

Religious Activities At Sultan Suriansyah Mosque, Banjarmasin

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Abstract

Masjid Sultan Suriansyah merupakan simbol masuknya Islam ke Banjarmasin. Hubungan masyarakat Banjar dengan Masjid Sultan Suriansyah tidak akan bisa terhapus begitu saja, meskipun telah bermunculan masjid besar lain di wilayah Banjarmasin. Penelitian ini bertujuan untuk mendeskripsikan aktivitas masyarakat, khususnya aktivitas keagamaan yang dilakukan di Masjid Sultan Suriansyah. Penelitian menggunakan pendekatan kualitatif dengan pengumpulan data melalui observasi, wawancara dan dokumentasi. Analisis data melalui reduksi data, penyajian data dan verifikasi. Keabsahan data menggunakan triangulasi teknik, yaitu mengecek kesesuaian hasil observasi dengan wawancara juga dokumentasi. Hasil penelitian menunjukkan bahwa ada berbagai aktivitas keagamaan yang berlangsung di Masjid Sultan Suriansyah. Aktivitas tersebut ada yang dilakukan rutin dalam setiap harinya dan adapula aktivitas keagamaan yang berlangsung sesuai dengan periode waktu tertentu. Bentuk aktivitas yang dilakukan diantaranya Shalat, Ceramah dan Pengajian, TPA, Baayun Maulid, Sunatan, Pemotongan Hewan Kurban, dan Pengumpulan Zakat.

Keywords: Religious Activities, Communities, Mosque.

PRELIMINARY

City of Thousand river designation attached to Banjarmasin. The capital of South Kalimantan is fed by two major rivers, namely Sungai Barito and Martapura River. Community life in Banjarmasin also can not be separated from the river. As Kuin region, according to (Rochgiyanti, 2011) is a historical place for the people of Banjar drained Prince or Antasan Kuin River. Kuin area is divided into three regions, namely North Kuin, Kuin Kuin South and Cerucuk.

North Kuin a construction area when Prince Ocean Banjar Sultanate was sworn in as king after Islamization massively. On the basis of the dominance of the Muslim population, he built a mosque near the Sultanate, which is expected to set up in 1530 and was named Masjid Sultan Suriansyah. Age mosque more than four centuries does not make mere relics of the mosque. Sultan Mosque Suriansyah still serves as a place of worship and gathering of Muslims. As the understanding of the mosque, according to Dr. Abd As-Sa'di (in Husain, 2011: 12) that "the mosque as a place specially prepared for the implementation of the five daily prayers and assembly, as well as the valid forever". According to (Syaharuddin, 2015) the kingdom Banjar referred to as the Islamic empire, Urang Banjar then known as Moslems (synonymous with Islam). Banjar is Islam, Islam is Banjar. More (Rosyida, 2016) explains that Urang Banjar has

a traditional culture that is integrated with the Islamic religion. Implementation of religious rituals and traditions in the community as part of efforts to instill religious values early on to generations of Banjar Tribe successor.

(Abbas, 2018) argues that everyday people Kuin doing obligation religion, such as performing prayers, fasting in Ramadan and other religious. Since small children school Islamic in order to shape the character of Islam, taught to read and write the Quran, Mawlid Ethiopia, Hadroh, Pengajians and so on. Sultan Mosque Suriansyah contained in a religious activity as revealed by Abbas (Abbas, 2013), namely every day is always held the obligatory prayer congregation, Lectures and recitals are also the places to learn the Koran.

Suriansyah Sultan Mosque is a symbol of Islam into Banjarmasin, as well as the establishment of mosques pioneer in the area of Banjarmasin (Khairulisa, 2017). Banjar community relations with the Sultan Mosque Suriansyah can not be erased, although it has sprung another major mosque in the Banjarmasin area such as the Old Market Jama Masjid mosque in New York City and the second oldest Sabilal Muhtadin which is the largest mosque in London. Sultan Mosque used Suriansyah designated as National Heritage object protected by Monumenten Ordinance Gazette number 1931 238 on September 1, 1978. This determination is based on the Decree of the Director-General of Cultural History and Archeology Department of Education No. 047 / L. 3 / DSP / 78.

