

## **The Role of the Muhtadin Sabilal Mosque in the Social Life of Communities**

**Hariyadi**

hariyadisiboy@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

**Melly Agustina Permatasari**

mellyap@ulm.ac.id

Economics Education Department, FKIP Lambung Mangkurat University

### ***Abstrak***

Masjid selain berfungsi sebagai tempat ibadah adalah pula tempat kegiatan kemasyarakatan, mulai dari tempat untuk memperingati hari-hari besar Islam sampai untuk pendidikan formal. Fungsi masjid dengan demikian merupakan wahana hubungan sosial bagi masyarakat sebagaimana terlihat di masjid Sabilal Muhtadin Banjarmasin. Tujuan penelitian untuk mendeskripsikan kegiatan masyarakat di masjid Sabilal Muhtadin Banjarmasin, serta hubungan sosial yang terjadi di masjid Sabilal Muhtadin Banjarmasin. Pendekatan penelitian yang digunakan yaitu pendekatan kualitatif dan metode deskriptif. Data dikumpulkan melalui proses observasi, dokumentasi, dan wawancara. Menganalisis data meliputi penyajian data, reduksi data, serta verifikasi data, sedangkan untuk menguji keabsahan data dilakukan dengan triangulasi, yaitu triangulasi sumber dan triangulasi teknik. Penelitian menghasilkan kegiatan di masjid Sabilal Muhtadin meliputi kegiatan salat jum'at dan salat hajat berjamaah serta salat lima waktu berjamaah, pengajian rutin setiap minggunya, kegiatan rutin habsyi, kegiatan jual beli, kegiatan TPA dan sebagai tempat kegiatan keAgamaan yang dapat membentuk suatu hubungan sosial. Hubungan sosial yang terjadi di masjid Sabilal Muhtadin Banjarmasin melalui interaksi antar orang perorangan, kelompok dengan kelompok, maupun antar perorangan dengan kelompok suatu masyarakat.

**Kata kunci:** Masjid, Kegiatan, dan Hubungan Sosial

### ***Abstract***

Besides functioning as a place of worship, a mosque is also a place for social activities, ranging from a place to commemorate Islamic holidays to formal education. The function of the mosque is thus a vehicle for social relations as seen in the Sabilal Muhtadin mosque in Banjarmasin. The purpose of this research is to describe the community activities at the Sabilal Muhtadin mosque in Banjarmasin, as well as the social relations that occur at the Sabilal Muhtadin mosque in Banjarmasin. The research approach used is a qualitative approach and descriptive method. Data collected through the process of observation, documentation, and interviews. Analyzing data includes the presentation of data, data reduction, and data verification while testing the validity of the data is done by triangulation, namely triangulation of sources and triangulation of techniques. The research resulted in activities at the Sabilal Muhtadin mosque including Friday prayers and congregational prayers as well as five-time congregational prayers, routine weekly study, daily routine activities, buying and selling activities, TPA activities and as a place for religious activities that can form a social relationship. Social relations that occur at the Sabilal Muhtadin Mosque in Banjarmasin through interaction between individuals, groups, and groups, and between individuals and groups of a community.

**Keywords:** Mosque, Activities, and Social Relations.

### **PRELIMINARY**

Sabilal Muhtadin Mosque is the largest mosque in Banjarmasin City which is the pride of the people of South Kalimantan. Sabilal Muhtadin Mosque is located in the center of Banjarmasin City with its strategic location making it easily accessible. The mosque as a place of worship as well as the center of da'wah. Because of this function, a mosque is also a place

where people develop social relations, developing a more specific function of the mosque as a place to study science.

As a place of worship, at the Sabibal Muhtadin mosque, there are five prayers and sunnah prayers, recitation, the commemoration of the day of diversity, and the administrator of the Sabibal Muhtadin mosque, an educational institution in the Sabibal Muhtadin mosque complex.

