

Mosque and Local Wisdom in Aceh

(Studies on Conflict of Establishing Mosque At-Taqwa Muhammadiyah in Sangso Samalanga-Bireuen-Aceh-Indonesia)

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ABSTRACT

This article examines the conflict over the establishment of the At-Taqwa Muhammadiyah Mosque in Sangso Village, Samalanga Sub-District, Bireuen District, Aceh Province. In Aceh, even though a mosque is a place that is sanctified by all Muslims, the construction process has its own system of norms. The norm for the construction of this mosque refers to the standard provisions that have become part of the local wisdom of the Acehnese people, namely that mosques can only be built 1 in 5 (five) villages. Based on the study with qualitative methods and data collection was carried out through observation techniques, in-depth interviews and document studies in Sangso Village, Samalanga Sub-District, Bireuen District, Aceh Province. This article argues that the conflict that ended with the burning of the foundations of the At-Taqwa Muhammadiyah Mosque in Sangso village was triggered by a neglect of local wisdom in mosque construction. Although the interests of identity politics and partisans have influenced it..

Keywords: *Mosque, Local Wisdom, Conflict, Sangso, Aceh*

1. INTRODUCTION

The mosque, according to the provisions of Qanun Meukuta Alam, was established as a center for the activities of the ummah that must be present in every settlement in Aceh, as well as a center for Islamic education including fostering da'wah in local settlements [1]. The mosque is not only used as a center of worship. But also as a place for the learning process (majlis Ilmu) to take place for children, adolescents, adults and women. In accordance with the meaning according to [2]. In sharia terms about the possibility that religious rationality can be used to prohibit violence against religious [3]. The mosque is a place of worship, especially Friday prayers and congregational prayers five times a day, apart from that it is a place for Muslim activities, such as deliberations, Islamic studies and Islamic preaching.

The actual reality, the presence of mosques in Aceh is inseparable from the presence of preachers who come

to Aceh, they find the original cultural institutions of the Acehnese people as a treasure of local wisdom that has taken place in Acehnese society itself. They exchanged the original Aceh culture into Islamic culture by building a mosque as a place to carry out Islamic education (Islam center of education), discussing and holding Islamic da'wah [4].

According to [4], the construction of mosques in Aceh refers to the Qanun Meukuta Alam and local wisdom about settlements. Whereas, a mukim is a combination of at least 5 or 13 gampongs (villages), so in each settlement a mosque must be built in order to cater for 40 adult congregations as Friday experts. The determination of the number of forty people as jum'at experts is in accordance with the provisions of the Syafi'i Mazhab (establishing mosques). Humans must submit to and respect caregivers. Worship rituals [5].

Interestingly, the construction of a mosque must refer to local wisdom in one settlement in Aceh, giving rise to a dispute over the construction of the At-Taqwa Muhammadiyah mosque in Sangso village, Samalanga

Sub-District, Bireuen District, Aceh Province-Indonesia. The resistance and rejection of the Samalanga traditional Islamic community against the establishment of the Muhammadiyah mosque in Sangso village has resulted in social conflict between the traditional Islamic religious groups and Muhammadiyah community. The climax of this conflict was the burning of the recitation center and the construction of Muhammadiyah's At-Taqwa mosque [6]. Meanwhile, the traditional Islamic group Samalanga continues to try to block the construction of a mosque under reasoning of contrary to local wisdom in Aceh. Likewise, the Islamic group Muhammadiyah Sangso tried to find a way so that the construction of the At-Taqwa mosque could be resumed. Religion has the status of a "paradoxical object"[7].

The existence and mission of the two religious factions cannot be separated from the difference in interests and understanding in representing the meaning of local wisdom. This paper invests on mosques and local wisdom in resolving religious conflicts as well as to find out the mapping of mosque problems from the point of view of local wisdom.

2. THEORETICAL PERSPECTIVE: MOSQUES AND LOCAL WISDOM

Local wisdom is a way of life and knowledge as well as various life strategies that shape local community activities in responding to various problems in fulfilling their lives,[8] In the dictionary sense, local wisdom consists of two words: wisdom (wisdom) and local (local). In the Indonesian English dictionary [9], local means local, while wisdom is the same as wisdom. In general, local wisdom can be understood as ideas and local values that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. As a form of culture. Local wisdom can be defined as a local cultural wealth that contains life policies; a way of life that accommodates wisdom and life wisdom [10].

Customs are basically tested by nature and undoubtedly have good value, because these habits are repeated social actions and experience reinforcement. If an action is not considered good by the community, it will not experience continuous strengthening [11]. Movement naturally occurs voluntarily because it is considered good or contains goodness. Bad customs will only occur if the perpetrator is coerced by the authorities. If so then it does not grow naturally but is forced.

Local wisdom is basic knowledge that a person produces from a life in balance with nature. This is related to the culture in a community that accumulates and passes in his life. [7] This wisdom is abstract and concrete, but the most important thing is that its characteristics come from experiences and truths obtained in life. Wisdom from real experience integrated between body, soul and environment. On the whole it contains more moral values than things, [12].

The traditional wisdom system or local community knowledge is based on several characteristics of resource use [13], namely (1) fully rural, (2) fully based on the production of the local physical environment, (3) integration of economic, social, cultural and institutional values with family relationships as the key to the distribution system and the family as the basis for the division of labor, (4) a distribution system that encourages cooperation, (5) a diverse system of resource ownership, but always a system of collective ownership, and (6) completely dependent on knowledge and experience local.

