

Legal Protection for Burial Land in the Cultural Heritage Site Area of the Sunan Katong Kaliwungu Tomb, Which Will Undergo Housing Development

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Abstract. *This research aims toknowing and analyzing what form of protection of burial land in the cultural heritage site area of the Sunan Katong Kaliwungu tomb, what are the negative impacts of housing development in the cultural heritage site area of the Sunan Katong Kaliwungu tomb, and what is the form of theory of legal certainty and justice in waqf law. This research uses an approach sociological juridical, namely an approach based on binding norms or regulations. Based on the research results, it is known that Site The cultural heritage of Sunan Katong's tomb has been officially registered as a cultural heritage site based on Decree No. 556/2730 of 2016. So it gets legal protection as regulated in Law Number 11 of 2010 concerning Cultural Heritage. And, Article 32 paragraph (1) of the 1945 Law, which emphasizes that the state advances Indonesian national culture amidst world civilization because the Tomb of Sunan Katong as part of the nation's cultural heritage needs to be protected and preserved in order to maintain historical value. Housing development in the area of the cultural heritage site of Sunan Katong Kaliwungu's Tomb has had negative impacts such as landslides, land degradation, increased air pollution and damage to the water ecosystem. This emphasizes the need for strict regulation and supervision of every development activity around the site so that the function and value of the cultural heritage are maintained. The theory of legal certainty in waqf law, namely that waqf is carried out orally and in writing before the Waqf Pledge Deed Making Officer (PPAIW), the Waqf Pledge Deed (AIW) is made, registered, certified and announced to the public and the theory of justice in waqf law, namely the exemption from fees for registration of waqf land certification as contained in article 22 PP No.128/2015.*

Keywords: Cultural; Justice; Legal; Protection.

1. Introduction

The nation's founders chose a state paradigm that not only drew on Western legal traditions but also had roots in the indigenous traditions of the Indonesian people. Enshrined in the 1945 Constitution, the concept of the rule of law in the Explanation of the 1945 Constitution has binding legal force as the highest norm in Indonesia's national legal system. Essentially, both conceptions of the rule of law share the same goal of providing legal guarantees and protection. They also share the goal of limiting the actions of those in power through law. As stated in the Preamble to the 1945 Constitution, paragraph IV, it affirms, "to protect the entire Indonesian nation and its entire homeland, and to advance the general welfare, to advance the intellectual life of the nation, and to participate in establishing a world order based on freedom, eternal peace, and social justice."

Legal protection itself is a development of the concept of recognition and protection of human rights which developed in the 19th century.¹The presence of law in social life serves to integrate and coordinate interests that are often in conflict. Law can be used to provide protection that is not only adaptive and flexible, but also predictive and anticipatory.²Legal protection of cultural heritage According to the Explanation of Law Number 11 of 2010 concerning Cultural Heritage. Based on the mandate of the 1945 Constitution of the Republic of Indonesia, the government has an obligation to implement policies to advance culture as a whole for the greatest prosperity of the people. Efforts to protect cultural heritage can also be pursued through legal policy. Legal policy is an effort implemented through state administration methods that include legislative and regulatory activities to create a set of laws and regulations that are in accordance with, and strengthen the constitution. The legal policy for the protection of cultural heritage that applies during a certain period in Indonesia has caused different impacts on the desired social welfare. Cultural heritage has important value for history, science, education, religion, and culture that can be utilized to realize welfare. Attention to cultural heritage is still considered insufficient because there are still many violations committed, such as the construction of buildings in cultural heritage areas, looting, and acts of vandalism.³

The tomb of Sunan Katong in Kaliwungu is a cultural heritage site and important religious tourism destination in Kendal Regency, attracting pilgrims from various regions, especially during the Syawalan celebrations. Located in Kendal Regency, known as the city of Islamic students (*santri*), the tomb offers a wealth of attractions, including unique arts and culture, culinary delights, and distinctive Islamic characteristics. The tomb of Sunan Katong, located in Protomulyo Village,

¹Nola, LF 2017. Integrated Legal Protection Efforts for Indonesian Migrant Workers. DPR RI Journal, No. 1, Vol. 7, p. 40.

²Tirtakoesoemah, AJ, & Arafat, MR, (2020), Application of Legal Protection Theory to Copyright in Broadcasting. UNIKAL Journal, Vol 18, No 1, p. 5.

