



The Role of Jāmi' Mosques in Indonesia's Religious Landscape: A Discourse-Historical Study of Raudlatul Jannah Mosque, Probolinggo, East Java

Adam Wildan Sholeh¹, Moch. Farich Alfani², Novianti Tri Rahmasari³,
Najwa Mi'rojiaturrohma⁴

¹UIN Maulana Malik Ibrahim Malang

²STAI Al-Hikmah 2 Brebes

³Universitas Sunan Gresik

Corresponding Author: adamwildan129@gmail.com

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Abstract

The dynamics of mosque empowerment are very diverse, especially in terms of empowering the Muslim community. People often think of mosques as merely places of worship, when in fact mosques can also serve as venues for cultural, social, and even educational activities. The diversity of mosques in Indonesia has unique characteristics, multicultural references, and various typologies from ancient times to the present generation. This study examines various contexts, including historical aspects, the scope of mosque typology research, the relevance of mosques in the development of Islam, and the description of the spread of Islam in the Nusantara region through mosques, particularly in the empowerment of Muslim communities in the Probolinggo region. This research employs a qualitative-descriptive approach with a case study design. Data sources include various forms of evidence, such as interviews, observations, documents, and other visual sources. The collected data was analyzed using an interactive data analysis model, which includes data conditioning, data presentation, and conclusions. The findings show that mosques are a distinctive feature of a region that can provide various relevancies for the Probolinggo community while highlighting the moral aspects inherited from the Prophet Muhammad, which are not limited to verbal advice but also reflect behavior and character examples in accordance with the guidance of the Qur'an. Additionally, it provides community empowerment and typologies of mosques throughout the Probolinggo region.

Keywords: Jami Mosque, Historical Discourse, Probolinggo City

1. Introduction

Mosques are not only places of worship in the religious sense, but also places of worship in the cultural sense. Mosques are synonymous with Muslims. Since the time of the Prophet Muhammad SAW, mosques have been an integral part of society. All activities are discussed, planned, and carried out through mosques.¹ This is because mosques are places of worship and centers of activity for Muslims. Historically, the arrival of Islam in a particular region was marked by the establishment of a mosque in that area.²

In Indonesia, the word masjid is not the only term used to refer to buildings specifically used for Muslim worship. Some regions have their own terms, such as: masigit (West Java), meuseugit (Aceh), and mesigi (South Sulawesi). Even buildings used for prayer but not for Friday prayers have their own terms, such as: in Central Java, this building is called a langgar, tajug in West Java, meunasah in Aceh, surau in Minangkabau, and langgara in South Sulawesi. The name for a mosque is known to have additional terms, such as “masjid agung,” “masjid raya,” and “masjid jami’.”³ This diversity in terminology is related to the function, size, ownership, and existence of the mosque. Therefore, the presence of a mosque in a particular region is inseparable from the historical and contextual aspects surrounding it.

Based on the Decree of the General Guidance of Islamic Society Number DJ. II/802 of 2014 on Standards for Mosque Management Development, it is stated that in order to improve the quality of development of the role and function of mosques not only as places of ritual worship but also as places of broader social worship in the fields of economics, education, socio-culture, and others, “it is necessary to improve the benchmarks or standards for comprehensive, detailed, and nationally applicable mosque management development based on mosque typology.”⁵

In one of the analyses conducted by Pijper, a Western historian who focuses on the history of Islam in Indonesia, his work entitled *De Moskeen Van Java* mentions that the forms of mosques in Indonesia have their own distinctive characteristics, which are different from mosques in other countries.⁶ Therefore, there are several prominent models of mosques in the archipelago. First, mosques in Indonesia have a square floor plan. Second, they do not stand on pillars like some residential houses in Indonesia, but rather on a solid, elevated foundation. Third, they have a pointed roof consisting of several tiers that taper upward. Fourth, on the west or northwest side, there is a prominent structure used as the imam’s mihrab. Fifth, the front of the mosque sometimes has open and closed porches on both sides. Sixth, the area around the mosque is surrounded by walls with one or two gates.

Probolinggo is one of the cities with a Muslim majority population. In the center of the city stands a mosque that was built during the Dutch East India Company (VOC) era, approximately 256

¹ Abdul Wahid, Irfan Abu-Bakar, Jajang Jahroni, “Millennial Era Mosque (New Direction for Religious Literacy),” *CSRC (Pusat Kajian dan Agama Budaya UIN Syarif Hidayatullah Jakarta* 5, no. 1 (2020): 45,

² Muhammad Iqbal Juliansyahzen, “The Phenomena of Hijrah and the Rise of Middle-Class Muslims in Banyumas: Agency, Articulation, and Domination,” *International Journal of Social Science and Religion (IJSSR)* 5, no. 2 (2024)

³ Pamuji, Rembulan Suha, “Typology of Historic Mosques in Indonesia,” *Repository UII*, t.t., 65.

