SUNAN GESENG AND HIS PREACHING LEGACY
IN CENTRAL JAVA AND YOGYAKARTA

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ABSTRACT

Traditional histories are manifestations of Indonesia's cultural richness. These traditional histories encompass the legend of influential figures in the spread of Islam in Central Java and The Special Region of Yogyakarta, such as Sunan Geseng. This article will discuss about the history of Sunan Geseng based on stories from the local communities in the preaching areas of Sunan Geseng and the traces of him. The research is considered as qualitative research using the method of library studies and interview. The theory used in this study is the theory of folklore, especially religious legends. The result of this research tells that Sunan Geseng is a student of Sunan Kalijaga, who is originated from Purworejo, Central Java. He was given a nickname "geseng" because his body was burned by blaze while he was in seclusion. The preaching areas of Sunan Geseng are spreaded in southern Java regions, which covers these following areas: Bagelen, Purworejo, Central Java; Jolosutro, Bantul, Special Region of Yogyakarta; Pasanggrahan, Magelang, Central Java; and Blubuk, Wates, Special Region of Yogyakarta. The remains of his preaching relics are physical buildings, including mosques, petilasan, and tombs. These relics are still well preserved and are visited by many people.

KEYWORDS: Sunan, Geseng, relics of preaching.

INTRODUCTION

When talking about Islam in Indonesia, especially in Java region, of course, it cannot be separated from the existence of sacred figures known as wali sanga (or the nine saints). These wali sanga figures have successfully Islamized most of Indonesian archipelago since the 15th to 16th century (Sunyoto, 2016). The term wali sanga refers to two combined words, which are wali and sanga. Wali is derived from the Arabic word wala or walaya, which are equal to qaraba which means close. Wali Allah means a person who is close to Allah (God). Meanwhile, sanga is a Javanese word which means nine (Ismail, Ilyas. Et al., 2008). Therefore, wali sanga can be interpreted as nine people who are close and loved by Allah.

Although the term wali sanga refers to the total number of wali, in some historiographic records, it is said that there might be more than nine wali existed. Likewise, the names of wali sanga members are not always the same (Sunyoto, 2016). Even according to Saksono (1995), the
total number of wali reaches about 21 wali. Some of the wali names have been recognized by historians to be included in the circle of wali sanga, but some other names have not yet been recognized to become part of its members. According to Kartodirdjo (2014), the name that has not been approved to be a member of the wali is called as local wali. Local wali is a figure which is popular in one particular area like Sunang Geseng, which will be discussed in this research. He is a preacher from Bagelen, Purworejo, Central Java. Unlike wali sanga which have been recognized by the historian that they have unlimited influence, Sunan Geseng’s influence is relatively limited. Sunan Geseng is better known around the city which becomes his preaching base.

Based on that brief explanation, questions arise to formulate things that will be explained in this paper. The questions are: (1) Who is Sunan Geseng's teacher? (2) Which area does Sunan Geseng deliver his preaching? (3) What are relics of Sunan Geseng’s preaching? The purpose of this paper is to explain information based on folklore about the story of Sunan Geseng who learned from Sunan Kalijaga, the area of Sunan Geseng delivered his preaching, and the traces of his preaching relics.

There are several preceding researches about Sunan Geseng figure. The first research is written in a journal entitled “Ajaran Sunan Geseng bagi Kehidupan Keagamaan Masyarakat” by Dina Faelasofa (2011). This journal discusses the brief history of Sunan Geseng, the teaching which is believed as the legacy of Sunan Geseng, and the pilgrimage tradition to honor Sunan Geseng.

Meanwhile, the second discussion was published in a journal entitled “Pengkultusan dan Tradisi Selikuran Makam Sunan Geseng Dusun Tirto, Desa Tirto, Kecamatan Grabag, Kabupaten Magelang, Jawa Tengah” by Vita Ery Oktaviyani (2017). This journal is similar with the previous journal in terms of scope research area, which is in Grabag, Magelang. However, both journals discuss different subject matters. Oktaviyani's research discusses the implementation of Selikuran tradition to commemorate the death of Sunan Geseng. In addition, Oktaviyani, also outlined the history of Sunan Geseng, the physical condition of the Sunan Geseng tomb, the goals or motivations of the pilgrims visiting Sunan Geseng’s tomb, the implementation of Selikuran tradition, and the socio-economics impact to the society around the tomb.

In the elaboration of the research stated above, it explains the traditions to honor the existence of Sunan Geseng. However, the introduction of the Sunan Geseng itself is still limited in Indonesia. Therefore, the author is inspired to conduct scientific research on Sunan Geseng who was a student of Sunan Kalijaga, the area of his preaching, and the traces of his preaching relics in form of historical buildings in Central Java and the Special Region of Yogyakarta. This will distinguish this research from previous research.

**THEORY AND METHOD**

From time to time, oral folklore is an inseparable matter from the society life. Oral folklore is part of collective culture which is distributed and passed down through generations in oral form (Danandjaja, 1997). The collective culture includes everything which is traditional and it can be in forms of different versions. The oral folklore referred to in this research is the genre of prose folklore, especially legend. Legend is a prose folklore story with events which are believed by some collective people to be actually happened.
The legend characteristics are secular, has a background of time in the past and has the setting of the place on earth, neither in heaven nor the universe. Legend is generally tells story of humans, who sometimes have extraordinary qualities and are often supported by magical creatures, as the main characters (Danandjaja, 1997). According to Jan Harold Brunvan (1978), one of the type of legends is religious legend. Religious legends include the legend of the saints or pious people. The legend of the saints in Java is about the wali as the propagators of Islam. The wali in this context is both of wali sanga and wali who have not yet been recognized as wali sanga category (Danandjaja, 1997). Thus, the collective history which is spread and believed by the Javanese people about wali who have not yet been recognized as wali sanga category like Sunan Geseng is one form of a religious legend.

