

HISTORICAL IDENTIFICATION IN CULTURAL HERITAGE BUILDING LICENSES ONKAUMAN GREAT MOSQUE KEBUMEN 1838 AD

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Abstracts

Indonesia is the second country in the world which has 84.35% Muslim population of its total population. Moreover, in Java, almost every region has a Muslim village with the name Kauman. Kauman is synonymous with a mini santri city which is characterized by a community that carries out activities at the mosque, many people then call it the Kauman Mosque. The Kauman Mosque in each region has its own uniqueness and characteristics, one of which is in Kebumen. Kauman Kebumen Great Mosque is the largest mosque in Kebumen Regency, Central Java. This mosque was founded by KH Imanadi in 1838 AD. With almost 2 centuries of age, it is said that this mosque has not been included in the list of cultural heritage buildings. In general, the Great Mosque in several locations (for example in Solo or Yogyakarta) has a burial complex in the western part of the mosque, but this is different from the Kauman Great Mosque in Kebumen, where no traces of graves have been found. The founders of the mosque or religious figures were not buried in the mosque area. The Great Kauman Mosque in Kebumen has undergone several renovations, but during these renovations, it is said that it still maintained traditional Javanese architecture with similarities to the typology of the Great Mosque of Demak. This is what attracted researchers to identify and analyze the history, cultural acculturation and forms of architectural change at the Kauman Great Mosque, Kebumen. This research uses a qualitative historical approach method through stagesheuristics (data collection by means of interviews with related parties and also collecting sources of oral history of the Kauman Kebumen community and also takmir mosques), verification (source criticism, this is done by limiting research observations so that the focus is on the objectives of this research), interpretation (analysis is carried out by creating a structured narrative that can be accounted for in its truth and novelty), and historiography (carried out to convey the results of observations in three chapter discussions which will be completed in approximately 2-6 months). The results of the research are to find out the history of the Great Kauman Mosque, Kebumen, cultural acculturation which can be seen from the acculturation of Islamic and Hindu culture in the mosque building and the factors that cause this almost 2 century old building to not be included in the cultural heritage building in 2023. The reasons why the building renovation was influenced environmental factors, namely socio-cultural, religious, economic, political and legal that apply at a certain time. There have been renovations several times, but there are parts that are maintained and preserved in order to preserve historical evidence in the form of archaeological objects in the form of artifacts and features to convey information that has been passed down from generation to generation in an effort to maintain the existence of the glory of the past.

Keywords: *Kauman, Great Mosque of Kebumen, History of Kebumen*

INTRODUCTION

In various regions on the island of Java, there are many settlements called "Kauman". Almost every city/district has an area with the name Kauman. In the context of traditional Javanese cities, Kauman has the same typology, namely that this area is located around a large mosque or grand mosque which was an integral part of the center of the Islamic kingdom. Kauman is basically an area inhabited by ulama and Islamic students who play an important role in the spread of Islam. This area usually develops around the grand mosque because the mosque functions not only as a place of worship, but also as a center for religious, educational and social activities. The existence of this large mosque shows the importance of the Islamic religion in people's lives and the central role of ulama in traditional Javanese structures.

Kauman mosques in each region have their own uniqueness and characteristics, such as the Great Kauman Mosque, Kebumen, which has a rich and meaningful history, which has continued to develop over time since it was founded in 1838 AD. The founder of this mosque is KH Imanadi, he is a figure who plays an important role as a religious leader who has a big influence in Kebumen society. KH Imanadi is a highly respected figure because of his contributions in the fields of religion and state administration. He was previously the first Landrat prince in Kebumen and was then given a gift in the form of a large area of land which is now known as Kauman Hamlet and built a mosque called the Great Kauman Kebumen Mosque. With a long and varied history, the Kauman Great Mosque is an important symbol in the history and culture of Kebumen. Its specialty lies not only in its architecture, but in the important roles played by historical figures such as KH Imanadi in its founding.

The Great Kauman Mosque, Kebumen, which is almost 2 centuries old, has not been included in the list of cultural heritage buildings, raising a number of questions regarding the criteria for determining and the process required to obtain this status, whether there is a lack of sufficient socialization about the importance of cultural heritage status to mosque managers or the local community, or limitations. resources in identifying and designating cultural heritage buildings. Maintaining

awareness about historical buildings and ensuring cultural heritage buildings has several important reasons, which include historical, cultural, economic and educational aspects.

