

Ingsun's Philosophy of Titip Tajug Lan Fakir Miskin: Pillars of the Indonesian Civilization

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Abstract

The phrase "Ingsun titip tajug lan fakir miskin" is a legendary testament by Sunan Gunung Jati containing profound spiritual and social messages. This testament reflects the foundation of Islamic values in the Indonesian archipelago, which combine religiosity and social concern. In the contemporary context, this message remains relevant as a response to the assessment of the function of mosques and increasing social inequality. This study aims to examine the philosophical and sociological meaning of this phrase and explore its relevance in the development of a civilized and just society in the modern era. In addition, this study also aims to uncover the contribution of Islamic values in the development of an inclusive and religious social character. The method used is a qualitative descriptive with a hermeneutic and historical-cultural approach through literature studies and interpretation of cultural heritage and social practices of the community. The results show that Tajug (mosque) must be understood not only as a place of worship, but also as a center for community empowerment and social advocacy. The conclusion of the study emphasizes the importance of revitalizing Islamic boarding schools (pesantren) as a foundation for the development of a religious, just, and local wisdom-based society.

Keywords: Sunan Gunung Jati, Nusantara Islam, Tajug, the Poor, Spirituality, Social Justice, Javanese Culture.



A. INTRODUCTION

The phrase *Ingsun titip tajug lan fakir miskin* is one of the most famous wills of Sunan Gunung Jati, a central figure in the spread of Islam in Java and a highly respected member of the Wali Sanga. This will not only contain religious values, but also implies a very deep message of civilization, both spiritually and socially. In simple yet meaningful language, Sunan Gunung Jati entrusted two main things: *tajug* and *fakir miskin*, two entities that symbolize the essence of a civilized and moral life (Qomaruddin, 2024).

Literally, *tajug* refers to a mosque, a place where Muslims perform their worship and draw closer to God. However, in the context of Javanese culture, *tajug* has a broader meaning: it is both a spiritual and social center, a place where education, deliberation, and moral development of the community take place (Sari, 2009). The poor are not only a group experiencing material deprivation, but are a symbol of the need to maintain social balance, pay attention to the weak, and uphold justice as part of the implementation of Islam as a mercy for the universe (Supendi et al., 2024).

From the perspective of Javanese culture and the Islamic heritage of the Indonesian archipelago, this expression is not simply a moral message. It is a civilizational mandate, a form of intergenerational responsibility that combines

transcendental values with social reality. Sunan Gunung Jati, through this testament, teaches that religion cannot be separated from social life. True religiosity is not only evident in rituals, but also in concern for others, especially the most vulnerable (Astuti, 2017).

This testament also reflects the uniqueness of Islam that developed in the Indonesian archipelago, blending with local wisdom. In the teachings of the saints, religion did not come to erase culture, but rather to revive noble values in a more just and humane form. The harmony between the poor and the needy illustrates the balance between the vertical dimension (relationship with God) and the horizontal dimension (relationships with others). Islam not only teaches prostrating in the mosque but also encourages standing upright in defense of humanity (Solikah et al., 2024).

With the challenges of globalization, modernization, and urbanization sometimes distancing people from spiritual values and a sense of humanity, the message *Ingsun titip tajug lan fakir miskin* is highly relevant. Many mosques are built with magnificent architecture, but they have not yet fully become centers of community empowerment. Meanwhile, poverty rates, social inequality, and the alienation of marginalized communities remain real challenges in various corners of the country (Salim, 2023).

Understanding and re-actualizing the meaning of this testament is crucial, not only within a historical framework, but also as a moral and spiritual compass in building a just, religious, and civilized civilization. This testament is a call to protect places of worship as a beacon of civilization, and to care for the poor as a tangible manifestation of love and social responsibility. These are two pillars of social life that, if protected and nurtured, will become a solid foundation for the birth of a society that is prosperous both physically and spiritually (Falah et al., 2024).