⁴ Mochammad Rojalul Amin A.Z, “The Role of Mosques as Centers for Social and Religious Activities,” *ARDHI (Jurnal Pengabdian Dalam Negeri)* 2, no. 2 (2024): 66

⁵ Anastasiia Kuzmenko, Tatiana Chernova, Oksana Kravchuk, Maryna Kabysh, Tetyana Holubenko, “Innovative Educational Technologies: European Experience and Its Implementation in the Training of Specialists in the Context of War and Global Challenges of the 21st Century,” *October 15, 2023* 12, no. 5 (2023): 34

⁶ Abdul Qodir Zein, *Historic Mosques in Indonesia*, Pertama 1 (Gema Insani Press, t.t.), 3:20,

years ago.⁷ Throughout its history, this mosque has held significant values for the religious diversity of the people of Probolinggo and its surrounding areas. The issue at hand in this discussion is how the mosque has become a cornerstone for the empowerment of the Muslim community in the city of Probolinggo.⁸ This article will explore the history of the mosque's continuity and its role in the empowerment of Islam for the people of Probolinggo.

2. Literature Review

The literature review obtained several theories that became the primary or secondary foundations of the research. The results of the literature review in this study were obtained during the process of examining several sources. The researcher examined the purpose of studying the history of mosques to be used as a reference source in the study being conducted.

Research conducted by Suha Pamuji shows that historic mosques in Indonesia come in a variety of forms. However, these forms are inseparable from the characteristics that underlie the construction of these mosques. These characteristics may originate from the culture carried over from the beliefs of the surrounding community.

Research conducted by Mangunwijaya explains that the manifestation of the sanctity of a mosque building will contain the meaning of *tribuwana*. Like the structure of a temple, it is generally divided into three parts, namely the base, the body, and the head. In the sketch of the mosque building, it is then transformed through the lens of Islamic teachings, so that the three-tiered roof of the mosque is interpreted as a symbol of faith, Islam, and virtue.

Research conducted by Szaku Okirage reveals that the diversity of mosque designs can be attributed to several factors, including the philosophy applied and the influence of local culture or culture brought from outside.⁹ An example of this is the development of the *tumpang* roof, which was influenced by the philosophy of the Sultan Ternate Mosque. This mosque has seven levels of roof when viewed from the front. These tiers symbolize the seven layers of the sky and the seven layers of the earth. When viewed from the side, the roof appears to have five tiers, representing the five daily obligatory prayers. One development of the *tumpang* roof is influenced by local culture, as seen in the roof of the Taluak Bukit Tinggi Mosque, which has a three-tiered *tumpang* roof shaped like the curved roofs of Minangkabau architecture.

3. Method

The method used in this study is qualitative-descriptive research using field studies, interviews, and documentation as data collection methods, where information related to the research object is

⁷ Al-Mahalli, Imam Jalaludin As-Suyuti, *Tafsir Jalalain Berikut Asbabun Nuzul Jilid 2*, 2 (Sinar Baru Algensido, 2004), 55.

⁸ Delphine Allès dan Amanda tho Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education," *TRaNS: Trans -Regional and -National Studies of Southeast Asia* 9, no. 2 (2021): 32

⁹ Agus Fatuh Widoyo, "The Relevance Of The Wisdom Method In Da'wah In The Digital Era," *Al- Risalah (Jurnal Studi Agama Dan Pemikiran Islam)* 16, no. 2 (2025): 528, each carrying different meanings. Using a qualitative descriptive approach, this study explores the conceptual understanding and core values of *hikmah* in the practice of *da'wah*. The findings highlight that, first, *hikmah* is a foundational element in the *da'wah* method, as it integrates and complements various other approaches to preaching. Second, *hikmah* is frequently linked to gentleness and wisdom in the delivery of Islamic messages. This study also affirms that the essence of *hikmah* in *da'wah* lies in its alignment with the principles outlined in the Qur'an and Sunnah, which emphasize the importance of wisdom, contextual relevance, and effective communication in conveying Islamic teachings," container-title": "Al- Risalah (Jurnal Studi Agama Dan Pemikiran Islam

collected.¹⁰ The aim is to obtain information related to a topic without changing the substance of the research idea. Thus, the supporting data sources used are readings that are relevant to the research problem being studied.¹¹

Interviews were conducted with five sources from various backgrounds: 1.) Koerul Khuluq from the Probolinggo City Mosque Management Board 2.) Mr. Munir, chairman of the management board of the Jami' Raudlatul Jannah Mosque; 3.) Mr. Sarjono, member of the Probolinggo City Archives Management Board; 4.) Mrs. Maemonah, head of the Al-Hikam Probolinggo Foundation; and 5.) Mr. Rofiudin, member of the advisory board of the Angsor Management Board. Field observations were conducted at 10 mosques in Probolinggo City, including: Jami' Raudlatul Jannah Mosque, Jami' Assu'ada Mosque, Jami' Baitul Arqom Mosque, and Jami' Veteran Mosque. Meanwhile, documentation was carried out by collecting several manuscripts related to the research materials, taking six months, starting with the prototype design phase, interviews, field studies, up to the research narration phase.