There are several special features possessed by oral folklore. Some of the features are: a) It is spreaded by word of mouth, which cannot be denied that there might be interpolation process or forgetfullness of human. Because of those processes, oral folklore becomes easily changed and therefore it has different versions; b) It is pralogical or not according to common sense; and c) it has collective ownership or joint ownership because the creator is not recognized (Danandjaja, 1997).

This research is considered as a qualitative research, which starts from naturalistic inquiry in which the findings are not obtained from statistical procedures (Basrowi, 2008). The data of this research are obtained by literature study and interview methods. Firstly, the author search and gathers sources related to Sunan Geseng including books, journals, and chronicles (or babad). Meanwhile, the interview method done after doing the document review, which aims to obtain verbal information or stance from the respondent by talking and face to face meeting (Koentjaraningrat, 1986). In this case, the author interviewed some public figures who look after the sacred place, such as tomb, petilasan, and mosque which are believed to be the relics of Sunan Geseng. These public figure are people who have knowledge about the local history (from generation to generation) of Sunan Geseng.

DISCUSSION

The Learning History of Sunan Geseng

In accordance with Dude’s statement (1971), a legend can be created if a character, place, and event are considered valuable by a collective group, although the legend is certainly inseparable from its traditional patterns. Religious legend includes legend of the saints, just like the legend of Sunan Geseng (Danandjaja, 1997).

The saints in Java are often associated with wali figures. Some of these walis have titles called sunan. Etymologically, the title sunan or susuhunan comes from the word suhun—kasuhun-sinuhun. It is an Ancient Javanese language which means to respect, uphold and put one's feet on the head. Generally, the term is used in referring to the holy teachers who have authority in purification ceremonies such as diksa (inauguration of Hinduism sect) and murshid (inauguration of Islamic sect) and the title of Mataram Islamic Kings as well as Surakarta Kingdom which means "His Royal Higness—as stated in a Sundanese Ballad: "ana sang susuhunan agulingan punika". Likewise, some of wali figures are known to be rulers and also holy teachers or charismatic figures
whose extraordinary stories (Sunyoto, 2016).

As a wali, Sunan Geseng has extraordinary stories which tell about his existence. One of these extraordinary stories can be known from the following description of the historical story of Sunan Geseng who learned from Sunan Kalijaga. Based on information obtained from observations in several places, it is found that there is similarity of origin area of Sunan Geseng, which called Purworejo, Central Java. However, the specific origin area of Sunan Geseng mentioned by the research informants in each research location are different. According to the location of Sunan Geseng Mosque, it is believed that he originated from Bagelen, Purworejo. Then, according to the location of Sunan Geseng Tomb, it is believed that he originated from Magelang. Meanwhile, from the location of Petilasan Sunan Geseng in Kulonprogo, it is believed that he originated from Loano, Purworejo. Whereas, according to the other version of the location Sunan Geseng Tomb in Bantul, it is said he is originated from Purworejo, without any clear explanation about the specific area.

The original name of Sunan Geseng is Cakrajaya. He works as a neera tapper. Neera is a sap extracted from toddy palm trees. The title of Sunan Geseng was given to Cakrajaya because of an event related to the process of his inauguration as a student of Sunan Kalijaga. The story began when Cakrajaya met Sunan Kalijaga. The story about the meeting itself has various versions. According to the version Sunan Geseng Tomb in Bantul, at the meeting, Sunan Kalijaga ordered Cakrajaya not to sing the Javanese song during his work and it is must replaced by calling the name of Allah. Meanwhile, the version of Sunan Geseng Tomb in Magelang tells that Sunan Kalijaga exchanged knowledge when he met Cakrajaya. Cakrajaya taught Javanese poetry to Sunan Kalijaga, while Sunan Kalijaga taught Cakrajaya about salawat upon the Prophet Muhammad (peace and blessings be upon him) readings. It is different with the version of Petilasan Sunan Geseng in Kulonprogo, which tells that after Cakrajaya tapping the neera, he met Sunan Kalijaga who was thirsty in the middle of his journey. Cakrajaya also invited Sunan Kalijaga to drink the neera juice that he was carrying. As a sign of gratitude, Sunan Kalijaga instructed that the remaining neera juice had to be kept and brought back to Cakrajaya's house to be processed as laru or a mixture of neera.

After the meeting between Cakrajaya and Sunan Kalijaga occurred, both from the stories obtained from Bantul, Magelang, and Kulonprogo told that Cakrajaya's work was running well and even the neera production was abundant. Especially, the stories obtained from the Sunan Geseng Tomb in Magelang, it is told that Cakrajaya's neera juice flew profusely so that it can be channeled into his house using gutters or waterways.

the third versions above are continued with a similar story. It is said that when the neera juice has been processed into Javanese sugar, its form can also be turned into gold. After a variety of extraordinary events experienced by Cakrajaya, it made him interested to know the background of Sunan Kalijaga and wanted to learn from him. Cakrajaya also expressed his desire to become a student of Sunan Kalijaga, but the request was not immediately accepted. Sunan Kalijaga ordered Cakrajaya to guard his cane and stay until Sunan Kalijaga returned.