Social relations that occur in the city of Banjarmasin community concerns the relationship between an individual, a person with a group of people, or a group of people with another group of people, an important condition in the occurrence of a relationship that is social interaction based on individual motivation and actions taken to understand one's actions, and community groups. Social life, a person cannot be separated from an activity or activities, activities and activities do not grow by themselves but develops in a process and one of them through certain activities to develop an activity.

## **LITERATURE REVIEW**

### **A. The Mosque**

The mosque originates from Arabic namely *sajada*, *yasjudu*, *sujud*. From the root of the word, the word mosque is formed which is a noun that indicates the meaning of the place of *Sujud*. *Sujud* is the pillar of prayer, as a form of servant's efforts to draw closer to Allah SWT (Kurniawan, 2014).

The mosque is derived from Arabic *sajada* which means prostrate or a place of worship of Allah SWT. Also, the mosque is a place for people to gather and perform prayers in the congregation to increase the awareness and friendship among Muslims, and in the mosque also the best place to hold Friday prayers (Ayyub, 1996).

### **B. Community Social Relations**

#### **1. Social interactions**

Social interaction has a dynamic relationship regarding the relationship between individuals, groups, individuals, and groups. Social interaction is the relationship of two or more people, one person's behavior can affect the behavior of someone else or even vice versa (Danny & G. Edwi, 2011).

Social interaction is a dynamic relationship that brings people to people, groups to groups, and people to groups of people. The form is not only cooperation but can also take the form of competitive actions, disputes, and the like (Baswori, 2004).

Social Relations is a relationship between one person with another person, this one person can influence someone or vice versa so that there is a mutual influence relationship (Walgito, 1994).

## **2. Conditions for Social Interaction**

The conditions for social interaction are social contact and communication. Syani, (2002) argues that social contact is a relationship between one or more people, through conversation with mutual understanding about the aims and objectives of each in people's lives. Direct or indirect contact, is social contact that uses tools as intermediaries; for example; by telephone, radio, letters, and others. Whereas direct social contact is a social contact through a meeting face to face and dialogue between the two parties (Baswori, 2004).

## **3. Types of Social Relationships**

There are three types of social relations, namely relationships between individuals, relationships between individuals and camps, and relationships between camps and other camps. of the three social relations, the following explanation (Sitorus, 2000).

### **a. Relationships between Individuals**

When two people meet, social relations have unwittingly started. Although the two people do nothing, actually social relations occur when an individual is aware of other individuals who cause changes in a person.

### **b. Relationships between Individuals and Kubu**

Social relations can occur between individuals with a stronghold. Relationship forms vary according to circumstances. The relationship is striking and there is a dispute between individual interests and the interests of the camp.

### **c. Relations between camps and camps**

Social relations can also occur between camps and camps. This relationship occurs in the camp as a whole and not as a personal interest of the members of the camp concerned.

## **RESEARCH METHODS**

A qualitative approach with a descriptive method was used in this study. The approach is used to describe thoroughly religious activities in the Sabial Muhtadin Mosque, located on Jalan Pangeran Samudera, Kelurahan Kertak Baru Ulu, Kecamatan Banjarmasin Tengah, no. 137, RT. 15. Research instruments namely the researchers themselves determine the focus of

research, select informants, collect data, conduct data analysis to test the validity of data related to research. The subjects in this study were HA Bughdadi (Head of Ta'mir Worship & Da'wah), HA Syurkani (Head of Maintenance of Sabilal Muhtadin Mosque Building) who can provide information relating to research on the Sabilal Muhtadin Mosque Adhesives Social Relations Banjarmasin.

Data collection is done through three methods, namely observation, interviews, and documentation. Observations are made directly when the community carries out religious activities and social activities. Interviews were conducted through direct oral communication on the subject of research, namely the head of the building and the head of preaching Sabilal Muhtadin Mosque, Fitriyanor as the manager of the parking lot, Isna as the manager of the Muhtadin sabilal library, Farida as the manager of the Sabilal Muhtadin Mosque, and the *jamaah* of Rifki, Irham Maulana, Hatta, Wahyudi, Muhammad Habibi, Lita. The results of the interview are regarding the implementation of religious activities and social activities.

