The Position and Function of Masjid Jami’ and City Square in The Dynamics of Pekalongan Development

S P Astuti¹, I Ulya²

¹ Engineering Faculty, Pekalongan University, Indonesia
² Teachers Training and Education Faculty, Pekalongan University, Indonesia

Corresponding email: astuti.espe@gmail.com

Abstract. Identical to other cities in Java, Pekalongan city center is characterized by the presence of city square (alun-alun). Pendopo (palace/central government) - alun-alun (city square) – mosque are characteristic features of the Islamic Mataram city. Commonly, the square as the heart of the city is located in the middle, it is surrounded by the Jami mosque at west side of the square, the pendopo/governance office at the south side of the square, plaza at the east side of square, and settlement at the north side of square. Nowadays, the position of the pendopo in Pekalongan still remained as the beginning of its existence, but there is a change of its function especially in the square and the pendopo. The pendopo that was previously the office and official residence of the Pekalongan Regent no longer functions as before since the government of Pekalongan Regency was moved to Kajen in 2003. Furthermore, slowly but surely, the city square was switched its dominant role as an economic function, that is surrounded by stalls, culinary and fashion products sellers started from afternoon to the middle of night. In addition to the reason for the movement of the central government of Pekalongan Regency from this place to Kajen, this also happened because it was built the center of the Pekalongan city government buildings in other area (Mataram street) that is supported with the square. Therefore, a research on the position and function of Jami’ mosque and city square needs to be held, considering that in this case there were time dimensions and historical values that must be preserved in the context of urban development. This study uses a phenomenological approach. The findings of this study are Jami’s Mosque is timeless, meanwhile the city square is needed to be revitalized so that it has functions in accordance with its era without leaving its function as a safe and comfortable public open space and having continuity with the function of the mosque.

Keywords: Jami’s Mosque, alun-alun (square), Pekalongan City, dynamic of development

1. Introduction

1.1. The Relationship of Pekalongan and Islamic Mataram Kingdom
The initial establishment of Pekalongan cannot be avoided from its relationship with Islamic Mataram Kingdom. During transition era of Hindu to Islam, a power shift from east Java to central Java was happened. The peak of Mataram Kingdom was in the government of Sultan Agung (1613-1645), its authority included East Java, Central Java, and part of West Java. The central government of Mataram was called Kutanegara (the center of palace, the kingdom’s capital). Meanwhile, the area which surrounds it was called Negara Agung/ Negarigung, it included Kedu, Siti Ageng/ Bumi Gede,
Bagern, and Pajang. Besides, there were government in west and east area, it was called Mancanegara Kilen and Mancanegara Wetan, both of them were led by a Regent Wedana (Koenjenaningrat, 1984). There were also another government in coastal areas, they were called west and east Pesisiran. They were also governed by Regent Wedana. East pesisiran was located in Jepara, while West pesisiran was located in Tegal.

For the period of Islamic Mataram prosperity led by Sultan Agung, Pekalongan was obedient to the Mataram authority. The position of Pekalongan at that time was an area which is lent to the king as a reward, it was called Tanah Lungguh. Those area were included Pekalongan and Pemalang. Pemalang was Prince Purbayan’s Tanah Lungguh, while Pekalongan was Prince Upasanta’s Tanah Lungguh. In line with the information stated by De Haan, a Dutch who visited Mataram through north Java coast, He stated that at that time Pekalongan was led by Prince Mandurejo, then in 1623 it was replaced by Prince Upasanta [1]. Prince Mandurejo, Prince Upasanta and Buhurekso were people who have important role in the period of Islamic Mataram Kingdom led by Sultan Agung.

1.2. Mosque, Square and Palace in Pekalongan with the design of traditional urban planning in Java

Islamic Mataram territorial control of Pekalongan did not only influence political aspect but also its culture [2]. Keraton culture was reflected in the design of urban planning, the architecture of official residence, batik art, traditional performing art and some others art [1]. In addition, it was stated that urban planning was centred at square with the regent official residence at the south side and mosque in the west side, it was also supported with Kampung Kauman (Kauman Village). This is the description of Mataram urban planning small model in the center of the palace. The concept of this urban planning was adapted of urban planning which was implemented by Mataram kingdom, later it was implemented to the urban planning of the Mataram kingdom and developed to the cities in Java, one of them is Pekalongan as mentioned previously.

