

Implementation of Learning Mockup of the Great Mosque Demak History of Islamic Acculturation

Dila Putri Anggraini¹, Lutfiah Ayundasari¹

¹Universitas Negeri Malang, Indonesia

*Corresponding Author Email: dila.putri.2207316@students.um.ac.id

ABSTRACT

This research contains a study on the application of mock-up media in history learning in Islamic acculturation materials. The main purpose of this study is to examine the application of mock-up media of the Great Mosque of Demak in learning the history of acculturation materials of the Islamic Kingdom. In addition to being a learning medium for the history of the Demak Grand Mosque mockup, it also has the potential to be used as an enrichment in learning Islamic History and Islamic Religious Education. The method used in this study is qualitative descriptive, which focuses on depicting phenomena in depth. The stages in this study consist of data collection, data filtering, presentation of results, and drawing conclusions or validating data. Information was collected from observations, documentation, interviews with history subject teachers, deputy heads of curriculum and X DKV students participating as research subjects. The results of the study show that the implementation of learning media using mockups can give a real impression of the object of the Great Mosque of Demak. History learning using a mock-up of the Great Mosque of Demak provides a better understanding for students regarding the form of acculturation of Islamic culture with the archipelago. The results of the evaluation show that the implementation of learning using a mock-up of the Great Mosque of Demak can illustrate the ability of students to develop. The use of mock-up media of the Great Mosque of Demak can make it easier for teachers to explain learning materials and create contextual learning so that learning goals are achieved.

Keywords: Acculturation, Great Mosque of Demak, Mockup.

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INTRODUCTION

History subjects are one of the mandatory contents at the vocational high school (SMK) level. Learning history is one of the subjects to develop knowledge about the nation and its heritage (Sintya & Seprina, 2023). In vocational schools, history learning is now carried out in grades X and XI based on the Independent Curriculum, in contrast to the previous curriculum which was only limited to class X. This change provides a wider opportunity for teachers to convey material in depth, thereby supporting the achievement of student competencies optimally. Through the Independent Curriculum, history learning not only emphasizes memorization of facts, but also the development of historical understanding and critical thinking that are essential for vocational school students. The process of Islamic acculturation, such as in the Islamic kingdom in Java, is an important example in Islamic acculturation that forms the identity of today's nation.

Nonetheless, learning history is often considered less interesting and boring due to its very wide scope of material, thus lowering students' interest (Raharjo, Murti, & Cholifah, 2023). This raises the problem of low understanding of the material in general. Therefore, the use of appropriate learning media is indispensable as a bridge to convey information effectively, helping teachers and students achieve learning goals better. Mockup media such as replicas of Islamic acculturated temples or miniature kingdoms can make abstract concepts concrete and interesting for students. Thus, mockup media innovation is the main key in increasing the engagement and retention of historical materials. In the process of learning activities, the presence of the media has a very important meaning because the unclarity of the material conveyed by educators can be overcome by presenting the media as an intermediary. Difficulties in delivering material provided by educators to students can be overcome through the media (Khairah, 2020).

Based on these definitions, media is a tool that functions as a communication link between teachers and students in the learning process to help students acquire knowledge, skills, and attitudes. One of the media that can be used for learning, especially history, is mockup. Mockups are artificial, three-dimensional shapes that scale (Lopesi, Azmi, & Agustiningih, 2024). In addition, mockups can also be interpreted as three-dimensional shapes that imitate an object or object, usually on a certain scale. Mockups are usually used to illustrate a situation that is used to represent real or artificial situations. In Indonesian, this term is often called mockup, while in English it is called mockup. Mockups are a way to represent the planned structure. The mock-up media developed is expected to be able to overcome the limitations of instructors in teaching material about folds and errors (Aziz & Prasetya, 2019). According to history teachers at vocational high schools (SMK), three-dimensional media in the form of mockups is suitable for use in history learning because it not only makes abstract content such as the process of Islamic acculturation more concrete, but also attracts students' attention without being boring.

