

EXPLORATION OF THE HISTORICAL VALUE OF ISLAMIC CIVILIZATION AT THE BAITURRAHMAN GRAND MOSQUE AS A SOURCE OF LEARNING LOCAL HISTORY IN BANYUWANGI

Desi Fitriani*

Program Studi Pendidikan Sejarah, Fakultas Ilmu Sosial, Universitas Negeri Malang, Indonesia

Abstract

The Baiturrahman Grand Mosque is one of the historical heritages of the Banyuwangi Regency, which has historical values in it. This mosque is proof of the spread of Islam in the eastern region of Java. Because it contains historical values related to establishing the Banyuwangi Regency, this mosque can be used as a source of local history learning for high school students because learning will be more interesting if you invite students directly to historical places or sites. This study uses a historical method with four stages: heuristics, criticism, interpretation, and historiography. The aims of this research are: 1) to find out the history of the establishment of the Baiturrahman Grand Mosque; 2) to find out the meaning contained in the mosque decoration; and 3) to find out the right learning model in utilizing the Baiturrahman Grand Mosque as a source of learning local history. The results of this study are in the form of a description of the historical value of the Baiturrahman Grand Mosque and a description of the meaning contained in its decoration. The next result is that this mosque is suitable to be used as a source of learning history with the 2013 curriculum, which emphasizes student skills and direct learning.

Keywords: the history of Islamic civilization; Baiturrahman Grand Mosque; learning resources; local history.

INTRODUCTION

The beginning of the arrival of Islam can at least be marked by trade activities carried out by Arab merchants around Sumatra. The evidence closest to the arrival of the Arabs is the Muslim village in Barus (Ricklefs, 2005). Later it was reinforced by archaeological data about the existence of ships on the east coast of Sumatra that had been found shipwrecks around the 6th to 10th centuries (Andriyanto and Muslikh, 2019). They slowly and gradually introduced Islam with a peaceful approach. This is what makes Islamic civilization in Indonesia integrated with local cultures. Even one form of the relic from the history of Islamic civilization that until now can still be found is a mosque. The mosque is a building used by Muslims to perform worship and perform religious rituals as a form of servant devotion to his Lord. In addition, the mosque can also be used as a place to study, discussing community issues that boil down to increasing solidarity and friendship among Muslims (Sulistyo and Pratama, 2020). As a historical relic of Islamic civilization, the mosque has historical value and a fairly strong value of local wisdom. The historical value contained in historical relics can be processed to be used as one of the informal education sources of study of history.

Historical learning is a process that helps students develop their potential and character through historical messages to become dignified citizens. But in classroom history learning, students can only imagine the objects they learn, such as temples, inscriptions, museums, and historical sites described by history teachers (Sulistyo and Pratama, 2020). Learning still done in the classroom tends to demand students only use limited learning resources, such as textbooks and student worksheets (LKS). Students

*Correspondance Author: desifit55@gmail.com

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should be invited to meet directly at the location to be studied in the lesson in teaching and learning activities. Especially in history lessons, there are many objects that students can visit directly. This is done not only for play and recreation but is expected to provide insight into past events capable of shaping students' attitudes and behaviors.

Historical learning can be more interesting if it is associated with the surrounding environment, for example, through local history. Local history can be interpreted as past events in a particular area, including events that occur in locations in a small scope such as villages or a larger scope such as cities and districts (Syaputra et al., [2020](#)). Local history plays an important role in the school environment, but local history can reveal historical values that can be implemented in community life (Suryani, [2018](#)). The word local means to refer to a place or an area. Local is not synonymous with the name of the city because locality itself can also be interpreted as a community group (Sulistyo and Pamungkas, [2020](#)). It can simply be interpreted as a story of the past or relics of the past by a community group in a particular area. The relic in question can be a building or a site with historical values.

Indonesia has very diverse historical relics ranging from temples, museums, mosques, and several objects with other historical value. Banyuwangi Regency is an area that also has historical relics in it. However, until now, Banyuwangi Regency still has low awareness of maintaining historical sites or buildings. Reporting from [tempo.co](#), Banyuwangi Regency government still has low awareness in caring for historical relics. There has not been a single historical relic of the Banyuwangi Regency designated as a cultural heritage. One of the historical buildings that are quite awake in its care is the Baiturrahman Grand Mosque. The building has historical values in it. Baiturrahman Grand Mosque is a symbol of the Banyuwangi government. Previously known as Jami Banyuwangi Mosque, this mosque was established when Banyuwangi was first built on December 7, 1773 (Tajwidi and Pardi, [2018](#)). This mosque is also evidence of the beginning of the spread of Islam in Banyuwangi.

