

Edu-Religious Tourism Based
on Islamic Architecture
Approach A Preliminari
Research in Majasto
Cemetery-Sukoharjo Regency
Central Java

by Titin Woro Murtini

Submission date: 04-Sep-2018 02:13PM (UTC+0700)

Submission ID: 996617585

File name: Edu_Religious.pdf (569.58K)

Word count: 676

Character count: 26894



CITIES 2015 International Conference, Intelligent Planning Towards Smart Cities, CITIES 2015, 3-4 November 2015, Surabaya, Indonesia

Edu - religious tourism based on Islamic architecture approach, a preliminary research in Majasto Cemetery – Sukoharjo Regency Central Java

Indrawati^{a*}, Sugiono Soetomo^b, Bambang Setioko^b, Titin W. Murtini^b, Nurhasan^a

^aDepartment of Architecture, Engineering Faculty, Universitas Muhammadiyah Surakarta, A. Yani Street, Pos Box 1 Pabelan - Kartasura – Surakarta 57169, Indonesia.

Mobile phone +628179485321. Email: indrawati@ums.ac.id

^bDoctoral Program of Architecture and Urban Planning, Diponegoro University, Hayam Wuruk Street No. 5-7 Semarang 50241, Indonesia

Abstract

Religious tourist activity in Majasto Cemetery (Sukoharjo Regency – Central Java) have no significant increase. The limited and mythical attraction cause this problem. Therefore, this research focus to identify the uniqueness of cemetery Majasto for recommendation the expand of attraction, especially for support the smart people development. After analysis used the descriptive method, derivate 4 recommendation to expand the attraction, that are: (1) History education; (2) Education for shrine or cemetery pilgrimage, both based on the Islamic teaching and the Islamic of Javanese tradition; (3) Javanese and Islamic architecture education; and (4) Green architecture education.

© 2016 The Authors. Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Peer-review under responsibility of the organizing committee of CITIES 2015

Keywords: Education tourism; religious tourism; islamic architecture; majasto; cemetery.

* Corresponding author. Tel.: +62 8179485321; fax: +62-0271-715448
E-mail address: indrawati@ums.ac.id

1. Introduction

The cemetery of Majasto is known as a religious tourist place located at the peak of hill at Majasto Village, District of Tawang Sari, and Sukoharjo Regency – Central Java. Religious tourism is a way to gain experience and lessons/ spiritual wisdom (Shihab Q., 2007). As a category of traditional tourism, religious tourism visitors usually do not understand the special message from the central figure or thing has been visited. They are more focused on the hope of blessing (*tabarruk*) without a rational appreciation of the history and culture (Hariyanto, 2008). It so happens in Majasto.

Many pilgrims was visiting the cemetery, especially on tomb of Ki Ageng Majasto (KAM) at several special day. At the night of Tuesday and Friday (*Selasa Kliwon* and *Jum'at Kliwon*), in mid month of *Ruwah/ Sha'ban* month (at *Nyadran* ceremony) or at 1st *Suro (Muharram)*. The society give high tribute to the KAM because he is a historical figure in Islamic religion development. Some pilgrimage comes for various purpose. They are coming for the peace of souls, seeking the intercession, protection from disaster, seeking the tranquility of life, facilitated fortune and so forth. Average of pilgrims come in small groups (2-10 people). See figure 1.



Fig. 1. Religious tourism activity in Majasto cemetery

The pilgrimage activity has been formalized become tourism development in Sukoharjo regency. In the Tourism Masterplan (2007) and the Regional Spatial Planning (Regulation No. 14/2011), the hill of Majasto assigned as a Area of Religious Tourism. Although was supported by policy, tourism visit still low, only visited by the elder, community of Javanese or Islamic of Javanese). Tourism in Majasto not well developed. Therefore, need the effort to developing the alternative of tourist attraction. Very important to develop the strategic planning to educate the people through the smart tourism.

2. The Research Methods

2.1. Descriptive – Explorative

In urban planning and design, the cemetery has several functions: (a) The entrusted place for transformation of the bodies by safe; (b) The visit for people who want to remember the dead, and become a symbol of memory or history; and (c) As an ecological reserve land should be conserved (Uslu, Bari, & Erdo, 2009). On other hand, cemetery is the beginning of the architecture development. If for any reason, the settlement was destroyed and then rebuilt, the grave is often extended as the founder of the new site. The grave became one of the continuity of the landscape and human culture (Colvin1991 in Francis & Worpole, 2003).

