

The Syncretization of Sunan Kalijaga Teachings: A Structuralism Study In Determining Qibla Direction of Demak Great Mosque

Fairuz Sabiq

Syariah Faculty/Postgraduate Program of UIN Raden Mas Said Surakarta.

e-mail: fairuznasa@gmail.com or fairuzsabiq@gmail.com

Abstract

The history of the spread of Islam in Java was carried out by the *sunans* or known as *walisongo*. They spread and develop Islam with various methods and without violence, so that Islam can be accepted by the community and become the religion of the majority of the Javanese population. One of the *walisongo* who taught and developed Islam in Java with the method of syncretization or acculturation between culture and Islam religion was Sunan Kalijaga. The syncretization of Sunan Kalijaga's teachings is a propaganda medium that has succeeded in attracting people to adhere to Islam. Sunan Kalijaga built a mosque that combines Islamic culture and teachings. He also determined the qibla direction of the Great Mosque of Demak by combining Islamic teachings with Javanese culture. Sunan Kalijaga's determination of the Qibla direction is by raising the right hand holding the *Ka'ba* (symbol) and the left hand (silent) holding the *mustoko* of the Demak mosque. If studied from Levi-Strauss Structuralism, it will be clearly seen the true meaning or message of the syncretization of Sunan Kalijaga's teachings of the Qibla direction. One of the meanings or messages is that the determination of the Qibla direction can be done with the medium of the shadows of the Sun. Currently, this method is known as *ras}dulqiblah*.

Keywords: *Sunan Kalijaga, Syncretization, The Great Mosque of Demak.*

Abstrak

Sejarah penyebaran agama Islam di Jawa dilakukan oleh para sunan atau dikenal dengan nama *walisongo*. Mereka menyebarkan dan mengembangkan agama Islam dengan metode yang bermacam-macam dan tanpa kekerasan, hingga agama Islam dapat diterima oleh masyarakat dan menjadi agama mayoritas penduduk Jawa. Salah satu *walisongo* yang mengajarkan dan mengembangkan agama Islam di Jawa dengan metode sinkretisasi atau akulturasi budaya dengan agama Islam adalah sunan Kalijaga. Sinkretisasi ajaran sunan Kalijaga merupakan media dakwah yang berhasil memikat masyarakat untuk memeluk agama Islam. Sunan Kalijaga membuat bentuk masjid yang memadukan budaya dan ajaran agama Islam. ia juga menentukan arah kiblat masjid agung Demak dengan memadukan ajaran Islam dengan budaya masyarakat Jawa. Penentuan arah kiblat Sunan Kalijaga dengan mengangkat tangan kanan memegang (simbol) Kakbah dan tangan kiri (diam) memegang *mustoko* masjid Demak. Ajaran sinkretisasi arah kiblat oleh sunan Kalijaga jika dikaji dari Strukturalisme Levi-Strauss, akan terlihat dengan jelas makna atau pesan yang sebenarnya dari ajaran sinkretisasi tersebut. Salah satu makna atau pesannya yaitu penentuan arah kiblat dapat dilakukan dengan media bayang-bayang Matahari. Saat ini, metode tersebut dikenal dengan nama *ras}dulqiblah*.

Kata Kunci: *Sunan Kalijaga, Sinkretisasi, Masjid Agung Demak.*

INTRODUCTION

The spread and development of Islam in Java is carried out by the guardians (*waliyullah*) who are often called *walisongo*. The *waliyullah* spread Islam in Java in various ways. One of the *waliyullah* who has an important role in the spread and development of Islam in Java is Sunan Kalijaga. The name of Sunan Kalijaga is very popular around the Javanese people, because he has an important role in the spread of Islam in Java and has teachings or methods of spreading that are acceptable to the Javanese people at that time. Sunan Kalijaga spread Islam by combining the teachings of Islam with community culture. The combination of religious and cultural teachings is often referred to as syncretization. Syncretization by means of acculturation between religion and culture was indeed an attractive and sympathetic choice for the people at that time. With the acculturation of religion and culture, many people are interested in converting from the ancestors' religion of the Javanese people to Islam. The syncretization of Sunan Kalijaga's teaching which combines the teachings of Islam and community culture can be accepted by the Javanese people, so that Islam can grow and develop in Java. Sunan Kalijaga preaches and teaches Islam by syncretizing local elements with Islamic teachings. Syncretization was carried out by Sunan Kalijaga by combining pre-Islamic local elements (in Java) with Islamic teachings, so that it became a new culture. The construction of a mosque with a joglo main room model, which has a *tajugan* roof with an odd number of terraced roofs, is one example of the syncretization of Javanese mosques.¹ The works of Sunan Kalijaga in which there are Islamic teachings are *Suluk Linglung* and *Serat Dewa Ruci*. The stories contained in *Suluk Linglung* and *Serat Dewa Ruci* illustrates how Islamic values must be firmly held by Muslims. Through the stories in the two writings of Sunan Kalijaga, it can be seen the message of the values of Islamic teachings, ranging from *Shariat*, *Hakikat*, to *Makrifat*. Sunan Kalijaga combines local culture and Islamic religious teachings through the *grebeg mulud sekaten* event from the word *syahadatain*, the *kalimosodo* amulet comes from the words *kalimat Syahadat*, mosque drum, determining the Qibla direction, and so on. The syncretization of Sunan Kalijaga's teachings regarding the determination of the Qibla direction has not been widely known by many people. The author tries to see the syncretization of the Qibla direction with the study of Levi-Strauss structuralism.

The direction of Qibla has an important position in prayer (*salat*), because it is one of the conditions for the validity of prayer. Scholars (*ulama*) agree that facing the Qibla direction is one

¹ Fairuz Sabiq, *Sunan Kalijaga dan Mitos Masjid Agung Demak*, (Indramayu: Adab Publisher, 2021), p. 26.

of the conditions for the validity of prayer.² A person who leaves the direction of Qibla in prayer and he is aware (*'a>lim*) of the action, then his prayer is invalid (*la> s}ala>ta*) and he must repeat his prayer facing the Qibla.³ Besides prayer, the direction of Qibla is also important for funerals. Cemeteries that are not facing the Qibla can be dismantled and adjusted to the Qibla direction. The importance of the Qibla direction encourages scholars so that Muslims learn this knowledge and apply it when they are going to pray. The first great mosque built in Java was the Great Mosque of Demak. The *waliyullah* discussed to determine the direction of the Qibla of the Great Mosque of Demak, but there was no agreement between them, until Sunan Kalijaga appeared with the method of determining it. Sunan Kalijaga unites the scientific understanding of religion with the culture of society.

