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## THE ROLE OF THE JAMIK KAUMAN MOSQUE IN THE COMMUNITY OF SRAGEN DISTRICT CENTRAL JAVA

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### *Abstract*

*The Jamik Kauman Mosque is one of the oldest mosques in Sragen Regency, Central Java, which plays a major role in the development of Islamic education. The Jamik Kauman Mosque is one of the oldest mosques in Sragen Regency, Central Java, which was built by representatives of the Surakarta Kasunanan Palace and is able to attract the attention of the public with its various programs and activities. This research aims to describe the role of the Jamik Kauman Mosque in society in Sragen Regency, Central Java. This research method is a descriptive qualitative approach with data collection techniques in the form of interviews, observation and document study. The research subjects were the congregation of the Jamik Kauman Mosque in Sragen. Sampling used a purposive sampling technique, namely using criteria according to research needs. Data analysis uses the Miles and Huberman interactive model which consists of data reduction activities, data presentation, and drawing conclusions. The research results found that the role of the Jamik Kauman Mosque in society can be seen from the function it carries out. In religious functions, mosques act as places of worship such as five daily prayers and other religious activities. In terms of social functions, mosques act as a means of gathering for residents. In terms of economic function, the mosque acts as an intermediary in distributing aid through the LAZIS NU cooperative. In terms of educational function, mosques act as non-formal educational institutions. In its missionary function, the mosque acts as a means of preaching through holding large recitation activities and regular lectures.*

**Keywords:** *Role of Mosques, Society, Muslims, Jamik Kauman Mosque, Sragen .*

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### **Introduction**

Majority Indonesia's population is Muslim, and Indonesia is a country with amount Muslim population largest in the world (Canggih, Fikriyah, & Yasin, 2017). As part from Muslims, we must understand that the existence of the Islamic religion does not Can considered lightly, although still own a number of weakness. Islam in Indonesia is inheritance The Wali Sanga And means For spread Islam in Indonesia. As A heritage, the Islamic religion is trustworthy history is a must maintained and developed Muslims from time to time. At the same time, Islam spread to various area for open chance for Indonesian people for study and deepen Islam.

Islamization is activity important in spread of Islam in the archipelago, Because when Islamic teachings spread by Walisanga spread across the archipelago, there is proof history the entry of Islam in the archipelago (Syalafiyah & Harianto, 2020). The spread of Islam in the archipelago what the preachers do happen through several processes viz Islamization business, marriage, education, arts and culture (Mukti, Budianti, Khairuddin, Muharrir, & Sanjaya, 2022). In the midst of different cultures Islamization done through da'wah media. Initially the spread of Islam on the island of Java begins from area coast, then move to interior. The spreaders of Islam

major in the archipelago are scholars and kings or sultans, meanwhile the scholars who spread Islam on the island of Java are called as member Wali Songo organization (Syafrizal, 2015).

Mosque as part from proof spread Islam is one functional means as well as its meaning is very important for progress people in formation personality Muslim (Nuwairah, 2015). Since birth Islam below shade Prophet Muhammad SAW, the mosque was built based on principle devotion to Allah SWT have very important role as well as valuable in formation morals for Islamic society, good in a way muamalah nor sharia aqidah, even siyasa or his actions. Then, the mosque as facility For activity religious which can grow mark morals the necessary charisma Lots public.

The people of Medina were enthusiastic welcome migration of the Prophet Muhammad SAW to Medina, the people of Medina view the Prophet Muhammad SAW as figure prophetic at a time respected leader, also top its success in fighting for and defending Islam. Beginning preaching done at home friends and followers, after there was the Nabawi mosque founded by the Prophet Muhammad SAW in Medina, later activity preaching develop and move to the mosque (Kurniawan, 2014) . Apart from that, the center preaching as well as life community activities are also carried out in mosques.

The entry of Islam in the archipelago at first simultaneously with development connection trade between public archipelago with several other countries (Widiya & Alimni, 2023) . Practice later Islamic religion spread to several regions centered on one place , namely the mosque. At that time, mosques had wide functionality No only become a place of worship, but also a place of worship center Islamic religious organizations, so considered as center culture Indonesian Muslims. In the Tanah Jawa tripe it is mentioned that Wali Songo organize place gathering social religion at the Great Mosque of Demak and the Cirebon Mosque (Fairuz Sabiq, 2021).