As time goes by, the architecture of the Kauman Great Mosque continues to undergo changes and adjustments, however, this mosque still maintains several traditional elements that reflect local history and culture. The architectural styles of mosques on the coast of Java Island, both the south and north coasts, have significant differences in characteristics, especially in the architectural elements of the buildings. The differences in the architectural characteristics of mosques on the south and north coast of Java reflect the influence of different cultures, history and geographical conditions in the two regions. The North Coast, which is an international trade route, has mosques with strong foreign influences and more complex designs, such as the Great Mosques of Demak and Kudus, while the mosques around the South Coast place more emphasis on local influence, simplicity and adaptation to the surrounding geographical conditions. as is the case with the Kauman Great Mosque building, Kebumen.



Figure 1. Location Kebumen in central Java

By maintaining traditional elements and absorbing diverse cultural influences, the Great Kauman Mosque in Kebumen not only functions as a place of worship but also a symbol of cultural acculturation and the rich history of architecture in Indonesia. Cultural acculturation can be seen from the influence of Hinduism, as in other old mosques in Java, seen in the shape of the overlapping roof and other ornaments. The influence of Islam can also be seen from the mighrab, pulpit, and calligraphy that decorates the mosque. Although it retains traditional architecture,

some modern elements may be added to meet the functional needs of today's mosques. (Nurlita 2020)

From the description above, the researcher is interested in identifying and analyzing the history, cultural acculturation, and forms of architectural change at the Great Kauman Mosque, Kebumen and providing a deeper understanding of the factors of social, cultural, and historical change in the region as well as the important contribution of the mosque. this is in a broader context. By conducting further research through analysis of historical documents, interviews with mosque administrators and the surrounding community, as well as architectural studies of the mosque building.

METHOD

This research uses a qualitative historical method approach. This method goes through four main stages: first, heuristics is the data collection stage which is carried out through interviews with related parties, such as the mosque takmir, the Kauman community. Apart from that, collecting oral history sources from the community was also carried out to obtain a more comprehensive picture. Second, verification stage of source criticism which aims to validate and filter the data that has been collected. This is done by limiting research observations so that focus is maintained in accordance with the research objectives. In this process, irrelevant data will be selected to maintain the quality and accuracy of the research. Third, Interpretation at this stage, data analysis is carried out by compiling a structured and accountable narrative. This analysis not only emphasizes the correctness of the data, but also its freshness, so that the researcher's results have high relevance. Fourth, historiography, the final stage of presenting the research results with the aim of presenting the research results systematically and in detail so as to provide an understanding regarding history, cultural acculturation, and architectural changes in the Great Kauman Mosque, Kebumen. With this research, it is hoped that this research can produce a comprehensive work and can make a contribution to the field of history, especially the tribal community in Kebumen.

DISCUSSION AND RESEARCH RESULTS

a. History of the Great Kauman Mosque, Kebumen

The Great Kauman Mosque, Kebumen, is a form of Islamic archaeological heritage which is the oldest and largest mosque in Kebumen Regency. It is a witness to the long history and development of Islam in the Kebumen area. After the Diponegoro war subsided in 1832, it brought significant changes in the history of Kebumen. At first Kebumen was called the Kadipaten Panjer, then the Dutch changed it to Kebumen in 1832 AD. After that the Pendopo Agung Panjer was destroyed and built into the Kebumen Regency hall by Arungbinang IV as the first regent of Kebumen. KH Imanadi is an important figure in the history of Kebumen and the resistance against the Dutch. KH Imanadi, usually known as Kyai Marbut or Kyai Nurmadin, was the son of Prince Ngabdulkarim who was one of the sons of Hamengku Buwana III, whose real name was Bandara Raden Mas Suratman or usually called Prince Harya Hadisuraya II who ruled the Yogyakarta sultanate at the beginning of the century. -19. (Rosikhah,2021)

KH Imanadi is the founder of the Great Kauman Mosque, Kebumen and has expertise in the fields of jurisprudence and constitutional law. KH Imanadi was a figure who played an important role in helping Prince Diponegoro fight Dutch colonialism in the early 19th century. He was one of the figures who took part in the physical and spiritual struggle to defend his homeland from Dutch colonialism. This struggle was part of the Java War which lasted from 1825-1830 AD. During the struggle against the Dutch, KH Imanadi was captured by the Dutch. However, his prison term did not last long, when Duke Aroengbinang IV ruled, KH Imanadi was released from prison. This release indicated the importance of KH Imanadi's role and influence as a local ruler at that time. Then after being released KH Imanadi was appointed as the first Penghulu Landrat in Kebumen. As a form of respect and appreciation for his services, he was given a gift in the form of quite large land and then this land was made into Kauman Hamlet. Because KH Imanadi had a strong religious and social vision, he donated his land for the construction of a mosque. In 1838 KH Imanadi founded a mosque which is now known as the Great Kauman Mosque, Kebumen. The mosque is not only used as a place of worship but is the center of religious and social activities for the tribal community.