Islamic architecture approach can used to expand the tourism attraction in Cemetery of Majasto. This statement based on previous research, if grave, palace and mosque have many important information about the Islamic architecture (Fanani, 2009). The facts had been collected through observation and in-depth interviews. Qualitative descriptive method was used in analysis.

2.2. Islamic Architecture Indicators

Islamic architecture has wide terminology, that are: (1) Architecture based on values and teaching of Islam; (2) architecture as an product of Islamic culture; (3) architecture came from the region or state where religion of Islamic was born; (4) and architecture intended for worship of Muslims (Utaberta, 2008). Although Islamic architecture produce very diverse style, all of them have the same basic concept, that is 'manifestation of devotion/ worship to Allah/ God' (Al-Faruqi & Al-Faruqi, 2003), (Ahmadi, 2004), (Hakim B. S, 2008), (Spahic, 2012) and (Barliana & Krisnanto, 2004). Islamic values was very important philosophic component in this regard.

After a long discussion with the expert in interpretation of Quran (Mufasssir), it can be concluded that Islamic architecture is the art and science to design the building or landscape with three main indicators, namely functionally (*hasan*), good (*thoyib*) and aesthetic (*jamil*) (Indrawati & et.al 2007).

The functional term in Islamic architecture has different meaning from the functional term in general architecture. In here the functional is interpreted in accordance with the purpose of human creation to be a caliph of the earth (Al-Baqarah: 30). Functions of a caliph will run well if human life refers to the basics of Islam (Ushul ad-Din), namely (1) uphold *tauhid*[†] to rejecting *syirik*[‡] and (2) developing the good moral (*akhlaqul karimah*)[§].

An Islamic architecture should be good (*thoyib*), able to invite to goodness (*amar ma'ruf*) through development of the core of Islam teachings as *rahmatan lil Alamin*. A good architecture (*thoyib*) has four characteristics, namely universal, rational, care and forming a civilization.

An Islamic architectural must be able to explore elements of design in order to obtain a beautiful masterpiece.

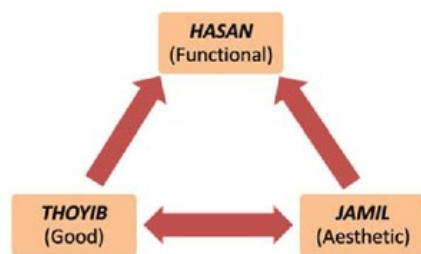


Fig. 2. Indicators of Islamic Architecture

Unlike the other indicators, Islam gives a lot of restrictions in this aspect. The aesthetics value not encourage the badness. We must avoid the badness (*nahi munkar*)^{**}, not support the *syirik* activities, not results in damages and destructions, not excessive (*isrof*) because it is potentially producing arrogance (denial of the truth and demeaning others).

Interrelationship of three indicator concept above forming an Islamic architecture main concept. Islamic architecture formed by a sturdy triangle with the '*hasan*' concept as the top and it binds other indicators. See figure 2.

3. Result and Discussions

Based on the descriptive analysis, many education able to be developed from cemetery of Majasto, that is: (a) landscape Majasto are a blend of Javanese culture and the Islamic religion; (b) The historical central figure of KAM influent the pattern of landscape; and (c) sustainable architecture developed by local community.

[†] *Tauhid* means to acknowledge Oneness of Allah *Subhanahu wa Ta'ala* by believing in His Oneness without making any competitor for Him in His *rububiyah*, names and natures, and *uluhiyah* as well as in worship Him. Allah *subhanahu wa ta'ala* is The One although human beings are not considering Him as such "I have only created Jinns and men, that they may serve Me" (Adz-Dzariyat [51] : 56).