The use of mockups as a learning medium has been applied in various schools. One of them is the application of historical learning using mock-ups carried out by (Khairah, 2020). This learning utilizes mockup media as a learning medium that presents concrete miniature representations of the historical material taught. The results of the study show that the use of mockup media significantly increases student learning activity, with a higher level of activeness when compared to the use of picture media, so that mockup media is able to improve the quality of history learning and students' involvement with the material. Other research on the Great Mosque of Demak conducted by (Arifuddin & Mustagfirin, 2022). The research utilizes Virtual Reality technology that displays 3D objects of the Great Mosque of Demak, so that students

and the public can explore the historical building interactively through Android devices. The results of the study show to study the building of cultural identity and increase love for the nation's historical heritage. Another study on learning outcomes using mockups was conducted by (Syarif & Nadiar, 2022). This aims to evaluate the feasibility, implementation, and learning outcomes of students in the use of mockup media in building construction materials at SMK Negeri Kudus. Through the literature review method of several related journals, it was found that mockup media has valid feasibility to be used as a learning medium.

The implementation of the use of mockup media by educators in the learning process received a very good assessment, with a high percentage of implementation. Through mock-up media, students can capture the material directly and obtain good learning results and achieve learning completeness. In its implementation, the use of history learning media in the form of mockups at SMK Muhammadiyah 1 Kepanjen is applied to class X, Islamic Kingdom material. In order to understand the material of the Islamic Kingdom and its considerable relics, learning is applied using mock-up media. Mockup media is more appropriate to be used in the discussion of acculturation of the Islamic Kingdom, where educators use mockup media in the form of the Great Mosque of Demak. The reason why educators chose the Demak Grand Mosque as an example of acculturation of the Islamic Kingdom is because the ornaments in the form of the Demak Grand Mosque strongly depict acculturation at that time.

Another reason educators use the Great Mosque of Demak is because the building still exists today and remains the center of public attention. As an explanation and supporter of the mockup, there is an *original video barcode* of the Great Mosque of Demak to add a real impression in seeing and understanding the mockup. Therefore, this study examines the application of history learning using the media of the Great Mosque of Demak at SMK Muhammadiyah 1 Kepanjen. In addition to the subject of History, the acculturation material of the Great Mosque of Demak can also be used as enrichment material in learning Islamic History and Islamic Religious Education. This is expected to give rise to deeper curiosity about the acculturation of the Great Mosque of Demak, having the benefit of creating media that is not only interesting but also effective for students.

METHOD

This research was conducted using qualitative methods to describe the real conditions of history learning at SMK Muhammadiyah 1 Kepanjen. Qualitative research methods are based on *Postpositivism* and is used to study objects in their natural state (Sugiyono, 2022). In this study, what will be observed is history teachers and students of X DKV SMK Muhammadiyah 1 Kepanjen. Data collection techniques are in the form of observation and interviews. The main data was obtained through interviews and observations, while the pretest and postes scores were used as supporting data to strengthen understanding of learning outcomes. The interpretation and conclusion stages include an in-depth analysis of the findings obtained in the classroom. In addition, the writing of this article is also based on research, observation, and direct application at SMK Muhammadiyah 1 Kepanjen.

RESULT AND DISCUSSION

Acculturation of the Great Mosque of Demak

Many opinions have been expressed about the entry of Islam into the archipelago. Pineapple in (Hadi et al., 2015), stated that Islam came to the archipelago by Indian traders, namely from Gujarat and Malabar. Pijnappel revealed this on the basis that Arab traders who moved and lived in India followed the Shafi'i sect, and they were the ones who later arrived in the archipelago to spread Islam. Later this opinion was supported by Snouck Hurgronje in

(Azra, 2013), the growing opinion states that Islam first spread to the archipelago by Indian Muslims after developing in Indian port cities, with Marisson confirming the origin of Islam to the archipelago from the Coromandel, not Gujarat, in the late 13th century AD.