METHODOLOGY

The syncretization of Sunan Kalijaga's teachings includes qualitative research that collects data from literary sources. The sources used in this paper are historical data, both from books and other records; books about the history of the spread of Islam in Java, Babad Tanah Java, Babad Demak, and other chronicles. This paper collects data related to the research theme from various research sources, and then the data that are in accordance with the writing theme are fully described according to the writing theme. The depiction of the data can be seen from Sunan Kalijaga's teachings on syncretization and also data on determining the Qibla direction of the Great Mosque of Demak. Furthermore, the data is analyzed to find a comprehensive conclusion regarding the research theme. Data analysis uses Levi-Strauss structuralism studies and astronomical analysis, so that comprehensive conclusions can be drawn regarding the syncretization of Sunan Kalijaga's teaching regarding the determination of the Qibla direction.

DISCUSSION

Sunan Kalijaga

The birth of Sunan Kalijaga until now has not been agreed upon, one opinion explains that Sunan Kalijaga was born around the 1430s, because when Sunan Kalijaga married the daughter of Sunan Ampel, he was around 20 years old. Another opinion says that Sunan Kalijaga was born in 1450,

² 'Abd al Rah}ma>n al Jazi>ri>, *Kita>b al Fiqh 'ala> al Ma>hib al Arba'ah*, Jil. I, (Mesir: Dar al Mana>r, 1999), p. 161. Wah}bah al Zuhaili>, *al Fiqh Islami> wa Adillatuhu>*, Jil. I, (Damaskus: Dar al Fikr, 2006), p. 757. Ahmad Ghazali Muhammad Fathullah, *Irya>d al Muri>d Ila> Ma'rifati 'Ilm al Falak 'ala> al Ras}d al Jadi>d*, (Surabaya: T.np, 2015), p. 11.

³ Muh}ammad Ibn Ahmad al Ans}a>ri> al Qurt}u>bi>, *al Ja>mi' li Ah}ka>m al Qur'a>n*, Jil. II, (Kairo: Da>r al Qala>m, 1966), p. 160.

from the descendants of Tumenggung Wilatikta.⁴ In addition to the year of birth, the genealogy of Sunan Kalijaga's family has not yet been agreed. The first opinion says Sunan Kalijaga is a walisongo of Chinese descent whose real name is Oe Sam Ik from the father of the Regent of Tuban Wilotikto who is of Oei Tik Too descent. This opinion is reinforced by the records of the Sam Poo Kong pagoda, Semarang which was found by Resident Poortman in 1928.⁵ The second opinion explains that Sunan Kalijaga is of Arab descent. In the literature and the Chronicle of Tuban, it is stated that Sunan Kalijaga is the 24th descendant of the Prophet Muhammad.⁶ The third opinion says that Sunan Kalijaga is a descendant of the original indigenous or Javanese descent. Sunan Kalijaga is the son of the Regent of Tuban named Tumenggung Wilatikta, from Ario Tejo III (Regent of Tuban), from Ario Tejo II (Regent of Tuban), from Ario Tejo I (Regent of Tuban). Ario Tejo I and II are still Shiva, as found in his tomb in Tuban. Ario Tejo III is already a Muslim, as found on the sign of his tomb in Tuban.⁷

The name of *sunan* "Kalijaga" is the most popular name in the community. Sunan Kalijaga is known to have several names, namely Raden Said, Shaykh Malaya, Lokajaya, Prince Tuban, Abdurrahman, and Kalijaga. The origin of the name Sunan "Kalijaga" is still debated, where did the name come from. *First*, "Kalijaga" is a village in Cirebon (Harjamukti sub-district). The number of monkeys in the area next to the mosque *petilasan* sunan Kalijaga mosque has historical and mythical value related to sunan kalijaga with local residents. *Second*, the name "Kalijaga" is Arabic word "Qadhi Joko". Sunan Kalijaga is known as one of the walisongo who became "qadhi" in Demak. Javanese people call "Qadhi Joko Said" or commonly called "Qadhi Joko". Javanese people are not yet fluent in pronouncing the word "Qadhi Joko" so that what appears is "Kalijogo" (Kalijaga). *Third*, the name Sunan "Kalijaga" comes from the story when Sunan Kalijaga was going to become a disciple of Sunan Bonang. In the story, Sunan Bonang stamped his stick on the bank of the river, and Raden Said guarded it for many years. The term "Jogo Kali" became popular in Javanese society for Raden Said who was eventually known as "Kali Jogo" (Kalijaga).⁸

⁴ Yudi Hadinata, *Sunan Kalijaga*, (Yogyakarta: Dipta, 2015), p. 11-12. Purwadi, dkk. *Babad Tanah Jawi*, (Yogyakarta: Gelombang Pasang Surut, 2005). M. Hariwijaya, *Islam Kejawen*, (Yogyakarta: Gelombang Pasang Surut, 2006), p. 261. Munawar J. Khaelany, *Sunan Kalijaga Guru Suci Orang Jawa*, (Yogyakarta: Araska, 2018), p. 17.

⁵ Umar Hasyim, *Sunan Kalijaga*, (Kudus: Menara, 1974), p. 1. Purwadi, *Sufusme Sunan Kalijaga*, (Yogyakarta: Sadasiva, 2005), p. 13-14.

⁶ Hadinata, *Sunan*, p. 16-17. Hasyim, *Sunan*, p. 5.

⁷ Khaelany, *Sunan*, p. 17.

⁸ Hadinata, *Sunan*, p. 21-24.