In many area rural, mosques are not only become place worship, but also a place children study and read Al-Quran, for celebrate day great Islam and Islamic teachings. In urban areas, besides activity in addition, mosques also act as place for generation young Muslims for Study lectures and discussions. Prophet Muhammad SAW gave knowledge and instructions so that the mosque can made place demand knowledge and conduct halaqah science. On the other hand, mosques provide that influence big to education Muslims, from small until large, producing sincere and competent scholars give tarbiyah Islamiyah.

Several mosques now has develop rapidly, such as the Jamik Kauman Mosque in the Regency Sragen, Central Java is one of There are many examples of mosques its function in development Islamic education. Jamik Kauman Mosque is one of the oldest mosques in the Regency Sragen, Central Java. Ulama figures of the time That is KH. Zaenal Mustopo and second his children are H. Muh Nur and H. Faqih. Then the status of the Kauman Mosque changed become belongs to Kyai H. Zaenal Mustopo, and the Ministry of Tourism, Culture and Sports do inventory of this mosque. Jamik Kauman Mosque is one of the old mosques in the Regency Sragen, Central Java with wide not enough more 144 m2 since was founded and is located in Kauman Village Sragen Wetan.

Which interesting from Kauman Jamik Mosque, Sragen is this mosque built by messengers Palace Kasunanan Surakarta with Hindu-Javanese architecture as means worship public Kauman. Kauman Jamik Mosque in the Regency Sragen, Central Java is capable interesting attention public with various programs and activities. A number of among them are the Al-Qur'an Education Park (TPA), Sunday Morning Study and Madina (Madrasah Diniyah). This mosque often used For activity dhikr-tahlil and Evening days on Friday and Sunday Morning.

The location of the mosque is not there seen from road raya also makes A little traveler come to the mosque. This mosque known active in activity youth studies, though small However still active held every Saturday night. Topics and speakers different every the study, sometimes There is study Muslimness Filled Islam Ustadzah.

Enthusiasm inhabitant the more increase with there are programs held at the mosque. That matter done For turn on back to the previous mosque only works as place worship. Although so, activity study Still held although with relative coverage of events small, whereas other programs like recitation grand, coaching in scale big Not yet accomplished. Therefore, required clear management of the mosque for optimizing operations and role of the Jamik Kauman Mosque for development Sragen Muslims. Programs the expected capable maximizing the role of mosques in heart life society, in particular in the role of the Jamik Kauman Mosque in the community in Kabupataen Sragen, Central Java.

Based on the explanation above regarding mosques as a means of Islamization, the author is interested in conducting research on the Jamik Kauman Mosque as the oldest mosque in Sragen Regency, Central Java Province and the role of the Jamik Kauman Mosque in the community in Sragen. So this research is entitled "The Role of the Jamik Kauman Mosque in the Society of Sragen Regency, Central Java".

### **Research methods**

Research sites This is the Jamik Kauman Mosque which is located in Kebayanan Hamlet Krapyak, Sragen Wetan, District. Sragen, Kab. Sragen, Central Java. Time Research carried out by researcher end in time not enough more than 2 (two) months since permission study given, 1 month for collection data, and 1 month for data processing in the form of presentation to in form thesis as well as the guidance process taking place. This research uses *a purposive sampling technique*. Because the researcher feels that the sample taken knows the most about the problem that the researcher will study. The use of *purposive sampling* in this research aims to find out the role of the Jamik Kauman Mosque in carrying out Islamization in Sragen Regency, Central Java.

### **Research Design**

This research design adopts a qualitative approach using the case study method. The research will focus on the Jamik Kauman Mosque in Sragen Regency, Central Java. Data will be collected through participant observation, in-depth interviews with mosque administrators and members of the surrounding community, as well as focus group discussions. The selection of key informants who were actively involved in mosque activities was also carried out. Data analysis will use content analysis techniques and a narrative approach to holistically investigate and understand the role of mosques in the lives of the people of Sragen, especially in religious, social and cultural aspects.

### **Types of research:**

Qualitative methods were used to detail and understand the role of the Jamik Kauman Mosque in community life in Sragen Regency, Central Java. This research aims to explore the impact of the mosque in the religious, social and cultural context of the local community. The qualitative approach allows researchers to capture in-depth nuances, meanings and experiences related to the role of mosques, so as to provide comprehensive insight into their significance in the lives of the people of Sragen.

### **Research Time**

This research was conducted over a certain period, usually several months, to understand the role of the Jamik Kauman Mosque in depth.

