

ISLAMIC CULTURE IN PURWAKARTA REGENCY, WEST JAVA, INDONESIA

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Abstract

History of Islamic Culture in Purwakarta Regency, West Java since the 17th century has embraced Islam. Previously the people of Purwakarta adhered to the Sunda Wiwitan belief. The entry of Islam in Purwakarta did not escape the role of the First Regent, Singa Perbangsa I, whose territory covered Karawang, Cikampek, and Purwakarta is bordered by Bandung. The name Purwakarta was given on August 23, 1830, or on the 4th of Rabiul awal 1250 Hijriah. The origin of the name Purwakarta is closely related to the spread of Islam and the existence of the Great Mosqu (Masjid Agung), or currently the Great Mosque of Baing Yusuf Purwakarta. On 1830 Cutak attended an assembly at the Pendopo which is currently the Office of the Regent of Purwakarta, during the leadership of Dalem Solawat (R.A. Suryawinata). This study uses a qualitative methodology, data taken through interviews, observations and documentation. and book literacy. Primary data is data regarding the history of Purwakarta Regency. Baeng Yusuf and Mama Sempur, the Grand Mosque and the Regent's Office (Pendopo) Secondary data can be obtained from books and the Internet. The research was conducted in Purwakarta Regency from January 2022 to February 2022 for two months. The purpose of this study was to obtain information about the history of Islamic Culture in Purwakarta Regency. The results obtained are that the people of Purwakarta Regency, West Java, have embraced Islam since the 18th century. Starting from the First Regent of the Singaperbangsa I, the spread of Islam was then spread by Waliyullah figures, including Baeng Yusuf and Mama Sempur. Evidence of Islamic historical heritage, including the people of Purwakarta Regency until 2022, the majority are Muslims. has the Great Mosque. The Regent's Hall has Islamic nuances and others.

Keywords: *History of Islamic Culture, Purwakarta Regency.*

INTRODUCTION

Islam is a religion that is universal and external and perfect, which was revealed by Allah to provide guidance and mercy for mankind to carry out its functions in life with the aim of getting happiness in life in this world and the hereafter. In connection with that, the instructions contained in Islam include two dimensions, namely the vertical dimension (mahda worship) and horizontal (muamalah, culture) (Asy'ari, 2007). H.A.R. Gibb as quoted by Endang Syaifuddin Ansari stated "Islam is indeed much more than a system of theology, it is a complete civilization." Gibb here wants to say that Islam is more than just a theological system, but includes elements of perfect culture (Anshari, 1980). Likewise, Gazalba (1978) stated that Islam is not just a religion (mahda worship) but also includes culture. There are cultural universals in culture, which include the social, political, economic, science and

technology fields, philosophy and even the arts. Thus at least the art of architecture also gets attention in Islam. As it is known that a culture that has taken root in the life of the muslim community first and foremost was established, namely the mosque (Departemen Agama, 2008).

The mosque has a strategic position for Muslims in an effort to form an Islamic individual and society, so the mosque must function as well as possible in a broad sense not in a narrow sense as the understanding of a mosque understood by most people in general is only to pray (Rofiq, 2017). The Great Mosque of Baing Yusuf is one of the mosques in Purwakarta district which was founded in 1826 by Sheikh Yusuf also known as Baing Yusuf, he is a head of the penghulu in the Karawang government as well as a cleric who spreads Islam in the Purwakarta district, although at that time Purwakarta regency has not yet been formed and is still one of the Karawang regency areas (Hardjasaputra, 2004). The Great Mosque (Masjid Agung) is located in Kampung Kaum, Cipaisan Village, Purwakarta District. During the Dutch Colonial and Japanese Occupation, the mosque, which is not far from Situ Buled, was the only building that was not occupied by the invaders. This happened because they were worried about the emergence of an Islamic movement against the invaders if they interfered with the function of the mosque.

LITERATURE REVIEW

Sayyid Quthub (Hasbullah, 2001) stated that history is not events, and understanding about real and unreal relationships, which interweave all parts and provide dynamism in time and place. According to Hornby, history in English is history, a branch of knowledge that deals with past events (branch of knowledge dealing with past events) both in the political, social, and economic fields. According to the most common definition, the word history means the past of mankind (Biyanto, 2004).