The Syncretization of Sunan Kalijaga's Teachings on Determining the Qibla Direction of the Great Mosque of Demak: A Study of Levi-Strauss Structuralism

The rapid development of Islam in Indonesia can not be separated from the spread and development of Islam on the Java Island. The establishment of Islamic kingdoms in Java had a significant contribution and role in the spread and development of Islam in Java, so that Islam became the majority religion of the Indonesian nation which replaced the previous religions, namely Hinduism and Buddhism:⁹ Islamic kingdoms in Java that played a major role in the spread and development of Islam such as the Demak Kingdom, the Pajang Sultanate, the Islamic Mataram Sultanate, the Cirebon Sultanate and the Banten Sultanate.¹⁰

The first Islamic kingdom in Java was the Demak kingdom which was founded by the guardians (*walisongo*) and Raden Patah as the first King. The process of Islamization in Java in the *Babad Tanah Jawa* is narrated at the time of the establishment of the first Islamic kingdom on the Java Island, namely the kingdom of Demak.¹¹ Raden Patah (son of Prabu Brawijaya) became king of Demak and controlled all of Java with the title *Senapati Jimbun Ngabdur Rahman Panembahan Palembang Sajidin Panatagama*. The rulers of the kingdom and the region of Demak who were Muslim, made the people of Java interested in converting to Islam. Moreover, *waliyullah* convey their *da'wah* in a peaceful way that can be accepted by the community. In addition, the characteristics of the Javanese people are obedient to the leader; therefore, many Javanese people change religion and adhere to Islam.¹²

As a means of spreading and developing Islam as well as a means of worship, the *waliyullah* built mosques that could accommodate many people. The first royal mosque built during the Islamic kingdom in Java was the Great Mosque of Demak. The Great Mosque of Demak was built in the 15th century AD. Certainty in the year of the mosque's establishment there are still differences of opinion among historians or scientists. These opinions are, the first based on the writing of *Naga Mulat Salira Wani* on the *Bledbeg* door indicating that the mosque was built in 1388 S or 1466 AD. The second opinion says the mosque was founded in 1399 S or 1477 AD, based on *condro sengkolo* which reads " *lawang terus gunaming janmi* ", the third opinion says that the mosque was built in 1401 S or 1479 AD based on the picture of *Bulus* on the *mibrab* of the mosque which

⁹ Soedjipto Abimanyu, *Babad Tanah Jawi Terlengkap dan Terasli*, (Yogyakarta: Laksana, 2017), p. 5.

¹⁰ Sri Wintala, *Sejarah Islam di Tanah Jawa Mulai dari Masuk hingga Perkembangannya*, (Yogyakarta: Araska, 2017), p. 22.

¹¹ Soedjipto, *Babad*, p. 296.

¹² Olthof, W.L., *Babad Tanah Jawi Mulai dari Nabi Adam sampai Tahun 1647*, Translated by HR. Sumarsono, (Yogyakarta: Narasi, 2011), p. 56.

means *sariro sunyi kiblating Gusti*.¹³ The figure of *Bulus* means head = 1, legs = 4, body = 0, and tail = 1 which means the year 1401 Soko. Another opinion says that the great mosque was founded in 1506 AD based on the inscription on the door “*hadegipun masjid yasanipun para wali, naliko tanggal 1 Zulkangidah tabun 1428 S*”, which means it was built on *Klison* Thursday night towards *Legi* Friday.¹⁴

Another opinion says that the Great Mosque of Demak was built in 3 stages, namely in 1466 AD in the form of a Glagahwangi Islamic boarding school under the care of Sunan Ampel, the second stage in 1477 was restored to the Duchy mosque of Demak Bintoro, then the third stage in 1478 AD which was completed in 1479 AD. Raden Patah and *waliyullah* completely renovated the Great Mosque of Demak into a mosque under the Islamic Kingdom of Demak, including the addition of a terraced roof, pillars of 4 *sunans*. In the construction stage of the mosque of Glagahwangi Islamic boarding school, only the santri of Sunan Ampel played a role in the construction of the mosque, while in the third stage, many of *waliyullah* or *sunans* were involved, including the rulers of the Islamic Kingdom of Demak, so that the area of the mosque, the mosque's architecture, and the layout were adjusted accordingly now.¹⁵ The opinion that is most widely held by historians and scientists is that the Great Mosque of Demak was built in 1401 S or 1479 AD.

The construction of the Great Mosque of Demak is carried out by all levels of society in Java, they have their respective roles. The *waliyullah* act as a steering board who devote their thoughts and energy in determining the location of the mosque, the Qibla direction of the mosque, the shape of the mosque, and so on. The people or students of *waliyullah* play a role in helping to find and provide the materials needed to build a mosque and devote their energies to the construction of the mosque. Raden Pattah was in charge of the construction of the mosque. The construction of the Great Mosque of Demak includes the Qibla direction based on folklore and Javanese chronicle books, namely there is a deliberation between the main *waliyullah* to determine the Qibla direction, and they are Sunan Giri, Sunan Ampel, Sunan Bonang, Sunan Kalijaga and Sunan Gunung Djati accompanied by Raden Patah as leader kingdom. The deliberation was led by Sunan Giri as the elder Sunan. In the deliberation, no agreement was found among the *waliyullah*.

¹³ Some argue, it was founded in the month of Safar 1401 S (1479) and inaugurated in the month of Dzulhijjah. Sri Wintala, *13 Raja Paling Berpengaruh Sepanjang Sejarah Kerajaan di Tanah Jawa*, (Yogyakarta: Araskan, 2016), p. 218.

¹⁴ Purwadi dan Maharsi, *Babad Demak Sejarah Perkembangan Islam di Tanah Jawa*, (Yogyakarta: Pustaka Utama, 2012), p. 42. Soedjipto, *Babad*, p. 326. W.L. Olthof, *Babad Tanah Jawi Mulai dari Nabi Adam sampai Tabun 1647*, Translated by HR. Sumarsono, (Yogyakarta: Narasi, 2011), p. 57. Sofwan, *Islamisasi*, p. 74. Sri Wintala Ahmad, *Sejarah Islam di Tanah Jawa Mulai dari Masuk hingga Perkembangannya*, (Yogyakarta: Araska, 2017), p. 121. H.J. De Graaf, dkk., *Cina Muslim di Jawa Abad XV dan XVI antara Historisitas dan Mitos*, (Yogyakarta: Tiara Wacana, 1997), p. 165.

¹⁵ Suparman, *Mesjid*, p. 2-3.

