

CHAPTER III

TRADITION OF *MUBENG GAPURA MASJID WALI* AT LORAM

A. General Description of Research Location

1. Geographic of Loram Village

This research was done in Loram Kulon Village, Kauman Hamlet, Rt 9 Rw 4, Jati sub district, and Kudus Regency. This village divided into two area, those are Loram Kulon or called Loram village¹ and Loram Wetan. It caused by politic factor, that is the lead of that village still young or called *Petinggi Timur*, so some of Loram's people disagree for that. Whereas, the leadership in Loram village is safe before it.

Loram Kulon village is one of village in Jati sub district. The landmass of this village is about 196.22 ha/ m², are: settlement area has 7700 ha/m², field area has 105.34 ha/m², cemetery area has 3,08 ha/m², general infrastructure area has 10,00 ha/m² and office complex area has 0,80 ha/m².

Geographically, Loram Kulon village has area limits², are:

- a. The north abuted on Getas Pejaten village
- b. The east abuted on Loram Wetan village
- c. The south abuted on Jetis Kapuan village
- d. The west abuted on Tanjung Karang village

Loram's people more famous with industry of bag and *Bandeng Presto*. Every home in Loram Kulon make a bag such us: schoolbag, hand bag and briefcase. Although, the quality is not same with the bag branded, but the bag

¹ The object of this research. The name of Loram, comes from two words, those are Lo and Eram. Lo is a tree in Loram village. This village has many trees of Lo. The tree is so big, dense, and leafy than bear fruit. Whereas, the word of "Eram" comes from the tree "Lo", because the tree is so big and leafy so when the tree get a light, the tree seems "kleram-kleram" like lantern-view of tree. For that, the village called Loeram village. (Interview with H.Sofyan "Village chief of Loram Kulon" on Oktober 31, 2013)

²Pem. Kab. Kudus, *Format Laporan "Profil Desa dan Kelurahan Loram Kulon Kecamatan Jati"*, Quoted on November 13, 2013, p.1

made in Loram still exist until now. Besides that, *Bandeng Presto* as the special gift from Loram Kulon.

2. The Number of Population Loram Village

The population of Loram village consist of 2.128 patriarch, the number of male inhabitant are 4.022 and a number of female inhabitant are 4.027 than both has total 8.049.³ From the population, Loram Kulon divided to 10 hamlets, 5 Rw and 35 Rt.

Whereas, based on data population divide 3 aspects, are:

a. Livelihood

Table 1
The Data of Livelihood Loram's society at 2010⁴

The Kinds of work	Male	Female
Farmer	352	10
Farmworker	105	37
PNS / State Enterprise	-	65
Retail dealer	15	18
Mechanic	18	-
Private Dokter	3	2
Private Midwife	-	2
Private Nurse	-	4
TNI	3	-
POLRI	1	-
Retired of PNS/TNI/POLRI	17	12
Entrepreneur	126	36
Architecture	2	-
Private Employee / worker	830	1210
Government Employee / staff	7	3

³*Ibid.*, p.19

⁴*Ibid.*, p.20

Total	1479	1389
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Based on the data above that, the livelihood Loram's society are as private employee / worker.

Moreover, the village supported by the strategic location which closes to the tourist area of *Museum Kretek* and GOR (Sports Hall) so that, the visitors can buy special food or craft bag which is produced by Loram village.

b. Religion

Religion is a basic of human's priority in social life. Philosophically, religion is a comprehensive and as the basic principal or world view (*weltanschauung*) of life becoming guidance for human and society in their life.⁵

The entrance of Islamic religion at Loram was brought by Sultan Hadlirin. Because, this area had just a religion before Islam, that were Hindus-Buddha. As long as, Sultan Hadlirin had a strategy to make society want to enter Islamic religion, so that Islam could be received comprehensively.

