



**THAQĀFIYYĀT: Jurnal Bahasa, Peradaban, dan Informasi Islam**

ISSN (Print): 1411-5727, ISSN (Online): 2550-0937

<http://ejournal.uin-suka.ac.id/adab/thaqafiyyat/index>

Vol 23, No. 2 (2024)

Research Article

# **The Existence of the Mosque as the Center of Islamic Civilization for the Community: A Case Study of The Baiturrahman Mosque in Ngawi**

**Kiki Ayu Hermawati**

Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

E-mail: [khikiyayu@gmail.com](mailto:khikiyayu@gmail.com)

**Irhas Sabililhaq**

Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

E-mail: [billyirhas220800@gmail.com](mailto:billyirhas220800@gmail.com)

**Nisa Afrinauly Nabila**

Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

E-mail: [nisaafriinaulynabila@gmail.com](mailto:nisaafriinaulynabila@gmail.com)

**Submitted: May 1, 2024; Reviewed: Sept 20, 2024; Accepted: Dec 27, 2024**

**Abstract:** This research analyzes the role of the Baiturrahman Mosque in Ngronggi, Ngawi, as the center of Muslim civilization. The study employs qualitative methods using a case study approach. Data collection techniques include interviews and documentation. Data analysis is conducted using the Miles and Huberman method. The results of the study reveal that the Baiturrahman Mosque serves as a starting point for the development of community civilization. This is evident in initiatives such as the establishment of schools and Religious Affairs Offices around the mosque, as well as efforts to foster young people by involving them as officers and committee members in PHBI (Islamic holiday celebration) events. In addition to these programs, the Baiturrahman Mosque also runs a da'wah institution called *majelis taklim*. This *majelis taklim* not only provides guidance, education, and direction but also represents a new hope for enhancing the community's intelligence and enlightenment, particularly in religious and social aspects.

**Keywords:** Mosque; Islamic Civilization; Community; Baiturrahman Mosque; Ngawi

**Abstrak:** Penelitian ini menganalisis peran Masjid Baiturrahman di Ngronggi, Ngawi, sebagai pusat peradaban umat Muslim. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data meliputi wawancara dan dokumentasi. Analisis data dilakukan menggunakan metode Miles dan Huberman. Hasil penelitian menunjukkan bahwa Masjid Baiturrahman berfungsi sebagai titik awal pengembangan peradaban masyarakat. Hal ini terlihat dari inisiatif seperti pendirian sekolah dan Kantor Urusan Agama di sekitar masjid, serta upaya membina generasi muda dengan melibatkan mereka sebagai petugas dan anggota panitia dalam acara PHBI (Perayaan Hari Besar Islam). Selain program-program tersebut, Masjid Baiturrahman juga mengelola lembaga dakwah yang disebut majelis taklim. Majelis taklim ini tidak hanya memberikan bimbingan, pendidikan, dan arahan, tetapi juga menjadi harapan baru untuk meningkatkan kecerdasan dan pencerahan masyarakat, terutama dalam aspek keagamaan dan sosial.

**Kata kunci:** Masjid; Peradaban Islam; Masyarakat; Masjid Baiturrahman; Ngawi

## INTRODUCTION

The mosque is the central building for Muslims. During the time of the Prophet, the mosque was not just a place to worship. The mosque has a function as a place to hold discussions, a place to study religion, a place to foster Islamic cadres, a place to discuss war strategies, and a social place.<sup>1</sup> More briefly, the Prophet focused on the mosque as a Muslim activity to foster Muslim cadres so that they were able to inherit Islamic values, and maintain Islamic values. Furthermore, the mosque is a place to solve the problems of Muslims.<sup>2</sup> This shows that the mosque is not just a place of worship but as a place to foster people in the days of the Prophet.

Looking at the history of mosques in Indonesia, mosques are also central icons for Muslims in Indonesia. The mosque is a place to spread Islamic religious propaganda. Mosques have developed along with the spread of Islam in the archipelago since the 7th century.<sup>3</sup> The effort to spread Islam in Indonesia is divided into six paths. Two of them are through art and culture. This method was carried out by Wali Songo, where both paths were effective. An example is through the art of Wayang and the construction of mosques. The mosques built by the Walisongo are Sunan Ampel Mosque, and Demak Mosque.<sup>4</sup> The Great Mosque of Demak, the first Islamic kingdom in Java, is located in the town square of Demak, 22 kilometers east of Semarang, Central Java. This mosque is the forerunner of the Glagahwangi Bintoro Demak kingdom.<sup>5</sup>

---

<sup>1</sup> Yati Aisya Rani Rii Rahman, Dinovia Fannil Kher, "Pendidikan Islam Bagi Remaja (Upaya Penguatan Karakter Dengan Pendekatan Agama)," *Journal of Islamic Studies* 01, no. 02 (2017): 102.

