

ARCHITECTURE OF THE KAJORAN CULTURAL HERITAGE MOSQUE COMPLEX AND COMMUNITY LIFE SURROUNDING

by Ahmad Mahbub Hamdani

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Ahmad Mahbub Hamdani

Architectural and Urban Science Doctoral Study Program, Faculty of Engineering, Diponegoro University, Semarang, Indonesia

Corresponding Author:

arsitek muda.emha@gmail.com

Atiek Suprapti

Architectural and Urban Science Doctoral Study Program, Faculty of Engineering, Diponegoro University, Semarang, Indonesia

Siti Rukayah

Architectural and Urban Science Doctoral Study Program, Faculty of Engineering, Diponegoro University, Semarang, Indonesia

ABSTRACT

The mosque's architecture was built to reflect the physical environment in which Muslim communities manifest their religious devotion and way of life. This study tries to reveal the community's sociological and cultural picture in traditional mosques' architecture. It analyzes the people's devotion and religious beliefs in designing and constructing traditional mosques. The case study method applied consisted of building measurements in the field, field observations, and interviews with expert informants at the Kajoran Mosque, Klaten. Based on the research results on the Kajoran Mosque's architecture, it can be seen that the architecture of the Kajoran Mosque in Klaten facilitates social activities for the community around the Kajoran Klaten Mosque. The presence of a mosque porch is used for religious activities such as tahlilan, sodaqohan, prayer together, and routine worship

KEYWORDS:

Mosque Architecture; Sociology; Community Culture

INTRODUCTION

The mosque has become the main focal point in the area where the religion of Islam itself spread and has always represented the physical center of Islamic society in general. Masjid merupakan salah satu tanda terdapatnya pemukiman dari masyarakat dari agama islam [1]. Traditional mosque construction implies more than just the physical attributes of the building method. It includes community religious service and the way of life that results in the building. The study of architecture cannot be carried out without understanding the society that produces it. Local culture adapted to fulfill Islamic values in a religious framework has significantly influenced the architecture of traditional mosques. Traditional mosques are designed to align with Islamic principles as the most powerful driving aspect [2]. Therefore, it is important to identify and understand the sociology and culture of the people depicted in the construction of traditional mosques to study the relationship between society and its architecture.

For this study, an example of a traditional mosque used as an object of research is the Kajoran Mosque or the Al Agung Kajoran Mosque located in

Kauman Hamlet, Jimbung Village, Kalikotes District, Klaten Regency. The Kajoran mosque is related to Panembahan Agung or Panembahan Rama [3]. Panembahan Agung is the brother of Sunan Tembayat or Ki Ageng Pandan Arang as well as a son-in-law because he is married to Sunan Tembayat's two daughters and is part of Sunan Kajoran's family [3]. Kajoran Mosque is a cultural heritage preserved and protected by the Ministry of Education and Culture. The Kajoran Mosque was designated by cultural heritage by the Decree of the Minister of Education and Culture on June 22, 2010. The Kajoran Mosque is protected by the Law of the Republic of Indonesia No. 5 of 2012 concerning Cultural Conservation Objects.

In general, the function of the porch in the mosque is as a circulation path, a place for social interaction (*hablun min an-naas*), and resting. The concept of the porch around the mosque is a characteristic of mosques in Java [4]. Kajoran Mosque, one of the Javanese mosques, has a mosque foyer area. The Great Mosque of Kajoran Klaten is structurally different from the surrounding mosques in Jimbung Village and Kalikotes District. The Kajoran Great Mosque building is still used for religious activities even though the Kajoran Great Mosque

building belongs to the ancient Javanese mosque building category.

The study will focus on site planning design, spatial planning, and architectural elements as well as their construction, particularly on building materials, components, and construction methods, to ensure the relationship between the sociology of the community and the mosque. This study is expected to enrich the understanding of traditional mosques and the people who built them with a specific scope on design and construction as additional information on knowledge.

Several studies related to mosque architecture in the world, predominantly focusing on cosmological, cultural, and ideological meanings that influence the interpretation of mosques, have been carried out by researchers [5] [6]. One study related to mosque architecture in East Java stated that mosque architecture was influenced by the wishes of pious worshippers and the personal desires of the architecture [7]. Although the architecture of the Kajoran mosque is relatively close to the kingdom's territory, in detail, the architecture and the surrounding life have differences. Kajoran Mosque is one of the assets of an ancient Javanese mosque that the government maintains because it has historical value.

