The cultural mapping of old Cirebon: Syncretism and eclecticism representation

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Abstract. Modernism and globalism tend to influence people to divert their attention from the local culture. However, postmodernism presents its new view that unique local culture is significant to shape the place identity. In this regard, identifying, documenting, and interpreting local culture's strengths by using cultural mapping as a tool is essential for future sustainability. This study aimed to explore the evidence of syncretism and eclecticism phenomena through cultural mapping and formulate a conceptual model of these phenomena. The research was a qualitative-inductive analytic using historical source writings and physical artefacts on Cirebon's old city's development as units of information. The result showed that 1) ethnic hybridization, strategic location, and royal marital relations triggered the occurrences syncretism and eclecticism; 2) the eclectic space structure and order, and buildings decoration components related to democratic, appreciative, and adaptive local belief values.

1. Introduction
Future generations need to know and understand the historical essence of their predecessors. Through historical understanding, this generation seeks to comperhand the picture of handling problems in the past so that the same mistakes are not repeated today. The facts show that modernization, which does not consider historical values, has eliminated local values. As a result, the last generations who are still surviving are slowly moving away from their mother's culture. Cultural mapping is an instrument for mapping a specific location, which has the essence of a distinctive local culture to help re-inventory the intangible values that are useful for reviving the soul of a place.

Cirebon old city is a city with several artefacts that show the acculturation of various ethnic cultures as manifestation of the mixture's physical properties (eclectic) were motivated by mixed conceptual values (syncretic). From these assumptions, the question was, what values encouraged the emergence of syncretic and eclectic phenomena in the discussed Cirebon old city's artifacts.

Several previous studies discussed the characteristics of the Kasepuhan Palace and the development of the city of Cirebon. Dewi [1] found that the Kasepuhan Palace's development as the first palace in Cirebon was a manifestation of acculturation of Chinese, European, Javanese, Hindu-Buddhist culture. Hakim [2] finding regarding the Kaliwulu mosque concluded that the mosque's physical elements resulted from the acculturation of Islamic, Javanese-Majapahit Hindu-Buddhist, Chinese and European architecture. Waluyo [3] revealed that mosques in Java (north coast of Java) were similar to mosques in Quanzhou, South China. It was assumed that the builder was Sunan Kalijaga, who was of Chinese descent. Rosmalia and Prasetya [4] stated that Javanese and Islamic cosmology's acculturation, which
consider three-dimensional unification of the Almighty, Nature, and Humans, influenced the performance of physical and non-physical elements in the Cirebon cultural landscape.

Through phenomenological research, Agustina [5] found that the symbols in the Kasepuhan Palace building generally depicted geometrical motifs of flora and fauna to represent the universe and the values of goodness in human life. Ahdani and Desiningrum [6] conducted research using the Interpretive Phenomenology Analysis (IPA) method regarding Abdi Dalem's experience at the Kasepuhan Palace in Cirebon. The results of their research stated that responsibility, devotion to his ancestors and family, community support, and the pride of self-actualization supported the dalem's motivation to become a servant. Nurannah et al. [7], through structural approach research, found that the Babad Cirebon Story (a legend about the founding of Cirebon) contained eight moral values, namely: the values of responsibility, honesty, tolerance, respect, hard work, compassion, religious and help. In this study, previous research results were sources of information to formulate theoretical concepts on syncretism and eclecticism. The research's novelty lied in the theoretical formulation that has not been carried out in the previous studies above.

2. Literature

2.1. Cultural mapping as a tool to search for intangible aspects
Cultural mapping is a useful tool for identifying and planning resource strengths, intercultural relationships, aspirations, and community values [8]. Methodologically, cultural mapping is a pragmatic process that includes gathering, recording, analyzing, and synthesizing information to describe cultural resources, networks, relationships, and patterns. Qualitative methods are considered appropriate for cultural mapping to reveal an intangible, subjective, and immaterial culture that perfectly fits the tradition of ethnographic and artistic inquiry [9]. Cultural mapping is a spatial mapping that concerns place, particular local identities, meanings, and values-based experiences.

