

Integrating Javanese culture in Islamic education: the role of Pathok Negara Mosque

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Abstract

This article examines Masjid Pathok Negara's transformative role in preserving local wisdom in Yogyakarta, Indonesia. The *Masjid Pathok Negara* is the oldest mosque in Yogyakarta and possesses a distinctive history and architectural style. Additionally, this mosque serves as a hub for Islamic education, incorporating Javanese cultural principles into religious practices. This study employed a qualitative methodology with a case study approach, gathering data through observations, interviews, and documentation. The findings indicate that *Masjid Pathok Negara* plays a transformative role in upholding local traditions in Yogyakarta through various means, including (1) incorporating Javanese architectural elements, (2) applying the *tridarma* concept in mosque administration, (3) conducting Islamic education rooted in Javanese values, and (4) partnering with diverse stakeholders to harness the mosque's potential. This article suggests that *Masjid Pathok Negara* may continue to uphold its identity as a mosque that honors Javanese culture and positively contributes to the surrounding community.

Artikel ini bertujuan untuk mengkaji peran transformatif Masjid Pathok Negara dalam melestarikan kearifan lokal di Yogyakarta, Indonesia. Masjid Pathok Negara merupakan masjid tertua di Yogyakarta yang memiliki sejarah dan gaya arsitektur yang khas. Selain itu, masjid ini juga berfungsi sebagai pusat pendidikan Islam, yang menggabungkan prinsip-prinsip budaya Jawa ke dalam praktik-praktik keagamaan. Penelitian ini menggunakan metodologi kualitatif dengan pendekatan studi kasus, mengumpulkan data melalui observasi, wawancara, dan dokumentasi. Temuan penelitian menunjukkan bahwa Masjid Pathok Negara memainkan peran transformatif dalam menjunjung tinggi tradisi lokal di Yogyakarta melalui berbagai cara, termasuk: (1) menggabungkan elemen arsitektur Jawa, (2) menerapkan konsep *tridarma* dalam pengelolaan masjid, (3) menyelenggarakan pendidikan Islam yang berakar pada nilai-nilai Jawa, dan (4) bermitra dengan berbagai pemangku kepentingan untuk memanfaatkan potensi masjid. Artikel ini menyarankan agar Masjid Pathok Negara dapat terus mempertahankan identitasnya sebagai masjid yang menjunjung tinggi budaya Jawa dan memberikan kontribusi positif bagi masyarakat sekitar.

Keywords: *Cultural blending; Religious practice; Islamic education; Masjid Pathok Negara*

Introduction

The introduction of Islam to Java took place in the 13th century, brought by traders, scholars, and missionaries primarily from Gujarat, India. This process was not immediate but evolved over several centuries through intricate interactions and adaptations.¹ The success of Islam's dissemination in Java was closely tied to the flexibility and cultural sensitivity of its propagators, who integrated religious teachings and elements of science, technology, and culture into their outreach. By fostering relationships and trust within the local community, these efforts allowed Islam to develop and gain widespread acceptance while respecting and preserving Javanese cultural traditions.²

The initial spread of Islam in Java faced resistance from entrenched Hindu-Buddhist cultural traditions. The *Wali Songo*, pioneers of Islam in Java, played a crucial role in the integration process of Islam. Their strategy involved incorporating Islamic teachings into local traditions and creating syncretic art forms and rituals such as *Wayang*. They adapted this traditional art to narrate Islamic stories, retaining cultural elements while effectively conveying religious messages. Such adaptations extended into religious practices, language, attire, and daily life, demonstrating cultural diplomacy that made Islamic values relatable and acceptable to the Javanese.³ This approach showcases the *Wali Songo*'s deep understanding of Javanese values, harmonizing Islamic principles with local customs to minimize resistance. As a result, Islam in Java developed a unique character, blending the rigidity of religious teachings with the gentleness and wisdom of Javanese

¹Ali Houissa, "History of Islam in Southeast Asia", Cornell University Library, 2023, <https://guides.library.cornell.edu/IslamSoutheastAsia>.

²C. C. Berg, "The Islamisation of Java", *Studia Islamica*, Vol. 4 (1955), 111-42.

³Kenfitria Diah Wijayanti, "Wayang Existence in the Islamization for Traditional Javanese People", *El Harakah*, Vol. 21, no. 1 (2019), 125, <https://doi.org/10.18860/el.v21i1.6279>.

culture.⁴ This cultural fusion enriched both Islam and Javanese traditions, creating a distinctive identity that has endured through colonial and post-independence periods.

Among other regions in Java, Yogyakarta emerged as a critical center for preserving and innovating this cultural integration, fostering a unique coexistence that continues to thrive.⁵ The masjid Pathok Negara, established in 1758, exemplifies this cultural fusion and plays a key role in preserving Javanese wisdom within Islamic practices. Managed by the Ngayogyakarta Hadiningrat Palace, it comprises four mosques: Plosokuning, Mlangi, Babadan, and Dongkelan. These mosques serve not only as places of worship but also as centers for education and cultural preservation. They symbolize the potential of religious institutions to positively impact community life across social, economic, cultural, and environmental dimensions.⁶

The basic concept of this research refers to the transformative role of the mosque, which views it as a dynamic institution with functions that

⁴Uskuri Lailal Munna and Lutfiah Ayundasari, "Islam Kejawaen: Lahirnya Akulturasi Islam Dengan Budaya Jawa Di Yogyakarta", *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial*, Vol. 1, no. 3 (2021), 317-25, <https://doi.org/10.17977/um063v1i3p317-325>.

