



The Shape and Function of Kyai Ageng Henis and The Laweyan Mosque as A Strengthening Education of Character

Nurnaningsih Nurnaningsih

Veteran Bangun Nusantara University, Sukoharjo, Indonesia
nurnaning1912@gmail.com

Abstract. Oral folklore in the Javanese land was widely found in various areas. Folklore is categorized in oral variation. Oral stories are mainly owned by certain societies that are used as a tool to promote a sense of solidarity and a tool to reinforce the cultural social teaching that prevails in that society. The question that will be discussed in the research is how the education's shape, function, and value are in concentrate and the existence of the Laweyan mosque of Surakarta. The research is a literature research in a qualitative descriptive form. The data source is the place that is the Laweyan mosque, that person that is the informant, and the paper of documents about Kyai Ageng Henis and the Laweyan mosque. Data collection techniques with, content analysis or document analysis, observation and interviews. Data analysis techniques with data reduction measures, data presentation, and deduction withdrawal measures. Analysis in this research focuses on the shape, function and value of character education. The forms of the oral story tell of the great cleric Kyai Ageng Henis a fundamental dispense of the religious value of the Pajang era society. The focused function of Kyai Ageng Henis and the Laweyan mosque as a projected system, mores establishments and cultural institutions, education tools, supervisory communities that are to be adhered to through their collections, entertainment tools, and economics. The value of education is religious, considerate, and concealed.

Keywords: Key words: shape, function, folklore, Kyai Ageng Henis, character education

1 Introduction

Kampoeng Batik Laweyan of Surakarta is an old village because of its existence since the days of Karaton Pajang (Pajang Kingdom). Kyai Ageng Henis, with the Laweyan mosque, a great cleric figure at his time, has successfully brought about changes in Laweyan. The Laweyan is also famous for its women's batik merchant that is called Mbok Mase. Much less oral history when Mbok Mase has proved to be in control of nearly a large scale scale in the batik trade than with Mas Nganten (husband)[1].

Oral folklore in the Javanese land was widely found in various areas. Folklore is categorized in oral variation. Oral stories are mainly owned by certain societies that

are used as a tool to promote a sense of solidarity and a tool to reinforce the cultural social teaching that prevails in that society.

According to Bascom, the function of folklore is, 1. As a projection system, which is the enlightenment of a particular community group (a collective); 2. As a platform for mores and cultural institutions; 3. As a pedagogical device. 4. As a forced-for and teaching overseer the norms of society that his collective members will always observe [2].

Kampoeng Batik Laweyan is considered the comparative batik area in Solo and has existed since the time of the Karaton Pajang (Pajang Kingdom) of 1546 c.e. as well as its history as the oldest batik city, its domestic architectural style has also become a tourist attraction [3]. In order to attract tourists to Laweyan, researchers will study the folklore of the Laweyan mosque as well as the whereabouts of Kyai Ageng Henis in Laweyan [4][5]. As an icon that can actually support the means of tourist promotion there in Laweyan. In the oral narrative contained a variety of values *adiluhung* could use as a learning material for the younger generation to have the character and personality of Indonesia. It is of interest to explore the existence of concentror Kyai Ageng Henis and the Laweyan mosque as tools for shaping the character of the nation in the current era of globalization.

2 Methods

The research is a literature research in a qualitative descriptive form. The data source is the place that is the Laweyan mosque, that person that is the informant, and the paper of documents about Kyai Ageng Henis and the Laweyan mosque. Data collection techniques with content analysis or document analysis, observation and interviews. Data analysis techniques with data reduction measures, data presentation, and deduction withdrawal [6].

Data identification using specific considerations tailored to problem formula and research purposes. Given the research in a qualitative form, which focuses on the meaning of Kyai Ageng Henis and the Laweyan mosque it will be chosen based on content or condensed content [7], [8], [9].

3 Finding And Discussion

3.1 Folklore form of Kyai Ageng Henis and the Laweyan Mosque

The Laweyan Mosque of Kampoeng Batik Laweyan Surakarta, which was the oldest mosque in Surakarta, erected during the Keraton Pajang (Pajang Kingdom) of 1546 c.e., it used to Ki Beluk belonging of a Hindu Javanese that converted to Islam. The Laweyan mosque was founded by Ki Ageng Henis that was the starting point for the Mataram Islamic dynasty. This great scholar Ki Ageng Henis is Ki Ageng Sela. As for Ki Ageng Sela is the son of Ki Getas Pandhawa who is the leading breed of Prabu Brawijaya V.