Suriansyah Sultan Mosque, Jama Masjid Old Market, and Sabilal Muhtadin serve as a single point of religious tourism destinations in Banjarmasin. Thirdly this mosque has a name and its own uniqueness. Jami like Old Market which is the second mosque in London and Sabilal Muhtadin located in the city center of Banjarmasin is also more extensive than Suriansyah Sultan Mosque is visited by many people. As the study conducted by (Khairulisa, 2017) titled "The Sultan Mosque as a symbol Commencement Suriansyah Islamic Movement in South Kalimantan" describes that when Islam developed in Banjarmasin be a driving force Suriansyah Sultan Mosque built as a place of worship of Muslims.

In line with the research, in this paper, especially those describing Suriansyah Sultan Mosque was built close to the river so this mosque can be visited using water transport. River culture can not be separated from the Suriansyah Sultan Mosque, as well as the social and cultural life of Banjarmasin. According to (Syaharuddin, 2015) Urang Banjar has long faced considerable influence of Islam so that the inherent socio-cultural characteristics are identical to the values of Islam. Social and cultural values continue to grow and thrive in the Banjar community to date, as were religious observance.

So closely the socio-cultural influence of Islam on society makes the author feel the need to see how the community activities at Masjid Sultan Suriansyah. Are the people who come to Masjid Sultan Suriansyah still adhering to the cultural and social mindset inherent in today's society. (Soelaiman & Soelaiman, 1988) reveals a religious coloring of people's daily lives Banjar. Rules and values that are translated from religious realized in life manifest in their behavior patterns daily. Religion is the source of the first value for the believer, and religious value is realized in their lives when interacting with others.

RESEARCH METHODS

This study used a qualitative approach with descriptive methods. This approach was chosen to describe the community activities conducted at the Sultan Mosque Suriansyah. The subject of this study include the chairman and members of the secretariat are mosques Andi, Junaidi, and Yasin, head of the neighborhood North Kuin, Kuin resident Nurul North Blessing, and participants Baayun Maulid. The research instrument is the researcher himself. Researchers are in the Suriansyah Sultan Mosque, which is where the research using the senses held to analyze and interpret the provisional conclusions so that researchers can make reference interviews and observations of people in the study site.

Data collected through observation, interviews and document research. Observations made directly when people perform religious activities. Interviews were conducted through oral communication directly with the subject of research about the activities at the mosque. Documents obtained from books owned by the secretariat of the mosque and also the form of photographs obtained by investigators. Data analysis techniques by Satori and Komariah (Satori & Aan Komariah THIS NOTE, 2013) is looking for, and systematically compile the data from interviews, field notes, and documentation. Technical analysis of the data follows the model (Miles, Mathew B., Tjetjep Rohendi Rohidi, Mulyarto, & Huberman, A. Michael, 1992), which begins with data reduction, data presentation and verification. Data has been collected is reduced by objective research, namely describing community activities in Masjid Sultan Suriansyah. Presentation of data based on the findings obtained, namely in the form of activities Prayers in congregation, religious lectures, baayun birthday, basunat and TPA (Taman Pendidikan Al-Quran). Verification is done when the data obtained is less clear, so the need to find additional data reduction and draw conclusions. Data validation was done by triangulation techniques, which check compliance of data from observation, interviews and documentation. so the need to find additional data reduction and draw conclusions. Data validation was done by triangulation techniques, which check compliance of data from

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RESULTS AND DISCUSSION

A. Overview of Communities in North Kuin

Kuin community familiar with river life because of geographical conditions are fed by rivers. Housing residents built along the river, either on the edge or on the river. The houses are built on the riverbank overlooking the river, while built on the river, making the river as a backyard (Rochgiyanti, 2011).