<sup>2</sup> Syaikh Shafiyyurrahman Al-Mubarakfuri, *Sirah Nabawiyah* (Jakarta: Pustaka Al-Kautsar, 2005), 105.

<sup>3</sup> Zein A.B, *Masjid-Masjid Bersejarah Di Indonesia* (Jakarta: Gema Insani Press, 1999), 21.

<sup>4</sup> Aizid R, *Sejarah Peradaban Islam Terlengkap: Periode Klasik, Pertengahan, Dan Modern* (Yogyakarta: Diva Press, 2016), 66.

<sup>5</sup> Nur Afidah, "Perkembangan Islam Pada Masa Kerajaan Demak," *Jurnal Studi Islam Dan Kemuhammadiyah (JASIKA)* 1, no. 1 (2021): 69–70, <https://doi.org/10.18196/jasika.v1i1.6>.

Mosques in Java are not only used as a place of worship, but have functions as a place of guidance, religious teaching to Muslims, a place to socialize, and as a security fortress for Muslims.<sup>6</sup> One of the mosques that became a place for the spread of Islam as well as preaching in Java is the Baiturrahman mosque, Ngronggi, Ngawi. This mosque is the oldest mosque in the city of Ngawi which is the center of civilization as well as a place to spread Islam for the community to get to know the teachings of Islam. Baiturrahman Mosque, Ngronggi, Ngawi is the oldest mosque in Ngawi, founded in 1875. The mosque was established 4 years before the Ngawi Great Mosque was established, in 1879.<sup>7</sup>

Referring to the description above. There are four studies that discuss the function of the mosque. First, research from Muh Hasanain and Baiq Muslimatusshalihah in Lombok, NTT. There, the mosque is used as a place to foster people such as an education center, da'wah center, and economy for the community.<sup>8</sup> Second, Muhammad Sa'i's research shows that the mosque is not just a place of worship. It is also a place to unite people and teach Islamic education.<sup>9</sup> Third, Nurhadi in his research explained that mosques can also be a place to build generations and education for young children. For example, children are invited and taught the Koran in the mosque, and teach children to love the mosque.<sup>10</sup> Fourth, the mosque is a place of community integration and a place of community learning and discussion.<sup>11</sup>

Referring to the description above, this research will focus on reviewing and analyzing the history of the Baiturrahman mosque, and the Baiturrahman mosque program which used to be the center of Islamic civilization in 1875. This is interesting to study because there are no articles that discuss the Baiturrahman Mosque, Ngronggi, Ngawi. So, this is an opportunity for researchers to provide a comprehensive explanation of the Baiturrahman Mosque, Ngronggi, which became the center of civilization for the community from 1875 to the present year. This research can help educational institutions and communities improve mosques. This can help people learn about Islamic values.

---

<sup>6</sup> Ahmad Zainuri, "Integrasi Islam Dan Budaya Lokal Dalam Seni Arsitektur Masjid Kuno Di Jawa: Sebuah Tinjauan Umum Integration of Islam and Local Culture in the Architecture of Ancient Mosque in Java: An Overview," *Heritage: Journal of Social Studies* 2, no. 2 (2020): 138, <https://doi.org/10.xxxx/xxx>.

<sup>7</sup> Kumparan, "Masjid Baiturrahman Ngronggi Pusat Syiar Islam Di Ngawi Sejak Tahun 1875," 2024, <https://>

<sup>8</sup> Muh Hasanain and Baiq Muslimatusshalihah, "Comparative Study of Post-Marriage Nationality Of Women in Legal Systems of Different Countries Reactualize the Role and Function of Mosque in Developing the Education of Ummah: Study in East Lombok West Nusa Tenggara Province 510 International Journal Of," no. 2009 (2021): 512, <https://doi.org/10.18415/ijmmu.v8i10.3219>.

<sup>9</sup> M Sa'i, "Mosque Dualism: The Function of The Mosque As A Place Of Worship And The Function of The Mosque As A Place of Social-Islamic Educational Activities," *Edukasi Islami: Jurnal Pendidikan Islam*, no. 2 (2023): 1152, <https://doi.org/10.30868/ei.v12i01.4571>.

