

CHAPTER III

The Habitation Kudus Society

Kudus society, especially the Kudus kulon around the mosque tower is a merchant community of students who have a strong character. Their main livelihood as traders or businessmen, they are followers of the religion of Islam with the relatively puritanical central figure Sunan Kudus. Social bond between them was strong and somewhat closed to the outside community. Cultural character of the community is reflected in the environmental proxies. Both the scale house, group home and neighborhood. As Rapoport said that the house as the main element of the settlement is the result of joint work of the community.¹

A. The History of the Settlement Region Kudus Kulon

History of the Kudus City more concerned with the historical development of Islamic religion in Java as well as the history of Walisongo. Shodiq Jafar, one of which became the prince Walisongo in Demak, Demak ordered by the authorities to broadcast the Islamic religion in Kudus.² Before the arrival of Ja'far Shodiq have first come from Yunan named a Ling Sing Thee later better known by the name Kiai Telingsing. Together with Jafar Shodiq Kyai Telingsing build this small area into a large and growing. It appears powers then handed to Jafar Shodiq.

The new area, which was developed, called Al Quds, which means Kudus city, known as the Kudus City, Ja'far Shodiq as ruler of the Kudus later known as Sunan Kudus title. In developing this area, Sunan Kudus in 1549 to build a mosque called Al-Aqsa Mosque or Masjid Al Manaar, the Kudus

¹ Amos Rapoport, *House Form and Culture*, Prentice Hall, London, 1963

² Solikin Salam, *Kudus Purbakala Dalam Pekirjuangan Islam*, Menara Kudus, 1977

Mosque is located in the village of Kauman, Sub City, Kudus, Central Java Province. The Kudus Mosque is located in the middle of residential areas located on flat ground. Boundary that separates mosque and its surroundings is to the north, south, and west is bordered by residential areas, while the east side borders the highway. Sunan Kudus build palaces for himself and his family complete with mosque mosque Suranata personally called or known by Langgardalem.³

Al-Aqsa Mosque and surrounding later developed into the center of religious and social activities. Boarding schools evolve and even well-known throughout the corners of the archipelago. The Glory of the Kudus declined after the death of Sunan Kudus and ends when the Islamic Mataram kingdom controlled almost the entire regions in Central Java and East Java. Prince Puger who served as deputy ruler of Demak and Mataram at around rebelled against the king of Mataram but lost and eventually sequestered in Kudus.

At that time the Kudus become one of the major suppliers of rice to the kingdom of Mataram. Since the 18th century under the rule of the Kudus Netherlands and used local district level. The development of the town moving to a new area eastward *Kali Gelis* (Known as the Kudus Wetan) in the 19th century. Municipal facilities established around the new town square, while the old town (Kudus Kulon) allowed remaining in the traditional condition. In the 19th century the Holy experiencing rapid socio-economic development due to increased agricultural production.

Kudus Kulon area developed into a residential area merchants rich crops. This development increases sharply when the cigarette industry evolved (late 19th - early 20th centuries). Warehouses and cigarette factories are established

³ HJ De Graaf and TH Pigeoud, *Kerajaan-kerajaan islam di Jawa*, Jakarta: Pustaka Utama Grafiti, 1985

in the Kudus Kulon. Economic development and downs when political and economic conditions are unstable (early 20th century -1970). When a state of stable development of the city back more towards the south and east, while the Kudus Kulon not experience much change.⁴

B. The architecture of traditional houses with the Kudus socio-cultural characteristics

Traditional Houses of the Kudus is not a single building but the unity of several buildings that serve to stay and perform daily activities at home. The pattern of the building consists of a main building, is: Dalem or home parent, jogosatru on the front and on the side Pawon Dalem. In the middle of the tread or in front of the main building there is an open courtyard (courtyard), while on the other side there is the bathroom and the well (Pekiwan) and comb. Regol located hand side of the page / yard.

Dalem is a main building used for sleeping and activities that are the jogan and Sentong. Sentong consists of 3 rooms and the Sentong Kiwo tengen used as sleeping area homeowners and middle Sentong (krobongan) who daily left blank or a place of prayer, when the wedding ceremony is used as a bridal chamber. Jogan used to be active in the activities of a personal nature.

Jogosatru is room for receiving guests, located in front of Dalem. Because it is a space that bias exhibited on a dating material and ornamentation on appeal jogosatru most prominent in other spaces. Pawon is a large room next to the palace buildings and jogosatru. Pawon used as an activity with family (family room) as well as a cook at the rear.