Architecture is most often defined as the art and technique of creating space. The understanding and use of space in a society are the most important means that concretely reflect the cultural system and way of life, which is a summary of all the experiences, talents, and values of the community. While the physical environments created by historical people are largely shaped according to local values, the spaces designed by architects have become places of conflict between universal and regional values.

As one of the Muslim-majority countries, Indonesia has diverse cultures and architectural styles of mosque throughout. The design of mosques in Indonesia reflects the influences of different cultures internally and externally, combining elements exclusive to the area in which it is located, the materials available, and the overall architectural design of the era. The mosque's design also represents the architectural features of various societies and cultures, different periods of colonialism, foreign influences, technological advances, and political influences.

In early Islamic history, the mosque concept was straightforward and understated. In its simplest form, mosques are required to be built around one horizontal axis, namely the Qibla [8]. It is a building with a simple structure for one purpose: to preach and practice Islam. The mosque was built with local materials, and its size depends only on traditional technology without any relation to other factors. Contextualism in mosques is almost non-existent in traditional times [9]. Mosques are more in tune with society's sociology because no religious institutions dictate certain rules and regulations. Rather, it is under the rules and behaviors set by the figures and the community.

People create places where they do things in their lives, and the organization of these places is linked to their beliefs and aspirations [10]. In this context, the Muslim community is permanently attached, in one other way, to the mosque. The mosque is not just a place to pray and support community activities. It also represents a sense of belonging and community identity [11]. Being surrounded by a natural and familiar environment is part of the important factor that can bring humans closer to their Creator [12]. Therefore, the act of building a mosque represents the formation of a Muslim community. This building describes the characteristics of Muslim society and becomes the foundation of a community.

The sociological relationship between the community and its mosque is quite significant, as can be seen in the example of the Quba Mosque. The mosque is where Islamic civilization began and functions as a place of traditional worship with multiple roles in human and community development, both in spiritual, physical, and educational activities [13]. Mosques support the Muslim way of life by providing space to carry out their activities.

In the end, community, social, cultural, and environmental needs will continue to evolve; therefore, the transformation of the mosque will never fulfill this need. However, the mosque's design must still maintain its main function, which is to become the center of the Muslim community, a symbol of national unity [14].

METHODS

This research was conducted between the period January 2022 to June 2022. The study was carried out during that period due to some data related to May's annual activities at the Kajoran mosque. This study uses a qualitative method. With the help of the villagers, the building components were measured, including the structure, roof, walls, floors, and openings, using a tape measure with a ladder for locations higher than the building structure. Photos and dimensions are taken of each component, together with a sketch of the carpentry system. Measurement of the building components of the Kajoran Mosque is complicated and tiring because most of the components of the same member have different sizes. Accurate and complete scale drawings are required to understand and analyze building components and construction. Drawings are measured for drawings and documented with the help of AutoCAD applications.

During the field visit, observations were made of the location and buildings. On-site observations involve investigation and evaluation throughout the interior and perimeter of the mosque. The assessment was carried out on the surrounding site and building components. Three (3) aspects were emphasized in the observed mosque; the appearance of the building, general aspects of building form and site context, and

building components and materials and finishes.

Sources of informants related to the Kajoran mosque data include the caretaker of the tomb behind the mosque, the person in charge of the mosque building, the surrounding community involved in mosque activities, and religious leaders. Interview sessions were conducted to obtain information about the background of the mosque, communal activities carried out, and community participation in the maintenance and construction stages of mosque buildings. There was an opportunity to interact with some of the villagers and chat with them about the background of the mosque, the communal activities, and the maintenance work being carried out at the mosque. Information on construction methods and stages is collected from relevant experts. Their knowledge and experience are invaluable in describing and validating traditional building construction methods.