There are several different versions, in each research location, about the place and duration of when Cakrajaya waiting for Sunan Kalijaga. It is said that Sunan Geseng is waiting for Sunan Kalijaga for eight years to return in Jabalekan, Bantul based on the version of Sunan Geseng Tomb in Bantul. In the other version of Sunan Geseng Tomb in Magelang, it is said that he was waiting
for 17 years in Roban Forest, Batang Regency, Central Java. Meanwhile, from the Petilasan Sunan Geseng in Kulonprogo, it is said that he has been waiting for eight years in Blubuk area, Kulonprogo. The difference in duration and place shows the accordane with the concept mentioned by Danandjaja (1997), which said that the occurrence of variations in the story due to the spread of this oral folklore by word of mouth might allow the occurence of interpolation process or self-forgetfulness. However, the difference only lies in the exterior part. But, its basic form it still preserved.

Based on the previous information, Cakrajaya has been waiting the return of Sunan Kalijaga for many years. When Sunan Kalijaga wanted to return, he could not easily find Cakrajaya in his hermitage because Cakrajaya's presence was difficult to detect. This happened because Cakrajaya's body was covered in bushes and lush trees which grew around his hermitage. Sunan Kalijaga had initiative to make Cakrajaya easily found by burning down the hermitage place. However, due to karamah (or lofty) of Cakrajaya, he survived the flames that surrounded him. However, based on stories from Bantul and Kulonprogo, Cakrajaya's body was burnt to scorch, so that he was given the title Sunan Geseng by Sunan Kalijaga. Different from the story from Magelang, it is said that Cakrajaya's body was not burnt to scorch, but it is only covered by the burning ash so it looked black. Geseng is one of the words in Javanese which interpreted as burnt or scorched. That is how the title of Sunan Geseng was given to Cakrajaya.

The Scope of Preaching Area of Sunan Geseng

Sunan Geseng is believed as a mubaligh who has influence, so that the places he once visited are enshrined and being taken care by the local people as a sign to honor his services. Based on the author’s observations, the places which show the track record of preaching areas of Sunan Geseng appears in the form of mosques, petilasan, and tombs, which are located in several areas:


Not only these places are enshrined as a sign of Sunan Geseng, but also legend stories that are still believed and disseminated by the public to commemorate him. The legend tells that Sunan Geseng is a holy figure who has magical powers after learning from Sunan Kalijaga. The following is a description of the magical story obtained from the places visited by the author:

Sunan Geseng as the Student of Batara Loano

In contrast to the historical story that originated from Bantul, Magelang, and Kulonprogo which depict Sunan Geseng as an ordinary figure who is interested in becoming Sunan Kalijaga's students, the version obtained from Sunan Geseng Mosque in Kauman, Bagelen, Purworejo Regency, Central Java, actually shows that Sunan Kalijaga himself chose Sunan Geseng as his student which has a certain position.

Sunan Geseng is said to have original name Cakrajaya who works as a coconut sap tapper. While working, Sunan Geseng likes to travel with his friend named Kasan Kesambi. They both are students from Batara Loano, the son of Hindu Galuh Pajajaran Kingdom. Sunan Geseng and
Kasan Kesambi always cast the spell "Tung klontang-klantung, buntute buntung". Given by Batara Loano when they are climbing a tree. According to Adin, Cakrajaya was seized by Sunan Kalijaga to be his student. This is not without reason, it is because Cakrajaya was a student of a well-known batara. As a student of a well-known batara, it shows that Cakrajaya was not an ordinary person. Cakrajaya is a person who has influence and has followers. It is known that Sunan Kalijaga spread Islam religion directly to the leader, not to a random person. If the leader is interested in Islam, then the people will be easier to follow.

The history of Kasan Kesambi obtained from this research is limited to the story of his friendship with Cakrajaya when he was a Batara Loano student. The story above is a version that originated in Loano area. Sunan Geseng met and discussed with Sunan Kalijaga in Bagelen area, but his affairs were more frequent in Loano. This is in accordance with Sunan Kalijaga's order to spread Islam for the first time in Loano, which also became his headquarters (Addin Interview, January 28, 2019).

The Preaching Journey of Sunan Geseng to Jolosutro

Sunan Geseng is considered a saint because there is a story which states that Sunan Geseng has some superpower. The first incident occurred on his journey to Demak Bintara. At that time, Sunan Geseng received a sunan title from Sunan Kalijaga after becoming his student. To inaugurate his title, Sunan Geseng will be witnessed by the wali sanga in Demak Bintara. The second incident occurred during his stay in Jolosutro region while delivering his preachings. The miraculous event depicts that Sunan Geseng possessed an extraordinary power and it is connected to the story of his son whose body was changed into a monkey. The following is the description:

The Journey to Demak Bintara

The purpose of the journey to Demak Bintara is to witness that Cakrajaya has obtained the sunan title. During the trip, Sunan Kalijaga noticed Cakrajaya's movements. Sunan Kalijaga wanted to ensure that Cakrajaya's memory had returned to normal after years of seclusion. To find out whether Cakrajaya's memory had returned, Sunan Kalijaga gave him questions about the things he encountered during his journey. At different times, Sunan Kalijaga asked him two questions. First, Cakrajaya was asked by Sunan Kalijaga to guess the name of the dense leafy tree in front of him. Cakrajaya answered that it is a teak tree. But, Sunan Kalijaga believed that it is a kluwih tree. As a student and the teacher, they were arguing with each other. In the end, there were no winner or losers from the two opinions. The tree is miraculously shaped like a teak tree, but its leaves are like the leaves of a kluwih tree. According to the palace courtiers—Supardiono, the tree was a silent witness of the incident. The tree is located in the west of Jatimulya, it is about 3-4 kilometers away from Sendang Panguripan spring, a spring used by Sunan Geseng to clean himself so that his body could recover after being burned in the process of finding his hermitage when he wanted to become the student of Sunan Kalijaga.