Table 2
The Data of Religion Loram's society⁶

Religion	Male	Female
Moslem	4011	4018
Chinese	1	1
Christian	10	8
Total	4022	4027

⁵ Bustanuddin Agus, *Agama dalam Kehidupan Manusia: pengantar antropologi agama*, Raja Grafindo Persada, Jakarta, 2006, p.57

⁶*Ibid.*, p.21

So that, based on the data above, it can be seen that almost of Loram's society are Moslem, most of them still use *sajen*⁷ as ritual tradition and there are several people which are non-Muslims.

a. Education

From the education, Loram's societies are good enough, because most of them follow government decision for studying until 9th years (*WAJAR "Wajib Belajar" 9 tahun*).⁸ So that, from the percentage of Junior High School and Senior High School graduation between male and female, more than 50% of Loram's population have studied until 9th years. Although, there are people who still graduate from Elementary School or only have informal education like Pondok Pesantren.

3. The condition of Social Culture Loram Village

Loram village is located in Jati district, Kudus Regency. This area has arable lands and many people built a small businesses and home industries such as crackers, *bandeng presto* and industry of bag. Because, it is one way to reduce the existing unemployment and providing jobs for people who want it and can increase the economic welfare of the region.

4. Religious Understanding Loram Village

Most of loram's people are moslem. But, there are 2 Islamic sect in Loram: Nahdatul 'Ulama' (Islam Sunni by K.H. Hasyim Asy'ari) and Muhammadiyah (Islam Sunni by KHA. Dahlan). Both has different thought, like the decision of fasting or celebration, etc. But, this condition not become enmity. Because, between one person and other have belief based on self-confident.

⁷ Here, the Loram's society when they have *hajat* (pretension), using *sajen* put on a way in T-intersection then du'a (Interview with H.Sofyan "the village chief of Loram" on October 31, 2013)

⁸ Interview with H.Sofyan "the village chief of Loram" on October 31, 2013

According to Misbahuddin⁹ said that: our sect is different, but we are Islam. So, we may differ with our sect to get peaceful and prosperity together.

B. Tradition of *Mubeng Gapuro*

Starting from the Tradition at *Gapura* Masjid Wali. Since, Sunan Haḍirin ordered to spread Islam by Sunan Kudus in the Southern of Kudus, which was Loram, Jati. In this case, Sultan Haḍirin used *Mubeng Gapura* as cultural approach.

1. History of *Mubeng Gapura*

The word of *Mubeng* comes from Javanese language, it means circumference or turn around, whereas *Gapura*, comes from Arabic language “*ghafura*” it means forgiving. *Gapura* is a gate like Pura in Bali. *Gapura* is sacred building. So that, the meaning of *Mubeng Gapura* is circumference of *Gapura*, it means for kindness and thanks to God.¹⁰

According to Afroh Amanuddin said that, the tradition conducted Loram’s society because at last time, Sultan Haḍirin can’t go to one home and other than give du’a in one of marriage couple.

At the time, the position of Sultan Haḍirin is a son in law of Sunan Kudus, R.A Prodo Binabar’s¹¹ and Ratu Kalinyamat’s husband. So that, he had been responsibility and respect to Sunan Kudus for spreading Islamic religion in Southern Kudus, Jati region.

At the time, in Jati is swamp area which is fulfilled by teak wood. When he arrived, he didn’t find a mosque to pray. So, he wanted to build a mosque in that area.

⁹ Misbahuddin is a Leader III from structure of organization Mosque Wali at-Taqwa, Loram village (Interviewed on November 13, 2013)

¹⁰ Interview with *Jupel “Juru Pelihara”*, on February 20, 2013.