<sup>10</sup> Nurhadi Nurhadi, "Concept Of The Mosque As An Education Means Faith And The End Of Children In The Modern Era," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 2 (2019): 191, <https://doi.org/10.31538/nzh.v2i2.333>.

<sup>11</sup> Hasse Jubba et al., "Sentiment Analysis: Predicting the Position of Islamic Political Parties in Indonesia in the Next Election," *Lecture Notes in Networks and Systems* 694 LNNS (2023): 4, [https://doi.org/10.1007/978-981-99-3091-3\\_84](https://doi.org/10.1007/978-981-99-3091-3_84).

This research uses a qualitative approach with a case study to explore the data. Data collection techniques include interviews, observation, and documentation. The research location is on Jalan Harjono RT 01 RW 02 Ngronggi, Ngawi. The data analysis uses Miles and Huberman's methodology.

## RESULT AND DISCUSSION

### The History of Baiturrahman Mosque

The mosque is a place that cannot be separated from the process of implementing Islamic education. Including the Baiturrahman Ngawi Mosque, whose main purpose is a place to broadcast Islam to the community in 1875. The Islamic broadcast was carried out to the community around the Baiturrahman Ngawi Mosque, but over time the surrounding communities, namely Ngale Village, Beran Village, and Tempuran Village, also participated in the process of Islamic education at the mosque. Baiturrahman Ngronggi Mosque was founded in 1875 by a Kiai named Kiai Nguzair. At the time the mosque was established, the conditions were still very simple, namely with a size of 8 x 10 m, the walls of the mosque were made of *gedek* with a shingle roof, while the floor was still on the ground. The land used for the mosque building belongs to Kiai Nguzair himself.<sup>12</sup>

In 1900 Kiai Nguzair passed away. Then, the Baiturrahman Ngronggi Mosque building was managed by his son, Kiai Haji Abdullah. During the period managed by Kiai Abdullah, the mosque building underwent many changes, namely the walls that were originally *gedek* were replaced with boards, the roof of the mosque was replaced with clay tiles, and the mosque poles were replaced with teak wood with a size of 12 x 12 m. In addition, he also made a pulpit and a boarding school building. In addition, he also made a pulpit and a small boarding school building as a place to broadcast Islam to the community. In 1930 Kiai Abdullah died and was succeeded by his younger brother Kiai Tohir. He has the main focus of making improvements to the Baiturrahman Ngronggi Mosque building. In addition, the mosque was also used as the Ngawi religious affairs office (KUA) as a place to marry off brides. So, here it can be concluded that during Kiai Thohir's time the spread of Islam reached its peak even though at that time the Dutch colonization still existed. However, he never gave up fighting for Islam.<sup>13</sup>

Kiai Thohir passed away in 1945. The next struggle was carried out by Kiai Adnan who was assisted by Kiai Zaenuri. During this period, the development of the mosque increased with the construction of a madrasa and a Quran teacher named Mr. Sudarno and Mr. Kusaeri. During the time of Kiai Adnan and Kiai Zaenuri there was already the formation of a mosque takmir. After the two Kiai passed away, the struggle for the mosque was continued by their children. Then, there was also a lot of rehabilitation carried out in the following period. For the form of the mosque at this time, the Baiturrahman Ngronggi Mosque has a building that

---

<sup>12</sup> Dokumentasi Masjid Baiturrahman Ngronggi, 2022.

<sup>13</sup> Dokumentasi Masjid Baiturrahman Ngronggi, 2022

has a roof of tiles, walls with walls, marble floors and there are 77 pillars, and the main pulpit with gold color. In addition, next to the mosque there is also a madrasah building Ibtidiah Negeri 6 Ngawi.<sup>14</sup>

For the boarding school building, according to confirmation from Kiai N, who is the great-grandson of Kiai Nguzair, the boarding school has not been developed for a long time and in the end the building was demolished and replaced with a Madrasah Ibtidaiyah building. Kiai Nurhadi said:

*"The boarding school, which was built with a very simple building, has now been replaced with an MI building and has become MIN 6 Ngawi because it has been purchased and formalized as an educational institution under the auspices of the Ngawi government. However, religious activities in the mosque are still running well until now".*<sup>15</sup>

The opinion was corroborated by Mr. A. He said that, *"The Baiturrahman Ngronggi Mosque used to have a boarding school to teach the community about Islam, but over time the boarding school was no longer standing and was replaced by MIN 6 Ngawi"*.<sup>16</sup>

