

ISLAMIC STUDY: CULTURAL ASPECTS (HISTORIC MOSQUES)

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Abstract: *This research was conducted to reveal the views of Islamic studies on cultural aspects in addressing mosques and their history. The method used is a qualitative study, using a literature study paradigm, and using content analysis, historiography, and descriptive approaches. The results of the study concluded that mosques have an important history in Islam and are also one of the most important aspects in the spread of Islam. The mosque is also a place of worship for Muslims, besides that the mosque is also a center for Muslim activities, such as ta'lim activities for the surrounding community, educational activities, deliberations on Islamic religious activities and so on. The role and function of the mosque also experienced extraordinary development. Mosques not only serve as the main support for ritual worship activities that function to improve mental and spiritual health, but have also been used for various other social activities. The role and function of the mosque also experienced extraordinary development. Mosques not only serve as the main support for ritual worship activities that function to improve mental and spiritual health, but have also been used for various other social activities. Likewise, the architectural design of the mosque, its name, program, management, characteristics of the congregation and others have also experienced remarkable improvements.*

Keywords: *mosques, history, Islam, cultural, Islamic studies.*

INTRODUCTION

The mosque is the isim eat (name of place) from the word sajada, which denotes a place of prostration, according to etymology . Since prostration is an important component of prayer, a mosque can also be understood as a place of worship [1]. This is in accordance with the WJS definition of a mosque which according to the General Indonesian Dictionary is a house where Muslims worship.[2]

The term "mosque" is widely understood simply as a place in the form of a building used for prayer or worship for Muslims [3]. This development is not quite right when viewed from a historical aspect which shows that in the development of Islamic civilization, mosques have a wider role and function than just as a means of ritual worship. In the early history of the development of Islamic civilization when the Prophet Muhammad and his followers migrated to Yasrib (later changed to Medina), the first thing the Prophet did was build a mosque which was then used as a means of activity, consolidation, development and spreading of Islam. Kuntowijoyo refers to the mosque as a magical symbol that always makes Muslims close and intimate. That is why the Prophet Muhammad prioritized building a mosque when he arrived in Medina, not making bulls. not a market and not a palace. Because the Prophet wanted monotheism and ukhuwah to become the foundation and ends of the social structure of the ummah. Not economics, not politics and nothing else.[4]

In the Qur'an there are the words Masjidil Haram 14 times, Masjidil Aqsa once, in the plural (Masajid) 4 times and the words bait (house) once and plural (buyut) once. This shows how big the role of the mosque that Allah designed for the success of the lives of Muslims [5]. And the mosque also played an important role in the Isra Mi'raj of the Prophet Muhammad, namely facing Allah SWT to receive the command to pray five times a day. Allah says in the letter Al-Isra verse 1:

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ
بَرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ۗ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ

It means :

Glory be to (Allah), who has driven His servant (Muhammad) at night from the Grand Mosque to the Aqsa Mosque which We have blessed around him so that We show him some of Our signs (greatness). Verily, He is All-Hearing, All-Seeing.

The verse above clearly proves that the mosque is one of the most important elements in Islamic history and cannot be separated from Islam [6].

METHODOLOGY

This research was conducted to reveal the views of Islamic studies on cultural aspects in addressing mosques and their history. The method used is a qualitative study, with the paradigm of literature and field studies, where the object of this research was carried out in mosques in Yogyakarta. The approach used in this research is content analysis, historiography, and descriptive[7][8].

The information collected is then examined by identifying important dimensions and then focusing on information that is relevant to the problem at hand. After that, the information is presented in a descriptive and narrative format[9]. The final step is to conclude the content analysis. Through this stage of material analysis, it is hoped that comprehensive conclusions can be drawn about the concept and history of mosques in Yogyakarta[10][11].

RESULTS AND DISCUSSION

Historic Mosque in Yogyakarta

Archaeological remains in Yogyakarta which have high historical value include tombs, palaces, mosques which are still being maintained and functioning. The mosque is a marker of the development of Islam from time to time. One of the very historic mosques is the Wonokromo Mosque in Bantul, Yogyakarta. Based on its status, mosques in the Yogyakarta Sultanate are divided into two types, namely the Great Mosque or Gedhe Mosque, and the Kagungan Dalem Mosque. The Great Mosque is a royal mosque with only one number, while the Kagungan Dalem Mosque is a mosque belonging to more than one king or Sultan and is found in various areas of the Yogyakarta Sultanate. The Kagungan Dalem Mosque or the Sulthoni Mosque based on records in the Yogyakarta Palace's Kawedanan Pengulon in 1981 totaled 78 mosques.[12]

A Brief History of Gedhe Kauman Mosque, Yogyakarta

The Gedhe Kauman Mosque was founded on Sunday Wage 29 May 1773 AD by Sultan Hamengkubuwono I with Kiai Fakhir Ibrahim Diponegoro (prince of the palace). The design of the building was done by Kiai Wiryokusumo. The establishment of this mosque is marked by an inscription located on the porch of the mosque. The existence of the Gedhe Kauman Mosque confirms the existence of Yogyakarta as an Islamic kingdom and also the acculturation of Islamic Javanese culture.

