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STUDI OF THE HISTORY AND ISLAMIC CIVILIZATION OF THE ARCHIPELAGO, CASE STUDY: ANALYSIS OF AL-MUSTHOFA MOSQUE BOGOR

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ABSTRACT

The development of Islam in the Indonesian archipelago remains a significant area of scholarly inquiry. Classical Islamic civilization became a dominant influence on the subsequent evolution of Islam in the region. Islamic civilization developed in various ways, including the construction of mosques by scholars during the classical period. Al-Musthofa Mosque stands as one such historical mosque that played a crucial role in the progression of Islam in Indonesia. The mosque's continued function as a gathering place for Muslim communities, along with the presence of handwritten Qur'anic manuscripts and local historical narratives, attests to the advancement of Islamic civilization in this area. This research aims to examine historical development of Islamic teachings and analyze classical Islamic civilization through the lens of the Al-Musthofa Mosque in Bogor. Employing a qualitative research design, this study utilizes historical analysis as its primary methodological instrument. Primary data were collected through observation and interviews, while the secondary data was obtained using documentation techniques used to collect supporting data. The research findings reveal historical evidence suggesting that Islamic civilization was readily accepted through da'wah approaches, as exemplified by the historical trajectory of Islam's development facilitated by the Al-Musthofa Mosque. This study contributes to the body of knowledge by uncovering historical evidence of Islamic civilization in Indonesia and serves as a valuable reference for future research in Indonesian Islamic history.

I. INTRODUCTION

Historic mosques in Indonesia hold a pivotal role in the historical development of Islam within the archipelago. Serving as places of worship with significant historical value, these mosques not only function as centers of religious activities but also stand as silent witnesses to the dissemination of Islam across various regions of Indonesia (Sari, 2013). The preservation and documentation of these historic mosques warrant increasing attention, particularly in the context of advancing digital technology. The historical and architectural value of historical mosques in Indonesia is reflected in various aspects, ranging from building structures and ornaments to relics in the form of inscriptions and historical artifacts. Certain ancient mosques, such as al-Musthofa Mosque in Bogor, possess unique characteristics, including traditional wooden roof structures that exemplify a fusion of Islamic architectural principles and local cultural aesthetics, alongside notable relics (*kulo*) like handwritten Qur'ans and natural springs (Fitra, 2020). Documentation and research on these historic mosques are becoming increasingly important to understand and preserve Islamic cultural heritage in Indonesia while providing accurate and accessible information to a broader audience (Putradi, 2017).

This research emphasizes the significance of historical analysis in comprehending the history associated with Al-Musthofa Mosque. of considerable historical importance in the development of Islam in Indonesia, Al-Musthofa Mosque holds a lot of valuable history pertaining to the dissemination of Islamic civilization. Furthermore, Al-Musthofa Mosque possesses several relics from the ancient or classical period, representing a significant heritage for the Indonesian Islamic community. This study investigates the relics and history of the al-Musthofa Mosque, which played a crucial role in the evolution of Islamic teachings and the acculturation of local culture with Islamic principles.

Prior research on Al-Musthofa Mosque has been conducted by Fitra (2020), offering an overview of its history as a heritage of the Bogor community. However, this study did not explore the significant role of Al-Musthofa Mosque's history in the development of Islamic culture during that era, nor did it examine how the mosque's relics constitute a crucial legacy for cultural processes and future research. Furthermore, research on Al-Musthofa Mosque by (Safitri & Limbong, 2022) and (Syahputri, 2024) focused on the handwritten Qur'anic mushaf manuscripts housed within the mosque. These studies, however, did not highlight the correlation of the Qur'an to the development of Islamic preaching, the spread of Islam, and the development of Islamic culture and civilization of the Bogor community in the classical period. This research contributes to revealing the history of Islamic civilization in Indonesia through classical mosques, especially the al-Musthofa Mosque, Bogor.