¹¹R.A Prodo Binabar is Sunan Kudus’s daughter. Accessed from (<http://nankarzi.blogspot.com/2010/31/07/sejarah-dan-asal-usul-sultan-hadlirin.html>, 29/08/2013, 13:59)

Exactly, Sultan Hadlirin built the mosque there. The origin name of Mosque is At-Taqwa Mosque, but often called Wali Mosque. Because the building Mosque is an effort of Sultan Haḍirin or Sunan Mantingan and as command from Sunan Kudus¹² who is one of Walisanga.¹³

The location of Mosque is at least two kilometers from Kudus-Semarang and the mosque was built by Tjie Wie Gwan¹⁴ at 1596-1597 in the shifting era Hindu-Buddha to Islam.

Afroh said that at 1990, the Mosque was rehabilitated, because of the woods was rotten. Originally, the first wall materials of mosque were wallboard and wood, became a concrete wall. And now, the mosque still rehabilitated to make second floor.

But also, many people have different religion. Their religions were Hindus-Buddha. So, he might be able to arrange the strategy to make society interest.

The strategy "how to invite the societies to enter Islamic religion without any forcefulness?" Then, Sultan built *Gapura* like a Pura, in front of the mosque.

¹²Sunan Kudus, the origin names was Ja'far Shodiq. He was a son of Sunan Ngudung or Raden Usman Haji and Syarifah ruhil or Dewi Ruhil. Sunan Kudus was a stranger people in government of Sultanate of Demak because he was as field commander. Several of his students came from blue blood such as: Sunan Prawoto and Ario Penangsang. The relic of Sunan Kudus which is famous and still well taken care until now and become a mascot of Kudus, which is a *Menara Kudus*. This building in front of Mosque and his form is mix between architecture of Hindu and Islam. (Muhaji Fikriono, *Puncak Makrifat Jawa "pengembaraan batin Ki Ageng Suryomentaram"*, Jakarta, Noura Books (PT Mizan Publika), Cet.2, 2012, p.63)

¹³Walisanga or nine of wali was famous as spreader Islamic religion in Java and founding father of The Demak Bintara's Kingdom which was led by Raden Patah. The ninth of Wali lived in the three strategic areas at the northern Seaboard of Javanese Island, are Surabaya-Gresik-Tuban to East Java, Demak-Kudus-Muria to Central Java and Cirebon to West Java. Walisanga era, could said as the last of domination Hindu-Budha in Nusantara and then be changed by Islam era. The ninth of Wali, were: Sunan Ampel or Raden Rahmat, Sunan Gresik or Maulana Malik Ibrahim, Sunan Bonang or Raden makhdum Ibrahim, Sunan Drajat or Raden Qasim, Sunan Kudus or Ja'far Shodiq, Sunan Giri or Raden Paku, Sunan Kalijaga or Raden Sa'id, Sunan Muria or Raden Umar Sa'id and Sunan Gunung Jati or Syarif Hidayatullah (*Ibid.*, p.61)

¹⁴Tjie Wie Gwan was a Moslem nomad from Campa, China, who landed in Jepara at Ratu Kalinyamat era. At the time, Jepara was still under authority of Demak's King. Wie Gwan became a Sultan Haḍirin's confidant. He was trusted to help him in the spreading of Islam at Southern Kudus, Jati. Wie Gwan and Sultan made a mosque and *Gapura* like a Pura in Bali. From this, Ratu Kalinyamat gave Wie Gwan new name was, *Sungging Badar Duwung*. "*Sungging* means graver, *badar* is stone and *duwung* is tatah. So that, *Sungging Badar Duwung* was trusted as embryo in carving art at Kudus," said Afroh Amanuddin.

Gapura Padureksa or called *Gapura* Masjid Wali was built by Sungging Badar Duwung and Sultan Haḍirin¹⁵ at 1596/1597. Sungging Badar Duwung or Tjie Wie Gwan¹⁶ more famous as basic of carving art in Jepara. He participated in the building of Loram Mosque (At-Taqwa/Wali) and Menara Mosque.

