Cultural Acculluration In The Architecture Of The Kudus Tower Mosque

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KEYWORDS	ABSTRACT
acculturation, architecture, culture, holy tower, religion	In 1549 AD in the city of Kudus, the Al-Aqsa Kudus Mosque was established which was the beginning of the spread of Islam in the Kudus area. The mosque became one of the witnesses of Sunan Kudus journey in spreading Islam. This place is famous for the elements of Hindu-Buddhist culture that makes the Kudus people accustomed to adapting to the existence of two cultural blends. The occurrence of this adaptation causes a unique and rare combination in the eyes of ordinary people. The uniqueness of the Al-Aqsa Kudus Mosque makes tourists interested in visiting, therefore the author is interested in the existence of a blend of cultures in the architecture of the Kudus Tower Mosque. The purpose of this study is to introduce the cultural acculturation that exists at the Kudus Tower Mosque to the Indonesian people, so that they are more familiar with the cultural diversity in Indonesia. In this study using descriptive research methods, and through the methods of various existing sources. The results of this study prove that Kudus Tower is shaped like a temple so that Hindus who have just embraced Islam do not feel foreign when they are in the mosque. The success of cultural acculturation in the architecture of the Kudus tower Mosque has made a symbol of harmony between Muslims and Hindus to this day. The combination of these cultures will lead to diverse acculturation and become cultural expressions that have multicultural values in the Kudus Tower Mosque environment.

INTRODUCTION

Indonesia is a country that has many very diverse cultures, such as the Javanese culture which is famous for its politeness or politeness, Sundanese culture which is famous for its gentleness, and many other cultures that exist in the territory of Indonesia (Antara & Yogantari, 2018). Culture is a reflection value of the view of beliefs of needs and ideas believed by some communities that are symbolic in cultural acculturation (Septemuryantoro, 2020). Indonesia has a long history and diverse culture, with each region using a different language. The existence of these differences makes the Indonesian nation increasingly known as a multicultural nation. As a nation that lives with the similarities and differences of every tribe and language, this nation does not exist in other countries. Diversity in different areas makes people respect each other. Mixing with each other creates a process of acculturation.

Is a process of slowly accepting new cultural elements from the outside without eliminating the distinctive characteristics of cultural personality (Ismail, 2020). The acculturation process is carried out by reviewing the options at each stage, because not everything can be done that way. In every acculturation process, there must be rejection from the surrounding community and other parties. Perhaps the origin of the rejection was from values that were not in accordance with the old culture. Therefore, in the acculturation process, it should be prohibited to change or reduce the previous cultural values.

The emergence of Islam on the island of Java experienced rapid progress and influenced the cultural patterns of people's lives. Because at that time, Islam brought the values of a new civilization to the surrounding community. In the history of the spread of Islam in Java, it cannot be separated from Wali Songo who spread Islam in Java and its surroundings. Wali Songo spread it in Java not to force Islam as a new religion to be accepted by the community with cultural elements that are equivalent to the community. Therefore, making Islam a religion of pluralism, namely realizing respect for differences in society since the beginning of its birth.

Wali Songo is defined as the Nine Guardians, which means carrying out the process of spreading Islam by means of da'wah in various places in Java. The nine guardians themselves consist of Sunan Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Kalijaga, Sunan Kudus, Sunan Gunung Jati, Sunan Drajat and Sunan Muria (Habibullah et al., 2022). In the process of Islamization in Java by Wali Songo is a way or action in disseminating by approaching and through art and culture. The way to apply it is by carrying out a pattern of continuity in various aspects to gain trust and a socio-cultural system from non-Islamic to Islamic to convey the messages that exist in Islam. The belief system and social system of Islamic culture which is an amalgamation of various new cultural elements so that it gives birth to a new pattern in the cultural aspect as Javanese-Islam.

Doing Da'wah is one of the media in the spread of Islam. The surrounding community is used as an object in the Islamic religious approach by means of cultural acculturation. The approach by acculturation is to use the type of culture in the local area and then blend it into Islamic teachings. This method can be used as a place for the spread of Islam. One of the proofs where a city is used as a place for the spread of Islamic teachings is the Holy City. Kudus cannot be separated from the history of the spread of Islam that has been carried out by one of the Wali Songo, namely Sunan Kudus.