In 1995, the Baiturrahman Ngronggi Mosque was rebuilt by the great-grandson of Kiai Nguzair, Mr. Kiai Ibrahim. He made improvements in several ways, namely: (1) adding a signboard for the Baiturrahman Ngronggi Mosque with a size of 100 x 6 cm. (2) Building an office for the takmir of the Baiturrahman Ngronggi Mosque. (3) Distribution of the names of the Khotib in congregational prayer along with the Muadzin. (4) Organizing tools for the needs of the Baiturrahman Ngronggi Mosque office. (5) Making an annual program for the Baiturrahman Ngronggi Mosque.<sup>17</sup>

### **Baiturrahman Mosque is the Center of Islamic Civilization for the Community**

The mosque is a place to integrate Islamic values to the community.<sup>18</sup> The mosque can also be used as a place to carry out social activities for Islam as a doctrine and civilization must be recognized that its existence cannot be separated from the mosque as the center of civilization.<sup>19</sup> Mosques must be able to become the center of public activities, one of which is a place to discuss social problems and find solutions.<sup>20</sup> Even further than that, the development of Muslims around the world

---

<sup>14</sup> Dokumentasi Masjid Baiturrahman Ngronggi, 2022.

<sup>15</sup> Hasil Wawancara Kiai N, Pada tanggal 20 Desember 2022.

<sup>16</sup> Hasil Wawancara bersama Warga 'A', pada tanggal 22 Desember 2022.

<sup>17</sup> Hasil Dokumentasi Masjid Baiturrahman Ngronggi, 2022.

<sup>18</sup> Semiha Sözeri, H. K. Altinyelken, and M. L.L. Volman, "The Role of Mosque Education in the Integration of Turkish–Dutch Youth: Perspectives of Muslim Parents, Imams, Mosque Teachers and Key Stakeholders," *Ethnic and Racial Studies* 45, no. 16 (2022): 123, <https://doi.org/10.1080/01419870.2021.2015419>.

<sup>19</sup> Dewi Santi and Yurika Aini, "Konsep Pengembangan Kurikulum Pendidikan Pesantren Menurut Nurcholis Madjid," *TA'DIBAN: Journal of Islamic Education* 3, no. 1 (2022): 1, <https://doi.org/https://doi.org/10.61456/tjie.v3i1.51>.

<sup>20</sup> Jamaluddin Arsyad, Bujang Dek, and Mares Zulpiar, "Upaya Pemberdayaan Masjid Sebagai Pusat Kegiatan dan Layanan Sosial Kecamatan Alam Barajo Provinsi Jambi," *Mauizoh: Jurnal Ilmu Dakwah Dan Komunikasi* 5, no. 1 (2021): 1, <https://doi.org/https://doi.org/10.30631/mauizoh.v5i1.42>.

cannot be separated from mosques, including the development of Muslims in Indonesia.<sup>21</sup>

*“Including the Baitturahman Ngawi Mosque, whose main purpose is a place to broadcast Islam to the community in 1875. The Islamic broadcast was carried out to the community around the Baiturrahman Ngawi Mosque, but over time the surrounding community, namely Ngale Village, Beran Village, and Tempuran Village, also participated in the process of Islamic education at the mosque”.<sup>22</sup>*

The Baiturrahman Ngawi Mosque, which is the center of the broadcast of Islam, is also a place to carry out the educational process. In the realm of education, the mosque should be the center of education as the Prophet Muhammad preached calling to goodness and educating people based on the Qur'an and Al-Hadith in the mosque.

*“During the time of Kiai Haji Abdullah, the mosque building underwent many changes. In addition, he also made a pulpit and a small boarding school building as a place to spread Islam to the community. The boarding school, which was built with a very simple building, has now been replaced with an MI building and has become MIN 6 Ngawi because it has been purchased and formalized as an educational institution under the auspices of the Ngawi government. However, religious activities in the mosque are still running well until now.”<sup>23</sup>*

For decades, the Baiturrahman Mosque has performed its community functions quite consistently. History has witnessed that Baitur-Rahman Mosque is one of the oldest mosques, even earlier than the Great Mosque of Ngawi City. Therefore, the presence of the Baiturrahman Mosque became the starting point for the development of community civilization, such as the establishment of schools and Religious Affairs Offices around the mosque. The community, which was originally lay and uneducated by teaching institutions in the colonial era, turned into an educated community with good religious insight. Of course, all of this is inseparable from several mosque programs themselves, which include reading and writing Al-Qur'an activities, Islamic holiday commemoration activities, taklim assemblies, health programs, and youth and local community development activities.<sup>24</sup>

