

Religious Activities at The Al Karomah Martapura Grand Mosque, Banjar Regency

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ABSTRACT

The mosque is a place for Muslims to prostrate and carry out worship. The Al Karomah Martapura Grand Mosque is one of the large mosque buildings in Banjar regency. The Al Karomah Martapura Grand Mosque has many religious activities that are carried out such as carrying out various congregational prayers, reciting the Qur'an, breaking the fast together, Zakat Fitrah, Slaughtering Sacrificial Animals, Religious Recitations, and Islamic Religious Holiday Activities. However, there are still people who do not know what activities are carried out at the Al Karomah Martapura Grand Mosque. The purpose of writing is to describe the environment in the mosque and the activities carried out in the mosque. The approach used in this study is a qualitative approach using a type of descriptive research. Data collection was carried out through observation, interviews with the community around the mosque, documentation, analysis through reduction, presentation of data in the form of text equipped with pictures and tables, and drawing conclusions. Test the validity of the data by extending observations, member checks, and triangulation. The results of this study explain that the Al Karomah Grand Mosque is not only used as a place of prayer but also many other religious activities so that it can be used as an example for other mosques so that the mosque can be used properly to become a place for Muslims to carry out worship. The Al Karomah Martapura Grand Mosque can also help address social problems such as deviant attitudes and behaviors, poverty, natural disasters, and conflicts.

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1. INTRODUCTION

Indonesia is the country with the largest Muslim population in the world, but also has significant religious diversity (Tanuri, 2024). These religions can be a driver or supporter of development in aspects of life, including in social, economic, and cultural development (Suparlan, 2018).

The presence of Islam in Indonesia also encourages the formation of a new identity that combines Islamic religious teachings with various elements of local culture, both in social, political, economic, and cultural aspects (Maulidin dkk., 2024). Therefore, the process of syncretism between Islam and local culture is very important in understanding the dynamics of Islamic development in Indonesia (Mateos-Ronco & Hernández Mezquida, 2018).

Before Islam became the majority in Indonesia, the archipelago was colored by various beliefs and religions, including animism, dynamism, Hinduism, and Buddhism (Aniah dkk., 2024). The presence of Islam then gives a new color to the mosaic of Indonesia's diversity, with a unique and different dissemination process from other regions of the world (Legimin & Aslan, 2024).

Islam has become a mosque as a forum for religious activities, but the architecture of mosques in Indonesia not only reflects the mustiness but also represents the richness of culture and history that is closely intertwined in the details of its design (Habibi & Nuqoba, 2024). "The Islamic decorations contained in the mosque make the mosque feel more religious" (Ade Syoufa & Mega Aryani Amalia, 2023).

Mosques as places of worship and religious activities have an important role in strengthening and building identities and various spiritual values in society (Sidi, 1989; Susiati dkk., 2020). Mosques, apart from being places for worship, can also be used for social activities involving the community, making them the center of various activities (Santosa dkk., 2024). This is related to the potential of the mosque itself which needs to be optimized by its managers as best as possible (Ikhwan, A. 2013). Not only that, mosques are also to strengthen personal religious identity and communication, as well as raise awareness of various spiritual values in daily life (Isnaini dkk., 2023; Setiyaningsih, E., 2022).

Mosque administrators are considered to have a big task for Muslims. This is because the management is part of the management of the mosque at large (Muh Alfian Hayadi dkk., 2023). With the management carried out by the mosque management that is efficient and effective, it is very important to make this mosque not only used for obligatory prayers (Maulidin dkk., 2024; Musriana dkk., 2024). The Great Mosque in Martapura is one of the mosques that is very clearly seen in its existence and even one of the religious icons in the city of Martapura, this city is known as the City of Diamonds, famous as the City of Santri in Kalimantan. Mosques function as places for social, educational, and cultural activities that affect the dynamics of social and community life (Nata, 2021).

This mosque has a strategic position because it is located on Jl. Ahmad Yani KM 41, Keraton Village, Martapura City, Banjar Regency, South Kalimantan 70611.

Based on initial observations on Saturday, January 28, 2024, at this mosque there are a lot of people who stop by not only from the Martapura community but also many people from outside the region such as Banjarbaru, Banjarmasin, Hulu Sungai, and even people outside the province (Cahya dkk., 2024; Pradana dkk., 2024). However, the problem here is that not a few people do not know about the existence of religious activities at the Al Karomah Grand Mosque in Martapura.