II. METHODS

This research employs a qualitative methodology with a historical analysis approach to elucidate the history and development of Islamic civilization in Indonesia, using Al-Musthofa Mosque, the oldest mosque in Bogor, as a focal point. The qualitative method was selected to facilitate an in-depth understanding of the phenomenon through direct engagement between the researcher and the subject of study. The historical analysis approach supports the reconstruction of past events by examining documents, artifacts and oral narratives to delineate the role of the mosque as a center for both religious and cultural activities. Primary data were acquired through field observations within the Al-Musthofa Mosque complex and in-depth interviews with mosque administrators and local community leaders. These interviews aimed to gather detailed information regarding ancient artifacts, original architectural features and associated social dynamics. To complement this, secondary data were collected from relevant literature, scientific articles, reports, tables, and images pertaining to Islamic civilization and the culture of ancient mosques in Indonesia. The analysis of both primary and secondary data focused on mapping the chronological transformation of the mosque's functions and its influence in shaping the identity of the Islamic community in Bogor and its surrounding areas. Data triangulation was implemented to ensure the validity of the information, thereby enhancing the reliability of the resulting historical conclusions.

The data collection process for this research employed three primary techniques: observation, interviews and documentation. Systematic field observations were conducted to record the physical state of the building, artifacts, and ritual practices at Al-Musthofa Mosque, with the aim of understanding the material evidence and historical context. Semi-structured interviews were carried out with mosque administrators, religious scholars and community elders to explore oral narratives concerning the mosque's establishment, renovations, and its social role throughout history. Documentation involved the collection of scholarly papers, scientific articles, reports, photographs and archival materials as secondary data to provide theoretical grounding and facilitate comparison. The collected data were subsequently analyzed through a three-stage process: data reduction (involving filtering, sorting, and simplifying the data to identify key themes), data presentation (comprising structured descriptive narratives organized by themes, as well as tables and diagrams illustrating chronology and patterns of social interaction) and conclusion verification (involving cross-referencing with existing literature and expert consultation on Islamic history) to ensure the high credibility of the research findings.

III. RESULT AND DISCUSSION

The Process of Spreading Islam

Following the decline of the Sunda Kingdom and the fall of its capital, Pajajaran, around the late 16th century due to the expansion of the Banten Sultanate, Islam was introduced more extensively to this region. Under the governance of the Banten Sultanate, the influence of Islam proliferated further, extending to the Bogor region, which subsequently evolved into a significant center for Islamic propagation (Rifqiawati et al., 2023). A notable piece of evidence illustrating the development of Islamic preaching in Bogor is the establishment of Al-Musthofa Mosque, which possesses historical significance as a central point for religious activities and the dissemination of Islamic teachings within the area.

Al-Musthofa Mosque is a historic mosque that witnesses the spread of Islam in Bogor City. Situated on Jl. Ciremai Ujung, Al-Musthofa Alley, Bantarjati Village, North Bogor District, Bogor Regency, West Java Province, this mosque, with its extensive history imbued with Islamic values, functions not only as a place of worship but also as a symbolic representation of the ulama's efforts in propagating Islam throughout the archipelago (Fitra, 2020). Al-Musthofa Mosque exhibits distinctive architectural features, notably gold-colored calligraphy set against a moss-green backdrop, enhancing its aesthetic appeal. Furthermore, the mosque preserves significant historical heritage, including a handwritten Qur'an by Hasan Arya, the son of the mosque's founder. Hasan Arya is known for his dedication in meticulously transcribing the Qur'an to ensure its accuracy. Additionally, the mosque became a place where teks *khutbahs* (sermons) were transcribed by *santri*'s over a period of six months, ensuring the accuracy and correctness of the Islamic teachings delivered there.