The Great Kauman Mosque in Kebumen is a symbol of struggle, faith, and the example of KH Imanadi as a cleric who not only fought physically against the invaders but also contributed to the spread of the message of Islam in Kebumen. Then KH Imanadi died in 1849 AD. He died in Kauman but his body was buried in his former home, namely Pesucen Hamlet, Wonosari Village, Kebumen. Therefore, at the Kauman Great Mosque, Kebumen, there are no graves of the founder or other religious figures. In general, many Grand Mosques in several locations such as Yogyakarta or Solo have complexes in the western part of the mosque. This tradition is usually associated with elements of local custom and belief in the mosque area as a holy and appropriate place for the burial of founding figures and ulama. ()

Judging from the age of the Kauman Great Mosque in Kebumen, it is now almost 2 centuries old. However, the Great Kauman Mosque in Kebumen is not included in the list of cultural heritage buildings. There are several factors that cause the Great Kauman Mosque in Kebumen not to be included in the list of cultural heritage buildings. Since the founding of the Great Kauman Mosque, Kebumen, the building has experienced many changes and developments, especially in 2003-2004, the Great Mosque of Kebumen underwent a total renovation by adding a two-story building. Meanwhile, the requirements for historical buildings to be included as cultural heritage must not change their original form and materials. These factors are why the Great Kauman Mosque in Kebumen cannot meet the requirements as a cultural heritage building. lack of public awareness about the importance of preserving historical buildings and lack of socialization regarding the importance of cultural heritage status to mosque managers as well as limited resources in identifying and designating buildings as cultural heritage. The government should increase awareness of the importance of preserving historical buildings as cultural heritage. ()

b. Cultural Acculturation of the Great Kauman Mosque, Kebumen

The influx of foreign culture into Indonesia has had a significant impact on various aspects of people's lives, including in terms of architecture and building layout. Mosques in Java are an embodiment of the acculturation process that has been going on for centuries in harmony. This not only enriches Javanese cultural heritage but also shows how Javanese people are able to adapt and integrate various cultural

influences in their daily lives. One concrete example of the manifestation of this form of cultural acculturation is the Great Kauman Mosque, Kebumen. Cultural acculturation in this mosque can be seen from various aspects, the influence of Hinduism and Islam presents a unique combination in the mosque's architecture.



Figure 2 The three-tiered roof of the mosque symbolizes faith, Islam, and ihsan
Source: Fajar Wahyudi 2023



Figure 3. Mosque foyer
Source researcher, 2024

Hindu culture is very attached to the building of the Great Kauman Mosque, Kebumen, this can be seen from various elements including: The multi-layered roof of the Tajug Mosque has a close relationship with the traditions of pre-Islamic religious buildings. Archaeological evidence such as temple reliefs from the 13th and 14th centuries in East Java shows the existence of building structures with layered roofs which most likely influenced the shape of the roofs of ancient mosques, this shows the continuity of Hindu traditions into Islamic traditions in the archipelago. The three-layered tajug structure symbolizes the grandeur and beauty of Javanese architecture. Next, Mustaka pointed out the influence of the architecture of temple buildings, places of Hindu religious worship. Mustaka often has a tapering upward shape, resembling the shape of a temple roof which symbolizes the relationship between humans and God. This shows the integration of Hindu and Islamic elements in mosque architecture. The roof design not only adds aesthetic value to the mosque, but reflects local wisdom in traditional Javanese architecture. (Mardiani, 2015)

The porch of the Kauman Great Mosque is the result of cultural acculturation from the pre-literate period, especially the punden terraces, the punden terraces are a multi-level structure that symbolizes the journey of human life from the womb, life in the world, to life after death. The use of the punden terraced form reflects respect for traditional values in the structure of the mosque. The mosque veranda roof uses a simpler pyramid shape compared to the tajug, the pyramid roof structure also holds value in Hindu teachings on the concept of tri hita karana, the division of the universe into palemahan, pawongan, and parahyangan universes. The pyramid roof gives an open and friendly feel to the foyer. The pyramid consists of four empyek sides as support for the roof structure. In the center of the building there are four pillars and 26 accompanying pillars found in the porch of the Kauman Great Mosque, Kebumen.