The journey to Demak was continued by Sunan Kalijaga and Sunan Geseng. Sunan Kalijaga reasked about the object in front of him. He answered that the object was rice. However, Sunan Kalijaga denied, and stated that the object was a stone. Therefore, Sunan Kalijaga gave order to
take some of the rice if he believed that it was rice. Although the object was actually a stone, Sunan Geseng can easily pinch it. Until now, the small stone pieces are still existed and are saved in the front of Badean Mosque.

On his arrival in Demak Bintara, Sunan Geseng was witnessed by wali sanga that he had obtained the sunan title and was officially part of a wali who is in charge of spreading Islam. As a wali, Sunan Geseng received a mandate to start preaching. Sunan Geseng accepted the mandate, but he had a request to choose the southern coast of Java as his place of preaching. The area was chosen because Sunan Geseng believed that the northern part of Java had been held and completed by wali sanga. Sunan Geseng had been preaching to the Cilacap, Lumajang, and other areas, until he arrived in the Jolosutro area.

The Origins of the Naming of Jolosutro Region

The naming of the Jolosutro area is connected with the story of Sunan Geseng who helped to fulfill the request of the pregnant empress of Panembahan Senopati. The empress was craving for *wader bang sisik kencono* (a red tawes fish with golden scales). However, this request was difficult to fulfill because tawes fish are generally silvery white.

Panembahan Senopati was the founder and first ruler of the Mataram Kingdom who ruled in 1584 to 1601. He was entitled Panembahan Senopati Ing Alaga. As a king, he mobilized his courtiers and royal relatives to fulfill his empress’ request. But, none of them was able to fulfill the order of the king. However, the king heard information that there was a magical and wise man named Sunan Geseng. Sunan Geseng was in an area called Depok or Ndepok. It is called Depok because the area was a hermitage founded by Sunan Geseng. Knowing about this, the king wanted to ask for help from Sunan Geseng to fulfill his wife's wishes.

By the time the empress was pregnant, the king already had a child from another concubine. This concubine worried that if the empress’ child has born, later this child would actually take over the kingdom, while his own son would not get anything. The royal concubine planned to get rid of the baby in the empress womb. The concubine ordered her own son to kill the empress’ baby. The concubine handed her son over to Prince Purbaya and submitted to whatever would happen later. Prince Purbaya knew the strategy of the concubine who told his son to kill the baby of the empress. However, according to Prince Purbaya's view, this concubine son will be the successor of the kingdom. To prevent bad things from happening to this concubine's son, Prince Purbaya left him in Depok.

In another story, Sunan Geseng finally fulfilled the king's order. The king conveyed his intention. However, Sunan Geseng did not give an answer and asked for some time to think. Sunan Geseng returned to his hermitage to and meet the concubine's son and asked him about the king's request. Sunan Geseng asked whether the concubine's son could turn into a fish with golden scales. As a student of Sunan Geseng, the son of the concubine was able to change his form into the fish.

Sunan Geseng met the king again and stated his willingness to carry out the king's order. However, the king must be prepared to fulfill several requirements, which are to provide a fish net made of silk with a lead made of gold and also an artificial sea. Sunan Geseng was willing to make the fish net in the hermitage. After the fish net is made, Sunan Geseng returned to the kingdom and requested the other conditions, which is an artificial sea from the king, and the king also
agreed. The sea was given the name Segarayasa. _Segara_ means sea and _yasa_ means effort or making. Segarayasa is located the south of Pleret, across the Opak River, in Special Region of Yogyakarta.

After all the conditions are fullfilled, Sunan Geseng asked the concubine's son to enter the artificial sea. Sunan Geseng immediately got the concubine's son in the fish net and it became a a red tawes fish with golden scales. The fish was handed over to the king and empress. Before the month had even changed, Mas Bekel, the king's son, was born. Hearing the news, Sunan Geseng immediately visited the palace.

Arriving in the kingdom, the baby was bursted in laugh when he met by Sunan Geseng. Sunan Geseng immediately patted the back of the baby, saying "Don't be like that, if it's already done, that's it. It will not be discovered later ". The baby who laughed was Prince Jolang. _Jolang _in Javanese means "exchange". The concubine's son became a baby born by the empress.

Thus, the name of a hamlet in Bantul was given the name Jolosutra, because it was related to the story of Sunan Geseng who made a net made of silk which is used to grant the request of the pregnant empress of Panembahan Senopati. Until now, the area has become a fishing area. However, the net (or _jala_ in Javanese) is not made of silk (or _sutra_ in Javanese) but has been replaced using strings.