Meanwhile, the differences between the research "Philosophy of *Ingsun Titip Tajug* and the Poor: Pillars of Indonesian Civilization" and five other relevant studies:

Table 1 The Differences Between the Research

Research Title	Study Focus	Method	Approach	Specificity of research
Ingsun's Philosophy of Titip Tajug Lan Fakir Miskin: Pillars of the Indonesian Civilization	The philosophical, sociological and actualization meaning of Sunan Gunung Jati's will in the development of a civilized society	Descriptive qualitative	Hermeneutics & historical-cultural	Multi-dimensional approach: combining spiritual, social, historical and actualization aspects in the context of developing Islamic civilization in the Nusantara
Meanwhile, the Differences with other Research:				
Ingsun Entrusts Tajug Lan to the Poor, Sunan Gunung Jati's	A theological study of the will of Sunan Gunung Jati	Descriptive qualitative	Theological	Limited focus on the divine and human dimensions; has not yet examined the

Advice Towards True Humanity (Qomaruddin, 2024)				social, historical, and actualization aspects of values in the development of modern society.
Integration of Islam and Local Culture in the Architectural Art of Ancient Mosques in Java (Zainuri, 2021)	Study of ancient mosque architecture and cultural locality	Historical	Local architecture and culture	Focus on the physical form and aesthetics of architecture, not on Islamic philosophy or social messages such as the will of Sunan Gunung Jati.
Actualization of the Cultural Values of the Pathok Negoro Mosque (Abror, 2016)	Cultural and historical symbolism of the Pathok Negoro Mosque	Qualitative	Historical and interpretive	The focus is limited to the symbolic interpretation of the mosque; it does not examine the broader social values of Islam or its ethical actualization in a modern context.
Cross-Cultural Acculturation at the Cipaganti Mosque (Izzati et al., 2021)	Acculturation of cultures (Islam, Javanese, Sundanese, European) in mosque architecture	Descriptive qualitative	Culture and architecture	Focus on design and architectural cultural influences, not on social and spiritual messages as in Sunan Gunung Jati's will.
The Role of Lautze 2 Mosque in Bandung in Da'wah and Culture (Mardotillah et al., 2020)	The role of mosques in the integration of Chinese-Muslim identities	Descriptive qualitative	Socio-cultural	Emphasizes ethnic identity and inclusivity; does not examine the historical, philosophical, or value dimensions of Nusantara Islam in depth.

B. LITERATURE REVIEW

1. Definition of Philosophy

Philosophy is a form of in-depth study that examines the experiences and realities of human life as a whole. It does not stop at a superficial understanding, but rather explores the deepest essence of everything that exists, both tangible and abstract. Within a philosophical framework, thought is used as a means to construct theories about human existence and to establish an intellectual foundation for beliefs, values, and outlooks on life. Philosophy encompasses rational and systematic efforts to answer fundamental questions about the origins, purpose, cause and effect, and laws that govern life and the universe (Ainiy, 2022).

Philosophy is also understood as a theoretical framework that supports a person's perspective on the world and their activities within it. It consists of several main branches, such as logic (the study of correct reasoning), aesthetics (the study of beauty and art), metaphysics (the study of reality beyond the physical), and epistemology (the study of knowledge and how humans acquire it) (Afiqurohman et al., 2025).

Philosophy is an intellectual activity undertaken by humans as they seek to understand the most fundamental meanings and truths about themselves, the universe, and the relationships between individuals in society. Philosophy is not only theoretical but also reflective; it invites humans to critically reflect on what they believe and experience. Through a rational, abstract, and methodical approach, philosophy explores reality as a whole or as the most essential aspect of human existence (Achadah & Fadil, 2020).

Philosophy is an intellectual legacy that has been an inseparable part of the history of civilization. From Ancient Greece to the Islamic world, from Western philosophers to Eastern thinkers, philosophical inquiry has been a driving force for the intellectual, spiritual, and cultural progress of humanity. It forms a framework for critical thinking that remains relevant in addressing major human issues throughout the ages (Nawawi, 2017).

2. The meaning of *Ingsun Titip Tajug Lan Fakir Miskin*

Sheikh Syarif Hidayatullah, better known as Sunan Gunung Jati, was born in 1448 CE and was one of the main figures in the Walisongo, a group of Islamic scholars who spread Islam in Java. In addition to his missionary work, he also served as the second king of the Cirebon Sultanate in 1479, succeeding his uncle, Raden Walangsungsang. Sunan Gunung Jati's leadership encompassed not only religious aspects but also social responsibilities towards the communities within his domain (Farid, 2022).