⁴ Ria R, Wikantari, *Safe Guarding A lifing Heritage A model for The Architectural Conservation of an Historical Islamic Distict of Kudus Indonesia*, Thesis University of Tasmania, Tasmania: 1995

The room is most commonly used in daily life. Wells and bathrooms are located next to the front, separated from the main building page. Serfis space is used for bathing, washing and berwudlu. Open wells without walled roof also have two wells. Comb located next to the bathroom. Los elongated shape. The function of this building is a work place or a place to store (warehouse) or multipurpose room. Sometimes used as a soup kitchen when there is a celebration or as an additional bedroom.

C. The Livelihoods of daily

At first when Sunan Kudus began to open city, the livelihood of the population is none other than his trade. Trade between society has evolved given the distance is not too far from Demak and Jepara as Bandar trade fairly crowded at the time.⁵ In the reign of Mataram, the area around the Kudus evolved into a major regional supplier of rice to Mataram. In this mass of rapidly increasing trade palawijaya which provides many advantages for traders Kudus, particularly in Kudus Kulon.

During the Dutch colonial period in the Kudus City of society arise from social stratum of society groupings, namely: public class gentry who are civil servants working for the Dutch government, they still inhabit the old city and the grassroots, ie, farmers, laborers, maids. They live in agricultural areas around the city.

Towards the end of the 19th century the prosperity of society again increased because of the abundance of agricultural products. Yields merchandise is becoming important for Kudus merchants. Home range Kudus

⁵ Ria R, Wikantari, *Safe Guarding A lifing Heritage A model for The Architectural Conservation of an Historical Islamic Distict of Kudus Indonesia*, Thesis University of Tasmania, Tasmania: 1995, writer from Agung Budi Sardjono, the teacher at majors architecture technical faculty Diponegoro Semarang University

merchants increasingly widespread, although still limited in the island of Java.⁶

In the first half of the 20th century became known as the Kudus cigarette factory. Industry which was originally a household craft developed into a big industry. This development is interesting among the Chinese community to participate plunge in cigarette industry. The battle has sparked ethnic conflict between the peak occurred in 1918 with the outbreak of the commotion of Chinatown (*geger pecinan*). After the events of cigarettes belonging to indigenous development setbacks and many went bankrupt or closed, the cigarette industry is then held by many ethnic Chinese who developed it into a giant industry. Until now, industry and trade Kudus Kulon society never again be able to repeat the glory days.

D. The culture and science in religion

Kudus city is identical with the student city or town of Islam, since the establishment which is part of the spread of Islam in Java, Kudus develop into a center of knowledge and development of Islam in Java luminary, even the archipelago. In fact, the predicate is only valid in the area of the old city or the Kudus Kulon, while in other areas is more of a secular area.

Kudus Kulon society known as fanatic Muslim of society. They tried to run all religious orders and prohibitions away from religion. In carrying out the many religious communities to emulate the teachings of the Sunan Kudus. Quite different from the teachings of Sunan Kalidjaga growing in Demak and many rural areas are still adhered to the teachings of Hinduism and animism confidence and dynamism, the teachings of the Sunan Kudus with relatively

⁶ Lance Castles, *Tingkah Laku Agama Politik dan Ekonomi di Jawa: Industri Rokok Kretek Kudus*, (Jakarta: Sinar Harapan, 1982), writer from Agung Budi Sardjono, the teacher at majors architecture technical faculty Diponegoro Semarang University

more puritanical proscribe activities mystical and shirk. Among Kudus Kulon never completely organized a puppet show is a powerful tool for Sunan Kalidjaga to spread Islam.

Up to now in terms of people's religious adherents Kudus Kulon feel as Islamic fanatic followers of Islam while others called the Islam abangan.

In society there is Kudus Jigang expression which is short of the Ngaji (Koran) and trade (trade).⁷ Koran is read, learn and study the holy book of the Qur'an, a charity which leads to glory in the life Hereafter (Ukhrowi). Ngaji also implies the primacy of a Muslim in the study of science. Trade is a practice that leads to the glory of living in the world, with regard to the relationship between man and his neighbor.

For Muslims there should be a balance between the goals and objectives in the world hereafter. Historical experience gives assumption that the behavior of the Kudus society, wealth and a strong belief in Islam distinguish them from the outside community. This attitude has made them militants, closed and less like becoming a government employee.

They become independent traders, with frugal living, smart and agile making them a great opportunity to become wealthy. Closure of them to the outside community is also based on their suspicion that outsiders will be eyeing their property. Among the people have a custom to marry their children with people of their own environment, among other possessions so that they do not flow out.

⁷ Ary Budiyanto, Maesah Anggni, *BUKA LUWUR KANJENG SUNAN KUDUS Karamah Penuh Barakah*, (Kudus: Yayasan Masjid Menara dan Makam Sunan Kudus, 2012)