

The Influence of the *Posonan* Tradition at the Pathok Negoro Mlangi Mosque on Mad'u Behavior

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Abstract

The Pathok Negoro Mosque is one of the mosques that plays an important role in maintaining the religious understanding of the surrounding community. This mosque is a cultural heritage protected by the Yogyakarta government. In the month of Ramadhan (*Posonan*) this mosque has a religious tradition in the form of a yellow book study filled by local scholars who are scheduled every afternoon and evening. Therefore, this research needs to be carried out to explore the *Posonan* religious tradition in the Pathok Negoro Mlangi Mosque and its influence on religious understanding in the surrounding community. This research includes descriptive qualitative with a historical approach to reveal the content of the object under study. *Posonan* religious traditions at the Pathok Negoro Mlangi Mosque have influenced the *mad'u* in community that increasing the spirit of increasing worship, the spirit of studying, and the spirit of having Islamic character as well as strengthening social ties and a sense of responsibility.

Abstrak

Masjid Pathok negoro menjadi salah satu masjid yang berperan penting dalam penjagaan pemahaman keagamaan masyarakat di sekitarnya. Masjid ini merupakan salah satu cagar budaya yang dilindungi oleh pemerintah Yogyakarta. Pada bulan Ramadhan (*Posonan*) masjid ini memiliki tradisi religius berupa kajian kitab kuning yang diisi oleh para ulama setempat yang terjadwal setiap sore dan malam hari. Oleh karena itu, penelitian ini perlu dilakukan untuk menelusuri tradisi religius *Posonan* di Masjid Pathok Negoro Mlangi dan pengaruhnya pada pemahaman keagamaan di masyarakat sekitarnya. Penelitian ini termasuk penelitian kualitatif deskriptif dengan pendekatan historis untuk mengungkap kandungan pada obyek yang diteliti. Tradisi religius *Posonan* di Masjid Pathok Negoro Mlangi memberi pengaruh masyarakat dalam meningkatkan semangat memperbanyak ibadah, semangat menuntut ilmu, dan semangat dalam berakhlak islami serta mempererat ikatan sosial dan rasa tanggung jawab.

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Preliminary

The Special Region of Yogyakarta is a special city and has a great history of civilization. The city, which was originally called Mataram, was founded by Senapati Ing Alaga Sutawijaya

(d. 1601 AD) in the 16th century AD until now it still keeps many traditions (Imawan, 2021). Regarding religious traditions, Yogyakarta has special attention by providing protection to historic buildings such as the four Pathok Negoro mosques; Mlangi, Dongkelan, Ploso Kuning, and Babadan as cultural heritage buildings (Imawan, 2020).

Interestingly, the Pathok Negoro mosques until now still have a big influence in maintaining the religion of the surrounding community. Not only as a place to pray, these mosques also become lighthouses for the intellectual-spiritual center of the surrounding community and even people outside Yogyakarta. Especially the Pathok Negoro Mlangi Mosque, as the first Pathok Negoro mosque, until now it still feels thick with religious nuances (Imawan, 2020). Dozens of Islamic boarding schools and the tomb of Mbah Nur Iman or BPH Sandiyo son of Amangkurat IV became one of the attractions for the public to visit and study in Mlangi (Imawan, 2020).

Especially in the month of Ramadan (*Posonan*), there are many interesting religious traditions to study such as the recitation of the yellow book, tarawih, tadarus, and hataman. And this is the background of the importance of this research being carried out with the aim of knowing how the influence of the *Posonan* tradition at the Pathok Negoro Mlangi Mosque on the understanding and religious behavior of the Mlangi community and its surroundings (Imawan, 2020; Ma'mun, 2015; Azizah, 2017). Researchers' studies on the *Posonan* tradition at the Pathok Negoro Mlangi Mosque in Yogyakarta are interesting to discuss and describe as part of reviving the religiosity tradition in the archipelago.

Results and Discussion

1. Pathok Negoro Mlangi Mosque

After the end of the Giyanti war, on October 7, 1756 AD, Sri Sultan Hamengku Buwana I began to occupy the Ngayogyakarta Hadiningrat Palace. Ngayogyakarta itself comes from two words, *Yogya* and *Karta*. *Yogya* means worthy, honorable, beautiful, dignified, and noble. While *Karta* means deeds, works and charity. So *Ngayogyakarta* means a beautiful place that is always made with dignity and respect. In his time he ordered to build the city of Ngayogyakarta and beautify it. The reign of King Sri Sultan Hamengkubuwana I was the heyday of Yogyakarta Hadiningrat (Purwadi, 2007).

