

INDONESIAN JAVANESE COSMOLOGY AND ITS TRANSFORMATION IN SOCIAL TRADITION AND BUILT ENVIRONMENT

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Abstract

The research focuses on how the teaching of different faiths was blended into Javanese-Nusantara culture and has created a culture with a peaceful and moderate Islamic image that is different from radical Islam which has generated Islamic phobias in many countries. This research examines how Javanese cosmology (syncretism of Hindu - Buddha - Islam) had been translated in social space and built-environment. The second is to describe how the system in Java successfully harmonized different faiths into Javanese culture. This study was a purposeful qualitative study that focused on traditional communities and two prominent existing Kingdoms of Surakarta and Yogyakarta in Java. Observation, in-depth interviews, and reviews on literature and documents of classical authors in Islamic Sufism were conducted to collect and compile data. The results show that the cultural process of Javanese prefers similarities rather than emphasizing differences between faiths. Converting faith from Hindu or Buddha to Islam did not necessarily cause conflicts and hostilities. The study underlined that the Javanese's understanding of cosmology at the micro and macro level, orientation or qiblah, and spiritual axis found similar mystical knowledge between Islam and the pre-Islam (Hindu-Buddha). This syncretism process created Kejawen culture and moderate Islam in Nusantara. Islam Nusantara is recently used as a paradigm by the largest Islamic organization in Indonesia.

Keywords: Cosmology; Cosmogony; Tradition; Islam; Javanese; Kraton.

Introduction

In general, cosmology is used in a variety of themes and fields ranging from astronomy, anthropology to religious and social studies. The journey of civilization in many Asian countries is culturally influenced by the perceived concept of religious cosmology. In term of the application of cosmological view, Indonesia is unique as it has largest Muslim population in Nusantara, even in the world, the application of cosmology on social activities and spatial arrangement shows syncretism of Islam, Hindu-Buddhism, and local believes.

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Therefore, we see that the cosmology in Indonesia is developing as a socio-cultural cosmology rather than a cosmology of a particular religion. The largest ethnic in Indonesia is Java (inhabitant of Java Island). Civilization in Java inherited and adopted a cosmology through a smooth transition from Hindu-Buddhism and Islamic cosmology to become Javanese local cosmology which transformed into its social tradition and built environment.

The embodiment of the cosmological conception can be observed from how Javanese interpret natural landscapes and the built environment. The harmony of a cosmological transformation of Hindu-Buddhist-Islamic mixture can be observed from city spatial arrangement (Azizah, 2015; Purwani, 2016) Kraton (Rosmalia, 2013), local settlement (Rayson, Ridjal, & Suryasari, 2014; Rejeki, Soewarno, & Subroto, 2010), and housing (Yuuwono, 2018).

A general definition of cosmology is the study of the physical universe (Bonometto, Gorini, & Moschella, 2001; Lightman & Brawer, 2014). Cosmology includes theories and studies of the universe as a system of orders and laws that govern that order (Feng, 2005). The notion of Javanese cosmology is always related to God and the order of the word. From a religious perspective, cosmology may consist of beliefs and myths on the origin of the universe which is called cosmogony (Ali, 2016; Arif, 2019; Hasan, Mat Tuah, & Tuah, 2014).

Discussion of religions in this paper is based on the notion that religion is a component constituent factors of culture (Van, 2020). Javanese culture see the cosmology of the pre-Islam religions (Hindu and Buddha) and Islam did not contrary and were absorbed in social-cultural life and tradition in Javanese. The tradition of Islam in Java to some extent is exemplified by the culture of traditional pesantren. A pesantren is an Islamic boarding school in Indonesia. It consists of pondok (dormitory buildings), mosque, santri (students), teaching of classical Islamic texts and Kyai (founder and leader of the boarding school). Traditional pesantrens, mostly organized by the Nahdatul Ulama, claimed to spread peaceful Islam in Indonesia (Yumitro, Abdelsalam, & Shukri, 2020). The situation is different to what is happening in many places in other countries, where religious traditions always conflict.

In this article, cosmology is examined more from the perspective of the Javanese perception. The unique character of the syncretic concept of cosmology in Javanese social culture shows that Javanese people can evolve various theisms' concepts in interpreting natural and built environments. Java exemplify a place and culture where diverse religious cultures are mixed (Bråten, 2001) The manifestation of the cosmology is seen in the morphology of cities (Karsono & Wahid, 2008; Purwani, 2016), temple complexes (Ema Y. Titisari, Antariksa, Wulandari, & Surjono, 2017), and Kraton (Behrend, 1989).