**Jaka Bedug or Nilasraba**

Nilasraba is the nickname of Sunan Geseng's son, Jaka Bedug. He was called as Nilasraba because something unexpected happened when his father returned to his residence in Bagelen. The return of Sunan Geseng to his residence was an order from the king. In addition, the king also ordered to _dhahar buka _or a feast in iftar after Sunan Geseng arrived at his house, by eating his _ketupat _and _iwak kali _(river fish or freshwater fish). Sunan Geseng was given a fishing rod by the king to make it easier to catch fish.

When Sunan Geseng got home, he just put his luggage and went straight to the Bogowonto River. In the past when Sunan Geseng went to meditate and spread Islam, his wife was pregnant. When Sunan Geseng returned, his son was eight years old. Thus, neither Sunan Geseng nor Jaka Bedug had ever met each other.

When Sunan Geseng arrived at his house, Jaka Bedug was not around. After Jaka Bedug returned, his mother said that his father had returned from his hermitage and was looking for fish in the river. Jaka Bedug was so curious about his father's face and wanted to catch up to the river. However, before Jaka Bedug catching up his father, his mother had advised him to keep his distance from his father first. It is not without reason, but it is because usually the sayings of person who finished meditating can easily come true.

When Jaka Bedug reached the riverbank, he saw Sunan Geseng fishing at the bottom area of the river. Initially, Sunan Geseng did not realize his son's presence until he saw the shadow of a child on the surface of the water. Sunan Geseng also occasionally looked back to find out the identity of the child. However, the child went hiding when Sunan Geseng was taking a look to the back. When Sunan Geseng looked into river again, the child was reappearing again and again until Sunan Geseng felt annoyed. Sunan Geseng then spoke " _Bocah ko lingak-linguk kaya bedhes_", which means "This child is like monkey which likes to turn its heads back and forth".
Unexpectedly, the child's body suddenly changed resembling a monkey.

Jaka Bedug returned to his house crying because his body had changed like a monkey. His mother was shocked and went after Sunan Geseng. Sunan Geseng was told by his wife that the child he had met was his own son. Sunan Geseng was sorry and felt sad. Because it's already happened, Sunan Geseng asked his wife not to be sad and return home. Meanwhile, he would try to meet Sunan Kalijaga and continued to pray that his child will become human again.

Sunan Geseng met Sunan Kalijaga in Jati area. Then, Sunan Geseng conveyed everything that has been happening before. Sunan Kalijaga also said: "Don't be sad, hurry go home. Just give your son his previous name, hopefully he will return into normal form". Therefore, Jaka Bedug was given a nickname Nila, which means a monkey or anoman (Supardiono Interview, 22 January 2019).

The History of Three Tombs of Sunan Geseng in Magelang

In the version of Sunan Geseng Tomb in Magelang, Central Java, Sunan Geseng is said to be a descendants of the Islamic Mataram Rulers. He lived in the period after wali sanga. Compared to the life span of Sunan Pandanaran—the Regent of Semarang, Sunan Geseng is expected to live before the Sunan Pandanaran period, which is around the 16th century. The original name of Sunan Geseng was Cakrajaya. As a religious scholar, he is more well-known to be called as Sheikh Yusuf.

The historical story of Sunan Geseng originated from the Magelang region, depicts Sunan Geseng as a saint who had some superpowers. This can be illustrated when Sunan Geseng traveled to Demak after Sunan Kalijaga accepted him as a student.

When he arrived in Demak, there was a plan to build a grand mosque. All preparations to build the mosque had been available, both building materials and workers. However, the food supplies for workers had not been prepared. Sunan Kalijaga ordered Sunan Geseng to hunt in the forest to find for dishes for the workers. As a neera tapper, he only carried simple tools like bumbung (traditional bamboo tube) and a sickle (a kind of curved knife for cutting grass or for hunting). With only ordinary tools Sunan Geseng was able to catch three deers. The deers were brought back to Demak. Miraculously, the result of his hunt were brought by putting it into the bumbung.

After arrived, Sunan Kalijaga was astonished because Sunan Geseng looked like returning with nothing. Realizing this, Sunan Geseng immediately released the the deers which are kept in the bumbung and gave them to Sunan Kalijaga. The deers are then cooked and ready to be served. The miracle happened again that the dishes which had been cooked were always existed until the mosque construction was finished. This method is one of Islamic preaching propaganda done by Sunan Geseng. Sunan Geseng socialized with the people and helped them, at the same time, he also provided role models in accordance with Islamic teachings.

The History of Three Tombs of Sunan Geseng in Pasanggrahan, Tirto, Grabag, Magelang, Central Java

While stay in Demak, Sunan Geseng had learned a lot from Sunan Kalijaga. After finished,
Sunan Kalijaga ordered him to return home. Sunan Geseng is equipped with a remaining *blandar* (a wooden block for supporting the roof). The wooden block is used to make a *kentongan* (a slit drum-like-traditional-instruments) in a mosque located in the village of Kleteran, which location was unknown until now.

Before the wooden block arrived in Kleteran, there is a connection with Sunan Kalijaga’s will which was given to Sunan Geseng before his departure. Sunan Geseng was told to prevent the wooden block from falling down, unless if the wooden block falls on its own. But, if the wooden block was fallen in a place, then Sunan Geseng must live there. Finally, the wooden block fell in Kleteran area.