Cultural acculturation is a cultural change followed by a psychological change due to contact between groups driving cultural contact in a long period and continues. Ethnic hybridization, as an impact of people's migration, encourages the emergence of the possibility of mixing beliefs/religions (syncretism), and physically the impact of syncretism manifests on eclectic physical appearance [10].

3. Methods
This study aimed to explore syncretism and eclecticism through cultural mapping and formulate a conceptual model of these phenomena. Researchers used a constructivist paradigm, which stated that intangible reality did not manifest itself visually. Intangible reality consisted of messengers' conceptual expression. The assumption was that the messengers understand their experience by classifying events according to their similarities and distinguishing things by their differences—the messenger, as a subject, could control over specific goals in each discourse. It was necessary to verify individuals' views until they were saturated so that the information becomes valid. After the information units go through the reduction process, those with the same meaning were then grouped into themes/sub-concepts. Referred to Ihalaw's theory [11], researchers could formulate a theory by making relationships (causal, mutual influence, or vice versa) between sub-concepts.

The city's toponymy, physical artefacts of Kasepuhan Palace and Panjunan Mosque was used as purposive information units selected under this criteria: 1) recorded as historical artefacts; and 2) physically maintained authenticity. The information unit was collected from several historical records (books, map documentation, journals, and web blogs). To obtain valid units of information, the researcher did cross-checks by reducing the information units in question. Units of information that were considered valid and had the same meaning (the cause of the emergence of syncretism and eclecticism) were then inductively grouped into specific themes. Researchers use these themes to build conceptual models. The completeness and complexity of the information determine the comprehensiveness of the components of the conceptual model. Therefore, thus the conceptual model needs to be refined.
4. Results and Discussion

4.1. The name of "Cirebon" referred to the phenomena of “Melting Pot” and “Meeting Point” of local products trading and the meeting of various ethnic groups.

Cirebon comes from the word Cai (Sundanese) = water, and rebon = shrimp. The origin of Cirebon's city was an estuary on the north coast of Java called Muara Jati. The population's livelihoods were generally local fisher's traders catching fish and rebon (used to make terasi/shrimp paste, petis/paste, and salt). Furthermore, local people called the village as Cai Rebon or Cirebon. About the atlas of mutual heritage (atlas of places related to the United East India Company/VOC and West India Company/WIC), it wrote Cirebon as Tsjeribon and Cheribon [12]. Another version stated that Cirebon's name was related to the meeting point and melting pot of various nations', which in Sundanese called Caruban-Sarumban. The name which was also called Caruban Larang and Cai Rebon referred to the rebon juice when making terasi/shrimp paste, but some said that cai referred to the salt produced by seawater and rebon or small sea shrimp raw material for making terasi. Economic activity increased after the settlement developed and became a keadipatian/duchy which later developed into Negara Gede/Great Country. This development added to the name Sarumban-Caruban with the name Grage, short for the term Negara Gede [13]. During the leadership of Syarif Hidayatullah, around 1479, it was known as Nagari Cerbon [14].

On the north coast of Java, Muara Jati was a strategic location that started developing the old city of Cirebon (the 1420s). It became the center of Cirebon's first kingdom during a period of strengthening Islamization in the Nusantara and the increasing intensity of immigrants' entry and exit through the Muara Jati port. Around 1450, the spread of Islam in Java Island by Wali Songo (nine Islamic guardians) had grown, and Cirebon became one of the centers of meeting for saints and the center of Islamic preaching in Pasundan (Sunda land). Some guardians performed marriages or descendants of marriages between royals' families/relatives of the Sundanese, Demak, and Mataram, Chinese and Egyptian kingdoms. After going through colonization, physical artefacts showed that Cirebon had hybrid settlements of ethnic Chinese, Malay, Arabic, European, and Sundanese as well as Javanese indigenous peoples.