4. Result and Discussion

The Relevance of Mosques to the Development of Islam in Probolinggo

In the predominantly Muslim society of Probolinggo, mosques play a vital role in fostering relationships, both with Allah and with one another. In general, mosques serve as gathering places for meetings and discussions, as well as centers for seeking knowledge, exchanging experiences, and promoting Islamic teachings and culture. Many mosques in Probolinggo have been established by the Muslim community, including public mosques, school mosques, office mosques, campus mosques, and others. The mosque serves as a spiritual anchor in the journey of life and a source of energy.¹² As mentioned in the hadith narrated by Muslim and Abu Hurairah, may Allah be pleased with him.

سبعة يظلهم الله في ظله يوم لا ظل الا ظله , وفيه رجل معلق بالمسجد اذا خرج منه حتى يعود اليه

*"There are seven groups of people whom Allah will shade under His shade on the Day when there will be no shade except His shade, including a person whose heart is attached to the mosque when he leaves it until he returns to it."*¹³

In fact, the core role of a mosque is to uphold congregational prayer, which is one of the greatest symbols of Islam. Congregational prayer is an indicator of a mosque's success; the strengths and weaknesses of a mosque can be measured by the extent of the community's enthusiasm in upholding congregational prayer.¹⁴ On a micro level, the role of a mosque in the lives of Muslims is as a place of worship, as its name suggests. A mosque is a place of prostration, so its main function is as a place of prayer.

Among the relevance and role of the Raudlatul Jannah Mosque for the people of Probolinggo City are:

¹⁰ John W. Creswell, *30 Ketrampilan Esensial untuk Penelitian Kualitatif*, 1 ed. (The King Books, 2018).

¹¹ Lexy J. Moleong, M.A, *Metodologi Penelitian Kualitatif (Edisi Revisi)*, 34 ed., 34 (PT Remaja Rosdakarya, 2015), 18.

¹² Nurul Aisy et.all, "Revitalizing the Function of Mosques in Addressing the Anomie of Indonesian Muslim Society in the Industrialization Era," *Hadara : Journal Of Dakwah and Islamic Civilization* 1, no. 1 (t.t.): Nurul Aisy et.all, no. 1 (t.t.): 16,

¹³ Alfiah, *Hadist Tarbawi*, Cetakan Tahun 2015 (Kreasi Edukasi, 2015), 19.

¹⁴ Anastasiia Kuzmenko, Tatiana Chernova, Oksana Kravchuk, Maryna Kabysh, Tetyana Holubenko, "Innovative Educational Technologies: European Experience and Its Implementation in the Training of Specialists in the Context of War and Global Challenges of the 21st Century," *October 15, 2023* 12, no. 5 (2023)

1.) The role of mosques in education

Many mosques in Probolinggo have optimized their role in education, particularly at the Raudlatul Jannah Grand Mosque. The mosque manages an Al-Qur'an education institution (TPQ) with specific activities and methods to produce students who are able to read the Al-Qur'an well. The teaching and learning of the Quran at this mosque has been ongoing since the mosque's development phase, dating back to September 12, 1977, when the Probolinggo City Government was led by Mr. Drs. Harto Haryono.

In the history of Probolinggo city leadership, according to an interview with H Sholihul Hadi, secretary of the Raudlatul Jannah Grand Mosque, he stated that Probolinggo city leaders are close to the Ulama and often involve them in political matters. Thus, it can be said that the Ulama hold a position higher than that of the leaders themselves in the government. He also mentioned that the construction of the Raudlatul Jannah Mosque was not separate from the government's role, which was based on the Ulama's proposal.¹⁵ This was done to facilitate the community's religious activities and to provide access to religious knowledge through religious gatherings. Thus, the Raudlatul Jannah Grand Mosque was built, and in front of it is the Alun-alun, which serves as the center of community activities, both economic and social.

In addition, the mosque is also active in studying books, such as the Jalalain tafsir, Fiqh studies, Hadith studies, and Aqidah Akhlak. All of these are routine activities that are held weekly, monthly, and annually.



Figure 1. TPQ Anniversary Celebration 1996

2.) The Role of Mosques in Community Empowerment

In its role to empower the community, the Raudlatul Jannah Mosque refers to the history of the Prophet's Mosque, which was built as a center for worship and activities for Muslims. The Prophet Muhammad was able to eliminate all forms of social weakness within Arab society, such as tribal fanaticism, prolonged conflicts, and others.¹⁶ Among the efforts made by the Prophet in building the social attitudes of the Islamic community were consistently setting an example, as well as continuously emphasizing the importance of brotherhood, equality, and the importance of hard work in promoting and upholding goodness.¹⁷

¹⁵ Abdul Qodir Zein, *Historic Mosques in Indonesia*, Pertama 1 (Gema Insani Press, t.t.), 3:32,

¹⁶ Aziz, F. A, "Student Morals and Islamic Education According to the Thoughts of 'Athiyah Al-Abrasyi," manuscript, Jakarta, 2022, 22.

¹⁷ Reza Widhar Pahlevi, "Conceptual paper on the relationship between mosque performance, financial management, and

The moral education provided by the Prophet was integral, not only verbal advice, but also examples of his noble character and behavior in accordance with the Qur'an. The Prophet strengthened the brotherhood between two Muslim groups by uniting the Muhajirin and the Ansar.¹⁸ This phenomenon had a tremendous spiritual impact that could be felt among the people of Medina at that time.