## **Data Source**

Data was collected through several sources, including participant observation, in-depth interviews with mosque administrators and local community members, as well as focus group discussions. Key informants who are actively involved in mosque activities are also the main source.

## **Research Data**

Research data includes information related to the role of mosques in the religious, social and cultural aspects of Sragen society. The data was analyzed using content analysis techniques and a narrative approach to holistically understand the impact of mosques on the lives of local communities.

## **Results and Discussion**

### **A. General description of the Jamik Kauman Mosque**

The Kauman Jamik Mosque is located in Kauman Village, RT 26/RW 08, Sragen Wetan Village, Sragen Regency, Central Java. Designed and built the Jamik Mosque and waqf land which was developed since 1826 AD and is fully managed by the Kingdom of Sragen, Central Java. This mosque, which has undergone many changes and renovations, is in poor condition. One of the oldest houses in Sragen Regency, Central Java. Great Mosque.

### **B. The Role of Mosques**

This research focuses on the role of Islamization carried out by the Jamik Kauman Mosque, Sragen Regency, Central Java through various activities held by the mosque. This research began with initial observations at the research location, namely the Jamik Kauman Mosque in Kauman Village, RT 26/RW 08, Sragen Regency, Central Java, to pay direct attention to conditions in the field. After the author obtained an overview of the situation and conditions of the place as well as social interactions between local residents who carried out worship and religious activities in the mosque environment. Next, the author prepares a research design based on existing needs in the field, and determines informants who are appropriate to the research topic and who are willing to be interviewed for research purposes. Mosques are the center of Islamic civilization and have several important functions and roles in society. Apart from functioning as a center for ritual worship activities, the mosque is also a place for carrying out social muamalah worship. Just as the Prophet made the mosque the main center for all community activities.

In this case, the Jamik Kauman Sragen Mosque itself also has various roles and functions in society in Sragen Regency, Central Java, including being a place of worship, social, economic, educational, political, da'wah and health.

## **Discussion**

Jamik Kauman Mosque is one of the oldest mosques in Sragen Regency, Central Java, with an area of around 144 m<sup>2</sup>. at its inception and was located in Kauman Hamlet, Sragen Wetan Village. Since it was founded by KH. Zainal Mustofa in 1826, the Jamik mosque underwent many changes to its physical building. The Jamik Kauman Mosque itself is called Kauman because this mosque was once the residence of Islamic boarding school students who were studying Islam. Like the Kauman Masaran Mosque, where the mosque was previously used to spread Islam in Bumi Sukowati.

Based on research findings, it is known that the Jamik Kauman Mosque in Sragen Regency, Central Java carries out religious functions, social functions, educational functions and da'wah in the community. In terms of religious functions, the Jamik Kauman Mosque acts as a

place of worship for Kauman residents and Muslims in carrying out religious services such as the five daily prayers and other religious activities including recitation and routine study after dawn.

As is known, the main function of a mosque is as a place of prayer. Literally, prayer means "connecting", namely connecting oneself to God, therefore prayer is not just worship (Suparman, 2015). The main function of the Jamik Mosque is as a place of worship to Allah SWT, a place to pray and a place to worship Him. The five times a day and night are Fajr, Zuhr, Asr, Maghrib and Isha. Muslims are advised to visit mosques for congregational prayers. This mosque is also the place where the names of Allah are most often chanted through the call to prayer, tasbih, tahmid, qamat, tahlil, istighfar and other words that are allowed to be recited in the mosque as lafaz related to praising the name of Allah.

Jamik Kauman Mosque is also used for Sunnah prayers, including Friday prayers which are held every Friday, and Tarawih prayers which are held on fasting nights, as well as Eid al-Fitr prayers which are held on Eid al-Fitr, and Eid al-Adha prayers. Congregational prayer itself is important in order to create Islamic ukhuwah unity between fellow believers who are members of the Jami mosque congregation. This is in accordance with research (Hidayat, 2019). As the name suggests, a mosque is a place of prostration, so its main function is as a place of prayer. As we know, the meaning of worship in Islam is broad, involving all activities in life aimed at gaining the pleasure of Allah SWT (Hidayat, 2019). So the function of the mosque is not only as a place of prayer but also as a place of wide worship in accordance with Islamic teachings.