Gapura had a long 1.500 cm, 148 cm and the tall is 553 cm. The materials of *Gapura* are stone, brick, teak. In Addition, *Gapura* has 3 gates, are: north gate, central gate and south gate. The central gate will opened in current event and current people who can enter, like Tradition of Ampyang Maulid (12 Rabi'ul Awwal). The building is still good enough.

Since 1997, *Gapura* has become a cultural heritage until now. It makes *Gapura* is as a local asset that is managed by government.

Every day, in Mosque conducted study about Islam. From zero to hero, a few students until many students whose accompany this study. Because of his character which is wise, calm and good attitude, so many societies liked it and as many as people began entering into Islam. When the students studied Islam, Sultan Haḍirin recommended a *wejangan*¹⁷ to his student, that is “When you married together now, so that do contract married in mosque of Wali and then *Mubeng Gapura* began the south gate until the north gate three times. From the mosque, I will give you a *du'a* and become a harmony family”.

¹⁵Sultan Haḍirin came from Aceh. His origin name was Raden Toyib. The word *Haḍirin* in Arabic language means come. He was a son from the king who puissant in Aceh, that was Syech Mukhayyat Syah. Raden Toyib had a brother, Raden Takyim. Raden Toyib went to roam with merchantment's ship and crossed the sea without any plan, but only one purpose, was spreading of Islamic religion. Then, He run aground in China. He was appointed by patih (governor) of China, Cie Wie Gwan. Because of China's accent, he called Toyab. After 5 years, he lived in patih house, he came to cross something again. Finally, he arrived in harbor of seaboard, Bandar Jepara. For that, the first time He met Ratu Kalinyamat, so He became a husband. After marriage, Ratu Kalinyamat had enthroned authority to him, Raden Toyib.
(<http://nank-karzi.blogspot.com/2010/31/07/sejarah-dan-asal-usul-sultan-hadlirin.html>, 29/08/2013, 13:59)

¹⁶ Sungging Badar Duwung or Tjie Wie Gwan was Sultan Haḍirin's foster father, when he run aground in China and he as Patih (Governor) in Tionghoa.
(<http://nank-karzi.blogspot.com/2010/31/07/sejarah-dan-asal-usul-sultan-hadlirin.html>, 29/08/2013, 13:59)

¹⁷*Wejangan* is a advice or guidance, usually given by the people who older to younger as notification or warning (See in Kamus KBBI)

2. The Procession of *Mubeng Gapura*

Mubeng Gapura is one of tradition which still conducted by Loram's society specially, then a new comer generally. The tradition isn't an obligation, but it is a custom in law¹⁸ for Loram's society, so it is a suggestion which should to do.

According to W.G. Summer argues that the norms which from customs have a long reason is a law, because the norms arranges the ceremonies of sacred tradition like, customs in culture and his infraction caused strain situation in social that be "a customary law".¹⁹

Mubeng Gapura is conducted as an effort to spread of Islamic religion at Loram and also tradition which is being a customs²⁰ for Loram's society. Sultan asked to make building that similar with the holy place for Hindustani-Buddha is *Gapura*, so they don't assume the foreign building. In this case, Islam doesn't forbid doing it, because it is a tactic.²¹

The tradition was going on heredity. According to Afroh, this tradition is going on at the early of Islamic development, at least 450 years ago.

The tradition of *kirab* (a ritual process of moving in circle) bride couples or called *Mubeng Gapura*, can be added the interesting Loram's village, so that when there is a bride who suggested to do it, after Ijab Qabul. The purpose of tradition is to get a *du'a* from many people whose look the phenomenon and to *tabarrukan* (get blessing from God)

The tradition is conducted as an effort of Sultan Haḍirin too, to recognize Mosque (as praying place for Moslem) to the societies who still believe another religions.