Al-Musthofa Mosque was established in 1728 CE (based on the source in the mosque gate), or around 728 H, precisely on the second Ramadan in 728 H. This mosque was founded by two great figures, namely Tubagus Haji Mustofa Al-Bakri from Banten and Raden Dita Manggala from Cirebon. The involvement of these two scholars extended beyond the mere construction of a mosque; their intention was also to disseminate the teachings of Islam to the local community (Safitri & Limbong, 2022).

Prior to its designation as Kampung Bantarjati, the area was known as Kampung Baru. The presence of these two scholars then turned the area into a center for the spread of Islam, as well as a congregation place for people to deepen their religious understanding. The name of the mosque is taken from one of its founders, Kyai Haji Mustofa Al-Bakri, as a tribute to his services in establishing this mosque. The arrival of the two scholars to this region was accompanied by close social relations with the local community. In addition to teaching Islam, they also built a strong community network, making this mosque the center of *da'wah* activities at that time (Syahputri, 2024).

Characteristic of al-Musthofa Mosque

Al-Musthofa Mosque exhibits several distinctive features that contribute to its unique character, particularly in its architectural design and historical significance. Despite undergoing subsequent renovations, the original structural elements of the mosque have been meticulously preserved, thereby maintaining the inherent historical value associated with its various components.

One of the distinguishing characteristics of Al-Mustofa Mosque is the presence of ornaments featuring motifs that reflect the architectural style associated with the Walisongo, the esteemed scholars who played a pivotal role in the propagation of Islam in Java. These decorative elements are discernible on the walls and various other structural components. Beyond their significant artistic merit, the scratches also enrich the beauty and philosophy of this mosque. The mosque's pillars, originally constructed from teak wood, have since been renovated using concrete. Notably, on the facade, there are nine strokes that have symbolism representing Walisongo, nine great scholars who played a role in spreading Islam throughout the archipelago. These figures not only introduced religious doctrines but also integrated Islamic values with local traditions, thereby fostering a unique synthesis between faith and culture (Fitra, 2020).

Throughout the renovation processes, the original materials of Al-Musthofa Mosque, such as the river stones utilized in the foundation, were deliberately retained to preserve and honor the mosque's historical significance. While the exterior of the mosque has been tiled to enhance its aesthetic appeal, the original structure of the interior walls has been maintained as a mark of respect for the historical and cultural heritage of this religious edifice. Renovations were undertaken with the dual objectives of improving the mosque's appearance and adapting its facilities to the evolving needs of the congregation, without altering the fundamental structure of the building (Fitra, 2020). Certain modifications, such as the application of granite to the walls and floors, were implemented to introduce a more contemporary aesthetic; however, the original foundation and principal ornamentation of the mosque were conserved. This approach was adopted to uphold the historical value of the mosque while ensuring its continued relevance to the requirements of contemporary worshippers (Shcherbinina et al., 2022). For instance, the ablution and prayer areas were expanded to accommodate the increasing number of congregants. This expansion was executed with meticulous care to avoid compromising the original elements of the mosque that have been present since its inception, thereby preserving the history and authenticity of the structure.

Al-Musthofa Mosque serves not only as a venue for congregational prayers but also as a central hub for diverse religious activities involving the surrounding community. A primary activity conducted at this mosque is regular religious instruction. This recitation is carried out in rotation

for various age demographics, with children's recitation usually held following the Maghrib prayer, while study for mothers is held every Saturday after Dzuhur prayer (Fitra, 2020).

Beyond regular religious instruction, Al-Musthofa Mosque also routinely organizes commemorations of significant Islamic observances. Celebrations such as the Prophet's *maulid*, *Nisfu Sya'ban*, and *Isra Mi'raj* represent traditions that are consistently upheld by the mosque administration. This activity aims to strengthen the relationship among residents and preserve the established Islamic cultural heritage. Furthermore, the mosque actively engages in social outreach initiatives, notably is through social assistance to the underprivileged. This activity is especially carried out during the month of Ramadan, where the mosque distributes food packages and offers donations to orphans. Such social activities show the mosque's concern for the welfare of the people and provide direct benefits to the community. Moreover, Al-Musthofa Mosque frequently serves as a venue for scholarly discussions that explore diverse Islamic topics (Mustain, 2012). These studies aim to enhance the congregation's comprehension of Islamic doctrines in greater depth. Through these scholarly endeavors, the mosque functions not merely as a place of worship but also as a center for learning and discourse on pertinent religious issues (Nata, 2021).

