

THE EXISTENCE OF THE WAPAUWE OLD MOSQUE IN KAITETU AS A TRACE OF ISLAM SPREAD IN MALUKU

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ABSTRACT

This study aims to describe the history of the Wapauwe Old Mosque including the architectural aspects and the objects in it. The study employed archaeological approach using a systematic procedure based on four main steps, namely: heuristics, criticism, interpretation, and historiography. Historical approach was taken to describe the historical background of the mosque. At the same time, the archaeological process was used to describe the physical structure of the mosque building. This study found that the Wapauwe Mosque is one of the oldest historical mosques in Maluku, located in Kaitetu State, Central Maluku Regency, Maluku Province. It was built in 1414 by an Islamic preacher, namely Perdana Jamilu. Wapauwe Mosque's ancient characteristics can be seen from thatched leaves as the roof and gaba-gaba (sago fronds) as walls. The mosque was built without using nails in each connection segment. The function of pins was substituted by ties from ropes or *gamuttu*. At the four corners of the mosque's tributary, there was wood carved with calligraphy written: Muhammad (north-south corner) and Allah Muhammad (east-west junction). This study contributes to the literature of Islamic heritage in Nusantara by adding data about historic old mosques in Indonesia. This study promoted localized Islamic history to the people of Maluku as

material for consideration and to the government to maintain maintain the Islamic heritage.

Keywords: Ambon, Indonesia, Islam, Old Mosque, Wapauwe

ABSTRAK

Penelitian ini bertujuan untuk mengungkapkan sejarah perkembangan Masjid Tua Wapauwe yang meliputi waktu, pendiri, serta kondisi masyarakat di sekitar saat itu dan aspek arsitekturnya serta benda-benda yang ada di dalamnya. Metode penelitian yang digunakan adalah metode sejarah dengan menggunakan prosedur sistematis yang bertumpu pada empat langkah utama yaitu heuristik, kritik, interpretasi, dan historiografi dengan menggunakan pendekatan arkeologi. Pendekatan historis dilakukan untuk mendeskripsikan latar belakang sejarah masjid yang dianalisis secara kritis. Sedangkan pendekatan arkeologis dilakukan untuk mendeskripsikan struktur fisik bangunan Masjid. Dalam penelitian ini ditemukan bahwa Masjid Wapauwe merupakan salah satu masjid tertua bersejarah di Maluku yang terletak di Negeri Kaitetu, Kabupaten Maluku Tengah, Provinsi Maluku. Dibangun pada tahun 1414 oleh seorang penyebar agama Islam yakni Perdana Jamilu. Berdasarkan penelusuran, Masjid Wapauwe memperlihatkan ciri-ciri kekunoannya pada bentuknya yang bercorak tradisional dengan menyisipkan model piramida terpancung pada atapnya yang terbuat dari daun rumbia dan penggunaan gaba gaba (pelepeh sagu) sebagai dinding. Kontruksi bangunan dibangun tanpa menggunakan paku pada setiap ruas sambungan, fungsi paku pada bangunan disubtitusi dengan menggunakan ikatan dari tali atau dalam istilah lokal disebut gamuttu. Selain itu pada keempat sudut tritisan masjid terdapat kayu yang diukir dengan motif kaligrafi. Dalam kaligrafi bertuliskan Muhammad (sudut utara-selatan) dan Allah Muhammad (sudut timur-barat). Kajian ini bermanfaat bagi pengembangan khazanah keislaman di Nusantara serta dapat menambah data infromasi tentang masjid tua bersejarah di Indonesia dan secara praktis, penelitian ini sebagai wahana untuk memperkenalkan sejarah Islam yang bersifat lokalitas kepada masyarakat Maluku, sebagai bahan pertimbangan kepada pemerintah agar tetap melestarikan serta menjaga cagar keagamaan dan kebudayaan.

Kata kunci: Ambon, Indonesia, Islam, Masjid tua, Wapauwe

INTRODUCTION

Various theories, prepositions and assumptions regarding Islamization have given birth to multiple opinions and debates on the spread of Islam in Southeast Asia that have never been

resolved. Issues such as the origins of the development of Islam in the archipelago, the supporters of Islam, and when Islam began to enter the archipelago remained debatable. However, there are four main theories on the origins of Islam in the archipelago, namely: Persian theory, Chinese theory, Arab theory and Indian theory.¹ The perspectives emerged among these theories were not holistic or comprehensive, as they generally lack of supporting data and the existence of partial elements which tend to emphasize only certain aspects while ignoring other factors.²

The movement of Islamization and the history of its development are essential in society's historical development and civilization. One of the critical areas in the development of Islam in Nusantara is Maluku, which was well known for its spice that became the commodity both nationally and internationally. Nutmeg, cloves and mace have always been tempting for traders across continents. From a cultural point of view, Maluku is divided into three cultural areas: North Maluku with a sultanate system, Central Maluku with a rural republic form, and Southeast Maluku with an aristocracy.³ These three cultural areas have become an essential part of the history of Islam in Maluku in particular and in Indonesia in general.

Religion and culture can influence each other as a historical reality because both have values and symbols. Islam and culture have an inseparable relationship as in Islam itself, there are universal and absolute values throughout the ages. However, Islam as a dogma is not rigid in facing the times and their changes. Discussing the relationship between religion and local culture, the experience of the Indonesian nation presents an

¹ Nor Huda, *Sejarah Sosial Intelektual Islam Di Indonesia*, 1st ed. (Jakarta: PT Raja Grafindo Persada, 2015).

² Faizal Amin, "Kedatangan Dan Penyebaran Islam Di Asia Tenggara : Tela ' Ah Teoritik Tentang Proses Islamisasi Nusantara," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 67–100.