³Hafidz Putra Arifin. Legal Politics of Cultural Heritage Protection in Indonesia. Dialogia Iuridica, Journal of Business and Investment Law. No. 1, Vol. 10, p. 67.

South Kaliwungu District, Kendal Regency, is a historical and cultural site with the potential to become a religious tourism destination. Sunan Katong played a significant role not only in spreading Islam but also in the history of Kendal City, particularly in Kaliwungu Regency. His tomb is currently located in Protomulyo Village, Kendal Regency. One such case in Central Java, Kendal Regency, is "Residents and the Ulama Forum Reject Housing Development in the Area of the Sunan Katong Kaliwungu Tomb Site." The tomb of Sunan Katong itself has been designated as a cultural heritage site by Decree No. 556/2730 dated June 29, 2016, in Kendal Regency.⁴The development of housing in the area of the Sunan Katong Kaliwungu cultural heritage site has had a significant negative impact on the local community. This has resulted in negative impacts such as shifting values and traditions. The community also regrets the developer's attitude, which always claims to have conducted community outreach before carrying out activities and uses the attendance list from the outreach as the basis for permit applications and assumes the community agrees. As expressed by Sholikin, the local RW head. "That's just the attendance list from the outreach, and those who attended don't necessarily agree. For example, I was there, and I stated my rejection from the start," Sholikin explained.

Regulating land rights is one of the state's obligations to ensure legal certainty and safeguard the rights of all parties. In addition to legal certainty, the existing legal regulations in this country also provide legal protection for the recognition of the rights of its citizens. This was also the case with the enactment of Law Number 5 of 1960 concerning Basic Agrarian Regulations for all regions of Indonesia. With the enactment of Law Number 5 of 1960 concerning Basic Agrarian Regulations (hereinafter referred to as UUPA), fundamental changes occurred in Agrarian Law in Indonesia, particularly in the land sector.⁵

According to Article 9 of Government Regulation No. 24 of 1997 concerning Land Registration to ensure legal certainty. The definition of land registration according to Government Regulation No. 24 of 1997 is a series of activities carried out by the Government continuously, continuously and regularly, including the collection, processing, bookkeeping, and presentation as well as maintenance of physical data and legal data, in the form of maps and lists, regarding land plots and apartment units, including the provision of certificates of proof of rights for land plots that already have rights and ownership rights to apartment units and certain rights that burden them.

The ownership of the land of Sunan Katong's tomb itself includes waqf land or a grant for public interest managed by the Tomb Management Agency (BPM), a tomb management agency that was given a letter of assignment from the village. The Tomb Management Agency (BPM) was formed to manage the tomb located

⁴Data Center of the Ministry of Education, Culture, Research, and Technology, 2022

⁵Budi Harsono, 2008, Indonesian Agrarian Law Volume I National Land Law, Jakarta: Djambatan, p. 1.

in Protomulyo village. Islamic Law Article 215 paragraph 5 explains that waqf is the act of an individual or group of legal entities that separates part of their assets for the purpose of worship or other purposes according to Islamic teachings, endows the item with a perpetual period. The property referred to is not only movable but also immovable (permanent) objects as long as they have value and durability that is not only used once.⁶The provisions in Article 215 number 4 of the Compilation of Islamic Law stipulate that "waqf objects are all objects, both movable and immovable, that have durability beyond single use and are valuable according to Islamic teachings." Most waqf objects are land, so to protect waqf, a regulation is needed to provide legal certainty regarding waqf land.⁷In the implementation of waqf, the administrative provisions in Government Regulation Number 28 of 1977 concerning Waqf of Land Ownership, Presidential Instruction Number 1 of 1991 concerning Compilation of Islamic Law, especially Book III which regulates Waqf Law and Law Number 41 of 2004 concerning Waqf have not fully received the attention of the public in general, and especially the parties who waqf. Land Ownership, in these regulations adheres to the principles of the Qur'an and the Sunnah of the Prophet.

The problem of waqf in the community is that some waqfs still lack legal certainty, both in terms of physical data and legal certainty. Certainty of physical and legal data can only be obtained if the land is registered at the Regency/City Land Office. Therefore, it is said that the trigger for waqf land conflicts in the community is because the waqf land is not registered through legal waqf procedures. For example, the land dispute between the Sunan Katong cultural heritage site and housing development in the area of the Sunan Katong Kaliwungu cultural heritage site is a dispute because the land is waqf land.