4.2. Marital relations between members of the royal family (Java, China, Arabic, Egypt kingdoms) followed by the motive for spreading Islamic teachings and expanding political power

The development of Cirebon was in line with Islam's development in the Nusantara, which was an immigrant religion adapted into the local culture. The early period of Islamization in the Nusantara occurred on the 5th - 13th century AD. During the 12-16 century AD, Islamization in the Nusantara was getting stronger, which was shown by the intensification of preaching activities. Islamization in the Nusantara had three stages: 1) 7-10 century AD, the presence of Muslim traders; 2) 13-16 century AD, the formation of the Islamic empire; and 3) the 16th century, the institutionalization of Islam. Bearers of Islamic teachings came from India (Bengal, Malabar, Gujarat), Arabic (Hadramaut), Persia, and China through maritime trade, which resulted in assimilation through cultural acculturation and marital ties with residents [15]. The existence of Arab settlements, the granting of Arabic titles, the similarity of the pattern of gravestones and inscriptions, the findings of Islamic information on old inscriptions, the similarity of schools, and the spelling of Arabic letters were evidences of broader Islamic community presence in Cirebon old city.

Cirebon old city grew from a small port in the north coast village, Muara Jati, under the Sunda Kingdom (early 15th century AD). The port chief and first village head of Cirebon, Ki Danu Sela (1420-1430), married his daughter to Prabu Siliwangi's son (Kingdom of Sunda), Prince Walasungsang. Walasungsang became the second Village Head and was appointed Adipati then became the first king of Cirebon (1430-1479). Cirebon was separated from the Kingdom of Sunda / Pajajaran and built the Islamic Kingdom since the leadership of Syarif Hidayatullah (1479-1495), the grandson of Prabu Siliwangi, and the descendant of King Hud from Banisrail (Egypt and Palestine) [13]. Cirebon has a kinship with Mataram and Banten, and the three of them played a role in spreading
Islam in Java. Simultaneously, as the conquest of several areas, the soldiers and their patih (governor) were drawn to embrace Islam. During the government's running, the Kingdom of Cirebon concentrated more on expanding the spread of Islamic teachings through Islamic preaching and increasing military strength.

Around 1649-1662 there were indications of the decline of the Cirebon kingdom caused by differences inside with three political powers: the Mataram Sultanate (East), the Banten Sultanate (West), and the VOC. Dutch influence throughout the island of Java caused the Mataram kingdom to split into small kingdoms, apart from triggering the Cirebon kingdom's division into three sultanates: Kasepuhan, Kanoman, and Kacirebonan, each of which had its palace (1810 AD). Kasepuhan was the oldest palace among the three.

4.3. The eclecticism of decorative architectural component, ritual tradition and spatial structure and syncretism phenomena

Islamic teachings spread to the Nusantara as new teaching when the local population had embraced the original local beliefs, prehistoric cultural products, known as Kapitayan teachings. Kapitayan was a teaching belief in Sanghyang Taya and Hyang, known in Malay, Javanese, Sundanese, and Balinese Kawi, means Supernatural Adi Kodrati existence, which could not be sensually justified [16]. The flexible, democratic, and adaptive nature of the Islamization process seems Islam's syncretism with local beliefs. Through Islamic da'wah elements of original teachings with tauhid/monotheism, local belief values were adopted/adapted to da'wah [17].

The assimilation of Champa's Islamic teachings (Sufistic preaching through the media of literary works such as tembang, kidung, and syair (folk song and script) included in the Hindu-Buddhist religious tradition) with Walisongo tarekat's teachings gave rise to new religious traditions. For example, the traditional practice of Nyadra or Nyadran (sending prayers to spirits) as an expression of gratitude for the success of agricultural fertility; the traditions of the commemoration of the 3rd, 7th, 40th, 100th and 1000th day of the death ceremony; the tradition of making porridge in the month of Ramadan, and other superstitions that people quickly accepted and believed. The phenomenon of assimilation appeared to adapt Islamic teachings to traditions, norms, and population's way of life, and replaced standard Islamic terms with local terms; for example, the term susuhunan replaced to sheikhs. Another example of the word sembahiyang (pray Hyang) used as another word for prayer, the word upawasa adopted to replace the word 'fasting'. Besides, there were similarities in the practice of sharia in Islam and the kapitayan when praying Sang Hyang Taya [16,17].