⁵Lilie Adelina Suhardjono, "Wayang Kulit and The Growth of Islam in Java", *Humaniora*, Vol. 7, no. 2 (2016), 231, <https://doi.org/10.21512/humaniora.v7i2.3526>.

⁶Suud Sarim Karimullah, "The Role of Mosques as Centers for Education and Social Engagement in Islamic Communities", *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, Vol. 6, no. 2 (2023), 151-66, <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.184>; Neneng Luthfiyyah and Badrah Uyuni, "Community Development Based on The Great Mosque (Case Study of Al-Barkah, Bekasi Mosque) Dakwah and The Development of Islamic Communities", *Spektra: Jurnal Ilmu-Ilmu Sosial*, Vol. 1, no. 1 (2019), 1-9, <https://doi.org/10.34005/spektra.v1i1.1136>; Samwil Samwil et al., "The Systematic Approach in Revitalizing the Role of Mosques as Community Empowerment Centers", *Proceedings of International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM)*, Vol. 4 (2024), 00022-00022, <https://doi.org/10.29103/icospolhum.v4i.395>; Alean Al-Krenawi, "The Role of the Mosque and Its Relevance to Social Work", *International Social Work*, Vol. 59, no. 3 (2016), 359-67, <https://doi.org/10.1177/0020872815626997>; Indin Rarasati and Unggul Priyadi, "Empowering MSMEs: The Role of Mosques in Community Economic Development", *Shirkah: Journal of Economics and Business*, Vol. 9, no. 3 (2024), 397-410, <https://doi.org/10.22515/shirkah.v9i3.566>.

go beyond its traditional role as a place of worship. Referring to José Casanova's ideas on the role of religion in the public sphere and the process of desecularization, this concept highlights the ability of the mosque to be a significant agent of social transformation.⁷ Mosques play a role not only in strengthening spirituality, but also in facilitating education, cultural preservation, and community empowerment. The *Masjid Pathok Negara*, which has deep roots in local traditions and communities, is an ideal example to explore these roles. Through the integration of Islamic teachings and Javanese cultural values, this mosque reflects a unique synergy between religion and culture. This synergy contributes to the formation of a strong community identity, while also reflecting how mosques can adapt to the needs of local communities and the times.⁸

This research employed a qualitative case study, focusing on the four *Masjid Pathok Negara* in Yogyakarta. Data collection included observations of mosque architecture, activities, and community interactions, interviews with key stakeholders such as mosque caretakers, clerics, and local residents, and analysis of relevant documentation, including historical

⁷José Casanova, *Public Religions in the Modern World*, Chicago: University of Chicago Press, 1994.

⁸Cucu Nurjamilah and Hesty Nurrahmi, "Mosque as a Place To Build Moderate Community", *Hikmatuna : Journal for Integrative Islamic Studies*, Vol. 7, no. 2 (2021), 147-55, <https://doi.org/10.28918/hikmatuna.v7i2.3606>; M. Zulfa M. Zulfa, "Ransformasi Dan Pemberdayaan Umat Berbasis Masjid: Studi Pada Masjid Nurussa'adah Salatiga", *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, Vol. 9, no. 1 (2015), 257-78, <https://doi.org/10.18326/infsl3.v9i1.257-278>; Ammar Ihsan Nasution et al., "Developing Islamic City through Network-of-Mosque (NoM)", *Journal of Social and Development Sciences*, Vol. 6, no. 2 (2015): 37-45, <https://doi.org/10.22610/jsds.v6i2.840>; M. Anowar Razvy, "Studying the Role of Mosques and That Curriculum in the Development of Education and Science Education in the Islamic World", *International Network for Natural Sciences Research Journal*, January 1, 2015, <https://innspub.net/studying-the-role-of-mosques-and-that-curriculum-in-the-development-of-education-and-science-education-in-the-islamic-world/>; Nur Athirah Khalit, "Revitalizing Roles and Functions of Mosques in Kuala Lumpur", UiTM Repository, <https://ir.uitm.edu.my/id/eprint/2937/> 2011.

records, educational programs, financial reports, and collaborations.⁹ Data analysis involved reduction, presentation, conclusion drawing, and verification through techniques like triangulation and member checks to ensure reliability.¹⁰

Numerous prior studies have explored Javanese-Islamic integration. Rofiq examined the Javanese Slametan tradition from an Islamic education perspective¹¹, while Bakri analyzed Islamic culture in the Javanese style¹². Muna & Ayundasari discussed the acculturation of Islam and Javanese culture in Yogyakarta, coining the term *Kejawen Islam*¹³. Nurdianzah and Muqoyyidin similarly explored Islamic education in Javanese traditions and the distinct expression of Javanese Islam.¹⁴ Laelatul Badriah & Sukati

⁹Robert K. Yin, *Case Study Research and Applications: Design and Methods*, SAGE Publications, 2017; Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*, John Wiley & Sons, 2019.