³ Johan Pattiasinna, "Dari Maluku Untuk Indonesia Membaca Ulang Kearifan Lokal Pela Dan Gandong Dalam Dinamika Kehidupan Nasional Indonesia," ed. Agust Ufie and Pattiasina Johan (Ambon: Program Studi Pendidikan Sejarah Fakultas Keguruan dan Ilmu Pendidikan Universitas Pattimura, 2017), 1–101.

exciting encounter model to study. The study of the encounter of religion and culture in Indonesia cannot be separated from tracing the traces of Islam as the majority religion. The linkages of the Maluku region with Islamic culture can be reviewed and traced through evidence of Islamic cultural heritage from the early days of its contact to its development as the kingdom's official religion.

In the 13th century AD, several *kolanos* (kingdoms) established in Maluku, which played an essential role in the trade sector. The kingdoms were Ternate, Tidore, Bacan, and Jailolo. In the historiography of Islam in the North Maluku, the strongest Islam was considered to be centred in these areas. In the southern part of Maluku, there was also a kingdom with a significant influence namely Jazirah Hitu.⁴ Handoko stated that Hitu was the most prominent Islamic kingdom in Maluku Province, located in a strategic position in the northern part of Ambon Island, which geographically facilitated the spread of Islam to other areas such as the islands of Seram, Saparua, and Haruku.⁵ This kingdom existed before the arrival of western imperialism to the archipelago.

The development of these kingdoms was inseparable from trade due to competition in controlling economic networks involving foreign traders such as Persians, Arabs and Chinese. This competition was triggered by the wealth of natural resources in the Maluku region, namely Ternate Island as the clove trading centre and Banda Island as the trading centre for nutmeg and its mace. It cannot be denied that the existence of these two commodities attracted foreign traders to explore the archipelago. Since 650M seven years after the death of the Prophet Muhammad, Arab traders had brought spices to ports in

⁴ Hadarah Rajab, "Aksiologi Nama Jazirah Leihitu (Pendidikan Keberagaman Masyarakat Muslim Tanah Hitu-Ambon)," *Tawshiyah* 12 (2017): 18-41.

⁵ Wuri Handoko, "Sketsa Arkeologi Islam di Maluku: Tema dan Implementasi Penelitian," *Kapata Arkeologi* 8, no. 2 (2016): 73, <https://doi.org/10.24832/kapata.v8i2.189>.

the Persian Gulf to be traded in mainland Europe.⁶ Arab and Persian traders sailed to Maluku and North Maluku to look for spices which were highly expensive in Europe.

The Islamization in Maluku cannot be either separated from the trade routes of Malacca-Java-Maluku, considering that this route was the most strategic way for Maluku is located between Java and Malacca. The pace of trade was the primary strategy of the preachers in spreading Islam. The preachers' direct approach regarding the spread of Islam was due to the fact that these preachers were also traders.⁷ Since all areas in the Maluku Islands were the central meeting centres for Islamic traders, trade and Islamization was very profitable units.

The development of Islamic influence both in Nusantara and in Maluku cannot be separated from the development of mosques because mosques are an integral part of Muslims' spiritual, social and cultural life. In the historical study of Islamic education, mosque is considered the oldest scientific institution in Islam.⁸ M. Quraish Shihab also stated that mosques functioned as places of worship, consultation and communication (economic-socio-cultural issues), education, and social assistance during the time of the Prophet Muhammad PBUH.⁹ Mosques also functioned as a place for military training and preparation, treatment of victims of disasters or wars, peace and dispute courts, as well as a place for receiving guests, holding prisoners, even as a centre for religious information.¹⁰

⁶ Usman Thalib, *Sejarah Masuknya Islam Di Maluku*, ed. Mezak Wakim (Ambon: Balai Pelestarian Sejarah dan Nilai Tradisional Provinsi Maluku dan Maluku Utara, 2012).

⁷ Wuri Handoko, "Perniagaan Dan Islamisasi Di Wilayah Maluku," *Balai Arkeologi Ambon.*, 2013.

⁸ Muhammad Fadhly and Jamain Warwefubun, "Islamisasi Dan Arkeologi Islam Di Susupu Jailolo," *Journal RadenFatah* 25, no. 1 (2019): 1–8.

⁹ Muhammad Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pel-Bagai Persoalan Umat.*, 24th ed. (Bandung: Mizan, 2013).

¹⁰ Muktaruddin, "Socio Religious History Of Old Mosquein Marbau (North Labuhan Batu)," *Jurnal Lektur Keagamaan* Vol. 19, N (2021): 461–80, <https://doi.org/10.31291/jlka.v19.i2.944>.

Based on the history of its development, mosques are the most critical work of Islamic art and culture in the architecture. The existence of a mosque can be seen as a manifestation of the existence of Muslims, which occupies a central function in people's lives. The construction of a mosque is not just a place of worship, but a symbol of a region's Islamization.¹¹ If there is a new Islamic community in a specific area, one of the facilities firstly established is mosque.

Mosques have an essential meaning in the life of Muslims. Since the time of Rasulullah saw, mosques had become the main centre of all activities of Muslims because one of the da'wah strategies carried out by Rasulullah when he migrated to Medina was to build a mosque.¹² Mosque was the first and leading institution founded by the Prophet Muhammad to uphold religion.¹³ At that time, mosques became a "facility" for the early generations of Muslims to achieve progress.

In Islamic history, there are at least four of the oldest mosques mentioned in the Al-Qur'an, namely the Al-Haram Mosque, Al-Aqsa Mosque, Quba Mosque, and the Prophet's Mosque. The first two mosque buildings mentioned were built before the Prophet Muhammad saw, and the two latter mosques were made at the beginning of Islam or during the time of the Prophet Muhammad saw.¹⁴ The Quba Mosque was built on 12 Rabiul Awal in the first year of Hijri to coincide with the Prophet Muhammad's migration from Mecca to Medina.¹⁵ After the Quba Mosque, Rasulullah SAW built the Nabawi Mosque in Medina.¹⁶

¹¹ Zaini Dahlan and Asari Hasan, "Socio Religious History of Old Mosques in Langkat," *Jurnal Lektur Keagamaan* Vol. 18, N (2020): 333–64.

¹² Nenie Sofiyawati, "Pengelolaan Kas Masjid: Sebuah Upaya Menjaga Misi Dakwah" 21 (2021): 22–39.