As a site of historical significance, Al-Musthofa Mosque embodies the endeavors and dedication of early Islamic scholars in propagating the tenets of Islam. Its continued existence serves as a reminder to subsequent generations of the imperative to safeguard ancestral heritage. Foregoing scholars exerted considerable effort and sacrifice to disseminate Islam, and this mosque stands as a testament to their struggles. Through its multifaceted activities, Al-Musthofa Mosque functions not merely as a place of worship but also as an institution dedicated to the preservation of Islamic historical and cultural values. The mosque serves as an invitation to the contemporary generation to perpetuate the efforts aimed at strengthening Islamic teachings and upholding the legacy of their predecessors.

Historical Remains of al-Musthofa Mosque

Al-Mustofa Mosque in Bogor, West Java, holds various historical objects that are recognized as cultural heritage. As the oldest mosque in Bogor, it was inaugurated as a cultural heritage by the Bogor City Government in 2011 AD. With architectural characteristics that combine Cirebon and Banten styles, the mosque is also surrounded by river stone ornate walls, which add to the historical value and visual beauty of the building. In addition, there are also various other historical relics, such as:

Handwritten Qur'an: The handwritten Qur'an that is one of the main collections of Al-Mustofa Mosque is thought to have been made in the 17th or 18th century. This estimate is based on watermarks found on the paper, which provide clues as to the origin and period of the paper's use in the archipelago. This discovery not only adds insight into the history of paper use, but also

enriches the understanding of the development of Islamic manuscripts in Indonesia (Safitri & Limbong, 2022).

This Qur'anic manuscript is a rare relic that reflects the extraordinary skill of the scholars and calligraphers of its time (Putri & Riza, 2024). Each page is meticulously written using natural inks, while the paper used is made from durable traditional materials. In addition to being a witness to the history of the spread of Islam, this Qur'an also reflects the progress of calligraphy art that flourished in the archipelago at that time. In order to keep this handwritten Qur'an well preserved, various conservation efforts were made to deal with challenges such as humidity, temperature and pests. Therefore, these manuscripts are kept in a special glass room and can only be accessed by certain people (Syahputri, 2024).

Khutbah Script: In addition to the historical Quranic manuscripts, Al-Mustofa Mosque also houses a collection of handwritten homiletic manuscripts. serve as invaluable historical evidence, illustrating the methods of Islamic instruction and dissemination employed in Bogor. Through these texts, researchers can gain insights into how past scholars conveyed Islamic teachings to the community (Hadi & Rosdi, 2024). These ancient manuscripts are meticulously preserved in a dedicated glass room. Preventive measures, such as maintaining a dry and dust-free environment to ensure the long-term preservation of these crucial manuscripts for future generations (Syahputri, 2024).

The Natural Spring: A distinctive feature of Al-Musthofa Mosque is the presence of a natural spring, which holds significance as part of its cultural heritage. The spring not only serves as a ritual ablution but also possesses considerable spiritual and symbolic value. Its existence within the mosque reflects the integration of spiritual and social functions that characterize traditional mosques in the archipelago (Saputra & Syarifah, 2021). Furthermore, the utilization of natural elements like springs in a religious context shows how historical Muslim communities integrated ecological aspects into their spiritual lives.

