

Mosque: As Aplace to Educate Truth, Passionate and Beauty to The Society of Kawruh Pamomong Ki Ageng Suryomentaram in Yogyakarta

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Abstract

It is important to educate children to inherit the ancestor's tradition to maintain cultures as stated by Savira, A., Adefolake, A. M., Matsuo, M., Ito, M., Itoyama, R., Shiina, Y., & Sok, S. (2018). The society of Balong District in Yogyakarta are struggling to preserve the cultures of their descendents through Kawruh Pamomong Ki Ageng Suryomentaram (to educate truthfully, passionately and beautifully) to their children. The purpose of this research is to reveal the medium or tool to educate the truth, passionate and beauty using Kawruh Pamomong Ki Ageng Suryomentaram to children in Balong District. This is a qualitative research by employing interview data, observation, documentation and forum group discussion. Data analysis employs Zamroni which consists of notice things, collect things and think about things. The result of this research indicates that mosque is used as a media to teach truth, passion and beauty to the children in Balong District. Orang-tua mengikutsertakan anak-anak dalam kegiatan keagamaan di Masjid seperti Tadarusan, Yasinan, Selapanan, Pekan Muharram, kegiatan Ramadhan dan kegiatan Hari Raya Idul Adha. Dengan mengikutsertakan anak-anak berarti melatih anak berpikir benar, kasih dan indah melalui (1) mendekati anak-anak kepada masjid agar anak selalu mengingat Allah SWT, (2) kegiatan berbagi amal dan sedekah, (3) berinteraksi dengan semua orang. Kegiatan di masjid tersebut menimbulkan kebahagiaan pada anak-anak yang membekas hingga mereka dewasa.

Keywords

mosque; educate truth; passion; beauty; society Kawruh Pamomong Ki Ageng Suryomentaram

INTRODUCTION

Playing and learning are the children's world. They are learning from around. It also happens with the children in Balong District, Yogyakarta. They are learning from stories, legends/fables, experiences, examples and suggestions from their parents. The old applies the teaching of *Kawruh Jiwa* Ki Ageng Suryomentaram to the daily life (Sunarto and Koentjoro, 2015). Most of them are Mus-

lim. The source of *Kawruh Jiwa* is neither religion nor believe, but the descendant's teaching to bind each other which is called as '*Raos Sami*'. It is realized in the life of neighborhood to help each other. We called it as 'gotong royong'.

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In the teaching of *Kawruh Jiwa*, there is *Kawruh Pamomong*, that is the knowledge of parents to educate children about truth, passion and beauty. It is enviably sustainable of descendant's tradition as stated by A. Adefolake. The people of Balong District are maintaining the culture through *Kawruh Pamomong* Ki Ageng Suryomentaram.

This research aims at revealing the parents' media in educating truth, passion and beauty of *Kawruh pamomong* to children in Balong District. The medium of education will be much important for the development of culture of a nation as stated by Hataminezhad, H. Haraeni, M. & Alizade, P. (2018:67-76) that culture is presumed as one of main developmental elements, which increase the quality of life by satisfying human's spiritual and material needs. For this reason, the medium of education and culture need to be considered by the society. One of the media is mosque.

As it happens in Indonesia, mosque is used by the people of Malaysia as a place to support the spirit of cooperation and tolerance among Muslim and other religions to make sure the prosperity and safe of their community (Aljunied, K., 2018:43-55). Mosque is also used by Tanzania to struggle for Malaria through discussions about healthy after the Friday Praying (Mfaume, Mfaume Selemani, Winch, Peter J, Makemba, Ahmed M & Premji, Zulfiqarali. (1997: 35-38). Thailand also uses mosque to fix the behavior of youngsters (Laeheem, K. (2013:160) in which the young ignores the values of Islam (Baka, D., & Laeheem, K. (2010:35-51).

Based on the experiences in Malaysia, Thailand and Tanzania, the researcher is going to reveal the effort of Indonesian society who holds *Kawruh Pamomong* Ki Ageng Suryomentaram in using Mosque as the medium of education and culture. This research can be used as a reference of comparison for others researchers about educating children using local wisdom. Anak-anak adalah generasi yang penting bagi setiap masyarakat dan bangsa. Pendidikan anak-anak perlu mendapatkan perhatian serius dari semua pihak. Anak-anak adalah pembawa dan pelestari pesan kebudayaan dan peradaban.