The data analysis technique is done using Miles and Huberman through the stages of data reduction, data presentation, and data verification. After obtaining data from observations, interviews, and documentation about religious and social activities, data reduction is carried out by selecting only data relevant to the implementation of the process of religious and social activities. Then the data is presented by describing the results of the data in the form of a description. Finally in the process of data analysis is data verification by concluding the data that has been presented. Testing the validity of the data is done through a resilient triangulation of sources by giving the same question to the resource person but at different times.

## **RESULTS AND DISCUSSION**

### **A. Religious and Social Activities at the Sabilal Muhtadin Mosque in Banjarmasin**

Religious activities are all kinds of activities related to religion which become a habit in daily life so that they become guidelines in establishing a relationship with Allah SWT, towards fellow human beings and the surrounding environment. Social activities are activities that often occur in daily life in a society that involve the needs of an individual or community group. Religious and social activities include praying five times time in the congregation, Friday prayers in congregation, praying in congregation, routine recitation every week, Al-Qur'an Education Park (TPA), buying and selling, habsyi activities, and the Muhtadin Mosque as Religious Tourism.

## **1. Activities in the Main Building of the Sabilal Muhtadin Mosque in Banjarmasin**

### **a. Prayers in congregation**

Prayer based on language is prayer, shalla-yushalla-salat is the root of the word salat which means to perform prayer accompanied by praying. Prayer is the plural of facing to give thanks and prostrate through prayer to ask for help (Rajab, 2011). While salat is based on the term of opinion is words and deeds with the end of greetings and begin with takbir which is worship (Hasbiyallah, 2013).

Prayers in the congregation are prayers that are done together, there are at least two people, one as an Imam and the other as a congregation. Prayers in the congregation carried out at the Mosque Sabilal Muhtadin is a five-time prayer, which includes dawn, zuhr, asr, evening prayers, and evening prayers, as well as praying in the congregation before starting recitation every week. As well as Friday prayers in the congregation which is carried out every Friday (Rif'ah, 2009).

### **b. Regular recitation of Masjid Sabilal Muhtadin**

Activities carried out at the Sabilal Muhtadin mosque are recitation activities that are routinely carried out every week, this recitation is a provision for worshipers to receive non-formal religious knowledge, this aims to intensify fellow Muslims in the city of Banjarmasin. This routine recitation is carried out every night, but researchers only write down a few recitations that are crowded with pilgrims. First recitation KH. Tabrani Basri is performed every Tuesday night. Second, recitation KH. Ahmad Sufian is performed every Wednesday night. Third, recitation KH. Ahmad Mubarak is performed every Thursday night. Fourth, Recitation of KH. Ahmad Zuhdiannor is performed every Friday night. Of the four studies, the most visited was his recitation.

## **2. Religious and Social Activities at the Muhtadin Sabilal Mosque Complex**

### **a. Al-Qur'an Education Park (TPA)**

Al-Qur'an Education Park (TPA) Islamic education institutions at the primary level outside the scope of the school whose function is important learning in carrying out worship to Muslims. TPA activities carried out at the Sabilal Muhtadin Mosque are carried out every Monday - Friday at 2 PM until the time of the Asr Prayer. Students in the implementation of this TPA are students who study at the SD / MI Sabilal Muhtadin level which includes Iqra and Al-Qur'an education. And with the education of recitation and religious knowledge children can

understand the importance of reading the Qur'an following the knowledge of recitation and law (Jasa & Muliawan, 2015).