This study aims to determine and analyze the form of protection of burial land in the cultural heritage site area of the Sunan Katong Kaliwungu tomb, what are the negative impacts of housing development in the cultural heritage site area of the Sunan Katong Kaliwungu tomb, and what is the form of the theory of legal certainty and justice in waqf law.

2. Research Methods

The approach method used in this research is juridical sociological. Research specifications Normative research aims to study the application of legal norms or rules in legal practice. These cases are empirical in nature, but in normative research, these cases can be studied to gain insight into the impact of the normative dimension of a legal rule on legal practice, and to use the results of the analysis as input for legal explanations. The data collection method was carried out through library research and field research, conducting a study in the area of

⁶Moulyta Elgi Trinanda, Joni Emirzon, and Muhammad Syaifuddin, 2019, Analysis of Patent Transfer as Waqf Object, UNSRI Faculty of Law Journal, p. 4.

⁷Zahrul Fatahillah, 2019, Legal Protection of Waqf Land Without Certificates (A Study of Waqf Decisions at the Aceh Sharia Court), Kalam: Journal of Religion and Social Humanities, pp. 65-82.

Sunan Katong's tomb. The researcher collected several hadiths and verses from the Qur'an, several supporting books from various places, namely the UNISSULA library, bookstores and e-books, several journals, and conducted an interview session in the area of Sunan Katong's tomb. The data analysis method is analyzed qualitatively where the legal materials will be inventoried, identified and systematized.

3. Results and Discussion

3.1. Legal Protection of Burial Land in the Cultural Heritage Site Area of the Sunan Katong Kaliwungu Tomb

In 2020, the Kaliwungu Ulama Forum (Forum Ulama Kaliwungu) rejected the development of a housing complex by developer PT TTS in the area of the Sunan Katong tomb site in Protomulyo Village, South Kaliwungu. This could potentially damage the historic site. The secretary of the Kaliwungu Ulama Forum stated that the rejection emerged during a Kliwonan event organized by the Kaliwungu Ulama Forum in collaboration with the Sub-district Leadership Coordination Forum (Muspika), which is held every 40 days, every Friday Kliwon.⁸

This highlights the importance of law within society, establishing regulations in the form of norms and strict sanctions for violations occurring in the area of Sunan Katong's tomb. The goal is to regulate and maintain order and justice, thereby preventing or controlling chaos.

Benefits for the community itself can take the form of protection. One such benefit is legal protection for cultural heritage. Cultural heritage, as a legacy of the nation's history and culture from the past, is crucial for the nation's future development. Cultural heritage, with its high cultural value, is not only a source of pride but also a source of national character and morals, and therefore deserves to be preserved. According to Law of the Republic of Indonesia Number 11 of 2010 concerning Cultural Heritage, preservation is a dynamic effort to maintain the existence of Cultural Heritage and its value by protecting, developing, and utilizing it.

For example, the tomb of Sunan Katong is located in Protomulyo Village, South Kaliwungu District, Kendal Regency, Central Java. This location is often referred to in Javanese chronicles as Bukit Kuntul Nglayang (Ewer Hill). The location is very serene, surrounded by large trees that shade the burial area, providing inner peace for all who visit. This tomb has also been registered as a cultural heritage site under Decree No. 556/2730 of 2016.⁹so that as a community, Kaliwungu and its surroundings must protect and preserve it.

⁸Aziz, Secretary of the Kaliwungu Ulema Forum, <https://www.medianasional.id/warga-dan-forum-ulama-menolak-pembangunan-perumahan-di-area-situs-makam-sunan-katong-kaliwungu/>, Accessed March 18, 2026.

⁹Decree No. 556/2730 of 2016 on Cultural Heritage of Sunan Katong's Tomb.



Figure Cultural Heritage of Sunan Katong's Tomb

Sunan Katong's tomb is located in Protomulyo Village, which was the territory of the Mataram III kingdom. Mataram I was centered in Solo, while Mataram II was centered in Yogyakarta. The Mataram III kingdom itself was centered in Kotagede (Yogyakarta). Therefore, as explained by Mr. Khumaitullah, the caretaker of the tomb and the Tomb Management Agency (BPM), the land under the control of the Mataram III kingdom, which was centered in Kotagede, Yogyakarta.¹⁰