Houses overlooking the road and across the river take advantage of the home page as a place to sell food, fuel and the sale and purchase of scrap metal. Based on data from Kuin Village North (2018) the number of traders in North Kuin as many as 3,347 people. They not only trade in front of the house but also trade in other areas.

Kuin social community life patterns Urang Banjar lap. Banjar people make Pedal Baimbai and Gawi Sabarataan (gotong royong or cooperation) as a gesture of teaching. The principle of making the harmonious relationship among people, interests or needs of the community together to do together (Abbas, 2018). Yasin (interview, March 19, 2019) revealed that the system of work adopted by members of the secretariat Suriansyah Sultan Mosque is Gawi sabumi and Pedal Baimbai. If there are any religious activities in mosques, and community members will work together for smooth events that have been planned.

(Bambang, 2010) Gawi sabumi synonymous with the notion of mutual cooperation, and pedal baimbai has a meaning closer to the values contained in the sense of partnership or collaboration. Pedal baimbai contains the value of working together to achieve common goals, the targets accompanied by premeditation and with a clear division of tasks. Gawi sabumi, meaning the value of solidarity, but Gawi sabumi or mutual aid as proposed by Koentjaraningrat (1987) can make a person dependent on others. In baimbai paddle concept, there is an element or the value of harmony, harmony, mutual respect and trust to those who do the work together. Pedal baimbai on this concept, not charged partnerships alone, but also do not leave the essence of the value of mutual help and mutual help.

Kuin community who have a celebration will ask for help from neighbors. Residents whose homes adjacent / close together will help the two days prior to the event. When there is news of the death of members of the public, the citizens will go to the funeral home to provide moral and material assistance.

B. Role of the Masjid Sultan Mosque Activities in Suriansyah

Sultan Mosque Suriansyah becomes the center of religious activity in North Kuin. North Kuin population doing start the day with morning prayers at home or congregation in the mosque. Before the beginning of the prayer, they perform other activities such as reading the Quran, remembrance and prayer Sunna up congregational prayer begins. Mandatory congregational prayers at Masjid Sultan Suriansyah performed five times a day and night. Pilgrims who come not only residents of Kuin, but also immigrants who came to the mosque or intentionally stopped after a pilgrimage to the Tomb of Sultan Suriansyah.

As the understanding of the mosque, according to Dr. Abd As-Sa'di (in Husain, 2011: 12) that "the mosque as a place specially prepared for the implementation of the five daily prayers and assembly, as well as the valid forever". Words gathered in this sense have a meaning as a place of religious education as a place to learn to read the Quran, lectures and recitals for all circles.

The mosque has a social function, such as the procurement of iftar, the blood donor and a mass circumcision. Social activities in Masjid Sultan Suriansyah labor system and Gawi sabumi Baimbai Sculls. Before carrying out the activities, members of the secretariat will hold a meeting to inform members of activities also the division of tasks during the activity.

C. Forms of Religious Activities in Masjid Sultan Suriansyah.

Religious activity is part of the ritual of a religious dimension and essentially religious activity that arises from the way people apply religiosity. Based on interviews with Junaidi (January 16th, 2019) religious activities in Masjid Sultan Suriansyah are routine for one full week. Activities performed in Masjid Sultan Suriansyah including prayer, religious services, baayun birthday, Taman Pendidikan Al-Quran and Basunat. When adzan, North Kuin people began coming to the mosque, there is also the assembly which was in the mosque before prayer time. They usually would read the Qur'an, dhikr and sunnah prayers. Not only attended by local people, because of the location of the Sultan Mosque Suriansyah right next to the highway a lot of people who stopped to follow the prayers. Jemaah mosques dominated by men of all ages. The number of worshipers who follow the Sunnah prayers at Masjid Sultan Suriansyah not necessarily every day. When starting from dawn till Isha Salah, Suriansyah Sultan Mosque is open to the public. After the pre-dawn prayers in congregation, there are pilgrims who went straight back home to start other activities, but there are pilgrims who were still in the prayer room for dhikr also read the Koran. sometimes, after dawn prayers are lectures or Kultum. When Zohar and Asr not just Kuin people who follow the prayers, the pilgrims who usually