According to Kiai Nurhadi, the great-grandson of Kiai Nguzair, during the construction of the Baiturrahman Ngronggi Mosque, activities that fostered religious values were in the form of Quran recitation activities with local residents in Ngronggi village. According to his narrative, the recitation activities were also accompanied by Quran writing activities. This is evidenced by the legacy of the

---

<sup>21</sup> Ahmad Rifai'i, "Revitalisasi Fungsi Masjid Sebagai Basis Perubahan Sosial (Sejarah Kontinuitas dan Perubahannya)," *Jurnal Pendidikan Dan Pemikiran* 2, no. 1 (2022): 15.

<sup>22</sup> Hasil Wawancara bersama Ustadz N, tanggal 22 Desember 2022.

<sup>23</sup> Hasil wawancara bersama Ustadz A, pada tanggal 22 Desember 2022.

<sup>24</sup> Hasil wawancara bersama warga BN, pada tanggal 24 Desember 2022.

Al-Quran written by Kiai Nguzair's students using books from tree fronds and the translation of the Al-Quran using the Pegon language. During the period of Kiai Adnan in 1974, a recitation teacher named Mr. Sudarsono was also brought in to guide the students. At the time the research was conducted, the Al-Quran reading activity was still running led by Kiai Nurhadi himself every afternoon with the children around the Baiturrahman Ngronggi Mosque.

### The History of Baiturrahman Mosque

Baiturrahman Mosque is a historical place for Muslims in Ngawi, especially in the Ngale, Beran and Tempuran areas. The mosque was built in 1875 and became the center of Islamic education for the surrounding community.<sup>25</sup> This shows that the mosque is indeed a place to instill Islamic values for the community. Suud Sarim explained that mosques have a crucial role in developing a person's religious identity, strengthening relationships between Muslims, and a place to provide motivation for Muslims to carry out positive activities.<sup>26</sup> Then, Katni et al gave a presentation also related to the role of the mosque. The mosque is to create a good generation, and a place to foster a family in accordance with Islamic law.<sup>27</sup>

Referring to the history of the Baiturrahman Ngronggi mosque. The mosque is also used as the Religious Affairs Office (KUA).<sup>28</sup> This shows that the function of the mosque is not only a place for worship but also a place to hold a wedding. This was described by Siti Aula Diah who conducted research at the Jami 'Al-Ikhlas Mosque, where the community also used the mosque as a place for the marriage contract process.<sup>29</sup> Muhammad Jawahir added that the mosque is the one that empowers the community's economy, especially the Wedding Organizer who designs the marriage contract at the mosque.<sup>30</sup>

However, the condition of the Baiturrahman Ngronggi mosque is no longer used as a place to get married. According to Kiai Nurhadi, the mosque only functions as a place to organize Islamic religious activities, especially for children of Madrasah Ibtidaiyah (MI).<sup>31</sup> It can be seen between the morning hours of 08.00 WIB - 13.00 WIB. The mosque is filled with student activities both Duha prayers, recitation activities, or Zuhur prayers. As Tasmin explained in his research, the mosque is a

---

<sup>25</sup> Dokumentasi Masjid Baiturrahman Ngronggi, 2022.

<sup>26</sup> Suud Sarim Karimullah, "The Role Mosque As Centers For Education And Social Engagement In Islamic Communities," *Jurnal Bina Ummat Stidnatsir* 6, no. 2 (2023): 151, <https://doi.org/https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.184>.

<sup>27</sup> Katni Katni, Sri Sumarni, and Aziz Muslim, "The Role of Mosque-Based Non-Formal Islamic Education in Building Sakinah Families," *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 192, <https://doi.org/10.35723/ajie.v6i1.243>.

<sup>28</sup> Hasil Dokumentasi Masjid Baiturrahman Ngawi, 2022.

<sup>29</sup> Sury Anthy, Siti Aulia, and Abubakar Abubakar, "Masjid Jami Al-Ikhlas Sebagai Pusat Penyebaran Dan Pembinaan Islam (Studi Pada Kelurahan Mandomai Kabupaten Kapuas Provinsi Kalimantan Tengah)," *Jurnal Studi Agama Dan Masyarakat* 15, no. 2 (2019): 166, <https://doi.org/10.23971/jsam.v15i2.1621>.