¹³ Ruspita Rani Pertiwi, "Manajemen Dakwah Berbasis Masjid," *Jurnal MD I*, no. 1 (2008).

¹⁴ Abdullah, "Revitalisasi Fungsi Masjid," *An-Nadwah* (an-Nadwah, 2016).

¹⁵ Rifa'I Ahmad, "Revitalisasi Fungsi Masjid Sebagai Basis Perubahan Sosial (Sejarah Kontinuitas Dan Perubahannya)," *Revorma 2* (2022).

¹⁶ Alfian Firmanto, "Masjid Kuno Di Pulau Haruku Propinsi Maluku Kajian Sejarah, Bentuk Dan Fungsi," *Jurnal Lektur Keagamaan*, 14, no. 1 (2016): 1–28, <https://doi.org/10.31291/jlk.v14i1.470>.

The history of the development of Islam in the archipelago was marked by the existence of ancient mosques, some of which are still strong today. Ancient and historical mosques in Indonesia need to be studied and researched, bearing in mind that ancient mosques are archaeological, cultural objects that contain data and can become analytical instruments to trace the history of the introduction of Islam in Indonesia and reveal the history of the development of local Islam in the past. A good example for this was the Great Mosque of Demak, which contains a *sengkalan* in the form of a dragon and a lightning bolt on the middle door, which reads "Naga mulat salira wani", meaning that it shows the year 1388 Saka or coincides with 1466 AD, as a reference to the number of the year the mosque was founded Great Demak. It is almost certain that no matter how simple the mosque's remains and the building's architecture have been present together with the spread of Islam in the archipelago.¹⁷

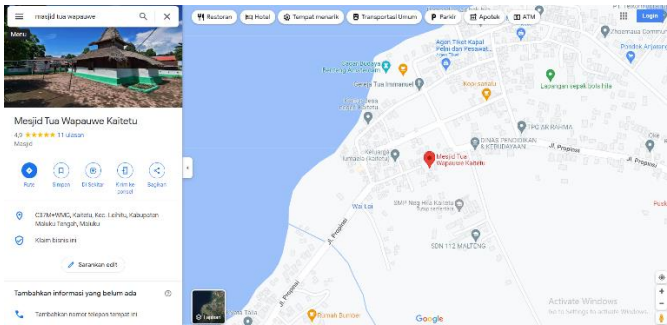
In Indonesia's history of religious civilization, Ambon Island keep relics of the Islamic past that still exist today. In the northern part of Ambon Island, in the village of Kaitetu, Leihitu District, Central Maluku Regency, there is an ancient mosque known as the Wapauwe Mosque, which is seven centuries old. This mosque is still standing strong and is evidence of Islamic history and Islamization in the area. Literature on Islam in Maluku seemed to be limited and incomplete. The historical aspects of the Wapauwe Mosque have not been fully elaborated and need verification based on written sources. Likewise, studies examining the architecture of the Wapauwe mosque is still partial, so it needs to be integrated into a relatively more complete writing.

Previous study related to Wapauwe mosque was conducted by Tekat Dwi Cahyono, Fitriyanti Kaliky and Narti Kawarnidi, entitled Building Assessment of the Old Mosque of Wapauwe at Kaitetu Village, Maluku.¹⁸ This study described the Wapauwe

¹⁷ Ashadi, *Akulturasi Arsitektur Masjid-Masjid Tua Di Jakarta* (Jakarta: Penerbit Arsitektur UMJ Press, 2018).

¹⁸ Tekat Dwi Cahyono, Fitriyanti Kaliky, and Narti Kawarnidi, "Building Assessment of Old Mosque of Wapauwe at Kaitetu Village,

Mosque based on its physical descriptions. It examined the wooden structure and minarets without examining the historical context of the mosque. Abdul Baqir Zein also conducted a study on old mosques, examining four mosques in Maluku Province. This study did not discuss the existence of the Wapauwe Mosque, whereas this mosque was one of the oldest mosques in Indonesia¹⁹. Another study was conducted by Alfian Firmanto entitled Ancient Mosque on Haruku Island, Maluku Province (Study of History, Form and Function).²⁰ Examining the architecture, historical objects and religious inscriptions, this study explored ancient mosques on Haruku Island and did not include the Wapauwe mosque, which is administratively located on Ambon Island. It can be concluded from this body of literature that studies on Wapauwe mosque have not comprehensively explored the historical aspects of this mosque, and this is the gap that the present study attempted to fill.



Source: Google Map, 2022.

Figure 1.
Research Sites

Maluku,” *Jurnal Ilmu Pertanian Indonesia* 23, no. 2 (2018): 158–65, <https://doi.org/10.18343/jipi.23.2.158>.

¹⁹ Baqir Zein Abdul, *Masjid-Masjid Bersejarah Di Indonesia*, ed. Dendi Irfan (Jakarta: Gema Insani Press, 1999).

²⁰ Firmanto, “Masjid Kuno Di Pulau Haruku Propinsi Maluku Kajian Sejarah, Bentuk Dan Fungsi,” 1–28.

The aim of the present study is to examine the history of Wapauwe Mosque, its architectural aspects and the objects in relation to the spread of Islam in Maluku. This study employed historical research using a social historical-archaeological approach. Historical research was carried out to explore the history of the past by critically analyzing it through valid evidence and data to become a historical reconstruction.²¹ An archaeological approach was taken to describe the physical form of the building in terms of the construction, building materials and the meaning contained therein.

Research data in this study was collected through two ways, namely: direct observation and in-depth interviews with key informants as primary data. Meanwhile, secondary data sources were obtained through a literature review of relevant documents and literature.