¹⁰John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, SAGE, 2014; Rizqi Anfanni Fahmi, "Transformation of Mosque Management Through Islamic Social Enterprise Concept", *Journal of Islamic Economics Lariba*, Vol. 8, No. 1 (2022), 157-78, <https://doi.org/10.20885/jielariba.vol8.iss1.art10>; Nayeem Asif, "Role of Mosque's Design on Community Development in Bangladesh", (masters, Universiti Putra Malaysia, 2015), <http://psasir.upm.edu.my/id/eprint/64846/>; Solahuddin Abdul Hamid et al., "Integration of The Basic Dynamics of Mosque Management: Experiences of Some Outstanding Mosques", *Russian Law Journal*, Vol. 11, no. 4S (2023), 57-63; Sehrish Shikarpurya and Shailen M. Singh, "Value Them as Members of the Community: Existing Support Structures in Mosques for South Asian Muslim Families of Children with IDD Living in the United States", *Journal of Disability & Religion*, Vol. 25, no. 2 (2021), 159-80, <https://doi.org/10.1080/23312521.2020.1821863>; Mufidah Cholil, "Revitalization of Mosque Role and Function through Development of 'Posdaya' in the View of Structuration Theory", 2016, <https://consensus.app/papers/revitalization-of-mosque-role-and-function-through/d2b553dd2a3950cc97159a6fc36bdeee/>.

¹¹Ainur Rofiq, "Tradisi Slametan Jawa Dalam Perspektif Pendidikan Islam", *At-Taqwa: Jurnal Ilmu Pendidikan Islam*, Vol. 15, no. 2 (2019), 93-107.

¹²Syamsul Bakri, "Kebudayaan Islam Bercorak Jawa (Adaptasi Islam Dalam Kebudayaan Jawa)", *DINIKA Academic Journal of Islamic Studies*, Vol. 12, no. 2 (2014), 33-40.

¹³Uskuri Lailal Munna and Lutfiah Ayundasari, "Islam Kejawen: Lahirnya Akulturasi Islam Dengan Budaya Jawa Di Yogyakarta", *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial*, Vol. 1, no. 3 (2021), 317-25, <https://doi.org/10.17977/um063v1i3p317-325>.

¹⁴Erry Nurdianzah, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Jawa (Kajian Historis Pendidikan Islam Dalam Dakwah Walisanga)", *Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim*, Vol. 7, no. 2 (2019), 98-184; Andik Wahyun Muqoyyidin, "Islam Jawa, Distingsi

also discussed the integration of local wisdom in education in Bantul, Yogyakarta.¹⁵ Muh. Mustakim also discussed the transformation of pesantren as centers for Islamic dissemination and education.¹⁶ Ismanto also discussed the cultural values in the myth of the twins of the South Square Palace of the Yogyakarta Palace as an effort to preserve Javanese culture.¹⁷ Martalia Ardiyaningrum also discussed the phenomenon of the resurgence of Sufism among the urban middle class in Yogyakarta.¹⁸ However, a gap remains regarding the specific transformative role of the *Masjid Pathok Negara* in preserving local wisdom through Islamic education.

This study addresses this gap, focusing on how these mosques integrate Javanese cultural values into Islamic education and community practices. By analyzing their transformative roles, this study contributes to understanding how religious institutions can maintain cultural heritage while addressing modern challenges. The findings highlight the unique position of the *Masjid Pathok Negara* as a center for education and cultural integration, inspiring other institutions to adopt similar approaches in preserving local traditions in religious practices.¹⁹

Tradisi, Transformasi Spirit Profetik, Dan Globalisasi”, *Akademika: Jurnal Pemikiran Islam*, Vol. 21, no. 1 (2016), 99–116.

¹⁵Laelatul Badriah and Sukati Sukati, “Intergrasi Kearifan Lokal dalam Pembelajaran di Madrasah Ibtidaiyah Se-Kabupaten Bantul Yogyakarta,” *JMIE (Journal of Madrasah Ibtidaiyah Education)* 5, no. 1 (June 2, 2021): 46–66, <https://doi.org/10.32934/jmie.v5i1.184>.

¹⁶Muh Mustaqim, “Transformasi Pesantren sebagai Pusat Penyebaran Islam, Alat Revolusi dan Lembaga Pendidikan Islam,” *At-Tajdid: Jurnal Ilmu Tarbiyah* 6, no. 2 (September 25, 2017): 295–314.

¹⁷Ismanto Ismanto, Sarwiji Suwandi, and Nugraheni Wardani, “Cultural Values in the Myth of the Twins of the South Square Palace of the Yogyakarta Palace as an Effort to Preserve Javanese Culture,” 2024, <https://eudl.eu/doi/10.4108/eai.27-12-2023.2353209>.