Based on the above problems, it can be seen that there are still people who do not know the various religious activities carried out at the Al Karomah Martapura Grand Mosque, so that researchers conduct research at the mosque to know and describe the various religious activities that exist so that they can be known by the people of Martapura and even people outside Martapura.

2. METHODS

This research uses descriptive research methods with a qualitative approach. Qualitative data is data that can be categorized but cannot be quantified (Sugiyono, D., 2019). The descriptive approach is a research method used to describe or describe a condition objectively.

3. FINDINGS AND DISCUSSION

The Al Karomah Martapura Grand Mosque is one of the places for Muslims to worship in the city of Martapura. The function of the mosque is the same as other mosques in the Martapura city area, but what distinguishes the Al Karomah Grand Mosque is the largest mosque in Martapura because it has a very magnificent building so that it becomes a religious center in the city of Martapura (Santosa dkk., 2024; Sari, 2023). This mosque is located in the middle of Martapura City with a mosque area of 37.5x37.5 M. The mosque area includes a courtyard and courtyard, measuring 210x110 M with a mosque capacity that can accommodate up to 21,000 worshippers.

The Al Karomah Grand Mosque has easy access to enter the mosque environment because its position is in the middle of the city of Martapura and is close to the main road that connects Banjarbaru and Martapura roads. This mosque stands in a strategic place because it is adjacent to the Martapura market, schools, offices, and Martapura residential areas. The entrance to the Al Karomah Grand Mosque can be accessed through the main path of the mosque, namely in front of the mosque gate which is close to Jl. A Yani.

The condition of the mosque which has a very magnificent and spacious building. So it is one of the reasons for Muslims to worship in this mosque. This mosque has a large yellow gate along with the green inscription Al Karomah Grand Mosque. There are three tower buildings located in the courtyard of the mosque, two small and one large building. The Al Karomah Grand Mosque also provides various facilities such as a mini garden that has two gazebos for rest, toilets for worshippers totaling 50 units located differently and separately between male and female toilets which are used for worshippers who stop by the mosque, and four slippers or shoes that are guarded for up to one to two people to make worshippers feel safe and comfortable. Breastfeeding or not because it is sincere. The mosque has quite a lot of ablution places, which has 5 locations that reach a total of 100 ablution places.

There are various religious activities carried out at the Al Karomah Martapura Grand Mosque, ranging from daily, weekly, to annual activities which are always carried out regularly. Daily activities in the mosque include the implementation of the mandatory five-time prayer in congregation is a daily worship activity that is carried out every time entering the time of Isha Prayer, Fajr Prayer, Zuhur Prayer, Asr Prayer, and Maghrib Prayer. Prayer activities together in congregation is the main form carried out by the community in mosques to remember and approach Allah SWT (Mahfud, 2011). In addition, there is also a funeral prayer, this prayer is carried out because it is one of the obligations to the people of Allah SWT who have passed away and has the law of fardu kifayah which means that the obligation will be fulfilled if in a certain area there are some people who want to do it. But if no one person wants to do it, it will have an impact on everyone in the region to get their sins (Aprilia, 2018).

Sunday activities carried out at the Al Karomah Martapura Grand Mosque are in the form of Friday prayers in congregation and routine recitation every week. Congregational Friday Prayer is a weekly prayer that must be done on Friday afternoon only, and Friday Prayer is an obligation for Muslims who are men who have baligh, have common sense, and are able to perform Friday Prayer in congregation. It is carried out at noon on Friday, coinciding with the time of the Zuhur Prayer, the prayer is performed after the Friday sermon, and amounts to 2 rak'ahs. Recitation is a lesson that is carried out by many Muslims for the purpose of preaching, and religious lectures, ta'lim wa ta'alum, mauidho khasanah, and so on (Asrofa, 2001).

Annual activities, in the form of Nisfu Shaban Prayer which is carried out on the night of Nisfu Sha'ban because the night of Nisfu Sha'ban has a lot of glory. The forgiveness by Allah SWT of sins for anyone on that night asks for them, pity for those who ask, the suffering of anyone who is experiencing hardship in the world will be alleviated, for anyone who asks for prayers will be answered, and free each person from the torment of hellfire (Amwar, 2023). Tarawih prayer and tadarus of the Qur'an, Tarawih prayer is a sunnah prayer that is highly recommended to be done every night in the holy month of Ramadan (Rafi, I. 2020). Tarawih prayer is a type of prayer that is only available in the holy month of Ramadan. It is carried out at the time after performing the Isha Prayer, both men and women. Meanwhile, the tadarus of the Qur'an is carried out after the completion of the tarawih prayer. Reading the Qur'an is an activity that has meaning as an individual habit in finding the information contained in it or the activity of reading the Qur'an itself (Prasetyo, 2018).