The above opinion is supported by his statement that the Islamization in Samudra Pasai was carried out by the first king who died in 1297 AD, while in Gujarat in that year it was still a Hindu kingdom. Marrison's opinion also supports Arnold's assertion that Islam came from the Coromandel and Malabar. Then the third opinion was expressed by Keijzer, who stated that Islam came to the archipelago directly from Arabia. This is based on the similarity of Islam in the archipelago with Islam in Egypt, namely adhering to the Shafi'i school (Aziz & Prasetya, 2019). If you look at the tomb of Fatimah binti Maimun found in Gresik, East Java, which is written with the number 475 H/1082 AD, it can be said that Islam has existed in the archipelago since the 11th century AD. However, the majority of scientists are of the opinion that the first to spread Islam in Java was Maulana Malik Ibrahim in the 15th century AD (Aizid, 2016).

Maulana Malik Ibrahim or Sunan Gresik, was an important scholar who started Islamic da'wah in Java and was buried in Gresik. Wali Songo historically played a major role in the development of Islam and culture in Java, especially in the Kingdom of Demak which was the center of the first Islamic kingdom in Central Java. Demak was previously an area known as Bintoro or Glagah Wangi which was a duchy area under the rule of Majapahit (Cahyani, 2022). The Kingdom of Demak is geographically located in Demak Regency, Central Java. In the past, this region was located on the shores of the Muria Strait, between the Muria Mountains and the Java Sea. This kingdom began to be known in the middle of the 15th century, around 1478 AD. Previously, the area was known as Bintoro or Glagah Wangi and was part of the Majapahit kingdom. Regarding the origin of the name Demak, there are two views: first, it comes from the Kawi language which means "to hold" or "to give"; second, it comes from the Arabic word "dama" which means "tears". This name is associated with the best efforts to protect Islam on the island of Java. Third, Demak also comes from the Arabic word "Dimiyat".

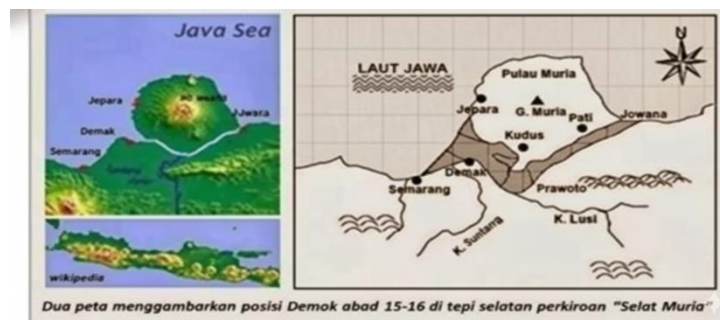


Figure 1. Geographical Map of the Demak Government Centre

The Demak Kingdom left a legacy that is still sustainable to this day, namely the Great Mosque of Demak. The establishment of this mosque is closely related to the establishment of the kingdom, based on Islamic traditions since the time of the Prophet Muhammad PBUH which teaches that the progress of Islam is usually accompanied by the construction of mosques. The Great Mosque of Demak is an Islamic historical site that still stands firmly in the center of Demak City to this day. The Great Mosque of Demak is believed to be an heirloom for the land of Java from the early days of the arrival of Islam in Java (Ramadhana & Dharoko, 2018). This mosque is located in the center of Demak City, with a distance of about 26 kilometers from Semarang, 25 kilometers from Kudus, and 35 kilometers from Jepara. This mosque became the starting point for the formation of the Demak Bintoro Kingdom. The building of the Great Mosque of Demak has significant historical significance, especially in terms of development

technology and traditional architecture typical of Indonesia. Its strategic location and distinctive building structure make the Great Mosque of Demak an important cultural and historical heritage that displays the advantages of traditional Indonesian construction.

As we know, Demak is the center of political activities used by the guardians in spreading Islam. From the point of view of Muslims, mosques are the center of activities in all aspects of life. The construction of the Demak Mosque is an important part of history, because this mosque is the oldest mosque in Indonesia. The Great Mosque of Demak is the oldest mosque on the island of Java which was founded by Wali Songo (Sunanto, 2010). The level of holiness of a place of worship is determined by its religious aspects, cultural background, existing symbols, and spiritual intentions. Sacred buildings will express certain meanings through symbolism and ritual facilities that are in harmony with the beliefs of the local community. In this regard, the Great Mosque of Demak has a strong sacred value, reflected in its inherent spiritual function, cultural value, and symbolism, as well as its role in supporting the religious rituals of the surrounding Muslim community.