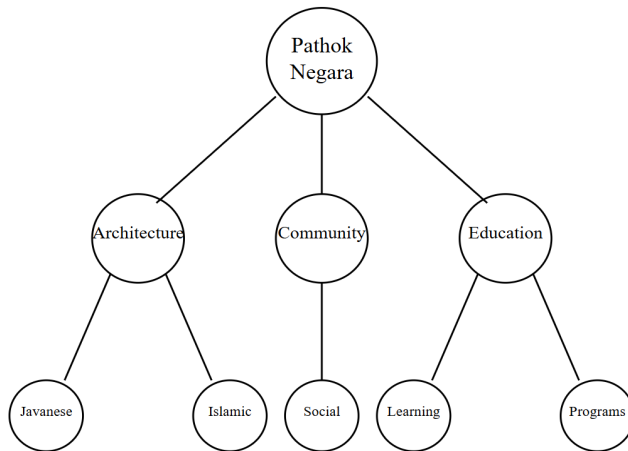
¹⁸Martalia Ardiyaningrum, “Religiusitas Gaya Baru (Kajian Atas Fenomena Kebangkitan Sufisme Kelas Menengah Perkotaan di Yogyakarta),” *Dialogia* 15, no. 2 (December 1, 2017): 221–42, <https://doi.org/10.21154/dialogia.v15i2.1192>.

¹⁹Gholamreza Raeisian and Mohammad Badreh, “The Role of Mosques in Urban Development”, *Journal of Civil Engineering and Urbanism*, Vol. 3, no. 3 (2013), 101–3; Khosro Movahed, “Mosque as a Religious Building for Community Development,” <https://oaks.kent.edu/acir/2014/Three/16>; Nizaita Omar et al., “Mosques as an Agent for Community

Masjid Pathok Negara and its role in community empowerment

The *Masjid Pathok Negara* plays a central role in its community, blending cultural heritage, spiritual guidance, and societal engagement. Its unique architecture, rooted in Javanese and Islamic traditions, is a physical and symbolic representation of its historical and contemporary significance. Beyond its architectural beauty, the mosque fosters community development through various support activities, educational initiatives, and cross-sector collaborations. These efforts demonstrate the mosque’s commitment to building a well-informed, cohesive, and resilient community, positioning it as a key institution not only for worship but also for promoting communal harmony and development. The accompanying network diagram highlights the interconnectedness of the mosque’s various roles, showcasing its holistic approach to community empowerment.²⁰

Figure 1. Network Diagram of Study Elements: *Masjid Pathok Negara*



Development in the History of Islam”, *International Journal of Academic Research in Business and Social Sciences*, Vol. 9, no. 9 (2019), <https://doi.org/10.6007/ijarbss/v9-i9/6368>.

²⁰Muhammad Nur Hakimuddin At-toyibi and Dyah Titisari Widyastuti, “Karakter arsitektur masjid Jawa pada Masjid Pathok Negero”, *Jurnal Arsitektur Pendapa*, Vol. 4, no. 2 (2021), 23–32, <https://doi.org/10.37631/pendapa.v4i2.467>.

Masjid Pathok Negara, with its mosque formation, stands as a monument of unique architectural beauty, reflecting the symbiosis between Javanese and Islamic cultures. Its marvelous architecture showcases its aesthetic richness and conveys a message about the importance of appreciating and preserving cultural heritage. The use of Javanese limasan and *joglo* roofs, combined with domes and minarets typical of Islamic architecture, creates a dazzling visual harmony. Ornaments and carvings that combine Javanese and Islamic elements, such as rich batik motifs, elegant calligraphy, and meaningful *wayang* (classical Javanese puppets), add depth and richness to the mosque's structure. Consequently, the *Masjid Pathok Negara* serves not only as a place of worship but also serves as a place of worship and a symbol of the harmonious fusion of two distinct traditions, giving rise to something unique and profound.²¹

The Plosokuning *Masjid Pathok Negara* stands as the sole representation of the original design since its establishment.²² This distinctiveness is attributed to the unwavering dedication of the local community, highly esteeming the historical heritage passed down by past sultans and religious leaders. There is no intention or proposal to alter the structure of this mosque, emphasizing respect and appreciation for the legacy bestowed by ancestors.²³ Other *Masjid Pathok Negara* have undergone a complete makeover as a result of the local community's initiative to expand the mosque's area or were damaged during the war and rebuilt in an attempt to emulate the architecture of previous Javanese mosques. Despite no longer retaining the original form, this effort reflects a profound commitment to

²¹Observations were carried out in Pathok Negara Mlangi Mosque and Pathok Negara Dongkelan Mosque, Yogyakarta, 10 October 2023.

²²Iwan Darmawan, "Model Peningkatan Tata Lingkungan Masjid Cagar Budaya sebagai Penguat Identitas dan Citra Kawasan (Studi Kasus Masjid Patok Negoro Ploso Kuning, Sleman)", *Jurnal Arsitektur Dan Perencanaan (JUARA)*, Vol. 2, no. 1 (2019), 44-61, <https://doi.org/10.31101/juara.v2i1.783>.