1.3. The position and Function of Pekalongan Square at the Present

Initially, the existence of square was related to palace tightly. Prince Mandurarejo was crowned as Pekalongan Adipati (regent) by Sultan Agung 12 Rabi’ul Awal 1031 H/ 25 August 1622 M. At that time, there was possibility of building temporary palace, it was called pakuwon, later it became dalen kadipaten (palace), it was used for residence and the center to get and do the king instruction [3]. In the next period, it was known as pendopo, it was used as the office and residence for Pekalongan regent. Since Majapahit period, the square became part of the palace for it was became the symbol of the king authority to the society. In addition, it was the place to conduct important religious ceremonies.

When there was a connection between square and Jami’ mosque built in 1852, it seems that there is historical notes that lose. Possibly, Jami’ Mosque was built in the previous year, meanwhile in that year, there was renovation of the mosque to be bigger. As it was known, Islamic Mataram Kingdom urban planning become the guidance of Pekalongan urban planning, at that time the position of mosque, square, and palace became the component that support each others. In this case, it can be a topic of historical research in investigating the buiding of Jami mosque.

The existence of Jami Mosque since 1852, it is never changed its function, it is the place to conduct praying for moslems. The changing was the width and its architectural appearance, it was done to make it more perfect as now. It is different from the square; it is called as old square since the central of Pekalongan regency was moved to Kajen in 2003. The dynamics of Pekalongan development became the condition as nowadays. This dynamic development become the focus of this research.

2. Method
Phenomonology approach was used in this research. These were the steps that were conducted: 1) observing the field directly. In this step, primary data were collected through interviewing to the users, analyst, and observer to know their idea on the function of mosque and square; 2) Besides those primary data, secondary data were also needed, such as: the history of Pekalongan, the history of Jami’
mosque and its square, and some other references related to the base structure of urban planning in Java. Finally, 3) comparing those data with the present phenomenon, the society wish, the need of the users, and also the sustainability function and its function of mosque and square as the identity of Pekalongan in the bloom of dynamic city development.

3. Result and Discussion

3.1. The Comparison of Java Urban Planning Basic Structure: Majapahit, Pajang, Surakarta and Yogyakarta

There was tight historical relationship among Majapahit, Pajang, Surakarta and Yogyakarta. This research did not discuss the historical content or the chronology of every kingdom establishment, but it took historical relationship that influences the basic structure of urban planning. This was used as the model in analyzing the condition of Pekalongan presently.

3.1.1. Basic Structure of Majapahit Kingdom Urban Planning. Majapahit Kingdom was established since 1293 M – 1500 M. The peak of its prosperity was when it was led by King Hayam Wuruk (1350 M – 1389 M) and the last king—Brawijaya V (1468 M – 1478 M). According to Maclaine Pont [4], the center of Majapahit Kingdom consisted of double centrum: Keraton (Palace) and Kadhamardhyaksa (the supervisor of religion rules). The city was divided into two parts: the south part was for sacred area, while north part was profane area. In addition, the south part was the place of Kadhamardhyaksa, meanwhile the north part consisted of market, residences, harbor and some others object which were related to daily society activities. North square as city center was not only used as transitional area between south side and north side, but also as part of sacred area since it was used for holding religious ceremonies. On the reconstruction map as described by Maclaine Pont [5], the West part was “Buddish area” and east part was “Siva area”. If it is compared to the condition in Yogyakarta, Siva area is similar to the position Agung Mosque and Kauman residence in the west of Yogyakarta square.

In the late of Majapahit period, Buddhist were stressed by Sivaismus, therefore when Islam was started to be developed, there were the same feeling between Buddhist and the follower of prophet Muhammad. This made many of Buddhist were interested to Islam. This was the reason that made the position of Agung Mosque in some cities in Java were in the west side where formerly it was the position of Vihara (Maclaine Pont as cited by Santosa, 2008) [4,5]. If it is viewed from the position of moslems to face “kiblat” when praying, so it makes sense that mosque face to east. From that map, it looks the relationship among the place for praying, square, and palace.

