

Stereotypes And Rejection Of The Construction Of The At- Taqwa Mosque In Samalanga

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Stereotypes And Rejection Of The Construction Of The At-Taqwa Mosque In Samalanga

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ABSTRACT

Religion is a practice of doctrinal values to promote social obedience and piety. In this case, the Muhammadiyah group wants to realize by building a house of worship (Mosque) as a gathering place for study, worship and deliberation, but efforts to build a mosque are subject to social discrimination, especially in Samalanga Bireun District. This article aims to identify stereotypes to the Muhammadiyah group that lead to the ban on the construction of mosques in Sangso village, Samalanga-Bireun District. This research uses a qualitative method with a phenomenological approach with primary data collected through interviews and observations of Muhammadiyah groups in samalanga and secondary data collected through literature studies. These findings reveal two stereotypes against the rejection of mosque construction, including wahabi and non-love sunnah. This is due to the inequality of unbalanced Power Relations.

Keywords: Stereotypes, Rejection, Dominance

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1. INTRODUCTION

According to Otto Syamsuddin Ishak, the dynamics of post-conflict life in Aceh were greatly influenced by 4 major events. The first is the success of the 1998 Reform movement nationwide, which reflects the empowerment of a social movement that can surpass the power of a regime that has survived for up to 3 decades. This phenomenon was the beginning of the rise of civil society movements in Aceh, reflecting the rise of social movements in the regions against the political policies of the central regime. Second, there have been demands for the revocation of Aceh's status as a Military Operations Area (DOM) or in the military code as the Red Net Operating Area (OJM) which was also held in East Timor and Papua. Third, the natural disaster of the tsunami earthquake (2004) which aroused world humanitarian solidarity with humanitarian conditions in Aceh, which reflects the unity of collective action across nations and a belief in humanitarian matters at the local level.

that development (rehabilitation and reconstruction) can only be carried out in a peaceful situation [1].

Conflicts and violence in the name of religious interests, especially Dayah-Muhammadiyah, have always colored the course of history with tensions in maintaining ideology. The history of Hasbi As-Shiddiqi who had to leave Aceh because of differences of views in the discourse of the values of the teachings practiced. The Conflict of Nuruddin Ar-Raniry Hamzah Fanshuri's Followers, the Rateb Siribee Debate spearheaded by Abu Amran Wali, the Debate over the Existence and thoughts of Abu Peulekung Nagan Raya, which was quite heart-wrenching occurred Burning alive against Tek.Aiyub Syahkubat of Jambo village in Peulimbang Bireun District on Nov 16, 2012 (Serambi Indonesian) is a series of horrific events in Aceh, which in fact is an area that implements Islamic law legalized by the regional government since 2004. The establishment of Aceh as a region that implements Islamic law is the beginning of the milestone of the rise of Dayah, especially the leaders in providing inputs to the regional government, this has caused an allure for the Dayah authorities to show their power through ideas to purify religious teachings on the earth of Nanggroe Aceh. The idea of purifying religious teachings became a bargaining chip to the Local

government, a consequence of the idea ignoring the religious ways of people who were perceived (not) from **dayah** or followers of **dayah** leaders.

The debate seems to have not ended about the views of religious methods in Aceh, one of the cases can be seen in the incident of banning the construction of the At-Taqwa Mosque in the village of Sangso Samalanga. The At-Taqwa Mosque belongs to the Muhammadiyah **samalanga** group, where Samalanga itself is known by the nickname **santri** city which means that in the district many students are demanding (learning) religious knowledge on the **dayah-dayah** there. One of the oldest **dayahs** in Samalanga is LPI MUI Mesjid Raya Samalanga where the **dayah** has produced many alumni, most of whom have established their own **dayah** and they have become the leaders of the **dayah** they founded. For traditional **dayah** students consider Muhammadiyah to be wahabi, where their way of worship is not in accordance with those taught by the Prophets, Companions and even by the Ulama, therefore **santri**, **dayah** authorities, mislead them not to be from the "We" group because their way is "different" from that practiced by the scholars. Differences in worship become social gap. Conflicts occur, both levels of ideas, behaviors to certain rituals. Differences in these ideas are triggers in everything including the rejection of the establishment of mosques, although the differences are only in the implementation of worship (**fiqh**) but not infrequently to the point of giving a heretical label. This research uses a Qualitative Method with a **phenomenological** approach with Primary data collected through interviews and observations of Muhammadiyah groups in **samalanga** and secondary data collected through literature studies.

2. STEREOTYPES AND REJECTION

The disharmony between the Dayah and Muhammadiyah groups has been clearly seen in the behavior of no longer "under the current" it is felt that there is no seeming, as an example of the struggle for management of the management of the Baiturrahman Grand Mosque from Muhammadiyah to the Dayah group, where to get it must be strengthened with stereotypes in order to get support from the community and the Government. The stereotype used is that they (Muhammadiyah) are not Ahlusunnah waljamaah (Asawaja) group. Not followers of friends, Rejecting the Sunnah of the Prophet because they do not celebrate Maulid and do not observe **tahlilan**. The rejection is more Political (Healthy Ihsan **shadiqin**) than the argument of purifying the teachings. This is due to the Dayah Authority's concern about the existence of the Muhammadiyah group in Samalanga District. The unique thing is that the rejection did not come from the **sangso** village community itself but came from outside the village (Yahya, PCM Samalanga).