Furthermore, based on the findings, the social function of the Jamik Kauman Mosque in Sragen plays a role as a means of gathering for residents and providing social assistance-based activities. In this case, Muslims themselves support the teachings of monotheism (faith) which is one and unifying. Because, mosques are actually not only a means of connecting people with the Khaliq, but also with other people in regular and functional interactions. In accordance with research (Qadaruddin, Nurkidam, & Firman, 2016) mosques in general. Mosques as a component of social facilities are one of the facilities which is a building where the majority of Muslims gather to carry out worship as a spiritual need required by the human community, in addition to basic needs. material. Thus, in order for material and spiritual prosperity to be achieved, facilities to meet these two needs must be adequately available in an environment.

Mosques have long been places of worship to the Creator. Until now, mosques are not only used as places of worship, but also as mediators for the spread of Islam, where mosques are not just a form of culture in the form of man-made buildings. The container of Islamic culture itself is society or social unity. All actions and creations that are realized in Islamic society are Islamic culture. Because the social unity of Muslims is the result of worship, because the social unity of Muslims and elements of Islamic culture are connected by mosques, one of which is congregational prayer activities in mosques and other social activities.

The mosque is an Islamic social institution which is a place where various social processes take place, one of which is the interaction of community members with cultural differences. Islamic society as an Islamic social system has never been able to separate itself from its environment, therefore the environment is important in building a mosque. The main purpose of Muslims gathering in mosques is not just to pray, but these meetings develop a process of interaction and communication, where matters of mutual interest are discussed. Gradually, an emotional bond emerged and a social unity was formed between them, namely the social unity of Muslims. Mosques are not only considered as religious instruments, but also as social tools that can facilitate consolidation and communication in society.

In terms of economic activities, mosques act as intermediaries in distributing aid to residents through zakat and alms donations which are managed by the LAZIZ NU cooperative. It is known that the relationship and role of mosques in the economy, according to Gazalba, is not

a relationship in the form of real economic activities such as production, distribution and consumption. Its role in the field of ideals or economic concepts is based on principles of the Koran and Hadith (Haerisma, 2019). Historically, the relationship between mosques and economic activities was not only limited to places where economics was studied, but also to the environment where economic activities were held, especially around the mosque area. At the same time, the Jamik Kauman Mosque continues to carry out research and ideas on Islamic economics through joint activities to support a shared economy that is beneficial for the mosque and the congregation.

From Islamic teachings, Islamic economics is an important part. Economic problems are the most *urgent problems (dharury)*. Scholars in the past never ignored the study of muamalah (Islamic economics). This can be proven in the books of their work. Islamic economics does not only a pillar of Islamic progress but also a fardhu 'ain for every community to know Islam.

Based on its educational function, the Jamik Kauman Sragen Mosque functions as a non-formal education facility that provides education to community through regular weekly recitations on Islamic education topics. Besides that, Mosque Jamik also has a small study area for congregation, especially a small library which provides the Koran and books as well as a collection of Islamic religious books. Because the function that the Jamik Mosque must carry out is improve Muslim education until reach mosque congregation who understand Islamic teachings completely or completely and perfectly. In the field of improving human resources, mosques can play an important role as a means of developing Islamic insight through organizing recitations and skills education which are held regularly or routinely in connection with certain events, so that mosques become centers of enlightenment and guidance for the people around them (Qadaruddin et al., 2016).

Mosques are centers of education and teaching, by Because That mosque called Also center knowledge knowledge. Knowledge be delivered through assessment, lecture, lecture, and sermons. Therefore, all education cannot be separated of spiritual (spiritual) life. Mosques are the main educational institutions for Muslims. Because here comes one child Muslims were first introduced to patterns life Islamic practices such as: how to perform ablution, pray with introduce hijaiyah letters. As are we know, educational centers are: schools, neighborhoods, homes, and places of worship (Alfarisi & Nufus, 2019).

In its missionary function, the Jamik Kauman Mosque in Sragen acts as a means of preaching through holding large recitation activities and regular lectures by religious leaders. Da'wah activities at the mosque in the form of large recitations are held every year by the mosque management, as well as those held by the NU organization in the Jamik Kauman Mosque environment. This annual grand recitation is held to commemorate the Haul of the Mosque Builders. In accordance with research (Qadaruddin et al., 2016) mosques and Islamic da'wah are two factors that are closely related to each other, mutually filling each other, if they are likened to a warehouse with its goods. Mosques have a very big function in da'wah, both the da'wah carried out by the Prophet to his friends, and between friends.