This article does not discuss his life journey as a saint or king, but rather highlights a spiritual and social message that is very relevant to this day: "*Ingsun titip tajug lan fakir miskin*" This message is not just an ordinary mandate, but contains a depth of meaning that reflects his great vision of nobility, justice, and civilization. (Qomaruddin, 2024).

The *tajug* (mosque/prayer room) in this message symbolizes spiritual nobility. As a Sufi, Sunan Gunung Jati interpreted the mosque not only as a place of worship but also as a symbol of preserving the dignity of the human soul. In the Sufi tradition, nobility of the soul is achieved through inner purification, spiritual depth, and closeness to God. Therefore, preserving the mosque also means preserving moral honor, ethics, and personal integrity. (Supendi et al., 2024).

Tajug is also interpreted as a center of education and civilization. In a modern context, this message aligns with the nation's ideals of enlightening society through values-based education. (Fadilah, n.d.). The mosque is not only a place of ritual, but must be a center for developing the character and intelligence of the people.

The term "*fakir miskin*" not only refers to those lacking material resources but also reflects a broader social concern. Sunan Gunung Jati emphasized the importance of justice and equal distribution of prosperity. As both king and guardian, he carried out a noble mission to ensure that the vulnerable were not marginalized. (Qomaruddin, 2024).

The message "*Ingsun titip tajug lan fakir miskin*" is a testament to civilization: a call to build a moral, knowledgeable, and just society. This testament reflects the legacy of Islam Nusantara, which unites spirituality, sociality, and education in one breath of life.

3. Pillars of Indonesian Civilization

The Pillars of Nusantara Civilization are the foundation of noble values that serve as the main support for the formation of a religious, civilized, intelligent, and harmonious society in the Indonesian archipelago. These pillars are not merely institutions or social structures, but rather reflect the moral, spiritual, and cultural fabric that has been established since pre-colonial times and passed down through generations. Nusantara civilization grew from the roots of belief in the One Almighty, manifested in a strong religious life and the integration of religious teachings and local wisdom. (Hidayat, 2019). This spiritual value is clearly visible in the role of the mosque as a center of worship as well as a center for education and community empowerment. (Madum, 2025).

Humanitarian values and social justice are the main pillars that give Indonesian society a spirit of mutual cooperation, concern for others, and a commitment to equitable prosperity. Caring for the poor, orphans, and marginalized groups is a concrete practice of social ethics rooted in religious and cultural teachings. The next pillar is education and knowledge, which have long been crucial instruments in shaping a knowledgeable, moral, and competitive generation (Siregar, 2025). The traditions of Islamic boarding schools, surau and pengajian are part of the non-formal education system that is deeply rooted in society (Salam, 2021).

The richness of local culture is also a crucial element in this pillar of civilization. Traditions, languages, arts, architecture, and customs develop not as obstacles to progress, but as a platform for the contextual expression of universal values. The archipelago has proven capable of blending cultural and ethnic diversity into an inclusive and tolerant system of life, as reflected in its philosophy *Bhinneka Tunggal Ika* (Indrawati & Sari, 2024).

Message from Sunan Gunung Jati "*Ingsun titip tajug lan fakir miskin*" can be interpreted as a representation of two main pillars of civilization: spirituality and social justice. The *tajug* (mosque) is not only a symbol of a place of worship, but also a center for the nobility of the soul and the development of the community. Meanwhile, the poor reflect social responsibility and a call to uphold justice for all levels of society. Therefore, the pillars of Nusantara civilization are not only a historical legacy, but also ethical and strategic guidelines for building a future nation that is civilized, faithful, and just (Qomaruddin, 2024).

C. METHOD

The research method used in this study is descriptive qualitative with a hermeneutic and historical-cultural approach (Priadana & Sunarsi, 2021). This approach was chosen because the focus of the research lies in exploring the symbolic meaning and philosophical value of the phrase "*Ingsun titip tajug lan fakir miskin*," which cannot be explained through a quantitative approach. A hermeneutic approach is used to interpret texts, symbols, and cultural expressions contextually and historically, especially in understanding the legacy of Sunan Gunung Jati's thought. Meanwhile, a historical-cultural approach is used to trace the historical background and dynamics of local culture that shape the meaning and function of *tajug* (mosque) and attention to the poor in the Nusantara Islamic tradition.