The shape of the Great Mosque of Demak has a triangular roof similar to a temple, but has its own distinctive meaning. The triple roof symbolizes the three levels of Islamic faith, namely faith, Islam, and ihsan. Faith is a belief that is firmly embedded in the heart, which is manifested through writing or speech, and is fully lived by the actions of all the limbs. Islam means kaffah, where all one's actions and words reflect the characteristics of an obedient and obedient Muslim. Meanwhile, ihsan is the attitude of a pious believer or muttaqin, where his life is more directed towards the affairs of the hereafter rather than pursuing worldly interests (Nisa, 2023). The triple roof of this mosque is not only an architectural element, but also contains a deep spiritual meaning. Based on research (Hasan Asroh, Yuli Kurniati Werdiningsih, & Sunarya, 2025), using Roland Barthes' theory to analyze the meaning of the denotation of the overlapping roof of a mosque. The first part of the overlapping roof is structured like a trapezoidal which not only gives beauty, but also functions to adjust to the tropical climate, regulate air circulation through high support pillars, and protect against heavy rain. The second overlapping roof, smaller in size but similar trapezoidal shape, also plays a role in climate regulation and supports the architectural balance and microclimate efficiency of the mosque. At the top, the third overlapping roof is in the shape of an isosceles triangle that forms a cone, with the mustaka on top as a symbol of the mosque.

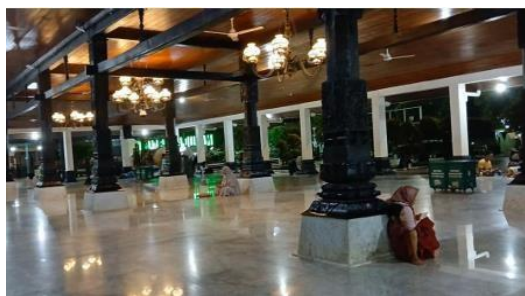


Figure 2. Eight majapahit pillars of the Great Mosque of Demak

The pawestren at the Great Mosque of Demak is a special building for female worshippers who explicitly apply Islamic teachings on gender separation in worship, as the Prophet Muhammad (peace and blessings of Allaah be upon him) said. This building uses teak wood as the main material and has a limasan roof covered with shingles, which is teak wood tiles. Pawestren is supported by eight pillars, of which four pillars have carved decorations with Majapahit motifs. This building has a size of about 15 x 7.3 meters and is located in the southern part of the Great Mosque of Demak. Pawestren was built during the reign of K.R.M.A. Arya Purbaningrat. The main function of Pawestren was to provide a private worship space for

women, which separated men and women according to the social and religious customs of the time.

Surya Majapahit is an eight-sided ornament that was popular during the Majapahit Kingdom and is considered a symbol of the kingdom. This ornament is found in the Great Mosque of Demak and was made in 1401 Saka or 1479 AD (Rabbani & Muthia, 2025). Surya Majapahit often symbolizes the power and majesty of the kingdom, and contains elements of Hindu belief with the image of gods in the center that depicts cosmology and the direction of the cardinals. This ornament is not only decorative, but also full of spiritual and historical meaning that reflects the cultural heritage of the Majapahit kingdom which was then passed on in Java. In addition, there are also ceramics from the Campa Kingdom in this mosque, which is proof of the political and familial relationship between the Campa Kingdom, the Majapahit Kingdom, and the Demak Kingdom (Wibiyanto & Prastowo, 2023). The position of faith (mihrab) facing the Qibla of the Kaaba in Makkah is according to the order of QS. Al-Baqarah verse 144: "Turn your face towards the Grand Mosque", so that in Islam it teaches the ummah to face one direction (qiblah) during prayer in order to practice tauhid, unity, and solemnity.



Figure 3. Priesthood

Dampar Kencana is an archaeological object left by Majapahit in the 15th century which was given as a gift to Raden Patah, Sultan of Demak I, from his father, Prabu Brawijaya V Raden Kertabumi. Since the reign of the Demak Sultanate under the leadership of Raden Trenggono (1521–1560 AD), the archipelago has been widely integrated and become famous, as if repeating the glory of Patih Gajah Mada. Dampar Kencana symbolizes the legitimacy of the Sultanate of Demak as the successor of the Majapahit tradition with a touch of Islam. Its existence marks the continuity of Hindu-Buddhist and Islamic culture in Java (Gustina, Putri, Sarjiki, & Febriani, 2025).