[‡] *Syirik* is paralleling other than Allah with Allah in special matters that are only Allah having them, the special matters include *rububiyah*, *uluhiyah*, as well as *asma'* and characteristics. "Allah forgives not that partners should be set up with him; but He forgives anything else, to whom He pleased; to set up partners with Allah is to devise a sin Most heinous indeed"

[§] "Actually, I am assigned to perfect the good moral" (Hadith of Ahmad)

^{**} "O ye who believe! fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. yea, fear Allah. for Allah is well-acquainted with (all) that ye do." (QS. Al Hasyr, 59:18). ". O ye who believe! fear Allah and be with those who are true (in word and deed)" (QS At Taubah, 9:19)

3.1. History Education

Written at the gate of tomb, Ki Ageng Majasto also called as Ki Ageng Sutawijaya. Based on the pocket book published by the Organization of Keluarga Kebatinan Wisnu Pusat, Sutawijaya is another name of Raden Joko Bodho, the son of the King of Majapahit - Brawijaya V (Kertabumi). The same information is also expressed by Wahyu (2008) and article published in <http://www.promojateng-pemprovjateng.com/detail.php?id=866>. History of KAM figures have not been written in the academic book or journal. Books that specifically discuss the history of the KAM titled "Ki Ageng Sutawijaya Larah Lan wewarah" (KASLLW). This book written by Danang Widayaka Widyanegara in Javanese language based on stories from his father (Ki Paiman Harsono Budiwardoyo, deceased). This book have no scientific references, just a collection of stories from local community. This book dedicated for Brayat Harsanan (Big Family of Harsono). So, it is not officially published (no ISBN). Some of the information below refers to that book (Harsono, 2011).

At the time of Majapahit kingdom collapsed (attacked by the king of Kediri - Girindrawardhana), Raden Joko Bodho and Prabu Brawijaya V left the palace and save yourself together some royal guard. In this adventures, Ki Joko Bodho meet Sunan Kalidjaga and then converted to Islam. By Sunan Kalidjaga, Ki Joko Bodho then given a new name Sutawijaya. Sutawijaya got orders to learning from Sunan Tembayat (Pringgoarjo, 2006). In order to find Sunan Tembayat, Group of Ki Sutawijaya arrived at a meeting place the foot of the slopes Mount of Lawu and the slopes of Merapi Mount, precisely in the village of Tegal Ampel, District of Tegalondo, Klaten Regency. Together with the followers and the local community, Ki Sutawijaya then settled here and develop agriculture. Having studied in Tembayat (Bayat - Klaten Regency), Ki Sutawijaya move to a new place and spreading Islam as instructed by Sunan Kalidjaga.

Meanwhile Jimbun Anom (another name of Raden Patah who is also the son of Brawijaya V) founded the Sultanate of Demak after Majapahit can seize power again from the hands Girindrawardhana. Capital of the kingdom then moved to Demak, and decide Islam as a basic of the royal government.

At first, this place (Mount of Majasto) have no name. Due Ki Sutawijaya are descendants of the Majapahit, so this place as a continuation of the Majapahit kingdom. If Kertabumi (Brawijaya V) is the king of Majapahit fifth, Girindrawardhana as the king of Majapahit sixth, Raden Patah (Sultan of Demak) is the king of Majapahit seventh, so the region led by Ki Sutawijaya is Majapahit eighth (Majapahit Hasta, became Maja Hasta and then referred to Majasto). Therefore Ki Ageng Sutawijaya also known as Ki Ageng Majasto. Majasto is not a royal government, but only a place of education (perguruan, like the universities). The form of his government called as Kraton Paguron Majasto. Thus, this government have a harmonious relationship with the Sultanate of Demak.

KAM have a big contribution in development of Islam especially at the early stand Kingdom of Pajang. KAM is member of Jelasutera network. Referring to the article in <http://spiritual-pandrik.blogspot.com>, Jelasutera is the name given by Sunan Kalidjaga to build a network of Islamic scholars (ulama). They have purpose to maintain civilization an sovereignty when Demak Bintoro threatened by the Portuguese in Malacca. The members of the network was initially confined to scholar's level Sunan or Kiageng. This network covered the path from Demak to the Mentaok forest. The network member coupled with politician's kingdom of Demak Bintoro particularly in Pajang regency. Some names of the Jelasutera member in the first stage are: Sunan Bayat, Sunan Panggung, Ki Ageng Jejer, Sunan Geseng, Bupati Brang Wetan, Ki Ageng Pemanahan and Ki Ageng Giring. In the next stage following names such as: Ki Ageng Majasto, Ki Ageng Banyubiru, Ki Ageng Lengking, Ki Ageng Selo, and so on. Ki Ageng Majasto is also one teacher of Joko Tingkir, besides Sunan Kalidjaga, Ki Ageng Purwoto Sidik and other teachers. Joko Tingkir or Mas Karebet is the first king of the Pajang kingdom (1549-1582). Mas Karebed also called Sultan Hadiwijaya (Pigeaud, 2003).