The Panjunan Mosque in the Arab village (16th century) is a representation of the eclectic phenomenon. In 1940 there was a restoration but still more dominant in maintaining the original architecture. Decorative plates on the mosque's wall originated from Swatow Southeast China (17th century), and the wall finishing looks like a Balinese building. Some of the pillars with lotus ornaments also look like those found in Kasepuhan Palace. The connecting door was made from teak doors in the Javanese-Chinese style. On the west side, there is an entrance in the form of Candi Bentar/Gapura split, which reflected traditional Hindu-Javanese architecture. Likewise, in the middle and corner of each wall, there is a small temple called Candi Laras. In general, the mosque has a Pendopo section, which is similar to the crowned Javanese Pendapa (mustaka) [18].

Another artifact that shows eclecticism is the layout of the Kasepuhan palace. Keraton (Javanese) is keratuan: the place where the king resides. Another definition for the word keraton is the state/kingsdom, the king's yard, the area within Cepuri Baluwerti/wall around. The king is personified as a center of spiritual power and considered a blessing and protector [19].

The spatial components of the Kasepuhan palace have similarities with the spatial component of the Majapahit victorious kingdom palace that ruled the Nusantara around the 14th century (figure 1). It was stated that a Cirebon king had visited the Majapahit palace and then applied the spatial layout of the Majapahit palace to the Kasepuhan palace by adjusting the axis lines to the direction of the mosque's Qibla. Kasepuhan Palace has a grid pattern and consists of spatial components of Keraton Pakungwati with the orientation towards the north, four other components oriented north-
northwest parallel to the mosque building line, and the orientation of the mosque building is towards the Qibla. The spatial structure of the ruined Majapahit (Buddhism) capital in Trowulan had a grid pattern in the form of a canal and had an imaginary axis to the north that consisted of outer macro space, the city center, and residential. Settlements were in the form of house plots within the surrounding wall, oriented 5-12o from the north with groups of large, medium, and small sizes. There was a small trench around the house to avoid stagnant water, with a stretch of gravel so that water can absorb into the ground [20,21]. From the explanation above, the layout of the Kasepuhan palace was similar to the Majapahit kingdom's spatial pattern with an adaptation to the imaginary axis of Qibla's as orientation the practice of Islamic teachings. In terms of the function of the concept of governance, Sitihinggil (the king's seat) was the prior facing the field where the people gather, and next is the market as a forum for economic activities.

Figure 1. (a) Sketch of the spatial layout of the Kasepuhan palace, (b) the spatial layout of the Majapahit palace-right [21].

4.4. Conceptual model
The following is a theoretical concept whose source uses the above information units. Syncretism and eclecticism were influenced by acculturation due to strategic locations for trade, ethnic hybridization, and indirectly influenced by royal marital relations. Islamic teachings that were appreciative, adaptive, democratic towards other beliefs allow syncretism to occur. Cirebon's old city's eclecticism phenomenon appeared in the form of a mixture of elements in building components, ethnicity hybrid settlement, concentric layers of palace spatial patterns, and spatial orders that adapt to spatial arrangements (Figure 2).
5. Conclusion
The toponymy for places has a history and can help a person understand certain social events, activities, and cultures. Toponymy Cirebon reflects its people's culture, whose formation was influenced by a strategic geographical location for trade access, resulting in ethnic hybridization and acculturation. Islamic teachings that were appreciative and democratic adapted to local beliefs to encourage syncretism. Syncretism was expressed by interpreting the central space in the palace towards specific meanings under local beliefs and placing Islamic teachings facilities in the next layer. Physical eclecticism reflected a combination of architectural and ethnic spatial style characteristics that characterize a hybrid society. Marriage between members of the kingdom affected the expansion of Islam's spread and was indirectly related to expanding territory.

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