The Great Mosque of Demak is equipped with five doors that connect its various rooms, where each door symbolically represents the pillars of faith, namely first for faith in Allah SWT, second for faith in His angels, third for faith in His Messenger, fourth for faith in His books, fifth for faith in the Last Day and His qada-qadars (Nisa, 2023). The main door of Lawang Bledog is a door that is believed to be able to ward off lightning, and was made by Ki Ageng Selo during the time of Wali Songo. This door is also known as the inscription "Condro Sengkolo" which reads Nogo Mulat Saliro Wani, meaning the year 1388 Saka or 1466 AD, or 887 H. On the doorang bledog there are ornaments of dragon heads, crowns, jars, plants, kalpalata and like the image of lightning. The Bledog Door ornament is full of philosophical meaning, where the tumpal motif symbolizes the relationship between humans and God, the crown symbolizes the oneness of Allah (Al-Wahid), the dragon's head represents the power of Islamic da'wah, the jar as a symbol of Islamic teachings, and the flowers of plants symbolize fertility and welfare. Red, blue, and white are used as symbols of safety. The diversity of cultural elements in this ornament reflects the attitude of tolerance and flexibility of the

guardians who maintain the local culture as a container with the content of Islamic teachings that are adapted to the (Gustina et al., 2025).



Figure 4. Lawang Bledog then and now

Kholwat / maksuroh, this artifact is a maskuroh that has existed since 1287 H. This artifact is a special place of worship in the mosque, made by Aryo Purbaningrat. Which is next to Damar Kencana.



Figure 5. Kholwat

The 1932 adhan tower, is a tower used to sound the call to prayer which has been used since 1932. In the teachings of Islamic Religious Education (PAI), the adhan functions as a holy call to gather congregations to pray five times in congregation to strengthen the Islamic ukhuwah.

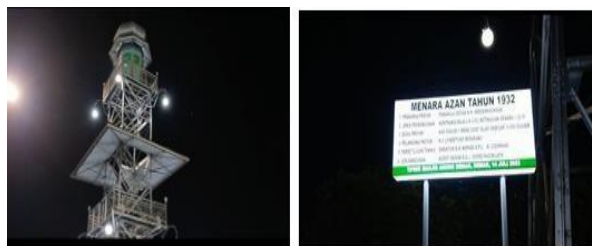


Figure 6. Azan Tower

Wudlu Pool, this place is an ablution pool used by guardians and worshippers before entering the mosque. Wudhu pond site, where the function of this pond site is indeed quite closely related to the establishment of the Great Mosque of Demak. Even though it is no longer used for ablution, this ablution pool is still maintained. This pond has symbolic value as a form of attention to purity in Islamic tradition since the time of the establishment of the mosque (Wibiyanto & Prastowo, 2023). In the teachings of Islam, ablution is a valid condition for prayer as stated by Allah in QS. Al-Ma'idah verse 6.



Figure 7. Wudhu Place

There is a feather ornament on the wall of the mosque symbolizing the year 1401 Saka as the year of development, with the feather head representing the number 1, four legs representing the number 4, a round body of the number 0, and the tail of the number 1. An explanation of the architecture of the Demak Mosque illustrates that Islamic acculturation in the archipelago has important benefits for today. In addition to being Indonesia's cultural wealth, this acculturation is also a source of knowledge that can be learned about social, economic, and political life as well as how Islam developed in the archipelago from time to time. Raden Syahid, also known as Sunan Kalijaga, acted as the main architect in the construction of the Bintoro Duchy Mosque in Demak. He made a model or mockup of the mosque which became a guide for builders in building a mosque with its actual size. The four saka guru, or the main pillars of the mosque, are donations from the four guardians. Sunan Ampel made saka guru on the southeast side, Sunan Bonang on the southwest side, and Sunan Gunung Jati on the northeast side. Each teacher has a diameter of about 1.45 meters and a height of 32 meters, in the shape of a teak wood. aka this teacher is also a metaphor for the strength of the faith of Muslims who are firm in supporting religious life.