Cosmology in Javanese culture can also be observed from traditional settlement (Khairunnisa, 2014; Rejeki et al., 2010) mosques (Nuha & Lukito, 2018) and houses (Cahyani, Wulandari, & Antariksa, 2015). Understanding of this concept strengthens spiritual cosmocentrism as a critique and alternative for modern society (Azizah, 2015).

The first objective in this article is to examine how Javanese cosmology (syncretism of Hindu - Buddha - Islam) is translated in social space and built-environment.

The second is to describe how the system in Java successfully harmonized different religions into Javanese culture. The two questions can be elaborated by exploring Javanese cosmology and cosmogony and by examining how Islamic teaching in Java respected and adapted religious concepts that already existed before which resulted in an introduction of Islamic culture without colliding with Hindu-Buddhism's wisdom that had developed previously.

Javanese people learned the existence of cosmos from various religion influences. Javanese see cosmos as the self-disclosure of God (tajjali in Islamic sufism); Universe was projected out of God and God entered into every being (Atabik, 2015), into macrocosm and microcosm (Bhuana Agung and Bhuana Alit in Hindu mysticism); and a structure of symmetrical, a lotus flower shape, universe containing uncountable realms (in Buddhism) (Chittick, 1989; Made Widya Sena, 2019; Sadakata, 2012; Sena, 2015). The similarity of the cosmological concept of the universe between these theisms is that at the beginning of the universe there must have been 'Being', for the universe could not come out of nothing.

This became a common belief in Indonesia and was taken as the first pillar of the Pancasila (Five Pillars) of national foundation. Pancasila has already been determined into a legal development paradigm in Indonesia (Suyadi, 2020). Manunggaling Kawula Gusti (the unity of an enlightened person to God) is famous prophetic sufism in Kejawen (Islam Java) rooted from Qur'an and Hadith (record of the traditions or sayings of the Prophet), Hinduism, and Buddha's teaching. Kejawen philosophy teaches that a perfect person feels the presence of Allah/God (Akhtabi & Fariha, 2020).

The saint or Waliyullah (God's guardian) can be categorized into this term. In the Mahayana tradition of Buddhism, this can be interpreted as Bodhisattva (Harris, 2015; Heller, 2014). This also means that the cosmos (everything other than God, especially humans) will eventually return to God. In the previous paragraph, it is stated that the cosmos came out from 'being' or 'existence'. In Islamic term, it is called Wujud. Different to what means of 'being', Wujud is the Real Being/the Real Existence. God is the necessary Wujud while cosmos is only entity' borrowed Wujud.

Wujud belongs to strictly God, other than God is non-Real existence. He is Allah, who created, who instituted, who formed all forms (The Holy Qur'an 59:24) (Anonymous, 2004). The transformation of this concept in Java was smooth because it resembled the concept that already existed in the Hindu era in Java, i.e. the myth of Dewaruci, the 'union' of Bima (one of Java-Hindu heroes) into his God. Similarly, but maybe differently interpreted, the Javanese concept of Manunggaling Kawula Gusti is also acceptable by Buddhists since they believe that Buddha was an enlightened and blessed man who was united to God.

Based on this cosmological philosophy, Javanese people, as Bhuana Alit, have been practicing to live in harmony with Bhuana Agung. The philosophy had formed the social characters of Javanese. A social activity which exemplifies the respect of Javanese

to nature (macrocosms) is a ritual activity called Sedekah Bumi/Bersih Desa (earth's alms/village clean-ing) which exist from Hindu era to current social life of rural communities in many parts of Java Island.

This ceremony is intended as thanksgiving and a prayer to both connect the community, vertical-transcendentally, to the 'higher being' and 'lower being' and also to strengthen social brotherhood as the reflection of the horizontal-social axis. In this ceremony, people usually slaughter livestock and offer crops in a hope that the higher being (God/angels/ancestor spirits) provides protection and the lower being (jinns and demons) do not interfere with the community's lives (figure 1). The wisdom of this local tradition is that people are more aware of the significance of the environment and are always living in harmony with nature.



Figure 1 Sedekah Bumi ceremony of the Buddhist community (left) (Ema Yunita Titisari et al., 2018) and the Muslim community (right) (Syafii, 2019)

During pre-the Islam era, the cosmological axis that has pre-existed was the axis-Mundi from sacred places to profane places. Higher being is associated with higher places (mountains, highland), therefore these are considered sacred, while lower being is associated with the lower place (ocean -sea). Springs and surface water at highland are also sacred because spring in Hindu-Buddha mythology is called Tirta Amerta which means water of life (Tirta= water, Merta = mortal, Amerta = immortal).