3.1.2. Pajang. Pajang Sultanate was part of Demak Sultanate. Its existence was so short, it was in 1568 M-1586 M. The first sultan was Sultan Hadiwijaya (Jaka Tingkir), he was Sultan Trenggono’s son in law (Demak Sultan). Although it was short, Pajang Sultanate was the sultanate which became the transition of Demak authority to Mataram Kingdom authority [6]. Based on the map which is described by Santosa [4] from the information of Mintoboedjo, the basic structure of Pajang urban planning has the same concept with Majapahit. The urban planning consisted of South and North part, the south pasrt was sacred area, while the north part was profane area. Mosque, square and palace had close position which show that those three components had relationship in running the government. Palace as the center of government, Mosque as the place to conduct prayer both the king and the people, while square was used as the place to gather people. It also had function to do religious ceremonies.

3.1.3. Surakarta. As a result of some conflicts among heir to the Mataram throne and Dutch involvement, at 23 February 1755 it was held Giyanti Agreement that was signed by Pakubuwana III, Dutch, and Mangkubumi. It was established two Kingdom, they were Kasunanan Surakarta Hadiningrat and Sultanate of Ngayogyakarta Hadiningrat (Wikipedia, accessed on 24 June 2019).
Prince Mangkubumi as a king in Ngayogyakarta Hadiningrat Sultanate with the sultanate title Sultan Hamengkubuwono. Meanwhile the king of Kasunan Surakarta with the title Sunan Pakubuwono.

Surakarta was built with same model of Java urban planning, generally adopted Majapahit, that was devided into North and South. The north part was profane area which consisted of residence, market, offices and etc. Meanwhile, the South side was sacred area which consisted of palace and the residence of princes. The position of mosque-square (in this case was north square) and the palace was close, it was as a symbol that those three parts had tight relationship. The position of mosque faced the square directly.

Santosa (2008) stated that one of the main characteristic of Surakarta is that the city has two squares, they are North square and South square [4]. In the last period of Mataram kingdom, North square and the all of its rituals had function to declare the king authority, not only as the yard of palace. In this square, there were showed the performance of animal fighting of a bull and a tiger. A bull was the symbol of Javanese, while a tiger was a symbol of Dutch. Whereas South Square was a symbol of the king’s power unity and were also the aristocratic who lived there.

3.1.4. Yogyakarta. Since Gfyanti Agreement, Prince Magkubumi who was titles Sultan Hamengkubuwono I started setting up Mataram city center. The basic structure of urban planning was devided into South and North parts as in Majapahit, Pajang, and Surakarta. Yogyakarta sultanate has two squares, they are Alun-alun lor (North square) and Alun-alun kidul (South square). North square relates between palace to the city, while south square which has smaller size is located inside the fortress. This south square possibly had the same function as south square in Surakarta which has the concept to ease the acess of sultan with the environment surrounded. In picture 3, it is shown the sultan followers. Santosa (2008) stated that from the comparison of some cities in Java, it can be concluded that there are no standard rule to differentiate between North square and South square [4].

3.2. The Development of Pekalongan Govenrnment System and Urban Planning Changes

3.2.1. The Changes of Pekalongan Government System

1) Pekalongan in the Period of Islamic Mataram Kingdom

As stated before, since 1622 Pekalongan complied to the Islamic Mataram Kingdom, it was led by Prince Mandurareja (1622) next continued by Adipati Upasanta (1623). For the need of assisting Sultan Agung, therefore it was built “Dalem Kadipaten” as a place for living Adipati and also the center of government. Adipati is a title for a regent [4].

According to Nagtegaal as cited by Wasino and Endah (2014) Pekalongan regent was held by The Jayadiningrat, they are Jayadiningrat I (1707-1726), Jayadiningrat II (1726-1743), Jayadiningrat III (1743-1759), Jayadiningrat IV (1759-unknown) [1,7]. Historically, there was disconnected relationship between Adipati Upasanta with Jayadiningrat I, for about 84 years (from 1623 until 1707) Who lead Pekalongan?