On the other hand, in Tirto area, there is also a famous Islamic scholar named Mbah Wono Tirto, whose real name is Abdullah Sajad. Sunan Geseng and Mbah Wono Tirto are close friends. They can get to know each other closely because they both spread Islam. One day, Sunan Geseng asked Mbah Wono Tirto to bury him in the Tirto hill when he died. Tirto hill now becomes the location the tomb of Sunan Geseng in Tirto, Grabag, Magelang.

By the will of Allah, Sunan Geseng died. Mbah Wono Tirto remembered Sunan Geseng’s message. However, he had difficulty while taking Sunan Geseng’s body because Kleteran people wanted Sunan Geseng to be buried in Kleteran. He arranged a strategy so that Sunan Geseng’s body could be carried and buried in Tirto hill.

Because of Mbah Wono Tirto’s huge *karamah*, Kleteran residents could only see his form as an ordinary cat when he went to the Kleteran. Although his form has changed, Mbah Wono Tirto still faced obstacles on how to take Sunan Geseng’s body. Mbah Wono Tirto prayed to Allah to make that people's eyes obscured, as if the people were only seeing a cat carrying a mouse. However, there were some people who felt that something strange was happening because it looked like a cat carrying something larger than its size. Shortly after the cat left, the Kleteran residents were confused because they lost Sunan Geseng’s body.

Sunan Geseng’s body was successfully brought by Mbah Wana Tirto. Along the way, he was resting and stopped for a moment. He placed Sunan Geseng’s body on a large rock. The area of a large rock is currently given the name *Watu Tumpang* or the stone that is boarded. However, the exact location of the stone is unknown until this time. Arriving at Tirto, Sunan Geseng's body was immediately buried. Mbah Wono Tirto took the initiative to make three tombs to deceive Kleteran residents. The original tomb is made lower than the others and it is placed the middle.

After Sunan Geseng’s body disappeared, the Kleteran people were asking to each other. Some of them expressed their strange feelings before the incident happened. They saw a white cat carrying something white in larger size than its body. They realized that the only person who was able to do that was only Mbah Wono Tirto. They then went to Tirto in order to ask Mbah Wono Tirto to return the body of Sunan Geseng. He was willing to fulfill their demand with one condition. He asked people to choose one of the three tombs in front of him because in one of the tombs lied Sunan Geseng’s body. If they are able to guess correctly, the body of Sunan Geseng can be brought back. The people chooses the right tomb, while the original tomb is placed in the middle. So that, the people of Kleteran must surrender. Therefore, Sunan Geseng was buried in Tirto, Grabag with three tombs.

It is told that Sunan Geseng’s wife named Nafisya wanted to find his existence. Unfortunately, Sunan Geseng had passed away before she met him. He had died in the Tarukan,
Tegalrejo. In addition, a cungkup (a dome-like building to protect the tomb) was already built in his tomb. Until now, every night of 18 Ramadan, Tirto people always go for a pilgrimage to Tegalrejo, and vice versa, the Tegalrejo people also go for a pilgrimage to Tirto (Fatoni Interview, March 23, 2019).

The Origin of Petilasan Sunan Geseng in Blubuk

Petilasan Sunan Geseng is located in Blubuk, Sendangsari, Pengasih, Kulon Progo, Special Region of Yogyakarta. It is a place which is believed to be the hermitage of Sunan Geseng or Cakrajaya. He has to meditate as one of the requirements to become a student of Sunan Kalijaga. After eight years of waiting, Sunan Kalijaga finally returned. However, his hermitage was covered in trees. In order to ease the search, the forest was burned. Cakrajaya's body was seen, but his body was burnt to schorch so that Sunan Kalijaga named him Sunan Geseng. At the same time, he made Sunan Geseng become the last sunan (Interview, Diarjo, 22 March 2019).

The Relics of Sunan Geseng

Sunan Geseng Mosque in Kauman, Bagelen, Purworejo, Central Java

Sunan Geseng Mosque is included in one of cultural heritage objects protected by Law of the Republic of Indonesia No. 5 of 1992, concerning on objects of cultural preservation. The existence of this type of mosque has similarities with the shape of the mosque roof during the wali period. It has similar type of overlapping roof of the mosques in the north coast of Java, like Demak Mosque, Kudus Mosque and other mosques (Ministry of Education and Culture, 1993). The main building of Sunan Geseng Mosque was originally built in 1518, while the additional building was built in 1732 (Addin Interview, 01/28/2019).

The total area of Sunan Geseng Mosque complex is 1,650 m² surrounded by a 1m high brick fence which aligning for 448m. The wide of the fence consists five layers of bricks arranged in a row without using cement as adhesive. For the building itself, the mosque is divided into two parts, which are the main room for praying and the foyer of the mosque. The main building area is 13m x 13m and the foyer is 12m x 12m.

This main room makes this mosque has its own uniqueness. The architecture of this mosque uses traditional Javanese building styles. This can be identified through the shape of roof of the main room that resembles the shape of a mountain. In the Javanese life, the embodiment of mountain shape is related to sacred symbols. This is because there is an influence of a strong belief that a high place or mountain is a place which is considered sacred and it is where the Gods live. At first, the naming of the embodiment of a mountain in the form of a roof was called the tajug. However, in its development, the tajug roof has developed into a joglo roof (tajug loro means merging of two tajug) and it has been simplified into a limasan or village roof (Musman, 2017).