The local community believe that the water from this source is sanctified, leading to its frequent use in various religious rituals. Historically, this spring reflects how past communities integrated natural elements into their religious practices. The spring also provides evidence that the mosque not solely a place of worship, but also as a center of community life. The presence of these springs reinforces the mosque's role as a social, spiritual and ecological hub (Hadi & Rosdi, 2024). These three relics, namely the handwritten ancient Qur'an, sermon manuscripts and the springs, hold significant cultural heritage value. They not only reflect the intellectual and spiritual excellence of past communities, but also serve as historical evidence to the history of Islam in the archipelago, particularly within the Bogor region. from a cultural perspective, these relics show how Islam adapted to local traditions, fostering harmony between the universal values of Islam and indigenous wisdom (Hadi & Rosdi, 2024).

Al-Musthofa Mosque as the Center of Islamic Civilization in Bogor: Historical Traces and Cultural Heritage Since 1728 AD

This research reveals the history of Islamic civilization through the existence of the Bogor al-Musthofa Mosque. al-Musthofa Mosque is the oldest mosque in Bogor which was built by Tubagus Haji Mustofa Al-Bakri in 1728 AD. or coinciding with 728 H. al-Musthofa Mosque became a religious heritage as well as a valuable civilization heritage, especially for the people of Bogor. Its role in being a means of worship and religious activities makes the al-Musthofa Mosque a central gathering place for the local community.



Picture 1. Al-Musthofa Mosque Gate

The Al-Mustofa Mosque's existence is formally recognized as a cultural heritage site by the Bogor City Culture and Tourism Office. This makes the al-Musthofa Mosque is safeguarded and protected under the purview of the Bogor City government.

Al-Musthofa Mosque as the center of religious development boasts a long history of evolution. Various religious activities, integral since the mosque's inception, continue to be preserved to this day. In the mosque there is still, tangible historical relics remain, providing valid evidence that a flourishing Islamic civilization was once centered at this location.



Picture 2. Handwritten Qur'an Manuscript of al-Musthofa Mosque

The Qur'an manuscript at the Al-Mustofa Mosque stands as one of the historical testaments to an Islamic civilization that is active in worship and religious activities, different from manuscripts in general, the Qur'an manuscripts discovered at the Al-Mustofa Mosque are handwritten, a practice rare in the 18th century. Beyond these Qur'an manuscripts, there are several historical evidences of Islamic civilization demonstrating Islamic acculturation into local culture, such as evidence of the existence of *bedug* - which was only destroyed in the early 21st century, and also the running of routine religious activities such as reading *maulid* and *tahlil*.

kecamatan	Jumlah Penduduk Menurut Kecamatan dan Agama yang Dianut di Kota Bogor							
	Islam	Protestan	Katolik	Hindu	Budha	Lainnya		
	2024	2024	2024	2024	2024	2024		
Bogor Selatan	203188	9060	4680	102	2172	107		
Bogor Timur	96802	6367	4282	81	1354	33		
Bogor Utara	190333	9358	3494	475	740	54		
Bogor Tengah	97958	5335	3498	69	2113	84		
Bogor Barat	245183	5687	2713	282	676	88		
Tanah Sareal	219828	7025	3273	227	635	52		
Kota Bogor	1053292	42832	21940	1236	7690	418		

Picture 3: Data on Religious Followers in Bogor

Data taken from the Bogor City Central Bureau of Statistics (BPS) in 2024 AD. shows the dominance of followers of Islam over followers of other religions, this is certainly closely related to the process of developing Islamic *da'wah* in the past, especially through the al-Musthofa Mosque which was the center of Islamic learning and teaching at that time.

The Influence of al-Musthofa Mosque on the Socio-Cultural of Bogor Community

Al-Mustofa Mosque has a central role in the local community, not only as a place of worship, but also as a social, educational, and cultural center (Karimullah, 2023). The mosque is one example of how religious institutions can play a role in shaping people's lives holistically, going beyond the spiritual function (Samwil et al., 2024). As part of the Islamic tradition in the archipelago, Al-Mustofa Mosque reflects the process of acculturation of local culture with Islamic teachings that shape the social and cultural identity of the surrounding community (Waluyo & Dardiri, 2023).