Suryanegara in his book, "Menemukan Sejarah", discourse on Islamic Movements in Indonesia, defines history by looking for references from the al-Qur'an. Terminologically, history is a term taken from the Arabic syajaratun which means tree. The word syajaratun gives a more analogical picture of the historical approach, because it describes the growth of human civilization with a "tree", which grows from a small seed into a shady and sustainable tree (Lazarus, 2013). The difficulty in understanding the meaning of "history" is also due to the fact that the term is not used among Muslims, because in Islamic boarding schools or madrasas the term "tarikh" is used. Meanwhile, the al-Qur'an itself uses the term story more,

with the understanding as an explanation of the historical events faced by the Rasul. Meanwhile, according to Kuntowijoyo quoted by Biyanto defining history by reconstructing the past (Biyanto, 2004), (Tabroni, 2019).

History as a reconstruction of the past is certainly not for the past itself, because that is antiquarism (de Montesquieu et al., 1989). Reconstruction of the past is for various purposes, why is the past reconstructed? Depending on the importance of its use, for example for future education. That is, learning from the past, about failures, and successes (Imam Tabroni, Putra, Adawiah, & Rosmiati, 2022). success that has been achieved by previous generations to make plans for the future. The current generation should not repeat the same failures that have been experienced by previous generations. Therefore, past events are both effect and cause for the present. While the present event is a result of the past as well as a cause for the future.

Departing from the past, the future is planned (Khozin, 2001). The word history is allegedly derived from the word syajarah which means tree. In its use the word syajarah is usually associated with the term syajarah al-nasab or family history (Esha, 2011). The family history referred to here is a line of descent that contains a list of family genealogies. The term history is also often referred to as the Arabic equivalent of the word date which means to write or record; and notes about times and events. Maurut Sayyid Quthub states that history is not events, but interpretations of those events, and the notion of real and unreal relationships, which interweave all parts and give them the dynamism of time and place (Zuhairini, 2010).

METHODS

This research includes qualitative research, therefore the approach used to conduct research is a qualitative or naturalistic approach, namely by making systematic, factual and accurate descriptions and descriptions of subjects and objects, facts, and relationships between the phenomena being investigated, especially those related to the history of Islamic Culture in Purwakarta, West Java (Moeloeng, 2011). The research location was in Purwakarta. Techniques for obtaining relevant data, data collection techniques used in this study were: (1) participant observation, (2) interviews, and (3) documentation (Suharsimi Arikunto, 2010). Data analysis steps are data reduction, data display and conclusion. Checking the validity of the data can be done by extending observations, increasing persistence in research, triangulation, discussions with colleagues, analyzing negative cases and giving checks (Hikmawati, 2017).

RESULTS AND DISCUSSION

The history of Islamic culture in Purwakarta regency, including the Great Mosque of Purwakarta is one of the many cultural heritages in this region. Not surprisingly, so far this large mosque, which is located right around the Purwakarta regency government office, is also often used as a religious tourism location. It is Baing Yusuf or a great scholar whose real name is R.H. Moch Yusuf, almost every day many pilgrims come to Baing Yusuf's grave. They come from inside and outside the city. In fact, at certain times the pilgrimage reaches dozens of buses.

Raden H. Muhammad Yusuf Bin Jaya Negara spread Islam first in Banten, Jakarta, Karawang and in his hometown of Bogor. Raden H. Muhammad Yusuf Bin Jaya Negara or known as Syekh Baing Yusuf is still a descendant of the 21st King Siliwangi. Purwakarta was chosen, or at that time still called Karawang, to invite Badega or Prabu Siliwangi's bodyguard to convert to Islam, who at that time was still a Sunda Wiwitan religion, who was located in Kuta Waringin (Pasar Rebo) and Sindang Kasih. "Because he is still a descendant of King Siliwangi, he feels he has a responsibility to the badega to invite him to Islam".

Sheikh Tubagus Ahmad Bakri known as Mama Sempur. Mama Sempur's tomb is located in Sempur Village, Plered District, Purwakarta Regency. Mama comes from the Sundanese language which means Rama or Father. Among the people of West Java, Mama is assigned to Ajengan or Kiai, so the title is Mama Ajengan or Mama Kiai (Wulandari, 2014). While Sempur is the name of the village (Hardjasaputra, 2004). Mama Sempur was born in Citeko Village, Plered District, Purwakarta in 1259 Hijriah or coincided in 1839. He is the first son of the couple K.H. Tubagus Sayida and Umi. Based on history, Mama Sempur is a descendant of the Prophet Muhammad from his father's lineage. KH Tubagus Sayida who is also the grandfather of Mama Sempur is K.H. Tubagus Arsyad. He was a Qadi of the Kingdom of Banten, but Mama Sempur did not seem interested in becoming a Qadi of the Kingdom of Banten in his father's place and with various considerations he finally decided to leave Banten.