Pentingnya pendidikan anak-anak ini mendorong dilakukannya penelitian ini. Penelitian ini mengungkap pendidikan anak-anak yang dilakukan orang tua di komunitas masyarakat Islam yang mengikuti pemikiran Ki Ageng Suryomentaram (KAS) yaitu di Dusun Balong Kecamatan Sewon Kabupaten Bantul DIY dengan melibatkan peran dan fungsi masjid.

Mosque: Characteristics, Roles and Functions

Mosque is a place for praying of all Muslims, even in Middle East, the disabilities have special place or treatment so that they still able to pray comfort. F. (2018:293-298). For Muslims, mosque is not only for praying to God. More than that, it is civil and social institution (Satha-Anand, C. 2015:197220). Besides the place for praying to God, mosque also has a lot of characteristics, functions and roles for Muslims. Table 1 indicates the mosque's characteristics, roles and functions in various world parts.

Ki Ageng Suryomentaram

Ki Ageng Suryomentaram (KAS) was called as a prince and philosopher from Java by Marcell Bonnef. He has stated in the journal of Archipel Annee (1978(16): 175-203) and been written again in Journal Indonesia with Crossley, S. (1993 (57):49-69). Marcell Boneff stated that KAS is the 55th children among 79 from the 7th Yogyakarta Sultan who was called as Sri Sultan Hamengku Buwono VII who ruled the kingdom in 1877-1921. KAS was born in Yogyakarta Palace in may 20th 1892 (Sugiharto, 2017:3). Marcell Bonneff stated that KAS is a philosopher due to his in-depth thinking and contemplation regarding human's happiness which was he actualized into *Kawruh Jiwa*. *Kawruh Pamomong* exists in *Kawruh Jiwa*, which will be discussed in the result of this research.

KAS is Ki Hadjar Dewantara's (KHD) close friend, the founding father of Taman Siswa. KAS and KHD together made a group which was called 'Junggringan' every Tuesday Kliwon to discuss social, political and cultural life before the Independence Day (Wusana, et al., (2017:23-24), Wiryopranoto.

Table 1. Characteristics, Roles and Functions of Mosques in Various Countries

Country	The Mosque's Characteristics and Roles
Japan	Mosque is located near train station, indicating that the Muslims in this country is scattered ¹ . Mosque is used to confirm the religion awareness and the relationship among Muslims and its cultures ¹ .
Tanzania	Religion discussion is conducted to prevent the Malaria by doing and applying the healthy life ² .
Indonesia	Mosque in Malang, Yogyakarta and former places of Dutch invasions, are located in the central of a city or in front of Kauman living ³ . Mosque of Sasak people in Lombok is located far from living community ⁴ . In Cianjur, West Java, mosque is used to increase the psychological prosperity of the earthquake which happened to 46 families and 213 victims. In the mosque, they strengthened each other and supported psychologically. ¹³
Australia	Mosque is built based on particular culture and ethnic ⁵ . Mosque is used to learn Islam, maintain the spiritual, develop network with other Muslims and increase the prosperity ⁵ . Mosque as a place to communicate and interact among family and strengthen the social life of Moslem community. ¹⁰
Thailand	Mosques in three provinces in Southern border of Thailand are used to fix the youngsters behavior and protect the citizens from abuse ¹² .
Malaysia	Mosque used to support the spirit of tolerance and cooperation among Muslims and other religion to develop the prosperity and secure of their community ⁷ . Mosques which welcome women and children ¹¹ .
Dubai (Emirate Arab)	The mosque building considers the handicapped so that they would feel comfortable during the praying ⁸ .
England	Since 2005, the people of Bradford England use mosque on behalf on tolerance among people. ⁹

Sources:

¹Wang, J. (2018:207-213).²Mfaume, MfaumeSelemani, Winch, Peter J, Makemba, Ahmed M &Premji, Zulfiqarali. (2019:35-38)³Junara, N., &Sugeng, T. S. (2018: 012038)⁴Supiyati, S., &Hanum, F. (2019:47-58)⁵Woodlock, Rachel. (2010: 51-60)⁶Laeheem, K. (2013: 160)⁷Aljunied, K.,(2018: 43-55)⁸Al-Mansoor, N. F. (2018:293-298).⁹McLoughlin, S. (2005:1045-1066)¹⁰Vahed, Y., &Vahed, G. (2014:66-81)¹¹Suratkon, A., Salam, N. A., Rahmat, M. H., Arhan, A. M., Wahab, I. A., &Ghaffar, S. A. (2017:012019).¹²Ridwan, R. (2014: 213-232)¹³Kadiyono, A. L., & Harding, D. (2017:10959-10962).