Vertical axis in Hindu-Buddha mythology is representing the transcendental concept of life source, while the horizontal axis is for social matters (Yunita Titisari, Antariksa, Dwi Wulandari, & Surjono, 2018). The cosmological axis is one the basis of the spatial configuration of cities, temples, settlements, and houses during the Hindu-Buddha era. Islam in Nusantara, particularly in Java, successfully transformed the pre-existed cosmology with Islamic cosmology and formed Kejawen (Javanese centric culture) that is respected by Muslim and non-Muslim in Java Island.

The mystical concept of vertical-transcendental and temporal-horizontal axes in Islam was similar to the pre-Islam cosmology and therefore was accepted in the Javanese community. The vertical-transcendental axis in Islamic mystic conceptualizes the hierarchy from higher to lower being, similar to a sacred-profane axis in Hindu-Buddha mythology. Both vertical and horizontal axes in Islam represent the teaching of tauhid (the Oneness of God). God created the universe (macrocosm and microcosm) to disclose

His Real-Being and this can be conceptualized in the vertical and horizontal axes. Higher realm (Alam Jabarut), the physical universe, and lower realm (Alam Malakut) are in (covered by) the highest realm or Alam Lasut/Arsy, the 'throne of God' (Adhim, 2010; Al-Zahrani, 2009).

In Hindu- Buddha mythology, the connection of two cosmic realms, i.e. higher-middle realm and middle-lower realm, can be mediated in a sacred place. A sacred place in Hindu, Mount Kailash in Tibet, is identified with mythical Mount Meru. Referring to this name, the highest mountain on the island of Java is also given the name Mount Semeru. This is also the concept of life source. The horizontal-temporal axis also shows the Oneness of God. God is the Real-Being beyond everything, then he created Al Qalam (Nur/divine light) and afterward was the creation of the physical and metaphysical universe, macrocosm and microcosm.

Kiblat papat lima pancer can be translated to 'the four qiblas and (the fifth is) the center'. This cosmogony as Javanese philosophy is a manifestation of the concept of mandala. This view is also called "the world of time", meaning the four-dimensional classification of space that is patterned in the four cardinal points with one center. This relates to human awareness of the inseparable relationship between himself and the universe.

This concept states that Nafs (desire, lust, emotional) that comes from himself. Based on this cosmogony, the Nafs which is the basis of human character can be divided into four according to the direction of the compass, namely: north: Lauwamah (greedy, hungry, sleepy), west: Supiyah (lust, longing), south: Amarah (angry, resentful) and east: Mutmainah (noble, honest, peaceful). The four qiblas also correspond to four elements of universe/human, i.e. soil, wind, fire, and water respectively Javanese also believe that Kiblat Papat is cultural respect to four components that accompany human birth, i.e. navel, placenta, blood and amniotic fluid (Sulistiyati, 2009).

These four characters or elements can also be symbolized as colours: black; yellow; red, and; white, respectively from north to east. In Islamic Sufism, the four aspects of God are dzat; sifat; asma; and; afngal, Dzat of God is an Essence that stands alone without dependence on another Essence. Sifat is God's characters, asma is God's names, and afngal is the work of God (Banjari, 1929).

Research Methods

The method of this study was purposeful qualitative research. Selected cases for the purpose of the study were focused on communities which have strong Javanese tradition. Javanese traditions were observed from; a) East Java Province, in particular Singosari District in Malang Regency, where Sumberawan Temple (Buddhist temple) is located; b) Central Java Province, specifically the area and tradition in Kraton Surakarta. The Palace of Surakarta still exist nowadays, as well as hereditary traditions and royal family. However, it does not have political power or territory of power administration; c) Special Region of Yogyakarta (Kraton Yogyakarta) has administrative power to control a region of about 2,900 km²; and d) West Java Province, particularly a unique Kampung

(traditional settlement) namely Kampung Naga which covers an area of about only 1.5 km². These cases were observed to provide information that showed phenomenon of Kejawen (Javanese style) culture.

Since this study is in line with previous studies. The collection of data was based on personal experience and engagement. Primary and secondary data were collected for this study. In-depth interviews were conducted to local community leaders to explore the Kejawen philosophy. We also interviewed religious clerics as well as conducting review on literatures and documents of classical authors in Hindu, Buddha and Islamic Sufism.

The analysis was context sensitive. The phenomenon may only occur in Java community, one of many ethnic groups in Java Island. Islam had developed in Java and had become Islam Java and later became Islam Nusantara may also be different to other Islamic teaching and traditions which came later to Indonesia from middle east countries in 20th century.