After he died on March 24, 1792 AD at the age of more than 83 years, Sultan Hamengkubuwana I was succeeded by his young son named Gusti Raden Mas Sundoro, with the title Sultan Hamengkubuwana II or Sultan Sepuh (1750-1828 AD). on April 2, 1792 and reigned until June 28, 1812. He was known as a very nationalist sultan, loved his country

and was willing to sacrifice for the interests of his people even though he had to deal with the invaders and felt exile or exile to Pulau Pinang and Ambon. After that, he was then crowned king again in 1826 AD until 1828 AD and one of the works he left behind was *Serat Surya Raja* which tells an allegorical story about two kingdoms which were then united under the leadership of a king (Purwadi, 2007).

Not only that, Sultan Hamenkubuwana II had great attention to the development of Islam. He was also close to the ulama and made them his advisors in regulating and maintaining religious practices in the kingdom he led. At that time, he made his uncle, Kyai Nur Iman as a spiritual-intellectual advisor. And one of the directions given to him was to build four large mosques that were intended to complement and accompany the mosques that had already been established, namely the *Gedhe* Mosque which is located in the center of government of the Sultanate of Yogyakarta in Kauman Village. Kyai Nur Iman directed that the four mosques be built in four different cardinal directions and named *Pathok Nagari* or Pathok Negoro. *Pathok* which means something that is stuck as a boundary or marker, while the state means government. So Pathok Negoro is intended to be a marker of state boundaries and also a guide for state government.

"The area chosen as the site for Pathok Negoro's development is in the outskirts of Kuthanegara, right on the border of the Negaragung region. Kuthanegara and Negaragung are hierarchical spatial division systems within the Islamic Mataram kingdom. If the Kuthanegara area is the place where the center of government is located, then Negaragung is the core area of the kingdom that functions as a scope or buffer for the center of government. Pathok Negoro Mlangi, in the east is located in the village of Babadan; Pathok Negoro Babadan, in the north is located in the village of Ploso Kuning; Pathok Negoro Ploso Kuning, and to the south it is located in Dongkelan village; Pathok Negoro Don (Imawan, 2020).

After the four Pathok Negoro mosques were built in these places, the sons of Kyai Nur Iman were assigned to manage and lead; The Pathok Negoro Mlangi Mosque is led by Kyai Nur Iman himself, the Pathok Negoro *Babadan* Mosque is led by Kyai Ageng Karang Besari, and the Pathok Negoro Ploso Kuning Mosque is led by Kyai Mursodo.

The four Pathok Negoro mosques, the Pathok Negoro Mlangi Mosque was the first Pathok Negoro Mosque built in 1755 AD. Apart from being used as a place of worship, Pathok Negoro mosques also functioned as educational centers, places for religious events or activities, part of the system. defense, to become part of the religious justice system known as the Surambi Court. This court decides the law on cases of marriage, divorce, as well as

the distribution of inheritance, while for larger laws (civil or criminal) it is decided in the court (Azizah, 2017).

In addition, the building of the Pathok Negoro Mosque in general, including the *Mlangi* Mosque, has symbolic and philosophical meanings, such as the *mustaka gada sulur* which means three levels of religion; sharia, tarekat, and reality. Pool before ablution which means to purify before entering the mosque. Also the sapodilla *kecik* tree which means all good; that people entering the mosque must be good. There is also *lawang endek* (low door); three doors in number; north, south and east. So that people who enter want to submit to as a gesture of respect to the owner of the house 'God'. Saka kayu jati (teak wood; choice/good) means *pepeling* so that humans have a strong identity. *Gapura* means that people who enter the mosque will receive Allah's forgiveness. And steps which mean the stages of the process of reaching forgiveness (usually before passing the gate) (Abror, 2016).

As for the philosophical meaning of the four Pathok Negoro Mosques, in Javanese philosophy the term *Kiblat papat limo pancer* is known, or also known as *mancapat-mancalima*. This philosophy is realized by the position of the four *Pathok Negara* Mosques in the four cardinal directions, with the *Gedhe* Mosque as the center. This is the embodiment of the mandala concept. The amount of overlap on the roof is used as a differentiator between the position of the *Gedhe* Mosque as the center and the other four mosques as the corners.

