Religious Activities in The Great Mosque Al Munawwarah Banjarbaru

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Abstrak

Masjid memiliki berbagai fungsi dalam kehidupan masyarakat dengan fungsi utama sebagai tempat ibadah umat Islam. Di Banjarbaru terdapat Masjid Agung Al Munawwarah yang merupakan satu masjid yang dikelola oleh pemerintah Kota Banjarbaru. Artikel ini bertujuan untuk mendeskripsikan aktivitas keagamaan di Masjid Agung Al Munawwarah. Artikel ini merupakan hasil penelitian yang menggunakan metode deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Analisis data dimulai dari pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Uji keabsahan data menggunakan triangulasi sumber, triangulasi teknik, triangulasi waktu dan perpanjangan pengamatan. Hasil penelitian memastikan bahwa ada beberapa aktivitas keagamaan di Masjid Agung Al Munawwarah selain dari fungsi utamanya sebagai tempat ibadah shalat lima waktu yaitu sebagai tempat berlangsungnya dakwah Islam berupa ceramah agama dan pengajian yang rutin dilaksanakan setiap hari Selasa setelah shalat Maghrib dan hari Jum'at setelah shalat Isya. Aktivitas keagamaan di Masjid Al Munawwarah juga ditandai dengan adanya perayaan hari-hari besar Agama Islam yaitu perayaan Maulid Nabi Muhammad, Isra Mi'raj Nuzulul Qur'an dan Tahun Baru Islam. Dengan adanya berbagai aktivitas keagamaan tersebut mencerminkan bahwa keberadaan Masjid Agung Al Munawwarah merupakan suatu sarana yang tidak hanya berfungsi sebagai tempat melaksanakan kegiatan beribadah bagi umat Islam, melainkan melalui aktivitas keagamaan dapat menjadi sarana untuk menjaga hubungan sosial dan keagamaan masyarakat di Kota Banjarbaru.
Kata Kunci: Aktivitas Keagamaan, Masjid Agung dan Banjarbaru.

Abstract

Mosques have various functions in people's lives, primarily being a place of worship for Muslims. In Banjarbaru, the Al Munawwarah Great Mosque is a mosque managed by the Banjarbaru City government. This article aims to describe the religious activities at the Al Munawwarah Great Mosque. This article results from research using descriptive methods with data collection techniques through observation, interviews, and documentation. Data analysis starts with data collection, data reduction, data presentation, and concluding. The data validity test used source triangulation, technique triangulation, time triangulation, and observation extension. The study results confirm several religious activities at the Great Mosque of Al Munawwarah apart from its primary function as a place of worship for the five daily prayers. Namely as a place for Islamic preaching in religious lectures and recitation, which are routinely carried out every Tuesday after Maghrib prayer and Friday after prayer. Isha. Religious activities at the mosque are Al Munawwarahalso marked by the celebration of Islamic religious holidays, namely the celebration of the Prophet Muhammad's birthday, Isra Mi'raj Nuzulul Qur'an, and Islamic New Year. The existence of various religious activities reflects that the presence of the Great Mosque of Al Munawwarah is a means that functions as a place to carry out worship activities for Muslims but through religious activities can be a means to maintain social and religious relations in the city of Banjarbaru.
Keywords: Religious Activities, Great Mosque, and Banjarbaru.

PRELIMINARY

A mosque is a place of worship for Muslims. A mosque can not only be a place of prayer for the five daily prayers. However, it was used to channel religious education, reading the Al-Qur'an, lecturing, and reciting all ages. There are two meanings of the mosque, namely general and special. Mosque, in the broad sense, is the whole place used for prostration. Meanwhile, the specific definition is a place that is deliberately explicitly built for carrying out worship in it, especially congregational prayer (Shihab, 1996; Abbas et al., 2019;).

Based on the Ministry of Religion (2019) in Indonesia, in 2019, there are 900,000 mosques of a large number of mosques, most people use it only for prayer. They leave to continue their other activities. Religious activities are rarely seen, except on holidays (Roqib, 2009; Syaharuddin et al., 2019). Also, the attention of many people is focusing on the effort to provide physical facilities. The fulfillment of non-physical needs to make mosques prosperous through religious activities is still relatively neglected.