¹⁸A customary law is law which is made based on society agreement. (See in KBBI)

¹⁹Lukhi Ambarwati, *Tradisi Gapura Masjid Wali Di Desa Loram Kudus*, Skripsi, UNNES, Jurusan Bahasa dan Sastra Jawa, Fakultas Bahasa dan Seni, 2011, hal. 18

²⁰Custom is tradition which is repeated, so becomes a habit. There are 2 factors of traditions to become a custom: a) we seldom conduct this action and b) receiving the habit to be an action and this action conduct repeatedly. (Prof.Dr. Ahmad Amin, *Etika (ilmu Akhlak)*, Terj.K.H. Farid Ma'ruf, Jakarta:Bulan Bintang, 1993, Cet.7, hal. 33)

²¹M. Shohibussirri, "Masjid Wali Dan Gapuro Desa Loram Kulon", in *Al-Miftah*, Second Edition, 2004, hal. 21

The tradition of *Mubeng Gapura* is tradition which is conducted by native people of Loram or other people who married with Loram's people. The bride couples are accompanied by cortege, than they do it. This tradition conducted three times *Mubeng Gapura*.

The form of *Gapura* resembles a Pura in Bali, isn't only a *Gapura* (gate), but also the gate is being silent witness from many bride who are coming with good intention and preserve a culture in the society.

Many people conducts this tradition in daylight, because many people who look the phenomenon, so many *du'a* which given to bride couples, says Afroh (as a guide from this ritual). But, there are people who conduct in the night or midnight until stealth.

This tradition often conducted at Syawwal, Dzulqa'dah, Dzulhijjah, safar, Rabi'ul Awwal and Rabi'ul Akhir. So, in that month, many bride couple register to do *Mubeng Gapura*. However, the other months there is a bride couple, but not as many as current month.

Tradition is guided by guide²² and he is also as Jupel "Juru pelihara" (caretaker), so that not only conducts *Mubeng Gapura*. But there is rule to do it, that are:

1. A bride couple goes down in the center of gate exactly to the south gate
2. Enter from the south gate
3. *Du'a* in front of Mosque, hoped to remind God, to *tabarrukan* (get blessing from God)
4. Exiting to north gate
5. Going back to the center gate and *du'a*

Du'a of Mubeng Gapura:

اللَّهُمَّ بَارِكْ لَنَا بِالْحَيْرِ

²²The guide of this tradition is Afroh Aminuddin. He is a *JuPel* "Juru Pelihara" or keeper of *Gapura*. The *Gapura* becomes cagar budaya since at 1996 legalized by BP3 (*Balai Pelestarian Peninggalan Purbakala*) Jawa Tengah. There are many relics such as *Gapura*, *beduk*, *sumur*, Sungging Badar Duwung's carve, *gentong* have formed head of *barongan* and stair of Mosque menara. But now, the relic doesn't known, only *Gapura* and Sungging badar Duwung's carve, says Afroh.

“*Ya Allah, berkahilah kami dengan kebaikan*”.

(Oh God, blessing us with goodness)

3. The Function of *Mubeng Gapura*

The tradition has several functions, such as:

- a. Preserving the culture
- b. Respectable to the effort of Sultan which is success in spreading Islamic religion in that area
- c. Introducing of a praying place (Mosque) behind of gate
- d. As self-identity of Loram village
- e. As a local wisdom can be an element

4. Respond of Society

The tradition of *Mubeng Gapura* still conducted as heritage of forefather. Based on the background of Loram’s society, there are 2 responses:

- a. Positive responds

According to Misbahuddin²³, Tradisi mubeng Gapura atau kirab pengantin merupakan tradisi yang dilakukan oleh masyarakat Loram yang menikah setelah dilakukannya ijab qabul, dengan terlebih dahulu untuk bersedekah di Masjid Wali dengan tujuan terhindar dari balak. Kemudian memutari Gapura satu kali dengan mengucapkan do’a yang bunyinya *Allahumma Baarik Lanaa bil Khoir* yang artinya Ya Allah, berkahilah kami dengan kebaikan. Sehingga tradisi ini, memiliki tujuan untuk memperkenalkan selain adanya sebuah masjid disertai adanya anggota baru masyarakat loram, bersedekah agar lebih gemar beramal dengan hidup yang baru itu serta madep ngulon atau Kiblat sebagai ikrar atas sebuah ibadah