Mandala in the concept of government is a depiction of harmony between the macrocosm and the microcosm (the people and the center of power). In Javanese it is known as *Manunggaling Kawulo Gusti*. In addition to the *Mandala* concept, there is also the concept of "world of time", which is a classification of four dimensions of space with a pattern of the four cardinal directions with one center. This concept is a description of human self-awareness of the inseparable relationship between himself and the universe. The deepest meaning of this concept is that if humans are able to control the dual existence of the elements of life, the perfection of the mandala circle within them will be achieved. So the existence of the *Pathok Negara* Mosque with the *Gedhe* Mosque in the middle, gives a warning to its residents to recognize themselves and become one with the universe.

2. Religious Tradition (*Posonan*) at Pathok Negoro Mlangi Mosque

The activities of the Pathok Negoro Mlangi Mosque, which is located in the Mlangi hamlet, Nogotirto sub-district, Gamping District, Sleman Regency, Yogyakarta, have never been separated from the role of the surrounding Islamic boarding schools, considering the large number of Islamic boarding schools in this Mlangi hamlet. In the management of the *takmir* of the Pathok Negoro Mlangi Mosque, all decisions are centered on the *kiai* and

masyayih, who then under him are the *takmir*. Apart from being considered to have more religious knowledge than other citizens, *kiai* and *masyayih* are also considered figures who are able to influence society at large. So that all decisions that will be taken in any activity, always refer to the provisions of the *kiai* and *masyayih*.

Ramadan activities are one of a series of activities at the Pathok Negoro Mlangi Mosque, this series of activities has become a hereditary tradition from year to year, so researchers call it a *Posonan* religious tradition. The Ramadan committee was formed to be entrusted with managing the *Posonan's* religious activities. They become a separate committee system under the management of the mosque *takmir*. Abban, as the head of the *takmir* explained that the Ramadan committee was distinguished from the *takmir* of the mosque. At the Pathok Negoro Mlangi Mosque, the mosque *takmir* is in charge of forming the Ramadan committee. Then after the Ramadan committee was formed, a meeting was held between the committee and the mosque *takmir* regarding the implementation plan of all activities in the *Posonan* religious tradition, starting from the time, place, costs, equipment, prayer priests, activity leaders, study participants, to other implementing officers. In the meeting, all planning was discussed thoroughly, so that when Ramadan came, the committee was ready to carry out all activities. The Ramadan committee was formed so that all mosque activities during Ramadan can be accounted for, because at the end of management, the Ramadan committee is required to submit an accountability report. Aside from being a proof of responsibility, the report is also archived so that it can be used as a reference for the next year's Ramadan committee.

In the implementation of the *Posonan* religious tradition, usually the mosque *takmir* provides around 3-5 million funds taken from the mosque's funds for all preparations for the needs of the *Posonan* religious tradition. In addition to using mosque funds, the committees also receive funds from village donors, namely residents who are considered capable and have more economy than other residents who voluntarily provide assistance in the form of money or sugar, tea, coffee and various other foods for consumption activities. during Ramadan.

The forms of *Posonan* religious tradition activities at the Pathok Negoro Mlangi Mosque are:

- (a). Fardhu Prayers in congregation, the implementation of fardhu prayers at the Pathok Negoro Mlangi Mosque is the same as in mosques in general. But usually between the *adhan* and *iqomah*, there are chants of prayer from the congregation of the mosque. The

imam of the fardhu prayer at the Pathok Negoro Mlangi Mosque has been recorded and registered in the order of the prayer schedule that has been determined.