²³Interview with P1, conducted on October 11, 2023.

upholding aesthetics and traditional values in mosque architecture, which aligns with the spirit of preserving the cultural and historical richness embedded in the local heritage.²⁴

The architectural details of the *Masjid Pathok Negara*'s formation function not only as aesthetic elements but also as a medium of education and transmission of cultural values. Each architectural detail carries a deep story and philosophy, teaching values such as harmony, simplicity, and modesty that are strong in Javanese culture. Visitors and worshippers are encouraged to reflect upon and appreciate the beauty that extends beyond mere visual appeal, reaching into the depths of the soul.²⁵

With mosque management, *Masjid Pathok Negara* has implemented the concept of *tridarma*, a concept originating from Javanese local wisdom. This concept consists of three basic principles: *ngerti* (understanding), *ngroso* (feeling), and *ngelakoni* (doing). These principles are carried out carefully, creating a harmonious relationship between mosque administrators, worshipers, the surrounding community, and other parties related to the mosque. The mosque administrators not only understand the vision and mission of the mosques but also carry it out with full dedication.²⁶ The congregation feels the positive impact of quality mosque activities, while the surrounding community actively participates in supporting mosque activities. All parties involved make significant positive contributions to the development and progress of the mosque.²⁷

Implementing the *tridarma* concept in the management of *Masjid Pathok Negara* has fostered an atmosphere conducive to learning and social

²⁴Interview with P2, conducted on October 10, 2023.

²⁵Observation were carried out in Pathok Negara Plosokuning Mosque, Yogyakarta, 11 October 2023.

²⁶Interview with P3, conducted on October 11, 2023.

²⁷Observation were carried out in Pathok Negara Babadan Mosque, Yogyakarta, 13 October 2023.

interaction.²⁸ The mosque administrators serve not only as managers but also as educators and facilitators, guiding worshipers and the surrounding community in comprehending and incorporating Islamic and Javanese values into their daily lives. The successful execution of this concept is evident in the active involvement of the community in various mosque activities, cultivating a healthy and harmonious ecosystem.²⁹

Islamic education carried out in the four *Masjid Pathok Negara* goes beyond imparting Islamic teachings; it seamlessly incorporates Javanese values, resulting in a holistic and relevant education that resonates with the local context. The use of the Javanese language in regular religious gatherings (*pengajian*), the establishment of schools for children, courses on Islamic music arts, and life skills training are among the methods employed by these mosques to infuse Javanese values into religious practices. This highlights the mosque's dedication to preserving local culture while upholding a strong Islamic identity.³⁰

The education organized by the four *Masjid Pathok Negara* does not only focus on religious knowledge, but also character and personality development following Javanese values.³¹ The educational programs offered are designed to instill values such as sincerity, humility, and empathy, in line with Islamic teachings. This cultivates a younger generation that is not only spiritually resilient but also embodies integrity and a well-rounded personality.³²

The Masjid Pathok Negara Formation is key in empowering the community, providing support in various areas including social, economic,

²⁸Observation were carried out in Pathok Negara Mlangi Mosque, Yogyakarta, 10 October 2023.

²⁹Interview with P4, conducted on October 10, 2023.

³⁰Interview with P1, conducted on October 11, 2023.

³¹Observation were conducted in Pathok Negara Dongkelan Mosque, Yogyakarta, 10 October 2023.

³²Interview with P5, conducted on October 13, 2023.

political, cultural, and environmental aspects.³³ From the distribution of *zakat*, *infaq*, and *shadaqah*, to the provision of business capital, legal aid, cultural preservation, and environmental support, the mosque strives to improve the welfare and independence of the community. This suggests that *Masjid Pathok Negara* serves a religious role and actively contributes to the social and economic development of the community.³⁴

Masjid Pathok Negara's efforts in community empowerment reflect their commitment to inclusive and sustainable development.³⁵ By assisting assistance-assisting in various fields, the mosque is trying to overcome the various social and economic challenges the community faces, helping them rise and be independent. This demonstrates that the role of the mosque is not limited to religious aspects but extends to the social and economic aspects of community life.³⁶

It exhibits an exceptional ability to establish collaboration across various sectors, engaging with the government, private sector, social institutions, mass media, and other like-minded parties.³⁷ These partnerships help expand the mosque's network, enhance its reputation, gain support, and create synergies necessary for its progress and development. This reflects the understanding that achieving significant objectives hinges on cross-sectoral cooperation and collaboration.³⁸

The cross-sectoral cooperation initiated by the four *Masjid Pathok Negara* proves that mosques can act as bridges, connecting various parties to achieve common goals. Cooperation with the government, private sector, and social institutions enriches the resources and capacity of mosques,

³³Interview with P2, conducted on October 10, 2023.

³⁴Interview with P5, conducted on October 13, 2023.

³⁵Interview with P1, conducted on October 11, 2023.