FINDINGS AND DISCUSSION

The Origin of Kaitetu Village and The Layout of The Wapauwe Old Mosque

Administratively, Kaitetu Village is in the Leihitu District or Jazirah Hitu, Central Maluku Regency, Maluku Province, but geographically it is located on Ambon Island. The ancestors of Kaitetu Village were the original Alifuru race from Ambon Island, one of the oldest Alifuru human civilizations in Maluku. Kaitetu comes from the word *kai lete tetu*, which means rowing towards the cape.²² Kaitetu was one of the main points of the ancestral negotiations of the five lands, namely Essen, Wawane, Tehala, Atetu and Nukuhaly. The people of Kaitetu embraced Islam decades ago starting from their ancestors who were sbased in the Wawane Mountains. Kaitetu Village and other areas in Maluku Province have a tropical climate; heterogeneous marine environment influences it according to general indications of a tropical climate. Kaitetu Village experiences two seasons, the

²¹ Paul D Leedy, *Practical Research: Planning and Design*, 9 th editi (New York: McMillan Publishing Co, 2010).

²² Yus Iha, Interview Ambon, 20 July 2022 at 13.50 WIT

east-south season, often waded with two transition periods each year: the rainy and dry seasons, and the northwest season.

Wapauwe Mosque is located in an area where there were many buildings of historical value. Approximately 40 meters to the southeast, behind the residents' housing and the public cemetery, stands a small house with gaba-gaba walls (dry sago fronds) measuring 4x4 meters. Maluku people call it *kakehang*, while the Kaitetu people call it *luma ana*. *Kakehang* is an initiation process to prepare youths to become rigid and reliable warriors. This process was said to be an identity formation of youth.²³ Through *kakehang*, the young people were tested with various heavy and physical enduring exercises.



Source: Johan Pattiasina Documentation, 2022.

Figure 2.

(a) Kakehang, (b) Tugu Kakehang

Approximately 150 meters to the north, on the edge of the main road, there is an old Portuguese and Dutch church called the Immanuel Church, which means "God is with us."²⁴ Immanuel Church, at that time, functioned as a place of worship for the Dutch soldiers. The local trade supervisor founded this church was Jacob William Beth in 1680-1682 when Maluku was under the leadership of Governor Bernadhus Van Vleuren. The

²³ Revaldo Pravasta et al., "Teong Negeri: Sentralitas Folklore Nama Lokal Komunitas dalam Jejaring Sosio-Kultural Islam-Kristen di Maluku," *ANTROPOLOGI: ISU-ISU SOSIAL BUDAYA* 22, no. June (2020): 70–80.

²⁴ Pattikayhatu, "Inventarisasi Dan Dokumentasi Peninggalan Sejarah DanPurbakala DiKecamatan Leihitu Pulau Ambon Laporan Hasil Penelitian." (Ambon, 1987).

Immanuel church building was designed simply with a thatched roof and has undergone several restorations. The last repair was carried out after the Ambon conflict in 2001.



Source: Johan Pattiasina Documentation, 2022.

Figure 3.
Immanuel Old Church

About 50 meters from the church to the north stands an old fort called New Amsterdam, a legacy of the Portuguese and Dutch. This historic site was a building erected by the Portuguese army in 1512. Before the VOC set foot in Maluku, this building had already been built by the Portuguese led by Francisco Serrao who set foot on Ternate in 1515 and 1518. Captain Francesco Serrau was first stranded in Hitu at that time.²⁵ Fort Amsterdam was originally a lodge or warehouse for storing agricultural products such as cloves or nutmeg, which were objects of trade monopoly and power of the Portuguese in Ambon land. Based on historical records from Rumphius, Fort Amsterdam was originally a log cabin made of wood.²⁶

²⁵ Wuri Handoko, "Periode Awal Kerajaan Hitu Hingga Masa Surutnya, Retrospeksi Arkeologi Sejarah," *Kapata Arkeologi* 2, no. 3 (2006): 28–46, <https://doi.org/10.24832/kapata.v2i3.36>.

²⁶ Pattikayhatu, "Inventarisasi Dan Dokumentasi Peninggalan Sejarah dan Purbakala DiKecamatan Leihitu Pulau Ambon Laporan Hasil Penelitian." (Ambon, 1987).21.

The name Amsterdam was obtained when Portuguese rule ended and transferred to the Dutch trading company VOC who had the ambition to dominate the spice trade in Maluku since 1605. This building officially changed from just a storage warehouse to a Dutch stronghold. However, due to the threat of war by the people of the Hitu under the leadership of Kapitan Kakiali, Governor Jan Otsens and his successor Damer began to restore the building structure, The wood-based building was transformed into a small stone fortress around 1637, then enlarged by Gerrad Demmer in 1642, and in 1649. The Governor General of the Netherlands named, Arnold de Vlaming van Ouds Hoorn completed the construction which was sturdy and called it Amsterdam Fort.



Source: Johan Pattiasina Documentation, 2022.

Figure 4.
Amsterdam Fort

The Establishment of the Wapauwe Mosque and The Spread of Islam in Maluku

The establishment of the Wapauwe Old Mosque in Kaitetu Village was inseparable from the history Islamic of preachers who came from the Middle East, bringing Islamic teachings through da'wah into the lives of the people of the northern part of Ambon Island, namely Jazirah Lehitu or Tanah Hitu. The journey of the Islamic preachers was then narrated in a script written by Safar Ar Rijali or Imam Rijali with the title "Hikayat Tanah Hitu". Safar Ar Rijali was the most famous Muslim scholar

figure at the time.²⁷ According to him, the presence of Islamic preachers in Tanah Hitu occurred through the intercession of Persians who came with a special mission to spread Islamic teaching. This was based on the political influence during the Mu'awiyah dynasty in the Middle East (VII-VIII centuries AD); Muslims took the initiative to open up their da'wah expansions because they had heard of the Hindu-Buddhist kingdoms in Southeast Asia and the Tang Dynasty in China.

Maluku became a strategic destinations for international traders including Middle Eastern for its function as a centre of international shipping traffic besides Java and Malacca. Trade contacts were established between Middle Eastern traders and Maluku people, which created a stronger trade network for Indonesian-Arabs in Southeast Asia. Further, Islamization became even more intense when Islam was introduced through an institutional approach in Tanah Hitu. The institution's name is "Upu Hata"²⁸ and through the mission of the Moloku Kie Raha

²⁷ Syarifudin, Nuhayanan Zein, and Ibnujarir, *Pergerakan Dakwah Multikultural Imam Rijali Di Maluku*, ed. Ibnujarir Syarifudin, Zein Nuhayanan (Ambon, 2014).