The Social Role of Al-Mustofa Mosque: Al-Mustofa Mosque has served as a focal point for community social activities. As a gathering place, this mosque is not only used for congregational prayers, but also for organizing diverse activities such as Quranic recitation sessions, study circles and celebrations of Islamic holidays (Karimullah, 2023). These activities significantly strengthen social relations among residents, fostering a sense of solidarity and collective identity within the community. In a social context, the mosque also facilitates assistance to the underprivileged through philanthropic endeavors, including s the distribution of *zakat*, *infaq*, and *sadaqa*

(voluntary alms). This shows how the mosque functions as a forum for the distribution of social justice, in accordance with Islamic teachings that emphasize the importance of helping others (Samwil et al., 2024). Al-Mustofa Mosque is also a place of informal education. Children learn the Qur'an there, while teenagers and adults often attend Islamic studies. This role is very important in shaping community morality, as well as instilling Islamic values that are harmonious with local culture.

The Cultural Role of Al-Mustofa Mosque: Local cultural traditions are visible in the religious practices that take place at Al-Mustofa Mosque. One example is the tradition of collective prayer, *tahlilan*, and *dibaan*, which represents a synthesis of Islamic teachings and local customs that honor ancestors. The mosque is the primary venue for these traditions, illustrating how Islam is both accepted and applied in people's lives without eradicating local cultural identity (Samwil et al., 2024). The persistence of this tradition shows that Islam can integrate with local culture, creating a mutually supportive harmony. Al-Mustofa Mosque not only functions as a place of worship, but also as a symbol of diversity and openness to cultural values that have long existed in the community.

In addition to its religious role, the mosque also functions as a center for cultural activities, such as Islamic art performances. These cultural endeavors not only reinforce the Islamic identity of the populace but also contribute significantly to the maintenance and preservation of the cultural arts that have long flourished among the surrounding community. (Samwil et al., 2024).

Al-Mustofa Mosque plays a significant role in the advancement of Islamic education within the area. As a center for *da'wah* (Islamic proselytization or outreach), this mosque functions not solely as a place of worship but also as a vehicle for disseminating Islamic values to the surrounding community (Wulandari et al., 2023). Through various *da'wah* activities, this mosque spearheads the introduction of Islamic teachings to local residents. In addition, Al-Musthofa Mosque also contributes to a non-formal education which is highly beneficial for the community. One of its contributions is to provide training in reading and writing Arabic letters for the surrounding community. This training aims to make it easier for them to understand religious books, especially the Qur'an, which is the main source of Islamic teachings (Gusnita & Rahardi, 2020).

The mosque also organizes an Islamic study group that is accessible to individuals of all ages, from youth to the elderly. Through this forum, community members can continuously deepen their comprehension of Islamic teachings. These sessions not only reinforce the application of Islamic values in daily life but also enhance religious literacy, thereby fostering a more spiritually aware society (Wulandari et al., 2023).

The Role of the al-Musthofa Mosque on the Acculturation of Local Culture with Islamic Teachings

The acculturation process between local culture and Islamic teachings that occurred around Al-Mustofa Mosque shows the flexibility and inclusiveness of Islam in the archipelago. Islam entered Indonesia through a peaceful approach that respected local traditions, and this mosque is one proof of the success of this approach (Fuadi et al., 2023).

One prominent form of acculturation is in the tradition of the Prophet's *maulid*, which is routinely held in mosques. This event usually involves a melodious recitation of the book of Barzanji, accompanied by the tradition of eating together as a symbol of togetherness (Yasin et al., 2023). This tradition not only strengthens social ties but also shows how the teachings of Islam can be harmonized with the culture of *gotong royong*, which is characteristic of local communities (Islam et al., 2023). Another acculturation process is seen in the pattern of religious education. The scholars who teach at Al-Mustofa Mosque often use a contextual approach in delivering Islamic teachings. They not only teach religious laws but also relate Islamic teachings to local values such as respect for parents, hard work, and togetherness. This approach makes Islam more easily accepted and practiced by the community.