Et al, (2017:23), Subagya, S (2016:91). KAS is the student of Kyai Ahmad Dahlan (KAD), the founding father of Muhammadiyah in Indonesia. KAS was 17 year old when he learnt from KAD (Koentjoro, 2015:x, Sumedi, 2015:183-201). KAS, with his cousin Ki Prawirowiwo and his friend Ki Pronowidagdo, besides learnt from KAD, they also made friend and learnt from Kyai in Krapyak Traditional Islamic School, Yogyakarta, which is Nahdlatul Ulama (Wusana, et al, 2017:13).



Figure 1. Ki Ageng Suryomentaram
(Picture Source: uiupdate.ac.id)

Educating Truth, Passionate and Beauty by *Kawruh Pamomong* Ki Ageng Suryomentaram (KAS)

Kawruh Pamomong is the science or knowledge to educate children based on local wisdom in Yogyakarta, Indonesia. The educational science is the guidance to educate children to make them live happily. A man who has happy life is the one who has nice relationship with others, a way to earn money. Love and passion are two basic things to run a good relationship, on the other hand, quarrelsome is the reason why your relationship does not satisfy you.

Quarrelsome appears when you feel that you are right and others are wrong. However, love or passion is the ability to feel other's feeling. It is understandable that everyone feels right. This is the fact for this, everything happens for a reason. For example,

someone becomes rich because he is a hard worker. Meanwhile, there is a man broken because he is lazy. Those happen because everyone acts based on what they think it is right.

There are three concepts of *Kawruh Pamomong*, those are think and act properly, SIH and attractive. The following is the explanation, according to KAS about educating children. The first one is educating children to think proper things so that they will act properly. Second is educating children to have affection to each other. The third is educating children so that they are able to think and act that all things are beautiful.

Children are educated to think properly to act properly, consisting (a) to train children to know things properly so that they would possess proper ways of thinking (rational and real), (b) to train children to differentiate between hard to see (*Raos Weruh*) and expect to see (*raos ngira weruh*), and (c) to train children to differentiate knowledge which is real (*Kawruh Nyata*) with the merely assumption or other's perspectives (*Kawruh Jare-Jarene*). Children are educated to have passion to others such as (a) train children to love others, (b) every struggle which is free from self-focused (*sepi ing pamrih*), (c) can feel other's feeling and (d) every life purpose should end on other's happiness.

The children are capable of think and act that all things are beautiful. They should be able to place a thing as something beautiful in this universe. The indicators are (a) increasing the interest in all things, (b) fixing the senses in order to be free from thinking influences, (c) accepting all the way sense can be sensed, (d) training to be able to see the thing is beauty, (e) the caretakers should speak properly, not in the way a child speaks. We can conclude that in the process of educating children, parents should not make children as tools to achieve their power, satisfying and prosperity. Children should not be made as resources when the parents are retired (Suryomentaram, G (2015:11).

METHODS

This is a qualitative research. Case study is the research paradigm. The research object is the mosque in applying the values of *Kawruh Pamomong* Ki Ageng Suryomentaram in Balong District, Yogyakarta, Indonesia. There are two neighbourhood administrations (RT) in Balong District. This neighbourhood is the smallest administrative region, consisting of some family members. This district is 10 kilometers of Southern part of Yogyakarta City. The statistical data is shown in Table 2.

Table 2. The Data of Balong District

Description	RT A	RT B	Amount
The amount of family head	88	59	147
Amount of family:	283	156	539
Man	139	83	222
Woman	144	73	217
0-6 year citizen	12	7	9
7-14 year citizen	41	24	65
15-64 year citizen	204	106	310
>64 year citizen	26	10	36
Muslim	283	156	539
Non-Muslim	0	0	0

There are 9 main respondents, which are the inhabitants of Balong District, who apply the teaching of *Kawruh Pamomong* of KAS (Table 3). The first respondent is Ki Pr. Ki Pr is a grandson of Ki Prawirowiwo-ro, a close friend of KAS. Ki Prawirowiwo-

is KAS' cousin because KAS' mother is the younger sister of Ki Prawirowiwo-ro's mother. Both of them lived inside the Yogyakarta's palace, but they had different level of social stratification. KAS had higher level than Ki Prawirowiwo-ro's (Wusana, dkk. 2017:73). Based on the interview with Ki Pr in 13th April 2016, it gains information that some people of Balong are still maintaining and applying the teaching of KAS. The second respondent is the activist of KAS in Balong District. The next respondent is the ordinary inhabitant of Balong District.