Babad Tanah Jawi mentioned, Ki Ageng Sela is a descendant of the king Majapahit, Brawijaya V. Brawijaya V's marriage with Putri Wanda Kuning gives birth to Bondan Kejawan or Lembu Peteng. Lembu Peteng who married with Dewi Nawangsih, the daughter of Ki Ageng Tarub, pulled down Ki Ageng Getas Pendhawa. From Ki Ageng Getas Paendhawa was born Bagus Sogom aka Sheikh Abdurrahman aka Ki Ageng Sela.

Ki ageng sela has seven sons, they are :

1. Nyai Ageng Lurung Tengah,
2. Nyai Ageng Saba (Wanasaba),
3. Nyai Ageng Basri,
4. Nyai Ageng Jati,
5. Nyai Ageng Patanen,
6. Nyai Ageng Pakis Dadu, and his younger son named
7. Kyai Ageng Enis.

Kyai Ageng Enis a son of Kyai Ageng Pamanahan who married the eldest daughter of Kyai Ageng Saba and gave birth to Mas Ngabehi Loring Pasar or Sutawijaya, the founder of the Mataram Kingdom. His sister Nyai Ageng Pamanahan is named Ki Juru Martani. Ki Ageng Enis also take on a adopted son named Ki Panjawi. The three of them are brought together and work together to the Sunan Kalijaga along with Sultan Pajang Hadijaya (Jaka Tingkir). According to the will of the Sultan Pajang, Ki Ageng Enis asked to live in the Lawiyan village, thus becoming known as Ki Ageng Lawiyan. When he died was also buried in the village of Lawiyan (now on administrative call Laweyan).

Following the movement of Demak's Kingdom to Pajang, all the servants, ministers, clerics moved to Pajang, including Ki Ageng Henis. This mosque became famous for its founder of a great cleric who gave birth to the descendants of Mataram Kings in Java. Ki Ageng Henis has a son named Ki Pemanahan. Ki Pemanahan has a son called Danang Sutawijaya or someday the title of Panembahan Senapati King of Mataram.

Ki Ageng Henis or Ki Ageng Laweyan laid the religious basis for all the families and peoples of Pajang after his move from the Sela (Grobogan, Purwodadi). The large figures in Java such as Mas Karebet/Jaka Tingkir, Juru Martani, Ki Pemanahan and his son, Danang Sutawijaya/Ngabehi Loring Pasar, were strong because of the boasting and the tocking of Ki Ageng Henis. The education center is now in the vicinity of the Laweyan Mosque. At one time the Laweyan Mosque became not only a place of worship at that time but also a center for religious and other social studies.

Ki Ageng Enis or Ki Ageng Laweyan living in Laweyan is the bishop and spiritual teacher of Jaka Tingkir he had not yet ascended to the throne to be king of Pajang or still named Mas Karebet. Then he served the Sultan Adiwijaya after the Pajang Kingdom stood up, as an elder and an important person in the display.

Ki Ageng Enis used to take place in the intermediate areas. The word Sela is understood as a stone because that region was once a mountain, a mountain of fire, so that we can see eternal fire there. Now the Sela district is on the administrative side of Grobogan Regency.

Laweyan was once the territory under the ruler of Pengging. Pengging was once known as the Hindu civilization, the influx of Islam on the Pengging grounds did not escape the participation of Ki Ageng Enis. The Laweyan, which was then the territory of Kadipaten Pengging (before Pajang) was still Hinduism in its communities. Ki Ageng Beluk, Ki Ageng Enis a known associate of the Laweyan people. Ki Ageng Beluk is a Hindu believer, but because of the preaching done by Ki Ageng Enis in Laweyan, he is attracted to Islam. Ki Ageng Beluk then suggested his Hindu temple building to Ki Ageng Enis to be built into a mosque. Since then Ki Ageng Enis started living in the village of Laweyan in 1546, right north of the Laweyan market (now Lor Pasar Mati village).

At the end of his life, Ki Ageng Enis died and was buried in the Pasarean Laweyan. Ki Ageng Enis lived in the house of his grandson Danang Sutawijaya. Then Sutawijaya is better known as Raden Ngabehi Saloring Pasar, Sutawijaya moved to Mentaok forest and on his way to institute the Islamic Mataram Kingdom and became first king with a title of Panembahan Senopati.

Ki Ageng Henis lived at the north of the Laweyan market. To the south of the market is a large town called the Bandar Kabanaran as a trade center, one of its commodities being lawe or the feedstock maker. Ki Ageng Henis lives with his grandson named Danang Sutawijaya. Because of living in the north of the market, Danang Sutawijaya is also known as the Ngabei Loring Pasar.