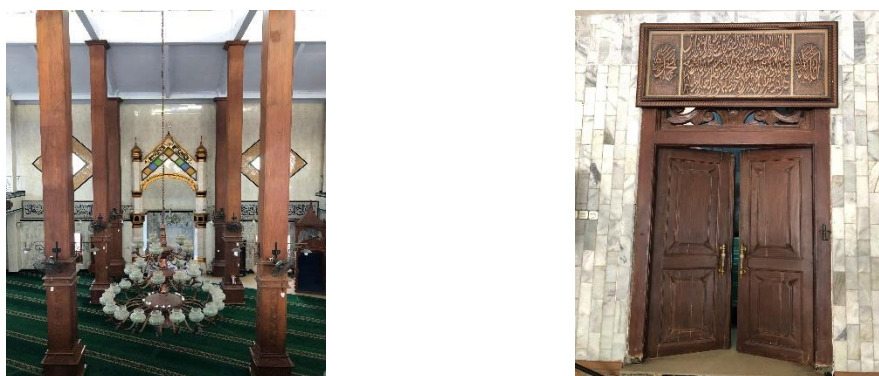


Figure 3 main room of the mosque & Main door of the mosque
Source : reseacher, 2024

The main hall (liwan), Kauman Kebumen Grand Mosque is a joglo, which is a traditional Javanese architectural style with a towering roof in the form of a three-tiered roof. The main room or usually called liwan is supported by four pillars which are the main pillars. The pillars are made of teak wood from the Ambal area which is about 25km from Kebumen City. and two swamp pillars which function as additional pillars and are equipped with typical Javanese carved ornaments which beautify the appearance of the mosque. The main room of the mosque is equipped with gray wall tiles and is equipped with calligraphy to strengthen an important decorative element of Islamic art. Apart from that, the main hall of the Kauman Grand Mosque has three main doors in the form of a grand kori with traditional Javanese carvings influenced by Hindu culture.



Figure 4 large drum / bedug (bedugIjo Mangsun Sari) and small drum
Source: researcher, 2024

The Great Kauman Mosque, Kebumen, has two unique drums, located in the front foyer of the mosque. One of the large drums with a light green color, this large drum is known as Bedug Ijo Manung Sari. The drum was made on 15 Sha'ban 1422 H. made of waru wood with a length of 2.6 meters, a circumference of 5 meters, a diameter of 1.6 meters, and a diameter of 1.8 meters. This big drum uses 108 nails and is only rung on Fridays. Meanwhile, the small dark green drum is rung every day at prayer time.



Figure 5 mosque minarets
Source: researcher, 2024

Mosque tower or called "minaret" in Arabic. The tower of the Kauman Great Mosque is influenced by Middle Eastern architecture. The use of this tower reflects the adoption of Islamic and Indonesian architectural elements. The tower or minaret is a common feature in mosques in Middle Eastern countries and serves as a place for the muezzin to give the call to prayer. The Kauman Kebumen Great Mosque tower has a height of 30 meters on the left side of the mosque.

The location of the building, the placement of the Kauman Great Mosque in Kebumen is arranged according to the macapat composition, a traditional Javanese spatial planning principle that

reflects balance and harmony. The Kauman Great Mosque in Kebumen is placed next to the Regent's Hall, which symbolizes the relationship between the people and the king. The pavilion as a symbol of power and the mosque as a symbol of spirituality show harmonization between government and religion in Javanese society.

Although many older mosques retain their traditional architecture, some modern elements are often added to meet the functional needs of today's mosques. This includes better lighting and ventilation systems, additional air conditioning and fans, as well as infrastructure for social and educational activities. Acculturation does not create a new culture, but rather allows these cultures to coexist in harmony. The results of this acculturation can be seen in the characteristics and unique architecture of the beautiful Kauman Great Mosque, Kebumen. This uniqueness is an important part of cultural heritage that needs to be maintained and preserved for future generations. These forms of acculturation show how mosques do not only function as places of worship, but as symbols of cultural integrity that combine local elements with foreign cultural influences, creating a unique identity that is unique to the people of Kebumen.

c. Changes in the architecture of the Great Kauman Mosque, Kebumen



Figure. 6 comparison of mosques in 1993 and 2022
 source :Kebumen Regional Library Service documentation

Changes in the architecture and shape of the Kauman Great Mosque, Kebumen, can be described in several periods, reflecting evolution and adaptation to local socio-cultural needs and conditions. Aspects of changes in form and architecture that occurred in the Great Kauman Mosque building, Kebumen, based on the results of observations and identification from documentation and archives, were then described in several periods with the aim of knowing changes in the mosque building with a building area of 4,394m². In the first period, the Great Kauman Mosque, Kebumen, was founded in 1838 AD. The mosque building was in the traditional Javanese architectural style in the form of a Joglo.