The gained data consist of interview transcripts, observation sheet and documentation. Interview, observation and documentation are the data analysis technique. This was conducted since 2016 until 2018. The respondent consist of 6 men and 3 women, they are between 26-60 year old. The interview was conducted at minimum 2 hours for every respondent, and twice for each of them. To analyze data, Zamroni model is employed (2013:76-80) consists of notice things, collect things and think about things (picture 2).

The first step is notice things, which is conducted during the observation. It is conducted in the mosque, the way to it and some people houses. The researcher discovered things and made notes what he saw, felt and listened during the observation. The Notice Things was also conducted when the researcher are making coding, reading the result of observation and finding coding. To make easy the data reading, the research-

Table 3. Respondent Data

Respondent Position	Age	Sex	Interview Frequency	Duration of Interview (Hour)
Activists of KAS in Yogyakarta (have family relationship to KAS)	60	Male	5	2-3
Cultural Figures	55	Male	11	2-3
Public Figures	58	Female	2	2-3
Head of RT 1	65	Male	3	2-3
Citizen 1	55	Female	1	3-4
Citizen 2	40	Male	2	3-4
Citizen 3	33	Male	3	2-4
Citizen 4	26	Female	6	2-3
Citizen 5	39	Male	2	2-4

Table 4. Codification

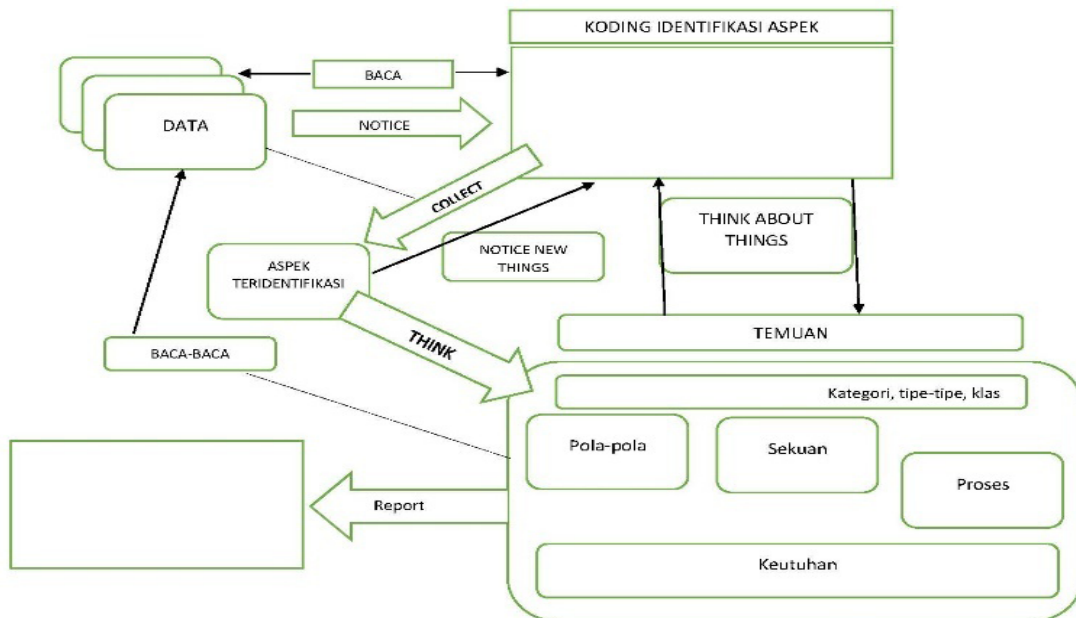
Description	Code	Description	Code
Interview	W	Head of RT 1	Su
Observation	O	Citizen 1	E
Documentation	D	Citizen 2	Sl
Activists of KAS in Yogyakarta (have family relationship to KAS)	Pr	Citizen 3	Y
Cultural Figures	G	Citizen 4	Sa
Public Figures	Sw	Citizen 5	I

cher did the codification to the gained data (table 4).

The second step is collect things. It is conducted by combining the separated data. It refers to the result of observation, interview transcript and documentation. During this step, all data are identified. This was conducted by separating the data into three category of *Kawruh Pamomong*, those are (1) true, (2) “SIH” and (3) beauty.

