

Research Article

The Mosque of Buntet Boarding School Forming a Cultural Space

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Abstract.

The mosque is a building that provides a place of worship for Muslims. Similar practices are followed at the mosque of the Buntet Islamic Boarding School. Both students and locals use the mosque as a place of worship. This mosque is a historical building containing Islamic symbols and fostering social interaction. This study aims to describe the values formed from the cultural ecology of the Buntet Islamic Boarding School Mosque. The approach used is the Hermeneutic approach from the idea of Gadamer. Approach with the following reading levels: (1) literal, (2) ontological, (3) cultural historical, and (4) existential. Data about the Buntet Islamic Boarding School and its operations were gathered through interviews, field surveys, and field observations. Then analyzed by paying attention to the text and context of the interview and visual recordings; followed by the hermeneutic processes for interpretation. The findings indicate that Sunan Gunungjati has a Sufistic value and a love relationship with the Kyai.

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1. INTRODUCTION

The mosque at Pondok Pesantren Buntet is a historic structure. Historically, the mosque structure has served as a symbol of Islam. According to Asnawi et. al. [1], the history of Islamic boarding schools (*pesantrens*) will be crucial in helping Islamic society develop its identity in the face of Colonial power. Similar things can be said of the Buntet Islamic Boarding School, which once fought against colonial hegemony. The Islamic boarding school is still in operation at the moment, and the mosque there serves as the center of activity for the pesantren and the neighborhood. The existence of the mosque as a heritage building plays a role for Islamic boarding school students and the surrounding community. The mosque structure is a representation of a unifying area for harmonious local social and cultural relationships [2]. A culture of peace is produced through the strong bonds that are formed between the pesantren and the residents of the area. Despite the fact that it is a sophisticated and intricate cultural system [3]. The mosque at the Buntet Islamic Boarding School reflects a value that requires further study: a

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culture of peace as a cultural ecology. The mosque, following the Prophet Muhammad's lead, is a component of the space for the formation of civil society. It also have impact to the environment and social life in its surrounding area [4]. Even as a location for politics, governmental agencies, and state administration, the mosque serves a social purpose [5]. The creation of culture in the mosque space is the focus of this research.

Research that has been conducted on the Buntet Islamic Boarding School includes: Traditional education during the leadership of K.H Abdullah Abbas [6], The Potential of the Buntet Islamic Boarding School in sustainability [7]. Then research on the works of sheikh Nawawi al-Bantani and his intellectual network, and how the influences of the works of sheikh Nawawi al-Bantani in the yellow book tradition at the Buntet Islamic boarding school [8]. Topics about the Buntet Islamic Boarding School vary from traditional education topics, the potential of the pesantren and the influence of the Sheikh's educational works at the Islamic Boarding School. As for the topic of mosques and rooms at the Buntet Islamic Boarding School this has never been done, thus the purpose of this study is to describe the values that are formed from the cultural ecology of the Buntet Islamic Boarding School Mosque.

The space and culture of mosques have not received much study; nonetheless, there are a number of studies on mosque building [9], economic development in mosques [5], and the identity of mosques in Europe [10]. Research frequently concentrates on the architectural and financial aspects of a mosque's space. Even for the Buntet Islamic Boarding School Mosque, which has historical and heritage significance, there is no research on mosques and the culture that shapes them. This study fills this gap by investigating the cultural space at the mosque at the Buntet Islamic Boarding School.

2. METHODS

2.1. Study Context

The research was conducted in the Buntet Islamic Boarding School Area which is located in Munjul Village and Mertapada Kulon Village, Astanajapura District, Cirebon Regency, West Java province. The mosque is in the Islamic boarding school area. The research area is within the Board of Trustees of the Islamic Boarding School. The position of the pesantren and the village administration can be seen in Figures 1 and 2 below.