DISCUSSION

MOSQUE DESIGN

Kajoran Mosque is located in Kauman Hamlet, Jimbung Village, Kalikotes District, Klaten Regency, Indonesia. The Kajoran Mosque Complex also has a tomb commonly called the Kajoran Tomb. The tomb of Kajoran is the tomb of Panembahan Agung, which is still related to the establishment of the Kajoran Mosque itself. The establishment of this mosque is not known for certain because historical evidence has not been obtained. Suppose it is said that this mosque is related to Panembahan Agung or Panembahan Rama. In various literature contained in Serat Centhini (1823), Babad Tanah Jawi to the writings of the Dutchman Willem Jacob Hofdijk in In't ha Harte van Java (1881), the name of Panembahan Agung or Panembahan Rama can be guessed so that the Kajoran mosque was founded between 1800 early or middle.

The location of the Kajoran mosque can be seen in the map in Figure 1.

The Kajoran Mosque has a rectangular layout consisting of the main hall, pawestren, and foyer. A wall around the mosque complex surrounds the mosque. In the north, east, and south of the mosque, there is a moat that surrounds the mosque's foyer, which has a width of 245 cm and a depth of 47 cm. There is a water channel inside, as seen in the pond to the east, south, and north. A bridge has a function for the entrance to the mosque's foyer, complete with an entrance measuring 163 cm (Figure 1). The mosque's foyer is 1,120 cm long and 795 cm wide, supported by four square pillars measuring 15 cm by 15 cm. The foyer is open on three sides, and the floor is cement-plastered bricks. On this porch, there are bedhug and kenthongan as a sign of prayer times. The size of bedhug has a diameter of 60 cm and a length of 82 cm, while the size of the kenthongan is 93 cm high and 20 cm wide. The foyer's floor is 15 cm lower than the floor of the main room. Three doors are connected between

the main room and the foyer, each measuring 110 cm wide and 168 cm high.



Figure 1. Location of Kajoran Mosque



Figure 2. front view of the mosque



Figure 3. pool in front of the mosque



Figure 4. Entrance and Porch of the Mosque

The Pawestren of the Kajoran Mosque is located to the south of the main room, between the main room and the pawestren, connected by a door smaller than the main one (Figure 2). On the east side, a door connects the Pawestren with the outer courtyard, while the Pawestren floor is 10 cm lower than the main floor. The main room of the mosque is 105 cm long and 105 cm wide, while the wall height is 203 cm. In this main room, there are four main pillars or pillars and 12 other pillars (Figure 3). The pillars stand on a pedestal with a height of 87 cm and a width of 40 cm. The pillars of the building are made of teak wood with a diameter of approximately 66 cm. This main room has five windows with a width of 85 cm and a height of 112 cm. On the main room's west wall is a mihrab where the imam leads the prayer (Figure 4).



Figure 5. room in mosque

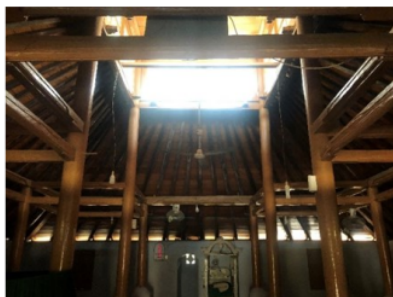


Figure 6. mosque pillar

The Kajoran Mosque's Mihrab directly faces the Qibla, which is to the west. The size of the mihrab is 63 cm wide and 171 cm high, and the recess is 12 cm deep. On the west wall of the mihrab, there are ornated flower and rhombus-shaped vent with a size of 26 cm on each side of the rhombus. The flower ornaments face inside and outside the mosque. To the left of the mihrab, there is a pulpit shaped like a chair or a stretcher. This pulpit is made of teak wood with a length of 158 cm, 87.5 cm width, and 190 cm height. On the wall of the pulpit, in the form of a chair, are carvings with geometric patterns, plants, vines, leaves, and stylized elephant animal patterns (Figure 6). The mosque's roof is one-storied, and above it is a patterned crown peak. This decoration is surrounded by bird decorations made of clay.



Figure 7. mosque pulpit

KAJORAN MOSQUE SPATIAL PLANNING

Muslims must perform ablution to a state of self-purification as part of the prayer ritual. Traditionally, rivers are the main source of clean water for ablution. It shows the importance of the Kajoran Mosque near a water source. From observations around Kauman Village, it is known that the Kajoran Mosque is located about 50 meters from the river, close enough for worshipers to perform ablution rituals. In addition, Kajoran Mosque is surrounded by residents' settlements, making it easy to reach and reach on foot (This shows that the location of the Kajoran Mosque chosen plays an important role so that it can be utilized optimally by the community (Figure 8&9).

