

## MOSQUE-BASED ISLAMIC TRANSMISSION: HISTORICAL TRACKS OF DIPONEGORO AND KH. HASYIM ASY'ARI IN THE CEMETERY OF KEDIRI

Mohammad Rafli\*<sup>1</sup>, M. Erlin Susri<sup>2</sup>, Nur Rochimah<sup>3</sup>

<sup>1</sup>Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

<sup>2</sup>Sekolah Tinggi Ilmu Tarbiyah Mambaul Hikam Pali, Indonesia

<sup>3</sup>Universitas Islam Negeri Raden Fatah Palembang, Indonesia

### Abstract

*The Kapurejo Salafiyah Mosque and Islamic Boarding School are proof of the transmission of the spread of Islam by Diponegoro and KH. Hasyim Asy'ari, founder of the Indonesian Islamic community organization Nahdlatul Ulama (NU). The mosque is a symbol of Islamic culture as a place of worship, education and social activities. The aim of this study is to examine the history of mosque-based Islamic transmission by tracing the historical traces of Diponegoro and KH. Hasyim Asy'ari in Pagu Kediri. This type of research uses qualitative research with descriptive analysis methods. The results obtained are that the An Nur Kapu mosque was once a simple mosque founded by Hasan Muhyi, a follower of Diponegoro during the Java War. The langgar was converted into a mosque after KH's wedding. Hasyim Asy'ari with Hasan Muhyi's daughter, Nyai Masruroh. After Diponegoro's arrest, a Kyai follower used the An Nur Kapu Mosque as a base to spread Islam in the Kapu area, Kediri. Diponegoro's followers spread and established mosques and Islamic boarding schools as a base for resistance outside Dutch control. Several ancient Islamic boarding schools in East Java together changed the focus of the struggle from physical conflict to education. KH Hasyim Asy'ari carried out reforms, especially in the field of education, by implementing education that had a more structured system. The strategy of the kyai and the An Nur Kapu mosque in spreading Islam is to provide teaching and learning systems that are in accordance with the culture of the community.*

*Keywords:* Mosque; Diponegoro; K.H Hasyim Asy'ari; Islamic transmission.

### INTRODUCTION

Mosques contribute to the Islamization of the archipelago. Mosques can help individuals become more interested in Islam by taking on this function, particularly when civilization was still in its infancy at the time. regarded not just from a socioreligious angle but also from the standpoint of an unopened intellect. Consequently, the ulama of that era made use of mosques to try and pique people's curiosity in order to get them to be open to understanding the Islamic faith's teachings (Zaman, 2023).

Mosques were utilized to cultivate friends as the strongest and best cadres in leading, upholding, and passing down religious teachings during the time of the Prophet and his companions (Syekh Shafiyurrahman Al-Mubarakfuri, 2003). In Medina during the start of Islam, the Prophet also established the mosque as a hub for Muslim education (Wiyani, 2013).

Throughout the archipelago, there are numerous old mosques that date back to the 18th and 19th centuries AD, such as the Great Mosque of Demak (1477 AD), Kudus Tower Mosque (1530 AD), Banjarmasin Sultan Suriansyah Mosque (1526 AD), Baiturrahman Mosque, Banda Aceh (1292 AD), Leran Pesucinan Gresik Mosque (1385 AD), Sawo Gresik Mosque (1398 AD), Mapauwe Leihitu Mosque, Central Maluku (1414 AD), Panjunan Mosque, Cirebon (1453 AD), Great Mosque of Demak (1477 AD), Banjarmasin Sultan Suriansyah Mosque (1526 AD), Katangka Mosque, Gowa, South Sulawesi (1603 AD), Palembang Grand Mosque (1663 AD), Jami' Mosque in Waringin City, Central

\*Correspondance Author: [rafli280298@gmail.com](mailto:rafli280298@gmail.com)

Article History | Submitted: 28 Desember, 2023 | Revised: 20 April, 2024 | Accepted: 31 Januari, 2024