The last step in relation to data analysis is think about things. On this, the researcher found the meaning of all things gained from the first step, for example, the meaning of picture 3 in which the mosque is designed

in order it can be accessed from all directions which describes “Raos Sami” or feeling the same. That is the same duty and right as Moslem. The researcher also revealed the pattern and relation between things gained in the first step with the second one. For example, through the competition of poem reading in the mosque with the theme of the prophet of Muhammad SAW, children are taught to know and act correct things. To educate them in order they love or “SIH” the idol. Those three which consists of right, :SIH” and beauty are the teaching of *Kawruh Pamomong* KAS.



Picture 2. Data Analysis Technique According to Zamroni

RESEARCH RESULT

Balong is a district located in the centre of Yogyakarta. Its position of Prangtritis pathway, making it develops the social, economical and cultural. There are 139 families in that district which are divided into 539 people. All of them are moslem (table 1), in which there is a mosque named An Nur meaning light (picture 3). This mosque has standard facilities and it is comfortable to pray for all people. The facilities which exist consist of (1) the Qur'am Learning Park (TPA), (2) the separated place for Wudlu (cleaning up before praying) between man and woman, (3) shelves for sarong and mukena, (4) cupboard and shelves for books and Qur'an, (5) loudspeakers, (6) amplifier and (7) wireless.

People of Balong District believe *Kawruh Jiwa* Ki Ageng Suryomentaram since the old time. Based on interview with Pr (the activists of KAS teaching in Yogyakarta, in which they are also the grandson from KAS's brothers, see table 3), it is not sure whether KAS came to Balong or been brought by his followers. However, people believe the teaching since long time ago.

"It is believed that KAS teaching has spread over, but people has no knowledge that Ki Ageng Suryomentaram is the source" (W/Pr).



Picture 3. An-Nur Mosque in Balong District

Public figures of Balong District have assumption that KAS has ever made transit in Balong District when he was in journey from one place to another. It has ever been stated by Mr.G in local newspaper as follows:

"The tradition of cooperation has been conducted in decades. There is happiness when people do this. The happiness, as Mr.G has stated, is the realization of *Kawruh Jiwa* which Ki Ageng Suryomentaram has taught. The 55th son of Sri Sultan HamengkuBuwono VII, has ever made transit to Balong District to give advise speech about *Kawruh Jiwa*. It was written in a book which has been published for 30 volumes" (D/G)

One of teaching in *Kawruh Jiwa* is *Kawruh Pamomong*, that is the teaching to educate children to have happy life. In sustaining *Kawruh Pamomong*, people in Balong District, give the teaching of it inside of Qur'an reading ceremony as Mr.G told as follows:

"Your son is still young, please invite him to come along with you to do the Qur'an reading. Some people may think that your son is still young, does not need to do such kind of activity. That is wrong, he needs to come to here so that he is accustomed with the environment of Qur'an reading (w/E)

By teaching raos 'sih', parents have invested the good values which will be inherited. This has been stated by Mr. Su, the head of RT of Balong District as follows:

"When the goodness has been taught to children, they will automatically think and act properly."



Picture 4. The activity of Qur'an reading to memorate the MaulidNabi Muhammad SAW by children, adolescent and the old in Balong District (D/Sa)

Table 4. Scheduled activities of Islam in which people can take participation

No	Activities	Time	Location	Participants
1	The Qur'an Reading of big day of Islam such as Maulidnabi, IdulAdha, IdulFitri, 1 Muharram, Isra' Mi'raj	Scheduled day	Mosque	Man, Woman, adolescent, children
2	Qur'an reading of Selapanan ¹	Wage night	Saturday Mosque	Man, Woman, adolescent, children
3	Yasinan ²	Thursday Night	Mosque	Man, Woman, adolescent, children
4	Qur'an Education Park	Every afternoon	Mosque	Children

Description: 1. Selapanan is the 35 day periodic time
2. Yasinan is the reading of Yasin of Qur'an.