The description above is a small part of the history of KAM. So far there has been no scientific histories research. Need the in deep research before the historical information in the above are published as a tourist attraction for history education. Critics of the validity of history said by one of the scholars (Habib Azhari). He has a special interest in the disclosure history of the prominent local scholars. He has a hope if the information should be developed in the scientific history, not just a legend.

3.2. Educational for Cemetery Pilgrimage

Spiritual pilgrimage is often done by an Islamic society in Java. It is also happened at the Majasto tomb. Based on observations in the field, the sanctity tombs have portion protruding. Researchers had previously stated that the visit to the tomb is basically a Hindu religious traditions such as worship of ancestral spirits. Graves of historical figures, mythical figure, or religious leaders has develop to be a spiritual tourism destination (Mumfangati, 2007) and (Ariani, 2002). Based on his research in Lombok (Azis & et al, 2004) states that most pilgrims unsure if she/ he came to the tomb, someone will get a blessing or luck appropriate. In general, the motivation of pilgrimage was for salvation, health, blessing, healing, gratitude, ease of good luck, mate, and good fortune.

Islamic society in Java (also called Islamic of Javanese) have many ritual or tradition of culture. In honor of the life process, the Javanese Islam do the many rites. Start a pregnant (*mitoni*), postnatal (*puputan*), marriage (*midodareni*) at time of death and post-death (*tahlilan* and *yasinan*). Rites has been a tradition, although there was no precedence from the Prophet Muhammad and companions (Hapsin, 2010). Some rituals above is the cultural syncretism which then generates a new tradition. *Tahlil*, *tasbih*, *tahmid*, and *taghfir* is the Islamic read called *zikir*. To introduce, scholar, usage many *zikir* at many tradition or rites for death. Finally, many activity did together with *zikir*, that are: burning the incense, lay flowers in glass, seven days ceremonial, forty days, one hundred days, a thousand days, etc. All of ceremonies above comes from Hinduism (Ali, 2007). One of the biggest is the Feast of *Srada*, in the Java called *Nyadran*. In this feast, many people come together to visit the tomb. Islamic society call this tradition as a shrine or tomb pilgrimage (*ziarah*) (Mulyana, 2006)

Based on arguments above, next question is: whether the society belief is in accordance with concept of *tauhid* as the 'functional' context and the main indicator of Islamic architecture or not. *Tauhid* means to acknowledge the Oneness of Allah and no one or other thing is paralleling Him. *Tauhid* is the core teaching of all Apostles. A basic on which all other teachings are built (Haidir, 2010). Later, it is explained that the belief of *tauhid* carries very great consequences as a absolute adherence to the existing provisions (teachings).

There are many principle in Islamic cemetery pilgrimage: (a) Establish a pilgrimage destination for a review of the existence of the self remind for 'the certainty of death'; (b) Praying for forgiveness and ask goodness for the bodies; (c) does not cult for someone that cause the shirk (Minhal, 2009). Based on assessment above, needed a complete information about the spiritual pilgrimage education, especially for reminder the death.