Results And Discussion

Interpretation of The Mystical Philosophy: Cosmology and cosmogony of Javanese Kraton (Palace)

At least there are three main philosophies in Javanese community: Kiblat Papat Lima Pancer; Manunggaling Kawula Gusti, and; the Dualism concept. Javanese people perceive that Kraton (palace) is intended to identify a finite structure of the infinite and a miniature layout of the world or a replica of a cosmos, therefore, Kraton is believed to be the center point of the earth (Hartanto, Dharoko, & Subroto, 2017). Kraton is encircled by the four qiblas (orientations).

This creates the concept of the Kiblat Papat Lima Pancer which means ‘four sacred qibla’ (Kiblat Papat) and the palace (Kraton) as the center point (Pancer). This is considered as the miniature of the macrocosm (Kusumastuti, 2016). The two most significant existing Kratons in Java are Kraton in Surakarta City and Kraton in Jogjakarta City. These two cities have a strong attachment to Javanese culture. The cities are located in Central Java Province and in Special Region of Yogyakarta of Java Island (figure 3). The role of the Kings in these two Kratons is currently as a symbol of the Javanese community.

In the Republic of Indonesia, the head of the state is president and the Kingdom of Yogyakarta is a monarchy who rules the region of Yogyakarta (currently the head of the Province of Yogyakarta), while the King of Surakarta does not have executive power. The roles of King of Surakarta are limited to traditional ceremonial functions. The Palace of Surakarta is located in Central Java Province. The palace that still exists today was built in 1742. The palace area is a four-layered concentric form.

The first fortress encircles a zone that is called Kedhaton, a place for the King and his families. The second circle is Baluwarti, a zone between two fortresses. Initially Baluwarti was an area inhabited by the royal family and courtiers. Previously the status of residents can be identified from the shape of the house and its equipment. Today, Baluwarti is one of 51 village in Surakarta City. This village is special because it is located

in the Surakarta Kraton fortress. Baluwarti is one of the cultural tourism villages in Surakarta. It is also the only village whose entire population occupies the land owned by the palace.

The third layer is called Paseban which is located outside the gates. In Javanese, Paséban means a place for king's audience. Most likely this ancient time is indeed a place of audience between the King (Gusti) and the people (Kawula) following the philosophy Manunggaling Kawula Gusti. The outermost layer is Alun-Alun. Alun-Alun is a public space or central plaza of the city (Purwani, 2018). Manunggaling kawula Gusti is also interpreted in the form of the union of the Sultan/King (Gusti) in the Kedhaton zone and the people (Kawula) in the Baluwarti zone.

The dwelling formation of people in Baluwarti that encircles the palace of Surakarta shows trust between the king and the people; the grid pattern dwelling is oriented to the 'four sacred qiblas', i.e., Mount Merapi, Mount Kendeng, Mount Lawu, and the South Ocean (figure 3). Each place is believed to be the place of sacred astral (higher or lower) being of Javanese ancestors who protect the Kingdom. To mention a few, Ratu Sekar Kedhaton, Kyai Sapu Jagad in Mount Merapi and Sunan Lawu in Mount Lawu (Sholikhin, 2009).

Another spatial konsep of the Kraton is the dualism concept. The palace buildings were mostly in pairs. This spatial concept symbolizes that everything has a relationship and complement each other so that it is established in pairs. We still found a pair of city square (North and South Squares) and a pair of North and South Sitinggil . Sitinggil contains meaning as a reflection of the journey of human life in achieving the highest degree of life. There are many other buildings that were built in pairs. This concept interpreted Islamic teaching that Allah created the cosmos in pairs (Quran 36:36 and 12 other verses). There are also two interrelated relationship: the relationship with God and the relationship with other human being.