The Cemetery Management Agency (BPM) donated this cemetery land as a waqf (endowment). The Indonesian word "waqf" comes from the Arabic word "waqf," derived from the verbs "waqafa" (verb) and "yaqifu" (verb) and "waqfan" (masdar), meaning to hold, stop, or stand.¹¹ Law Number 41 of 2004 concerning Waqf explains that waqf is a legal act of a waqif to separate and/or hand over part of his property to be used forever or for a certain period of time according to his interests for the purposes of worship and/or general welfare according to sharia.¹²

However, the explanation states that Sunan Katong's burial plot has not been registered as a waqf. The waqf was only verbal and has not been registered (no AIW/Waqf Certificate is issued). Legally, the land is considered unregistered by the National Land Agency (BPN). This could lead to a dispute between Sunan Katong's burial plot and the housing development, PT TTS.

The UUPA stipulates land registration, which aims to provide legal certainty. This land registration is an obligation for both the government and land rights holders. The government's obligation to carry out land registration throughout the Republic of Indonesia is stipulated in Article 19 of the Basic Agrarian Law (UUPA) No. 5 of 1960.

¹⁰Interview with Mr. Khumaitullah, the caretaker of the tomb and the Tomb Management Agency (BPM). On April 7, 2026.

¹¹Ahmad Warson Munawir, 1984, *Al-Munawwir Arabic-Indonesian Dictionary*, Al-Munawwir Islamic Boarding School, Yogyakarta, p. 1683.

¹²Article 1 number 1 of Law Number 41 of 2004 concerning Waqf.

The government regulation governing land registration is Government Regulation Number 24 of 1997, which replaces Government Regulation Number 10 of 1961 concerning Land Registration. Land registration aims to provide legal certainty and legal protection to land rights holders, with evidence produced in the land registration process in the form of a land book and a land certificate consisting of a copy of the land book and a measurement letter.¹³

Government Regulation Number 24 of 1997 concerning Land Registration has a very strategic and decisive position, not only as an implementer of the provisions of Article 19 UUPA, but more than that, Government Regulation Number 24 of 1997 is the backbone that supports the implementation of land administration as one of the Four Land Order and Land Law programs in Indonesia.¹⁴ Land registration regulations, based on Government Regulation Number 24 of 1997, stipulate that land registration is carried out for land parcels and apartment units. Land registration activities are carried out for ownership rights, business use rights, building use rights, use rights, management rights, waqf land, ownership rights to apartment units, mortgage rights, and state land.¹⁵

Article 32 of the 1945 Constitution of the Republic of Indonesia explains that the State has an obligation to advance Indonesian national culture in world civilization and the State guarantees the freedom of society to maintain and develop the cultural values that society possesses.

The Constitution should also be understood as a cultural function. In legal science, constitutions are often understood solely as political structures and the institutionalization of state legal values and norms. However, these state structures and institutions contain cultural elements.¹⁶ As a legal institution, the Constitution essentially embodies the legal traditions inherited from history, while also serving as an instrument for cultural engineering and enlightenment toward the ideal of living together. Therefore, the Constitution is also expected to function effectively in the process of developing the nation's culture and civilization toward universal humanitarian standards.

Just like the historic site of Sunan Katong's tomb, historic sites are more than just physical structures or locations marking important points in time. They are at the heart of a country's history, culture, and heritage. Preserving historic sites is crucial for learning about and appreciating the past, as well as preserving a country's national identity.

¹³Arie S. Hutagalung, 2005, *Spread of Thoughts on Land Law Issues*, Indonesian Legal Empowerment Institute, Jakarta, p. 8.

¹⁴Urip Santoso, 2005, *Land Registration and Transfer of Land Rights*, Prenamedia Group, Jakarta, page 5.

¹⁵Urip Santoso, 2005, *Land Registration and Transfer of Land Rights*, Prenamedia Group, Jakarta, p. 31.

¹⁶Jimly Asshiddiqie, 2017, *Cultural Constitution and Cultural Constitution*, Intrans Publishing, Malang, p. 70.

3.2. The Negative Impact of Housing Development in the Cultural Heritage Site Area of the Sunan Katong Kaliwungu Tomb.

Housing is a basic need alongside food and clothing. Therefore, meeting the increasing demand for housing as the population grows requires careful planning, coupled with the participation of community funds and resources. Housing development aims to ensure that every family occupies a decent home in a healthy, safe, harmonious, and orderly environment. Urban areas, dominated by industrial manufacturing, trade, and services, have become the economic centers of a region, encouraging rural-urban migration, increasing urban populations, and fueling rapid urban growth.

