

## The Role and Function of the Mosque in the Development of Islamic Culture: A Case Study at Sunan Kudus Mosque Ngadiluwih, Kediri

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**Abstract.** The mosque is an emblem of Islamic cultural heritage and a place of worship for Muslims. It serves as a place for i'tikaf and prayer. This research sought to determine the extent of the role, function, and contribution of the Sunan Kudus mosque in preserving and developing Islamic culture in Ngadiluwih. It employs qualitative research methods and a historical and social approach. Data was collected through interviews, observations, and literature study. Data analysis involved gathering all of the data before reducing and classifying it and subsequently drawing conclusions. First, the study finds that the presence of the Sunan Kudus mosque has profoundly shaped the existence, culture, and symbols of Islam in Ngadiluwih. Second, the Sunan Kudus mosque, with all its activities, makes a major contribution to the surrounding community. Third, beyond its function on a small scale as a site of prayer, the mosque plays a role on a larger scale, namely as a hub for learning, teaching, discussions, recitation, social activities, and so on, tailored to the characteristics of the majority community.

**Keywords:** Role and function, mosque, Sunan Kudus, Ngadiluwih.

### 1. INTRODUCTION

The mosque is a symbol of Islamic cultural heritage and a place of worship for Muslims. As the oldest scientific institution of Islam, its origins trace back to the time of the Prophet SAW before it then expanded throughout Arabia and the world with the global spread of Islam.

Central to the role and function of the mosque is its designation as a place for i'tikaf and prayer. The traditions and dynamics of local Islamic culture are inseparable from the mosque's function. During the time of the Prophet, the mosque served as a focal point for various activities, including deliberations, communication, economics, socio-culture, education, military training, legal proceedings, receiving guests, housing, an information center, and a rest area for travelers (Adrisianti, 2015).

In Indonesia, the number of small and large prayer rooms/mosques has reached a significant level. Many mosques serve as the focus of the Islamic movement and have very broad aspects, namely worship, specific creeds, Islamic schools (TPQ, madrasah diniyah, courses, and so on), and initiatives in the field of formal education (MI, MTs, MA, and tertiary institutions), the health sector (mosque polyclinics, simple/free health services), and financial improvement (providing business capital assistance, mosque cooperatives, mosque businesses).

Culture concerns all human endeavors related to form expression, and is where humans grow and develop. Unique types of culture, such as Islamic, Eastern, or Western culture, often emerge as a result of various factors, including location, time, and social conditions. Islamic culture, or civilization, is a distinct type of culture or civilization whose values are shaped by the teachings of Islam.

In the specific context of Ngadiluwih Village, particularly within the Ngadiloyo Hamlet, prior to the founding of the Sunan Mosque Kudus, many local residents did not want to pray. They were characteristically tough-natured, old-fashioned, and selfish. Recognizing this prevailing condition, several community leaders in Ngadiluwih, through the combined initiative of several people, decided to build a mosque.

This research sought to determine the impact of the Sunan Kudus mosque in preserving and developing Islamic culture within the Ngadiluwih community. It addresses the challenge of a populace that was initially resistant to prayer and typically old-fashioned, loud, and selfish.

Some of these studies converge on a common theme – the role and function of the mosque – albeit in different locations. The focus of this paper is to examine the role, function, and contribution of the Sunan Kudus mosque in preserving and developing Islamic culture within both the Ngadiluwih community and the wider community in general.

## **2. LITERATURE REVIEW**

The previous study was research related to the research object. Previous research related to the role and function of mosques includes:

- a. Syfa Nur Malawati and Fauzi Arif conducted research entitled *The Role of the Imaduddin Mosque Jl. Sabang No.17 Bandung in Community Development*. The research was conducted in 2022 using descriptive qualitative methods. The results obtained show that the Imaduddin Mosque has played a role in developing society in accordance with the role and function of the mosque, namely to make the mosque prosperous, especially in the aspects of spirituality, da'wah, economics and education.
- b. Dahlia, conducted research entitled *The Role of the Nurut Taubah Mosque (Lapeo) in the development of Islamic Culture in Polewali Mandar*. This research was conducted in 2019 using descriptive qualitative methods. The results obtained show that the role of the Nurut Taubah mosque in the development of Islamic culture is divided into the fields of science and the arts. In the field of science, it can be seen from the existence of Al-Qur'an tartil activities, Arabic language learning, barzanji, and ta'lim assemblies. Meanwhile, in the arts sector, it can be seen from the celebration of the birthday of the Prophet Muhammad SAW and the 10th of Muharram.