Social problems are symptoms or phenomena that arise in the reality of social life today. In identifying social problems that exist in society, there are differences between one figure and another.¹⁹ According to Soerjono Soekanto, a social problem is a mismatch between cultural or societal elements, where such mismatches can endanger the lives of social groups, with the following impacts: 1. Increased crime rates, 2. Growing disparities between the rich and the poor, 3. Social group divisions, 4. The emergence of deviant behavior, 5. Increased unemployment.

In light of this phenomenon, the Raudlatul Jannah Grand Mosque provides various activities and social support facilities for the community. As stated in an interview with Mr. Sholihul Hadi, Secretary of the Raudlatul Jannah Mosque, he explained the social activities at this mosque, including: Orphan assistance on the 1st of Muharram, Receipt of zakat, infaq, and shodaqoh, Distribution of zakat during Eid al-Fitr, Receipt and distribution of qurbani animals, Training in caring for the deceased, Consultation services for the community, Celebration of important Islamic holidays.

The above activities are routinely carried out by the mosque council in accordance with its agenda, resulting in many positive responses from the community regarding these activities.²⁰ This is in line with the mosque's vision and mission, which is to provide the best service to worshippers in performing their religious duties while also conducting integrated community development through education, teaching, and social activities.



Figure 3. Photo of the Islamic holiday celebration

governance in Daerah Istimewa Yogyakarta, Indonesia," *Cogent Business & Management* 12, no. 1 (2025): 12,

¹⁸ Ahmad Sabri, *Pendidikan Islam Menyongsong Era Industri 4.0, Pertama*, 1 (CV Budi Utama, 2020), 88,

¹⁹ Miftahur Rohman dan Hairudin Hairudin, "The concept of the goals of Islamic education from the perspective of socio-cultural values," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (2018): 91.

²⁰ Adnanda Yudha Rhealdi, "Mosques as a means of empowering the community's economy," *E-Bisma* 4, no. 1 (2023): 10,



Figure 4. Photo of congregational Eid prayer in front of the mosque

3.) The relationship between the Grand Mosque and Probolinggo City Square

Historically, regional leaders in ancient times played a very important role in the survival of society, as did Islam, which dominated Indonesian society, especially in Probolinggo and its surrounding areas. Additionally, the spread of Islamic figures across the archipelago was also very strong.²¹ When examining the process of Islam's spread in the archipelago, there is a theory suggesting that the success of Islam's dissemination was supported by the role of Muslim merchants who married noblewomen, with the hope that their descendants would gain political power to be used for spreading Islam.²²

The spread of political power dominated by Muslims means that it is not surprising that policies are also based on the welfare of Muslims, including spatial planning and urban and regional design in Indonesia.²³ It is therefore not uncommon to find mosques adjacent to city centers or surrounded by iconic city or district landmarks such as town squares, cultural centers, government offices, and other administrative buildings.

The Transmission of Islam in the Archipelago Through Mosques

1.) Masjid Patterns in Java

Ancient mosques in Indonesia generally do not have minarets. The minaret at the Kudus Mosque is not the original minaret but a building from the Hindu era that was repurposed as a place for kulkul about ancient mosque buildings, whose shape follows the local architectural style with several characteristics such as a rectangular floor plan and solid structure, and a multi-tiered roof.²⁴ The origins of ancient mosque architecture have been discussed by several experts, including H.J. de Graaf, who stated that ancient mosques in Java were influenced by the architectural style of mosques in Sumatra, specifically the Taluk Mosque in West Sumatra, which served as the prototype for Malabar mosques (India).

²¹ Abdul Wahid, Irfan Abu-Bakar, Jajang Jahroni, "Millennial Era Mosque (New Direction for Religious Literacy)," CSRC (*Pusat Kajian dan Agama Budaya UIN Syarif Hidayatullah Jakarta* 5, no. 1 (2020): 21,

²² Pamuji, Rembulan Suha, "Typology of Historic Mosques in Indonesia," *Repository UII*, 2019, 53,

²³ Munirul Ikhwan, " / ةيسينودنالا ةلودل يسرلا ينيدلا باطخلا بلا ةضرا عملا يف ةمجرتلا ةريسفتلا :ةلودلا يدحت / Challenging the State: Exegetical Translation in Opposition to the Official Religious Discourse of the Indonesian State," Edinburgh University Press on behalf of the Centre for Islamic Studies at SOAS Vol. 17, No. 3: 54.

²⁴ Abdul Qodir Zein, *Historic Mosques in Indonesia*, Pertama 1 (Gema Insani Press, t.t.), 3:3,

Just as when the Prophet stopped at Quba during his journey to Yathrib, he spent four days there building a mosque, which later became known as the Quba Mosque—the first mosque constructed by the Prophet during the 13th year of his prophethood.²⁵ The Quba Mosque served not only as a place of worship but also as a center for Islamic education and instruction. For this reason, the Prophet appointed Muadz bin Jabal as the Imam and religious teacher at the Quba Mosque, and the Prophet himself frequently visited this mosque, whether riding a camel or walking on foot.