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The students TPA Sultan Suriansyah who have read the Koran required to follow the Asr prayer in congregation. Because the class will begin after the Asr prayer. Taman Pendidikan Al-Quran Sultan Suriansyah founded in 1990, pioneered by H. Husaini and Hj. Mariam Sultan Suriansyah as the founder of the landfill. Initially, they open classes at home, but due to the increasing number of children who enroll then build a landfill near Masjid Sultan Suriansyah (Hidayat, 2017). Nurjannah (60 yo), which is the principal landfill Suriansyah Sultan, said that before the students begin to learn, they will read the daily prayer and reading the prayer on the day different. On Mondays and Thursdays teachers and students together to read the prayer out of the house, the prayer of sleeping, eating and reading prayers before doing other activities. on Tuesdays and Fridays will read short surahs, and on Wednesday also Saturday, they will read the prayer readings. TPA Sultan Suriansyah has different schedules

for children who read Iqro and the Qur'an. Children who are still learning Iqro to start classes at three o'clock in the afternoon. After Asr, students who learn to read the Quran will begin.

After maghrib prayer, every night will be held religious services also recitals. Religious lectures held at Masjid Sultan Suriansyah initially due to the initiative of the community to activities at the mosque are not quiet, they also want the kids to understand the science of religion. Lectures delivered material is different every day because the speaker uses a different book. Regular lectures are held every evening of Saturday, Sunday, Monday and Tuesday is held after sunset prayers, and will end when the arrival time of Isha. Lectures and study sessions are held regularly, if there are teachers who are unable to attend, they will be represented by someone else. Yasin (interview, March 19, 2019) revealed every day when held lectures, the pilgrims will leave a voluntary donation to the charity box, This congregation donated will be used as a sign of thanks to the speaker. Results Award Friday prayer congregation when used for the construction and full restore all the damage and pay the Sultan Mosque Suriansyah.

Kuin community who come to the mosque not only to worship God Almighty, but they also keep in touch with other fellows Muslims. They maintain a balance between *Habluminallah* and *Habluminannas*. Picture of Muslim faith and piety saw from his attitude to fellow human beings. This is obvious, because when the pilgrims arrive they do not directly perform the prayer, but the first to greet people who were in the prayer room. After that, then they do right sunnah prayer before implemented compulsory congregational prayers.

Sometimes, there are also Muslims who want to hold the ceremony at Masjid Sultan Suriansyah. The procedure is done of course with the permission of the governing body of the mosque. Although the utilization of the mosque for the ceremony, an event such as this better reflects a religious event. At any time of the Prophet Muhammad, the mosque had been used as a place to hold the ceremony.

When Eid al-Adha, held slaughtering sacrificial animals. People who wanted to sacrifice will collect money to the management board/committee of Masjid Sultan Suriansyah two to three months before the feast. In 2018, the number of sacrificial animals as much as nine cows and three goats. The animals there are donated by H. Muhiddin, Mayor of Banjarmasin and taps that each provide a sacrificial animal. The meat of sacrificial animals was distributed to 225 heads of households in 8 RT in North Kuin. Sultan Mosque Suriansyah has a resident priest to lead the prayer every day but to pray feast mosque committee will look for another priest at the same speaker. Each time the feast prayers, the mosque's congregation is very full. Many pilgrims not from Kuin so that the rows of prayer to the White Bridge.