²⁸ Upu hata or in the Hitu language called Hitu'a Upu Hata, is an institution that was initiated by the first four settlers in Hitu land. The four primaries then underwent a reconstruction of the regional mapping into four and then complemented each other in forming a sovereign government. Of the 4 settlers, the first visitor was Pattisilang Binaur from Mount Binaya, West Seram, and when they arrived in Tanah Hitu, they settled in a place called Paunusa Hill, then founded their country called Soupele. He was also known as Prime Totohatu. The second settler was Kyai Daud (Pattikawa) and Kyai turi (Pattiturri) together with his sister named Nyai Mas. The third, Jamilu, came from the Jailolo Kingdom, arriving in Tanah Hitu at sunset. In the Old Hitu language, he was called Kasumba Muda or the color of the flower (red color). Then he founded his village named Laten, then he named the village as Lating. The last newcomer was kiai Patti from Gorom (East Seram Island) in 1468 at the afternoon asar (prayer time) and in ancient language was called halo pau meaning yellow according to the color of the Ashar. Kiai Patti found his village named Olong, the name of the country became Olong clan. These settlers then had the title of Perdana or the first four groups who arrived in Tanah Hitu and then they founded a village or what the Maluku people know as Negeri, which was estimated to be one kilometer from Negeri Hitu (now the hamlet of Ama Hitu/Aman Hitu). That is where the Hitu village was originally founded, which then became the center of the activities of the

Sultanate, when the southern part of Maluku did not yet have an institutionally organized ruler. For this reason, Middle Eastern people can easily take advantage of existing opportunities to trade and carry out their da'wah missions. The influence of Islam in Hitu was further strengthened by the arrival of a grandson from the Jailolo Sultanate named Jamilu around 1400 AD.²⁹ Jamilu's arrival to Ambon Island was to spread Islamic teachings to five villages around the Wawane mountains, namely, Essen, Wawane, Atetu, Nukuhaly, and Tehala. J. A Pattikayhatu stated that before the arrival of Prime Jamilu in the mid-15th century, the people in the Wawane mountains had embraced Islam in the mid-15th century before Jamilu's arrival to Hitu land.³⁰

According to local sources, Islam was considered to have entered the Maluku islands around the 14th century. Oral tradition mentioned that the King of Ternate XII named Molomotaye

Tanah Hitu kingdom. The legacy and remains of which can still be seen and observed today were the foundations of the mosque. The mosque was the second mosque after the Wapauwe Mosque, named Rank Seven Mosque because of its seven-layer foundation structure. In Imam Ridjali's writings "Hikayat Tanah Hitu" it was mentioned how the four first settlers in Hitu came to an agreement after some of them argued over who had the right to rule Tanah Hitu. The consensus resulted in an agreement to appoint one of them as a leader, a king. In the deliberation the four prime ministers decided to choose a king, from Pattituri the younger sibling of Prime Pattikawa or Prime Tanah Hitu named Zainal Abidin with the rank of Abubakar Na Sidiq as the first King of the Tanah Hitu Kingdom with the title Upu Latu Sitania in 1470 AD. In the ancient Hitu language, Latu Sitania consists of two words namely Latu which means king and Sitania which means he himself. So, Latu Sitania is interpreted as "he himself is a king" in Tanah Hitu or the sole ruling king. (Interpreted from various sources).

²⁹ According to Pattykaihatu, a Maluku historian from Pattimura University. Perdana Jamilu was one of the four people who founded the Tanah Hitu kingdom. Before the Tanah Hitu kingdom was established, Islam had entered the North Maluku Islands and the southern Maluku Islands. Jamilu was not the only one who set foot in Tanah Hitu; three other groups came to Hitu from different places. Just like the Jamilu group, they have embraced Islam. These four groups are known as Empat Perdana Upn hata or, in the Hitu language called, Hitu'a Upu Hata (honorific designation); this is the origin of the birth of the Tanah Hitu kingdom of the four primes and is the first Islamic kingdom in the southern Maluku islands.

³⁰ Pattikayhatu,25.

was friendly with Arab traders. In the 14th century, the King of Ternate XII was close friends with an Arab who gave him ways and instructions in shipbuilding. Then during King Gapi Baguna in Ternate, North Maluku, a merchant from Minangkabau named Datu Maulana Hussein came. He showed proficiency in writing Arabic and reading the Qur'an. This attracted the hearts of the Gapi Baguna king and the local people, so Maulana Hussein managed to convert the people in the area to Islam. Then Raja Gapi Baguna changed his name to Marhum, and he was the first Kolano to convert to Islam after receiving calls for da'wah.³¹

At the end of Marhum's reign, North Maluku underwent an intense process of Islamization, and in 1486 Kolano Marhum died and was later replaced by his son Zainal Abidin (1486-1500). Zainal Abidin was a student of Sunan Ampel and a graduate of Sunan Ampel's Gresik Islamic boarding school. Then during the reign of Zainal Abidin, the title kolano was changed to the sultan, and he was the first ruler to use the title sultan. In addition to changing the title, Zainal Abidin also made Islam the official religion of the kingdom, and since then, it has become a sultanate.³²

Another source written by Tome Pires (1512-1515) and a treatise on the Moluccas-Historia das Molucas written by Antonio Galvano around 1522, gave the same opinion that the kings in Maluku had embraced Islam 1460-1465. Tome Pires also argued that apart from Ternate and Tidore, Muslims have been found in Banda, Hitu, Haruku, Moti, and Bacan.³³ This statement from Portuguese sources gave a strong impression that Islam has taken root in the lives of the local people. During this time, Jamilu was known as a wise and prudent figure in instilling the teachings of Islam; his personality had a special place in the people's hearts. In 1414, on the initiative of Prime Jamilu, he

³¹ Rusdiyanto, "Kesultanan Ternate Dan Tidore," *Aqlam: Journal of Islam and Plurality* 3, no. 1 (2018), <https://doi.org/10.30984/ajip.v3i1.631>.