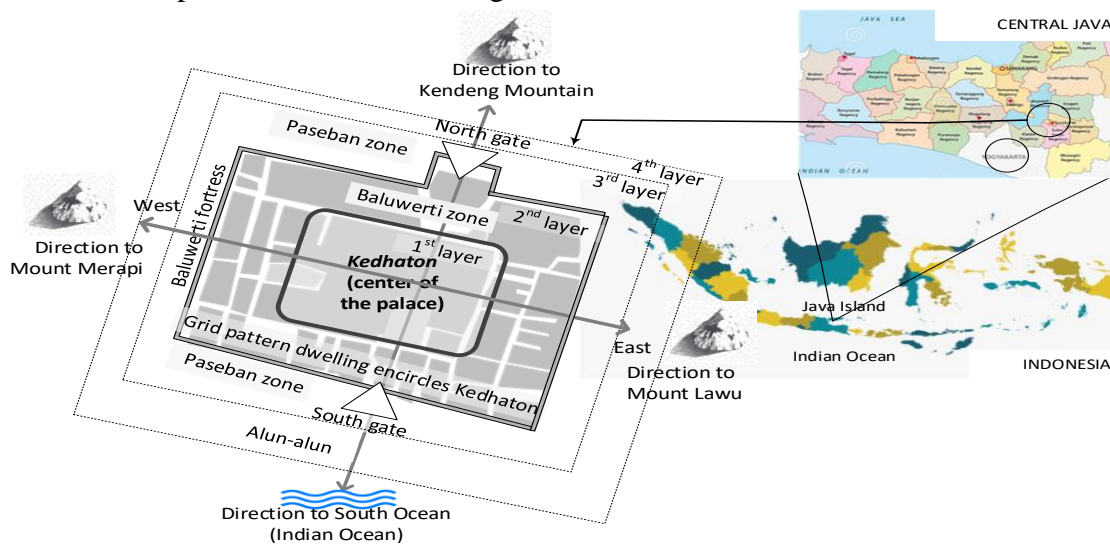


Figure 2 The location and the cosmological layout of the 'Holy City' Surakarta Kraton. (author;s graphs)

Kraton in Jogjakarta has similar cosmological layout with Kraton Surakarta. Yogyakarta is currently an administrative re-gion that is equal to the provincial level. The governor of the Province of Yogyakarta since the independence of the Republic of Indonesia is the King (Sultan) of Yogyakarta, thus the head of the province follows a monarchy system. The common similarities of Kraton Yogyakarta to Kraton Surakarta are the use of 'mountain – sea' axis as an axis from sacred to pro-fane zones and the four qiblas of the Kraton, i.e. Kiblat Papat Lima Pancer (the four sacred qiblas and the center).

Mount Merapi and South Ocean are considered as sacred places by both Kratons. Yogyakarta Kingdom has a somewhat different version of the astral guardians. The south is guarded by Ratu Kidul (residing in the southernocean), west by the Hyang Pramani, north by the goddess Sekar Kedaton and Kyai Sapu Jagad who resides on Mount Merapi, and east by Sunan Lawu on Mount Lawu.

The symbol of the four qiblas in Jogjakarta at the meso level are identified by the formation of four traditional kampungs (settlements): Jetis Kampung, Wirabrajan Kampung, Gandamanan Kampung, and Krapyak Kampung (figure 4). Since Yogyakarta is an Islamic Kingdom, the spiritual 'fortress' was also formed by four state's mosque, the so called 'Pathok Negara' mosques, located in accordance with the direction of the compass. The establishment of four 'Pathok Negara' mosques is another example of Islamic acculturation with the concept of the formation of the royal matrix (kiblat papat lima pancer) in Java.

Coexistence between Islam and Java culture has created tangible (mosque, pesantren, and housing) and intangible (art, ceremony, tradition, ritual, and norm) culture which respects sacred relationship of microcosm which maintain harmony with the macrocosm. This acculturation of Islamic and Java culture has also been created a religious community but maintains tradition, inclusive, and moderate (Setiawan, 2018). An axis from Mount Merapi, the Palace, to the South Ocean is chosen as a replica of Islamic qiblahs namely Bayt al Makmur (a qiblah of higher being), Bayt al Muharram (Mecca) and Bayt al Muqaddas (Jerusalem).

Javanese found an analogy in Hindu mystical knowledge, an axis which forms three places (Triloka): Guru Loka (Bayt al-Ma'mûr) or the place of a brain, Endra Loka (Bayt al-Muharram) is the place of heart, and Jana Loka (Bayt al Muqaddas) is the place of sexual desire (Zuhriyah, 2013). (figure 4). This the Javanese interpret the cosmological layout in Hindu-Buddha period into Islamic period. Javanese also belief that humans are a microcosm and a replication of the macrocosm. Both are governed by the same cosmic law, formed from the same elements. So that whatever is in the universe, there is also in a human being.

Therefore traditional Javanese always finds harmonization of his life to nature and spirit. Javanese philosophy leads people to find harmony in the differences and avoids conflicts. Therefore Islamic spiritual philosophy was accepted by finding similarity in Hindu philosophy. The transformation of Islamic culture into Javanese culture (which previously Hindu) occurred with minimal conflicts.