The Laweyan Mosque, or Ki Ageng Henis Mosque, situated on the Jenes River in the rural area of Batik Laweyan village, stood in 1546. At its height, the Jenes River was once a strategic trade route linking areas on the island of Java with Laweyan. Situated on the trade route, the Laweyan region became the focal point. People call it the Bandar Kabanaran. From the river there are trade networks to Klaten, Bojेलali, Gresik, Tuban, and Bojonegoro. Laweyan territory has grown, commercial batik from Laweyan has sprung up. Batik has indeed been known since the time of the Majapahit. In Laweyan he helped teach the local people the drill. The Laweyan Mosque at the time was not only for prayer but also for the batik and cultural development center of Java.

On the another hand, Ki Ageng Enis son of the founder of Laweyan Mosque this is a gift given to Sultan Hadiwijaya Pajang as land in Mentaok during the war against with Jipang. Mentaok grew rapidly and eventually became the center of the kingdom after the Pajang area began to recede. But Ki Ageng Pemanahan died in 1575, before enjoying the results. Then his business continues for the son Danang Sutawijaya. He was a well-known war strategist with the nickname Senapati Ing Alaga. And became king with a title of Panembahan Senapati (1575-1601).

According to the historical record, during the Pajang Empire, a Hindu haker named Ki Beluk turn to live and build a temple on the Kabanaran River, a river that was once used as a commercial traffic for batik merchants. Ki Beluk made friends with Ki Ageng Enis is a trust men of Sultan Hadiwijaya, as well as someone who introduced and taught the traditional Laweyan techniques of manufacturing batik. In his free time, Ki Beluk often spent time discussing Islamic teachings with Ki Ageng Henis. Slowly, Ki Beluk was drawn to further Islam and in the end he set his heart on Islam. At the same

time, he submitted the act he had made to the local people to serve as a mosque.

The design of mosques that are similar to the Javanese temple, is typical of Laweyan Mosques that differ from the mosque's general form. The architectural feature of Java is also found in the shape of the mosque's roof, the shape of the roof using a header or a sun. The roof of the Laweyan Mosque consists of two separate parts. The walls of the Laweyan Mosque are made of brick and mortar. The use of bricks as wall material was not until the people of the year 1800. Before it was built as it is today, the materials of mosques, some used wood. Evidence that the early walls of the Laweyan Mosque were wood, is shown by the wooden house of ancient tomb protection.

The layout of the Laweyan Mosque itself follows the general layout of the room of the Java mosque. The mosque space is divided into three sections, the main space, the right atrium (for the women) and the left atrium (the mosque extension to its mass worship). There are three aisles in the front of the mosque as entry points for the Laweyan Mosque. These three passages stand as a symbol or a type of three paths in an effort to lead to the wise ordinances of Islam, faith, and Ihsan. Another specialty associated with the Laweyan Mosque is a well spring that is in the mosque complex. It is believed that the spring sprang from the foothills of Sunan Kalijaga. The water never runs dry even in the dry season.

The Laweyan Mosque/mosque of Ki Ageng Henis is located on the Jenes riverbank. The water in the Jenes River is said to have been so clear that it could also be used by Santri to clean up. The old bancik/stone used for until now.

3.2 The Foklore Function of Kyai Ageng Henis and the Laweyan Mosque

The foklore focuses of the Laweyan Mosque or the Kyai Ageng Henis mosque is one of the forms of the story that lives in communities, and therefore has a specific function for its supporters, as well as the function of the focused Laweyan Mosque or Kyai Ageng Henis Mosque as follows:

1. As a means of a projection system

The foklore focuses of the Laweyan Mosque or Kyai Ageng Henis Mosque has a function as a means of a projected system, a tool to reflect the group's dreams made possible by the inauguration of a historic and sacred place. The existence of the story of foklor Laweyan Mosque or the Kyai Ageng Henis Mosque for the people it owns serves as an acknowledgment of historic and respected places

The Javanese people still believe that the power of the ancients will always be attached to the consciousness, so their growth has a profound effect on the lives of the Laweyan people. The life force and adherence to the narrative created by the great focus of Kyai Ageng Henis's oral story further amplifies the existence of that folklore.

The fantasy of the group is that their ancestors were supernatural persons, a great scholar and did need support in existence. The Laweyan people are predominantly

Muslim, to this day maintaining the relics both of tilts and of traditions that accompany the existence of stories [10].

2. As a platform for the mores and cultural associations.

The function of the Laweyan Mosque folklore, or Kyai Ageng Henis Mosque, which lives in Java, contains a cultural value system, which in turn is capable of shaping patterns of people's culture and attitudes. People grew up with cultural values that lived in their societies, so they had long been rooted in his soul. On the basis of the cultural values which people have believed the truth is true, people feel that the story of folklor of the Laweyan Mosque or the Kyai Ageng Henis Mosque in the area is one of the many forms of cultural the mores embodied in its societies, and if such norms are violated they will suffer the consequences.