For a mother, educating a child means doing it all the time. Even when they are learning something from a community, like Qur'an reading, most of mothers in Balong District enjoy this kind of activity as their selves-actualization outside the home. During this Qur'an reading, they bring their children as well. Mothers realized that the children should be made accustomed to coming to this activity to produce good characters. This has been stated by Y, a adolescence figure in Balong District during the interview, as follows:

I often ask my kid to come to Qur'an reading activity. Although he is fall asleep during the activity and wake up when the Qur'an reading is over, still, I expect that he will grow up in the good environment of a mosque. (W/Y)

Besides Gamelan, parents in Balong District introduce Sholawatan to children about the beauty of music. Sholawatan is the Islamic religious singing to praise the prophet of Muhammad SAW, it is conducted every Thursday night. The participants are man, woman and children. Sa also stated that:

"Besides shalawatan, children are involved in every Big Day of Islam such as Maulid-Nabi, IdulFitri, IdulAdha and Muharram weeks. In all those Big Days, the inhabitants of Balong District make challenges and championship for children related to cultures such as poem reading, drawing, colouring, takbir, sholawat, etc" (W/Sa).

The children participation on that Big Days is parents' way to introduce children to the beauty, and parents themselves can join as well. The reason why people of Balong District choose mosque as the place for doing such kind of activities is due to its large size and the position in the middle of the district. It is safe so that the children can do activities independently, without the presence of parents all the time. During the process of educating children, parents should be patient. The patience will gain something positive when it is done with struggle and pray. This is the reason why Mr. G and all parents in Balong District make the children get accustomed to be close to mosque. The patient way to teach children to come to mosque was shown by Mrs. E as follows:

*"We as parents **should be very much patient**. Kids will be Kids. They should be forced and trained. Parents should be have patience...(W/E)*

The results when the parents are patient to ask children under five to come to mosque is that they will get accustomed to coming to mosque when they are in the elementary school. The habit of going to mosque is proven by their coming to friends house to come together to mosque to pray, It is stated by Sa as follows:

"The main children's activities are to pray Maghrib and Isya together in the mosque. Everyday they are gathering there. They pick friends to go to mosque together. This habit happens since long time ago."

The children's activities are still going on up to this writing has been made. However, there is fewer teachers to teach Qur'an reading. This happens because children who have grown up join the formal school until 17.00 pm that makes them are running of time to organize the mosque's activities. In the old time, they were still able to teach Qur'an reading but now they are busy with works.

The working rules that require them to work until 16.00 pm and coming home at 17.00 pm kaing them are unable to join the mosque activities in the afternoon. The solution of this problem has been stated by Sa as follows:

"We are expecting the Qur'an reading teacher from Islamic boarding school background"

What Sa means from the statement is that, besides that teacher coming from Islamic boarding school, she expects that the teacher will also pay attention to children's education. Although, according to Mr Gi, there is weakness if they decide to have teacher from Islamic boarding school. They need to give exposure to the teacher about the teaching of KAS so that the people will have no difficulties in understanding Islamic content from the Islamic boarding school.

DISCUSSION

Islam is the majority religion in Java, including in Balong District. It affects the daily life and cultural activities of the inhabitants. Geertz (1985:174-175) told the Snouck Hurgronie, a researcher of Islam and grew up in Dutch, wrote about Islam in Indonesia in 1892. In his writing, he stated that people of Java becomes Moslem, and being Islam is good. Becoming the honorable, as Geertz (1992), stated it as strong motivation and strong mood. Later, it is called as believe symbolism, or kown as religion. Hurgronie also stated that, in Java, people are very sincere in relation to Islamic theory, but it is conducted not properly. There were educated generation in which Hurgronie called them as Islamolog and Geertz (1985:171-309)

called them as Santri. Besides Islamolog, there were less educated generation which were called as Ethnolog and Geertz (1985:3-157) called them as *Abangan*. *Abangan* and Ethnolog blended the Islamic theories and serve themselves to the sustainable of authentic cultures and habits according to its originality (Geertz, 1985:175). In Balong District, the application of religion teachings are influenced by their local knowled-ge, that is *Kawruh Pamomong Ki Ageng Suryomentaram*.

The Mosque of Balong was renovated in 2006 after the Yogyakarta earthquake. During this disaster, people gathered and took cover inside the mosque which has large yard. They found that mosque is the God's house, meaning that they will be protected by God when they are inside of it. After the earthquake, 75% of the buildings in Balong were destroyed by this disaster. People worked together to rebuild the mosque, houses and their environment, by providing what they had left such as rice, coconut and so on. The spirit to rebuild together the buildings was well known as "*Raos Sami*". This is the feeling of togetherness in the sorrow. This is the characteristics of people of Balong. This togetherness in sorrow was also felt by the people of Cianjur West Java when there was earthquake in 21st January 2014. Like people of Balong, people of Cianjur also took cover inside a mosque by pointing out the values of sorrow, in relation to God. The mosque was used as a place to assemble to strengthen to each others as the victims of the earthquake. For the people of Cianjur, there is the tradition of "*Ngaos*", that is the reading of Al-Qur'an which is done in the afternoon by children and adolescence (Kadiyono, A. L., & Harding, D. (2017: 10959-10962).