- (b). Children's Study, in order to enliven the *Posonan* religious tradition in Mlangi hamlet. The Ramadhan Committee of the Pathok Negoro Mlangi Mosque also held a special study activity for children, both male and female, in the month of Ramadan. This activity is routinely carried out starting at 16.00 WIB - 17.00 WIB. The material for this study aimed at children was taken from several books, such as the book of Fiqh Jawan for its fiqh material, the book of *'Aqidatul Awam* for its monotheism material, the book of Syifaul Jinan for its tajwid material, and for its moral material it was taken from the book of *Alala* and the book of *Taisirul Kholaq*. The material is delivered using the classical learning method, starting with *'lalaran'* or memorizing verses from the books being studied and then delivering the study material in the book according to the schedule every day. From the material that has been delivered, then at the end of the meeting an exam is held in the form of a CCA (Cerdas Cermat Religion). CCA is conducted for three days, namely two days for the examination and one day for free events. This free program was filled with grave pilgrimage activities to the tomb of Kiai Nur Iman during the day and in the evening for the prize distribution session. The children with the best CCA results and the highest number of attendances in the majlis will receive prizes from the presenters. This child study activity was completed on the 28th of Ramadan, so that the last two days of Ramadan could be used by children to prepare for Eid al-Fitr.
- (c). Afternoon General Study, this study is intended for the general adult male community who want to increase their knowledge of religious knowledge, many people and students take part in this study. The event was held from 17.00 WIB until maghrib. The study material is taken from the book *Ta'lim Muta'allim*. According to Jalis, as one of the presenters of the general study this afternoon explained that although only one book was studied, it was delivered by five presenters from among young kiai. This is done so that more representatives of the citizens can contribute to the success and help of the smooth implementation of this *Posonan* religious tradition. In practice, the presenters take turns in providing material every day. As a coordination room, the five presenters are members of a chat group on social media as a means of communication for the presenters to inform the extent of the material presented, so that the presenters on duty can then deliver the material continuously and sustainably and there is no overlapping of the material delivered between the presenters. In its implementation, the general study

this afternoon also used mosque loudspeakers, so that the study could be heard by the wider Mlangi hamlet community even though they were not present at the mosque directly.

- (d). *Iftar* together, the mosque takmir and the Ramadhan committee of the Pathok Negoro Mlangi Mosque helped to enliven the coming of the month of Ramadan by holding iftar together for the public every day. *Ta'jil* and consumption for breaking the fast at the Pathok Negoro Mlangi Mosque are provided by the residents according to the schedule of shifts that have been planned and determined from the results of the meeting between the takmir and the Ramadhan committee before the arrival of the month of Ramadan. Every day, 3-5 people who are considered capable are allowed to provide all the consumption for this joint iftar. Each resident who gets a turn provides 30 servings of consumption, so that per day there are around 150 servings to be served at iftar activities together. However, residents who are able and willing to provide iftar consumption are also voluntary, not a few who do offer to have their turn to provide iftar meals together according to their ability. Even people who are not able to afford it, are also allowed not to participate in providing this joint iftar meal. Especially on the 17th, 21st and 29th of Ramadan, residents who have a higher economic level are usually chosen than other residents, because these dates are glorified dates in the month of Ramadan, namely there are nights of nuzulul qur'an and lailatul qodar, so they tend to be more livelier than any other night. So that there are also more participants who come to the Ramadan study, thus the need for the amount of consumption will also certainly increase
- (e). Tarawih and Witr Prayers in congregation, the Pathok Negoro Mlangi Mosque also organizes tarawih and witr prayers in congregation during the month of Ramadan. Tarawih prayer is performed as many as 20 rakaat in 10 times greeting, every 4 rakaat the priest prays and is approved by the congregation. After the Tarawih prayer is completed, then the Witr prayer is continued for 3 cycles in 2 greetings.
- (f). Tilawatul Qur'an, the Ramadhan committee of the Pathok Negoro Mlangi Mosque also held Qur'an recitation activities which were divided into two groups, namely the youth group on the north terrace of the mosque and the men's group on the south terrace of the mosque. In its implementation, the recitation of the Qur'an for youth groups uses loudspeakers, so that all Mlangi residents can listen to the chanting of the holy verses of the Qur'an.
- (g). Evening General Study, this study is carried out every 22.00 – 00.00 on the terrace of the Pathok Negoro Mlangi Mosque. This study is not much different from the general

afternoon study. It's just that the difference is in the book being studied, namely the *Minahus Saniah Book*. This book discusses the procedures for managing the heart and is considered to be heavier in material than the general afternoon study so that it is more suitable for evening studies which tend to be attended by older and more in-depth participants in studying religion. Tonight's general study was filled by three presenters who were divided into 3 alternate sessions. So the distribution is not based on the day, but the presenters take turns to fill each session. In its implementation, the evening general study also uses loudspeakers so that all residents of the Mlangi hamlet can hear.