HOW TO CITE (APA 6<sup>th</sup> Edition):

Rafli, Mohammad., Susri, M. Erlin., Rochimah, Nur. (2024). Mosque-Based Islamic Transmission: Historical Tracks of Diponegoro and KH. Hasyim Asy'ari in the Cemetery of Kediri. *Juspi: Jurnal Sejarah Peradaban Islam*. 7(2), page.173-180

DOI: <https://dx.doi.org/10.30829/juspi.v7i2.19209>

Kalimantan (1725 AD), The Great Kauman Mosque of Yogyakarta (1773 AD), and many others In (Heuken, 2003).

Prince Diponegoro is regarded as one of the national heroes of the Indonesian Republic. The third ruler of the Yogyakarta sultanate, Sultan Hamengkubuwana III, had an extremely significant influence on the expansion of Islam throughout Indonesia as his eldest son. Prince Diponegoro greatly expanded the Islamic faith. His students' widespread presence across the archipelago, which includes territory in the Kediri Regency's Pagu District, serves as evidence of this.

Pondok Kapu, also known as the Kapurejo Salafiyah Mosque and Islamic Boarding School, is one of the historical markers that shows the remnants of Prince Diponegoro's pupils' efforts to preach Islam. The enduring structure of the Islamic boarding school and the Kapu mosque bears evidence to the remarkable fight of the Indonesian Ulama, particularly Kh. Hasyim Asy'ary, the founder of the Nahdlatul Ulama (NU) organization (MaduTv, 2022). According to Zamakhsyari Dhofier's perspective, there are five components to Islamic boarding schools: students, teachers, mosques, huts, and kiai (Dhofier, 1982). This indicates that mosques and Islamic boarding schools are closely related and have a similar role in the propagation of Islam.

In addition to reflecting our historical knowledge about their services in spreading Islam in Indonesia, particularly in Pagu District Kediri Regency, researchers are very interested in examining the history contained in the two ulama figures who have made significant contributions to the country. They feel that it is important to know that the presence of the An Nur Kapu mosque in the community plays a very important role.

The following papers are pertinent to this research: *The Role of the Imadudding Mosque Jl. Sabang No. 17 Bandung in Community Development* by Syfa Nur Malawati and Fauzi Arif (Syfa Nur Malawati & Wildan Yahya, 2022), published in a journal. The role of mosques in the modern period has changed. Elis Teti Rusmiati (Rusmiati, 2023) provides a case study of the Grand Mosque and Al-Azhom Mosque in Tangerang City, while Andri Kurniawan (Kurniawan, 2020) discusses the role of mosques as moderated centers for Da'wah. Purwaningrum, Septiana, "Optimizing the Role of Mosques as a Means of Worship and Islamic Education (Case Study at the Namira Lamongan Mosque)" (Purwaningrum, 2021).

## **RESEARCH METHOD**

In order to understand the Islamic transmission network of Prince Diponegoro and to understand the struggles of KH. Hasyim Asy'ari, study is being done at the An Nur Mosque in Kapu, Pagu District, Kab. Kediri. Methods of descriptive analysis are employed in qualitative research. An Nur Mosque, Kapu, Kediri, was founded by a family, and this research approach includes firsthand observation, conversations with them, and related documentation. The history of the spread of Islam in the wake of Diponegoro and the battle of KH. Hasyim Asy'ari in Pagu Kediri will be examined using a descriptive analysis of the data gathered.

## **RESULT AND DISCUSSION**

### **An Nur Kapu Mosque in Kediri's History**

The Nur Kapu Mosque was not as robust as it is now, and it was more of a langgar than a mosque. This mosque was originally constructed of wood and had wooden walls, or gedek in Javanese, with a circumference of 12 meters and a total height of 15 meters. It was fashioned like a stage. This langgar, or prayer area, evolved into a mosque over time. With the arrival of K.H. Hasyim Asy'ari and Nyai Masruroh on Friday, the langgar was replaced with a mosque.