Mosque of An Nur in Balong District is located in the middle of district so it makes people easy to have gathering and doing various activities. Its position, which is near the inhabitants, is the characteriswtics of a mosque during the colonialism era. In Indonesia, the heritage mosques are always located in front of the inhabitants, like Kampung Kauman in Malang East Java (Junara, N, & Sugeng T.S. (2018:012038). The position

of a mosque in Indonesia is different from mosque in Japan. In this country, mosque is located near the train station (Wang, J. 2018:207-213). It indicates that there is no Moslem community concentrated in a particular inhabitant. The position of a mosque is reachable by Moslem from everywhere.

Mosque in Balong District has standard facilities that can be used by all the inhabitants. Its wide size can load 539 people. The religion and cultural activities are centralized in the mosque, besides at the house of District leader. Inside the mosque, there are three parts of area. 2/3 are for men, and 1/3 are for women. In Balong District, women are very active in religion activities. They have significant roles to make the mosque prosperous. It can be said that An Nur mosque in Balong is very welcome to women and children. This kind of mosque can also be found in Malaysia, that is the mosque of Sultan Ibrahim (Suratkan, A., Salam, N.A, Rahmat, M.H, Arhan, A.M, Wahab, I, A. & Ghaffar, S.A (2017:012019).

Women in Balong District actively join the religious activities although there is less special space for them to conduct such activities based on gender. What is available is that there is such kind of separation between men and women during the regular praying. This is due to the uncertain amount of women who join the praying activities in everyday. This uncertainty does exist because in Islam, there is no obligation for women to conduct the religious activities such as praying in a mosque. This is very much different with men, in which they obligate to pray in a mosque. This is the reason why there is an exact size or space needed for men in the mosque. The special space for women is only for the rest room. This uncertainty is also found in Malaysia as stated by Nawawi, N. M., Rahim, Z. A., Majid, N. H. A., & Jahn Kassim, P. S. (2017:6294-6298).

Mosque is used by parents in balong District to educate children in order they can think and act properly, 'SIH' and beautifully. To invite children to come along with parents to the religion activities, such as Qur'an reading and *sholawatan*, is one of the ways. The reason for doing this is that pa-

rents want to make bond between children and good things, such as mosque. In this millennium era, mosque is not only a place for worship to God, but also for doing educational and cultural activities. In Malaysia, in the life of cities, mosque is used as a place to support cooperation between Islam and other religions. They make sure the security and prosperity of their community through being tolerance (Aljunied, K. 2018:43-55). This tolerance is like in Indonesia, in Situbondo, East Java, after religion social conflict (Retnowati, P. (2018:1-28). The tolerance by using mosque happens also in Bradford, England (McLoughlin, S (2005:1045-1066).

The teaching of KAS about truth, SIH and beautifulness are universal, even all religion teach them to all mankind. However, this universality raise questions and biases in the people of Balong District, whether the truth, SIH and beautifulness are the teaching of KAS of teaching of Islam. The researchers' analysis conclude that KAS is moslem, so *Kawruh Pamomong* can not be separated from the result of KAS learning from Kyai Haji Ahmad Dahlan during his young age (Soeparno, K. 2015:x; Sumedi, 2015:183-201). It makes KAS' suggestion and advice are influenced by Islam. Moreover, as stated by Levi Strauss in Alam, B (2014), the self identity of activists of a particular culture becomes strong, not by isolation, but the interaction among cultures (the interaction with the ways of how Islam is applied).

The way of parents to teach and educate think and act properly, 'SIH' and beautifulness is by attending the religion activities which are conducted annually, such as activities of Ramadhan, Idul Fitri, Idul Adha and Qur'an reading of Maulid Nabi. Those activities involve children so that they will close to mosque. While in mosque, children are introduced to ethics, norms and values of Islam so that they act will be based on Islam. By applying ethics, norms and values, children will respect and have affection to each other. Those values in mosque are in accordance with the poem of Dorothy Law Nalte (1998), " if children live with kindness and consideration, they learn respect. Respect will grow into passionate, as stated by

Dorothy Law Nolte (1998) that if children live with acceptance, they learn to love.