- (h). Prayers of *Tasbih* in congregation, Pathok Negoro Mlangi Mosque held prayer beads in congregation at 00.00-00.30 WIB, precisely after the evening general study was finished. The selection of a fairly nightly time aims to turn on *qiyamul lail*, so that the congregation can immediately carry out *qiyamul lail* after the *tasbih* prayer. Even though there are not enough Mlangi residents who attend this congregational prayer prayer, because the implementation is too late or because each resident has his own busy life, especially residents who have the obligation to work the next day. However, according to Jalis' narrative, there were quite a number of participants who came from outside the Mlangi hamlet who also performed *I'tikaf* at the mosque. Not infrequently they rolled carrying a group of several cars. The prayer prayer in congregation is marked by the beating of the drum which is then followed by chanting *sholawat-sholawat* sung with "ngelik" or singing using a voice that focuses macroj on the throat and is voiced out loud and in a high tone.
- (i). *Pitulasan* night (Nuzulul Qur'an) and Songolikuran, there are nights in the month of Ramadan that are considered special by the residents of the Mlangi hamlet besides Eid night, namely the night of the 17th of Ramadan as a commemoration of Nuzulul Qur'an, as well as nights 21 and 29 of Ramadan which considered as the beginning and end of the possible occurrence of the night of *Lailatul Qadr*. So that the Ramadan committee, will provide more and more special consumption at the time of breaking the fast and every activity at the Pathok Negoro Mosque compared to other nights. If the other nights in the month of Ramadan are filled with recitation of the Qur'an after tarawih and witr prayers. So at three nights it is filled with the reading of *Barzanji* sholawat and added with the chanting of 'Jannatunan', namely the sholawat tradition of Kiai Nur Iman (Mbah BPH Assandiyo) who in ancient times built the Mlangi hamlet. The activities of the three special nights are the same, only slightly different in the pronunciations read plus chanting "ngelik" and also tahlil.

- (j). *Takbiran* night, as the peak night of the end of the month of Ramadan, the Ramadhan committee of the Pathok Negoro Mlangi Mosque held a joint takbiran activity. This activity takes place from after Isha prayers until around 23.30 WIB. This joint takbiran activity is only attended by parents, while the teenagers have their own takbiran event, which is carried out with friends from their respective Friday night routines. This takbiran activity is led by the kiai and elders of Mlangi. Consumption served in this activity is usually in the form of satay, tea, soft drinks, and snacks. The provider of takbiran night consumption has also been determined before Ramadan. Usually there are two food consumption providers, and 2-4 drink providers who are different from food consumption providers.
- (k). *Eid* prayer, is the last series of activities from the responsibility of the Ramadan committee before making a report on responsibility. This activity is carried out like Eid prayer in general. However, after the sermon, the masyayih and elders of the Mlangi hamlet lined up from the pulpit of the sermon to surround half the mosque, while the worshipers formed a line in line to shake hands with the masyayih and elders. But not all pilgrims, some pilgrims also choose to return home immediately to prepare for the "ends" (visit visits to homes). *Eid al-Fitr* prayer officers, such as imam, khatib, and bilal have also been determined in the Ramadan committee meeting before the arrival of the month of Ramadan.

3. The Influence of the *Posonan* Tradition on the Behavior of Mad'u

The series of *Posonan* religious activities at the Pathok Negoro Mlangi Mosque, Yogyakarta, have been routinely held for generations and have become a tradition. So, of course, this series of *Posonan* religious tradition activities contain positive values that can also have a positive influence on the people of Yogyakarta in general and the Mlangi community itself in particular. The following are some of the influences of the *Posonan* religious tradition at the Pathok Negoro Mlangi Mosque on the behavior of the Muslim community in Yogyakarta:

a. Increase the Spirit of Multiply Worship

Worship is one of the peak forms of obedience as an effect of a sense of exaltation that lies in the bottom of one's heart to those who are worshipped (Shihab, 2008). Worship activities are human actions carried out based on the orders of Allah SWT and exemplified by the Prophet Muhammad SAW or called rituals such as prayer and so on (Daud, 2006).

Religious value refers to the truth that comes from God Almighty, namely the truth with the highest level and the widest scope. Unity is the highest value that must be

achieved. The meaning of unity is the harmony of all elements of life between actions and words, human desires and the commands of God Almighty, or between actions and *i'tiqad* (D. Mulyana & Solatun, 2008).