Each type of roof also has its own placement and meaning. Limasan roofs and kampongs are commonly used by ordinary people. Meanwhile, joglo roofs is developed for the aristocrats. It is a taboo to use tajug roofs for houses because they are only suitable for sacred buildings like mosques (Musman, 2017), just like Sunan Mosque building. Basically, the tajug roof is almost
the same as joglo roof. The difference is that tajug roof does not have a molo or wood that lies along the house which is mounted on the ander buffer. But, the roof is pointed upwards. The meaning of this roof symbolizes the eternity and oneness of God (H.J. Wibowo, et al., 1993).

The building with tajug roof has several variations. Based on its characteristics, Sunan Geseng Mosque is included in the type of tajug lawakan lambang teplok. The tajug lawakan lambang teplok is the development of the base tajug-shaped building—in a form of a square or conical roof building, which is added by a space as an expansion of the mosque area in the surrounding. There are a total of 16 saka or the building pillars (H.J. Wibowo, et al., 1993). In the main room of Sunan Geseng Mosque, there are also 16 cylindrical-shaped-saka, which consists of saka guru and saka rawa. Saka guru refers to the supporting pillars, with total of 4 pillars, which are located in the middle of the building. Meanwhile, saka rawa refers to the total 12 pillars surrounding the saka guru.

In a traditional Javanese building structure, the roof is supported and fastened by pillar or saka which is then planted into the base of the building in the form of an umpak (a foundation made of stone, now it is replaced by cement). The main supporting pillars are four saka guru. The number of pillars symbolizes the influence of the power which comes from four points of direction. This concept is called the pajupat concept. In pajupat concept, human are positioned in the middle of the intersection of the points of the direction, it is a place which is considered to have a very high magical vibration. This place is called pancer or manunggaling papat (Musman, 2017).

Other features which make this mosque can be categorized as tajug lawakan lambang teplok type can be seen from the shape of the roof which has gap or separator between the brujug roof and the penanggap roof. Brujug roof is the most visible towering roof and the penanggap roof is the second roof arrangement after brujug roof — the top of the arrangement. The roof arrangement consists of four sides which overlapped in two sides (H.J. Wibowo, et al., 1993).

The most striking uniqueness of Sunan Geseng Mosque in West Kauman Hamlet is that there are many different carvings on the ceiling, blandar, and sunduk in the main hall of the mosque. Blandar is the wood along the building which functions to connect the poles. Meanwhile, sunduk is the hook of saka guru under pengeret and blandar (Musman, 2017).

There are various carving motifs in forms of tendrils of leaves, flowers, and straight lines. If we look carefully, the sculpture of carvings are still rough and not as smooth as the modern ones. The shape of the wood pieces is not really straight, but is is wavy. This shows that the equipment used at that time was still very simple. The wood used as a building framework in forms of saka, ceiling, blandar, and other roof frames are built from teak wood (Addin Interview, January 28, 2019).

The most important part in making Javanese buildings is teak wood. This type of wood has strong, smooth and durable characteristics. The philosophy adopted by Javanese people by using this wood is to make their lives good and happy (Musman, 2017). Until now, the woods in this mosque is in good condition and still stands strong, even tough some parts appear to be incomplete. Some wood was replaced because of its dangerous condition. However, its authenticity can still be maintained.

Meanwhile, the additional part of the foyer of Sunan Geseng Mosque is built in a form of a pyramid. It is called limasan because the roof resembles the shape of a pyramid—a three-dimensional building with a square-shaped base and triangular sides. However, specifically for
this typical of Javanese pyramid building, the roof consists of four sides, two of which are in triangular shapes, and the other two are in isosceles trapezoid shapes. According to Musman (2017), the triangular-shaped roof is called kejen or cocor and the trapezoid-shaped side of the roof is called a brojong. The roof is supported by small sized saka guru.

Behind the Sunan Geseng Mosque, there is an ancient grave complex. Some ancient tombs which still exist are the graves of Raden Ngabei Tjokrodjojo Tumenggung, Raden Ngabei Kertojudo Tumenggung, R.T. Nosuto, Kyai Bumi R.T. Nilosrobo Dipati II, Isri Kyai Bumi, mother-in-law of Kyai Bumi, and father-in-law of Kyai Bumi. To distinguish the ancient tomb with a new tomb, it can be seen from the tomb shape which have tall terraces. Until now, the graveyard is still used by local residents as a public cemetery.

The Tomb of Sunan Geseng in Jolosutro, Srimulyo, Piyungan, Bantul, Special Region of Yogyakarta

The research was conducted on January 22, 2019. To get to the location, you have to go through a sharp winding pathway surrounded by forest or rice fields. The pathway is wide enough so that it can be passed by a four-wheeled vehicle. However, it is recommended to seek for professional driver because of steep the terrain.

This tomb belongs to and is maintained by the Yogyakarta Palace. This tomb is believed to be the original tomb of Sunan Geseng. This tomb building has existed since the end of Sultan Agung's reign. This cungkup (a dome-like building to protect the tomb) is made of teak wood. Until now, the tomb building still stands strong despite centuries of establishment. According to a resourceperson named Supardiono, the tomb will be renovated in 2020. The position of the tomb of Sunan Geseng is in a large cungkup building, which also covers other tombs inside it. Sunan Geseng's tomb is specially covered by white burial shroud.

Visitor comes by almost in every day. The place is never empty of visitors, except when it is raining. The visitor will increase in number especially in Friday Kliwon. Those pilgrims do not only come from Bantul region but also many other regions.