3.3. Culture and Islamic Architecture Education

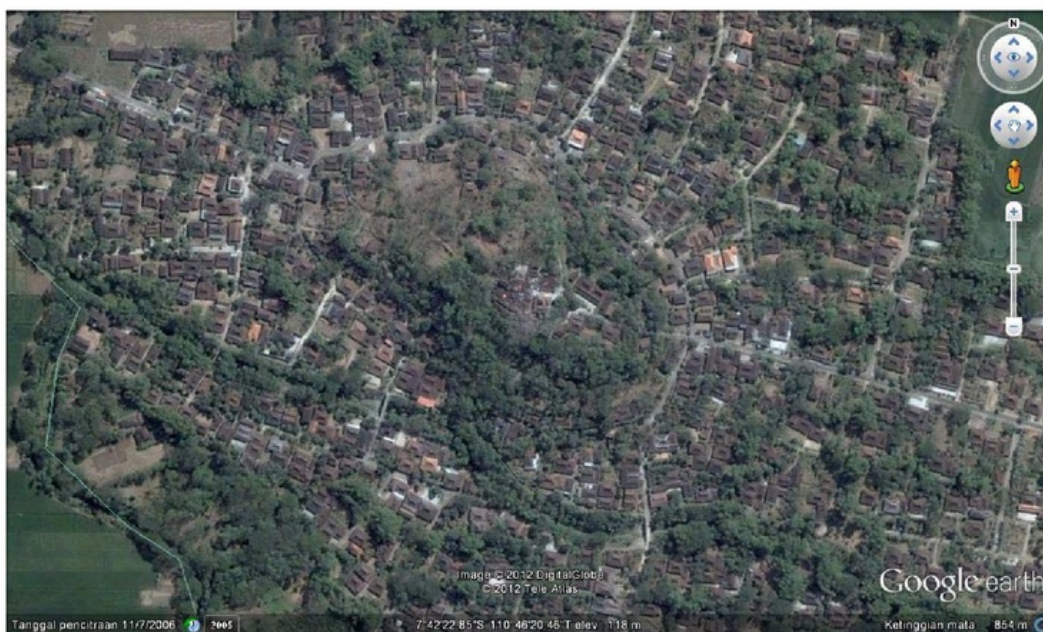
Except the cemetery, at the peak of the mountain there are also some important artefacts like a traditional settlement center in Java known as *catur gatra tunggal*^{††}. Some artefacts are the old mosque (mosque Ar Rohmat), *Ahul-ahul* (the courtyard of the mosque) with two banyan trees, and a house suspected as a palace building. Around the mosque (especially on the left and right side behind the mosque) there is a public cemetery. Tomb of Ki Ageng Majasto (KAM) located the northwest from the mosque. These tomb was visited by many pilgrims. Road axis in the direction of the mosque seemed very dominant, confirm the orientation of the region towards the *Qibla*.

Ar Rohmat is a historic mosque (Wahyuni, 2008). It is the old mosque, centuries old year, founded by KAM assisted Sunan Kalijogo at the same time in the construction of the Great Mosque of Demak around 1475. At first the mosque shape using a *tajuk* roof, one of several traditional roof in Javanese architecture (Harsono, 2011). Until now the mosque has been restored several times.

The existence of *catur gatra tunggal* patterns in the mountain top combined with the concentric pattern of the settlement, indicating two influential cultural factors, except the natural factors. In the region of culture, Majasto village is the part of *Nagarigung*, Javanese cultural centre (about 30 km from Surakarta city). Javanese community assume if they are different from other culture. They hold the culture strongly. The arrival of Islam not able to create Javanese of Islamic. Of that contiguity was formed is the Islamic of Javanese (Irsyad, 2008). At the round of the mountain located the community settlement (kampong). Layout of the vernacular houses formed the concentric patterned with the mountain (the tomb) as its centre. This pattern different from most of traditional settlements in

^{††} *Catur gatra tunggal* is the four components were the major components of urban planning in Islamic Mataram Kingdom, namely palace, square, mosque and market. *Catur gatra tunggal* is the the well organizing of Islamic Mataram Kingdom city planning (Wardani, 2013).

Java. Javanese traditional settlement has a grid iron pattern with north-south orientation of the building as the dominance (Indrawati, 2013). See figure 3.



4.
Fig. 3. The concentric pattern of settlement cultural landscape in Kampong of Majasto

In architecture field, the tomb is also an interesting object in Islamic architecture study. There are three main elements of the tomb in Islam society in Java, that is: the gravestone (tomb), the subbasement and headstone. In the north and south border of tomb is usually placed tombstones. That is made from stone, wood or metal, placed at the head (north). The tomb with headstone is sometimes equipped with protective building called the *cungkup* (cupola). All the works of decorative art at the tomb is a statement of culture (M. Zubair, 2011). According to the Islamic concept, headstone has no special function, not sacred, but only as a sign to distinguish the head and legs as well as the longitude direction (Kiefer and Sather, 1970 in (Zubair M., 2011)

In addition, there are some objects or building materials that believed as the ruins of a fence or a wall of the fort (beteng). The wide of the wall about 75 cm. There has been no study for these ruins. Based on visual observation of geologists from UMS (Drs. Suharjo, MT), that materials like the bricks estimated the andesitic stone. Andesitic is also found at the site of Kota Gede and Plered, the Mataram kingdom sites (Adrisijanti, 2000). See figure 4.