The existence of Al-Mustofa Mosque has a significant impact on the social and cultural order of the surrounding community. First, the mosque plays a role in maintaining local Islamic cultural identity. The traditions developed in this mosque become a marker of the community's collective identity, which distinguishes them from other communities (Wulandari et al., 2023).

Secondly, the mosque also functions as a cross-generational interaction space. In various activities such as Qur'anic study sessions and the celebration of Islamic holidays, both children, teenagers, and parents can interact actively. This strengthens the relationship between generations while transferring cultural values from the older generation to the younger generation (Fuadi et al., 2023). Third, this mosque strengthens the social cohesion of the community. By being the center of religious and social activities, the mosque creates a sense of belonging among residents. The mosque is also a place for conflict resolution, where religious leaders are often asked to provide mediation in problems that arise in the community. Fourth, the mosque encourages collective awareness to preserve cultural heritage. By maintaining local traditions combined with Islamic teachings, the community around the mosque shows their commitment to preserving ancestral culture without sacrificing religious values (Islam et al., 2023).

Relevance of Al-Mustofa Mosque Bogor to the Study of Islamic History of the Archipelago

Research concerning the Al-Mustofa Mosque in Bogor possesses significant relevance to the study of Islamic History of the Archipelago. As one of the cultural relics imbued with profound historical and religious values, Al-Mustofa Mosque reflects the process of Islam's ingress into Indonesia, particularly within the West Java region. It simultaneously serves as a witness to the social, cultural, and religious transformation of the local community (Nata, 2021). Within the context of studying the history of Islam in the archipelago, this mosque presents numerous relevant aspects for investigation, ranging from its role as a center for Islamic dissemination to the manifestation of cultural acculturation evident in the religious practices of the surrounding community.

Al-Mustofa Mosque exemplifies the process of Islamic development in the archipelago, characterized by a peaceful, inclusive, and adaptive approach to local culture. Islam in the archipelago did not oblige the erasure of existing traditions, but rather integrated through a process of acculturation that enriched local culture with Islamic values (Islam et al., 2023). Al-Mustofa Mosque stands as a tangible manifestation of this approach, observable across various aspects, such as its architecture, religious traditions, and social functions. Research on this mosque illustrates how Islam was disseminated through a unique cultural integration strategy, aligning with the needs and characteristics of the local community. By examining the history of this mosque, we can discern how Islamic teachings were widely embraced without instigating cultural conflicts, instead enriching existing traditions (Gusnita & Rahardi, 2020).

Al-Mustofa Mosque also possesses relevance in comprehending the process of Islamization within the West Java region. As one of the regions with an extensive history of Islamic dissemination, West Java exhibits distinctive dynamics in the process of Islam's reception. Research on Al-Mustofa Mosque can provide an overview of how Islamization transpired at the local level, including the role of scholars and community leaders in propagating Islam. By studying the history of this mosque, we can also discern the relationship between the mosque and the surrounding community during the Islamization process. Al-Mustofa Mosque, akin to other mosques in the archipelago, served as a center for the proliferation of Islam through its religious, educational, and social activities. This demonstrates how Islam became an integral component of community life in West Java (Fitra, 2020).

Relevance in Understanding the acculturation of Local Culture with Islam: Al-Mustofa Mosque is a meeting point between local traditions and Islamic teachings. This acculturation process is reflected in various aspects, such as the mosque's architecture that adopts a traditional Javanese style with a pyramid-shaped roof, which still maintains Islamic values in the design of worship spaces. Research on this mosque opens up insights into how Islamic architecture in the

archipelago developed as a result of a combination of local elements and Middle Eastern cultural influences (Salsabila, 2024).