As per Ni'mah's interview with Gus Chamdan Ibiq, he is the son of KH. The reason for the shift from langgar to mosque, according to Shodiq, one of the mosque's founders, was that the locals had to travel a considerable distance to offer Friday prayers in the past. since KH's wedding fell on that same day. The kyai suggested converting the langgar into a mosque to Hasyim Asy'ari, who was

attended by a number of kyai from the Jampes Islamic boarding school as well as several other Islamic boarding schools.

One report claims that the Kapurejo Salafiyah Islamic Boarding School was established before the Nur mosque in Kapu was established. The exact founding date of the Islamic boarding school Kapurejo Salafiyah is unknown. Gus Mohamad Chamdan Ibiq provided this information during a conversation with Mawaddatun Ni'mah, which was recorded in his thesis titled "History and Architecture of the Kapu Kediri Islamic Boarding School and Dormitory and Mosque". According to Gus Ibiq, nobody at the Islamic boarding school Kapurejo Salafiyah is certain of the actual year of its founding.

All that previous generations understood about Islamic boarding schools was that they were established concurrently with the building of the Kertosono-Kediri railway line. As an observer of Kediri City's history, Arif spoke with Imam Mubarak in his interview. Staat Spoorwegen (SS), the Dutch East Indies government railway corporation, constructed the Sembung-Kertosono-Kediri railway line in 1881. In Gus Ibiq went on to say that this implies that the hut has been there since the 1800s AD and was only managed in the 1960s (Ni'mah, 2021).

According to several reports, K. Muhyidin, a soldier of Prince Diponegoro who escaped Dutch pursuit, built the Kapurejo Salafiyah Islamic boarding school in 1919. A basic mosque was constructed in 1922 by K. Muhyidin with help from his son K. Ilyas and son-in-law K. Yasir. Because it educates and upholds Islamic values, this mosque has a good effect on society. Consequently, a large number of people came to learn and enroll as students (Omar, Isa, & Yusuff, 2015).

The son of An Nur Kapu Mosque's third generation, Nailal Muna, the research source, claims that the mosque hasn't had a name in a very long time. It is simply referred to as a mosque. It is claimed, however, that An Nur Mosque was formerly named after someone; this is attested to by the existence of a figure-decorated banner bearing the mosque's name that is hung over the entrance. Regarding the interpretation of An Nur Nailal, he explained that the mosque is compared to a light throughout society (Muna, 2024).

Addition of the mosque dome is one of the most noticeable developments in the building's evolution. An Nur Kapu Mosque and the mosques in the village north of the Kapu Mosque did not formerly have domes on top, according to Nailal Muna. The Kapu people of Pagu District may be similar to Javanese and Joyoboyo king Kediri's cultures if you examine at the cultural components, yet this is not a definitive or compelling argument at this time. As a result of their integration with the local, regional culture, mosques at the time lacked domes. Next, the Pagu sub-district, located in Kediri Regency to the north, is a Java-centric culture based on a map of its geographic position (Muna, 2024). The Pare sub-district (Mojokuto), where Clifford Geertz performed his research, is physically adjacent to the Pagu sub-district. Clifford Geertz's idea of society's division into three groups—*priyayi*, *santri*, and *abangan*—explains why this mosque dome, the dome on Pagu, is missing. This could be one of KH Hasan Muhyi's tactics for adapting to local culture so that it is approved by society. According to (Geertz, 2014).

### **Prince Diponegoro era**

The Diponegoro Army was commanded by Prince Diponegoro and existed during the Dutch colonial era. During the Java War, these soldiers engaged in active combat with the Dutch. There were several reasons why the Java War started:

1. As the oldest son of Sultan Hameng Kubuwono III and the uncle and guardian of Sultan Hameng Kubuwono V, also known as Prince Ngabehi, Prince Diponegoro was offended by the Dutch's disregard for his rights.
2. In response to the two-year-old Crown Prince's appointment as a young Sultan, Prince Diponegoro became enraged with the Dutch and Yogyakarta Palace officials who backed the Dutch. This is so because the official wife's son is the Crown Prince.
3. It was decided that Jonkheer Anthonie Hendrik Smissaert, the new Yogyakarta President who had taken Nahuys' post, could not work with Yogyakarta Palace authorities.