Fig. 4. The old tomb with andesitic material

4.1. Green Architecture Education

Cemetery of Majasto is the only one in Majasto village. The land area of less than 3 ha for used all of Majasto society (4.511 person in 2012). For a long time, wide of cemetery are not increase. Majasto society have unique management system for it. The land is divided into small plots with average size of 2 x 2 m. Each plot is used to member of family were died. If land for new plot is unavailable, the stacked grave system was applied. The numbers of existing headstones are not always the same as the numbers of bodies buried (usually, numbers of bodies more than headstones). The headstone is only as a marker. Headstone layout can also be changed to adjust dimensions of available space. Stacked grave system has applied for long time in Majasto.

Each plots protected by small building over grave (cupola or *cungkup*). The *cungkup* are less than 1 meter in height. *Cungkup* are arranged regularly with linear patterns and paths are located between *cungkup* lines for circulation. Construction of small copula is a way of sharing between people of the village both in terms of land use rights as well as obligation of existing land conservation. The *cungkup* also serves as a protection from erosion because Majasto is a rocky hill with thin layer of fertile land (less than 1 metre). Layout and design of *cungkup* cause the bodies remain buried safely (protected from torrential rainfall). Land use management and environmental conservation have been carried out by community. The green architecture concept has been applied here completely, supported by the green community.

4. Conclusions

Based on analysis and discuss, it is possible the develop the cemetery of Majasto from the myth-religious tourism became edu-religious tourism. There are 4 recommendation for expand the attraction, that are: (1) History education, reveal the KAM role for development Islam in Java; (2) Education for cemetery pilgrimage; (3) Culture and Islamic architecture education, presents the concept of landscape architectural design of mosques and tombs; and (4) Green architecture education through stacked grave system supported by local community as a green community. This is a preliminary research, therefore need to completed research to apply this proposal for support the smart people through tourism development.

References

- Adrisijanti, I. (2000). *Arkeologi Perkotaan Mataram Islam*. Yogyakarta: Penerbit Jendela.
- Ali, A. (2007). *Sosiologi Pendidikan Dan Dakwah*. Cirebon: Stain Press.
- Ariani, C. (2002). *Motivasi Peziarah Di Makam Panembahan Bodo Desa Wijirejo, Pandak, Kabupaten Bantul*. Patra-Widya. Vol. 3 No. 1, Maret 2002 (Yogyakarta: Balai Kajian Sejarah Dan Nilai Tradisional) , 152.
- Azis, A. A., & Dkk. (2004). *Kekeramatan Makam (Studi Kepercayaan Masyarakat Terhadap Kekeramatan Makam-Makam Kuno Di Lombok)*. Jurnal Penelitian Keislaman, Vol. 1, No. 1, Desember 2004 , 59-77.
- Fanani, A. (2009). *Arsitektur Masjid*. Yogyakarta: Pt Bentang Pustaka.
- Francis, D., & Worpole, K. (2003). *Last Landscapes: The Architecture Of The Cemetery In The West*. London: Reaktion Books Ltd.
- Hapsin, A. (2010). *Islam Dan Budaya Lokal (Ketegangan Antara Problem Pendekatan Dan Kearifan Lokal Masyarakat Jawa)*. Annual Conference On Islamic Studies (Acis) Ke - 10 , 1 – 4 November 2010, (Pp. 1–4). Banjarmasin.
- Hariyanto. (2008). *Pengembangan Pengelolaan Obyek Dan Daya Tarik Wisata (Odtw) Keagamaan (Studi Kasus Pengelolaan Dakwah Melalui Kegiatan Wisata Ziarah Masjid Agung Demak)*. Semarang: Fakultas Dakwah Iain Walisongo (Skripsi - Tidak Dipublikasikan).
- Harsono, K. P. (2011). *Si Ageng Sutawijaya, Larah Lan Wewarah*.
- Indrawati & et.al. (2007). *Konsep Perancangan Rumah Tinggal dan Lingkungannya Berdasarkan Arsitektur Islam (Laporan Hasil Penelitian Pekerti)*. Surakarta: Dikti
- Indrawati. (2013). *Morfologi Lanskap Kultural Islam Jawa (Komparasi Konfigurasi Dan Sumbu Imajiner Kompleks Ahun-Ahun Pada Pusat Kota Kerajaan Islam Dan Padepokan/ Pesantren Di Jawa)*. Seminar Nasional: Sustainable Urbanism (Social, Cultur And Technology). Semarang: Pdtap - Undip.
- Irsyad. (2008). *Membaca Jawa: Studi Atas Interaksi Kebudayaan Jawa, Hindu, Budha Sebelum Islam*. Jurnal Ilmu Humaniora Dan Pengetahuan .
- Miller, D., & Rivera, J. (2006). *Hallowed Ground, Place, And Culture: The Cemetery And The Creation Of Place*. Space And Culture, 9(4) , 334–350.