In one story it is explained, when no agreement was found, while they were going to perform Friday prayers, Sunan Kalijaga stood in their midst with his right hand holding the *Ka'ba* (*Masjidilbaram*) and his left hand holding the *mustoko* of the Great Mosque of Demak. Sunan Kalijaga showed the Qibla direction of the mosque to all the guardians, and they agreed with the Qibla direction shown by Sunan Kalijaga, including the leader of the Kingdom of Raden Patah. The incident occurred before the Friday prayers.¹⁶

Sunan Kalijaga determined the Qibla direction on Friday in the month of Dzulqah'dah in 1479 AD before Friday prayers. Susuhunan Jati Syarif Hidayatullah or better known as Sunan Gunung Djati asked for help from Raden Patah (Sultan of the Demak) to build a mosque like the Great Mosque of Demak. Then Raden Patah sent Raden Sepat to go to Cirebon with Sunan Kalijaga, Sunan Bonang and other *sunans* to help build the great mosque of Cirebon. In 1480 AD the mosque was completed and given the name *Sang Cipta Rasa* which means a creation of the Lord. Sunan Gunung Djati wanted a big mosque with a style similar to the Great Mosque of Demak. The determination of the Qibla direction was carried out by Sunan Kalijaga in the same way when he determined the Qibla direction of the Great Mosque of Demak.¹⁷

What Sunan Kalijaga did based on folklore and chronicles about determining the Qibla direction where he raised his right hand to hold the *Ka'ba* and his left hand to hold the *mustoko* of the Great Mosque of Demak can be categorized as a "symbol" of the Qibla direction determination technique. The spread of Islam carried out by Sunan Kalijaga always paid attention to Javanese culture and the people's hobbies at that time. Sunan Kalijaga combines Javanese culture with Islamic teachings, so his *da'wah* method is referred to as **syncretic** Islam and he is referred to as an "*abangan*" guardian. The mention of the "*abangan*" guardian is the opposite of the "*putihan*" guardian which is more attached to Sunan Giri. "*Abangan*" Islam is identified with a teaching model that combines the culture or habits of the people with Islamic teachings, while "*putihan*" Islam separates Islamic teachings from culture.¹⁸

The teachings of Islam spread by Sunan Kalijaga use symbols that are easily understood by the people. He uses puppets with different names and shapes as different symbols. Likewise, he uses the symbol of raising his right hand by holding the *Ka'ba* and his left hand holding the *mustoko* of the Great Mosque of Demak in teaching about determining the Qibla direction.

¹⁶ Yudhi, AW., *Babad Walisongo*, (Yogyakarta: Narasi, 2013), p. 193-195.

¹⁷ H.J. De Graaf dan T.H. Pigeaud, *Kerajaan-Kerajaan Islam di Jawa Peralihan dari Majapahit ke Mataram*, (Jakarta: Pustaka Utama Grafiti Press, 1985), p. 114. Soedjipto, *Babad*, p. 329. Purwadi Maharsi Resi, *Islam Melayu VS Jawa Islam Menelusuri Jejak Karya Sastra Sejarah Nusantara*, (Yogyakarta: Pustaka Pelajar, 2010), p. 340.

¹⁸ Yudhi, *Babad*, p. 174.

The teachings of syncretization carried out by Sunan Kalijaga by combining local pre-Islamic elements (in Java) with Islamic teachings, became a new culture that was imitated by the great mosques on the Java Island.¹⁹ The construction of a mosque with a joglo main room model, which has a *tajugan* roof with an odd number of terraced roofs, is one example of the syncretization of Javanese mosques, such as the Great Mosque of Cirebon, the Great Mosque of Banten, the Great Mosque of Yogyakarta, and the Great Mosque of Surakarta. It was not only on the mosque building, but also the Qibla direction of the great mosques, where the method of determination also imitates the method used by Sunan Kalijaga.²⁰



Figure 1. The photo of the Great Mosque of Demak in 1870-1900. Collectie Stichting Nationaal Museum van Wereldculturen. Figure 2. The photo of the Great Mosque of Demak in 2021.

Sunan Kalijaga teaches with symbols or syncretization of local elements with Islamic teachings, as well as with the model of determining the Qibla direction of the Great Mosque of Demak. Determination of direction by the Javanese community is done by "pointing" or by "directing the right hand" in the intended direction. Sunan Kalijaga does not directly indicate the Qibla direction by "pointing" but by raising his right hand and keeping his left hand still. This "unit" will give meaning if it is combined with other "units", namely about the time of the appointment. It is known that the Qibla direction determination session was conducted to determine the direction during Friday prayers. Sunan Kalijaga raised his right hand when in the morning before noon, at which time there was a shadow. With the right hand raised and holding the "symbol" of the *Ka'ba*, while the left hand is silent and holding the "symbol" of the mosque *mustoko*, then the right hand has a shadow with a line parallel to the left hand. These two "units" have the exact meaning of the shadow of the Qibla direction when the one who did it was Sunan Kalijaga, where he is known to be a Sunan who is good at astronomy.

¹⁹ Fairuz Sabiq, *Karakteristik dan Mitos Masjid Agung Peninggalan Kerajaan Islam di Jawa*, (Indramayu, Adab Publisher, 2021), p. 10.

²⁰ Fairuz Sabiq, The Qibla Direction of The Great Mosque Inherited from the Islamic Kingdom in Java: Myth and Astronomy Perspective, dalam Jurnal *ADDIN IAIN Kudus*, Vol. 13 No. 1, 2019.

The meaning of symbols from folklore and chronicles that describe these events is based on astronomy, namely at noon before the Friday prayer, Sunan Kalijaga uses the Qibla direction shadow method (*ras}dulqiblat*). Sunan Kalijaga raises his right hand and holds the *Masjidil Haram* which is a symbol of an upright object that has a shadow of the Sun, while his left hand holds the *mustoko* of the Demak Mosque which is a symbol of the shadow of the Sun pointing towards the Qibla (*Masjidilharam*).

Sunan Kalijaga uses the method of determining the Qibla direction by standing in the midst of Muslims and raising his right hand holding the *Ka'ba (Masjidilharam)* and his left hand holding the *mustoko* of the Great Mosque of Demak. This method is a syncretization or acculturation of Javanese culture with the rules of determining the Qibla direction. Sunan Kalijaga is a *waliyullah* who spreads Islam by combining the culture of the local community with Islamic scholarship or teachings. People should understand the story of the chronicle not only explicitly, but also implicitly, because the chronicle is in the form of a cipher or *pasemon*. The way to understand the methods taught by Sunan Kalijaga is by interpreting the code story.

To interpret the meaning or message of the myths and teachings of Sunan Kalijaga, it is necessary to trace the history of Sunan Kalijaga and the process of building a mosque or determining the Qibla direction. The context of Sunan Kalijaga at that time and the history of the mosque construction contained in the chronicle were collected and studied in depth, so that it was clearly illustrated how Sunan Kalijaga determined the Qibla direction. Thus, the message of syncretization of Sunan Kalijaga's teachings is conveyed clearly in the present day with science.