4. The native population suffered greatly as a result of Van Der Capellen's May 6, 1823, policy of outlawing land leases, which also affected the Surakarta and Yogyakarta Palaces.
5. The reason for discontent was the Dutch's capricious treatment of the locals and the Yogyakarta Palace.
6. Another incident that left people unhappy was the placement of road repair stakes that caused damage to Prince Diponegoro's ancestors' burial at Tegalrejo (Carey, 2019).

During the 1825–1830 period, 200,000 Javanese, 8,000 Dutch, and 7,000 native warriors lost their lives in the Diponegoro War, also referred to as the Javanese War (SMP, 2021). General De Kock's shrewd tactics against Prince Diponegoro and his allies brought the conflict to a close in 1830. Prince Diponegoro and his army were defeated by Dutch forces in the last months of 1829. The previous time, from the end of December 1829 until 9 February 1830, Prince Diponegoro and his supporters took refuge in Hulu Kali Cingcingguling. On February 19, 1830, General De Kock began his devious plan to apprehend Prince Diponegoro.

Prince Diponegoro consented to have talks with Cleerens in person. In Magelang, Prince Diponegoro consented to meet with General De Kock following assurances from Cleerens. According to this arrangement, Prince Diponegoro and his supporters might depart Magelang and peacefully return to Bagelen if talks between them and General De Kock failed to produce a resolution (Carey, 2019).

On March 8, 1830, Prince Diponegoro and his supporters arrived in Magelang and were greeted with great affection by all the locals. They spent several days there. Formal negotiations between Prince Diponegoro and his officials and Jerndral De Kock were held on March 28, 1830, with the attendance of all senior Dutch officials and officers. Prince Diponegoro was arrested forcibly during these negotiations because no deal could be reached, but the Dutch presented Prince Diponegoro as the one who had given up willingly. On June 12, 1830, Prince Diponegoro and the 19 others who agreed to accompany him were finally banished for life to a secluded location known as Manado (Carey, 2019).

In order to evade Dutch pursuit, many of Prince Diponegoro's warriors decided to flee after he was betrayed and sent to Manado. Ronowijoyo was among those that escaped east to the west of Jagung village, along with several troops from the Diponegoro tribe. As Ronowijoyo and a few of Diponegoro's soldiers arrived, they made a deal to be buried alive and lose their soldierly characteristics. An historical cemetery was established here (Ni'mah, 2021).

Ronowijoyo proceeded to Jagung Village with a number of other soldiers. To propagate Islam, Ronowijoyo established a modest Islamic study there. Up until Ronowijoyo got to Santren Hamlet and made the decision to remain there. Ronowijoyo established a sizable Islamic boarding school after relocating and was married. He was nevertheless determined to open an Islamic boarding school somewhere. After giving his friend the keys to the Islamic boarding school in Santren Hamlet, Ronowijoyo kept searching for a site until he found it in Kapu Village.

He began by pledging to build the Islamic boarding school on the grounds where he would pray and where the land was fragrant, but he did not immediately establish the Islamic boarding school in Kapu Village. Ronowijoyo ultimately founded the Islamic boarding school there when he prayed two rak'ahs and the earth smelled sweet (Ni'mah, 2021).

The book *Diponegoro Ulama Network, Santri Collaboration and the Knights of Building National Islam in the Early 19th Century* by Zainul Milal Bizawie also has the history of the founding of the An Nur Kapu mosque. People from the Islamic boarding school used Prince Diponegoro's banishment (1830) as a teaching moment and a turning point in the conflict. In order to counter the Indonesian invaders, the students modified their resistance plan. As a diaspora, they dispersed, seeking land remote from the political center. Through cultural outlets like the literacy movement and bolstering religious knowledge of society, they carried out their resistance. From here, they eventually constructed an Islamic boarding school and mosque to aid in the creation of cadres.