- Minhal, A. (2009, November 12). *Tujuan Ziarah Kubur Dalam Kaca Mata Sufi*. Retrieved Oktober 9, 2015, From [Http://Almanhaj.Or.Id/](http://Almanhaj.Or.Id/)
- Mulyana. (2006). *Spiritualisme Jawa: Meraba Dimensi Dan Pergulatan Religiusitas Orang Jawa*. *Kejawen Jurnal Kebudayaan Jawa*. Yogyakarta: Narasi.
- Mumfangati, T. (2007). *Tradisi Ziarah Makam Lelehur Pada Masyarakat Jawa*. *Jantra Vol. II, No. 3, Juni 2007*, 152–159.
- Pigeaud, H. D. (2003). *Kerajaan Islam Pertama Di Jawa: Tinjauan Sejarah Politik Abad Xv Dan Xvi*. Jakarta: Pustaka Utama Grafiti.
- Pringgoarjo, K. (2006). *The Chentuni Story: The Javanese Journey Of Life / Translate And Condensed From The Serat Chentuni By Soewito Santoso*. Singapore: Marhall Cavendish International.
- Ridwan. (2005). *Dialektika Islam Dengan Budaya Jawa*. *Ibda' | Vol. 3 | No. 1 | Jan-Jun 2005 |*, 18-32.
- Shihab, Q. (2007). *Membumikan Al-Qur'an*. Bandung: Mizan.
- Sub Dinas Pariwisata Dan Kebudayaan Dinas Perhunungan Pariwisata Dan Kebudayaan Kabupaten Sukoharjo. (2001). *Legenda Kyai Ageng Sutawijaya (Makam Bumi Arus Majasto)*. Sukoharjo.
- Uslu, A., Bari, E., & Erdo (2009). *Ecological Concerns Over Cemeteries*. *African Journal Of Agricultural Research*, 4(13), 1505–1511.
- Wahyuni, A. T. (2008). *Kompleks Masjid Ki Ageng Sutawijaya Majasto Tawangari Sukoharjo Jawa Tengah (Tinjauan Histori) - Skripsi*. Yogyakarta: Uin Sunan Kalijaga.
- Wardani, L. K. (2013). *City Heritage Of Mataram Islamic Kingdom In Indonesia (Case Study Of Yogyakarta Palace)*. *The International Journal of Social Sciences* 28th March 2013 Vol. 9 No. 1, 104-118.
- Zubair, M. (2011). *Makna dan Fungsi Inskripsi pada Makam Lajangiru di Bontoala Makassar (Study Arkeo-epigrafi) Meaning and function of the inscription in Lajangiru Cemetery Bontoala Makassar (a study arkeo-epigraphy)*. *Jurnal "Al-Qalam"* 2011, 17(1) Januari .

Edu-Religious Tourism Based on Islamic Architecture Approach A Preliminari Research in Majasto Cementery- Sukoharjo Regency Central Java

ORIGINALITY REPORT

19%

SIMILARITY INDEX

15%

INTERNET SOURCES

9%

PUBLICATIONS

4%

STUDENT PAPERS

PRIMARY SOURCES

1	eprints.port.ac.uk Internet Source	6%
2	Heather Harris Wright, Anthony Koutsoftas, Gerasimos Fergadiotis, Gilson Capilouto. "Coherence in Stories told by Adults with Aphasia", Procedia - Social and Behavioral Sciences, 2010 Publication	4%
3	repository.petra.ac.id Internet Source	2%
4	machinerysafety101.com Internet Source	2%
5	www.mitrariset.com Internet Source	2%
6	digitalcommons.cedarville.edu Internet Source	2%
7	www.surgecreative.com Internet Source	1%

www.icac.nsw.gov.au

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off