Religious activities are certainly a top priority in religious organizations, including the Ramadan committee and the *takmir* of the Pathok Negoro Mlangi Mosque. With the formation of the mosque *takmir* and the Ramadan committee, the officers who previously did not visit the mosque regularly will affect the awareness to gather at the mosque on a regular basis. Although the process and dose of awareness is different for each individual, at least with regular visits to the mosque, they will be moved to increase their worship.

b. Increase the Spirit of Guiding Knowledge

Seeking knowledge is an obligation for every Muslim in the world, both men and women (Haitim, 2012). Knowledge is a noble thing, because human degrees will be raised with knowledge (QS. al-Mujadalah: 11). The understanding of religion owned by the community is influenced by two factors, namely internal and external factors. Factors from within can be a low level of enthusiasm for learning and the level of religious knowledge. While external factors can be in the form of cultural, social and economic. Here external factors have a greater influence, this is evident from the number of people who put aside transcendental matters and focus more on material matters. The density of daily activities in meeting their needs results in the drain of time and opportunity to study religion, so they only rely on religious leaders in religious matters.

People need educational teaching in their religious activities. Education is not only in the form of theory in the classroom, but also outside the classroom, especially in daily routines. Such as the holding of the *Posonan* religious tradition at the Pathok Negoro Mlangi Mosque as a form of religious symbols for the realization of a *down-to-earth* religious culture through the application of various religious values in it. This tradition was built so that it can influence the community to always have a good and right religion with *istiqamah*. This is in line with the ultimate goal of Islamic education, namely to realize perfect obedience to Allah SWT for all mankind (Khan, 2002).

Likewise with the *takmir* and the Ramadan committee of the Pathok Negoro Mlangi Mosque who held various study activities such as children's studies, afternoon studies and evening studies with the aim of maximizing religious insight and knowledge. Such as children's studies that teach children about the basic knowledge of fiqh, monotheism, recitation and morality so that they can learn Islam from an early age properly and correctly. Likewise, the holding of afternoon and evening studies as a forum for seeking

knowledge that is beneficial for the community to strengthen religious knowledge so that it can be applied to everyday life. The presence of these studies provides added value in public awareness and knowledge of various Islamic scientific values. From here the emergence of further enthusiasm to study and practice Islam properly and correctly.

c. Formation of Morals

Moral values are the main values in Islam. Akhlaq is a condition of the human soul that influences it to do something without any thought to consider it first (Miskawayh, 2011). We can see character from a person's behavior in himself personally, in others, in the responsibilities and trusts he has and in other conditions (Majid & Andayani, 2013). The interaction between the community and activities in places of worship certainly affects the personality of the community more or less.

As in the afternoon general study activity on the *Posonan* religious tradition at the Pathok Negoro Mlangi Mosque, Yogyakarta, which uses the *Ta'lim Muta'allim* book in its study. Jazim as one of the participants said that the book is very appropriate to build a person's morality, and of course the study of the book will provide knowledge for the community to be able to apply it in everyday life in order to become a person who is more polite in worship and socially.

Meanwhile, according to Jalis' narrative, as one of the presenters, the book of *Ta'lim Muta'allim* was used as a general study material in the afternoon because the participants who attended were from various circles, ranging from the elderly, fathers, teenagers, to children. The material of the *Ta'lim Muta'allim* book not only examines the procedures for studying, but also the many values of life in it, such as how to set goals, set determination, mental training, istiqamah, seriousness, patience, continuity, discipline, to how to choose friends or socialize. Thus, it is hoped that this book will be able to have a positive influence on the morality of the Muslim community.

On the other hand, there is no contract related to the provision of wages or salaries for study presenters, both children's studies, afternoon general studies and evening general studies for their services in providing material. This has become a culture among the Mlangi presenters because it feels better that way, so that the teaching determination that comes out of the presenters can be more original. It has become a hereditary doctrine in the study of the Mlangi pesantren that on the one hand the presenters have teaching activities that are indeed to seek material, but on the other hand they must have teaching activities that sincerely teach without expecting the slightest material. So that this

Posonan tradition activity not only builds morals for the participants but also for the presenters.

d. Strengthening Social Bonds

Social value is something that is considered to have benefits (valuable) related to communication between humans and puts forward the noble side of humanity and shows an attitude of self-sacrifice (Umar, 2015). The value of socio-religious education is a manifestation of life, which is not seen directly, but plays an important role because humans are social beings who need each other.