The majority of their distribution is concentrated in the East International region, which includes Sragen, Nganjuk, Ngawi, Blitar, Ponorogo, Madiun, Malang, and the adjacent districts, as well as Bagelan, Kedu, Yogyakarta, Magelang, Wonosobo, and Purwokerto. The strategy used by the santri may have been influenced by the verse QS At-Taubah: 122, which reads, "It is not appropriate for the believers to go all (to the battlefield), why not go from each group of them a few people to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can take care of themselves." According to Zainul Milal Bizawie's analysis in his book "Diponegoro Ulama Network, Collaboration of Santri and Ksatria to Build National Islam in the Early 19th Century".

Finally, Diponegoro's forces extended their battle offshore to Kulon. He is from Bagelan Purworejo and is led by Ki Ageng Gombol, whose real name is KH. Hambali. Ki Ageng Gombol was a strategist and advisor on guerilla warfare under Prince Diponegoro. Dutch forces pursued Ki Ageng Gombol's army until they reached the Holing region (known in Chinese). Here they established a hermitage that they first named Penatus. Eventually, the land became overrun with Kajang trees, leading to the name of the place being changed to Pekajangan. This region has been a part of Kedungwuni, Pekalongan Regency, Pekajangan Village area up till now (Bizawie, 2019). Ki Ageng Gombol, also known as KH. Hambali, established a hermitage there that was run by a number of Koran instructors. Ki Ageng Gombol passed away in 1840 and was buried close to the padepokan site (Najmuddin, 2013). In addition to extending to Kulon, Diponegoro's army also reached Wetan abroad.

In the Nganjuk region, we can locate remnants of one of Prince Diponegoro's grandchildren. There are remnants of it at the Islamic boarding school Muftahul Ula and in Petak Bagor Village. Mbah Karimun is a preacher in the village of Petak Bagor who is thought to be a follower of Diponegoro and an Islamist propagandist. On January 1, 1940 AD/10 Dzulhijjah 1359 H, KH Abdul Fattah Jalalain established the Miftahul Ula Islamic boarding school (Bizawie, 2019).

His father, KH Abdul Fattah, was Kyai Arif, the grandson of Prince Diponegoro, whose son, Kyai Hasan Alwi, was descended from his concubine. Due to the constant pursuit by Dutch soldiers during his life, Kyai Arif relocated frequently until settling in the village of Banayakan, Grogol, Kediri. Later on, he wed Sriyatun Binti Kyai Hasan Muhyi, a caretaker for an Islamic boarding school in Kapurejo. Kyai Abdul Fattah was born here. Kyai Fattah is well-known for being a prayer specialist and a pupil of Kyai Hasyim Asy'ari, who helps Sabilillah and Hizbullah fighters spiritually. Kyai Hasan Muhyi, his maternal grandfather, was a trusted commander of Prince Diponegoro and a high-ranking officer in Prawiridirdjo's senior detachment. He also founded the Islamic boarding school in Kapu, Pagu District, Kediri (Bizawie, 2019). Kyai Hasan Muhyi established the Kapu mosque, which grew to be a hub for social and religious activity in society (Muna, 2024).

One feature that can bolster the claim that the Kapu mosque was bequeathed from his pupil Diponegoro is the existence of a sapodilla tree, whereas previously each residence had two of these trees, which served as markers for each location and as symbols of the spirit of harmony and defiance against evil. According to Bizawie, the phrase "*sawwu shufufakum*" (which translates to "close your ranks") is where the sapodilla tree's ideology originated. "*Sawwu shufufakum fa inna taswiatash shuhuf min iqomatishsholaat,*" which translates to "straighten your rows, because straight rows include upholding prayer," appears to be the hadith that the Prophet SAW is referring to, according to Bizawie. (In Kitabul Adzan, HR Bukhari). One of the ways the kyai, who trailed Diponegoro, communicated to avoid being noticed by the Dutch was by using the sapodilla trees as a sign. as a result of their circumstances, which at the time were dispersed and divided during the Java War (Muna, 2024).