One way to analyze the teachings of Sunan Kalijaga's syncretization is by studying Levi-Strauss Structuralism. Strauss views socio-cultural phenomena such as myths as having certain meanings. Myth is a form, expression, or state of mind of a speaker or "myth maker". A myth is a collection of events or parts that make up a story.²¹ Myth does not have to be contradicted by history or reality. The difference in meaning in myth with history or reality is increasingly difficult to maintain. What is considered by the community or group as history or a story that really happened turns out to be just a fairy tale by other people. Likewise, myth does not mean anything sacred or *wingit*, because the definition of "sacred" is already problematic. What is considered sacred by one group is seen as normal by another group.²² The message of a myth can be known through a process of storytelling. The storytelling process involves units or combinations of the story, both from the characters in the story, their actions, and the character's position in the story.

²¹ Heddy Shri Ahimsa-Putra, *Strukturalisme Levi-Strauss Mitos dan Karya Sastra*, (Yogyakarta: Kepel Press, 2006), p. 30-31.

²² Heddy, *Strukturalisme*, p. 77.

Levi-Strauss views that the attempt to analyze myth is a field of syncretization. Syncretization for anthropologists is an acculturation process that includes three things: acceptance, adjustment and reaction. From the process of integrating and combining original elements with foreign elements, a new cultural pattern is said to be syncretic.²³

The syncretization of Sunan Kalijaga's teachings in determining the Qibla direction of the Great Mosque of Demak is by raising the right hand (up) to hold the *Ka'ba* and the left hand (below) holding the mosque's *mustoko*. The characters in the story or myth of determining the Qibla direction of the Great Mosque of Demak involve Sunan Kalijaga, Sunan Giri, Sunan Ampel, Sunan Bonang, Sunan Gunung Djati and Raden Patah who discuss determining the Qibla direction. These figures are the *waliyullah* or *sunan* who spread and develop Islam in Java and are very smart in their religious knowledge. From the debate in the discussion of determining the Qibla direction of the Great Mosque of Demak, it was agreed that the model for determining the Qibla direction was carried out by Sunan Kalijaga. Thus, the characters in the mythical story, namely the *Sunans* agreed that Sunan Kalijaga was a person who was good at determining the Qibla direction.

By looking at the story's structure or process in determining the Qibla direction, it can be seen that Sunan Kalijaga is a *waliyullah* or *Sunan* who is good at astronomy. He did *ijtihad* to determine the Qibla direction of the Great Mosque of Demak which was then agreed upon by the other *waliyullah*. Sunan Kalijaga's expertise in astronomy was explicitly acknowledged by Sunan Gunung Djati. Sunan Kalijaga determines the Qibla direction of the Great Mosque of Cirebon which is the territory of the sultanate led by Sunan Gunung Djati. Syarif Hidayatullah specifically invited Sunan Kalijaga to determine the direction of the mosque's Qibla.²⁴ This fact shows that Sunan Gunung Djati acknowledges Sunan Kalijaga's knowledge of astronomy, even though Sunan Kalijaga's position is Sunan Gunung Djati's student.

The accuracy of the Qibla direction of the mosques determined by Sunan Kalijaga's Qibla direction is not the same, but has experienced an increase in the direction of very high accuracy. First, the Great Mosque of Demak which has an accuracy of less than 12° to the north, then the Kadilangu mosque in Demak which has an accuracy of less than 8° to the north, and the third is the Great Mosque of Cirebon which has an accuracy of less than 5° to the north. Increasing the accuracy of the Qibla direction is certainly an indicator that a person has the ability in astronomy. If you don't have astronomy skills, then the results of determining the Qibla direction can show the decrease graph in the level of accuracy, the same graph, or the random graph.

²³ Heddy, *Strukturalisme*, p. 337-341.

²⁴ De Graaf, *Kerajaan*, p. 114. Soedjipto, *Babad*, p. 329. Purwadi, *Babad*, p. 340.

Sunan Kalijaga's astronomy skills were also seen when he was different from Sunan Kudus regarding the determination of the beginning of the Ramadan month. At that time, the Demak kingdom was led by Sultan Trenggono who chose Sunan Kalijaga's opinion. In the end, Sunan Kudus resigned from the high priest of the Great Mosque of Demak and was replaced by Sunan Kalijaga.²⁵ Determining the beginning of the Ramadan month is certainly done by someone who is good at astronomy, because it is related to the technique of determining the beginning of the Qamariyah month and its determination.

The determination of the Qibla direction of the Great Mosque of Demak by Sunan Kalijaga was agreed upon by the other *waliyullah* and was never disputed again, even though they have a higher position than Sunan Kalijaga. For example, Sunan Giri, Sunan Ampel, Sunan Gunung Djati and Sunan Bonang are *waliyullah* who are older than Sunan Kalijaga and are Sunan Kalijaga's teachers or parents-in-law. Even Sunan Kudus, who was different about the determination of the beginning of the Ramadan month, never questioned the Qibla direction of the Great Mosque of Demak which had been determined by Sunan Kalijaga, although it is known that Sunan Kudus was the high priest of the Great Mosque of Demak before Sunan Kalijaga.

The determination of the Qibla direction of the Great Mosque of Demak is the result of *ijtihad* carried out by Sunan Kalijaga. When the construction of the Great Mosque of Demak was carried out, the *waliyullah* had discussed the direction of the mosque's Qibla but there was no agreement, so the Qibla direction of the Great Mosque of Demak had not been determined. A moment later, Sunan Kalijaga showed the method of determining the Qibla direction to all the *waliyullah* who were discussing the Qibla direction of the Great Mosque of Demak, and Raden Patah as the ruler of the Demak kingdom. Sunan Kalijaga's *ijtihad* was accepted and agreed upon by all the *waliyullah* and rulers of the Demak kingdom. Even in history books, it is written that Sunan Kalijaga occupies a place in the Great Mosque of Demak, because he has corrected the qibla of the Great Mosque of Demak towards Mecca.²⁶

Ijtihad performed by Sunan Kalijaga to determine the Qibla direction of the Great Mosque of Demak, must be appreciated in the corridor of the science of *ijtihad*. Sunan Kalijaga determining the Qibla direction of the Great Mosque of Demak is an extraordinary thing. Without a Qibla direction measurement tool and the lack of advances in science/technology in Java at that time, Sunan Kalijaga had determined the Qibla direction which, if corrected with modern science and

²⁵ De Graaf, *Kerajaan*, p. 93. Sri Wintala, *Sejarah*, p. 130. Purwadi, *Babad*, p. 131.