Data collection was conducted through library research. Data were obtained from various sources, including classical and contemporary Islamic literature, manuscripts and historical documents related to the Wali Songo, particularly Sunan Gunung Jati, as well as ethnographic and cultural studies of Islamic practices in Java, particularly Cirebon and its surroundings. Furthermore, documentation of the socio-religious practices of the communities that revitalize the messages of these testaments was also an important part of the data collection (Agustianti et al., 2022).

Data analysis was carried out interpretively and reflectively, by examining the contents of the text and symbols in depth (Ulfatin, 2022). Researchers interpret the concepts of *tajug* and *fakir miskin* as two pillars of socio-spiritual life, taking into account the historical context and local wisdom values. Using this method, the research not only describes the explicit meaning but also uncovers the implicit message and its philosophical relevance in building a civilized society in the modern era.

D. RESULT AND DISCUSSION

1. Transcendental Dimension (Spirituality)

a. Historical Context of the Will

In the transcendental dimension, the message "*Ingsun titip tajug lan fakir miskin*" reflects a profound teaching about the relationship between humans and God (*hablum minallah*). The word *tajug*, which literally means mosque or *langgar*, not only refers to the physical building where prayers are held, but more deeply, it symbolizes the spiritual presence in the community's life. *Tajug* is a spiritual center, a place where humans purify themselves, formulate intentions, and renew their bond with the Creator. In this context, Sunan Gunung Jati's message reminds us that spirituality must not be forgotten in the development of civilization. Mosques need not only be built physically, but also maintained in their function as sources of spiritual light, centers of knowledge, and spaces for purifying the intentions of the people (Longhurst, 2012).

The existence of *tajug* in the life of Javanese society, especially in the era of the saints, has always been associated with the values of simplicity, sincerity and

solemnity. Mosques are not only places for congregational prayer, but also places for education, moral development, and strengthening the values of monotheism. Therefore, when Sunan Gunung Jati "entrusted the *tajug*", in fact he was entrusting the responsibility to maintain the spiritual pulse of the people, so that life was not only filled with worldly activities, but was also accompanied by a continuously burning divine consciousness (Kistoro & Sibarani, 2019).

This spiritual dimension also emphasizes the importance of continuous worship in community life. *Tajug* is a symbolic space where people are invited to remember God collectively, forming a spiritual unity that serves as the primary foundation of social solidarity. It teaches that physical and material development must go hand in hand with spiritual and spiritual development. When this transcendental dimension is maintained, society will grow not only with worldly intelligence but also with a deep conscience (Alawiyah, 2024).

Through the message of "*titip tajug*," Sunan Gunung Jati was actually building the foundation of a spiritual civilization based on the mosque as a center of communication between humans and God. This is a timeless legacy that must be preserved by future generations to ensure that life remains grounded in divine values (Muhaya et al., 2024).

b. Mosque as a Center for Da'wah

Since the time of Rasulullah *sallallahu alaihi wasallam*, mosques have played a central role in the lives of Muslims. It not only functions as a place for ritual worship such as prayer, but also as a center for community development, spiritual strengthening and social transformation. The Nabawi Mosque in Medina, for example, became an early model for the role of mosques in forming a knowledgeable, moral and empowered Muslim society. (Castrawijaya, 2024).

The mosque functions as a place to convey Islamic revelation and teachings. The revelation that came down to Rasulullah *sallallahu alaihi wasallam* did not immediately change society instantly, because the process of revelation took place gradually. Therefore, a space is needed that can accommodate and convey these divine messages on an ongoing basis to the people. Mosques exist as transformative media that act as a bridge between revelation and the reality of people's lives. Through sermons, lectures and *halaqah*, the mosque becomes a place where the values of monotheism, justice and compassion for others are instilled (Rifa'i, 2016).

Mosques serve as centers for religious instruction and Qur'anic study. As a book of guidance for life, the Qur'an requires a proper understanding so that it can be applied in daily life. Mosques are strategic locations in this educational process. It was here that the Companions learned directly from the Prophet, deepened the meaning of Quranic verses, and prepared themselves as preachers and teachers for the wider community. Mosques have produced an early generation of Muslims who were not only intellectually intelligent but also spiritually strong and resilient in their preaching (Mulyono, 2017).