The Gedhe Mosque was built on the west side of North Alun-Alun and southwest of Beringharjo Market, not far from the palace buildings. The layout of the royal capital which places the palace as the center of government, the market as the center of the economy, and places of worship as the center of religion in this position, has been carried out by Javanese kingdoms since the Majapahit era[13].

The architectural style of the Gedhe Mosque inherits the style of the Demak Mosque. The characteristic of this mosque is the existence of four main pillars or known as saka guru with a roof shaped like a tajug symbol of ketchup. The tajug of the teplok symbol is the shape of a three-tiered roof. Philosophically, the three levels on the roof describe the stages in pursuing the science of Sufism, namely shari'at, thareqat, ma'rifat. The three levels on the roof can also be interpreted as faith, Islam and ikhsan[14][15].

Kinds of Mosque Functions

There are several kinds of social functions of mosques that existed at the time of Rasulullah SAW until now which can make many mosques develop more and more alive with the functions of this mosque. As for among the various kinds of social functions of the mosque are.[16]:

Worship Centeran

The first and main function is none other than as a place of worship for Muslims, this has been mentioned in the letter (Al-Jin: verse 18):

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And verily the mosques are for Allah. So do not worship anything in it besides Allah.” (QS. Al-Jin: Verse 18)

That this verse explains the command for Muslims to worship Allah, and the mosque is the best place of worship. Why does it have to be a mosque?, because mosques have very broad virtues, holiness, and high majesty. The mosque is not only used for fardhu prayers, but sunnah prayers and other services can be held in this house of God[17][18].

In a hadith Rasulullah SAW said:

إذا دخل أحدكم المسجد فلا يجلس حتى يُصَلِّيَ رَكَعَتَيْنِ

Meaning: If you enter the mosque, do not sit down until you pray 2 raka'at.

In the lubabul hadith book by Shaykh Jalaludin bin Kamaludin As-Suyuthi the Prophet said:

لا صلاة لجار المسجد إلا في المسجد

Meaning: The prayer of someone who is next door to the mosque is not perfect except praying in the mosque.1

Education Center

This function has been around for a long time, especially during the time of the Prophet, the mosque as the center of education functions as a place for teaching and learning for every group, as well as studies, recitation of the elderly or children [19]. Mosques must also be developed to carry out this function because education is a must for every Muslim and Muslimah. As exemplified by several mosques in ancient times, including during the time

¹Jalaluddin bin Kamaluddin As-Suyuthi, "Tarjamah Book of Lubaabul Hadith", Surabaya, p.73.

of the Abbasid caliphs, the mosque functioned as an educational facility, which served as a scientific meeting place for scholars and scholars. Kemudian Haram Mosque as a place to study religion [20].

Central Discussion

The function of the next mosque is as a place for discussion or deliberation. In the current development of Muslims, we know that many mosques have been used by Muslims to discuss the problems of the Ummah [21]. The mosque as a place of deliberation has been around for a long time, like the mosque that was built during the time of Prophet Ibrahim alaihi salam, which often functioned as a place for discussion, including discussing war strategies at that time. In contrast to this era, the function of the mosque as a place for deliberations can be used to discuss issues of the ummah, or planning for the development of Islam, or the daily life of Muslims [22].

Wedding Center

Mosques also often function as marriage ceremonies for Muslims [23]. This function existed at the time of the Prophet Muhammad, a Muslim woman who married a friend of the Prophet with a dowry in the form of a number of memorized letters. And also in the book of Al-Mausu'ah Al-Fiqhiyyah:

The majority of scholars recommend that the marriage contract be carried out in a mosque in order to receive blessings and be known by the public.

From Aisyah radhiallahu anha, she said, Rasulullah sallallahu'alaihi wa sallam said:

"Announce the wedding, and do it in the mosque, and (enliven) by hitting the duf (tambourine)." Hadith narrated Tirmizi, 1089

Central Shelter for Muslims

Another function of the mosque is as a place of refuge, for example during a disaster or calamity, the mosque is one of the places most used as a place of refuge. Because someone will feel safe and secure in it. In addition, Allah SWT will also provide guidance for every Muslim who wants to prosper the mosque. The argument for the prosperity of the mosque in one of the following surahs of the Koran, Allah says in the letter At-Taubah verse 18:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

"Only those who prosper Allah's mosques are those who believe in Allah and the Last Day, and still establish prayers, pay zakat and do not fear (anyone) other than Allah, so they are the ones who are expected to be among the people who got the hint." (QS Al-Tauba: 18)

CONCLUSION

Based on the discussion about the social issues of Islamic mosques that have been explained in the previous chapters, it can be concluded that mosques can be functioned with the following activities: 1) As a place of worship, 2) As a place of education, 3) As a place of deliberation, 4) As a place of marriage contract, 5) As a shelter. Mosque can also be a means of acculturation of culture, as discussed above that the acculturation of Javanese Islamic culture is found in the Gedhe Kauman Mosque in Yogyakarta. The function of the mosque also becomes a function that can benefit the surrounding Muslim community, by optimizing useful activities by programming these activities, the function of the mosque is

to become a place for Islamic da'wah broadcasting activities. Through Islamic studies study activities, recitations for every circle. And other positive activities such as major Islamic events, marriage ceremonies. then the mosque will function as it should by carrying out and optimizing activities that are beneficial to the Muslim community.

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