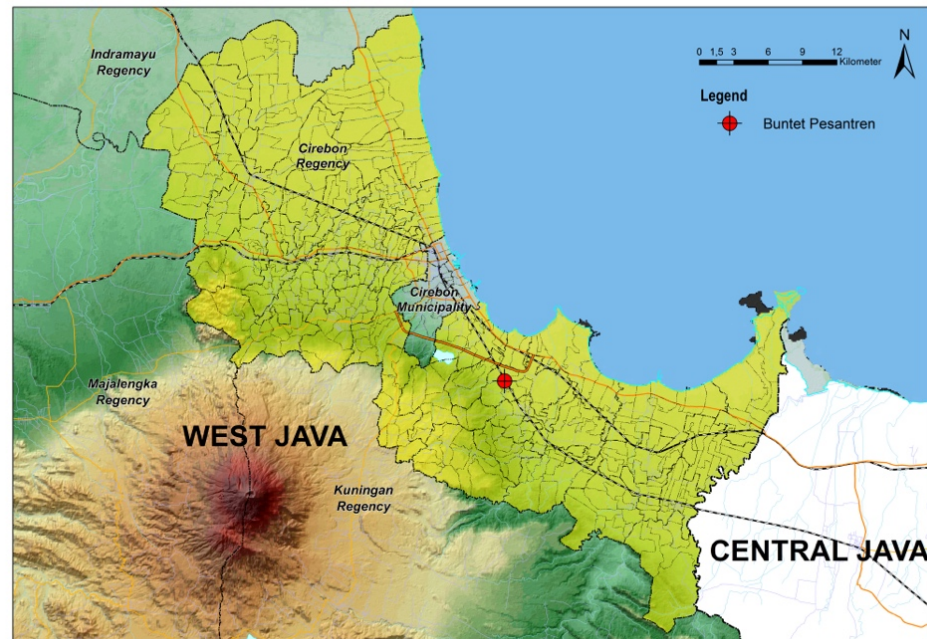


Figure 1: Orientation of the Boarding School Position Within Cirebon Regency Area.

2.2. Data Procedure

The data was gathered from a survey performed between March 7 and March 11, 2023. Researchers collected data with the help of three surveyors. The Buntet Islamic Boarding School served as the research site for the study. The crew was split into two groups, the first of which was tasked with interviewing Kyai, his family, and his students. Group 2 will do visual recording through images. Visual documentation of facial expressions during interviews as well as nearby places and activities. All conversational information pertaining to Islamic boarding schools and Islamic boarding schools with mosques was recorded during the interviews. The collected data is date-coded and processed as a transcription.

2.3. Data Analysis

Data analysis was carried out using a hermeneutic approach, where hermeneutic is a method that must explore the context behind the existing text. The framework for the hermeneutic analysis approach is carried out with the steps that can be seen in Figure 3 below.