²⁶ De Graaf, *Kerajaan*, p. 26. Moelyono Sastronaryatmo, *Babad Jaka Tingkir*, (Jakarta: PNRI Balai Pustaka, 1981), p. *Babad Jaka Tingkir*, 67. Olthof, *Babad*, p. 57. Suparman, *Mesjid Agung Demak*, (Demak: Galang Idea Pena, 2015), p. 51-52. Purwadi, *Babad*, p. 39. Yudhi, *Babad*, p. 210.

technology, was only 12 degrees. A scholar's *ijtihad* is still an *ijtihad* that could be right or wrong. In other words, *ijtihad* was true at that time but not at this time. Therefore, *ijtihad* should not be closed.

What Sunan Kalijaga did based on folklore and chronicles about determining the Qibla direction where he raised his right hand to hold the *Ka'ba* and his left hand to hold the *mustoko* of the Great Mosque of Demak can be categorized as a "symbol" of the Qibla direction determination technique. The spread of Islam carried out by Sunan Kalijaga always paid attention to Javanese culture and the people's hobbies at that time. Sunan Kalijaga combines Javanese culture with Islamic teachings, so his *da'wah* method is referred to as syncretic Islam and he is referred to as an "abangan" guardian. The mention of the "abangan" guardian is the opposite of the "putihan" guardian which is more attached to Sunan Giri. "Abangan" Islam is identified with a teaching model that combines the culture or habits of the people with Islamic teachings, while "putihan" Islam separates Islamic teachings from culture.²⁷

The Islamic teachings spread by Sunan Kalijaga use symbols that are easily understood by the people. The syncretization was carried out by Sunan Kalijaga by combining pre-Islamic local elements (in Java) with Islamic teachings, so that it became a new culture. The construction of a mosque with a joglo main room model, which has a *tajugan* roof with an odd number of terraced roofs, is one example of the syncretization of Javanese mosques. Sunan Kalijaga always teaches with symbols or syncretization of local elements with Islamic teachings, as well as with the model of determining the Qibla direction of the Great Mosque of Demak. Determination of direction by the Javanese community is done by "pointing" or by "directing the right hand" in the intended direction. Sunan Kalijaga does not directly indicate the Qibla direction by "pointing" but by raising his right hand and keeping his left hand still. This "unit" will give meaning if it is combined with other "units", namely about the time of the appointment. It is known that the Qibla direction determination session was conducted to determine the direction during Friday prayers. Sunan Kalijaga raised his right hand when in the morning before noon, at which time there was a shadow. With the right hand raised and holding the "symbol" of the *Ka'ba*, while the left hand is silent and holding the "symbol" of the mosque *mustoko*, then the right hand has a shadow with a line parallel to the left hand. These two "units" have the exact meaning of the shadow of the Qibla direction when the one who does it is Sunan Kalijaga, where he is known as Sunan who is good at astronomy.

The meaning of symbols from folklore and chronicles that describe these events is based on the science of astronomy, namely at noon before the Friday prayer, Sunan Kalijaga uses the

²⁷ Yudhi, *Babad*, p. 174.

ras}dulqiblah method. Sunan Kalijaga raises his right hand and holds the *Masjidil Haram* which is a symbol of an upright object that has a shadow of the sun, while his left hand holding the *mustoko* of the Demak Mosque is a symbol of the shadow of the sun pointing towards the Qibla (*Masjidilharam*).

The construction of the Great Mosque of Demak was carried out in the month of Dzulqa'dah in 1401 S / 883 H or occurred in February-March 1479 AD. This is based on information in the Javanese chronicle, the Demak chronicle, folklore, and other information. The results of the calculation of *ras}dulqiblah* on Friday in the month of Dulkangidah (Dzulqa'dah) in 1401 Soko or 1479 AD with the location of the Great Mosque of Demak; $\varphi = -6^{\circ} 53' 40.79''$. $\lambda = 110^{\circ} 38' 14.27''$. $\delta = -22^{\circ} 12' 15''$. $e = -0^{\circ} 6' 40''$. $ak = 65^{\circ} 34' 20.2''$ (North-West) is::

No	Date	<i>ras}dulqiblah</i>
1	January 29, 1479 M	09 : 55 : 21
2	February 5, 1479 M	10 : 20 : 32
3	February 12, 1479 M	10 : 45 : 11
4	February 19, 1479 M	11 : 09 : 07

Table 1. *ras}dulqiblah* of the Great Mosque of Demak in 1479 M.

The following is a description of the data from the Sun and the calculation of *ras}dulqiblah* at the Great Mosque of Demak on January 29, 5, 12, and February 19, 1479 AD.

1. The data from the sun and the calculation of *ras}dulqiblah* on January 29, 1479 M. at the Great Mosque of Demak.

Data:

$$\varphi = -6^{\circ} 53' 40.79''$$

$$\lambda = 110^{\circ} 38' 14.27''$$

$$\delta = -17^{\circ} 56' 13.52''$$

$$e = -0^{\circ} 13' 39.42''$$

$$\text{Qibla direction} = 24^{\circ} 25' 39.8'' \text{ B-U (from west to north)}$$

Element:

$$Az = 90^{\circ} - 24^{\circ} 25' 39.8'' = 65^{\circ} 34' 20.2''$$

$$a = 90^{\circ} - -17^{\circ} 56' 13.52'' = 107^{\circ} 56' 13.5''$$

$$b = 90^{\circ} - (-6^{\circ} 53' 40.79'') = 96^{\circ} 53' 40.79''$$

$$MP = 12 - -0^{\circ} 13' 39.42'' = 12^{\circ} 13' 39.42''$$

$$\text{Interpolation} = (110^{\circ} 38' 14.27'' - 105^{\circ}) : 15 = 0^{\circ} 22' 32.95''$$