Sultan Agung Mataram then appointed the son of Adipati Kertabumi III, namely Adipati Kertabumi IV to be Dalem (Regent) in Karawang, in 1656. Adipati Kertabumi IV is also known as Panembahan Singaperbangsa or Grandfather Manggung, with the capital city in Udug-udug. During the reign of R. Anom Wirasuta, the son of Panembahan Singaperbangsa who had the title R.A.A. Panatayuda I between 1679 and 1721 the capital of

Karawang from Udug-udug moved to Karawang, with the territory covering the area between Cihoe (Cibarusah) and Cipunagara. The Karawang Regency government ended around 1811-1816 as a result of the transfer of control of the Dutch East Indies from the Dutch government to the British government.

Between the years 1819-1826 the Dutch government broke away from the British Government which was marked by efforts to return the authority of the Regents to the Governor General Van der Capellen. Thus, Karawang regency was revived around 1820, covering an area of land located to the east of the Citarum/Cibeet river and to the west of the Cipunagara river. In this case, except for Onder, Gandasoli district, now Plered district at that time included Bandung regency. As Regent I of Karawang regency who was revived, he was appointed R.A.A. Surianata from Bogor with the title Dalem Santri who later chose the district capital in Wanayasa.

The name Purwakarta was given or proposed by a cutak or formerly known as the regional head in the Sindangkasih area named Purbasari. The origin of the name Purwakarta is closely related to the spread of Islam and the existence of the Great Mosque, or currently the Great Mosque of Baing Yusuf Purwakarta. In May 1830, Cutak attended a gathering at the Pendopo which is currently the Office of the Regent of Purwakarta, during the leadership of Dalem Solawat (R.A. Suryawinata). At that time, Dalam Solawat held a thanksgiving for the transfer of the government office from Afdeling Karawang to Sindang Kasih from Wanayasa. In the middle of the event, Cutak raised his hand and suggested that this area be named Purwakarta.

Purwakarta has been a separate district since 1968. The history book of Purwakarta (2008) compiled by the Purwakarta Regency Tourism Board history research team, was written in the Dutch East Indies newspaper, *Javasche Courant*, August 1831: "Door den Gouverneur Generaal in Radem is bepaald dat de hoofdplaats de Assistent-residentie Krawang, voortan den naam Poerwakarta" It means, "The Governor General has determined that the capital city of Afdeling/Kabupaten Karawang is named Purwakarta" (Irwan, 2021).

At that time the name Purwakarta was not as popular as it is now. People know this area by the name Sindangkasih, a village that still exists not far from the city center. In the history of speech, the name Sindangkasih was taken from the search for a new government location by the then regent of Karawang, RA Suriawinata, in 1830. This is where, in Sindangkasih, the regent received warm treatment from the previous settlers. In Sundanese, *sindang* means to stop by, and *love* which means compassion, love, and affection. Previously

the name Purwakarta had existed and was known, but the name was determined and if it was counted it fell on August 23, 1830, or the 4th of Rabiul awal 1250 Hijriah.

The construction began, among others, by filling in the swamps for the construction of Situ Buleud, the construction of a residency building, a pavilion, the Great Mosque, the Army Tangsi in Ceplak, including the construction of Solokan Gede, Sawah Lega and Situ Kamojing. Construction continues until the next Regent's administration (Hasmand, n.d.).

KESIMPULAN

Purwakarta Regency, West Java Province, has a strong Islamic history since the 17th century, when the VOC struggled to escape colonialism and spread Islam, which was brought by the Singa Perbangsa Kingdom from Karawang, which at that time had regional power. Karawang, Cikampek Purwakarta and surrounding areas. Guardians, scholars and Islamic fighters spread Islam to the community. The word Purwakarta was formed at the thanksgiving/solawatan event on August 23, 1830, or on the 4th of Rabiul awal 1250 Hijriah. Waliyullah, a well-known propagator of Islam in Purwakarta, K.H. Baeng Yusuf bin Jayanegara.

Mama Sempur K.H. Tubagus Sayida and Umi. Based on history, Mama Sempur is a descendant of the Prophet Muhammad from his father's lineage. The Great Mosque of Purwakarta is a witness to the establishment of the Civilized History of Islamic Culture in Purwakarta Regency, West Java. Regent's Office (Pendopo). It is hoped that the people of Purwakarta Regency adhere to the religion of Islam. Living in harmony and prosperity gemah ripah loh jinawi according to the Qur'an and Hadith.

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