³² Sariyah Ipaenin, "Dakwah Kultural Dan Islamisasi Di Ternate," *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 14, no. 1 (2018), <https://doi.org/10.24239/al-mishbah.vol14.iss1.110>.

³³ Uka Jandrasmita, *Arkeologi Islam Nusantara*. (Jakarta: Kepustakaan Gramedia a Populer (KPG), 2009).

built a mosque in the Wawane Mountains. The community then named the mosque after the Jamilu Mosque as a form of appreciation for Jamilu's services. Then as time went on, the Jamilu Mosque was replaced with the name Wapauwe Mosque.

It was said that in 1614 the Wapauwe Mosque was moved to Kampung Tehala, which was 6 km east of Wawane, by Imam Rijali. This relocation was triggered by feelings of insecurity due to the Dutch's entry into Hitu before the Wawane war began in 1634. The relocation of the mosque was in a place where there were many forest mango trees or grey mangoes, which in Kaitetu language were called "Wapa (Mango)" and "Uwe" (tree)."³⁴ Then, under these trees, the mosque was re-established and its name became the Wapauwe Mosque, which means the mosque was built under the Berabu mango trees (forest mangoes).



Source: Johan Pattiasina Documentation, 2022.

Figure 5.

- (a) Wapauwe Ancient Mosque, it looks like more of the original elements are preserved
- (b) Wapauwe Mosque Inscription

The Dutch finally controlled Tanah Hitu in 1646. To realize their political policies, the Dutch moved residents from the countries in the mountains to the coast. They continued their dominance with a monopoly on the spice trade in the land of Hitu. The residents of Negeri Wawane also experienced a process of relocation which took place in 1664, which was later designated as the year Kaitetu Village was founded. According to local folklore passed down from generation to generation, it was told that when people came down and moved to the coast,

³⁴ Dja'far Latue, Interview Ambon, 20 July 2022 at 13.50 WIT

the Wapauwe Mosque was still in the Tehala plains. Still, one morning when the people woke up at dawn, the Wapauwe mosque was magically in a residential area complete with all its fittings, just as the moving of Queen Bilqis Palace by Prophet Sulaiman from the Land of Saba. This mystical story had become the traditional belief of the people living in Kaitetu village.

Architectural Characteristics of the Wapauwe Mosque

1.1 Mosque Architecture (Typological Observation)

The beginning and development of the mosque building indicated how the process of Islamization led to further developments. The architecture of the mosque reflected not only the materials, but also the conception and aspects of the symbol behind it which became specific characteristics of the Wapauwe Mosque. One of distinct feature of Wapauwe mosque was called overlapping roof design. Overlapping roofs on mosques are architectural components of mosques in many places in the Nusantara.³⁵ Ambarly stated that the shape of the terraced roof of this mosque was a legacy of Indonesian tradition before the socialization of Islam took place.³⁶

Architecture is the result of designers' design and development process in meeting physical and metaphysical needs, fulfilling the physical and psychological elements of society.³⁷ Each building construction contains a meaning as a marker of the treasures of Islamic values. Each sign is something structuring and structured,³⁸ as is the case with the architecture of the Wapauwe Mosque, which represents the local architectural style.

Based on observations of the typology of the Wapauwe Old Mosque in Kaitetu Village added by several explanations

³⁵ Van Kees Dijk, *Perubahan Kontru Masjid*, ed. Martien de Vletter (Jakarta: Gramedia Pustaka Utama, 2009).

³⁶ Hasan Muarif Ambarly, *Menemukan Peradaban Arkeologi Dan Islam Di Indonesia* (Jakarta: Pusat Penelitian Arkeologi Nasional: Logos. Wacana Ilmu, 1998).

³⁷ Achmad Fenani, *Arsitektur Masjid* (Yogyakarta: Bentang, 2009).

³⁸ Benny Hoed, *Semiotik Dan Dinamika Sosial Budaya* (Jakarta: Komunitas Bambu, 2011).

from informants, the general architecture of the Wapauwe Old Mosque can be explained as follows.

1. The building consists of two parts: the main room and the additional room. The central part of the Wapauwe Old Mosque building measures 10 x 10 m, and a foyer or other facility at the front measures 6.35 x 4.75 m. The typology of the building structure is in the form of four squares. Wapauwe Mosque has uniqueness that other mosques rarely have, namely the construction of the main building is designed without nails or wooden pegs in any rigid joints.
2. On the highest roof, a new 'alif pillar' replaces the old damaged alif pillar. The alif pillar, located at the top of this mosque, contains the meaning of God Almighty (one), Allah SWT. The first original pillar was made in 1700 AD from *bintanggur* wood (*Callophylum soulattri*). This pillar is still kept in the courtyard of the mosque's foyer until today. There were some original pillars beams, and roof which have been replaced due to damage. The alif pillar is the most prominent feature that distinguishes it from other ancient mosques in the archipelago. According to Pijper as written by Dijk, the alif pillar is the tallest and smallest roof decorated with an ornate spear. 'Tiang alif' symbolizes monotheism (believing in one God).³⁹
3. The mosque's roof is pyramidal and two-storied, covered with thatched roofs (sago), and each ridge is covered with palm fibre or, in local terms, it is called *gamuttu* up to the top covered with a dome (*mustaka*). The roof construction is made of pyramid-shaped redwood.
4. The 4 main pillars and 12 supporting pillars are made of nani wood (*Bintanggur* or *Callophylum Soulattri*). The 4 main pillars symbolize the four main companions of the Prophet Muhammad saw. Another interpretations said that the 4 main pillars mean the Upu Hata government system, which became the origin of the Hitu Kingdom, while the 12 pillars symbolize the birth of the Prophet Muhammad saw. Another

³⁹ Yus Iha, wawancara Ambon, 20 Juli 2022 pukul 13.50 WIT

interpretation mentioned that 12 pillars are a manifestation of the five pillars of Islam and the six pillars of faith plus one *akhlakul karimah* as one of the main tasks of Muhammad's apostolate (interview).