Puslitbang Bimas Agama dan Layanan Ministry of Religious Affairs of the Republic of Indonesia said in its findings, that Muhammadiyah has been present in Samalanga since the 1930s, and its existence has actually begun to appear since the 1950s, when the Muhammadiyah community established a mosque without the Muhammadiyah label which is now the Jamik Samalanga Mosque. In the mosque, Aisiyah Kindergarten has been established since the 1980s as a sign that the mosque is taken care of by the Muhammadiyah community. Not far from the mosque also stands Muhammadiyah Samalanga Junior and Senior High School. The Grand Imam of the mosque is also held by the Muhammadiyahs. Only later in the 2000s, when the imam of Muhammadiyah died, the people later called **aswaja** were elected imams of the mosque and then removed all Muhammadiyah activists from the management of the **jamik** mosque and changed the manner of worship. Initially, the Muhammadiyah people followed the changing procedures of worship in the mosque, but later his sermons began to attack and satirize the teachings of Muhammadiyah frequently, causing inconvenience and resulting in Muhammadiyah people moving to mosques in neighboring villages run by Muhammadiyah people[2]

The rejection of the construction of the At-Taqwa **sangso** **samalanga** mosque confuses all circles, both Muhammadiyah groups themselves, academics and also civil society, because of the rejection without being based on the binding legal umbrella that applies in the Indonesian state, for example the MUI fatwa or if in Aceh Fatwa MPU, until this study is missing the author does not find a single fatwa against **kajia**-studies that state Muhammadiyah is wrong both in terms of worship and **aqidah**, even MPU chairman Tgk H Faisal Ali called for how important it is for both sides not to impose the will. If this is not the case, then it will be difficult for the government to mediate between the two parties and it will be difficult for harmony to be achieved. Emirbayer and Mische, distinguish three orientations of social actors in a situation. First, the orientation of interactional agency. This model of social actors uses their actions selectively to apply to certain social conditions combined with their practical activities. Secondly, projective orientation, this model actor discourages possible actions for the future of his person and group. Thirdly, the practical-evaluative orientation, the actor of this model seeks to assess something in a particular situation in order to be able to continue to behave a capricious attitude.

The agency's involvement in the debate over the rejection of the construction of the At-Taqwa Mosque became an unraveled tangled thread, where the issue in question was unclear, but the discourse of prohibition must be disclosed continuously as an effort to gain influence as social capital. Bourdieu made capital an important part of

maintaining power, as well as capital as a function of social relations that can be considered for social exchange. Capital here becomes the most important instrument in relation to the preservation or maintaining power of an actor/agent. The source of capital that a social actor has, will be closely related to the relationship between habitus, arena. With these sources of capital will make an actor viewed

The facts in the field show the occurrence of stereotypes that work to weaken the Muhammadiyah group who are trying to build mosques as a means of worship, deliberation as well as a place of recitation, the stereotype works very effectively and is believed to be one truth by the majority followers there (Samalanga) let alone the dominance of the salafi Dayah group, what is conveyed by guru, then it is a truth that cannot be refuted, "Titah Gure K. Bissing" This happens because of the imbalance (equal) between dayah actors and Muhammadiyah actors, although the ban helped by negative stereotypes, the ban itself is not because there is a deviation in aqidah but there is a feeling that is not expressed by dayah actors is a threat to dayah if in the samalanga area which is famous for the city (dayah) Muhammadiyah mosque stands it will interfere with the popularity of abu dayah. Besides, it will be threatened by Dayah as the guardian of purification of teachings.

3. CONCLUSION

The stereotype used is an expression of weakening to describe the atmosphere of the dayah group's spirituality that is upset and worried if in Samalanga District there is a Muhammadiyah mosque which is very worrying, if so far fellow dayahs have been so easy to mobilize the community in any interest, both political and economic. This anxiety occurs because of a lack of confidence in developing proselytizing, as if the Muhammadiyah group will be a hindrance to these ideals, although there has not been in the history of the Muhammadiyah group forcing the will on other groups except the community consciously and by without coercion joining after learning the values and teachings of the teachings conveyed in proselytizing.

Wahabi and not have sunnah are two stereotypes given to illustrate that the Muhammadiyah group is not a dayah group which in fact is the perpetrator of ahlusunnah wal pilgrims, where if it is not the perpetrator or follower of ahlusunnah waljamaah then the most worthy place is hell, while the Muhammadiyah group claims itself also as a group of ahlusunnah wal-pilgrims by following the quran and sunnah in proselytizing including daily behavior. This proves that there is a contestation between the dayah group that rejects the construction of the At-taqwa mosque with the Muhammadiyah group that wants to

build the At-taqwa Mosque, in the contestation there are actors involved both visible and hidden. The two sides have actors to attack and counter the issues raised to strengthen their respective groups. The rejection of development as a means of fighting, because it is not called an argument by the banning group except for these two stereotypes, means that the ban involves an economic political element, because in terms of aqidah and worship there is not a single fatwa from either the Indonesian Ummah Council (MUI) or the Majelis Permusyawaratan Ulama (MPU) in Aceh that declares the Muhammadiyah group heretical.

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