The architecture of the Baiturrahman Grand Mosque has a uniqueness in the dome of the mosque and decorations that have the characteristics of a blend of local culture with Islamic culture. This is what makes researchers interested in exploring more about its historical values. This mosque is one of the historical relics of Islamic civilization in Java Island, so the results of this research can be used as a source of historical learning, especially for high school or *Madrasah Aliyah* (MA) in Banyuwangi Regency. The results of the initial interview with Ms. Nurul as the head of education at the Baiturrahman Grand Mosque said that this mosque is still rarely used as a source of learning local history for most high schools in Banyuwangi. However, the use of historical relics as a source of learning will make historical education verbal and more emotionally directed (Rokhim et al., [2017](#)).

Research on the use of historical relics as a source of local history learning has been widely done, including utilization of historical sites of Islamic civilization in Malang City as learning activities to instill character value (Sulistyo & Pamungkas, [2020](#)) and historical value of Sunan Kudus tomb complex as material for the development of local history learning resources. The two studies have similar themes with researchers, namely, studying the history of Islamic civilization. The difference lies in the study of local history discussed in different regions. Previously, there have been studies

examining the Grand Mosque of Baiturrahman, such as research owned by (Tajwidi and Pardi, [2018](#)) about the dynamics of the development of the mosque's history. However, the study has not discussed how the historical values of the Baiturrahman Grand Mosque can be used as a source of learning local history following the curriculum 2013 KD 3.8. Because one of the important things is that if an area has historical relics, then the object can be used as the main source of historical learning (Sulistyo, [2019](#)). Based on the above problems, researchers are interested in studying in-depth the historical values of the Baiturrahman Grand Mosque can be used as a source of historical learning. The purpose of this research is to explore historical and cultural values at the Baiturrahman Grand Mosque, which can be used as a source of information to learn about local history in Banyuwangi.

METHOD

The method used in this study is the historical method. The historical method is a method that contains the process of review, explanation, and critical analysis of records and relics of the past (Kuntowijoyo, [2005](#)). There are four stages used in this study:

The selection of topics, the focus of the discussion in this article is a relic of the history of Islamic civilization in the Banyuwangi region, which specifically discusses the Grand Mosque of Baiturrahman and the historical values in it that can be used as a source of learning local history. Heuristic, at this stage, researchers conduct tracing of historical sources. Written sources at this stage researchers dig up archives or documents related to research studies. The source used consists of two types: primary and secondary sources. The primary sources used are colonial-era postcards published by Import Mij "Djember" in 1913, duplication of the 1950 waqf letter plan, and photos of the Baiturrahman Grand Mosque from the period 1913-2005. Researchers also use secondary sources in books and scientific journal articles from research conducted by previous researchers. The book used in helping this research is a book written by Olivier entitled *Kota di Djawa Tempo Doeloe*. The book contains a personal postcard belonging to Olivier Johannes Raap from 1900-to 1950 (Raap, [2015](#)). Oral sources at this stage researchers conducted an interview process with several sources which were considered competent to explain information about the Baiturrahman Grand Mosque.

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The stage of criticism, at this stage, the researcher performs the stage of internal and external criticism. Criticism is the verification stage of the data obtained to be referred to as historical facts (Noor & Sayyidati, [2018](#)). On oral sources, external criticism is used to test the validity of the qualifications of informants who know the history of the founding of the Baiturrahman Grand Mosque.

Interpretation is the stage of interpretation in history. In this stage, researchers interpret historical facts from historical sources. Researchers choose an anthropological approach in this article. The scope of historical research in the anthropological approach includes cultural elements such as literature, fine arts, fine arts, and architecture (Kartodirdjo, [1992](#)).

Historiography is the last stage in the method of history. At this stage, the researcher presents the entire content of the article in simple language and with explanations according to writing rules.

This research place is in the Baiturrahman Grand Mosque, located in the center of the Banyuwangi Regency. The reason for selecting the location is because this mosque has historical value that is very important to the development of Islam in Banyuwangi. The architecture and decoration in this mosque building are considered unique, so it can be used to learn local history for high school students in Banyuwangi.

RESULTS AND DISCUSSIONS

History of the Development of the Baiturrahman Grand Mosque

The arrival of Islam in Banyuwangi is inseparable from its historical context, which is still hotly debated today. Islamization in Banyuwangi takes place in two directions; the nobility also comes from the lay community (Subekti, [2017](#)). This is evidenced in dutch historical records that there are Muslim villages not far from the palace area when in the White Tiger Palace (Azisi & Yusuf, [2021](#)). Another proof of the spread of Islam in Banyuwangi is the existence of the Baiturrahman Grand Mosque building. This mosque is one of the oldest and most historic mosques in the Banyuwangi Regency.