**b. Buying and selling activities at Sabilal Muhtadin**

The first buying and selling activity, the Muhtadin Sabilal Shop which sells a variety of Islamic equipment to snacks and cold drinks. Islamic equipment sold includes fragrance oils that do not contain alcohol, cap, beads, snacks, and cold drinks. Buying and selling are intended for visitors and students who attend Sabilal Muhtadin.

Secondly, namely buying and selling at cooperatives in the Sabilal Muhtadin Mosque complex located behind the Sabilal Muhtadin library. Buying and selling this sells food such as rice and beverages such as coffee, iced tea, and other cold drinks. This activity is intended for employees/employees who work in the Sabilal Muhtadin Mosque environment such as employees of the mosque management agency, school teachers, and other employees.

Third, namely buying and selling that is done in the mosque complex as well, but this activity is carried out outside the fence of the mosque sabilal Muhtadin or in front of the main fence of the mosque. The sale and purchase of fried foods and drinks and snacks such as pentol, juice drinks, and selling bread. This activity is carried out every Friday and when a grand tabligh is held. This activity is aimed at visitors and worshipers of the Sabilal Muhtadin Mosque when they want to hold Friday prayers in congregation and great sermons. For example, when the Grand Tabligh was brought in by Ustad Abdul Somad, at that time the sale and purchase were very crowded and filled with worshipers. A variety of goods are traded, ranging from the knick-knacks equipment, food, to some who sell pedestal for the pilgrims sitting in following the grand tabligh activities.

**c. Habsy Sabilal Muhtadin's activities**

This activity is carried out every Saturday at 3 pm in the fountain garden of Sabilal Muhtadin. This activity aims to bring closer or establish relationships between habsyi groups in the city of Banjarmasin. This activity describes that habsyi groups in Banjarmasin are invited to enliven or participate in this habsy activity. The implementation of the habsy group will bring the poetry of habsyi which every week 5 habsyi groups alternately bring the poetry of habsyi.

#### **d. Sabilal Muhtadin's Hall Building Activities**

Sabilal Muhtadin Mosque Provides a hall building intended for worshipers, organizational groups, and others for rent services. This activity is trading activity in the form of services. The hall building was rented for certain purposes such as wedding reception activities, meetings between organizations and other organizations, and seminar activities. Activities in this building are held on Saturdays and Sundays for wedding receptions, and can also be rented for seminars and meetings.

#### **B. Social relations at the Sabilal Muhtadin Mosque**

Social interaction occurs when one individual acts, causing reactions from other individuals, because of that social interaction occurs in social life (Baswori, 2004). Social relations are relationships that change and develop that bring individuals, organizations, and organizations, and individuals with the community camp (Baswori, 2004).

So social relations that occur in a society, is closely related to interaction. Social relations which are a requirement are social activities. When individuals meet, at that time social relations begin. Besides, social interactions that occur also involve people, individuals, or a group of people. The conditions for social interaction are social contact and communication (Baswori, 2004). Social interactions that occur can take place in three forms, namely: 1) Between individuals 2) Between individuals with a human group or vice versa 3) Between one human group with another human group (Soekanto & Sulistyowati, 2014).

##### **1. Social relations between individuals and individuals**

Social relations formed between individuals and individuals are prayer activities in the congregation at the Mosque of Sabilal Muhtadin Banjarmasin. In congregational prayers such as the five daily prayers in congregation after the midday prayer, asr, and maghrib many interactions take place in the Banjarmasin Mosque Sabilal Muhtadin. Interaction between children and fathers, which when after performing the noon or asr prayer there is a father who is teaching his child to read the Qur'an, an. Besides, there are also activities after Asr prayer many employees who take a break in the Sabilal Muhtadin Mosque and have a conversation among employees.

Besides social relations involving individuals with other individuals in the sale and purchase activities carried out in the environment around the mosque Sabilal Muhtadin. This relationship occurs between the seller and the buyer, it appears that in

buying and selling there is a conversation between the seller and the buyer to bring up a social relationship through these interactions.