Not fasting together is an annual activity carried out at the Al Karomah Grand Mosque Martapura. Ramadan fasting is a worship that is in Islamic law. Therefore, fasting is a form that must be done for Muslims because fasting is included in the 5 pillars of Islam so that every Muslim is required to do it, both those who are mukalaf and those who do not get obstacles (Syaifi, M. 2019). The Al Karomah Martapura Grand Mosque every year always breaks the fast with the community, especially the people of Martapura starting from traders, parking attendants, entrepreneurs, teachers, teachers, and other people from children to the elderly.

Eid al-Fitr prayer and Zakat Fitr are mosque activities that are carried out once a year, this prayer is a sign of the end of the holy month of Ramadan in which Muslims fasted for a whole month to resist hunger and thirst and this Eid prayer only exists once a year (Putro dkk., 2024). Meanwhile, zakat is mandatory which must be done every year, namely in the month of Ramadan. Zakat fitrah is a mahdoh worship and a pillar of Islam that must be done by all Muslims (Putro dkk., 2017). Zakat fitrah must be paid every year for Muslims where the payment coincides at the end of the month of Ramadan before the implementation of Eid al-Fitr. The Eid al-Adha prayer and the slaughter of sacrificial animals which are also carried out once a year are carried out on the 10th of Dzulhijjah (Ihsan dkk., 2024). After the community finishes praying, the community slaughters sacrificial animals which is carried out in the courtyard around the mosque, a Muslim who wants to sacrifice usually gives the animals that will be sacrificed to the mosque to be arranged by the management of the slaughter of sacrificial animals (Awaludin, 2017). Al Karomah Martapura Grand Mosque on Eid al-Adha 1445H slaughtered 39 sacrificial animals of which the number included 1 cow given by the president of the Republic of Indonesia, Mr. Jokowi Dodo. The slaughter of sacrificial animals is carried out at 02.00 WITA until it is completed, on the 11th of Dzulhijjah 1445H or more precisely on Tuesday, June 18, 2024. The qurbani committee provides 6500 sacrificial coupons weighing 1 kg each to be distributed to the community, especially Martapura.

The Al Karomah Grand Mosque carries out activities that are held every year, namely commemorating Islamic religious holidays in which many Martapura worshippers are present in it, such as commemoration to commemorate the Birthday of the Great Prophet Muhammad Saw, and also Isra mi'raj (Khoiriyah, 2013). Historic days for religious people, especially Islam, are big days to be commemorated and crowded as an activity to glorify various important things by Indonesian Muslims (Abbas dkk., 2022).

Religious activities carried out at the Al Karomah Martapura Grand Mosque can help to solve social problems experienced by the surrounding community through various activities in the mosque. The social problem in question is, Deviant behavior is an attitude that is carried out contrary to the norms in society, mosques are also used to support the poor. (Mokhtar, 2003). Helping communities affected by natural disasters such as providing a place for people to evacuate during floods.

4. CONCLUSION

The Al Karomah Martapura Grand Mosque has many forms of religious activities ranging from the five congregational prayers, funeral prayers, congregational Friday prayers which are carried out once a week, the Nisfu Shaban prayer is held on the 14th of Shaban, the Eid al-Fitr prayer and Zakat Fitr prayer once a year, the Eid al-Adha prayer to the slaughter of sacrificial animals also once a year, Routine Religious Studies, Islamic Religious Holiday Activities such as the annual Isra Mi'raj and the Prophet's Birthday, Breaking the Fast together every afternoon during the holy month of Ramadan, Carrying out Tarawih Prayers, to tadarus Al Quran. Religious activities are not just activities. Because religious activities in mosques can help overcome social problems such as problems of deviant attitudes and behaviors, underprivileged communities, natural disasters, and conflicts. The mosque is one of the locations that is often visited by the community, from the people of Martapura to the outside community. This is because the mosque building is very magnificent and spacious.

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