<sup>30</sup> Balqis Mawaddah Lubis, Ade Izmi Ningtyas, and Dini Lestari Hasibuan, "Pemberdayaan Masyarakat Berbasis Masjid," *El-Mujtama: Jurnal Pengabdian Masyarakat* 3, no. 3 (2023): 41, <https://doi.org/10.47467/elmujtama.v3i3.2897>.

<sup>31</sup> Wawancara dengan Kiai N, pada tanggal 22 Desember 2022.

place that can be used to share knowledge in general and religion, and the mosque as a place to socialize between people.<sup>32</sup>

### **Baiturrahman Mosque is the Center of Islamic Civilization for the Community**

In 1875, the Baiturrahman mosque became the center of education and civilization for the people of Ngawi, and its surroundings. The program at the mosque was in the form of teaching the Quran to the community, especially for those who were still learning Islam.<sup>33</sup> It shows that the process of internalizing Islam is through the mosque by teaching the Koran. As explained by Nizaita Omar, the mosque is like an agent that can create a society that is aware of Islamic values.<sup>34</sup> So, it can be said that the Baiturrahman Mosque was a center for educating the people at a time when the Dutch were still colonizing Indonesia, and it can be said that this is how Kiai Nurhadi preached to the community through activities in the mosque.

Prayitno in his research explained that the internalization of Islamic values can be done through formal and non-formal educational institutions. Internalization through non-formal institutions is usually through Tahfidz House which teaches the Koran.<sup>35</sup> In addition, internalization can be done through *taklim* assemblies. The *taklim* assembly is an agent for spreading religious knowledge to the community. The congregation of *taklim* assemblies is usually less than 50 people.<sup>36</sup> According to Rizki Briandana, social media is also a place to spread Islamic values to the community. For example, proselytizing using YouTube.<sup>37</sup> However, in the current condition, the Baiturrahman Mosque has not broadcast live when carrying out religious activities via YouTube because the da'wah process still uses a traditional system.

If the Baiturrahman Mosque carries out da'wah through social media, it may make it easier for people who are far from the city of Ngawi to see the *taklim* assembly, and activities at the mosque so that the internalization of Islamic values will be more widespread for the community. It will also add to the existence of the Baiturrahman Mosque as a historic mosque in the city of Ngawi. According to Erwan Efendi, et al, the benefits of proselytizing through social media are that it makes it easier for someone to share information quickly and the public is easy to

---

<sup>32</sup> Muhammad Tasmin, "Konsep Masjid Sebagai Pusat Pendidikan Islam," *Rayah Al-Islam* 4, no. 02 (2020): 229, <https://doi.org/10.37274/rais.v4i02.330>.

<sup>33</sup> Hasil Wawancara dengan Kiai N, pada tanggal 22 Desember 2022.

<sup>34</sup> Nizaita Omar et al., "Mosques as an Agent for Community Development in the History of Islam," *International Journal of Academic Research in Business and Social Sciences* 9, no. 9 (2019): 763, <https://doi.org/10.6007/ijarbs/v9-i9/6368>.

<sup>35</sup> Prayitno et al., "Manajemen Strategi Rumah Tahfidz Dalam Internalisasi Nilai-Nilai Keberagamaan Masyarakat Multikultural," *Bustanul Ulum Journal of Islamic Education* 1, no. 2 (2022): 194, <https://doi.org/https://doi.org/10.62448/bujie.v1i2.36>.

<sup>36</sup> Devi Ganjar Mustopa, "Majelis Ta'lim Sebagai Alternatif Pusat Pendidikan Islam," *Ta'lim* 1, no. 1 (2022): 1.

<sup>37</sup> Rizki Briandana et al., "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia," *International Journal of Economics and Business Administration* 8, no. 1 (2020): 217, <https://doi.org/10.35808/ijeaba/543>.



receive this information.<sup>38</sup> However, the implementation of da'wah through social media is also not easy to implement if one does not have the proficiency in using social media.

In 1995, the Baiturrahman Ngronggi Mosque was rebuilt by the great-grandson of Kiai Nguzair, Mr. Kiai Ibrahim. He made improvements in several ways, namely: (1) adding a signboard for the Baiturrahman Ngronggi Mosque with a size of 100 x 6 cm. (2) Building an office for the *takmir* of the Baiturrahman Ngronggi Mosque. (3) Distribution of the names of the Khotib in congregational prayer along with the Muadzin. (4) Organizing tools for the needs of the Baiturrahman Ngronggi Mosque office. (5) Making an annual program for the Baiturrahman Ngronggi Mosque.<sup>39</sup> Indeed, the mosque has tried to maintain its existence, especially with the existence of Madrasah Ibtidaiyah Negeri 6 Ngawi. The mosque continues to operate and become a center of education for the community even though there is no pesantren as when the mosque was first established.