In addition, the religious traditions observed at Al-Mustofa Mosque, such as the celebration of the Prophet's birthday, *tahlilan* and communal prayer gatherings, are the result of a process of acculturation between Islam and local culture practices. These traditions show how the community surrounding the mosque not only formally practiced Islamic teachings, but also integrated spiritual values with pre-existing local customs (Salsabila, 2024). This provides a deeper understanding of the inclusive and adaptive characteristics of *Islam Nusantara*.

Mosque as the Center of Islamic Science and Da'wah in the Archipelago: Research on Al-Mustofa Mosque is also relevant in understanding the role of mosques as centers of Islamic education and preaching in the archipelago. Historically, mosques in the archipelago functioned not merely as places of worship but also as center for religious learning and intellectual development (Gusnita & Rahardi, 2020). Al-Mustofa Mosque, with its collection of ancient Qur'ans and *khutbah* manuscripts, provides concrete evidence of how mosques contribute to maintaining the Islamic intellectual tradition.

The *khutbah* manuscripts that are still preserved in this mosque show that the mosque is also a space for conveying moral and religious messages to the community. In the context of the history of Islam in the archipelago, sermons are often used to convey Islamic teachings that are relevant to the social conditions of society. Research into these manuscripts can provide insight into the development of Islamic thought in the archipelago and how Islamic messages were adapted to the needs of society at that time (Syahputri, 2024).

Mosque Conservation as an Effort to Preserve the Islamic Heritage of the Archipelago: Research on Al-Mustofa Mosque is also relevant in the context of preserving the Nusantara's Islamic cultural heritage. This mosque not only has historical value but is also a cultural heritage that needs to be preserved. The conservation efforts made on this mosque, including the preservation of the ancient Qur'an and *khutbah* manuscripts, show the importance of preserving the intellectual and spiritual heritage of Islam in the archipelago.

The conservation study of Al-Mustofa Mosque can serve as a model for the preservation of other historic mosques in Indonesia. By studying how conservation is carried out in this mosque, we can understand the importance of maintaining a balance between preserving the historical value and the functionality of the mosque as a place of worship (Nata, 2021). This is in line with the goal of studying the history of Islam in the archipelago, which is to preserve Islamic cultural heritage as an integral part of the nation's identity.

Mosque as a Reflection of Islamic Identity of the Archipelago: Research on Al-Mustofa Mosque helps strengthen the understanding of the Nusantara's distinctive Islamic identity. Islam in the Archipelago is not only about the practice of worship, but also includes cultural, social and

intellectual aspects that interact with each other (Zuhdi & Sawaun, 2018). Al-Mustofa Mosque, with all its rich history and traditions, symbolizes this identity. The identity of Islam Nusantara reflected in Al-Mustofa Mosque shows that Islam can develop harmoniously with local culture without losing its essence (Wulandari et al., 2023). Research on this mosque makes an important contribution to efforts to document and understand the Islamic identity of the archipelago as part of the world's cultural heritage.

IV. CONCLUSION

This research obtained historical results concerning the development of Islamic civilization in Indonesian society through the existence of classical mosques, among which the Al-Mustofa Mosque holds a significant role or influence. The Al-Mustofa Mosque has served as a center for teaching and learning for the Bogor community since the early 18th century, and it remains active in proselytizing activities through routinely conducted religious programs. The Al-Mustofa Mosque presents an intriguing history in the development of Islamic civilization and embodies several cultural heritages derived from Islamic values that have been acculturated with local culture, such as the recitation of *maulid* and *tahlil*.

The Al-Mustofa Mosque possesses a manuscript in the form of a handwritten Qur'an. This manuscript provides valid evidence that the center of Islamic *da'wah* (outreach) in the past was successful at this mosque. In addition to the Qur'an manuscript, several other relics constitute the heritage and distinctive characteristics of the Al-Mustofa Mosque compared to other mosques, such as springs that are considered to have blessings and a *bedug*. However, the large *bedug* which was an icon in this mosque was destroyed due to economic problems at that time.

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