According to Mr. Syukur, this mosque was first built when the city of Banyuwangi experienced a transfer of power from Blambangan to Banyuwangi on December 7, 1773, under the name Jami Mosque. From this, it can be concluded that Islam has been the religion of Banyuwangi society since then. Since its construction on December 7, 1773, the mosque has undergone several renovations. According to the Baiturrahman Grand Mosque Foundation, the first renovation was in 1844, the second renovation in 1971, the third renovation in 1990, and the fourth renovation in 2005. The oldest archive of this mosque is obtained from a colonial-era postcard published by Impor Mij "Djember" in 1913, which was then still named Jami Mosque. The mosque was still shaped like a *joglo* house, with a low octagonal roofed minaret next to the mosque (Raap, [2015](#)). The difference in the mosque's architecture in 1913 with the architecture of the mosque era can be seen in the picture below.



Figure 1. Jami Mosque 1913 (above) and Baiturrahman Grand Mosque (below)
Source: Raap, [2015](#) and author's archive

Based on the interview of researchers with Mr. Syukur, who is still a descendant of the 5th Regent of Banyuwangi, he said that this mosque was once established on the orders of Mas Alit, who was the first Regent of Banyuwangi Kabupaten at that time. He said that the background of the construction of this mosque is based on a waqf letter from Alit's extended family aimed at Muslims in Banyuwangi. The purpose of building the mosque is to perform five prayers and Friday prayers at that time (Tajwidi and Pardi, 2018). This is evidenced by the duplication of the mosque construction waqf letter given by the Ministry of Religious Affairs Banyuwangi to the Foundation in 1950.

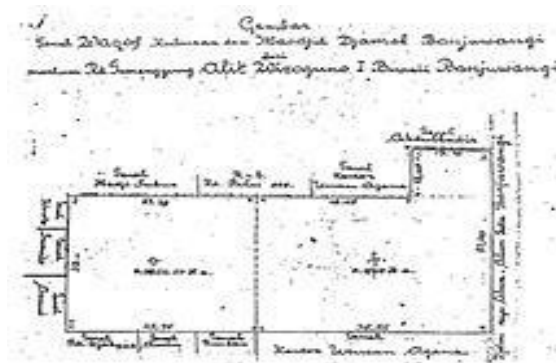
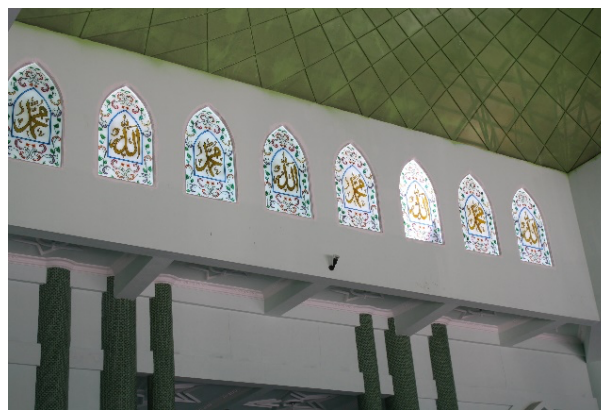


Figure 2. Duplication of waqf letter plan of 1950
Source: Baiturrahman Grand Mosque Foundation Archive

The meaning contained in the Decoration of the Mosque

The mosque is used as a center of worship of Muslims and used as a form of culture. Therefore, the architectural style of each mosque is different. The difference is influenced by the time and environment in which the mosque was built. Each region has its character in building a mosque based on the customs and origins of the people who founded it (Ardiansyah, 2015). Before the renovation in 1971, the mosque was once roofed like a *joglo* house. It is suspected that the construction of a mosque with an unusual architectural style is an adaptation of Mataram culture in the Blambangan region. (Raap, 2015). This mosque is a mosque of pride of Banyuwangi residents that symbolizes splendor and success in the development of the Banyuwangi Regency (Tajwidi and Pardi, 2018). Thus, the architectural form of the Baiturrahman Grand Mosque also combines elements of Islam with Banyuwangi culture. Therefore, the decoration contained in the mosque building uses a combination of both.

The decoration on the mosque has the nuances of local wisdom, such as motifs on the mosque's pulpit that are entirely typical of the original culture of Banyuwangi, namely the motif of *Gajah Oling*. Based on the results of an interview with Mr. Iwan Aziz as the general secretary of the Foundation, he said that the elephant oling is the original motif of Banyuwangi. The construction of this mosque never leaves the local culture. The philosophical meaning of *Gajah Oling* means remembering Allah carrying out all his commandments and carrying out the sunnah of the Prophet Muhammad (Tajwidi and Pardi, 2018). The decoration of the *Elephant Oling* motif is not only imprinted on the pulpit of the mosque but also found on the glass of the graph that is lined under the dome of the south wing, the central dome, the dome of the north wing. And it lies in the hollow iron *krawangan* that adorns the room around it.