## CONCLUSION

The Baiturrahman Mosque in Ngronggi is a historic mosque that was founded in 1875. The mosque became the center of Islamic education and even the Religious Affairs Office (KUA). The internalization of Islamic values to the community is carried out by holding *taklim* assemblies, a place to teach the Koran to the community, a place to carry out Islamic Holiday Commemoration (PHBI) activities. This shows that until now the mosque is still a center of Islamic education for the community. Suggestions for future researchers are to explore related to the management of the Baiturrahman Ngronggi mosque as evaluation material for the mosque in order to maintain its existence in the midst of modernity.

## ACKNOWLEDGEMENT

The author would like to thank the Ustadz and the community who have provided information about the Baiturrahman mosque in Ngronggi in the process of extracting data in the form of interviews and documentation so that this research can be completed.

## BIBLIOGRAPHY

- A.B, Zein. *Masjid-Masjid Bersejarah Di Indonesia*. Jakarta: Gema Insani Press, 1999.
- Afidah, Nur. "Perkembangan Islam Pada Masa Kerajaan Demak." *Jurnal Studi Islam Dan Kemuhammadiyah* (JASIKA) 1, no. 1 (2021): 64–76.  
<https://doi.org/10.18196/jasika.v1i1.6>.
- Al-Mubarakfuri, Syaikh Shafiiyurrahman. *Sirah Nabawiyah*. Jakarta: Pustaka Al-Kautsar,

---

<sup>38</sup> Erwan Efendi et al., "Manfaat Media Dalam Keberlangsungan Dakwah," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 3 (2024): 1217, <https://doi.org/10.47467/dawatuna.v4i3.680>.

<sup>39</sup> Hasil Dokumentasi Masjid Baiturrahman, 2022.

2005.

- Anthy, Sury, Siti Aulia, and Abubakar Abubakar. "Masjid Jami Al-Ikhlas Sebagai Pusat Penyebaran Dan Pembinaan Islam (Studi Pada Kelurahan Mandomai Kabupaten Kapuas Provinsi Kalimantan Tengah)." *Jurnal Studi Agama Dan Masyarakat* 15, no. 2 (2019): 166–75. <https://doi.org/10.23971/jsam.v15i2.1621>.
- Arsyad, Jamaluddin, Bujang Dek, and Mares Zulpiar. "Upaya Pemberdayaan Masjid Sebagai Pusat Kegiatan Dan Layanan Sosial Kecamatan Alam Barajo Provinsi Jambi." *Mauizoh: Jurnal Ilmu Dakwah Dan Komunikasi* 5, no. 1 (2021): 1–14. <https://doi.org/https://doi.org/10.30631/mauizoh.v5i1.42>.
- Briandana, Rizki, Caturida Meiwanto Doktoralina, Shahir Akram Hassan, and Wan Norhaniza Wan Hasan. "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia." *International Journal of Economics and Business Administration* 8, no. 1 (2020): 216–26. <https://doi.org/10.35808/ijeba/543>.
- Efendi, Erwan, Fanny Julyanda, Wina Warohmah, Aswani Nasution, and Cahyo Septianto. "Manfaat Media Dalam Keberlangsungan Dakwah." *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 3 (2024): 1217–24. <https://doi.org/10.47467/dawatuna.v4i3.680>.
- Ganjar Mustopa, Devi. "Majelis Ta'lim Sebagai Alternatif Pusat Pendidikan Islam." *Ta'lim* 1, no. 1 (2022).
- Hasanain, Muh, and Baiq Muslimatusshalihah. "Comparative Study of Post-Marriage Nationality Of Women in Legal Systems of Different Countries Reactualize the Role and Function of Mosque in Developing the Education of Ummah: Study in East Lombok West Nusa Tenggara Province 510 International Journal Of," no. 2009 (2021): 510–16. <https://doi.org/10.18415/ijmmu.v8i10.3219>.
- Jubba, Hasse, Tawakkal Baharuddin, Zuly Qodir, and Suparto Iribaram. "Sentiment Analysis: Predicting the Position of Islamic Political Parties in Indonesia in the Next Election." *Lecture Notes in Networks and Systems* 694 LNNS (2023): 1027–34. [https://doi.org/10.1007/978-981-99-3091-3\\_84](https://doi.org/10.1007/978-981-99-3091-3_84).
- Karimullah, Suud Sarim. "The Role Mosque As Centers For Education And Social Engagement In Islamic Communities." *Jurnal Bina Ummat Stidnatsir* 6, no. 2 (2023): 5–10. <https://doi.org/https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.184>.
- Katni, Katni, Sri Sumarni, and Aziz Muslim. "The Role of Mosque-Based Non-Formal Islamic Education in Building Sakinah Families." *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 192. <https://doi.org/10.35723/ajie.v6i1.243>.
- Lubis, Balqis Mawaddah, Ade Izmi Ningtyas, and Dini Lestari Hasibuan. "Pemberdayaan Masyarakat Berbasis Masjid." *El-Mujtama: Jurnal Pengabdian Masyarakat* 3, no. 3 (2023): 674–79. <https://doi.org/10.47467/elmujtama.v3i3.2897>.
- Nurhadi, Nurhadi. "Concept Of The Mosque As An Education Means Faith And The End Of Children In The Modern Era." *Nazhruna: Jurnal Pendidikan Islam* 2, no. 2 (2019): 190–208. <https://doi.org/10.31538/nzh.v2i2.333>.
- Omar, Nizaita, Zulkifly Muda, Razi Yaakob, and Manapiyah Maoti. "Mosques as an Agent for Community Developement in the History of Islam." *International Journal of Academic Research in Business and Social Sciences* 9, no. 9 (2019): 763–72.