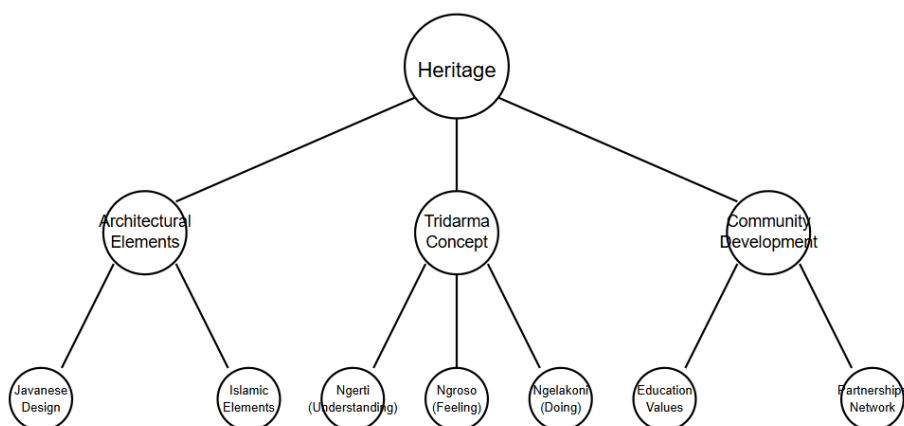
³⁶Interview with P5, conducted on October 13, 2023.

³⁷Interview with P1, conducted on October 11, 2023.

³⁸Interview with P5, conducted on October 13, 2023.

allowing them to implement broader and more impactful programs. It also opens up opportunities for dialog and exchanging ideas, strengthening cooperation and building a strong foundation for mutual development.³⁹

Figure 1. The Multifaceted Impact of *Masjid Pathok Negara*: A Visual Exploration



The *Masjid Pathok Negara* is a beacon of cultural fusion, educational innovation, and community service. Our infographic dives into the core aspects that make this mosque a cornerstone of its community. It vividly depicts the mosque’s architectural harmony, blending Javanese tradition with Islamic principles, and its commitment to societal welfare through varied community support activities. The mosque’s educational initiatives showcase a balanced integration of Islamic teachings and Javanese values, aiming to nurture well-rounded individuals. Furthermore, cross-sectoral cooperation illustrates the mosque’s strategic partnerships across government, private, and social sectors, enhancing its capability to serve

³⁹Interview with P1, conducted on October 11, 2023.

and empower the community. Through this visual exploration, we witness the mosque's dynamic role in fostering cultural preservation, social unity, and educational excellence, embodying a model of holistic community development.

Transformative role of *Masjid Pathok Negara* in community development

Located on the edge of Yogyakarta, the *Masjid Pathok Negara* is not only one of the oldest mosques in the region, but also symbolizes the integration of culture and religion. Beyond its conventional purpose as a place of prayer, the mosque serves as an important center for learning and social transformation. The concept of the transformative role of the mosque, which refers to José Casanova's ideas on the role of religion in the public sphere and the process of desecularization, serves as the conceptual basis for this study. This approach proposes a new paradigm for understanding the role of the mosque in the modern era. Through the lens of this theory, the *Masjid Pathok Negara* is viewed as a multidimensional institution that plays a key role in community development and empowerment. This concept recognizes that the mosque has the potential to influence various aspects of social life, making a significant contribution to the development of a highly dynamic society.⁴⁰

The transformation that has taken place at *Masjid Pathok Negara* is not only visible in terms of physicality and function but also at the level of community interaction and participation. The mosque has become an inclusive space, welcoming individuals from diverse backgrounds and social groups to come together and interact. This fosters a setting

⁴⁰Yulia Eka Putrie, Widjaja Martokusumo, and Bambang Setia Budi, "Defending Spaces, Preventing Conflicts: The Politics of Identity Representation in the Nahdliyin Mosques in Malang Raya", *Journal of Indonesian Islam*, Vol. 14, no. 1 (2020), 26-50, <https://doi.org/10.15642/JIIS.2020.14.1.26-50>.

conducive to dialogue and exchange of ideas, crucial elements in social transformation. The success of *Masjid Pathok Negara* in fulfilling this role infers that mosques can serve as a platform to strengthen diversity and promote inclusiveness in society.

In the field of education, *Masjid Pathok Negara* has emerged as a key player. The institution conducts various educational programs open to all levels of society, demonstrating its commitment to inclusivity and access to education for all. These programs are carefully designed to provide religious knowledge and incorporate Javanese cultural values, creating a rich and well-rounded learning experience. This results in a holistic approach to education, which is not only relevant to the religious context but also to the daily life and traditions of the local community. *Masjid Pathok Negara's* efforts to integrate Javanese cultural values into its religious education curriculum demonstrate its commitment to preserving local traditions. Students are not only taught about religious doctrines but also invited to appreciate and understand Javanese cultural values and traditions that have become an integral part of their identity. Education at this mosque, therefore, not only equips individuals with religious knowledge but also fosters a sense of pride and appreciation for their cultural heritage, ensuring that local wisdom remains alive and relevant for future generations.

The *Masjid Pathok Negara* stands out for its unique integration of Javanese cultural values into its religious practices. This fusion transforms the mosque into a place of worship and a hub for preserving and promoting local culture. This approach aligns with the broader concept of the mosque's transformative role as a public space for worship, one that acknowledges the mosque's influence across various aspects of life, including culture. The integration of religion and culture here demonstrates that they need not exist separately, but can blend harmoniously, enriching the religious experience. The distinctiveness of the *Masjid Pathok Negara* lies in its ability

to incorporate Javanese cultural symbols and values into the Islamic context in a meaningful and harmonious way. This practice infuses religious rituals with local significance while fostering the preservation and dissemination of Javanese culture to younger generations. The integration process involves a thoughtful reinterpretation and adaptation of cultural symbols, ensuring they remain relevant and meaningful within a religious context, all while maintaining the authenticity of the original culture.