Then, upon his arrival in Yathrib, the first step taken by the Prophet and his companions was to build a very simple mosque, measuring 35 x 30 meters, with an earthen floor, walls made of dried earth, pillars made of date palm trunks, and a roof made of palm fronds and leaves. To the east of the mosque, the Prophet's residence was built, and to the west, a special room was constructed for poor migrants, later known as al-Shuffah.²⁶ Such was the simplicity of the mosque during the Prophet's time, and despite its simplicity, the mosque was rich in function and played many roles²⁷.

According to M Quraisy Shihab, the Nabawi Mosque in Medina during the time of the Prophet Muhammad had several main functions and activities, namely: as a place of worship, a place for consultation, a place of education, a place for social welfare, a place for military training and war preparation, a place for treating war victims, a place for adjudicating disputes, a place for receiving guests, a place for holding prisoners, and as a center for preaching.²⁸ Another mosque that existed during the time of the Prophet Muhammad was the mosque known as the Qiblatain Mosque. This mosque originally belonged to the Bani Salaman tribe of the Khajraj tribe, one of the tribes that advised the Prophet Muhammad to migrate to Medina and promised their support. It was named Qiblatain (two directions of the qibla) because it was here that the Prophet Muhammad received the revelation during the Zuhur prayer, which contained the command to change the direction of prayer from the Al-Aqsa Mosque to the Al-Haram Mosque (QS. Al-Baqarah verse 122).

The history of the development of mosques is closely related to the expansion of Islamic rule and the construction of new cities. History records that during the early stages of Islam's spread to various lands, when Muslims gained control of a new region or territory—whether through warfare or peaceful means—one of the first public facilities constructed was a mosque.²⁹ Mosques became a distinctive feature of an Islamic nation or city, serving not only as a symbol and reflection of Muslims' devotion to their Creator but also as evidence of the level of their cultural development.

The condition of mosques, along with their facilities and equipment, as seen in many mosques around the world, did not come about suddenly, but evolved from very simple forms and conditions to what can be considered perfect forms. Therefore, the shape, form, and style of mosques have changed over time, differing from one period to another.³⁰ These changes and differences are also related to the process of time as Islam and its followers interacted with diverse arts and cultures.

²⁵ Hasani Ahmad Said, "Tafsir Al-Misbah In The Frame Work Of Indonesian Golden Triangle Tafsir: A Review On The Correlations Study (Munasabah) Of Qur'an," *Lecturer at Faculty of Sharia, State Institute for Islamic Studies Raden Intan Lampung* Vol. 3 No. 2 December 2014 (mendatang): 53.

²⁶ Suaedi, *Introduction to Philosophy of Science* (t.t.), 14.

²⁷ Azyumardi Azra, *Islamic Education (Tradition and Modernization Towards the New Millennium)*, IV, IV (PT Logos Wacana Ilmu Layout: Maula ps, 2002), 22.

²⁸ Miftakhur Ridlo, "Moral Interpretation in Kidung Pangling by Kiai Imam Malik," *Jurnal Pendidikan Islam (JPI)* Vol. 2 No 1 2019 (t.t.): 74

²⁹ Divka Hafizh Al Fattah, "The Role of Mosques in Advancing Islamic Religious Management: A Case Study of the Qaryah Tayyibah Mosque as a Center for Social and Religious Activities in North Banjarmasin," *Journal Islamic Education* 1, no. 4 (2023): 15,

³⁰ Ade Iwan Ridwanullah, Dedi Herdiana, "Optimizing Mosque-Based Community Empowerment" *Dakwah and Communication Faculty of UIN Sunan Gunung Djati Bandung in cooperation with Asosiasi Profesi Dakwah Indonesia (APDI)* 12, no. 1 (t.t.): 12no. 1 (t.t.

The development of mosques during the era of the Companions was more evident in their physical form, such as their shape, style, and number.³¹ The physical changes and developments in mosque architecture that occurred during the era of the Companions include:

First, the expansion of the mosque area and minor improvements. The demand for the expansion of the mosque building after the death of the Prophet Muhammad has continued to grow over time. This is similar to what happened at the Masjid al-Haram, which was expanded by Umar ibn al-Khathab in the 17th year of the Hijri calendar with minor improvements, namely the construction of a fort or low wall, not as high as a person's height.³² The same was done by Uthman ibn Affan in the 26th year of the Hijri calendar. Similarly, the Prophet's Mosque was expanded by Umar ibn al-Khattab by approximately 5 meters to the south and west, and 15 meters to the north. In the 29th year of the Hijri calendar, it was further expanded and renovated by Uthman ibn 'Affan in the year 29 AH, who replaced the pillars with stone and iron covered in tin, and replaced the roof with wood. Uthman ibn 'Affan also carried out renovations and expansions to the Quba Mosque.

Second, building new mosques in several areas or regions that had been successfully conquered. In Baitul Maqdis, Umar built a circular mosque with walls made of clay and no roof. Later, in Kufah, Saad bin Abi Waqas, who was the commander of the army, built a mosque using old Persian building materials from Hirah. This mosque was constructed in the 17th year of the Hijri calendar and completed in the 18th year. It also features a mihrab and a minaret.