The quote describes Sunan Kalijaga's efforts in collecting small pieces of wood (tatal) which were then neatly arranged and arranged into one large sturdy pillar as one of the teachers or main pillars in the Great Mosque of Demak. This pole is called Soko Tatal, which has the meaning of unity from small fragments to become strong and sturdy to support the mosque building. This story shows Sunan Kalijaga's perseverance, prudence, and wisdom in the construction of the mosque, as well as the philosophy of Muslim unity reflected in the unique pillar. This shows the collaboration of the guardians in building the spiritual and physical foundation of the mosque which is the religious and cultural center of the Great Mosque of Demak. The pillars of the teacher that support the building also hold symbols of unity and strength of Muslims inherited by Wali Songo. Furthermore, the process reflects the cooperation of the guardians in the construction of the mosque as a form of mutual cooperation commanded by Allah in the Qur'an. Al-Ma'idah verse 2 (Musawamah & Arsanti, 2025).

NO	NAMA WALI	GELARSEBUTAN	LOKASI MAKAM
1.	Maulana Malik Ibrahim	Syekh Maulana	Gresik
2.	R. Rohmatullah	Sunan Ampel	Surabaya
3.	R. Makdum Ibrahim	Sunan Bonang	Tuban
4.	R. Paku Ainul Yaqin (Prabu Satmoto)	Sunan Giri	Giri, Gresik
5.	R. Kosim Syarifuddin Munat	Sunan Drajat	Lamongan
6.	R. M. Syahid / R. Loka Jaya	Sunan Kali Jaga	Kadilangu, Demak,
7.	Dja'far Shodiq	Sunan Kudus	Kudus
8.	R. Umar Said	Sunan Muria	Muria, Kudus
9.	R. Syarif Hidayatullah	Sunan Gunung Jati	Cirebon

Figure 8. Walisongo Name

Walisongo is not only known as a spiritual architect in the construction of Demak mosques, but also as the main broadcaster of Islamic teachings through the Great Mosque of Demak as the center of da'wah activities. The success of Wali Songo's strategy and da'wah was

due to several factors, especially because his da'wah was conceptual. Second, they preach diligently, faithfully, and sacrificially. Third, the calculation behind their da'wah is correct and logical. Fourth, they are sensitive to the people they meet during their mission. Fifth, their intelligent da'wah does not offend either party. Sixth, the Guardian utilizes his knowledge and skills (Darmawan & Makbul, 2022). This connection is in line with the teachings of Islam in Islamic Religious Education which emphasizes the obligation of Muslims to preach wisely, as Allah says in the Qur'an surah An-Nahl verse 125 which commands "preach to the way of your Lord with wisdom and good instruction". One of the innovative forms of guardian da'wah is Sunan Ampel's philosophy or not doing five reprehensible things, namely: *Moh Main* (don't want to gamble), *Moh Ngombe* (not wanting to get drunk), *Moh Maling* (not wanting to steal), *Moh Madat* (does not want to smoke opium), and *Moh Madon* (does not want to commit adultery) (Rahimsyah, 2000).

The teachings of Islam fundamentally teach its people to do good deeds and stay away from evil. Mo Limo's philosophy reflects the essence of monotheism and morality in Islam, which aims to form a generation of Javanese Muslims who are strong in faith, physically healthy, and socially harmonious. Walisongo's wise da'wah not only produces physical relics such as mosques, but also eternal moral philosophy. The evidence of the existence of the Great Mosque of Demak illustrates the role of guardians who will aggressively spread Islam. The legacy of the form of Islamic acculturation in the archipelago can be used as a medium for learning history in the classroom. Various media such as mockups, dioramas, miniatures, and videos can be used to display the relics of Islamic acculturation. With this learning media, the educational process becomes easier in describing the form of acculturation during the Islamic period to students.