### **KH. Hasyim Asy'ari era**

The fact that KH. Hasyim Asy'ari formerly carried out the expansion and advancement of Islam in the Kediri region is a fact that is rarely acknowledged. His third wife's old residence is in the Kapu neighborhood of Pagu District, Kediri Regency, and is not very populous. Moreover, Dzurriyah opposes the utilization of his previous home as a cultural asset. It is indisputable,

nonetheless, that this location has been crucial to the historical growth of Islam, particularly in the Kapu region.

The daughter of Kyai Hasan Muchyi, the man who founded the Kapu cottage, became ill and never fully recovered, which led to KH Hasyim Asy'ari's entrance in the Kapu area. In addition, Kyai Hasan Muchyi organized a tournament to see who could heal his son Masruroh because it was hard to find medicine. If the winner was a boy, he would marry him, and if the winner was a girl, they would start a family. It turned out that Masruroh could only be healed by KH. Hasyim Asy'ari. From this point on, the Salafiyah Kapu Islamic Boarding School and Pesantren Pesantren Ireng, Jombang, had a close association. As to the nadzar of Kyai Hasan Muchyi, Masruroh wed KH Hasyim Asy'ari in the year 1920 AD.

KH Hasyim Asy'ari achieved a lot of advancements, particularly in the sphere of education, after relocating to the Kapu area. While Kyai Hasan Muchyi at the time only educated common rural people, KH Hasyim Asy'ari used a system to implement education. The well-preserved physical remnants of KH. Hasyim Asy'ari include a residence, a mosque, and multiple apartment complexes housing the pupils. Concepts of education that are becoming more and more systematic are among the non-physical things that are being done. With the physical structures that make up the residual residue. This is a place that movie director Rako Prijanto is interested in using for filming. Eventually, a movie named "Sang Kyai" was produced, which chronicled the life and battles of KH Hasyim Asy'ari. In the 1940s, during the independence movement, the original building that still stands was converted to Pondok Tebu Ireng. Senior artist Christine Hakim portrays the character of Masruroh in the movie .

### **The An Nur Mosque in Kapu's Significance to Kediri's Islamic Development**

Based on historical accounts, a Kyai who was a disciple of Diponegoro utilized the An Nur Mosque in Kapu to propagate Islam throughout the Kapu region, Pagu District, Kediri Regency. Following Prince Diponegoro's apprehension, this circumstance emerged. His supporters built mosques and Islamic boarding schools beyond the Dutch control zone in order to disperse and create a foundation of resistance. This heritage is preserved in a number of historic Islamic boarding schools located throughout Java, particularly in East Java. They got together and decided to shift the conflict's focus from physical combat to education .

The kyai of the mosque and Islamic boarding school in An Nur, Kapu, uses culturally appropriate teaching and learning methods as part of their effort to preach Islam. Lessons in fiqh, monotheism, and tajwid are written in pegon Arabic and are copied into notebooks by students and members of the community who participate in the Koran . The topics covered are not just exclusively Islamic. In 1955, the community and students were also taught general lessons. For example, geography, English, and algebra, or courses that were comparable to those taught in public schools at the time .

After then, the information is presented simply and in moderation. There is just one line of content provided, just like every day. The language is then delivered in a straightforward, approachable, and understandable manner both when spoken and written, with certain notable exceptions such as the usage of Arabic terminology. This is due to the fact that most Kapu people are farmers and traders who assist their parents right away when they get home. There, study sessions were first conducted in the morning when participants wore loose clothing—some were even dressed in shorts, for example. As time passed, the curriculum was switched from Dhuhur to Ashar, and students were instructed to wear sarongs to pray .