- c. Khairul Akbar and Karmila P Lamadang, conducted research entitled Management of Mosques as a Center for the development of Islamic culture through the management of PAI teachers at SMA Negeri 1 Masama. This research was conducted in 2022 using qualitative methods. The results obtained were that the implementation of mosque management as a center for the development of Islamic culture through the management of PAI teachers at Masama State High School was very effective.
- d. Syamsul Kurniawan, conducted research on mosques in the historical trajectory of Muslims. This research was conducted in 2014, the study is a literature review (*library research*) with a historical - theological approach, the result is that mosques should not be limited to just being a place of prayer, as exemplified by Rosulullah, mosques also have the function of being a place to study, give fatwas, adjudicate cases, welcome guests, a place to hold weddings, a place for social services, war training and a place medical services. This is to find out how important it is to prosper the mosque. Mosques can be places for the development and cadre formation of the people. The function of a mosque is not limited to place not only to carry out worship but also as a center for all public activities, namely educational, political, economic, social and cultural centers.

### 3. METHODS

This research was conducted in August 2023 within the Ngadiloyo Hamlet, Ngadiluwih Village/District, Regency Kediri. The objects used as research were the Sunan Kudus mosque and the people of Ngadiloyo Hamlet, Ngadiluwih Village. Employing an empirical approach (field research), this study includes qualitative research with historical, sociological, and case study approaches. A historical approach (history) is used to reveal aspects concerning the history of mosques, the sociological approach uncovers social aspects, and case studies offer snapshots before and after the existence of mosques, notably Sunan Kudus mosque. The data collection methods included interviews, observations, and a literature review. The researchers engaged in interviews with the local community in Ngadiloyo Hamlet Ngadiluwih and the takmir administrators of the Sunan Kudus mosque, Direct observations were conducted at the Sunan Kudus mosque and within the Ngadiloyo Ngadiluwih Hamlet to assess the condition of the people. Additionally, the researchers examined scientific works about the role and function of mosques.

Data analysis commenced with the collection of all interview transcripts and study data references. Subsequently, the data were reduced and classified to identify relevant information regarding the mosque's role and function in developing Islamic.

## **4. RESULTS**

### **Overview of the Sunan Kudus Mosque Ngadiluwih**

The Sunan Kudus Ngadiluwih Mosque is located in Ngadiloyo Hamlet, Ngadiluwih Village, Ngadiluwih District, Kediri Regency. It was founded on October 10, 1986, with waqf land from Mrs. Ruminah and Mr. Kemi, who had previously consulted with local residents and agreed to endow the land for the construction of a mosque. In the past, a tradition emerged among the people surrounding the Sunan Kudus mosque, where, during the month of Ashura, they held a ritual of slaughtering barren goats (wedus kendit) before that particular area was planted. The mosque was called Sunan Kudus due to its resemblance to the Sunan Kudus mosque in Central Java, which has the shape of a pyramid. The only distinguishing feature lies in the design of its tower (Tauhid, interview). Today, the Sunan Kudus mosque, illustrated in Figure 1, is the most advanced mosque in Ngadiluwih Village.



Figure 1. Sunan Kudus Mosque Ngadiluwih, Kediri

### **The Role and Function of the Mosque**

During the time of the Prophet SAW, mosques served not only as places for prayer, dzikir, and i'tikaf but also for social purposes (large scale). For example, as a place for teaching and learning, the provision of health and social services, the resolution of legal problems, hosting weddings, war games, and more.

On a broader scale, mosques function as focal points for gatherings, deliberations, discussions, seminars, recitations, da'wah centers, social activities, community development, Islamic cultural da'wah centers, community regeneration centers, and centers for people's awakening.

On a smaller scale, mosques primarily serve as places for congregational prayers, where the community's enthusiasm for holding congregational prayers and utilizing the mosque as a place of worship serves as an indicator of its success (Khaeriyah, 2021).

In general, the functions of mosques can be summarized as follows:

1. A place to perform prayers
2. Accommodating all activities of Muslims in performing worship
3. As venues for the implementation of da'wah and Islamic education (Dahlia, 2019).

In conclusion, the overarching role and function of the mosque are generally the same, namely facilitating both the worship activities and social activities of Muslims.

### **Islamic Culture and Kinds**

Examples of Islamic culture in Indonesia, especially in Java, include Tahlilan, Gerebeg maulud, takbiran, sekaten, maleman/selikuran, megengan, suran, Eid Kupat, congratulations on two Eid al-Fitr/Eid al-Adha, and halal bi halal.

