

Exploring The Heritage Value of Space in Sang Cipta Rasa Mosque, Keraton Kasepuhan

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Abstract. Sang Cipta Rasa Mosque is an integral part of Keraton Kasepuhan incorporated within the area as a whole. The Keraton Kasepuhan is located in Cirebon City. Heritage value is an aesthetic value, history, scientific work, and social-spiritual value derived from the long history of historical places (Kalman;2014;200). Sunan Gunung Jati is a historical figure in the spread of Islam as well as a King in Cirebon. "Sang Cipta Rasa" Mosque is a place that becomes a milestone in the spread of Islam by Sunan Gunung Jati. The Mosque is not only a place of worship mandatory for Moslems but also a place of spiritual awakening of the ummah (Agustina; 2015;2016). The spatial viability of the mosque through periods of civilizational changes is a phenomenon subjected as the main interest of this research. This research is part of writer's dissertation using Husserl's phenomenology method implemented in Keraton Kasepuhan. This paper is written as a continuation of the aforementioned previous research, resulting in an in-depth exploration concerning the aesthetic values of spatial symbol of the mosque. The purpose of this paper is to explore the heritage value in Sang Cipta Rasa Mosque. The finding of this research is a construction of perceived heritage value of both macro and micro space of Sang Cipta Rasa Mosque.

Keywords: heritage value, space, sang cipta rasa mosque

Introduction

Mosque has its own significant role in the history of the *ummah*, epitomized by the life of prophet Muhammad (pbuh) through his deeds in which his preaches, military exercises, diplomacies, gatherings and discussions held within. The Nabawi mosque was the second mosque built by the messenger of Allah after the Quba mosque. It was a milestone for the Islamic world, built in the city of Madinah which was once called "Yastrib". Madinah itself in Arabic means "a place for civilization". Since the time of prophet Muhammad (pbuh), mosque was built as a center of orientation and of Islamic civilization (Madjid 1997-34). Throughout history, mosque has always been playing its important role in contributing to build the life of the *ummah*. Civilization is a word signifying development (ingenuity & culture) of nations in the world. Greertz (in Abdullah 2010, 1) stated that civilization is a system of construct inherited in the form of symbols, through

which mankind communicate, conserve, and develop knowledge and attitude towards life. It is similar to the Sang Cipta Rasa mosque and its existence as a symbol of triumph in building an Islamic civilization in western part of Java island. It also possesses symbols of aesthetic values and knowledge of the meaning in life as well.

Sang Cipta Rasa mosque was built in 15th century by *Wali Sanga* (Agustina, 2015). *Wali Sanga*, who were responsible for the spread of Islamic teachings in Java, sent Sunan Gunung Jati to the western part of the island. Hence, Sang Cipta Rasa mosque is one of the symbols of place where Islam was originally introduced in western part of Java. Apart of being a symbol, the mosque is also a cultural artifact and its existence an embodiment of a collective consciousness of its era. Although it was not the first mosque built in western part of Java (Pejlagrahan mosque was the first to build), nonetheless, Sang Cipta Rasa mosque bears a more

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