It is emphasized that this research was not focused on the history, since it is the historian competence. This research flashes back on the history to make sure that Pekalongan and Mataram Kingdom have tight relationship. It can not be denied that during the process of this research, it was found that there was lost history of Pekalongan existence, this can be a suggestion for the historian to conduct a research.

2) Pekalongan in Colonial Era

Basically, Pekalongan has been developed when Islam became the iconic of Demak and Mataram period. This city became a coastal city when the north coast area was conquered by VOC from Islamic Mataram Authority, after China Rebellion in 1743 [1]. In the beginning of 20th century, Pekalongan was mastered by Governoor Jendral Deandels (1808-1811), next it was mastered by Raffles (1811-1816). At that time the west part of North Java Coast were devided into two residencies. They are Tegal residency included Brebes, Tegal, and Pemalang district, while Pekalongan residency included Pekalongan and Batang. Therefore, at that time Pekalongan was
positioned as the center, that was became capital of 2 are—district government office and also residency.

When there was political view changing, it was Liberal Colonial Politic than changed into Etic Colonial Politic, a regulation of government decentralization was set in 1903 and it was implemented since 1905. Therefore, the city administration (colonial) that at first led by the Resident Asistant, it became Gemeten area or Kotapraja (minicipalitis). Those are the chronology how Pekalongan formed. On 1st April 1906 Pekalongan was declared as the area of Kotapraja Government administration or Gementen in Staatsblad van Nederlandsh-Indie or Stb.Year 1906/No.124. Based on the ordinance which was signed by J.B. van Heutsz, Gouverneur-General van Nederlands-Indie, and De Groot, wde (tweede) Algemeene Secretary in Bogor, on 21st February 1906. Since that time, Kotapraja Pekalongan (hoofdplaats) had capital in Pekalongan. The declaration date of Pekalongan as Kotapraja declaration became the date of Pekalongan anniversary. On the 1st April, Pekalongan was not only became the capital of Pekalongan residency and district, but also it became capital of Pekalongan Kotapraja Government.

3) Pekalongan at Present

According to the historical chronology that made Pekalongan as capital of district, and as capital of residency and Kotapraja, made the buildings of government center in Pekalongan consists of District Pekalongan Pendopo (its building was perfected by Raden Tumenggung Ario Notodirjo, the 7th Pekalongan regent, from 1879-1920), and the office of Pekalongan residence that was estimated built in 1850 in the period of Residen J.van der Eb (as the mandatory of Dutch East Indies Governor Jan Jacob Rochussen). In addition, the central office of Kotapraja government which was previously used as an office to handle sugar in Pekalongan (at this moment it is Pekalongan Batik Museum). It was used lastly in 1989 after Pekalongan government finished building a new office in Podsugih, now it is called Majapahit street [3]. Before it was built a new office of Pekalongan central government, it was rice field area. Then it was developed into settlement and some part of that area become center of government offices.

3.2.2. The Movement of Government Central Building Brought the Changes of Pekalongan Urban Planning. After the movement of Pekalongan central government from 0kilometer area (mijlpaal) to Podsugih, then on 25 August 2001 the capital of Pekalongan distric was moved to Kajen. The residence of Pekalongan regent and Pendopo were moved to Kajen on 21 February 2003, and it was inaugurated by the ministry home affairs on 5 April 2003. Since that time the old pendopo was not function as before. It is only sign as ex secretariat of Pekalongan distric and it is rented out, usually it is used for wedding ceremony. Therefore, the dynamics of Pekalongan development brought influence to the architecture and the changes of urban planning. For the architecture, it appears some new buildings of centeral government offices, while for the urban planning, it brought development on new urban area.

Since Pekalongan government finished in building new governmental offices in Podsugih area (now it is called Majapahit street – 1989), Pekalongan has two squares. The old square is located near from old pendopo and Jami’ mosque, while the new square is located near from the center of government offices. It can be concluded that Pekalongan is similar to Yogyakarta and Surakarta—cities that have two squares.

1) Definition and Function of City Square

According to Santosa (2008), the definition and function of city square were devided into 3 categories, they are [4]:

1. City square becomes the symbol of a powerfull authority system of an area, it also describes the purpose and the power of its authority system.