<https://doi.org/10.6007/ijarbss/v9-i9/6368>.

- Prayitno, Ahmad Syarifuddin Zuhri, Imam Turmudzi, and Nur Kholik. "Manajemen Strategi Rumah Tahfidz Dalam Internalisasi Nilai-Nilai Keberagamandi Masyarakat Multikultural." *Bustanul Ulum Journal of Islamic Education* 1, no. 2 (2022). <https://doi.org/https://doi.org/10.62448/bujie.v1i2.36>.
- R, Aizid. *Sejarah Peradaban Islam Terlengkap: Periode Klasik, Pertengahan, Dan Modern*. Yogyakarta: Diva Press, 2016.
- Rifai'i, Ahmad. "Revitalisasi Fungsi Masjid Sebagai Basis Perubahan Sosial (Sejarah Kontinuitas Dan Perubahannya)." *Jurnal Pendidikan Dan Pemikiran* 2, no. 1 (2022).
- Rii Rahman, Dinovia Fannil Kher, Yati Aisya Rani. "Pendidikan Islam Bagi Remaja (Upaya Penguatan Karakter Dengan Pendekatan Agama)." *Journal of Islamic Studies* 01, no. 02 (2017): 102.
- Sa'i, M. "Mosque Dualism: The Function of The Mosque As A Place Of Worship And The Function of The Mosque As A Place of Social-Islamic Educational Activities." *Edukasi Islami: Jurnal Pendidikan Islam*, no. 2 (2023): 1153–66. <https://doi.org/10.30868/ei.v12i01.4571>.
- Santi, Dewi, and Yurika Aini. "Konsep Pengembangan Kurikulum Pendidikan Pesantren Menurut Nurcholis Madjid." *TA'DIBAN: Journal of Islamic Education* 3, no. 1 (2022): 1–19. <https://doi.org/https://doi.org/10.61456/tjie.v3i1.51>.
- Sözeri, Semiha, H. K. Altinyelken, and M. L.L. Volman. "The Role of Mosque Education in the Integration of Turkish–Dutch Youth: Perspectives of Muslim Parents, Imams, Mosque Teachers and Key Stakeholders." *Ethnic and Racial Studies* 45, no. 16 (2022): 122–43. <https://doi.org/10.1080/01419870.2021.2015419>.
- Tasmin, Muhammad. "Konsep Masjid Sebagai Pusat Pendidikan Islam." *Rayah Al-Islam* 4, no. 02 (2020): 229–43. <https://doi.org/10.37274/rais.v4i02.330>.
- Zainuri, Ahmad. "Integrasi Islam Dan Budaya Lokal Dalam Seni Arsitektur Masjid Kuno Di Jawa: Sebuah Tinjauan Umum Integration of Islam and Local Culture in the Architecture of Ancient Mosque in Java: An Overview." *Heritage: Journal of Social Studies* 2, no. 2 (2020): 125–44.