As population growth continues to increase, this will undoubtedly impact the ever-increasing need for housing. Therefore, planning for housing development and expansion is necessary to guide the provision of housing, along with infrastructure, facilities, and public housing facilities, as part of realizing the utilization of regional spatial planning in both urban and rural areas. Not only is planning necessary, but also the construction procedures. This issue certainly remains a challenge for the government, both central and village. The government continues to be negligent in obtaining permits related to housing development, which should not be allowed because it would certainly harm consumers.¹⁷ As with the housing development by PT TTS which did not obtain permits from local residents, so the government's solution is to simplify the permits, this is in accordance with Presidential Instruction Number 03 of 2016 concerning the Simplification of Housing Development Permits, which initially required 42 types of permits to build housing, simplified to only 8 types. In accordance with the theory of justice Procedural & regulatory justice, namely the planning process, permits, to the resolution of housing disputes must be carried out transparently and protect consumer rights. Strict law enforcement against rogue developers and community participation in urban spatial planning. Law Number 1 of 2011 provides comprehensive legal protection for housing development organizers, both in terms of community rights and developer obligations. The government provides guidance and supervision of housing implementation. This includes: Guidance: Carried out by the central, provincial, and district/city governments to ensure that all development is in accordance with spatial plans and technical standards. Supervision: Includes monitoring and evaluation of the implementation of housing development to comply with applicable regulations. This legal protection aims to create a safe, healthy and sustainable residential environment for the entire community.

Housing development is urgently needed by the Indonesian people due to the ever-increasing population. However, this has a significant negative impact on the

¹⁷Handayani Hutapea, Ir. Djoko Suwandono, 2015, Planning for New Housing Development and Land Acquisition Strategy for Low-Income Communities in Banyumanik District, Jurnal Ruang, pp. 371-380.

environment, particularly in the area of the Sunan Katong cultural heritage site. This area is a historic site for the Kaliwungu community. Sunan Katong's tomb is very busy with pilgrims, especially during the month of Shawwal. They flock to perform this tradition. The Shawwalan tradition honors religious scholars and strengthens ties. It takes place after Eid al-Fitr and culminates in a halal bihalal gathering. This activity aims to strengthen ties, foster togetherness, and strengthen social ties between residents.



Figure Kaliwungu Syawalan

The upcoming housing development by PT TTS will negatively impact the tomb of Sunan Katong, which serves as the center of the Syawalan tradition. This negative impact will include environmental damage, such as:

1) Landslide

There are several terms used to describe landslides, namely mass wasting, landslides, landslides, slides, sliding, and slipping.

This is the same thing that would happen if PT TTS built a housing complex on the site of Sunan Katong's tomb. The tomb is located in Protomulyo village, Kaliwungu district, Kendal Regency, Central Java, specifically on Jabal hill, often called Kuntul Melayang hill.



Figure Kuntul Nglayang Hill

2) Land Degradation

Land is the main natural resource that supports human life, both as a provider of food, shelter, and economic resources through agricultural, forestry, and livestock activities.

Land degradation is a multidimensional process influenced by natural factors and human activities, often resulting from a combination of ecological, social, economic, and institutional pressures. Primary causes include deforestation and land-use change, unsustainable agricultural practices, overgrazing, urbanization, and the impacts of climate change. Deforestation and the conversion of tropical forests for agriculture and settlements result in the loss of vegetation cover and increased erosion, as seen in the area of Sunan Katong's tomb during a proposed housing development.

3) Increased Air Pollution

Air pollution or what we often hear as air pollution according to Akhmad (2000) is defined as the presence of foreign materials or substances in the air which causes changes in the composition or structure of the air from its normal state.

Like housing developments around Sunan Katong's tomb, one critical aspect that requires attention is the air pollution generated during construction. The primary sources of air pollution in housing construction projects come from various activities such as drilling, cutting materials, transporting construction materials, and the use of diesel engines. This has the most significant health impact, evident in the increase in cases of respiratory illnesses such as bronchitis, asthma, and pneumonia among residents around Sunan Katong's tomb.

4) Water Ecosystem Damage

Water is an environmental component essential for life. Living things on Earth cannot be separated from their need for water. Water is a primary requirement for life processes on Earth, so there would be no life without it.