Children are invited by parents to the religious activities as a way to educate truth, 'SIH' and beautifulness by parents in Balong District as a means the children will get close to religion/Islam. 'Close to mosque' is defined when a child get trouble, he/she will remember the God. Meaning is one of language tastes which is implicit (Geertz:1992:61). The purpose of parents to get children close to God is in accordance with Malinowski's theory in (Geertz, 1992:21) who stated that religions helps people to overcome the emotional stress. The religion education through mosque has also been proven by the Islam society in Birmingham, England, since 2005 (Gale, R (2005:1161-1179).

Mosque in Balong District is also used to educate children through the content of Qur'an reading delivered by the ustadz (teacher of Islam religion). It is conducted on behalf of educating children to be a good men when they are grown up. To educate the adolescence acts is also conducted by Moslem of South Thailand. The leader of mosque in that country conducts a survey and observe the condition of Moslems who live near the mosque, help to solve social problems, promote the unity, develop the habit of reading, writing, speaking and working based on Islam (Laeheem, K. (2013:160).

Parents in Balong District, especially women with kids, always bring their children to the religion occasion, such as *perjanjen*, *mujahadahan*, *sholawatan*, Qur'an Reading, Yasinan, *tahlilan* and etc. On those occasions, children are taught how good rhymes are used to praise the prophet of Muhammad SAW. The roles of mothers and women in mosque is also described by Jaschole, m. & Shui, S.J (2013) in China. The community of women Moslem in China also expects the active participation in the mosque belongs to them.

Another religious activities conducted in Balong District are competition to read Al Qur'an with tilawah, memorize the short verses of Qur'an, competition of Moslem dress, competition of reading Islamic poems, the activity of torch parade, in which

torch is ornamented. All those activities teach people about beauty and neat as KAS has taught in *Kawruh Pamomong*. In the end of those activities, the champions are announced and given prizes. The prizes are the symbols of hard work of all children who have joined the championship. This is in accordance with Dorothy Law Nolte (1998) that if children live with praise, they learn appreciation.

On that activities/occasion, for the ones who do not win the challenges, the committee still give present as the appreciation for joining the championship. This is agreement between the citizens and the committee as a push for every child to be confident. This is in accordance with Dorothy Law Nolte (1998) who taught us that if children live with encouragement, they learn to be confident. That is the beauty of Islam presented through values and cultures of Moslem majority in Indonesia. This is 180 degree different from the Moslem minority in Europe. They introduce Islam through artifact of mosque structure as the first step (Göle, N (2011:383-392).

The socialization of those religious activities in balong District is conducted directly after pray together in mosque, and indirectly through whatsapp messaging. The way to spread information through technology also happens at Tionghoa Moslem in Cheng Hoo Mosque East java to inform the routine Qur'an reading and Islamic education through the magazine of Cheng Hoo (RahmawatiR., Yahiji, K., Mahfud, C., Alfin, J., & Koiri, M. (2018: 225-252).

CONCLUSION

Parents use mosque in Balong District Yogyakarta to educate children about truth, affection and beauty as it is taught through *Kawruh Pamomong* Ki Ageng Suryomentaram in the activities of daily, weekly, monthly and annually. For daily activity, the children are educated in Al Qur'an Education Park (TPA) which is conducted every afternoon at 3-5 pm. On weekly activity, educating children is conducted through yasinan every Thursday night. On monthly, Selapan is

conducted by inviting ustadz once in every 35 days. Annual activities are conducted through Muharram week, Ramadhan activities, Qur'an reading of IdulFitri, activities of IdulAdha, Isra' Mi'raj and Qur'an reading for Maulid the prophet of Muhammad SAW. Orangtua mengikutsertakan anak-anak dalam kegiatan keagamaan di Masjid seperti *Tadarusan, Yasinan, Selapanan*, Pekan Muharram, kegiatan Ramadhan dan kegiatan Hari Raya Idul Adha. Dengan mengikutsertakan anak-anak berarti melatih anak berpikir benar, kasih dan indah melalui (1) mendekatkan anak-anak kepada masjid agar anak selalu mengingat Allah SWT, (2) kegiatan berbagi amal dan sedekah, (3) berinteraksi dengan semua orang. Kegiatan di masjid tersebut menimbulkan kebahagiaan pada anak-anak yang membekas hingga mereka dewasa. The mosque in Balong District is used to sustain the *Kawruh Jiwa* of KAS, those are *Raos Sami* or togetherness and cooperation to build the prosperous society and peace.

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