat Kliwon (Friday that corresponds with the five-day week of the Javanese calendar). See Muhaimun (1995).

↳ 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:

— No

Is healing present/practiced at this place:

— Yes

↳ Incubation

— No

↳ Healing magic

— Yes

↳ Cleansing

— Yes

Notes: The following wells located in the mausoleum complex of Sunan Gunung Jati: (a) Sumur Jati; (b) Sumur Kejayaan; (c) Adus Sumur Pitu, or Seven Well frequented by Chinese pilgrims undertaking ziarah; (d) Sumur Kesepuhan; and, (e) Sumur Kenoman. The purpose of ritual bathing before entering the mausoleum of Sunan Gunung Jati is to release dirt from the body (Sundanese: ngirab), a symbolic initiative of washing away one's sins and bad luck (Sundanese: mbuang kekebel). See Muhaimin (1995).

↳ Offerings of models of body parts:

— No

↳ Expiation

— No

↳ Other

— Other [specify]: Notes below

Notes: 1. Red earth from bukit Sembung is believed to contain "barokah" or the saint's blessings and is used in treating asthma. 2. Treatment of stomach ailments. Soil from the shrine is mixed with water and given to sick patients. 3. To cure possession by evil spirits (jinns), a small packet of earth from the shrine is placed in the person's courtyard.

Reference: Taufik, Mohamed. "Tiga Oleh Oleh Azimat Dari Makam Sunan Gunung Jati Survei Jalur Mudik". Merdeka.com, n.d.. <https://www.merdeka.com/peristiwa/tiga-oleh-oleh-azimat-dari-makam-sunan-gunung-jati-survei-jalur-mudik-13.html>.

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

Notes: Commemoration of Islamic holy days at the mausoleum of Sunan Gunung Jati includes fasting, non-obligatory prayer, recitals from the al-Quran, recital of biographies of religious figures that sanctify the place and offerings of food. The following large-scale rituals: 1. 1st of Muharram or the Islamic New Year: Islamic New Year is commemorated by recitals from the babad Cirebon chronicle in the kraton (the palace of the Cirebon royals) and a procession to the grave complex of Sunan Gunung Jati. Local arts including wayang golek (wooden puppet theater from West Java) and topeng dance take place at night in Cirebon. 2. 10th of Muharram is observed as Asyura. On this day, God sent Adam to earth, God forgave Adam and Eve after they were thrown out of paradise, Noah and his disciples landed safely on land with their ark, Abraham was saved from harm even after being burnt by King Namrud, Moses received revelation from God, Prophet Muhammad married Khadijah, the day of the creation of the heavens, the earth, the Pen (Qalam) and of Adam and Eve. To commemorate the important landmarks, the Cirebonese hold slametans (feasts). Bubur Asyura is the special white-colored dish (a kind of porridge) cooked on the occasion epitomizes the holiness of Asyura. 3. Muludan or the celebration of Maulud (Mawlid from Arabic or Prophet Muhammad's birthday): 12 Rabi'al-Awwal (Mulud), the third month of Javanese Islamic calendar. Long and elaborate rituals associated with Muludan take place at kraton Kesepuhan, kraton Kanoman and kraton Kecirebonan. The Panjang Jimat (amulet) festival is held on the 12th of Mulud. The Panjang Jimat festival is part of the machinery for maintaining the symbolic universe of Sunan Gunung Jati. The Panjang Jimat involves the carrying of the Jimat (long amulets) and other heirlooms in procession. Main artifacts displayed at the Panjang Jimat festival include large oval porcelain plates that were in Sunan Gunung Jati's possession. These plates contain calligraphy of the syahadat (kalimah) written in Arabic. The ritual display of these plates symbolize concern for preservation of Islam. At Langgar Agung, Segi Rasul (yellow-colored apostle rice) seasoned with spices, esp. turmeric is served to guests. The crowd scrambles to get a morsel of Segi Rasul as partaking it is considered barakah (earning the saint's favor). 4. Ruwahan of Javanese calendar

coincides with Syawal of Islamic calendar: Month after Ramadhan. Commemoration of the dead ancestors, ziarah visitation. On the 8th day of Syawal, the nine gates leading to Sunan Gunung Jati's shrine are opened to give way to the three sultans of Kesepuhan, Kanoman and Kecirebonan. Sultan Kanoman's family formally hold a slametan that is attended by palace custodians. Procession and shrine visitation by the royal families of Cirebon reaffirm the position of the sultan at the apex of religious hierarchy. For details see Muhaimin (1995).

- ↳ Do small-scale rituals take place:
  - Yes
- ↳ On average how many participants are present in large-scale rituals:
  - specify: ~ 25000.
- ↳ How often do these rituals take place:
  - specify: Annually.
- ↳ Are there orthodoxy checks:
  - Yes
- ↳ Are there orthopraxy checks:
  - Yes
- ↳ 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 who's 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
  - Yes
- ↳ Are the religious specialists of specific sex/gender:
  - Yes
  - Notes: Male
- ↳ Are the religious specialists of specific ethnicity:
  - Yes
  - Notes: Sundanese.

↳ Are the religious specialists of specific class/cast:

– Field doesn't know

Notes: The occupation of religious specialists in the shrine is hereditary. Their exact caste is unknown.

↳ Are religious specialists dedicated to the place for life:

– Yes

↳ Are the religious specialists stratified in a hierarchical system:

– Yes

Notes: The kuncen (in Sundanese, or juru kunci in Javanese) are the keybearers or custodians of Sunan Gunung Jati's tomb. The kuncen are assisted by four kyai. The kuncen in turn, are led by a sep. The sep is the head of the kuncen and is elected from amidst the hereditary kuncen. For details refer Muhaimin (1995).

↳ Is access within the space segregated by this hierarchy:

– Yes

Does this place incorporate a living space for religious specialists:

– Yes

Notes: Pekuncen is the living space for the kuncen.

Is this place used for the training of religious specialists:

– Yes

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 Gunung Jati and the erstwhile royal families of Cirebon.

## 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:

– Field doesn't know

↳ Does this place lease out land:

– Field doesn't know

- ↳ 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:
- Yes
- Notes: The shrine is situated on the Cirebon-Indramayu road.

- ↳ Other
- Other [specify]: Field does not know.

### Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– Yes

Notes: The Cirebon kraton (palaces belonging to the Sundanese sultans) collectively hold manuscripts related to Islamic mysticism, theology, law and the genealogy of Cirebon sultanate. Many of these documents were authored between the 16th and 17th centuries and are critically endangered.

Are there scriptures associated with this place:

– No

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