The mosque serves as a space for community consultation and a center for resolving various social issues. The Prophet Muhammad (peace be upon him)

frequently received and resolved community complaints in the mosque. From family issues to state matters, everything was discussed and resolved in the mosque through deliberation and wisdom. In this context, the mosque is not merely a place of prostration, but also a place for social healing and strengthening the bonds of brotherhood among Muslims (Jamal, 2009).

Mosques serve as a place for the formation of pious Muslim individuals. They teach moral and spiritual values that form the foundation of Muslim behavior. Mosques serve as spaces for moral education, instilling an awareness of what is permissible (*halal*) and what is forbidden (*haram*), good and evil, and moral obligations in daily life. Thus, mosques not only establish routines of worship but also cultivate the character of noble and responsible individuals (Rosadi, 2014).

Mosques need to be re-enforced to their full potential as centers for preaching and community empowerment. Mosques serve not only as places of worship but also as bases for knowledge movements, preacher training, regular study forums, and moral and family education. Revitalizing the function of mosques will be a crucial key to building an Islamic civilization that is civilized, inclusive, and relevant to the challenges of the times (Mardotillah et al., 2020).

Sunan Gunung Jati left a noble message deeply rooted in the spiritual tradition of Islam in the Indonesian archipelago: "*Ingsun* entrust *tajug* to the poor and needy." This expression is not merely a testament, but rather a theological and social statement reflecting a saint's worldview (*weltanschauung*) regarding the future of the people and the direction of civilization. In a spiritual context, Sunan Gunung Jati positioned the mosque (*tajug*) as the center of the spiritual and social life of Muslims. The mosque is not only understood as a building for prayer, but as a symbol of the presence of Allah (*al-Haqq*) in the reality of community life. Maintaining *tajug* means maintaining the purity of faith, perseverance in worship, and instilling Islamic values that are alive and rooted in the social practices of the people (Daud, 2025).

From this perspective, the mosque is the primary medium for spiritual and civilizational transformation. Its function is not limited to a ritual space, but rather has evolved into a place for strengthening Islamic identity, disseminating knowledge, resolving community issues, and even driving the people's economy. This concept aligns with the function of the Prophet's Mosque during the time of the Prophet Muhammad (peace be upon him), which was used to convey revelation, manage community affairs, provide education, and build social solidarity (Wahyu et al., 2023). The meaning of the trust in the *tajug* in Sunan Gunung Jati's message can be interpreted as an affirmation of the importance of the mosque as a center of spirituality and a transformative social institution (Abbas, 2019).

Historically, this approach can also be traced in various classical and contemporary Islamic literature. According to Ibn Taymiyyah (in *al-Siyasah al-Syar'iyah*), the mosque is a place for the realization of God's commands in the form of worship and service to the welfare of the people, including social and economic aspects. In the context of the Indonesian archipelago, figures such as Sunan Kalijaga and Sunan Bonang also used the mosque as a medium for integrating religious values

and local culture (Azra, 2004). This message was then revived in various cultural and institutional Islamic movements, such as Islamic boarding schools, Islamic study groups, and empowerment-based mosque movements.

Mosques are not just places for congregational prayer; they can also function as centers for economic empowerment, strengthening family resilience, and developing social literacy. In the modern context, this is reflected in the emergence of mosques with Sharia cooperatives, health clinics, educational institutions, and even entrepreneurship training centers (Qardhawi, 1998). Mosques are a means of realizing the values of *rahmatan lil 'alamin*, grounding Islamic ethics in the economic and social spheres of society.

Sunan Gunung Jati's spiritual message is a theological foundation integrated with social and communal practices. The teachings on *tajug* are inseparable from the spirit of fostering collective awareness that true Islamic spirituality is not only vertical (*hablum minallah*) but also horizontal (*hablum minannas*). Through mosques, Muslims are encouraged to build a civilization based on monotheism, social justice, and economic empowerment, as envisioned by the saints in establishing Islam in the Indonesian archipelago.