Implementation of Mockup Learning of the Great Mosque of Demak

In its implementation, appropriate History learning has a goal to be achieved, namely the development and knowledge about the past to the present. This is in line with the statement (Wati, 2024), who said that the goal of learning History consists of five things, namely: first, history learning aims to deepen understanding of the process of change and development that has been experienced by mankind to reach the present stage. In addition, another goal is to increase awareness of the roots of human civilization and appreciate the basic unity of human beings. This learning also aims to appreciate the contribution of various cultures to human civilization as a whole and strengthen the understanding that mutually beneficial interactions between cultures are an important factor in the progress of human life. Finally, learning history makes it easier for students to learn the history of a country in relation to the history of mankind at large. Therefore, the main goal of applying History learning in accordance with the material is expected to be able to create an understanding of life from the past to the present.

To find out the application of History learning, the researcher chose SMK Muhammadiyah 1 Kepanjen. Based on the research findings, educators try to make History learning interesting so that students can understand the material being taught. In line with opinion (Permana & Suhaili, 2020). Learning that is designed to be engaging should use an appropriate approach when applied in the classroom. In its application, based on observations, educators use mockups of the Great Mosque of Demak as a medium to teach Islamic Kingdom material, especially in the discussion of acculturation. The reason for using mockups is because they can display real visualizations that can be directly proven while teaching. Mockups are an important presentation tool in architectural research and professional practice because they help create the impression of space in the facility or environment being created (Murdiyastomo & Aman, 2015). Meanwhile, the reason for using the Great Mosque of Demak as a medium is

because the building is a typical evidence of Islamic acculturation that still exists today and has become the center of public attention.

Based on the results of observations at SMK Muhammadiyah 1 Kepanjen in class X DKV on November 5, 2024, the learning process was conducive and the students were enthusiastic. Learning begins with a triggering question from the educator, namely, "Do you know what acculturation is and name examples of acculturation forms around you?" Based on the question, some students know, but most don't. In this material, educators use example *non-example strategies* as well as lecture and question and answer methods. Based on initial understanding through *the pretest*, many students get scores below the criteria for achieving learning objectives. Therefore, it can be concluded that students have not understood the acculturation material of the Islamic Kingdom.

Entering the core activities, educators begin to explain the material to students based on the teaching modules that have been prepared. While explaining the material in lectures, the educator also showed various forms of acculturation found in parts of the Great Mosque of Demak. As a tool, educators provide a number of examples of acculturation forms to clarify the material being taught. In addition to using mockups as a visualization tool for acculturation of the Great Mosque of Demak, educators also provide *a barcode* containing videos about the Great Mosque of Demak and its explanation. During the explanation process, students are asked to be active and allowed to ask questions if there are parts that are not understood. After completing the material, students are allowed to see and observe the available mockups. The learning activity then continued by working on *20 multiple-choice posttest* questions, the same as during the *previous pretest*.

In the closing activity, a reflection session was held from educators and students. Educators convey the conclusions of the material that have been taught during the learning process, while students convey their understanding of the material and problems that have been worked on. In addition, students are asked to provide impressions and suggestions for the next learning process. From the results of the research through observations, interviews, and documentation, it can be concluded that the implementation of History learning about the acculturation of the Islamic Kingdom is going well, even though the material taught is still limited because the learning time is only one meeting. The process of implementing learning this material involves a contextual role between educators and students. A professional teacher must be able to manage the classroom in order for learning to be carried out effectively (Sani, 2019). Classroom management aims to create motivation and a conducive learning atmosphere, starting from the preparation of learning materials, facilities and media, as well as the timing of material delivery.

Table 1. Data Frequency of student score X DKV

Value Range	Pretest Frequency	Frekuensi <i>Posttest</i>
0 - 20	5	0
21 - 40	8	0
41 - 60	7	0
61 - 80	13	5
81 - 100	0	30
Quantity	35	35

Based on the score data at the pretest stage, the majority of students were in the score range of 61-80, with a total of 13 people. In addition, there are still several students who achieved scores in the range of 0-20 and 21-40, 5 and 8 people respectively. No students were found who scored between 81 -100 on the *pretest*. After the implementation of learning

(*posttest*), the pattern of grade distribution underwent significant changes. No students scored less than 60, while students who scored 61-80 were reduced to 5 while most of them, namely 30 students, managed to reach the score range of 81-100, and no more students were found in the score category of 0-40. These results show a clear increase in student learning outcomes after participating in the Demak Grand Mosque Mockup learning, which is indicated by the shift in grade dominance from the middle range to the upper range. The decrease in the frequency of low scores and the increase in the frequency of high scores illustrate the effectiveness of the learning methods applied. The results of the observation also show that students are able to understand the acculturation material of the Islamic Kingdom taught, as evidenced by *posttest scores* that meet the criteria for achieving learning objectives.