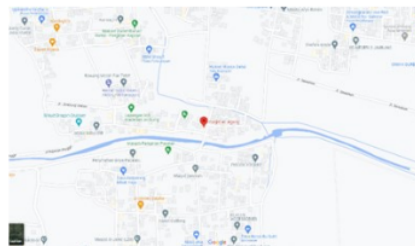


Figure 8. mosque pulLocation and Mosque Complexpit

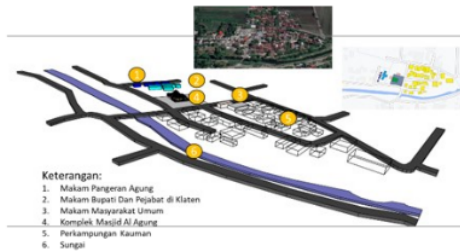


Figure 9. Kauman Kajoran Grand Mosque Complex

KAJORAN MOSQUE ARCHITECTURAL ELEMENTS

Kajoran Mosque is one of the mosques with traditional Javanese architecture. It can be seen from several elements in the Kajoran mosque building. The architectural elements in the Kajoran mosque consist of several elements (Figure 10&11). The first element to be discussed is the roof of the Kajoran mosque. The shape of the roof of a traditional Javanese building takes the form of a mountain philosophy. At first, this mountain philosophy was manifested as a roof known as the Tajug roof [15]. This Kajoran mosque has three rooms that have different roofs. In the core room, the roof uses a tajug-type roof that adds a beam shape at the ends. In the end, there is a window that functions as the light entry. The front or communal space used by the community for activities has a roof.



Figure 10. Room Division of the Great Mosque of Kauman Kajoran

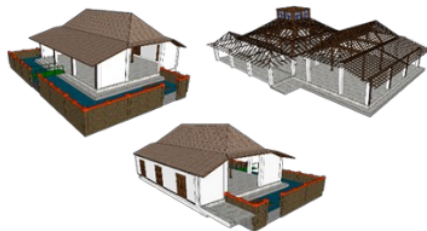


Figure 11. Kajoran Mosque Roof Shape

Figure 8 shows that the tajug roof manifests the cosmology concept embodied in the guru's four pillars,

which symbolize pajapat (four directions of the wind) and the tajug roof. From the two types of roofs, namely tajug and limasan, comes the dualism of the roof form, which is a binary opposition, two different things but becoming one unit. So different references distinguish one another but complement and strengthen each other.

Figure 9 shows the structure of the Kajoran Mosque's floor plan, which is linear with the principle of hierarchy in its spatial pattern. The main prayer room (dalem) is a closed space, indicating a sacred and transcendent space. The foyer (pendopo) is an open and profane space. Additional pawestren as a special room for women's prayer. The shape of the floor plan describes the shape of the mosque space, which impacts its activities. The plan of the main room is the most sacred space and has the concept of Javanese cosmology on the elements of space, the pillars of the teacher to the roof. So the activities in the main room are the most basic, namely prayer.

Meanwhile, the foyer, a profane and open space, is more flexible with a more varied range of activities. The layout used in the Kajoran mosque divides the space into three rooms: the main room, then the foyer, and the room for women. In front of the mosque is a pool used for purification before entering.

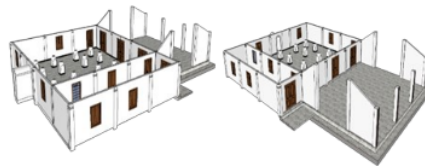


Figure 12. Kajoran Mosque Space Division

The pool of water surrounds the front of the Kajoran mosque. The water that fills the pool comes from the river south of the mosque. The picture of the Kajoran Mosque can be seen in Figure 10. The existence of a pool is a common thing in the architecture of Javanese mosques. Many of the ancient Javanese mosques that still survived show this statement. The existence of the pool used for purification or ablution symbolizes that the mosque as a place to study must be in-depth. Cleanliness of the heart and mind makes it easier for knowledge to be absorbed. So, everyone who wants to enter the mosque is expected to have the intention to deepen his knowledge. Based on the concept of Islam, when entering the mosque, it must be holy so that the pool is one of the appreciation of the concept. However, the concept of a pool is not found in mosques in the area of origin, Saudi Arabia, due to geographical factors. The Javanese community, especially the Klaten district, is an area that has a river that continues to flow throughout the year. Hence, the construction of a pond in the mosque area is under the area's geographical conditions, even though it is not in the example of the first mosque building in Saudi Arabia.