### **Analysis of the Role and Function of the Sunan Kudus Mosque in the Development of Islamic Culture in the Ngadiluwih Community**

The Ngadiluwih community is characterized by its diverse communities, comprising 2,115 heads of families, with 8 mosques, 40 prayer rooms, and 1 church available as places of worship. The religious demographics in Ngadiluwih include 6,122 Muslims, 36 Christians, 1 Buddhist, and 5 Hindus. Ngadiluwih Village is the heart of Ngadiluwih District. The boundaries of the village area are as follows:

To the north : Badal and Rembang villages

To the south : Branggahan and Bangggle villages

West side : Brantas River

East side : Prof. Dr. Moestopo Road

Ngadiluwih Village is divided into two distinct hamlets: Ngadiluwih and Ngadiloyo. Ngadiluwih Hamlet comprises 4 RW and 18 RT, while Ngadiloyo Hamlet consists of 2 RW and 10 RT (Ngadiluwih Village Document, 2023).

The Sunan Kudus mosque is one of the mosques in Ngadiluwih Village and is also the liveliest, which reflects local residents' enthusiasm about its activities.

## **DISCUSSION**

### **The Role and Function of the Sunan Kudus Mosque on a Small Scale**

The Sunan Kudus mosque plays a key role on a small scale, primarily serving as a venue for congregational prayers. Worshippers gather here for congregational prayers in the form of the five daily prayers as well as Friday prayers (Sunan Kudus mosque document, 2023).

**The role and function of the Sunan Kudus mosque refers to the role and function of the mosque during the time of the Prophet and on a large scale. These functions include:**

**1. A place of prayer**

Congregational prayers are carried out five times daily, with Friday prayers scheduled for the imam and his mu'adzin. The mosque is also used for sunnah prayer activities such as Eid al-Fitr/Eid al-Adha prayers, lailatul ijtima', namely sunnah tasbih prayers, repentance, and hajat (congregation), which are attended by local residents and occur monthly.

**2. A place of Dhikr/istighotash and I'tikaf**

Dzikir and prayer activities are carried out after the five-time rowatib prayer. Istighotsah is held once a month alongside khataman and i'tikaf activities, which are held in congregation during the last 10 nights of the month of Ramadan.

**3. A place for teaching and learning**

The Sunan Kudus mosque hosts madrasah diniyah activities, under the name madrasah lailiyah, which are carried out every day after maghrib.

**4. A venue for health services**

While the Sunan Kudus mosque does not have a permanent health service center, it does host health check-up sessions for the surrounding community.

**5. A location for social services**

The mosque once held an annual social service during the month of Muharram.

**6. A venue for settling legal issues**

Sunan Kudus has never been used as a venue to settle legal issues, since no residents have ever had conflicts that have led to unrest.

**7. A wedding / Ijab Qabul venue**

Local residents frequently use the Sunan Kudus mosque for weddings and Ijab Qabul.

**8. A place of gathering and deliberation**

The mosque is often used by local residents and the mosque youth as the main deliberation space.

**9. A place for discussions/seminars**

As a place for discussion, the mosque youth are frequent users, meeting to discuss activities or simply to gather. The mosque also hosts seminars, inviting external speakers.

**10. A center for recitation/Da'wah**

Recitations are held at least once a year, with preachers invited from outside the area. Posoan (studying a book) recitation sessions are also held during Ramadan before maghrib time.

#### 11. Social activities

Social activities are held at least once a year, namely charity events for orphans during the month of Ramadan or Muharram.

#### 12. Development of the people

The mosque actively contributes to the development of the people, focusing particularly on Nahdlatul Ulama (NU), which is the predominant affiliation of the people in the surrounding community.

#### 13. Da'wah Center for Islamic Culture

As a center for preaching Islamic culture, this activity is tailored to the character of the surrounding NU community.

#### 14. Community regeneration

Community regeneration efforts are conducted in accordance with local characteristics, namely activities that align with NU culture.

#### 15. Center for the awakening of the people

As a center for the revival of the ummah, among others, the Sunan Kudus mosque stays abreast of modern society, as evidenced by initiatives such as the establishment of a YouTube Channel, namely Sunan Kudus multimedia, which is managed by the mosque's youth. There is also free wi-fi access for local residents (Tauhid and Affandi, interview).

### **Islamic Culture at the Sunan Kudus mosque**

Until then, Around the time of the mosque's establishment, during the month of Ashura, locals believed in the need to *build a bridge*, namely through the ritual slaughter of a barren goat (*wedus kendit*) where certain parts were planted. On one occasion, they forgot to conduct this ritual and the mosque was quiet, with no worshippers in attendance. That was the belief of residents around the Sunan Kudus mosque when the mosque was first built.

However, over time, this belief has changed, and the community no longer practices the ritual slaughter of *wedus kendit*. Instead, it has been replaced with evening prayers and salvation.