Calculation:

$$\text{Cotan P} = \cos b \tan Az$$

$$= \cos 96^\circ 53' 40.79'' \times \tan 65^\circ 34' 20.2''$$

$$= -0.264295424 \text{ then press } 1/x$$

$$\text{Tan P} = -3.783644765 \text{ then press shift tan Ans}$$

$$\text{P} = -75.1954998 \text{ then make degrees}$$

$$= -75^\circ 11' 43.8''$$

$$\text{Cos (C-P)} = \cotan a \tan b \cos P$$

$$= (\tan 107^\circ 56' 13.5'') 1/x \times \tan 96^\circ 53' 40.79'' \times \cos -75^\circ 11' 43.8''$$

$$= 0.698692882 \text{ then press shift cos}$$

$$\text{(CP)} = 45.67777235 \text{ then make degrees}$$

$$= 45^\circ 40' 39.98''$$

$$\text{C} = (\text{C} - \text{P}) + \text{P}$$

$$= 45^\circ 40' 39.98'' + -75^\circ 11' 43.8''$$

$$= -29^\circ 31' 3.82''$$

$$\text{Shadow} = \text{C} : 15 + \text{MP}$$

$$= -29^\circ 31' 3.82'' : 15 + 12^\circ 13' 39.42''$$

$$= 10^\circ 15' 35.17''$$

$$\text{Interpolation} = 10^\circ 15' 35.17'' - 0^\circ 22' 32.95''$$

$$= 9^\circ 53' 2.22'' \text{ (WIB)}$$

On January 29, 1479 at 9:53:2.22 WIB, all the shadows that stand upright in the Great Mosque of Demak, automatically immediately show the Qibla direction.

2. The data from the sun and the calculation of *ras}dulqiblah* on February 5, 1479 M. at the Great Mosque of Demak.

Data:

$$\varphi = -6^\circ 53' 40.79''$$

$$\lambda = 110^\circ 38' 14.27''$$

$$\delta = -15^\circ 55' 36.57''$$

$$e = -0^\circ 14' 31.55''$$

$$\text{Qibla direction} = 24^\circ 25' 39.8'' \text{ B-U (from west to north)}$$

Element:

$$\text{Az} = 90^\circ - 24^\circ 25' 39.8'' = 65^\circ 34' 20.2''$$

$$a = 90^\circ - -15^\circ 55' 36.57'' = 105^\circ 55' 36.57''$$

$$b = 90^\circ - (-6^\circ 53' 40.79'') = 96^\circ 53' 40.79''$$

$$\text{MP} = 12 - -0^\circ 14' 31.55'' = 12^\circ 14' 31.55''$$

$$\text{Interpolation} = (110^\circ 38' 14.27'' - 105^\circ) : 15 = 0^\circ 22' 32.95''$$

Calculation:

$$\begin{aligned} \text{Cotan P} &= \cos b \tan Az \\ &= \cos 96^\circ 53' 40.79'' \times \tan 65^\circ 34' 20.2'' \\ &= -0.264295424 \text{ then press } 1/x \end{aligned}$$

$$\text{Tan P} = -3.783644765 \text{ then press shift tan Ans}$$

$$\begin{aligned} \text{P} &= -75.1954998 \text{ then make degrees} \\ &= -75^\circ 11' 43.8'' \end{aligned}$$

$$\begin{aligned} \text{Cos (C-P)} &= \cotan a \tan b \cos P \\ &= (\tan 105^\circ 55' 36.57'') 1/x \times \tan 96^\circ 53' 40.79'' \times \cos -75^\circ 11' 43.8'' \\ &= 0.603021396 \text{ then press shift cos} \end{aligned}$$

$$\begin{aligned} \text{(CP)} &= 52.91340292 \text{ then make degrees} \\ &= 52^\circ 54' 48.25'' \end{aligned}$$

$$\begin{aligned} \text{C} &= (\text{C} - \text{P}) + \text{P} \\ &= 52^\circ 54' 48.25'' + -75^\circ 11' 43.8'' \\ &= -22^\circ 16' 55.55'' \end{aligned}$$

$$\begin{aligned} \text{Shadow} &= \text{C} : 15 + \text{MP} \\ &= -22^\circ 16' 55.55'' : 15 + 12^\circ 14' 31.55'' \\ &= 10^\circ 45' 23.85'' \end{aligned}$$

$$\begin{aligned} \text{Interpolation} &= 10^\circ 45' 23.85'' - 0^\circ 22' 32.95'' \\ &= 10^\circ 22' 50.9'' \text{ (WIB)} \end{aligned}$$

On February 5, 1479 at 10:22:50.9 WIB, all the shadows that stood upright in the Great Mosque of Demak, automatically immediately showed the Qibla direction.

3. The data from the sun and the calculation of *ras}dulqiblah* on February 12, 1479 M. at the Great Mosque of Demak.

Data:

$$\varphi = -6^\circ 53' 40.79''$$

$$\lambda = 110^\circ 38' 14.27''$$

$$\delta = -13^\circ 56' 24.46''$$

$$e = -0^\circ 14' 12.08''$$

$$\text{Qibla direction} = 24^\circ 25' 39.8'' \text{ B-U (from west to north)}$$

Element:

$$\text{Az} = 90^\circ - 24^\circ 25' 39.8'' = 65^\circ 34' 20.2''$$

$$a = 90^\circ - -13^\circ 41' 41.36'' = 103^\circ 56' 24.46''$$

$$b = 90^\circ - (-6^\circ 53' 40.79'') = 96^\circ 53' 40.79''$$

$$MP = 12 - -0^\circ 14' 43.59'' = 12^\circ 14' 12.08''$$

$$\text{Interpolation} = (110^\circ 38' 14.27'' - 105^\circ) : 15 = 0^\circ 22' 32.95''$$

Calculation:

$$\text{Cotan } P = \cos b \tan Az$$

$$= \cos 96^\circ 53' 40.79'' \times \tan 65^\circ 34' 20.2''$$

$$= -0.264295424 \text{ then press } 1/x$$

$$\text{Tan } P = -3.783644765 \text{ then press shift tan Ans}$$

$$P = -75.1954998 \text{ then make degrees}$$

$$= -75^\circ 11' 43.8''$$

$$\text{Cos (C-P)} = \cotan a \tan b \cos P$$

$$= (\tan 103^\circ 56' 24.46'') 1/x \times \tan 96^\circ 53' 40.79'' \times \cos -75^\circ 11' 43.8''$$

$$= 0.524527001 \text{ then press shift cos}$$

$$\text{(CP)} = 58.36359332 \text{ then make degrees}$$

$$= 58^\circ 21' 48.94''$$

$$C = (C - P) + P$$

$$= 58^\circ 21' 48.94'' + -75^\circ 11' 43.8''$$

$$= -16^\circ 49' 54.86''$$

$$\text{Shadow} = C : 15 + MP$$

$$= -16^\circ 49' 54.86'' : 15 + 12^\circ 14' 12.08''$$

$$= 11^\circ 6' 52.42''$$

$$\text{Interpolation} = 11^\circ 6' 52.42'' - 0^\circ 22' 32.95''$$

$$= 10^\circ 44' 19.47'' \text{ (WIB)}$$

On February 12, 1479 AD at 10:44:19.47 WIB, all objects perpendicular to the vicinity of the Great Mosque of Demak, automatically immediately showed (shadow) the Qibla direction.