5. The entire construction of the mosque building, both the walls and the roof, still retains its authenticity, namely the walls of *gaba-gaba* (dry fronds of sago trees).
6. The entire construction of the mosque building, both the walls and the roof, still maintains its authenticity. The structure of the top is made of thatch (sago leaves) in the form of stacked roofs or overlapping pyramid-shaped roofs, and the walls of *gaba-gaba* (sago fronds) have been extensively renovated, and the top is made of thatch (sago leaves).
7. The mosque is filled with calligraphy carvings. At the four corners of the mosque's tributary is wood carved with calligraphic motifs. On the east and west corners of the roof, there are calligraphy carvings that read 'Allah-Muhammad', while on the north and south, there is calligraphy reading 'Muhammad'.
8. The mosque's floor was originally made of white pebbles, but it was replaced with cement and then covered with carpets and prayer rugs.
9. In 1977, the construction of the mosque's fence and the well for taking ablution water (*wudu*) was located on the south side of the additional room.
10. The mosque is surrounded by a fence or wall and has a gate as the main entrance to the mosque. The main door, which is located to the east of the mosque, measuring 107 cmx180 cm, is the only main entrance to the mosque. The entry used today is a reproduction because the original door of the mosque has been damaged.

The mosque, which still retains its original architecture, is built from the wood material used and has dry sago fronds (*gaba-gaba*) which function as the upper walls. The process of replacing the roof is carried out collectively. Each head of the family is required to donate one bundle of roof leaves and 25

bangkawang, for renovations on the top.⁴⁰ At the same time, the bottom wall uses a kind of rock that is burned and functions as an adhesive/cement.⁴¹ Wapauwe mosque has its uniqueness that is rarely owned by other mosques; the construction of the building was designed without using nails or wooden pegs on each wood connection. The wooden pillars in this mosque were linked to one another with a unique attachment technique and then tied with palm fibre, or in local terms, it is called *gamuttu*.

1.2 Remains of Old Objects in the Wapauwe Mosque

Inside the mosque there are relics of historical objects since the mosque establishment until now. These artifacts are old witnesses to the history of the mosque and Islamic community in the area. These objects include.

1. Mushaf Al-Qur'an

This manuscript is ancient handwriting without illumination (fringes). It was written by the first imam of the Wapauwe Mosque, Muhammad Arikulapessy, and was estimated to be written in 1550 AD.



Source: Johan Pattiasina Documentation, 2022.

Figure 6.
Mushaf Al-Qur'an

⁴⁰ Dja'far hatue, interview Ambon, 20 July 2022 at 13.50 WIT

⁴¹ Dja'far hatue, interview Ambon, 20 July 2022 at 13.50 WIT

2. Pulpit of the Khutbah

The same age as the mosque, this pulpit is in the main room. It is made of nani wood, and lara (Metrosideros) wood, with a triangular flag, patterned in red and white.



Source: Johan Pattiasina Documentation, 2022.

Figure 7.

Pulpit of the Khutbah

3. Bedug

Made of linggua wood (*Pterocarpus indicus*), the skin was made of deerskin as the drum for the bedug. This bedug is 2 meters long with some delicate carvings at the bottom. According to the local community and traditional elders of Kaitetu Village, the drum length was originally 3 meters, but during the Dutch colonial period, the bedug was cut to 2 meters. Shorter bedug made stronger reverberation that it shook the walls of Fort New Amsterdam, which is \pm 200 m to the west of the mosque.



Source: Johan Pattiasina Documentation, 2022.

Figure 8.

Wapauwe Mosque Bedug

4. Sermon Stick

The stick was made of wood that has joints on the outside like rattan. This stick was brought by Tuni Ulama (First Ulama), a preacher from Arabia.



Source: Johan Pattiasina Documentation, 2022.

Figure 9.
Sermon Stick

5. Antique Lamps

The lamps were shaped like a plate with an indentation on the edge where coconut oil is placed as fuel and where the wick is. There are two pieces of this antique lamps, large and small. Apart from that, there is also an antique lamp left by the Portuguese, which can be raised or lowered by pulling or pushing down the weighted stone.



(a)



(b)

Source: Johan Pattiasina Documentation, 2022.

Figure.

(a) Portuguese Relic Lamp, (b) Antique Oil Lamp

6. Scales of Zakat Fitrah

Scales made of wood with weights made of sea shells, but not maintained. These scales are no longer used and are only part of the mosque's collection.



Source: Johan Pattiasina Documentation, 2022.

Figure 11.
Scales of Zakat Fitrah



Sumber: Johan Pattiasina Documentation, 2022.

Figure 12.
Incense burner

7. *Mustaka/Cungkup*

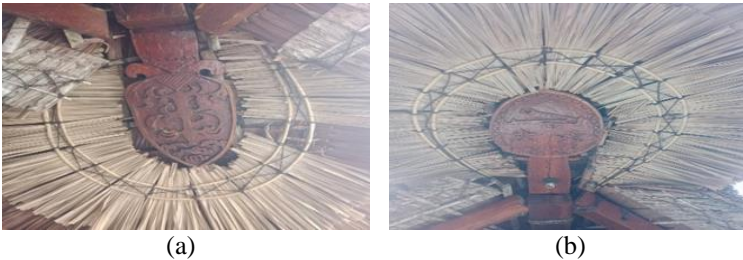
The *mustaka/cungkup* (dome) which was made for the first time in 1700 AD. Made of Mintagur/ bintangur wood (*Chalophylum sularti*)



Source: Johan Pattiasina Documentation, 2022.