Da'wah is the obligation of every Muslim according to the instructions The Qur'an and Hadith, remind each other of the truth and advise each other Be patient. Apart from that, Da'wah is an activity that has the value of worship aims to build or shape society through the teachings of the Islamic religion, through Islamic religious messages. In essence, da'wah activities can be carried out using various existing facilities, including the use of mosques as a means of da'wah activities. Since the time of Rasulullah SAW, mosques have been used as a means of da'wah activities.

This can be seen for example on efforts to establish the first mosque, esp Quba Mosque in the city of Medina. At that time, The Quba Mosque is used for various activities such as

guarding connection friendship (communication interactive), organizing teaching and learning activities, managing the center commerce Baitul Mall, formulate war strategies , and carry out social activities , as well as become the center for designing and implementing da'wah strategies.

Regarding health functions, there were no medical centers or clinics found at the Jamik Kauman Mosque in Sragen. However, the mosque supports and holds health-based activities such as blood donations and vaccinations. Meanwhile, no political function was found because the Jamik Kauman Mosque separates religious and political activities and does not provide space for the spread of certain political ideologies.

Historically, it is recorded that during the time of the Prophet Muhammad, mosques functioned as: 1) Centers of worship; 2) Education and teaching center; 3) Center for solving people's problems in legal (judicial) aspects; 4). Center for economic empowerment of the people through Baitul Mal; 5) Islamic information center; 6) It was even a center for military training and the affairs of the Prophet's government. There are many other functions of mosques. In short, during the time of the Prophet, mosques were used as the center of Islamic civilization (Rosadi, 2014) .

Basically The Jamik Mosque is a place of worship that must be clean with the principle of producing people who are devout and faithful, religious and responsible. Apart from that, the mosque Jamik also creates orderly worship community, developing istiqamah and Islamic society, and providing social services to congregation and Muslim community with all the integrity of the community religious. Zein too explains in his book that the function of the mosque is as a place of worship between others: 1) Human relationship with God in the form of: prayer, I'tikaf and others; 2) The relationship between humans and man form: zakat fitrah, marriage and others; 3) Man's relationship with himself Alone, form: seeking knowledge, reading Al-Qur'an, etc. 4) The relationship between humans and nature is understood as: maintaining, utilizing and not destroying nature.

Jamik Mosque is a mosque that was built based on aspirations and desires society or society Muslims around him (Siskawati, Ferdawati, & Surya, 2016) . Once the mosque is well established in its various forms, the congregation or community members will manage and operate it so that it can be maintained and used accordingly. with roles and responsibilities he answered. The construction of the mosque certainly does not end just by establishing a mosque, but it must There is steps Which must be done to improve the welfare of the mosque so that In the future , mosques can empower people in various aspects of life. Making the mosque materially prosperous means the building is good, clean, beautiful and magnificent, and spiritually marked with enthusiasm pilgrims in carry out worship, or activities other.

Prosperous mosque is a successful mosque develop become center dynamic for people. With, the actual mosque works as places of worship and centers Islamic culture more wide. Already become duties and responsibilities answer all over Muslims for prosper their mosque set up in middle public. It's fast the growth of mosques and the challenges of the times require professionalism in mosque management for bring well-being for mosques and the congregation. Mosque moment This sued For organize self with displays commendable character, Good from facet facility, architecture, art and facilities. The activities must managed according to modern and exemplary management function of the mosque at that time Prophet Mohammed SAW (Effendi & Saifudin, 2022) . Method For reach matter This is with renew understanding We about function mosque Actually.

## Conclusion

The role of the Jamik Kauman Mosque in the community of Sragen Regency, Central Java can be seen from the functions it carries out, namely religious functions, social functions,

educational functions and da'wah. In terms of religious functions, the Jamik Kauman Mosque acts as a place of worship for Kauman residents and Muslims in carrying out religious services such as the five daily prayers and other religious activities. In terms of social functions, the mosque plays a role as a means of gathering for residents and providing social assistance-based activities.

In terms of economic function, the mosque acts as an intermediary in distributing aid to residents through zakat and infaq alms which are managed through the LAZIZ NU cooperative. In its educational function, the mosque acts as a non-formal educational institution that provides education for residents through regular weekly recitations on the theme of Islamic education. In its missionary function, the mosque acts as a means of preaching through holding large recitation activities and regular lectures by religious leaders. In terms of health functions, there are no medical centers or clinics but the mosque supports and holds activities.

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