3. As an educational tool

Talking about the terms of education and social tension control, education can be used as a means of reinforcing confidence in the community of the herd's traditional goodness. Also another way to reinforce community members' beliefs about group mores, is by what is called social suggestion.

In this respect goodness of the mores is pointed out to the community through oral story with patience and success the blessing of obedience to the traditions. This is indeed a common and almost all the peoples of the world have a complex of folklore about great figures and great heroes. It is one universal need in the lives of people of the world.

4. As a supervisor of the norms of society that his collective must adhere to

The series of Kyai Ageng Henis stories is basically a real manifestation of the norms of behavior in their religion. Ritual warnings were made to mirror public belief in the events surrounding them.

Through that belief, all forms of ceremonies and traditions came to be called supervisors of the norms that applied to society itself. It is hoped that harmony and tranquillity of life will come true. The story of Kyai Ageng Henis, or Laweyan Mosque, is one of the most important aspects of national culture. With the rescue and maintenance alone will save one of the national cultures. Folklore is a form of cultural heritage, in which teachings can shape the pattern of human conduct and culture [11], [12].

5. As a means of entertainment

The story of Kyai Ageng Henis is a form of culture that can be used as a means of entertainment. These folklore is also often told to posterity as entertaining during their bedtime breaks, so that the one or the grandchildren will feel comforted if they enjoy or hear.

The stories of Kyai Ageng Henis and the founding of the Laweyan Mosque are no less than stories from overseas that don't necessarily match the personality of the child. Both children and adults can learn the arts and admonitions they contain.

6. As an economic tool

The story of Kyai Ageng Henis in it is widely believed to be a great blessing for people to take advantage of the situation by engaging in positive activities. Tourism or pilgrimage /religion is satisfactory enough that eventually the income will be partially incorporated into village income.

3.3 The value of education in Kyai Ageng Henis Foklore and the Laweyan Mosque

Virtually all the folklore told by older people has elements of education. Elements of education include moral education, environmental love education, patriotism, family education, mores, and leadership qualities.

The foklor Laweyan Mosque or the Kyai Ageng Henis mosque could be helpful in education that is worthy of replication and practice in daily community life. The educational elements include:

- a. Educating men always remember the Lord almighty

It must be acknowledged that everything living in this world is a creation of God. Our lives are a gift from God and therefore men must strive at all times to remember their Gods by worshipping according to their own religions and beliefs. These educational values are embodied in the belief that the great cleric Kyai Ageng Henis ruler.

- b. Mendidik agar manusia berbudi luhur serta tenggang rasa (tepaslira) Educating people is virtuous and considerate

A people can be called virtuous when trying to live life with all the traits and characteristics that match the Lord's will. Those characteristics and traits can be honesty, wisdom, justice and so on. Those values can be found: the foklore of Laweyan Mosque or Kyai Ageng Henis Mosque with all the power to achieve its ideals, although obstacles and obstacles stop never giving up and despair.

The teachings of noble intelligence such as the virtues of kindness, prudence, wisdom, and lead lead can be found in the foklor of Laweyan Mosque or the Kyai Ageng Henis Mosque itself, where the people believe and believe that Kyai Ageng Henis is always doing good, giving the help of ngayomi and providing protection from the dangers associated with the mysteries of nature.

Villages or areas that have folklore surely bring peace and happiness both in the birth and in the heart. To this day good manners and tepa slira's attitude have always been handed down to the younger generation by its parents so that the younger generation exemplify all noble actions and deeds.

- c. Educating people from pride

The foklor of Laweyan Mosque or the Kyai Ageng Henis story contains the educational elements to act less proudly. If pride works to our own detriment, we must be able to recognize that there must be more to us than there is to gain. For that we must be as humble as in the Laweyan Mosque or the Kyai Ageng Henis story.

4 Conclusion

The existence of local culture is an integral and potential element in building the nation's culture. The power of local culture is a strong, civilized pillar of culture. Local cultural identity is equivalent to national identity because local cultural identity is formed from the nation's historical roots and high values. The forms of the oral story tell of the great cleric Kyai Ageng Henis a fundamental dispense of the religious value of the Pajang era society. The focused function of Kyai Ageng Henis and the Laweyan Mosque as a projected system, mores establishments and cultural institu-

tions, education tools, supervisory communities that are to be adhered to through their collections, entertainment tools, and economics. The value of education is religious, considerate, and conceited.

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