Almost 40 years since its inception, the Sunan Kudus mosque hosts routine activities beyond congregational prayers. These include book recitations, commemorating Islamic holidays (maulid, rajabiyah, Islamic new year), recitation of the Qur'an, eating together, prayer gatherings (diba'/promising), and educational programs through the TPQ Education Institute and Madrasah Diniyah. The presence of the Sunan Kudus mosque has had a positive impact on the socio-religious life of the community in Ngadiloyo Ngadiluwih Hamlet. According to Tauhid, the founding of the Sunan Kudus mosque has led to a significant decrease in the level

of selfishness in society. This can be seen when the takmir management holds religious activities such as prayers, recitations, parades, recitation of the Qur'an, and donations for orphans, where local residents work together to help each other and make the event a success. The mosque even sometimes hosts initiatives, such as organizing gatherings on New Year's Eve to discourage disobedience among young people. These are in addition to fun events, *liwetan*, and eating events in the mosque area. A parade is also held on the eve of Eid al-Fitr/Eid al-Adha, with enthusiastic participation from the local residents. Furthermore, residents take the initiative to hold their own ceremonies on Santri Day and every August 17th, which other mosques do not perform. The egg parade on the Prophet's birthday, inspired by the Banyuwangi tradition, expresses people's love for the Prophet Muhammad SAW. It also serves as an expression of gratitude, where residents set aside some of their good fortune to share with neighbors, even if it is only in the form of eggs and rice. Local residents perform these activities voluntarily and are very enthusiastic about them.

The Sunan Kudus mosque serves as more than a place of worship, extending to a means of da'wah, a center for education, and other social activities. According to Tallcot Parsons' functional theory, to maintain system stability, each part must strengthen its respective position and function. There are four functional factors : Adaption, Goal Attainment, Integration, and Latency, otherwise known as the AGIL scheme. This is explained as follows:

- A. Adaption: A system must adapt to external situational needs and the environment.
- B. Goal Attainment: The system must be capable of defining and achieving its main goals.
- C. Integration: The system must regulate the relationships between its component parts.
- D. Latency (pattern maintenance): This is a necessary element within the system in order to complete, maintain, and renew individual and cultural patterns that create and maintain this motivation (Basthomi, 2020).

The application of Parsons' AGIL scheme helps explain the multifaceted role and functions of mosques in the development of the Islamic Culture at the Sunan Kudus Ngadiluwih Mosque. *First*, in Adaption or adaptation, figures took steps to establish the mosque and supporters, while donors helped in solving existing problems. *Second*, Goal Attainment is illustrated by the activities organized by the takmir management of the Sunan Kudus mosque. *Third*, Integration, where there is a unification of different elements, creating a pattern and bringing functional harmony, to ensure collaboration between the community, the takmir administrators of the Sunan Kudus mosque, and Ngadiluwih Village officials. *Fourth*, Latency, or pattern maintenance, relates to engaging the younger generation in ongoing activities.



The existence of the Sunan Kudus mosque has had a profound influence on the existence, culture, and spread of Islam, particularly within the society of Ngadiloyo. In Ngadiluwih, this is seen through diverse events such as takbiran, which is carried out with parades, khataman, Selamatan, tahlilan/yasinan, megengan, suran, and kupatan, all of which require active cooperation and support from the surrounding community. This highlights the significance of the mosque in the lives of the local Ngadiluwih residents.

Furthermore, the mosque hosts recitations, madrasah diniyah, TPQ, hadrah/sholawatan, and Qiro'at, while also serving as a venue for deliberation and social services. These activities demonstrate the mosque's role as a place for learning, deliberation, and community activities, highlighting its contributions to the surrounding community.

In addition to its local, small-scale impact as a place for prayer, dhikr, and i'tikaf, the Sunan Kudus mosque plays a broader role, namely for learning, teaching, social services, weddings, deliberations, discussions, recitations, social activities, and the development, regeneration, and revival of the people, with all of its activities tailored to align with the character of the majority community.

## 5. CONCLUSION

From the explanation above, it can be concluded that *first*, the existence of the Sunan Kudus mosque has greatly influenced the existence, culture, and symbols of Islam, especially in the Ngadiluwih community. *Second*, through its diverse activities, including recitations, madrasah diniyah, TPQ, hadrah/sholawatan, Qiro'at, and as a place for deliberations and social services, the Sunan Kudus mosque has made a major contribution to the surrounding community. *Third*, beyond its primary function as a place of worship, the Sunan Kudus mosque plays a role on a larger scale, namely for learning and teaching, as a venue for social services, weddings, deliberations, discussions, recitations, social activities, community development, community regeneration, and community awakening, all while adapting to the character of the majority community.

## LIMITATION

In the research there were several weaknesses that we experienced. Among other things, we had limited time, and some respondents were less than responsive to us, so this hampered us in carrying out this research.

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