In Banjarbaru, there is a mosque called the Great Mosque of Al Munawwarah. This mosque is locating at Jalan Trikora, Kelurahan Kemuning, Banjarbaru City (ABBAS, 2002). This mosque is one of the icons of the City of Banjarbaru because it is a mosque that is considered luxurious, equipped with various facilities. Al Munawwarah Great Mosque pays close attention to the design inside and outside the mosque. Made with a green and cream colors to add coolness and spacious to the eyes, the quiet and spacious room makes people devoted to worship. Also, what distinguishes it from other mosques is that calligraphy decorations only exist in the mihrab. The mosque, whose entire building is surrounded by high and large doors, has a capacity of about five thousand worshipers. That's the comfort of the prayer room puts forward aspects of Idarah which manage repair, cleanliness, order, beauty, and others (Ayub, 1996; Syaharuddin, Rahman, et al., 2019; Syaharuddin, Subiyakto, et al., 2019). For the design of the mosque, three prerequisites are needed to stimulate devotion in worship. The three prerequisites are always clean, in the sense that it is easy to clean and easy to maintain. The next thing is creating an atmosphere that can encourage the birth of a calm, and the last is sacred but still friendly.

Al Munawwarah Great Mosque has clean and well-maintained facilities for ablution and toilets. The prayer space is equipped with the wall longest on a chrome iron pole with a flexible size according to the number of female worshipers during prayer. The roof building is a careful and calculating design touch so that a single large pillar does not block the main room in this mosque. This is following the recommendation of completing the line or shaf in prayer. In accordance with the description above, illustrating the facilities and infrastructure at the Al

Munawwarah Great Mosque in Banjarbaru support the creation of various religious activities by users. On this basis, this article aims to describe the form of religious activity taking place at the Al Munawwarah Great Mosque, Banjarbaru.

RESEARCH METHODS

The approach used is a qualitative approach with methods descriptive. It is used to explain religious activities at the Al Munawwarah Great Mosque. Data collection carries through the observation stage, then interviews with the informants of the great mosque management, namely H. Syahdi Hidayat S.Ag as the secretary, Muhammad Taufiqurrahman as the secretariat administrator, Ustadz Ahmad Yani as the muezzin, and the documentation stage regarding the condition of the mosque and mosque activities.

Data analysis techniques lead to the Miles and Huberman pattern, namely data reduction is a series of data analysis carried out by classifying, sorting, directing, and disposing of data that is not following the formulation and objectives of the study to facilitate data presentation and concluding (Sugiyono, 2013; Bungin, 2015). Efforts to check the validity of the data used triangulation techniques. Namely triangulation of sources where the informant interviewed with other informants, triangulation of methods in which the researcher checked the interview data by observing and documenting religious activities at Al Munawwarah Great Mosque. Triangulating the time at which the interview was conducted on the same person at different times to check whether the answer is the same as the previous interview. The research also carried out an extended observation.

RESULTS AND DISCUSSION

Al Munawwarah Mosque location at Jl. Trikora No.09, Kemuning, Banjarbaru Selatan District, Banjarbaru City, South Kalimantan 70713. This mosque is the great mosque belonging to the Banjarbaru city government. Several religious activities occur at the mosque, namely the five daily prayers, the congregational dawn prayer movement, the preaching of Islam, and the celebration of Muslim holidays.

First, the 5 daily prayers. The Great Mosque of Al Munawwarah, functions as a place of worship and is the center of the congregation's main activity every day. The series of worship includes routine daily worship activities for the congregation of the Al Munawwarah Great Mosque, such as the five congregational prayers during the Fajr prayer, Dzuhur prayer, Asr prayer, Maghrib prayer, and Isya prayer, which have long been routine activities. However, the presence of an unequal number of congregants at prayer time is different because the Al Munawwarah Great Mosque is a mosque located around office areas and is not yet densely

populated. Many congregations are seen only during Dzuhur and Asr. Except during the recitation, the congregation can fill the mosque, if Maghrib, Isya and Fajr, there are only people in the mosque area or who live in the Kemuning District. The implementation of the fardhu prayer in the congregation at the Al Munawwarah Great Mosque is always carrying out at any time. However, the most frequent times are during Dzuhur and Asr because during work breaks, considering the location of the Great Mosque itself is in an office complex area. Prayers at that time can reach three shaf. At Maghrib, Isya, and Fajr, the congregation was less because there were only native residents around the mosque area. Al Munawwarah Great Mosque is a stopover mosque because more people are not native Trikora doing worship, especially during Dzuhur and Asr, due to the reasonably dense traffic lane in Trikora. Crowds of people only during Dzuhur and Asr due to the overgrown traffic lane but with a population area that is not too crowded is a significant difference.