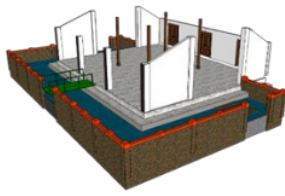


Figure 13. Kajoran Mosque Water Pool

Kajoran Mosque has the main room, the center of the entire mosque building. Vertically, the main axis of the mosque is fused with the four pillars of the teacher who provide spiritual values. The dalem room with a tajug roof represents the transcendent aspect (habbluminallah), and the pendopo room with a ramid roof represents the immanent aspect (habbluminannas). The main room of the Kajoran Mosque presents a very strong spatial meaning, which describes the existence of balance and harmony physically and mentally, the achievement of goodness. It can be seen in Figure 11. The four pillars of the teacher are symbols of the four forces that have balance so that they can support the roof of the tajug, in addition to providing harmony in the strength of form and the relationship between elements. Pancer is emitted through the center point or axis symbolized by a chandelier vertically in line with the crown at the apex of the tajug roof. It means all elements that radiate from the manifestation of Javanese cosmology in the shape of the tajug roof, including the pillars, crowns and chandeliers are related. Strong with it, creating harmonization means that suitability, harmony, and balance, are achieved by combining each element correctly and beautifully, related and complementary to form a single unit.



Figure 14. Kajoran Mosque Soko

CONSTRUCTION OF KAJORAN MOSQUE

The building materials used for the Kajoran mosque include teak wood, bricks, lime, and sand, which are traditionally easily available in the surrounding environment (Figure 12). As the main building material in traditional mosques, bricks use low-tech tools made by residents to manufacture, fabricate and install and allow local people to perform tasks due to the similarity of production of local dwellings. The material is trimmed to the required size using traditional tools for construction. The components prepared are hand-crafted products and

slow production, allowing community participation in the development process.

The main structural components of the Kajoran mosque were made earlier before the construction of the building. The components were produced by the head of construction, which historically was probably Prince Maulana Mas of the Kingdom of Pajang, by using simple methods and locally understood assembly and carpentry systems. Graaf (1976) mentions that around the end of 1676, Susuhunan Amangkurat I ordered his troops to attack the troops of Panembahan Romo, the leader of Kajoran at that time [16]. The attack continued with the destruction and burning of Ndalem Panembahan Romo in February 1677. There is nothing left in Kajoran other than the sacred tomb of Panembahan Agung and the Kajoran Mosque. Meanwhile, Panembahan Romo and his family managed to escape to Surabaya. It depicts that the Kauman Kajoran Mosque is located in a complex of a special fief which also contains a Ndalem.

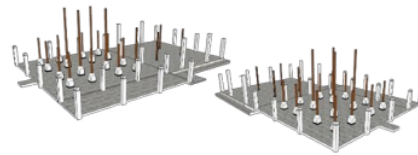


Figure 15. Construction of Kajoran Mosque

The construction method used in the Kajoran mosque uses supporting columns that have different sizes from one column to another

COMMUNITY ACTIVITIES AT KAJORAN MOSQUE

Tahlilan, or tahlil –the meaning is the same – because it's from the Arabic word (hallala-yuhallilu-tahlilan), which means to read the sentence La ilaha illa Allah. Tahlilan later became a deep-rooted tradition among the Indonesian Muslim community, especially for the Nahdhiyyin (NU) community. Tahlilan becomes a routine activity every Friday night, and on special occasions, such as sending prayers for the deceased family, it is packaged in congregation in a majlis.

Tahlilan or sodaqohan activities in Javanese belief or Islamic society are held to commemorate someone's death or in activities to give thanks to the produce of the earth. The tahlilan or sodaqohan activities are not uncommon when done before the month of Ramadan. The activity carried out before Ramadan, common in the Klaten Regency area, is to come to the family grave and pray near the tombstone. The tahlilan or sodaqohan activities at the Kajoran Mosque have been carried out since this mosque was founded around the 1800s, so these activities are still sustainable today.