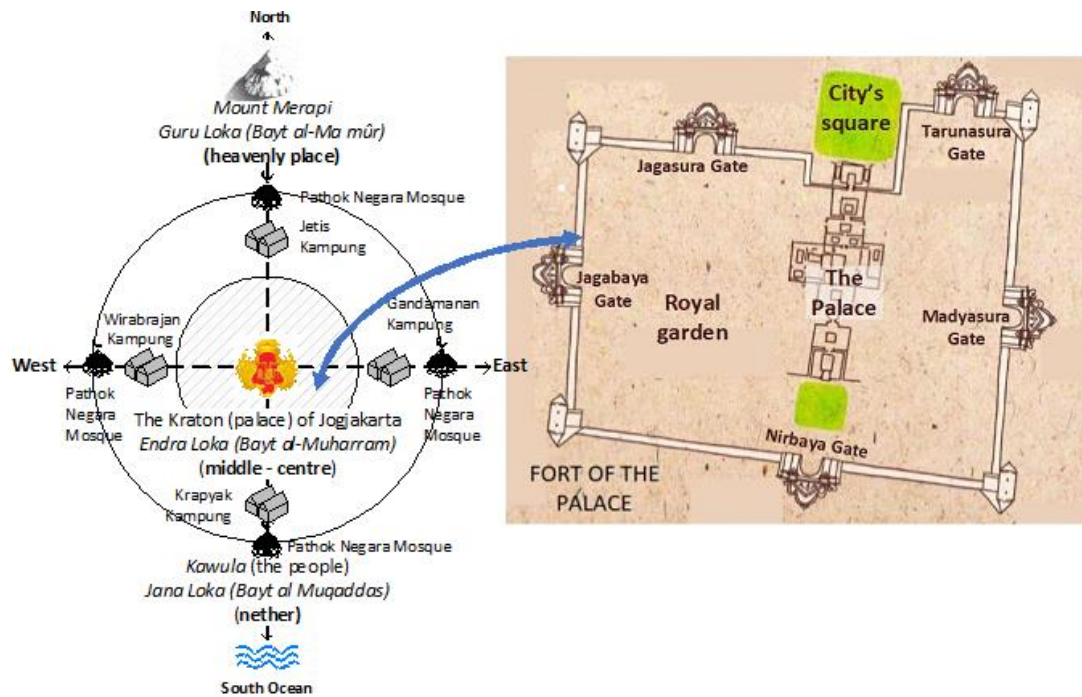


Figure 3 Cosmological Lay Out of the ‘Holy City’ Yogyakarta and its Kraton

Those philosophies of cosmology have become ingrained in Javanese life, not only in the formation of spatial layout, but also in the concept of social life which accept multiculturalism (Baehaqie, 2014) in art and design (the use of mandala and its colors), and; in traditional culinary. Harmony, balance, justice and equity are at the core of Kiblat Papat Lima Pancer phi-losophy.

This philosophy has been a moral guidance for Javanese as human who consists of four elements (figure 3). Fur-thermore this philosophy is understood that human life consist of four main aspects: dzat; shifat; asma; and; afngal, which result in the lifestyle and behavior of Javanese related to their physical; rational; spiritual, and; sense exercises (Mustolehudin & Muawanah, 2017). The government officials define it as a sector and direction in advancement that must get efforts to protect, develop, utilize and develop as mandated in Law number 5 of 2017 concerning Cultural Advance-ment. The four qiblahs (directions) concept is the basis of equitable local development in the Kingdom, therefore avoiding disparity of development at the four directions around the palace.

The second philosophy, Manunggaling Kawulo Gusti philosophy, teaches Javanese people to be able to give their whole life to God, to be able to let God work to take care of his creativity through human beings as khalifah (humans become one of God's instruments when managing the universe). The first and the second philosophy is related. The quality of being ‘ma-nunggal’ (united) is happening when the divine light (see figure 2) is emanated strongly to the human’s element of pancer.

The third philosophy, the dualism is closely related to Javansese’s social behaviour to find balance in life. This concept is indirectly significant in preserving and conserving the nature. The dualism concept was also implemented to avoid conflict due

to cultural differences. In a negative term, this philosophy was used by the Dutch to develop a city in Java that they claimed as a pair of the city which was built by the Kraton Surakarta. Then it became a pair of cities with a concept of two cultures, a city with a Javanese cosmological concept and a city with a colonial concept. After that, Dutch colonialism on Java became stronger.