When spreading Islamic teachings in Kudus City, Sunan Kudus took various ways to approach the surrounding community. The approach taken is adaptation to the environment and gradual compromise by maintaining tolerance for the cultural values of the surrounding community. This cultural compromise process certainly carries no small risk, because in certain circumstances it often tolerates interpretations that may slightly deviate from pure Islamic teachings (Zuhdi, 2017). Where at that time the local community still adhered to Hinduism. The historical legacy of the spread of Islamic teachings through Sunan Kudus is well known to this day, namely the construction of the Kudus Tower Mosque in Central Java.

Al-Aqsa Mosque or often called the Kudus Tower Mosque, this part of the building is not only shaped like a simple mosque as a whole. The complexity of the appearance of architectural works is a symbol of the complexity of the civilization of the people in the place where the architecture is present (Fanani, 2009). In the architecture of the building does not leave the old cultural values, namely the amalgamation of Islamic and Hindu culture. This building has a unique shape inherited from Hindu culture, such as the upper tower and the gate or door at the entrance to the mosque's courtyard. The Kudus Tower is also equipped with symbolic meanings and values that come from the combination of the two cultures.

Currently, many people do not know the history or the beginning of cultures in Indonesia. This study discusses the arrival of Islamic teachings to Indonesia through cultural acculturation. The combination of these two cultures gives researchers interest to conduct further research and analysis of the architecture of the Kudus Tower Mosque which is not widely known to the public. Therefore, this research is expected to provide useful information and evidence for the community about cultural acculturation in Indonesia.

METHOD

This article was written using qualitative research methods that focus on descriptive analysis, which in this method deals with steps, methods, and procedures that use some information from pre-existing library sources (slides, articles, books from social media, and so on). With the appropriate topics to be discussed from several summaries and reviews of respondents. On the other hand, this article aims to understand the appearance of cultural acculturation in the architecture of the Kudus Tower in Central Java. The existence of data from articles and other sources about the influence of religious culture due to the entry of Islam in the archipelago, then carried out in the article through acculturation theory. The basis of the research uses literature studies by identifying the appropriate rules. The guidelines are then developed and harvested on relevant research ideas. Literature research utilizes the books available in the library and utilizes subject titles, searches for notes on topics discussed and searches for citations, and generates a list of questions according to keywords.

Masjid Menara Kudus [https://museumnusantara.com/masjid-menara-kudus/]

RESULTS AND DISCUSSION

Based on the analysis in this study, the architecture of the Kudus Tower Mosque has its own meaning and symbol. In general, there is no special mosque at the time of establishing a mosque anywhere. But it is different from the mosque in the Holy City. The shape of the building at the Kudus Tower is very different from the general mosque. The difference in the building is in the shape of the towering Kudus Tower and the entrance to the mosque area. The architecture of the Kudus Tower is caused by acculturation in the past.

Acculturation is a combination of different cultural components and unites in an effort to form a new culture without losing the original culture (Setyaningsih, 2020).The acculturation of Hindu-Buddhist culture at the Kudus Tower Mosque makes the building unique. As a result, making it one of the tourist attractions in the Holy City and as a form of witness to the history of Sunan Kudus journey in spreading Islam. It can be seen that acculturation in architecture is very important for the two cultures that become one. Cultural acculturation has a very positive impact on local residents, because it makes residents respect each other and create intercultural harmony without harming one party.

Overview of the Holy City

Geographically, the location of the holy city is flanked by two cities, namely the cities of Demak and Semarang, which makes the holy city very strategic. The distance between the cities of Demak is only 25 Km while the distance between the Sanctuaries of Semarang is about 51 Km. This city is the largest producer of cigarettes (kretek) in Central Java and is also known as the city of santri. This city became the center of the development of Islam in the Middle Ages. This incident can be seen in the presence of three guardian graves, namely Sunan Kudus, Sunan Muria, and Sunan Kedu. Then in more detail the city is divided into two parts which have boundaries, namely the Kudus City is divided into Kudus Wetan as a trade and government center

located in the east of the Gelis River, while Kudus Kulon as a religious center with an Islamic pattern is bordered by the Gelis River on the east. west (Castles, 1982; Ismudiyanto and Atmadi, 1987; Suharso, 1992).