The significance of the *Masjid Pathok Negara* in inspiring and guiding social transformation cannot be overlooked. By organizing educational programs and social initiatives, the mosque has played an active role in shaping community character, raising social awareness, and encouraging active engagement in the development process. This impacts social structures and community dynamics, illustrating how religious institutions can be catalysts for positive change. In Berger's context, this reality can work effectively because the mosque is an institution with a strong legality to construct social reality within the community.⁴¹

The transformative impact of *Masjid Pathok Negara* is not only limited to the mosque's neighborhood but also permeates the wider community. The social activities and learning programs initiated by the mosque have provided the necessary insights and tools to mobilize the community in the face of various social challenges. These initiatives have empowered individuals and groups to take an active role in community development, helping to build a stronger foundation for social justice and sustainable development.

The *Masjid Pathok Negara* plays a critical role as a center of social interaction, where people can gather, discuss, and share experiences. This creates a vital and dynamic public space, with the mosque as a mediator

⁴¹James M. Dixon and Peter L. Berger, "The Sacred Canopy: Elements of a Sociological Theory of Religion", *Sociological Analysis*, Vol. 29, no. 1 (2007), 40, <https://doi.org/10.2307/3710433>.

and facilitator in social interaction. This reflects the understanding that a mosque can be more than just a place of worship; it can be a center of communal life, strengthening social bonds and promoting community solidarity. Masjid Pathok Negara contributes to the formation of strong and inclusive social networks through its role as a center of social interaction. Diverse and inclusive communal activities allow individuals from different walks of life to get involved, strengthening social bonds and increasing community solidarity. These activities promote dialog and cultural exchange, help resolve conflicts, and enhance mutual understanding. Thus, mosques serve as catalysts for the formation of more harmonious and sustainable communities.⁴²

Masjid Pathok Negara demonstrates the capacity to respond and adapt to the dynamics of contemporary society. Through its various programs and initiatives, the mosque has successfully navigated the changing times, while remaining true to its core values and traditions. It demonstrates how religious institutions can remain relevant and impactful in a changing society. The success of this adaptation can be seen in the way *Masjid Pathok Negara* blends modern and traditional approaches in its programs. From the use of technology for information dissemination and education, to the application of traditional methods in religious learning and practice, the mosque has found a balance that allows it to remain connected to the younger generation without losing the essence of its religious values.

Through its transformative role, the *Masjid Pathok Negara* has significantly contributed to positive social change within the community. This aligns with the concept of the mosque's transformative function as a public worship space, where mosques are seen not merely as places of worship, but as agents

⁴²Ikhsanul Rizki and Siti Zulaikha, "The Role of Mosques in Community Economic Recovery During the Covid-19 Pandemic," *Jurnal Ekonomi Dan Bisnis Airlangga* 32, no. 1 (2022): 54-69, <https://doi.org/10.20473/jeba.v32i12022.54-69>.

of social change. In this capacity, they play a pivotal role in fostering a more inclusive, just, and harmonious society. These contributions cover many areas, from education and women's empowerment, to support for small businesses and environmental conservation efforts. The programs designed by the *Masjid Pathok Negara* always seek to address specific social issues, demonstrating the mosque's social responsibility and its commitment to the well-being of the community.

The *Masjid Pathok Negara* exhibits a strong commitment to preserving local wisdom, through its various programs and initiatives. This reflects an awareness that cultural identity and local traditions are an integral part of the diversity and richness of society, and that these can and should be preserved and promoted within a religious context.⁴³ The mosque successfully proves that religion and culture need not be in conflict but can mutually enrich each other. The *Masjid Pathok Negara* helps maintain and strengthen local identity by providing a platform for cultural and traditional events, concurrently instilling strong religious values and ethics.

The *Masjid Pathok Negara* not only contributes to religious aspects but also plays a significant role in the community's overall development. This reflects the mosque's holistic vision, which aligns with the transformative role of mosques as public worship spaces. In this view, the mosque is seen as an institution with a key role in community development. This endeavor is evident in the various community development programs carried out, ranging from education, and social welfare, to the economy.⁴⁴ As such, *Masjid Pathok Negara* serves as a place of worship and a community center that promotes development and well-being for all its members.

⁴³Saparudin and Emawati, "Ideological Framing, Mosques, and Conflict: Bargaining Position of the Salafi Movement in Lombok, East Indonesia", *Journal of Al-Tamaddun*, Vol. 18, no. 1 (2023), 231-44, <https://doi.org/10.22452/JAT.vol18no1.19>.

⁴⁴Jose Casanova, "Rethinking Secularization: A Global Comparative Perspective", *Hedgehog Review*, Vol. 8 (2006), 7-22.