4. The calculation of *ras\}dulqiblab* on February 9, 1479 M. at the Great Mosque of Demak.

Data:

$$\varphi = -6^\circ 53' 40.79''$$

$$\lambda = 110^\circ 38' 14.27''$$

$$\delta = -11^\circ 32' 37.19''$$

$$e = -0^{\circ} 13' 53.56''$$

$$\text{Qibla direction} = 24^{\circ} 25' 39.8'' \text{ B-U (from west to north)}$$

Element:

$$\text{Az} = 90^{\circ} - 24^{\circ} 25' 39.8'' = 65^{\circ} 34' 20.2''$$

$$a = 90^{\circ} - 11^{\circ} 32' 37.19'' = 101^{\circ} 32' 37.19''$$

$$b = 90^{\circ} - (-6^{\circ} 53' 40.79'') = 96^{\circ} 53' 40.79''$$

$$\text{MP} = 12 - 0^{\circ} 13' 53.56'' = 12^{\circ} 13' 53.56''$$

$$\text{Interpolation} = (110^{\circ} 38' 14.27'' - 105^{\circ}) : 15 = 0^{\circ} 22' 32.95''$$

Calculation:

$$\text{Cotan P} = \cos b \tan \text{Az}$$

$$= \cos 96^{\circ} 53' 40.79'' \times \tan 65^{\circ} 34' 20.2''$$

$$= -0.264295424 \text{ then press } 1/x$$

$$\text{Tan P} = -3.783644765 \text{ then press shift tan Ans}$$

$$\text{P} = -75.1954998 \text{ then make degrees}$$

$$= -75^{\circ} 11' 43.8''$$

$$\text{Cos (C-P)} = \cotan a \tan b \cos P$$

$$= (\tan 101^{\circ} 32' 37.19'') 1/x \times \tan 96^{\circ} 53' 40.79'' \times \cos -75^{\circ} 11' 43.8''$$

$$= 0.431606123 \text{ then press shift cos}$$

$$\text{(CP)} = 64.43046797 \text{ then make degrees}$$

$$= 64^{\circ} 25' 49.68''$$

$$\text{C} = (\text{C} - \text{P}) + \text{P}$$

$$= 64^{\circ} 25' 49.68'' + -75^{\circ} 11' 43.8''$$

$$= -10^{\circ} 45' 54.12''$$

$$\text{Shadow} = \text{C} : 15 + \text{MP}$$

$$= -10^{\circ} 45' 54.12'' : 15 + 12^{\circ} 13' 53.56''$$

$$= 11^{\circ} 30' 49.95''$$

$$\text{Interpolation} = 11^{\circ} 30' 49.95'' - 0^{\circ} 22' 32.95''$$

$$= 11^{\circ} 08' 17'' \text{ (WIB)}$$

On February 19, 1479 at 11:08:17 WIB, all the shadows that stand upright in the Great Mosque of Demak, automatically show the Qibla direction.

The results of the *ras}dulqiblah* calculation above, explain that when Sunan Kalijaga determines the Qibla direction of the Great Mosque of Demak by raising his right hand, it will form a shadow of the Qibla direction (*ras}dulqiblah*). This incident occurred before the Friday prayer time (*dzuhr* time). Sunan Kalijaga is a *waliyullah* who is compromising in spreading and

teaching Islam. This can be seen from his *da'wah* method in spreading Islam to the Javanese community, which at that time was still thick with mystical culture and symbols. Likewise, in determining the Qibla direction, Sunan Kalijaga does not directly point to the Qibla direction or teach about *ras}dulqiblah*, but he uses a symbol of both hands that can connect the *Ka'ba* in the *Masjidil Haram* with the mosque being measured. The line relationship between the *Ka'ba* in the *Masjidil Haram* and the mosque that is being measured in astronomy today can be seen in the satellite image model displayed by *Google Earth*. In addition, the shadow of the right hand holding the *Masjidil Haram* is a symbol of the *ras}dulqiblah*, where the shadow of the right hand points directly to the Qibla direction.

The symbols taught by Sunan Kalijaga today are not reached through the science of astronomy, but are understood as myths. People are surer about mystical things in Sunan Kalijaga. In the chronicle it is told that the life journey of Sunan Kalijaga before becoming a *waliyullah* was a very dirty person, namely as a thief, a thug who likes to fight or fight roosters, and so on. This story is more believed by the community, rather than studying further from these symbols. If the symbol towards the Qibla is studied through science and social sciences, then the symbol is a science about how to know the Qibla direction.

CONCLUSION

The syncretization of Sunan Kalijaga's teachings is Sunan Kalijaga's way of spreading and developing Islam in Java. The combination of local culture with the teachings of Islam does not offend the Javanese people; the Javanese people eventually can accept the teachings of Islam and leave their previous religion. The syncretization of determining the Qibla direction carried out by Sunan Kalijaga was carried out by raising his right hand holding the *Ka'ba* symbol and his left hand holding the *mustoko* of the Great Mosque of Demak.

The syncretization can be studied with Levi-Strauss structuralism, namely by looking at the story process involving units or combinations of the story, both from the characters in the story, their actions, and the position of the character in the story. The figures involved in determining the Qibla direction of the Great Mosque of Demak are *waliyullah* who are good at religious knowledge. The figures agreed on the determination of the Qibla direction carried out by Sunan Kalijaga with symbols of cultural syncretization and religious teachings. The position of Sunan Kalijaga is not an old *waliyullah* and has an important position in the Demak kingdom, but as a *waliyullah* who is good at astronomy, so that other *waliyullah* agree with the Qibla direction proposed by Sunan Kalijaga.

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