Furthermore, the form of social relations between individuals and other individuals is cooperation activities, the researchers intend here and what is done is to work together to clean the mosque and clean the courtyard of the mosque so that the mosque becomes clean and the environment becomes a cool and safe environment Healthy Rindang Indah. The community clean up activity was carried out on Friday morning and Sunday morning by the surrounding community as well as employees who worked in the Greater Sabial Muhtadin mosque, where the activity was carried out after doing sports. Even though there are employees who have worked specifically to clean the mosque and the mosque environment every day, but in this mosque, there are still cooperation activities carried out by the local community to strengthen the social relations of the community.

## **2. Social relations between individuals and groups**

The most dominant social relationship between individuals and groups in the Sabial Muhtadin Mosque is when routine recitation activities are carried out at the Sabial Muhtadin Mosque. In the weekly recitation conducted at this mosque, there is an interaction that forms a social relationship between the reciters with the congregation listeners, every recitation is carried out. This certainly will strengthen the relationship between those who bring the recitation with their congregation and intensifies the relationship between one congregation with other congregations and also in his study did not escape the material importance of maintaining the brotherhood of fellow Muslims.

Activities that contain social relations between individuals and other groups are the activities of the Qur'an Study Center (TPA). This relationship occurs between the TPA instructor and his students. This also will be a relationship that can be intensified between teachers and students.

## **3. Social relations between groups and groups**

The dominant social relationship encountered at the Sabial Mosque is the relationship between a group of organizations and other organizations. The first was social relations that took place in the Sabial Muhtadin Mosque Hall building. Social relations are two organizations that exchange goods and services. From the results of research conducted at the Sabial Muhtadin Banjarmasin mosque through its activities and facilities contained in the mosque, the researchers found that there is a building that

is used by an organization in Banjarmasin city community to conduct events such as for seminars, organizational meetings, wedding receptions and also the place to do the marriage contract.

The caretaker organization of the Grand Mosque Sabilal Muhtadin provides a building for rent services to others or to an organization to carry out an activity in the building. Of course in the use of the building, there is an element of reciprocity between the caretaker of the mosque and those who wish to use the building's services, the reciprocal element that the researchers mean here is that both parties are mutually beneficial.

Secondly, social relations between groups and other groups can be found at the habsyi activities in the garden of the Sabilal Muhtadin Mosque. Social relationships are organizations with one another that have no different goals. Based on the results of researchers' observations of activities that occur at the Sabilal Muhtadin Mosque, researchers found habsyi activity. Habsy's activities carried out in this mosque are carried out on Saturday night or it could be Sunday morning every week and the most dominant one is currently carried out on Saturday afternoon. In this habsyi activity, every habsyi group or group in Banjarmasin city is gathered to gather at the Sabilal Muhtadin mosque to carry out this habsyi activity, 5 habsy groups per week are scheduled to perform poetry or habsyi songs. The social relationship that is illustrated is the collaboration between the integration of one habsy group with another to bring the poetry of habsyi into activity. Besides, the interactions that occur in this activity will certainly intensify social relations between habsyi communities in the city of Banjarmasin.

## **CONCLUSION**

Social activities in the neighborhood of the Sabilal Muhtadin Mosque in Banjarmasin took the form of religious activities such as five-time prayers, congregational prayers, Friday prayers, and Sunnah prayers, especially carried out by the community around the mosque. Routine recitation is visited by pilgrims every week, especially the recitation of Teacher Zuhdiannor with worshipers from various regions of South Kalimantan, even from North Kalimantan and Central Kalimantan. Habsy, TPA, public school, and teenage majid activities are also carried out such as archery in the mosque of Sabilal Muhtadin. Also used for marriage contracts and wedding receptions. Economic activities such as daily necessities are also carried out in the neighborhood around the Muhtadin Sabilal Mosque. Social relations at the Sabilal

Muhtadin mosque process through social interactions in the relationship between individuals, groups, and groups, hablumminannas.

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