The *Masjid Pathok Negara* has successfully created an active and meaningful model of community involvement. The community not only acts as a passive recipient of the mosque's programs but also actively contributes to their implementation and development, creating a sense of ownership and responsibility for their success. This model of engagement allows the mosque to be more responsive to the needs and aspirations of the community, ensuring that the programs implemented are truly useful and relevant. It also helps build strong relationships between the mosque and the community, enhancing social networks, trust, and norms as the community's social capital.⁴⁵ This social capital proves to be a great strength for society in steering its development in accordance with the challenges faced by every element of society in every era.⁴⁶

Masjid Pathok Negara's role in the community's social life is significant, creating a sustainable positive impact. The mosque is a place where social values are taught, practiced and lived, significantly contributing to the quality of community life. These positive effects are not only felt on individuals directly involved with the mosque, but also on society as a whole. The mosque's activities and programs create a positive wave that spreads, increasing social awareness, tolerance, and solidarity among community members, helping to build a more cooperative and peaceful society.⁴⁷

The *Masjid Pathok Negara* offers a valuable model for developing the transformative role of mosques in various other places. The experiences

⁴⁵Robert D. Putnam, "The Prosperous Community: Social Capital and Public Life", *The American Prospect*, April 1, 1993. <https://prospect.org/infrastructure/prosperous-community-social-capital-public-life/>

⁴⁶Norhana Abdullah et al., "Development of Human Capital Through The Islamic Education of Our Brothers (Mu'alaf) in Terengganu Institute of Islam Hadhari", *Journal Afkar*, Vol. 25, No. 1 (2023), 159-98.

⁴⁷Ahmad Zainuri, "Integrasi Islam dan Budaya Lokal dalam Seni Arsitektur Masjid Kuno di Jawa: Sebuah Tinjauan Umum," *Heritage*, Vol. 2, no. 2 (2021), 125-44, <https://doi.org/10.35719/hrtg.v2i2.58>.

and good practices implemented by this mosque can inspire and guide other mosques aspiring to take on a more involved and impactful role in society. By sharing their knowledge and experiences, the *Masjid Pathok Negara* actively contributes to building a network of collaboration among mosques, strengthening the capabilities of religious institutions to actively participate in social development. This paves the way for a more inclusive and harmonious society, wherein mosques play an important part in community development and empowerment.⁴⁸

This analysis has examined in depth the successful implementation of the concept of the transformative role of the prayer space in the *Masjid Pathok Negara*, which shows its transformation from a mere place of worship to a significant force in driving positive social change. In addition, this analysis also highlights how the integration of local cultural values can be realized harmoniously with religious values, resulting in religious practices that are rich, meaningful, and relevant to the dynamics of contemporary community life. In the future, it is hoped that the *Masjid Pathok Negara* will continue to be a pioneer in developing inclusive and transformative religious practices, which can guide society towards a more positive direction. Through continuous learning and reflection on best practices, this mosque is ready to continue to inspire and empower its community, while leaving a positive legacy for future generations.⁴⁹

⁴⁸Ahmad Mubarak, "Peran Masjid Dalam Pemberdayaan Masyarakat Berbasis Pariwisata Di Provinsi Daerah Istimewa Yogyakarta (Studi Kasus Pada Masjid Gedhe Kauman, Jogokariyan Dan Suciati Saliman)", April 2, 2021, <https://dspace.uui.ac.id/handle/123456789/31744>; Muhammad Jawahir and Badrah Uyuni, "Pemberdayaan Masyarakat Berbasis Masjid (Studi Pada Masjid Besar Al Mahdy, Kel. Jatiranggon, Kec. Jatisampurna, Bekasi)", *Spektra: Jurnal Ilmu-ilmu Sosial*, Vol. 1, no. 1 (2019), 36-43, <https://doi.org/10.34005/spektra.v1i1.1140>.

⁴⁹Reno Ismanto and Muhammad Amin, "Integrasi Budaya Lokal Dalam Praktik Keagamaan Perspektif Hukum Islam: Studi Kesenian Dambus Dalam Penggalangan Dana Pembangunan Masjid Di Pangkalpinang", *Scientia Jurnal Hasil Penelitian*, Vol. 8, no. 2 (2024), 89-99, <https://doi.org/10.32923/sci.v8i2.3440>; Zainuri, "Integrasi Islam dan Budaya Lokal dalam Seni Arsitektur Masjid Kuno di Jawa."

Conclusion

Masjid Pathok Negara, located in Plosokuning, Mlangi, Babadan, and Dongkelan, not only serves as a place of worship, but also as a center for the preservation and development of Javanese culture. The combination of Javanese culture and Islamic values reflects that cultural diversity and tolerance can be realized in a religious context, thus creating harmony and interfaith harmony.

The *Masjid Pathok Negara* has a strategic role in educating and preserving local culture. Incorporating local cultural education into their program enables mosques to assist the younger generation in comprehending and valuing their indigenous culture, fostering a sense of identity and pride in their cultural heritage. This is especially important in this era of globalization, where the influence of foreign cultures is strong and can erode local culture.

Hence, integrating local cultural education within these mosques becomes a pivotal measure in the ongoing efforts for cultural preservation. This implies that mosques across Indonesia, particularly in areas with a vibrant local culture, can draw inspiration from the *Masjid Pathok Negara* in incorporating local cultural values into their activities and management.

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