The tahlilan activity at the Kajoran mosque is a routine activity carried out every year by the community around the Kajoran mosque on the 27th of

Sha'ban on the Islamic calendar. Most of the gentlemen around the Kajoran mosque attended this activity. The activity is carried out in the morning before the time for the dhuhur prayer. The activity was held in the foyer of the Kajoran mosque.

If viewed from the sociological aspect, tahlilan is a human relationship that never fades, because tahlilan is part of social media or cultural fields that bind relationships between humans. In this context, humans use this forum as a medium of communication and socialization. It is reflected when the activities involve communication and socialization between one community and another. People who come to the routine tahlilan activities also share food brought from home.

Tahlilan as the biological child of a marriage between Islam and the local culture of the archipelago, especially Java, has been carried out since the Walisongo era. Tahlilan is part of a Javanese tradition that is deeply rooted today. Almost all regions on the island of Java recognize and still practice the tahlilan ceremony, even in some areas outside Java [17]. In addition, the mosque also contributes to and develops the role and understanding of the community. It is considered a center of cultural and religious life. A mosque is a place for Muslims to carry out religious ceremonies, social activities, cultural gatherings, and Islamic religious activities such as Eid al-Adha and Eid al-Fitr, Islamic New Year, apart from the Adhan and prayer [13].

Socio-cultural activities of tahlilan, which are routinely held by the community around the Kajoran mosque, cannot be separated from the role of the foyer of the Kajoran mosque. It provides access and facilities to carry out these tahlilan activities so that both culturally and socially, the foyer of the Kajoran mosque is deliberately created for the communal activities of the surrounding community (Figure 13). It is based on the results of interviews with residents who provide information that the tahlilan activity has existed since time immemorial. Based on the things described, the architecture of the Kajoran mosque was deliberately created for the socio-cultural aspects of the community around the mosque.



Figure 16. Tahlilan Activities in the Porch of the Kajoran Mosque

The sodaqohan activity at the Kajoran mosque is a routine activity carried out every year by the community around the Kajoran mosque on the 27th of Sha'ban on the Islamic calendar. This activity was attended by most women around the Kajoran mosque and the hamlets around the Kajoran mosque. The activity is carried out in the morning after the dhuhur

prayer time. The activity was carried out in the foyer of the Kajoran mosque. This activity is slightly different from the tahlilan activity.

This sodaqohan activity requires all mothers and children who come to bring food in the form of rice, market snacks, and snacks which will be prayed for by local religious leaders. After being prayed for, the food brought must be exchanged for food brought by other participants (Figure 14). Socially, this sodaqohan activity is a communal activity that aims to share food brought regardless of the social status and occupation of the participants. This activity brought in many participants until the entire parking lot and foyer of the Kajoran mosque were filled with vehicles and people.

The convention between the Javanese tradition, namely sodaqohan and Islam, is a manifestation of a social convention of the people based on experiences in the cycle of social life that has occurred. In this case, it cannot be denied that there is an adjustment between the old tradition with something new, such as religious norms that are entered, believed, and adopted by the community [18].

The connection with community participation or the reasons for the community's active participation in sodaqohan activities has the same definition as the perspective of contemporary sociology. Contemporary sociology states that society adheres to various values, orientations that influence behavior based on group thinking. On the other hand, also recognizes the existence of a personality psychological drive. The psychological impulse of personality includes complex mental needs, such as a sense of desire to get a sense of calm, safety, and so on, which become the authority in themselves [19].

Sodaqohan activities which are routinely held by the community around the Kajoran mosque, cannot be separated from the role of the foyer of the Kajoran mosque. It provides access and facilities to carry out these sodaqohan activities so that both culturally and socially, the foyer of the Kajoran mosque is deliberately created for the communal activities of the surrounding community (Figure 17). It is based on the results of interviews with residents who provide information that the sodaqohan activity has existed since time immemorial. Based on the things described, the architecture of the Kajoran mosque was deliberately created for the socio-cultural aspects of the community around the mosque.



Figure 17. Sodaqohan Activities in the Porch of the Kajoran Mosque

Another activity carried out in the foyer of the Kajoran mosque is to send prayers to the ancestors

together. It is different from the culture around the area, which generally sends prayers to the ancestors at the tomb. The sending of prayers is closely related to Javanese culture related to death rituals. Prayers are sung following the beliefs of each community. In general, praying to ancestors is not Islamic culture but Javanese culture. It is a local tradition called the Klaten Regency area.