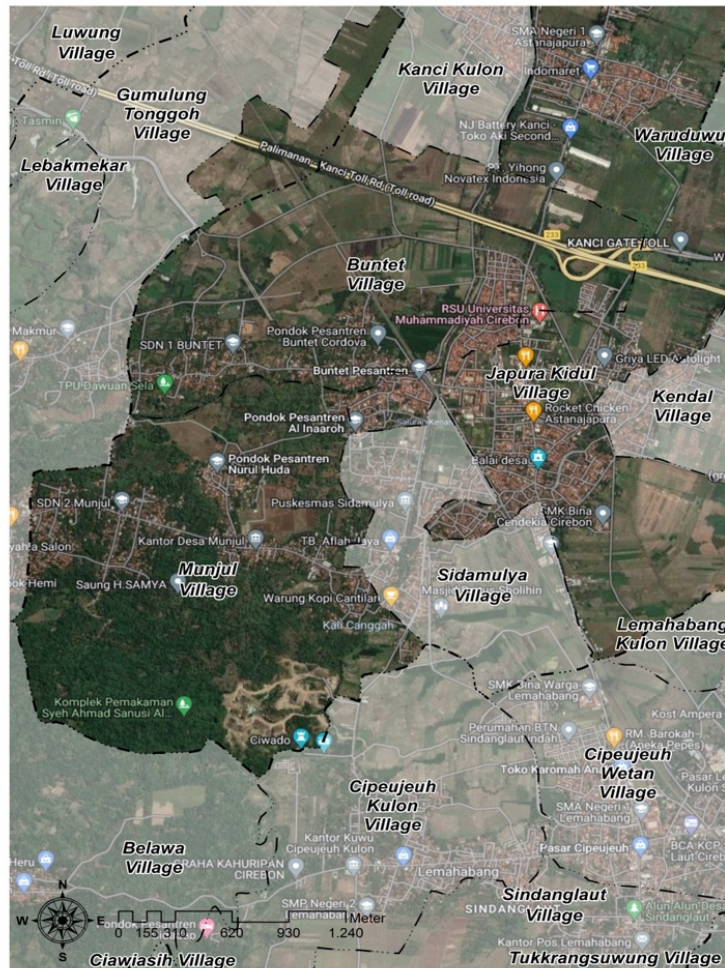


Figure 2: of Buntet Islamic Boarding School.

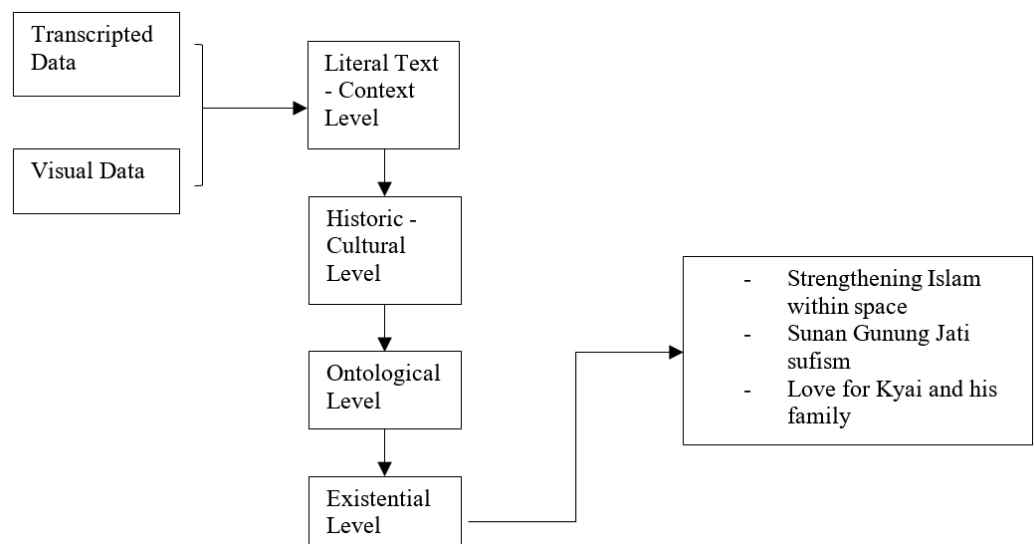


Figure 3: The Framework of the Gadamer Hermeneutic Analysis Approach [11].

3. RESULT AND DISCUSSION

3.1. Strengthening Islam Within Space

Referred to the literature review, it was said that Islamic boarding schools as educational institutions for ulama (intellectuals) in general continue to carry out their mission so that the people become *tafaqquh fiddin* and motivate ulama cadres in their mission and function as *warasat al anbiya* [6].

The Buntet Islamic Boarding School is part of a heritage building with Islamic values. The Buntet Islamic Boarding School was established in 1750 under a regional name. As an educational institution, that name conveys local features and characteristics.