2. City square has function as a place to celebrate important religious ritual such as: Grebeg Maulud, Grebeg Syawal, and Grebeg Besar.

3. A place to show the power of army authority which is profane and as power instrument in practicing sacred power of sovereign.
2) Jami’ Mosque and Pekalongan City Square at Present

a. The function and Position of Jami’ Mosque. In the concept of Islamic urban planning as Islam Mataram kingdom, one aspect that becomes the main characteristic is the position of religious building in city center, that is Jami’ mosque or Masjid Agung. This adapted the concept of pra-Islam; temple was the center of religious activities. Jami’ Mosque is the center in doing religious activitiy of Islam which is integrated with Islamic city network. Jami’ mosque is one of important existence of Islam societies, it requires the main position in a city, the direction of qibla to Ka’bah, as center of politic agenda, religion, and intellectual, its position influences the location of trade center. The parallel existence of religious facilities and trading facilities remind us to the cities in the middle centuries in Europe where market and katedral field are located closely (Juliadi, 2007).

Masjkur (2019) stated that Jami’ mosque was built on Kliwon Tuesday, 9 Rabi’ul Awal 1270 H/ 26 December 1852 by Pekalongan regent, Raden Aryowiryo Tumenggung Adinegoro [8]. The regent was the fourth regent of Pekalongan regency (1848-1856)[8]. Since it was built, the function of the mosque never been changed, that is as place to do prayer for moslem. Its existence was perfected by being renovated, one of them was on 3 June 1907 by raden Adipati Noto Dirjo (The 8th Pekalongan regent), for example it was built a dome which is located at the south of mihrab and the ornament arch of priest’s room. That dome was used for the regent in doing Jum’ah praying and Le’d Praying. The total of renovation which was done until now achieved the 8th stage [8]. The position of Jami’ mosque never been changed from the first time it was built, the process that were done are renovation so that it can be looked as nowadays.

Jami’ mosque is managed professionally by Jami’ mosque foundation (Yayasan Masjid Jami’-YASMAJA). The privilege for the prayers in this mosque is that when doing tarawih praying, this mosque holds 23 rakaat, however it is no problem whenever there are people who want to do 8 rakaat. The people are given occasion to conduct witir in the other room in this mosque. This is one of tolerance for everyone and Islamic ukhuwah. Together with the renewal of foundation deed on 31st January 2003, the foundation kept in the same name, that is YASMAJA, therefore Jami’Mosque (Masjid Jami’) is changed into Masjid Agung Al Jami’ (Agung Al Jami’ Mosque). Although it was changed with the new name, people get used to call Jami’ Mosque until now.

On the relationship with city square existence, in the past when the mosque was overload with the prayers in doing le’d prayer reached its yard, so the prayers fulfil the city square. It is also happened when celebrating some other Islamic day. There is relationship between the function of mosque and city square. Nowadays, the mosque has yard that is wide enough, so it can load the prayers in big number.

b. The function and Position of City square

- Pendopo and City Square. There was an opinion that said that this research has not found its objective, that is the year when mosque built. The establishment of pendopo building can be investigated from the beginning of Pekalongan under the authority of Islamic Mataram Kingdom. Prince Mandurarejo lead Pekalongan in 1622 then it was built “Dalem Kadipaten” (small palace). The existence of city center was not mentioned in that historical story. However, by taking a logical thinking that “Dalem Kadipaten” as center of government, so the existence of city center came together. This case is suitable with the urban planning since Majapahit kingdom. As the theory that stated by Santos (2014), city square is a symbol of strong power of an authority in an area. In a new area which is formed, this is one of need. For a while, it can be considered that the existence of city center was in the same period with “Dalem Kadipaten” in 1622.

- Mosque and City Center. It is related to the existence of mosque, which one came first, city square or mosque? From the year of its building, the existence of mosque came after city square, it is based on the logical thinking which was been stated previously. It can be
accepted if it is like that, since a new area of course it had not had many civilizations yet. The historical data showed that until the 16th century, Pekalongan coast area was an area which has rare population, and had many forest [1]. The function of mosque as place to pray possibly it was not too crucial at that time.