The Concept of Hierarchy

The concept of hierarchy influenced the Javanese social-culture system and language. The trilogy concept of hierarchies varied from the perception of cosmology: metacosm, macrocosm; microcosm (Haris, 2013) In the microcosm (human be-ing) there are also three worlds (Triloka: brain, heart, genital). From the perspective of the level of sacredness: heavenly, middle, and nether (Behrend, 1989) and from the perspective of human elements: Ruh (divine spirit), Nafs (human soul), and physical body.

The last perspective was stated in a classical book, *Ihya Ulumuddin*, written by Al-Ghazali (1058 - 1111 CE) (Ghofur, 2018). This concept had generated Javanese value of social hierarchy where Javanese human beings are sub-ject to society, while society is subject to higher and finer powers and the peak is God. An example of how society applies the hierarchy concept into their spatial pattern is showed by a traditional community in Kampung Naga settlement in West Java (figure 5). Kampung Naga, in terms of its territory and language, belongs to Sun-danese than Javanese. In this study, Kampung Naga was chosen as a case, firstly since the kampong shows mystical beliefs that typically occur in both Javanese and Sundanese culture.

Secondly, the kampong is uniquely preserve the original tradi-tion for generations. Kampung Naga is believed to have originated from the Galunggung Kingdom (Hindu). In the 15th cen-tury, the community was introduced to Islam by the son of the 7th King Galunggung who became a disciple of Sunan Gunung Jati, one of Islam preacher clerics in Java Island and in the 17th century the Kampung Naga got the influence of Islamic Javanese culture from the Kingdom of Mataram in Central Java under Sultan (King) Agung who confronted the Dutch invaders (Department of Education and Culture Republik of Indonesia, 1995).

The spatial concept of the Kampung Naga community is driven by cosmological of North-South hierarchy axis, north direction to the mountain (Mt. Galunggung at north-east & Mt. Cikuray at north-west) and south direction to the sea. This is an axis of sacred-to-profane direction. The ancestral tomb is located at higher place before mountain. It is believed that ancestors are at higher being and tomb is a connector between ancestor and society (Khairunnisa, 2014).

Other functions that are grouped in sacred zone are ancestral place of prayer, sacred forest, and the 'bumi ageung/great world'. Masjid (mosque) has an exception regarding its orienta-tion, the mosque is facing the qibla (Mecca) direction. The location of mosque (masjid) is close to the people's home, alt-hough mosque is categorized as holy/sacred, because mosque is used for daily prayers. Housing, public open space and

meeting hall are also in this zone. The lowest zone is for cattle pen, toilets and saung lisung (places to pound rice).

There are also three hierarchies of interaction: a) interaction between individuals and groups in the community; b) interaction between the people (individually or communally) to the ancestors; and c) interaction between individuals and groups to God. The interaction of individuals or groups to the ancestors shows the belief that the ancestors, even though physically dead, still exist, similar to the belief in many other countries in Asia. In Islamic teachings, although the interpretation is slightly different, the relationship with the ancestors is still possible, especially for those who are classified as waliyullah (saints) and martyrs.

The relationship is carried out in the form of tawassul of the people to the prophet and saints in the majlis zikr and prayers to God (Millie, 2008; Zamhari, 2010). In Kampung Naga, the interaction with the ancestors is related to hajat sasih ceremony, rice harvesting salvation, and house construction. The interrelation of the people to God in Kampung Naga is related to religious ceremonies (associated with the birth and death) and prayers.

Besides being related to interaction norms and spatial layout. Hierarchical concepts are also reflected in the use of language, architectural forms of buildings, and decorative patterns. The concept of three hierarchies is used in linguistic behavior in Javanese society. There are three levels of language, namely higher language, middle language, and lower language. The use of levels in Javanese language is adapted to who is spoken to, related to social status, kinship relations, and age considerations. In architecture, the hierarchy is clearly seen from the shape of traditional building's roof (three-tiered roof shape) such as at mosque, palace building, and home of royal families (Adityaningrum, Pitana, & Setyaningsih, 2020).