Historically, Ja'far Sodiq or Sunan Kudus was the founder of the city of Kudus. According to the name Sunan Kudus, the Holy Name comes from the word Al-Quds which means Holy. Variety of religious activities that are relevant to activities in the month of Ramadan. The symbol of the Kudus Tower was influenced by the entry of Islam which brought a new color to the holy city in Islamic civilization from the transitional period of Hindu-Buddhist civilization. The Kudus Tower itself is now a domestic religious tourist attraction. The holy community at that time began to accept the transition from Hindu-Buddhist civilization to Islamic civilization which began to dominate almost all of the Kudus area.

Even so, the holy people who have embraced Islam still maintain principles and tolerance for other communities. The manifestation of the tolerance of the holy community is to maintain the perception that the cow is a sacred animal for Hinduism. Foods containing beef are replaced with other animal meats such as buffalo, goat, chicken, etc. The celebration of Eid al-Adha in the Holy City also does not use cows to be sacrificed. This then forms a joyful welcome in the Holy Month of Ramadan by holding Dandangan Every 10th of Muharram (Along the highway near the Kudus Tower there are vendors of clothes, food, and playgrounds like the Night Market).

Acculturation

To produce a new culture can use many ways, one of them is acculturation. Acculturation is the mixing of two different cultural elements into one without eliminating the old cultural elements, then the culture can be accepted by the community. The mixing of these two cultural elements is not immediately accepted by the community, it takes a complicated and long time. In the process of formation through the process of side by side with each other so that from time to time they enter each other and slowly the culture is modified until it unites and is well accepted by the surrounding community. This modification into one does not eliminate the old element.

Characteristics of acculturation, namely the dominance of outside cultures that blend into the culture of origin or one's own culture without losing the identity and identity of the original culture with the aim of respecting the original culture and not feeling alienated. According to Soerjono Soekanto, classifying elements of foreign culture that are easily accepted include material culture, something that has great benefits and cultural elements that are easy to apply. Cultural elements that are difficult to accept are beliefs, ideology, philosophy and elements that require a socialization process.

Anthropologists say in the process of acculturation there are several things that will happen. The first is substitution which is related to the function and structural changes whether the substitution will affect the elements of the original culture in a complex manner with the new culture trying to dominate. The second is syncretism, which relates to efforts to create a new cultural renewal and its system and structure from old and new elements. Third addition, are there any changes that occur in the structure of the old elements mixed with new elements. Fourth, deculturation, is when culture loses its substantial part significantly. Fifth origination, the emergence of changing situations that meet new needs. Seventh, rejection, rejection from people who adhere to the old elements where they feel uncomfortable and are felt too fast to accept renewal, feel too dominated, the emergence of ideas that aim to evoke old elements, and even coup d'etat.

Every change must have pros and cons where some people can follow and adapt voluntarily and some accept it forcefully. An example of a real case related to acculturation based on coercion is the era of colonialism, where European countries colonized Indonesia. This colonialism forced the natives to obey to follow the spread of Christianity and obey the regime. Another example of natural acculturation is acculturation based

on an agreement where the community accepts new elements voluntarily through renewal and modification that is felt to be increasingly acceptable. Like the acculturation of Hinduism with Islam which produces new cultures that are pleasing to the people of both parties.

It can be concluded that Hindu Islam applies the principle of mutual tolerance of acculturation and influences each other's culture so as to create cultural assimilation on a voluntary basis by the community. Meanwhile, the type of acculturation applied by Europeans includes acculturation of conflict disputes. As Islam was able to culture well with the previous culture, namely Hindu-Buddhist, where Islam still maintains the Hindu-Buddhist culture which is placed on the architecture of the holy tower building with the entrance gate of the holy mosque which towers high and the holy tower with a terraced shape similar to a temple.

CONCLUSION

Various forms of cultural acculturation can be found in Indonesia, this is evidenced by the architecture of the Holy Minaret Mosque building which is a combination of nuances of Hindu and Buddhist Islamic culture. The building of the Holy Minaret Mosque carries cultural messages that have the principle of high tolerance, openness, and accommodating in understanding and appreciating any diversity or cultural differences. Cultural differences are not a problem, but differences must be united in one unit. If these differences can be united, it will create harmonious relations between each other and can live peacefully side by side and get along without any disputes or conflicts from various parties, that is Indonesia that has a diversity of cultural acculturation values in terms of religion, culture, and race, but remains a complete unity.

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