The management of mosques and the implementation of good activities will certainly have a positive influence, both for the community and the administrators. With the organization will appear good cooperation between members and the community outside the organization. Like the takmir and the Ramadhan committee of the Pathok Negoro Mlangi Mosque in Yogyakarta and the congregation and the surrounding community in managing the Pathok Negoro Mlangi Mosque. So that various activities can run smoothly with the aim of prospering the mosque, as well as to provide the best service for Muslims. In this way, a social welfare will be obtained between the Pathok Negoro Mlangi Mosque and the Mlangi Muslim community in particular and the Yogyakarta Muslim community in general.

The implementation of the *Posonan* religious tradition which has become a routine at the Pathok Negoro Mlangi Mosque is a form of implementation of various values of religious social education in order to provide insight and religious knowledge in order to realize religious character both in relation to Allah SWT and to fellow humans (QS. Al-Ma'idah:2).

Muslims are taught to always help each other in goodness. This is the basis for the takmir and the Ramadan committee of the Pathok Negoro Mlangi Mosque in providing free food and drinks so that the congregation can worship comfortably. Not only in the form of *takjilan* as a menu for breaking the fast, but also consumption in every activity.

The role of humans is not only as a responding organism, but also as a transfer organism, namely an organism that creates a container to act on the reference that is its benchmark, rather than simply responding to the factors that exist in the organization (Margareth, 2004).

The congregation of the Pathok Negoro Mlangi Mosque and the Mlangi hamlet community not only responded to all the preparations for the *Posonan* tradition, but also acted in helping which of course had a positive value even though there must be an

impression of being complicated or troublesome. The positive value is in the form of increasing family values. With the various *Posonan* traditional activities, the community has more opportunities to meet, gather together, laugh together and also solve various problems together. Of course, by doing so, the value of social solidarity will also increase, because it is not only related to family relations but also beliefs, namely the religion of Islam.

e. Increase Sense of Responsibility

In the implementation of the *Posonan* religious tradition at the Pathok Negoro Mlangi Mosque, Yogyakarta, there are takmir and the Ramadhan committee whose role is to ensure and be in charge of various activities in it so that they can be carried out according to plan. Through these various activities, the spirit of leadership and responsibility of the takmir and the Ramadhan committee is growing in carrying out the mandate given properly and correctly.

According to Jazim, as one of the Ramadan committees, he revealed that the existence of a Ramadan committee would clearly make the committees more responsible, because they have mandated tasks, so there is pressure that requires them to try to fulfill their responsibilities as committees and carry out well (QS. al-Muddassir: 38).

From the verse it can be understood that the mandate to carry out tasks in organizations and committees is an obligation that must be carried out properly as a form of responsibility. For Muslims, responsibility is not only a form of seriousness in carrying out tasks, but also a form of obeying orders that must be done.

Conclusion

Based on all the explanations regarding the *Posonan* Religious Tradition of the Pathok Negoro Mlangi Mosque above, the following conclusions can be drawn:

First, the Pathok Negoro Mlangi mosque is one of the historical relics of the Special Region of Yogyakarta which is a cultural heritage that is protected and preserved by the government. And this mosque was built for the first time since the time of Kyai Nur Iman or BPH Sandiyo and is still preserved and maintained to this day.

Second, the Ramadan activity program carried out by the takmir and the Ramadhan committee at the Pathok Negoro Mlangi Mosque has become a tradition that has been passed down from generation to generation. These activities consist of congregational fardhu prayers, children's studies, afternoon general studies, breaking the fast together, tarawih and witr prayers in congregation, recitation of the Qur'an, general evening studies, prayer tasbih in congregation,

commemoration of special nights (*Pitulas/ Nuzulul Qur'an, songolikuran/ 29 th day*), takbiran night, and Eid prayer.

Third, the religious tradition of the *Posonan Pathok Negoro Mlangi Mosque* has an influence on the behavior of the Muslim community in Yogyakarta, including increasing the spirit of increasing worship, increasing the spirit of studying, forming morals, strengthening social ties, and increasing a sense of responsibility

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