Gambar 3. Carving Glass and Hollow Color of Baiturrahman Grand Mosque

Source: Author's archive



Figure 4. Krawangan on Mosque
Source: Author's archive

In addition, there is also a nine-star motif that adorns all doors and windows with carvings of *Elephant Oling* motifs. According to Mr. Iwan Aziz, this nine-star motif is a symbol of the existence of nine guardians of Islamic propagandists in the land of Java. From the statement, it can be concluded that the nine-star decoration in some parts of this mosque means that there used to be nine guardian figures known as *walisongo*. The *walisongo* figures are a spreader of Islam in Java Island. In general, the nine-star has meaning as the light of the scholars and represents the morality taught by the scholars as to the basis of human position (Tajwidi and Pardi, [2018](#)).



Figure 5. Hollow Color Carving Glass and Krawangan Mosque Door
Source: Author's archive

Examples of Learning Models using the Baiturrahman Grand Mosque as a Source of Learning local history

Learning directly by visiting historical places should be one of the alternatives in studying history. Teachers are also required to design learning models outside the classroom so that students also have a learning experience that is not limited to classroom learning only. A learning model is a framework that provides a systematic

explanation of how learning is conducted to help students learn to achieve specific goals. According to Wulandari (Wulandari, [2016](#)), the learning model is a unique method or pattern of delivery of subject matter by using teaching and learning principles to help students achieve learning goals. The following are examples of some learning models that can be applied in utilizing the Baiturrahman Grand Mosque as a source of local historical learning.

1) Outdoor Learning Model

In general, learning can occur anytime and anywhere and is not limited to the classroom only. For example, learning with the outdoor learning model. This learning model is suitable for history subjects because learning takes place in the field or outside the classroom by assigning assignments to students through historical site exploration activities (Sulistyo, [2019](#)). The first activity carried out in this learning model is to bring students directly into the field and show the existence of the historic site in real and direct experience related to the material taught. By observing and learning directly from the learning activities, the active involvement of students' five senses can play a role (Sulistyo, [2019](#)). In the outdoor learning model, teachers must design learning following the curriculum. For this reason, the use of historic sites as a learning resource requires careful planning (Sulistyo et al., [2020](#)). The steps that need to be designed by teachers in preparing outdoor learning utilizing the Baiturrahman Grand Mosque are first to prepare in the classroom. In this case, the teacher designs learning that will take place outside the school and informs the equipment that must be carried out during the activity. The second step is determining the intended location or site for the outdoor learning model. The third step is forming groups, and each group must trace the designated part of the mosque. The fourth step is the implementation of outdoor learning activities. Here the teacher is tasked to explain the history and overview of the Baiturrahman Grand Mosque. The last stage is to make a final report in the form of individual assignments and group tasks determined.

2) Field Visit Model

The utilization of existing historical sites in the local scope can also enrich the understanding and experience of students. Because learning is not limited to classes only, it allows students to optimize their five senses to communicate and interact with the local environment. Another example of a learning model outside the classroom is Field Visit. Field Visit learning encourages students to work together to achieve common goals (Sulistyo and Pratama, [2020](#)). Field Visit learning, commonly known as the field trip method, involves students to a particular place for a specific purpose. The first step that must be prepared before doing Field Visit learning is to prepare learning needs and learning goals. The second step is the implementation of field trips. In this case, students make direct observations at the Baiturrahman Grand Mosque and conduct interviews with the caretaker/tour guide that has been determined. In this interview process, students can record explanations from sources. Students also need to observe the architectural form and the meaning of decoration at the Baiturrahman Grand Mosque in observation activities. Next, the final step is for the teacher to assign the task to all students to make a report of learning that has been carried out at the Baiturrahman Grand Mosque.

CONCLUSION

Baiturrahman Grand Mosque is the oldest mosque in Banyuwangi Regency, with historical values. Formerly this mosque was built on orders from Mas Alit, who was the first regent of Banyuwangi Regency. The history of the establishment of the Baiturrahman Grand Mosque is inseparable from the history of the establishment of Banyuwangi because the two have a strong relationship. Until now, the mosque has undergone several renovations. The first renovation was in 1844, the second renovation in 1971, the third in 1990, and the fourth in 2005. After experiencing several renovations, the mosque has undergone many changes and improvements based on the building's physical aspects, functions, and shape. There has not been a single historical relic in Banyuwangi Regency that is designated as a cultural heritage. Therefore, exploring historical value in historical buildings such as the Baiturrahman Grand Mosque is important, especially learning. Baiturrahman Grand Mosque as a source of learning local history can increase students' knowledge about historical relics in Banyuwangi. This historic building can be used outside the classroom with outdoor learning and field visit models. This learning model is considered appropriate because the 2013 curriculum also emphasizes students' skills and hands-on learning. Suggestions for further research are due to the lack of historical sources about the history of the Baiturrahman Grand Mosque. It is necessary to find other historical sources to trace the results of this study. To further enrich the material about the history of the Baiturrahman Grand Mosque.

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