Based on the interviews, students feel happy with the learning process because they are given examples that are relevant to current life as well as tangible evidence of relics that still exist. It can be concluded that the success of the implementation of learning by teachers can be measured from the results of the grades achieved by students. This success is also influenced by the role of teachers in managing the learning process and the use of learning facilities and media that function as a link of interaction between teachers and students. Educators choose learning media that is in accordance with school facilities and conditions. This entire process is inseparable from the existing curriculum and teaching materials. Quality learning is also supported by professional teachers. The test is in the form of *pretest* and *posttest*. What educators do functions as an evaluation of learning outcomes. The evaluation function in education cannot be separated from the goals to be achieved (Prawanto, 2019). The purpose of the evaluation is to measure student learning outcomes in learning. Learning outcomes are greatly influenced by the quality of the environment and learning media used, as well as careful preparation from educators.

In addition to the subject of History, the mock-up material of the Great Mosque of Demak and the acculturation of the Islamic Kingdom can also be used as rich enrichment material in the learning of Islamic History and Islamic Religious Education as follows: (1) In Islamic History, this material enriches students' understanding of Walisongo's da'wah strategy (especially Sunan Kalijaga as the architect of the Demak Mosque), the process of Javanese Islamization through the acculturation of Hindu-Javanese-Islamic culture (such as soko guru and intercropping), as well as the role of mosques as the center of Islamic civilization of the archipelago; (2) In PAI, it can be used to teach the philosophy of Mo Limo Sunan Ampel as a form of amar ma'ruf nahi mungkar, the value of da'wah bil hikmah as An-Nahl verse 125 ("Call upon the way of your Lord with wisdom and mau'izhah hasanah"), as well as the integration of monotheism with local culture to build the noble morals of vocational school students. The implementation of learning using a mock-up of the Great Mosque of Demak can be carried out in Islamic Religious Education (PAI) learning carried out in the vocational school environment in Phase E, especially in the chapter on the History of Islamic Civilization. Mosques have an important function and role as a means of obtaining rewards through congregational worship, a wide media of Islamic religion, and a fortress as well as a refuge for the people from worldly temptations.

CONCLUSION

The Great Mosque of Demak is a clear example of the cultural fusion that occurred during the Islamic Kingdom in the archipelago. The architecture of this mosque reflects the adaptation between local Javanese traditions and elements of Hindu-Buddhist culture that are aligned with Islamic teachings. The use of mockup media in learning history that describes the Great Mosque of Demak helps students understand how this cultural acculturation takes place in a real and

concrete way. Through the visualization of the model, students can see the physical form of the combination of cultural elements and recognize the process of value adaptation through unique and meaningful architecture. The use of mockups of the Great Mosque of Demak as an effective learning medium in conveying the form of acculturation of the Islamic Kingdom at SMK Muhammadiyah 1 Kepanjen. The learning process is applied based on planning, implementation, observation and reflection where these aspects contribute to the achievement of learning objectives. Students showed an enthusiastic attitude towards the material presented. In addition to learning History, the mock-up material of the Great Mosque of Demak can also be used as enrichment in learning Islamic History and Islamic Religious Education. In addition, the use of mockups as a learning medium gives an interesting impression to students. Overall, the success of the implementation of history learning media at SMK Muhammadiyah 1 Kepanjen is not only determined by interesting learning methods, but also by the active role of teachers in managing the classroom and utilizing learning media effectively. In addition, the high enthusiasm of students in receiving the material is also an important factor. This emphasizes that history learning will be more interesting and effective if the media used is in accordance with the material and needs of students.

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