2. Social (Humanitarian) Dimension

a. Mosque as an Economic Center

During the time of the Prophet Muhammad (peace be upon him), mosques served not only as places of worship and spiritual development, but also as centers of economic and social activities for the community. One example is the management of the *Baitul Mal* (Treasury Fund), which was carried out directly from the mosque. Here, wealth derived from *zakat*, *infaq*, *sadaqah*, and *waqf* was collected, managed, and distributed to those in need, making the mosque a symbol of social justice and the independence of the community. Mosques also served as the primary location for the distribution of social assistance, creating an inclusive economic ecosystem based on Islamic values. Markets were even built around the mosques, regulated by the principles of justice and transparency, ensuring that economic activities were in line with sharia values. In this environment, mosques functioned not only as places of prostration but also as business incubators for the community, where various groups met, traded, and built lives based on Islamic ethics (Putra & Rumondor, 2019).

This context can be revitalized in today's mosque life by developing the mosque's role to be more dynamic and solution-oriented. In the modern era, the economic function of mosques can be realized through the establishment of sharia cooperatives, *Baitul Maal wat Tamwil*, and business units that adapt to changing times and community needs. Mosques can also be a driving force in the development of small and medium-sized enterprises (SMEs), helping small business owners develop based on the principles of blessing and sustainability. Furthermore, mosques have great potential to become centers of education in sharia finance and the Islamic creative economy, providing training, literacy, and mentoring so that the congregation is not only spiritually pious but also economically independent. Thus,

mosques can return to their natural state as centers of change and comprehensive community empowerment (Jannah, 2016).

b. Mosque as a Political Center

In Islam, mosques are not sites for political party campaigns or arenas for power struggles rife with pragmatic interests. However, mosques have never been separated from their political function in their original sense, namely *siyasa*, the governance of the community's affairs based on the principles of justice, virtue, and the common good. Since the time of the Prophet Muhammad (peace be upon him), mosques have played a crucial role in the political dynamics of the Muslim community. Mosques have served as venues for community deliberation and strategic decision-making, both concerning domestic affairs and inter-tribal social relations, and even decisions on war. Many of the Prophet's important policies began with discussions with his companions in mosques. In fact, mosques also served as state administrative offices during the Prophet's time. Administrative records, zakat distribution arrangements, and the dissemination of state information were centralized there. Mosques also served as the primary medium for conveying policy announcements, calls for jihad, and important instructions from the Prophet to the community (Habibah, 2024).

In the context of modern life, the mosque's function as a space for ethical politics remains relevant and needs to be developed, while upholding neutrality from practical or partisan interests. Mosques can serve as dignified venues for political education, introducing ethical values in politics, legal awareness, and an understanding of people's rights as part of civic responsibility. From the mosque, the congregation is encouraged to become a critical, just, and nationally aware citizenry, one that is not easily trapped in transactional or manipulative politics. In fact, from the mosque, a politics of values can be built—a politics based on morals, honesty, and a commitment to social justice. Thus, mosques remain centers of community civilization, including in shaping political awareness that is both intelligent and calming (Muslim, 2004).

c. Mosque as a Cultural Center

Mosques are centers of Islamic civilization, playing not only a spiritual role but also a space for the growth of Islamic culture and values in the lives of the people. History records that mosques have given birth to various expressions of Islamic culture, from magnificent architectural art, beautiful calligraphy, heart-touching Sufi literature, to social ethics that shape the collective behavior of Muslim communities. Cultural activities such as *hadrah*, *qasidah*, the art of reciting the Qur'an (*tilawah*), and calligraphy have grown and developed within mosque spaces, making them sacred and aesthetic spaces that unite religion and art. In various regions of the Indonesian archipelago, including Cirebon, mosques have even become an integral part of palaces, combining Islamic spiritual values with local cultural wisdom. This is proof that mosques are never separate from the pulse of society; they are the meeting point between heaven and earth, between revelation and cultural heritage (Ahlan, 2022).

Mosques have great potential to serve as places to preserve the peaceful, tolerant, and courteous character of Nusantara Islamic culture. Through Islamic arts competitions, cultural festivals, calligraphy training, religious poetry recitations, and local wisdom training, mosques can continue to strengthen the community's identity while maintaining harmony with existing traditions. Mosques can also serve as symbols of harmony between religion and culture, as long as the values displayed remain grounded in pure Islamic morals and teachings (Putri et al., 2023).