The Great Buntet Mosque is located within the Islamic boarding school region. The Buntet Great Mosque is as old as the Buntet Islamic boarding school. The mosque has a three-tiered ceiling that represents Faith, Islam, and Ihsan. The mosque's interior contains nine entrances that spell out Walisongo. The number Asmaul Husna is represented by 99 worshipers within the mosque. The mosque features five stairs that represent the pillars of Islam and a sixth that represents the pillars of Faith. Overall, the mosque construction features Islamic messages. One of the Kyai, KH Abdullah Abbas, expressed his desire that the mosque be preserved in its original form (as shown in Figures 4 and 5). "This mosque has always been shaped like this," Pak Kyai Mubarak explained, "and this is for the surrounding community as well, because our Islamic boarding schools are open without fences and the fence is only in the heart." Since the creation of this mosque, a space with Islamic elements has been constructed. The mosque serves not just Islamic boarding schools, but also the local community. The Great Mosque of Buntet space has significance and reinforces Islam. Islam is visible not only in religious rites, but also in the physical space of the Great Buntet Mosque.

3.2. Sufistik Sunan Gunungjati

The findings reveal that the Buntet Islamic Boarding School preserves the existence and symbolism of Sunan Gunungjati. Sunan Gunungjati, the propagator of Islam in western Java, is noted for his Sufistic perspective. Sunan Gunung Jati in his sayings, offers a holistic, pluralistic, and inclusive perspective, especially on the Sufistic-ecological values contained in Sunan Gunung Jati's sayings as moral-sufistic teachings in the form of values of fikr, dhikr, and shabar, zuhd, and mahabbah (love) in underlying people's behavior to build relationships with fellow humans, nature and the environment, in order



Figure 4: Photo of a Mosque with 5 stairs.



Figure 5: Photo of a Mosque with 9 Doors.

to prevent violence and protect the natural environment in which they live [12]. Among the findings are the stages (maqamat) that a Sufi candidate must complete, which include repentance, patience, poverty, asceticism, trust, and makrifat [13]. Dhikr rituals continue to be carried out for students and citizens who are interested in following esoteric traditions from the past.

The painting of Sunan Gunungjati put in the chamber to greet guests, alongside other images, demonstrates appreciation for Sunan Gunungjati's existence (see Figure 6). The Kyai family's statement that the originator of the pesantren, Mbah Muqoyim, is the ancestor and belief of Sunan Gunungjati exemplifies this appreciation. It is also evident that they have a family connection to the Cirebon palaces. Sunan Gunungjati's descendants are the heirs of the Cirebon Palace. Sunan Gunungjati's Sufism gave way to Sufis who combined knowledge and charity, with morality as the outcome [13]. Sufistic

Sunan Gunungjati shows the road to moral excellence by attempting to reject worldly charms.



Figure 6: Painting of Sunan Gunung Jati installed in Pak Kyai's Living Room.

3.3. Love to Kyai and His Family

The next discovery in the cultural ecosystem is affection for the Kyai and his family. The dormitory for students is situated directly in front of the Kyai's home. Their manners and their parents' interactions with Kyai and their families demonstrate their respect and affection for Kyai. Throughout history, discussions about love have tinted the gems of Islamic philosophy. The principle of love is fundamental to talks concerning human relationships with the creator as well as with nature or other creatures [14]. Culture and love towards Kyai and his family are shown in a real way. This kind of value of love is formed in the cultural ecology of the Buntet boarding school.

4. CONCLUSION

Based on the discussion above, the study objectives' conclusions are: to characterize the values formed from the cultural space of the Buntet Islamic Boarding School Mosque,



Figure 7: Photo of the Visiting Santri Family and Can Immediately Enter the Pesantren Courtyard as Well as the Kyai's Yard.

namely, (1) Strengthening Islam in Space, where Islam is embodied not only in worship activities but also in the physical space of the mosque, which characterizes the pillars of Islam, Asmaul Husna, and the propagator of Walisongo Islam, (2) Sunan Gunungjati Sufism, which is still practiced and manifested in the form of ancient esoteric traditions via Dhikr, and (3) Love for the Kyai and his Family, demonstrated by students' and their families' respect for the Kyai and his family. The discovery of these values becomes critical knowledge in the construction of a pesantren area space.

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