(Tradition of *Mubeng Gapura* or *Kirab Pengantin* is a tradition is conducted by Loram’s society, who married after marriage contract (Ijab Qabul), firstly do almsgiving in Wali Mosque with the purpose to avoid *bala’* (negative thing). Then, they turn around of gate once and say *du’a*:

²³Misbahuddin is a leader Mosque of Wali At-Taqwa, his position as Leader III from structure of organization Mosque Wali at-Taqwa, Loram village (Interviewed on November 13, 2013)

Allahumma BĀrik LanĀ bil Khair it means Oh God, blessing us with goodness. So that, this tradition has purpose to introduce between there is a mosque and also new member of Loram's society, almsgiving has meaning to more charitable with new family, new life and then *mادهp ngulon* (look to the west) or *Qiblat* as declaration of intents for praying)

According to Afroh Aminuddin²⁴, Tradisi mubeng Gapuro hanyalah sebuah anjuran bukanlah sesuatu yang yang wajib sehingga jika tidak melakukan akan berdosa, melainkan tradisi ini bertujuan dengan niat yang baik yakni niat ibadah karena Allah. Kemudian dikarenakan dibelakang Gapuro terdapat Masjid yang mana sebagai tempat ibadah bagi orang Islam, sehingga untuk memperkenalkan selain Gapuro (tempat memohon ampunan) juga terdapat masjid (tempat beribadah) dimana pasangan baru tersebut lebih mendapat berkah untuk lebih taat dan patuh kepada Allah serta berdo'a untuk menjadi pasangan baru yang sakinah, mawaddah, warahmah.

(Tradition of *Mubeng Gapura* is only a suggestion, not an obligation. so, if it is not practiced will get a sin. But also this tradition has purpose good intention, the intention only to God. Then, because behind of gate is a Mosque as praying place for Moslem, beside that a *Gapura* (a place to forgiveness), where new couples get blessing to more devotion, obedient to God than will be a couple who *sakinah, mawaddah, warahmah*).

According to Alamuddin²⁵, Tradisi ini merupakan salah satu dari upaya wujud untuk turut serta melestarikan budaya yang ada serta menjaga warisan dari nenek moyang. Akan tetapi, disertai dengan niat yang baik

(The tradition is one of an effort to preserve of culture and keep heritage from forefather with good intention)

According to Dwi Shinta,²⁶ Walaupun saya kurang mengetahui maksud dari adanya tradisi ini. Namun saya tetap melaksanakan tradisi ini, sebagai nguri-uri budaya leluhur setempat.

²⁴He is a keeper or *JuPel (Juru Pelihara)* and guider in tradition of *Mubeng Gapura*. (interviewed on November 13, 2013)

²⁵He is one of person who conducted tradition of *Mubeng* and comes from Loram village. (Interviewed on November 13, 2013)

²⁶A person who conducted tradition of *Mubeng*. She isn't from Loram village but was married with Loram's people. She comes from Prambatan village, Kudus. (Interviewed on November 13, 2013)

(However, I know just little the meaning of tradition not deeply. But, I conduct this tradition as *nguri-uri* a heritage culture in that area).

b. Negative respond

According to Ahsanul Hadi²⁷, said that: Hal itu termasuk syirik kepada Allah. Karena gapura itu adalah buatan manusia. Sehingga manusia yang melakukan hal tersebut termasuk musyrik.

(The activity is a polytheism. Because, the gate made from human being. So that, the human who conduct this activity are musyrik (polytheist))

²⁷ He is a Loram's people but he believe Islam Sunni on Muhammadiyyah sect. (Interviewed on November 13, 2013)