Mosques must be empowered holistically as strategic institutions for the Muslim community. Their role extends beyond congregational prayer to building the power of da'wah (Islamic outreach), fostering the economic independence of the community, strengthening ethical political awareness, and preserving the noble culture and civilization of Islam. Mosques are not merely stopping points, but also starting points toward an advanced, inclusive Islamic civilization rooted in local wisdom (Rasyid et al., 2023).

Sunan Gunung Jati's spiritual message, "*Ingsun titip tajug lan fakir miskin*," is not just an ordinary testament, but a profound expression that unites the values of monotheism and social responsibility. In his view, the *tajug*, or mosque, is not merely a formal place of worship, but rather the center of the community's spiritual and social life. Maintaining the *tajug* means preserving the continuity of Islamic faith, propagation, and moral values in the lives of the people. Meanwhile, entrusting the *tajug* to the poor is a concrete invitation to build social sensitivity, strengthen the principles of justice, and practice compassion, as core Islamic teachings. This aligns with the teachings of the Qur'an, which emphasize the importance of caring for the weak and poor as part of true faith (Qomaruddin, 2024),

In the cultural context of Cirebon, this message lives on and develops into a noble value held in high esteem by the community. Many local leaders, religious scholars, and traditional figures use this message as the basis for ethical leadership, emphasizing the importance of social and spiritual concern. In the Sufi and Sufi traditions that developed in Cirebon, maintaining the *tajug* (shrine) and caring for the poor are part of the spiritual path to God. These social actions are seen as expressions of divine love, as emphasized in various Sufi stations, such as the station of *khidmah* (religious service) and *zuhud* (ascetic asceticism). Sunan Gunung Jati thus inherited Islamic teachings that were not merely ritualistic but integrated into the local social and cultural structures (Supendi et al., 2024).

This message serves as a crucial foundation for shaping the face of Islam in the Indonesian archipelago, which is friendly, inclusive, and down-to-earth. The phrase "*Ingsun titip tajug lan fakir miskin*" reflects Islamic teachings that favor humanity and demonstrates how the preaching of the Wali (guardians) was conveyed with a high level of local wisdom. In practice, this message has given rise to various Islamic social expressions, such as *zakat* (alms), *sedekah* (charity), *waqf* (endowment), *baitul maal* (charitable trust), and mutual cooperation (*gotong royong*). In Cirebon, responsibility for the poor has become an Islamicized part of custom, demonstrating that the value of social justice has been internalized in the community's culture. This also aligns with

the character of Indonesian culture, which places social justice as a primary value in communal life (Qomaruddin, 2024).

The message "*Ingsun titip tajug lan fakir miskin*" is not only religious but also contains profound sociological and anthropological meaning. It represents a form of Islam that balances the vertical dimension (relationship with God) and the horizontal dimension (relationships with fellow human beings). In the socio-cultural reality of Cirebon, this message continues to live on as an ethos, spirit, and orientation in building a just, civilized, and religious society. This testament is worthy of being used as an ethical and spiritual guideline in the development of the Indonesian Islamic community, both now and in the future.

E. CONCLUSION

The phrase "*Ingsun titip tajug lan fakir miskin*" from Sunan Gunung Jati contains a profound spiritual and social message. This testament is not only a religious message, but also a living cultural heritage in the Cirebon community and the Indonesian archipelago in general. The entrustment of *tajug* (mosque) emphasizes the importance of upholding Islamic faith, worship, and propagation through religious institutions that function as centers of worship, education, preaching, and even economic and social empowerment. Meanwhile, the entrustment of the poor reflects the values of empathy, social justice, and collective responsibility for the poor, a concrete manifestation of humanist Islamic teachings. In the local context, this message has transformed into a social and cultural ethic that underpins the Islamic culture of the Indonesian archipelago. It aligns with the teachings of Sufism and the preaching of the Wali Songo, which prioritize a cultural approach and support the principle of social justice, which is also part of the noble values of the Indonesian nation. Therefore, this message remains relevant as a basis for building a religious, inclusive, civilized, and socially just society. The will of Sunan Gunung Jati should continue to be kept alive in the practical lives of Muslims today as a form of integration between spirituality, social responsibility, and the preservation of Islamic culture in the archipelago.

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