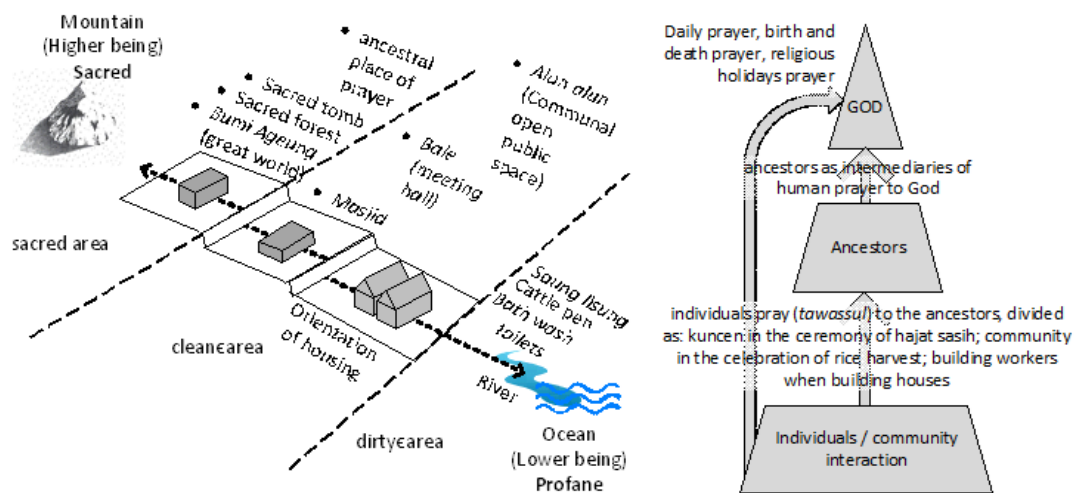


Figure 5 Spatial Hierarchy in Kampung Naga settlement, West Java (author's graphs)

Javanese Culture

Understanding the transition of mystical philosophy from Hindu-Buddha to Islamic culture had formed a lot of Javanese culture. Javanese is an ethnic group in Indonesia who pay attention to mystical philosophy and respect the concept of hier-archy more than other ethnic groups. Javanese have their own concept of culture. Javanese culture implies that to be civi-lized or wise is through criteria: a) self-awareness (related to the philosophy of manunggaling kawula gusti and kiblata papat lima pancer); b) place, and procedure (related to the concept of hierarchy), and; c) aware of yourself and others (related to dualism concept).

The first criterion, self-awareness, means that, for Javanese, knowledge (philosophy) is only a means to achieve perfection, therefore, philosophy means 'the love of perfection'. Perfection is when human knows his origin and his ultimate goal, which is from God and will return to God. Perhaps this philosophy is different to West philosophy which means 'the love of wisdom' (Greek: *philosophia*), where knowledge and self-existence are based on the power of thinking, according to what Descartes's statement that he think, therefore he exist (Greek: *cogito ergo sum*) (Wibawa, 2013).

The second criterion, the concept of hierarchy, influences the Javanese perspective that ethics and wisdom develop along with spir-itual attitudes and as a person ages (Akhtabi & Fariha, 2020). A 'recognized Javanese' is a person who knows civilized ways and is fully aware of social positions. He is a person who knows the order. Manners become a benchmark for "Javanese". If the application of this manner is appropriate, it will be called 'njawani ('recognized Javanese') (Endraswara, 2003).

This culture is almost similar to Japanese culture that values hierarchy and seniority. The third criterion focuses on the balance: between physical and non-physical; between body and mind; between effort and prayer, and; between the world and the hereafter.

Conclusion

Syncretism of cosmology and cosmogony of Hindu-Buddha-Islam in Java, Indonesia, is clearly demonstrated by the layout of Kraton (Palace) Surakarta, Kraton Yogyakarta. The mandala of these kratons was based on Javanese philosophy, the unity of man to God (manunggaling kawula gusti), the four qiblahs with their center (kiblata papat lima pancer), and the concept of dualism (God creates everything in pairs). Javanese philosophy also highly respect hierarchy concept.

The con-cept of hierarchy is physically implemented to interpret the higher position, often associated as a mountain, as more sacred. A unique kampung in West Java, Kampung Naga, exemplifies this particular concept of hierarchy on the layout of the vil-lage. In building architecture, differences in floor height symbolize different hierarchy. In metaphysical terms, it relates to the relation of man to his ancestors/waliyullah and to God.

The mystical philosophy that evolved in Java generates a culture of tolerance associated with multiculturalism based on the kiblata papat lima pancer concept. The

characters of harmony, balance, justice and equity are also based on this Javanese cosmology and the dualism concept. Because of this philosophy, Javanese accepted new culture or new faith which was respectful to the Javanese tradition. Therefore, there was little resistance to Islam when it entered the island of Java, because the waliyullah (Islam preacher) taught Islam through Javanese culture.

Introducing Islam by analogy of teachings found in the Ramayana and Mahabharata (Hindu) and Wedhatama (Buddha) but with the foundation of tauhid/monotheism (oneness of god). This supports the indication that traditional societies in Java prefer to look for similarities than contrasts in religions and traditions. The transformation of faith to monotheism was conducted by learning the wisdom of former faith and continuing the previous custom by adding the value of Islamic monotheism and philosophy.

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