On Legi Monday in Safar month, the surrounding residents gathered around the tomb to commemorate Sunan Geseng's passing. The activity will last for one week. In the commemoration, there is a series of events ranging from Koran recitation, mujahadahan (mass dzikr), and then the peak of the event which is a feast for the pilgrims. The feast takes place around the area of Sunan Geseng tomb. Before the peak of the event, people from six hamlets, such as, the Perayan, Mudasin, Nglepari, Pandean, etc. gathered together in the elementary school located not far from the tomb of Sunan Geseng. This feast ceremony is also attended by the royal family which is the pembayun who is the king or son of the king who was serving at that time.

The Tomb of Sunan Geseng in Pasanggrahan, Tirto, Grabag, Magelang, Central Java

This tomb is located at the foot of Mount Telomoyo and Andong in Tirto Hamlet, Tirto Village, Grabag Sub-District, Magelang District, Central Java. When the author visited it on March 23, 2019, it was lacking of visitors because it was a cloudy afternoon. Unlike the tombs in the Bantul area, the tomb in Tirto is easier to be reached because it is located in urban areas with aspalt
road. In that location, there are houses of the residents and they sell food and crafts. Meanwhile, such things are not existed due to its location is inside a forest in Bantul. In addition, there are also mosques and bathrooms surrounds tomb in Tirto.

The tomb of Sunan Geseng in Tirto Hamlet is inside a building with green additional cungkup. Visitors who come can pray around the outer area of the cungkup. The inside part of the green cungkup is covered by white curtains which surrounds the tomb area. The tomb of Sunan Geseng has its own uniqueness because of the three tombs. The middle tomb is placed lower compared to the two other tombs. The lower tomb is believed by people to be the original tomb of Sunan Geseng.

The Petilasan of Sunan Geseng in Blubuk, Sendangsari, Pengasih, Kulon Progo, Special Region of Yogyakarta

Petilasan refers to the Javanese words tilas which means used (to be done or vised). In this context, petilasan can be interpret as the area or places which have been visited by someone who has influence, or certain services. This petilasan in Kulonprogo is also believed by people to have been visited by Sunan Geseng to meditate when he wanted to become a student of Sunan Kalijaga. This petilasan is located inside a tomb complex surrounded by cungkup. To go there, the author was accompanied by the guardian of the Sacred Tomb named Niti Diarjo (03/23/2019).

Information about the existence of Sunan Geseng is written in a Javanese-language manuscript collection in the University of Indonesia's Library. This manuscript entitled: Patilassanipun: Sunan Geseng saha Sanes-sanesipun. Gubahanipun Rama Jayengwiharja in the 4th floor of the library building. It is marked by a calling number LS.38-W 66.15. This manuscript by Jayengwiharja was received on August 8, 2602 (1942), in the Special Region of Yogyakarta. The author of this paper has no information about the biography of the author of this manuscript – Jayengwiharja.

Based on the catalog description, the manuscript contains the history of several petilasan, such as: 1) Petilasan Sunan Geseng in Nanggulan, Kulonprogo, Special Region of Yogyakarta; 2) Astana Kiai Talikanthi in Karangkajen; and 3) Pasarean Raden Jaka Jadhuk (Arya Malang Sumirang or Kiai Ageng Carang Madu) in Mount Blubuk, Sentolo, Kulonprogo, Special Region of Yogyakarta. However, the author has not been able to read the entire text because of limitations in of knowledge, especially in philology. In addition, this research was basically constructed based on the local history obtained directly through interviews with resource person whose historical knowledge on Sunan Geseng of the petilasan location in Kulonprogo. Thus, this research does not refer to the contents of that manuscript.

CONCLUSION

Sunan Geseng is a local wali from Purworejo, Central Java. The history of Sunan Geseng's life began with his meeting with Sunan Kalijaga. Meanwhile, Sunan Geseng's childhood life remains unknown through the analysis using folklore and based on the histories about the lives of the wali. As a result, there are many variation about the historical story of Sunan Geseng. His name is derived from the word "Geseng" because his body was burnt to scroch when he was meditating.
for the sake of becoming the student of Sunan Kalijaga.

The name of Sunan Geseng itself is only known in the areas which he had visited. Thus, for some people, his name still sounds unfamiliar. The areas visited by Sunan Geseng include: 1) Kauman, Bagelen, Purworejo, Central Java; 2) Pasanggrahan, Tirto, Grabag, Magelang, Central Java; 3) Jolosutro, Srimulyo, Piyungan, Bantul, Special Region of Yogyakarta; 4) Blubuk, Sendangsari, Pengasih, Kulon Progo, Special Region of Yogyakarta. When referring to the map of Java, the area observed above shows the preaching movements of Sunan Geseng in the southern part of Java. People in the region believe the existence of Sunan Geseng and enshrine it as a local legend. People also believed that Sunan Geseng is figure receive has various miracles after studying to Sunan Kalijaga.

The legacy of Sunan Geseng's preaching relics are in the form of physical buildings, such as mosques, petilasan, and tombs. Those buildings are historical evidence which shows the existence of Sunan Geseng in places he had visited. The existence of the relics of Sunan Geseng is well taken-care. The pilgrims also come to visit those places. Sunan Geseng has more than one tombs and people believe that the tomb in their areas are the original ones. With more than one tombs, it shows that Sunan Geseng is a prominent figure whose existence is enshrined by building tombs in various places.

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