Water pollution is the entry of hazardous components into water that damage its quality. In PP No. 20/1990 concerning Water Pollution Control, water pollution is defined as: "water pollution is the entry or introduction of living creatures, substances, energy and/or other components into water by human activities so that the quality of the water decreases to a certain level that causes the water to no longer function according to its intended use" (Article 1, number 2).

This poses a danger around the Sunan Katong tomb. Residential buildings that are already used for living purposes, if they don't have proper drainage, can cause damage to the aquatic ecosystem.

3.3. Forms of Legal Certainty Theory and Legal Justice Theory in Waqf Law

According to Islamic law, waqf, to ensure legal certainty in Indonesia, requires that waqf be made verbally and in writing before the Waqf Pledge Deed Making Officer (PPAIW), a Waqf Pledge Deed (AIW) be made, registered, certified, and announced to the public. If the waqf object is in the form of owned land, based on the AIW, the land is registered and a certificate change is submitted to the National Land Agency (BPN) to be changed into waqf land in the name of the nadhir (waqf manager). This is stated in Law of the Republic of Indonesia Number 41 of 2004 concerning Waqf (Law of the Republic of Indonesia No. 41/2004), and Government Regulation of the Republic of Indonesia Number 42 of 2006 concerning the Implementation of Law of the Republic of Indonesia Number 41 of 2004 concerning Waqf (PP RI No. 42/2006). Because, it often happens immediately with the statement of the wakif (the person who makes the waqf) which is the ijab, the implementation of the waqf is seen as a unilateral legal act.

As for the form of the theory of justice. Where justice is an ideal state regarding people and goods shown based on applicable morality or ethics. The form of justice in the registration of waqf land, namely the government issuing a policy regarding the exemption of fees for certification of waqf land, has certainly considered the basic things, one of which is to provide convenience and guarantee of protection and legal certainty for waqf assets, so that the security of waqf assets can be guaranteed and become an anticipation in the future to avoid waqf disputes. As a form of realization of Article 22 of PP No. 128/2015 concerning tariffs for services for waqf land registration and services for maintaining registration data in the form of replacement of nadzir charged at Rp 0.00 (zero rupiah), the policy was made to exempt the certification fee.

4. Conclusion

The form of legal protection is regulated in Law Number 11 of 2010 concerning Cultural Heritage. The Tomb of Sunan Katong has received strong legal protection because it has been officially registered as a cultural heritage site based on Decree No. 556/2730 of 2016. And, the Tomb of Sunan Katong as part of the nation's cultural heritage needs to be protected and preserved in order to maintain historical and cultural values in accordance with Article 32 paragraph (1) of the 1945 Law. According to UUPA Number 5 of 1960, the tomb's waqf land is land that has social and religious functions, so its use must remain in accordance with the purpose of the waqf and its existence is protected by law. And, Article 19 of UUPA Number 5 of 1960 regulates that land registration is the government's obligation to guarantee legal certainty and legal protection for land rights holders, through the activities of measuring, recording, and bookkeeping land rights and issuing certificates as valid evidence. Housing development in the area of the cultural heritage site of the Tomb of Sunan Katong Kaliwungu has had significant negative impacts, such as landslides, land degradation, increased air pollution and damage to the water ecosystem. The theory of legal certainty in waqf law is that waqf is

carried out verbally and in writing before the Waqf Pledge Deed Making Officer (PPAIW), a Waqf Pledge Deed (AIW) is made, registered, certified, and announced to the public. And, the theory of legal justice in waqf law is the registration of waqf land, namely the government issuing a policy regarding the exemption of fees for waqf land certification contained in Article 22 of PP No. 128/2015. It would be best for the land surrounding Sunan Katong's tomb to be officially registered as waqf land with the National Land Agency (BPN) through the issuance of a Waqf Pledge Deed (AIW) and a waqf certificate. This step is crucial to provide legal certainty, protect the tomb from potential disputes, and ensure that its management and use align with the objectives of the waqf. This will ensure that the rights of the managers and the community remain protected from claims by developers such as PT TTS. The local government, in collaboration with the Cultural Heritage Preservation Agency, should establish a protection zone around Sunan Katong's tomb in Kaliwungu to limit development that could damage the site. Furthermore, housing developers should be required to conduct a cultural impact assessment before construction and implement designs that do not disrupt the tomb's preservation. The community and site managers should also be actively involved in monitoring and preservation, ensuring that the tomb's historical, cultural, and religious values are maintained. With these steps, development can proceed without compromising the preservation of cultural heritage.

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