Meanwhile, in terms of its role and function, the mosque during the time of the Companions did not undergo any significant changes or shifts, remaining largely the same as during the time of the Prophet Muhammad. In general, the mosque continued to serve two primary functions. First, its religious function, as a center or place of worship for activities such as prayer, remembrance of God, supplication, and seclusion.³³ Second, its social function, as a center for the nurturing, education, and instruction of the Muslim community. Included within the second function, mosques during the time of the Companions were used as centers for government administration, places for consultation and communication regarding community issues, centers for social welfare, defense and security headquarters, places for treating war casualties, venues for peace negotiations and dispute resolution, sites for religious consultations, and locations for receiving state guests.

1.) Mosques in Indonesia

In the early days of Islam's spread in Indonesia, mosques had the potential to become the main center for all community activities, especially education and teaching. It can even be said that the Islamic civilization in Indonesia during this period was closely tied to the existence of mosques.³⁴ This can be seen in several regions, where mosques are often found in the centers of cities, alongside government buildings (kingdoms/sultanates), facing open fields and squares. The ease with which people embraced Islam was a key factor in its rapid spread across the entire archipelago.³⁵ Many

³¹ Hasani Ahmad Said, "Tafsir Al-Mishbah In The Frame Work Of Indonesian Golden Triangle Tafsir: A Review On The Correlation Study (Munasabah) Of Quran," *Lecturer at Faculty of Sharia, State Institute for Islamic Studies Raden Intan Lampung* Vol. 3 No. 2 December 2014.

³² Mochammad Rojalul Amin A.Z, "The Role of Mosques as Centers for Social and Religious Activities," *ARDHI (Jurnal Pengabdian Dalam Negeri)* 2, no. 2 (2024): 21

³³ Langgulung, *Principles of Islamic Education*, 13 ed., - (Pustaka Al-Husna, 1987), 16.

³⁴ Nurul Aisy et.al, "Revitalizing the Function of Mosques in Addressing the Anomie of Indonesian Muslim Society in the Industrialization Era,," *Hadara : Journal Of Dakwah and Islamic Civilization* 1, no. 1 (t.t.): 23,

³⁵ Suismanto, "Living Qur'an dan Hadis dalam Menangkal Radikalisme Agama di Sekolah (Studi Kasus Pendidikan Agama Islam di SMA 1 Pleret)," *Desember 2018* 3, no. 2 (t.t.): 12.

parents who lack sufficient knowledge about Islam but recognize the importance of religious education send their children to the mosque to study religious knowledge under the guidance of a Quran teacher or Islamic religious educator.



Figure 5. Photo of Raudlatul Jannah Mosque in Probolinggo

The diversity of ancient mosques in the archipelago distinguishes them from mosques in the Middle East, because the Prophet Muhammad, as the founder of Islam who first built a mosque, did not provide a standard normative model.³⁶ The simplicity of mosque architecture coincided with the spread of Islam in the archipelago. It is very difficult to determine with certainty which mosque is the oldest in Indonesia, as there are typically no records of when the mosque was built or when renovations were carried out.³⁷ In many cases, the dating of an old mosque's construction is linked to other time periods, such as the reign of a king, or based on oral traditions passed down from one generation to the next.³⁸



Figure 2. Study of the 1998 book

³⁶ Ade Iwan Ridwanullah, Dedi Herdiana, "Optimizing Mosque-Based Community Empowerment," *Dakwah and Communication Faculty of UIN Sunan Gunung Djati Bandung in cooperation with Asosiasi Profesi Dakwah Indonesia (APDI)* 12, no. 1 (t.t.): 29no. 1 (t.t.

³⁷ Affandi Rahman, "National Education Goals from the Perspective of the Qur'an," *Journal of Alternative Educational Thinking* 16 (t.t.): 55.

³⁸ Nate Doimer, "Motivating Generation Z: A Study of the Unique Learning Styles of a Generation" (Culminating Project Type, ST. Cloud State University, 2022), 33,

In Indonesia, the word “masjid” is pronounced differently in various regions, such as mesigit (Central Java); masigit (West Java); meuseugit (Aceh); and mesigi (South Sulawesi). Meanwhile, mosque buildings or prayer halls not used for Friday prayers are generally not very large, and have various names across regions, such as meunasah (Aceh); surau (Minangkabau); langgar (Java); tajuk (Sundanese); bale (Banten); langgara (Sulawesi); suro or mandersa (Batak); and santren (Lombok).³⁹ Additionally, the term musalla is used to refer to a place for daily prayers that is not used for Friday prayers. Furthermore, there is also the term mashad, which refers to a mosque built within a cemetery complex, and masjid madrasah or masjid pesantren, which are mosques attached to Islamic boarding schools.

The names of grand mosques in Indonesia are often closely related to their geographical locations, such as the names of cities or regions where the mosques were built. However, there are also grand mosques named after figures or sultans who contributed to the establishment of the mosque or the spread of Islam.⁴⁰ Research into the names of locations associated with mosque names is important for uncovering the history behind them.⁴¹ Additionally, mosque names are often given with specific intentions and meanings that need to be revealed as part of efforts to understand the cultural history of past civilizations.