- City center and the Dynamic of City Development. In the previous explanation, it is mentioned that the existence of Pekalongan is part of Islam Mataram Kingdom which applied the structure of urban planning with the composition North-South part. The North side was profane area, in that area there were market and settlement area. Meanwhile, the south side was sacred area, in that area there was pendopo. City square is located in the middle as city center, in the west side there is mosque. Although every part has year that show the time it was built which is not in the same time, but finally it forms the same structure as Islam Mataram Kingdom: mosque, city square and pendopo (palace) which are located closely.

Pekalongan has two city centers, they are old city square which is the main part of this research, and Mataram city square which is its existence as complementary composition of Pekalongan government center office. Viewed from the geographic position, the old city square is located in the north part of Pekalongan, while Mataram City square is on the south part of Pekalongan. In this research, old city square is called city square, while the new city square is called Mataram city square.

The other cities which have two squares are Surakarta and Yogyakarta. In a research conducted by Santosa (2008), it is mentioned that compared with several cities in Java, it can be concluded that there was no standardized rule about the difference of North city square and South city square [4]. However, it is not fully implemented in Pekalongan. Since pendopo was not functioning as center of government office, the old city square nowadays has been changed its function as profit public space which there are many traders that sell their goods around the city center. The city square is not used as place to held religious ceremonies or governmental ceremony anymore. Automatically, this happened since the function of pendopo has been changed. The function of holding governmental ceremonies have been changed with Mataram city square since its near position is connected directly with the center of Pekalongan government offices.

In addition, in the east part of old city square it was built Hypermart (Pekalongan Plaza), therefore it strengthens the function of city square as profit open space. Gradually, Pekalongan government has done betterment to the city square in order that it is not function only as open profit space, but also as central of entertainment space for the society, and a place to hanging out for teenagers. Those efforts were done by constructing the west side that face to face with the jami mosque in the form of beautiful park which is comfortable for having talking with family or friends. It also can be used as selfie spot. In that part there is landmark, “Pekalongan—world’s city of Batik”.

As stated by Ramdlani (2010), the power of retail and informal sector has backed the function of city square as place together societies [9]. Next, the function of city square becomes open public space with the concept public plaza that is full of the activities of societies. It can not be denied that the bloom of stalls grows fast around the city center, as a result its appearance is not orderly. Actually, city center has function as landmark of a city that can bring good effect for the city. In conclusion, dirty and slum city center reflects that this city has not developed well.

4. Conclusion
Based on the explanation that has been presented in this paper, it can be concluded that: The demand of era influences the dynamic of city development, that causes the changes of urban planning from the previous condition. In case of Pekalongan, this city has transformed from the initial structure which gradually adopted to urban planning of Islam Mataram Kingdom, until it became as nowadays suitable with the need of the era. Three ideal series of Islam Mataram Kingdom urban planning composition: mosque—city square and palace became the characteristic of this city, they exist up to now. However, the functions of city square and palace (pendopo) have been changed. The function of mosque keeps
run as the first it was built, that is as place for moslems to pray. The changes were only on the effort to make the building more perfect and can be used maximally.

In the process of transformation, there are two simultaneous processes. The first process is the renewal to change the existed things, while the second process is the process to maintain the continuity. The renewal process happened when the center office of Pekalongan district was moved to Kajen, so the city center has not functioned as part of the continuity of pendopo existence. The continuity process was done by maintaining Jami’ Mosque as its function and providing new city center as complementary existence and function of Pekalongan government center office in new location. The continuity process is also implemented to the office of Major which was located at Jetayu street, in front of this building there is open public space, that is Jetayu park. It is called as 0 kilometer of Pekalongan where there are many offices in colonialism era, therefore the existence of open public area has been planned by colonial.

The condition of city center has changed its function as public space and also used as profit space, lately it became open space with the concept public plaza that full of the activities of societies. The more activities done in that area gives the effect to city center appearance like become dirty, slum and is not treated well. Before this condition getting worse, it is needed to revitalize city square so that it has some functions to represent the image of this city.

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