The mosque is the highest example of cooperation and tolerance in culture between Islam and regional traditions. The mosque's current development in architecture cannot be separated from the influence of construction from local wisdom, the environment, or the local area. Talking about local wisdom also means discussing entities that determine human dignity in their communities. It means that local wisdom contains elements of creative intelligence and local knowledge in classical mosque architecture in Java, which manifests Islamic culture and civilization in Java [20].

Through mosque architecture, it can be traced to the state of the Muslim community, its social situation, and religious understanding at the time and place where the architectural work of the mosque is located. The mosque's architecture as an object formed by itself will be able to explain the patterns of behavior, desires, and religious thoughts of the Muslim community around the mosque. Towers, domes, calligraphy, sika, and maxura, can be signs to reveal a series of events [20].



Figure 18. Sending Prayers in the Porch of the Kajoran Mosque

Activities routinely carried out at the Kajoran Mosque are common Islamic religious worship carried out together or in the congregation, called praying five times a day. Prayer activities are recommended together in their religious activities (Figure 16). These routine worship activities contribute to the community's social life around the Kajoran mosque. Indirectly, the community is gathered in routine activities at the Kajoran Mosque. In congregational prayers, social values or togetherness are very visible. Prayers performed in the congregation also have the effect of group therapy (group therapy) so that it fosters discipline and a sense of togetherness, eliminates anxiety, and is alienation.

Worship activities routinely held by the community around the Kajoran mosque cannot be separated from the role of the Kajoran mosque. It provides access and facilities to carry out routine worship activities so that both culturally and socially, the porch of the Kajoran mosque is deliberately

created for the communal activities of the surrounding community. It is based on the results of interviews with residents who provide information that these routine worship activities have existed since time immemorial. Based on the things described, the architecture of the Kajoran mosque was deliberately created for the socio-cultural aspects of the community around the mosque.

THE RELATIONSHIP BETWEEN THE MOSQUE AND THE LIFE AROUND THE COMMUNITY

The correlation between the architecture of the mosque building and the surrounding community influences each other. The mosque building started with a figure named Panembahan Rama, who influenced power and religion, but the mosque building was also adapted to the surrounding community's needs. The character of Panembahan Rama is one of the factors that influence the building and architecture of the Kajoran mosque. The tomb of Panembahan Rama indicates it near the Kajoran mosque. The tomb of Panembahan Rama shows the strong influence of Panembahan Rama on the architecture of the Kajoran mosque building. It can also relate to the relationship between Panembahan Rama and the characters in the Cirebon and Ponorogo areas. It is shown by the similarity in design between several mosques in Cirebon and Ponorogo.

Besides the prominent figure of Panembahan Rama, the mosque's architecture is also influenced by the activities and needs of the surrounding community. The mosque symbolizes a meeting place for various community levels to carry out religious activities. The large room at the front of the mosque is designed for community activities, separated from the inner room used for worship. The room's separation provides a boundary between activities with God and activities with humans. Besides the division of rooms tailored to the community's needs, the carvings in the mosque show the messages that the mosque's founder wanted to convey. The difference between the architecture of the Kajoran mosque and common mosques is the architecture influenced by the surrounding community's needs and the figure who founded it.

Tahlilan, Sodaqohan, Prayer Together, and Routine Worship activities are still being carried out as of the writing of this article. Community activities have been started since the beginning of this mosque was founded. These activities cannot be separated from the design of the mosque architecture that supports these activities. Every year the community holds activities in the rooms and places in the Kajoran mosque.

CONCLUSION

Based on real research conducted at the Kajoran Klaten Mosque, it can be concluded that the architecture of the Klaten Kajoran Mosque contributes to the social life of the people of the Klaten Kajoran

Mosque. One of the components of the Kajoran Mosque, which was created to facilitate the social activities of the people of the Klaten Kajoran Mosque, is the mosque's porch. The mosque's porch was created to separate religious and social activities in one building of worship. Activities often carried out in the foyer of the Kajoran Mosque, Klaten is Tahlilan, Sodaqohan, Prayer Together, and Routine Worship.

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PAGE 4

PAGE 5

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PAGE 8

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