In addition to madrasa-based educational programs, Masjid a Nur, Kapu offers other programs including ishari (Hadrah), lailatul ijtima' in the form of Istighosah, tahlil, and reading multiple aurod, including various prayers and the passages shalawat (313 times), al fatihah (41 times), and hizb autad (19 times) . According to Mawaddatun's thesis, the An Nur Kapu mosque serves as a location for activities at the Kapurejo Diniyah Madrasah in addition to serving as a place for worship. Reciting the Qur'an, the Yellow Book, Ishari (hadroh) instruction for the pupils, and

Qur'an Education Park, or TPQ, for the neighborhood are some of these activities (Novita Siswayanti, 2018).

The Diniyyah Madrasah in Pagu, Kediri, is an example of how Islamic da'wah is developing in the area. The Masjid a Nur activities movement gave rise to this madrasah. This hint can be found in the claim that Kyai Yasir is the son-in-law of KH. Hasan Muhyi. KH. Hasan Muhyi was in charge of Kyai Yasir at the time and served as the mosque's imam. Following the construction of the An Nur Kapu mosque in Kediri, evidence of the madrasa's existence surfaced when information on the first student's registration number was discovered in the Salik name . States that Salik is the son of Kyai Yasir, who was born in 1930 AD.

Madrasah Diniyah, the Islamic boarding school situated in the An-Nur Mosque and run by Kapurejo Salafiyah, has two distinct sessions for its study activities. Children in grades 1 through 6 attend the first session in the morning. Grades 11 and 12 have a second session after lunch. From a teaching and classroom perspective, this second session builds upon the first. Participants at the second session of Madrasah Diniyah are students who are unable to come in the morning due to attending formal education.

In addition to teaching theological subjects like monotheism, fiqh, aqidah, morality, etc., the Diniyah Madrasah at the Kapurejo Salafiyah Islamic boarding school also offers formal science instruction in math, science, and Javanese and Indonesian. (Ni' mah 2021). The An Nur Kapu mosque was utilized for the recitation of the Koran and the yellow book following its use for the second session of madrasa activities. Al-Qur'an recitations take place after maghrib prayers until just before evening prayers, and yellow book teachings run from four in the afternoon until shortly before nightfall .

## CONCLUSION

There originally was only a little shrine at the An Nur Kapu mosque. then, following KH's marriage, became a mosque. Alongside Nyai Masruroh is Hasyim Asy'ari. A Kyai follower utilized the An Nur Mosque in Kapu as a platform to propagate Islam in the Kapu neighborhood of Kediri following Diponegoro's incarceration. As a stronghold of resistance away from Dutch rule, Diponegoro's supporters expanded and founded mosques and Islamic boarding schools. Together, several old Islamic boarding schools in East Java shifted the conflict's emphasis from armed confrontation to education. Kh Reforms were carried out by Hasyim Asy'ari, particularly in the area of education, where a more structured system of instruction was introduced. The kyai of the mosque and Islamic boarding school in An Nur, Kapu, uses culturally appropriate teaching and learning methods as part of their effort to preach Islam. This essay is limited by the fact that there are still few indications at the An Nur Kapu Mosque in Kediri that identify Diponegoro's footprints. Future researchers are urged and encouraged to study and examine references and sources more thoroughly in the hopes of finding more of these indicators.

## REFERENCES

- Bizawie, Z. M. (2019). *Jejaring Ulama Diponegoro, Kalaborasi Santri Dan Ksatria Membangun Islam Kebangsaan Awal Abad Ke-19*. Tangerang: Kompas.
- Carey, P. (2019). *Takdir Pangeran Diponegoro (1785-1855)*. Jakarta: PT. Kompas Media Nusantara.
- Dhofier, Z. (1982). *Tradisi Pesantren Studi Tentang Pandangan Hidup Kiai*. Jakarta: LP3ES.
- Geertz, C. (2014). *Agama Jawa: Abangan, Santri, Priyayi Dalam Kebudayaan Jawa*. Depok: Komunitas Bambu.
- Heuken, A. (2003). *Mesjid-Mesjid Tua di Jakarta*. Jakarta: Yayasan Cipta Loka Caraka.
- Kurniawan, A. (2020). Refleksi Masjid Sebagai Public Sphere dan Sentra Dakwah Moderasi. *Jurnal Komunikasi Islam*, 10(1), 125-145. <https://doi.org/10.15642/jki.2020.10.1.125-145>
- MaduTv, R. (2022). Ponpes Salafiyah Kapu Di Kabupaten Kediri Salah Satu Ponpes Tertua. Retrieved