Second, the activity of the congregational dawn prayer movement. In addition to carrying out the common worship of the five daily prayers, there is one prayer time at dawn, which becomes an agenda known as the congregational dawn prayer movement. The Fajr prayer activities in the congregation through a series of events starting from the Fajr congregation prayer followed by a tausiyah or lecture, the speakers from abroad such as Yemen. The teachers who are well known in their fields but this is not done routinely but on time certain early morning hours due to adjusting the lecturers who can attend. The purpose of holding the Fajr prayer movement in the congregation is to increase sharing, community religious insights, and others. Through the Subuh prayer movement activities in congregations, community relations are established from various places where a process of interaction between fellow congregations at dawn lead (Mahfuzah et al., 2020; Putro & Jumriani, 2020).

Third, Da'wah Activities. Da'wah, in a general view, is defined as the activity of disseminating information, communicating the "truth" of religion, which is a belief to other parties, while based on its essence, da'wah is a series of communication processes. The transformation of Islamic teachings and values, changes in beliefs, attitudes, and human behavior concerning Allah SWT (Sukiyamo, 2002; Abbas et al., 2017; Abbas & Rajiani, 2017). This is in line with the recitation activities at the Great Mosque of Al Munawwarah, which are still routinely carried out and followed by congregations of fathers, mothers, children, and often congregations from outside the city of Banjarbaru such as Banjarmasin and Martapura. Recitation often presents dai. or speakers from outside, including Yemen or speakers from the Great Mosque of Al-Munawwarah itself. The Great Mosque of Al Munawwarah is, Besides carrying out the fardhu prayer, also a center for da'wah activities

where congregations ranging from children, adolescents, fathers, and mothers to the elderly are fostered and learn about deepening knowledge about religion through Friday sermons, religious lectures or recitations, especially those often held on Tuesday nights after Maghrib prayer and nights Friday after Isha. Gazalba (2002) said a mosque to give tausiyah, deliver da'wah and advice, education, regulate public affairs, from economic to political affairs, from household matters to state matters. Rasulullah SAW educates Muslims without exception. Women, men, old, young adults, and children have the same rights. Islamic da'wah activities are always carrying out every month or commemoration of particular days, recitation activities at the Al Munawwarah Great Mosque, routinely carried out on Tuesday nights after Maghrib prayers and Saturday mornings routine lecturer KH. Abul Hasan and the Friday night after Isha with H. Alwi, who came from Yemen, quite many congregations attended the recitation. Through this Islamic da'wah, people from various regions such as Banjarmasin, Banjarbaru, and Martapura and even outside those regions also became congregations of the great mosque. Islamic recitation and da'wah activities bring congregations from outside Banjarbaru, which complement the increasingly established relationship between fellow Muslims in different regional backgrounds because they meet in the same place, namely in Islamic recitation or da'wah. Through recitation of Islamic da'wah, understanding can be given to the students that in an Islamic recitation or da'wah, there is friendship in one place, interaction between fellow Muslims from various regions (Putro et al., 2020).

Fourth, Celebration of Muslim Holidays. Implementation in commemoration of historical and significant days for Islam is important days and has become a habit and is celebrated by Indonesian Muslims, including the people around the Great Mosque of Al Munawwarah. The Great Mosque of Al Munawwarah always runs annual programs every year. That yearly programs like the commemoration of Islamic religious holidays such as the Prophet Muhammad's birthday, Isra Mi'raj Nuzulul Qur'an, Islamic New Year, Eid al-Fitr, and Eid al-Adha which these activities with the approval and assistance of the community and government. Commemoration of Islamic religious holidays is always carrying by involving the government and the community; for example, on Eid al-Adha, the community directly participates in slaughtering sacrificial animals. This is in line with Islamic commemorations, including the Islamic New Year, the Prophet Muhammad's Birthday, Isra Mi'raj of the Prophet Muhammad SAW, Nuzulul Qur'an, Eid al-Fitr, and Eid Al-Adha (Ayub, 1996; Subiyakto & Mutiani, 2019) holidays.

CONCLUSION

The existence of the Great Mosque of Al Munawwarah functions for people's lives. One of them is a place for various religious activities to take place. The primary function of the mosque is as a place of worship. The availability of facilities and infrastructure and structured mosque management also supports various religious activities at the Al Munawwarah Great Mosque, Banjarbaru. These religious activities include the five daily prayers, the dawn prayer movement in the congregation, the preaching of Islam, and Muslim holidays. The existence of various religious activities reflects that the Great Mosque of Al Munawwarah is a means to maintain social and religious relationships in the city of Banjarbaru.

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