Furthermore, research on mosque ornaments has also been conducted by Tawalinuddin Haris, who mentioned that the decorative patterns or ornaments found in Indonesian mosques are influenced by foreign cultural elements, such as Chinese, European, and Middle Eastern. This influence is not only evident in the shape of the ornaments but can also be seen in the architectural elements, such as the roof edges that protrude upward, similar to those found in Chinese temples.⁴² Such mosque roofs can be seen at the Angke Mosque (Jakarta) and the Palembang Grand Mosque, as well as the five-tiered mosque in Jepara, resembling a pagoda structure.⁴³ Doric-style columns on some old mosques in Indonesia can be seen at the Caringan Mosque and Carita Mosque in Banten; the Sumedang Grand Mosque and Manonjaya Mosque in Sumedang, West Java, are also examples of old mosques in Indonesia influenced by European culture.⁴⁴

Similarly, the roofs of mosques in Indonesia can be divided into two types: mosques with overlapping roofs (influenced by China and India) and mosques with domed roofs (influenced by the Middle East, Turkey, and Europe). Initially, the roofs of old mosques in Indonesia were overlapping,

³⁹ Abdul Qodir Zein, *Historic Mosques in Indonesia*, Pertama 1 (Gema Insani Press, t.t.), 3:64,

⁴⁰ Nurul Aisy et.al, “Revitalizing the Function of Mosques in Addressing the Anomie of Indonesian Muslim Society in the Industrialization Era,” *Hadara : Journal Of Dakwah and Islamic Civilization* 1, no. 1 (t.t.): 17,

⁴¹ Suismanto, “Living Qur’an dan Hadis dalam Menangkal Radikalisme Agama di Sekolah (Studi Kasus Pendidikan Agama Islam di SMA 1 Pleret),” *Desember 2018* 3, no. 2 (t.t.): 95.

⁴² Al-Abrasyi, Muhammad ‘Athiyah, *Ruh Al-Islam*, 1 ed. (: Dar al-Ihya’ al-Kutub al-‘arabiyati., 1969), 13.

⁴³ Al-Abrasyi, Muhammad ‘Athiyah, *Ruh al-Tarbiyah wa Ta’lim*, Pertama (Kairo: Dar Ihya al-Kutub al Arabiyah., 1962), 42.

⁴⁴ Balya Ziaulhaq Achmadin, Mohammad Asrori, Ahmad Barizi, Abdul Malik Karim Amrullah, Muhammad Muntahibun Nafis, “Deconstructing the Kiai and Santri Relationship: A Critical Review of Power and Cultural Dynamics,” *El-Harakah (Jurnal Budaya Islam)* 26, no. 2 (2024): 267, this study examines the dynamics of power and cultural influences that color the relationship. By analyzing various sources, this study reveals the complexity of the Kiai and Santri relationship that goes beyond the traditional teacher-student relationship. The results show that the relationship between Kiai and santri in traditional pesantren is built on the basis of strong religious and cultural values. Kiai holds a central role as a spiritual leader and teacher, while santri place themselves as obedient and respectful students. This relationship is characterized by a clear hierarchy, where Kiai has great authority and influence over santri. However, the dynamics of this relationship do not always run smoothly. There are potential conflicts that arise due to differences in interpretation of religious values, differences in socio-economic backgrounds, and the influence of changing times. Kiai are required to be able to maintain a balance between maintaining traditional values and adjusting to the demands of the times and their relevance to social and political changes affecting the relationship between Kiai and Santri”, “container-title”: “El-Harakah (Jurnal Budaya Islam

ranging from 1 to 77 in number.⁴⁵ In the 19th century, a process of acculturation began, transforming the dome style of mosques from overlapping to dome-shaped, as seen in the first mosque to use a dome, the Sultan's Mosque in the former Riau Lingga Kingdom on Penyengat Island. There are also mosques with a combination of overlapping roofs and dome roofs made of concrete, as seen in the Istiqlal Mosque in Jakarta.

Understanding and Typology of Mosques in Indonesia

The general definition of a mosque is a building used for Islamic worship, specifically for the five daily prayers and Friday prayers. A musalla is a place or room used for the five daily prayers, located in specific places such as offices, markets, stations, and educational institutions, and is smaller in size than a mosque. Idarah refers to management activities involving planning, organizing, administration, finance, supervision, and reporting. Imarah encompasses activities aimed at enriching the mosque, including worship, education, social activities, and commemorating Islamic holidays. Ri'ayah involves the maintenance of the building, equipment, environment, cleanliness, aesthetics, and security of the mosque, including determining the direction of the qiblah.⁴⁶

Mosque standards in Indonesia based on typology (structure, sectoral, territorial, and historical) and their development consist of State Mosques, National Mosques, Grand Mosques, Great Mosques, Large Mosques, Jami' Mosques, Historic Mosques, and Mosques in Public Places. Management standards or their administration are reviewed from the aspects of idarah (management), imarah (prosperity), and riayah (maintenance and provision of facilities)⁴⁷.