from Madu Tv website: <https://madu.tv/ponpes-salafiyah-kapu-di-kabupaten-kediri-salah-satu-ponpes-tertua/>

- Muna, N. (2024). *Wawancara peneliti dengan Nailal Muna (anak dari generasi ketiga pendiri masjid Kapu)*.
- Najmuddin, A. (2013). Mbah Gombol, Penasihat Pangeran Diponegoro. Retrieved from NU Online website: <https://www.nu.or.id/daerah/mbah-gombol-penasihat-pangeran-diponegoro-eMnlz>
- Ni'mah, M. (2021). *Sejarah Dan Arsitektur Asrama Dan Masjid Pondok Pesantren Kapu Kediri*. Universitas Islam Negeri Sunan Ampel Surabaya.
- Novita Siswayanti. (2018). Mengenal Masjid Nahdliyin dalam Peranan Masjid Jami Kajen. *Jurnal Bimas Islam*, 11(2). <https://doi.org/https://doi.org/10.37302/jbi.v11i2.54>
- Omar, H. H., Isa, M. Y., & Yusuff, N. (2015). Pengurusan Kewangan Dana Masjid: Satu Kajian di Daerah Kubang Pasu, Kedah. *International Journal of Management Studies (IJMS)*, 22(2).
- Purwaningrum, S. (2021). Optimalisasi Peran Masjid Sebagai Sarana Ibadah Dan Pendidikan Islam (Studi Kasus Di Masjid Namira Lamongan). *Inovatif: Jurnal Penelitian Pendidikan, Agama & Kebudayaan*, 7(1).
- Rusmiati, E. T. (2023). Transformasi Peran Masjid Pada Zaman Modern: Studi Kasus Pada Masjid Agung dan Masjid Al-Azhom Kota Tangerang. *PETANDA: Jurnal Ilmu Komunikasi Dan Humaniora*, 4(2), 54–60. <https://doi.org/10.32509/petanda.v4i2.2991>
- SMP, A. (2021). Pangeran Diponegoro Dalam Melawan Penjajahan Di Tanah Jawa. Retrieved from Direktorat Sekolah Menengah Pertama Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi website: <https://ditsmp.kemdikbud.go.id/pangeran-diponegoro-dalam-melawan-penjajahan-di-tanah-jawa/>
- Syekh Shafiyurrahman Al-Mubarakfuri. (2003). *Sirah Nabawiyah* (K. Suhardi, Trans.). Jakarta: Pustaka Al Kautsar.
- Syfa Nur Malawati, & Wildan Yahya. (2022). Peran Masjid Imadudding Jl. Sabang No. 17 Bandung dalam Pembinaan Masyarakat. *Jurnal Riset Komunikasi Penyiaran Islam*, 31–35. <https://doi.org/10.29313/jrkpi.v2i1.863>
- Wiyani, N. A. (2013). Fungsionalisasi Masjid sebagai Laboratorium Pendidikan Karakter di Sekolah Dasar. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 5(2). <https://doi.org/10.14421/al-bidayah.v5i2.123>
- Zaman, W. K. (2023). Relasi Manajemen Masjid dan Kegiatan Keagamaan Islam: Studi di Masjid Dawamul Ijtihad Semarang. *Amorti: Jurnal Studi Islam Interdisipliner*, 2(2). <https://doi.org/https://doi.org/10.59944/amorti.v2i2.78>