Then in 1842, 4 years after its founding, a mosque veranda was built. This factor is motivated by a functional need where the veranda is used as a gathering

place before and after prayers, making it easier for the congregation to interact and socialize. Apart from that, social needs are the background for the construction of the porch as a center for social, educational activities such as lectures and other religious activities. The architecture of the foyer at the Great Kauman Mosque, Kebumen, was previously simple and had limited space in traditional Javanese style. (Asti,2021)

The next change was in 2003-2004 where a total restoration of the building was carried out, initially the Kauman Kebumen Great Mosque only had one floor, but after this mosque was completely restored it became a two-story building, this was due to the fact that the building had experienced weathering and as a result Population growth and increasing mosque congregations require larger spaces to accommodate worshipers who come, especially during Friday prayers, Islamic holidays and other religious events. The addition of a second floor to the mosque building aims to accommodate the increasing number of male worshipers. Even though the building underwent almost complete restoration, the masjid building still maintains traditional Javanese characteristics by using natural materials while maintaining the joglo shape with a three-layered overlapping roof which symbolizes human life in the teachings of faith, Islam and ihsan. With a teacher's pillar which is still made of carved teak wood.



Figure 7 mosque minarets before renovation
source :aroengbinang documentation

In 2005 there were changes to the mosque's porch and tower. The mosque foyer was expanded and raised, this step aims to increase the comfort of the congregation and improve air circulation in the mosque, so that air can circulate properly, reducing excessive humidity and heat in the mosque. The expansion and elevation of the mosque porch gives the mosque building a more majestic and

functional appearance, and makes it a more attractive and representative activity center. Then the renovation of the tower, which was previously just an ordinary tower, was decorated with bare threaded iron stairs extending upwards, there were four speakers pointing to each cardinal direction, and on top of the tower there was an inscription that said "Allah". Then it was renovated towards a more modern architecture with the addition of traditional decorative elements such as mosaic carvings or distinctive calligraphy on the tower. The addition of color-controlled LED lights to give the tower a more beautiful appearance at night. This renewal can reflect modern architecture while maintaining its beauty and historical value. This ensures that the tower is not only a religious symbol but also a cultural landmark that is relevant to the times.

Further changes in 2015 included the addition of supporting facilities which include, a modern and comfortable ablution area, adequate toilets, expansion of the parking area where previously there were trees and the Great Mosque's signboard, now everything has been converted into an open courtyard with the aim of providing wide vehicle access and comfort for pilgrims. Furthermore, additional facilities for storing goods for the congregation so they can worship safely and comfortably. There is a health clinic in the mosque area which provides basic health check-up services, doctor consultations and light treatment. This is carried out by professional medical staff. Additional radio broadcasting facilities at the Kebumen Grand Mosque. Then the addition of Al-Qur'an educational park facilities at the Great Mosque of Kebumen is a very positive initiative to improve religious education for children. In 2023, there will be a play area or so-called child-friendly space available in the mosque yard with the aim of allowing parents to worship solemnly and comfortably. The addition of these facilities aims to increase comfort, function and good service to mosque congregations. But also to expand the role of mosques as centers of social and educational activities as an attraction for the people of Kebumen. The transformation of the Kauman Great Mosque in Kebumen from the year it was founded to the present shows a combination of historical value and adaptation to modern needs. Each period of change maintains efforts to preserve cultural heritage and functional comfort for the congregation.

CONCLUSION

Judging from several aspects, there is a lot of history, cultural acculturation and building changes that can be seen and traced from the existence of the Kauman Great Mosque in Kebumen as the oldest mosque, this mosque should be a cultural heritage that must be protected. However, the Great Kauman Mosque in Kebumen does not meet the requirements as a cultural heritage because it has undergone significant changes in shape. Apart from that, there is a lack of awareness among the public and mosque administrators who do not understand the importance of preserving historical buildings. To overcome this problem, the government needs to increase outreach regarding the importance of preserving historical buildings as cultural heritage. In the context of cultural acculturation, the Great Kauman Mosque in Kebumen shows the influence of Hindu and Islamic culture in several architectural elements. Thus, the Great Kauman Mosque in Kebumen not only functions as a place of worship, but also as a symbol of a rich cultural mix of traditions. Aspects of changes in form and architecture are adjustments to changes to maintain and preserve the heritage and culture of the Great Kauman Mosque, Kebumen.

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