Since 2007, the routine maulud baayun ceremony held at Masjid Sultan Suriansyah. Maulud baayun ceremony is a religious ceremony that is implemented to coincide with the month of the birth of the Prophet Muhammad, on the 12th of Rabi. H. Yasin (interview, November 20, 2018) explains the meaning of baayun maulud is that those who are swayed to live independently and free from parental responsibility. Rahman (44 yo) to involve the grandson and son aged two and five months in the hope that her children and grandchildren someday be useful, obedient and submissive to the family. The same is expressed by Hj. Masniah who follows the eight grandchildren. The hope is that her granddaughter gets a blessing, faithful and obedient to the family, as well as preserving the culture of Banjar.

When the ceremony, they will be swayed as he recited blessings. It is intended that they can emulate the nature of the Prophet Muhammad. When poetry maulid still voiced, HM Yasin touring the area around the mosque which was established to provide Tapung fresh swing to the participants and the people who were arriving. Tapung bargaining undertaken to provide fragrances commonly called baboreh sticky oil. Besides baayun birthday, at the mosque also held that basunat. In 2018 and then at Masjid Sultan Suriansyah held mass circumcision spearheaded by the provincial government.

For the people of Banjar, basunat is something that must be done, both for boys and girls. This is because Islam is not complete if the child has not been circumcised (Barsihanor, 2016). Basunat ceremony or chopsticks (circumcision) for boys is usually done at the age of 7 years and over by the builders of traditional circumcision (circumcision expert/circumcision) called panyunatan. Excisors usually perform their duties carried out only based on experience from generation to generation. While for women held on childhood at the age of 1 year by a midwife (Ideham, Syarifuddin, Anis, and Wajidi, 2015).

Lodging will be provided piduduk girls (wax, rice, knives, palm sugar, and coconut) before heading home excisors, accompanied by a few close relatives. When the circumcision ceremony has been completed, as an expression of gratitude, at night will be held slamatan invite people around to fill Maulid Poetry readings and read Manaqib. In Banjar culture, boys will be circumcised after dawn prayers were told to soak in Panai contains a mixture of water and clay, or a cold water bath in the river. Banjar people believe this way will reduce or even eliminate pain and bleeding. After that, the child will be rinsed with clean water and dried. Then dressed like a bride, given the nice clothes, rings and gold bracelets, neck hung a talisman antidote disturbance of spirits also that children are not dizzy as circumcision, which is made of lime, a single onion, and leaf jariangau. Especially for highborn, gloves worn by the child should be yellow.

The child is then paraded around the village and seated on sasanggan upside down and covered with long batik cloth. Time circumcision is usually performed before noon because society believes Banjar cold morning air will reduce pain and minimize bleeding. Foreskin pieces and then put into a special container (sasanggan) containing the ashes, then put under a banana tree or jasmine. Then there are the religious lectures, reading prayers and recitations two creed sentence, as a sign that the child is circumcised had become Muslim.

Ritual basunat Banjar community is now beginning to rarely done as a tradition that accompanies the process of circumcision. Advances in science and technology provide an easier way to circumcise the child, and certainly do not need to bother provides the conditions in Banjar tradition. The paramedics and the doctors using modern technology in the form of a laser. Children who are circumcised with the laser will recover faster than using traditional tools. Moreover, if held mass circumcision, of the tools used is because it is a more practical laser (Barsihanor, 2016).

CONCLUSION

Kuin's majority of the population is Muslim. Religion is a benchmark of how someone in the act. Running religions that embrace, means doing all the commandments and avoid all restrictions that have been set. The faith of a Muslim reflected on how she behave and act to others. Suriansyah Sultan Mosque stands in the middle of the houses, and this mosque is the first place visited by the citizens every day to perform congregational prayers. Started since the dawn prayer until after Isha prayers are always people who perform religious activities in mosques. There is also regular activity performed in the mosque of which is prayer, religious lectures and recitals, landfill. Suriansyah Sultan Mosque is also used as a venue for Islamic holidays. As Isra Mijraj, Salah holidays, the slaughter of sacrificial animals. The venue for the ceremony baayun maulud and basunat.

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