Figure 13.
Mustaka

8. Calligraphy with the pronunciation of "Muhammad"
Wood is carved with calligraphic motifs at the four corners of the mosque's tributary. This calligraphy refers to Muhammad Abdullah bin Abdul Muttalib, namely, the Prophet Muhammad who is a figure who has reached the peak of great morality. The calligraphy above is dominated by brown background and outlines that read Muhammad (north-south angle) and Allah Muhammad (east-west corner). This form shows the meaning of perfection, balance and something unlimited.⁴²



Source: Johan Pattiasina Documentation, 2022.

Figure 14.

- (a) Lafaz Muhamad: This lafaz is at the end of the north-south corner of the mosque
 - (b) Lafaz Muhamad: This lafaz is at the corner of the East-West mosque
9. In addition, there is another exciting aspect of the mosque, namely the decoration on the original old door. On the left corner of the entrance is a brass plate stuck in the shape of a turtle and on the back of the turtle is the sentence: "Allahhuma shalli wasallim alaih". "Lailaahailallah muhammad darrasulullah"

⁴² Dja'far hatue, interview Ambon, 20 july 2022 at 13.50 WIT



Source: Johan Pattiasina Documentation, 2022.

Figure 15.

The original door of the mosque on the left corner is a turtle plate



Source: Johan Pattiasina Documentation, 2022.

Figure 16.

An ornate brass plate in the shape of a tortoise

Besides objects in the Wapauwe Old Mosque, the Hatuwe Marga Heritage House also stores various kinds of ancient manuscripts. All heirlooms from the Hatuwe clan are still well preserved and cared for by Mr Husein Hatuwe, one of the descendants of the first imam of the Wapauwe Mosque, Muhammad Arikulapesy. These objects include:

1. Al-Qu'ran written by Nur Cahya, granddaughter of the first Imam of the Wapauwe Mosque, Muhammad Arikulapesy. The manuscript was etched on European paper and

completed in 1590. It is not illuminated, and there are no dots or stops at the end of each verse.



Source: Johan Pattiasina Documentation, 2022.

Figure17.

Mushaf Al-Qur'an Nur Cahya

2. The Book of Barzanji decorated with cloves and nutmeg flowers



Source: Johan Pattiasina Documentation, 2022.

Figure 18.

The Book of Barzanji

3. Sermon manuscripts of Eid al-Fitr: The Sermon manuscripts of Eid al-Fitrare written on paper that is joined together so that the length reaches 2 meter. The text of sermon is stored on a bamboo roof



Source: Johan Pattiasina Documentation, 2022.

Figure 19.

Sermon manuscripts of Idul Fitri

4. Hisab al-Falaqiah (calendar) month calculation according to Rukyah and Hisab



Source: Johan Pattiasina Documentation, 2022.

Figure 20.

Ancient Calendar

1.3 Restoration

During its existence in Negeri Kaitetu, the old Wapauwe mosque has undergone many repair and restoration efforts. In 1895, the lower walls, which were previously made of *gaba-gaba* (sago fronds) were replaced with walls made of sand and lime. In 1959, once only gravel, the floor was replaced with cement. In 1971, the replacement of the second *mustaka/cup* (dome), as well as the dome roof of sago leaves was replaced with zinc. In 1977, the construction of the mosque's courtyard

fence, as well as the digging of a well for the needs of taking ablution water on the south side of the additional room. In 1982 an inscription was built, later inaugurated by Prof. Dr. Ir. Badhiar Rivai, who was chairman of LIPI. On September 14, 1997, the domed zinc roof was replaced with a roof made of sago leaves covered with palm fibre (*gemuttu*).

Conclusion

The Wapauwe Mosque had witnessed the development of Islam in Maluku. The the oldest mosque in Maluku was built by Prime Jamilu in 1414 and still stands till today. The construction typology of the Wapauwe Mosque is in a traditional style according to the technology of its time by utilizing local material elements. The building is shaped as four squares, and there are four main pillars made of Nani wood (*Callophylum soulatri*). The four main pillars are symbols of the four companions of Rasulullah saw, as well as the 12 supporting pillars which symbolize the birth of the Prophet Muhammad saw. The main building is designed without using nails or wooden pegs at each connection, both between the pillars and the beams, and between beams. The joints are only tied with palm fibre (*gemutu*). The lower wall uses Lupuh, which is a kind of rock that is burned and functions as an adhesive, while the upper division uses sago fronds (*gaba-gaba*). The mosque's roof is made of *rumbia* leaves in the traditional Maluku style using a pyramid model.

Wapauwe Old Mosque represents the existence of da'wah and Islamic symbols as historical witnesses who inscribed various stories revealing traces of cultural heritage. Although physically, the building has undergone several renovations, philosophically, the architecture of the building has maintained its authenticity. The history and architecture of Wapauwe mosque suggests that the Islamic influence has been localized by the Muslim community in Maluku, although Islam was brought in this region by Persian or Arabic traders with their Islamic culture. The shape of the mosque roof did not imitate mosques in Islamic countries in the form of dome. Instead, the top of the mosque is layered roofs, which is typical to Indonesian mosques. Manuscripts and relics left in the mosque were also evident that

Islam developed in Maluku peacefully without replacing the culture of the locals.

Considering that the Wapauwe Mosque is still functioning and also as an Object and Cultural Heritage Preservation Area, it is hoped that the authorities, especially the Maluku Cultural Heritage Preservation Center and the Regional Government of Ambon City and Maluku Province can preserve and maintain precious historical and cultural heritage in this mosque. Maintenance can be done through routine cleaning and repair processes on several building structures that are starting to break down, especially in the south corner of the mosque's wall, which is made of sago fronds. Additionally, preservation can be done by introducing to the current generation, mainly through educational institutions, the importance of the Wapauwe Mosque, which is a historical heritage in the context of the history of the development of Islam in Maluku.

Finally, this study is expected to add information about old historical mosques in Indonesia, and to introduce religious treasures to the public, especially in Maluku, as material for consideration for the government to maintain religious, cultural heritage, as well as for comparison and development of the same studies now and in the future.

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THE EXISTENCE OF THE WAPAUWE
OLD MOSQUE IN KAITETU AS A TRACE OF ISLAM SPREAD IN MALUKU —
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