1.) State Mosque

A state mosque is a mosque located in the capital city of Indonesia, serving as the center for state-level religious activities with the following criteria: Funded by state subsidies through the state budget (APBN) and regional budget (APBD) as well as community assistance, Serves as a mentor for mosques in the province, Its management is appointed and inaugurated by the Minister of Religious Affairs or his representative, Serves as a model and reference for ideal mosques, Possesses supporting facilities/buildings such as offices, Islamic banks, shops, halls, hotels or lodging, clinics, schools, or campuses, Possesses cultural and national architectural value and has the potential as a tourist destination, both domestically and internationally, Possesses national historical value, Have a prayer hall accommodating 20,000 worshippers, Have separate ablution facilities for men and women with 600 taps, 150 urinals, and 150 toilets, Have a multipurpose hall (auditorium), Have elevators/escalators

2.) National Mosque

It is a mosque in the provincial capital that has been designated by the Minister of Religious Affairs as a National Mosque and serves as the center for religious activities at the provincial government level, with the following criteria: Funded by the Provincial Government through the Provincial Budget (APBD) and assistance, Serves as the supervisor of the Grand Mosque in the province together with the Central Mosque, Its management is appointed by the Governor or his representative based on the recommendation of the Director General of Islamic Community

⁴⁵ Al-Ibrashi, Muhamad Atiya, "Education In Islam, terj. Studi Tentang Pendidikan Islam.," *Pusat Studi Ilmu dan Amal*. 2 (1990): 27.

⁴⁶ Riki Suhendar, "A Study of the Form of a Mosque Without a Dome: A Case Study of the Al Irsyad Mosque in Bandung," *Arsitekta (Journal of Architecture and Sustainable Cities)* 2, no. 1 (2020): 23.

⁴⁷ Hidayat, Eka Rahmat; Danuri, Hasim; Purwanto, Yanuar, "Eco Masjid: The First Milestone Of Sustainable Mosque In Indonesia.," *Journal of Islamic Architecture* 5, no. 2 (2018): 12,

Guidance, following a proposal from the Head of the Provincial Office of the Ministry of Religion, taking into account public input and opinions, Possesses supporting facilities/buildings such as offices, Islamic banks, shops, halls, hotels or lodging, clinics, schools, or campuses, Possesses cultural and national architectural value and has the potential as a tourist destination, both domestically and internationally, Possesses national historical value, Has a prayer hall capable of accommodating 10,000 worshippers, complete with prayer lines, clean, and comfortable, Has separate ablution facilities for men and women with 300 taps, 150 urinals, and 100 toilets.

3.) Jami Mosque

A Jami Mosque is a mosque located in the center of a residential area in a rural area/subdistrict with the following criteria: Located in the center of the village/subdistrict/residential area, funded by the village/subdistrict government and/or community self-help initiatives, serves as the center for religious activities of the village/subdistrict government and residents,⁴⁸ acts as a mentor. mosques, prayer rooms, and majlis taklim in the Village/Sub-District/Residential Area, The mosque management is elected by the congregation and appointed by the sub-district/village government based on the recommendation of the Head of the District Religious Affairs Office

5. Conclusion

Mosques are places of worship for Muslims, whose existence dates back to the time of the Prophet Muhammad, his companions, and the tabi'un, continuing to the present day. In addition, the Prophet Muhammad also utilized mosques as places of worship, consultation, education, social welfare, military training and war preparation, medical care for war victims, dispute resolution, hosting guests, detaining prisoners, and as centers for da'wah (Islamic preaching).

The diversity of mosques in Indonesia has its own unique characteristics or styles that differ from those in other countries, as well as varying names for mosques across different regions, such as mesigit (Central Java); Masigit (West Java); meuseugit (Aceh); and mesigi (South Sulawesi). Additionally, mosques in Indonesia have their own typologies, including State Mosques, National Mosques, Grand Mosques, Great Mosques, Large Mosques, Jami' Mosques, and Historical Mosques.

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- Agus Fatuh Widoyo, "The Relevance Of The Wisdom Method In Da'wah In The Digital Era," *Al- Risalah (Jurnal Studi Agama Dan Pemikiran Islam)* 16, no. 2 (2025): 528, each carrying different meanings. Using a qualitative descriptive approach, this study explores the conceptual understanding and core values of hikmahin the practice of da'wah. The findings highlight that, first, hikmahis a foundational element in the da'wah method, as it integrates and complements various other approaches to preaching. Second, hikmahis frequently linked to gentleness and wisdom in the delivery of Islamic messages. This study also affirms that the essence of hikmahin da'wah lies in its alignment with the principles outlined in the Qur'anand

⁴⁸ Hidayat, Eka Rahmat; Danuri, Hasim; Purwanto, Yanuar, "Eco Masjid: The First Milestone Of Sustainable Mosque In Indonesia.," *Journal of Islamic Architecture* 5, no. 2 (2018): 12,

Sunnah, which emphasize the importance of wisdom, contextual relevance, and effective communication in conveying Islamic teachings”,”container-title”:”Al- Risalah (Jurnal Studi Agama Dan Pemikiran Islam

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