Conceptually, local wisdom that develops in general in Indonesian society is a set of reciprocal rights and obligations that arise in customary ownership in every customary community. This is realized to pass down social values, norms, customs, ethics, belief systems and simple tools and technology. So that the government recognizes the regulation and enactment of law number 5 of 2017 concerning the advancement of culture to respect and protect the rights of indigenous peoples and traditional communities.

In Indonesia, local wisdom is a philosophy and a way of life that is manifested in various fields of life such as in the socio-economic value system, architecture, health, environmental management, and so on. For example, local wisdom that relies on religious activities produces mosques in the Islamic traditional architecture in Aceh. Mosques that generally function as educational institutions and the implementation of worship are tied to the jum'at prayer rituals in congregation. So that the mosque has another meaning, namely to actualize it as one of the local wisdoms in the construction and construction of mosques in Aceh.

Conflicts related to the norms of building a mosque can be triggered by the inadequate communication of the parties related to local wisdom about the construction of mosques in Samalanga. [14], stated that human life is formed from social systems. Language, awareness and culture are cognitive processes. Cognitive processes always come from the system part of life. The relationship between individuals is mediated by communication. Communication is something that is produced and reproduced through interactions in social networks. Communication occurs through a repetitive system resulting from a belief system, values, norms that are interdependent and sustainable in communication

3. RESEARCH METHODS

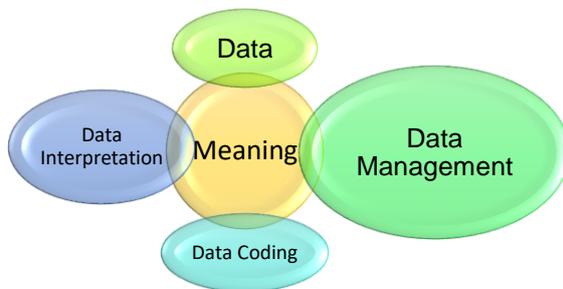
This study was conducted in the village of Sangso, Samalanga Sub-District, Bireuen District, Aceh Province. This location was chosen because the dispute over the construction of a mosque was contrary to local wisdom in Aceh, this conflict ended with the burning of the recitation hall and the construction stake for the At-taqwa Muhammadiyah Sangso Mosque on October 17, 2017. In addition, this location also attracted the attention of the author because it was located in

Samalanga, which in geography, in fact, the people are the mecca for the development of dayah thinking in Aceh today. Meanwhile, Sangso Village is located precisely in the middle of the Islamic dayah (pesantren) thought center, where the majority of the people are followers of the inter-generational Muhammadiyah Islamic thought.

Data collection in this study was carried out through observation, especially related to mosques and local wisdom in Samalanga, then a study on the construction of the At-Taqwa Muhammadiyah Sangso mosque in Samalanga. Apart from observation, this research also collected data through in-depth interviews and document studies related to mosques and local wisdom. The data analysis process is carried out dialectically between one data and another so that the hidden meaning behind the data that has been collected can be found.

Figure. 1

Data Analysis Process [15]



3.1. MOSQUE AND LOCAL WISDOM IN SAMALANGA SOCIETY

The term mosque in Samalanga can be understood as a place of worship and seems to be closely related to Friday prayers as an obligation. The provision of forty adults as Friday experts is in accordance with the Shari'ah in the Shafi'i School which states that Friday prayers are valid if the congregation is fulfilled 40 adult male congregations who live in locations around the mosque, so if people who come There are hundreds of people to the mosque, but most of them are travelers, in other words if there are less than forty people who come to the mosque, then Friday prayers are not legal. They have to exchange the Friday prayers with regular Zuhr prayers [16].

This shows that the position of mosques in Samalanga is not only a function of education and Islamic civilization, but it is also closely related to the formation of a mukim with permission to establish Friday prayers. In addition, mosques play an important role in community life, where the existence of mosques is the forerunner of non-formal education and the emergence of dayah education institutions in Aceh and especially in Samalanga.

In Acehese society, mosques contribute to building a source of strength, a monumental, historical, heroic and sacred spirit capable of containing aspirational,

energetic, Islamist, inspirational, upholding justice and prosperity and opposing tyranny and colonialism [17].

In addition, the existence of a mosque is an interesting thing in the social, customary and cultural system in Samalanga. Apart from being a symbol of religious identity, this religious institution serves as a community identity in interpreting and caring for local wisdom in the Samalanga community itself. This is imprinted in the context of the Samalanga community's understanding regarding the construction of mosques and must refer to the permission of the local mukim authority as a form of local wisdom in any mosque construction in every settlement.

According to [18] The words mukim first appeared along with the entry of Islam in Aceh. According to him, the duties and functions of the mukim for the first time only deal with the management and management of mosques as a means of worship for Muslims. In addition, the mukim is also an institution that has recognized and is given authority in the administration of government and social life, as well as in the development and stipulation and implementation of customary law.

Thus the two institutions of mukim and mosque cannot be separated in the Samalanga community, mosques are born by the need for the values of aqidah / sharia of the community. Whereas mukim grows in the context of a combination of 5 villages and 40 people to establish Friday prayers. In addition, the mukim plays its mission to foster and utilize the customs and traditions as Aceh's cultural assets, in implementing program activities to achieve the goal of a safe and peaceful community welfare. In the patron symbol of Aceh's traditional culture, it has been interpreted as narit maja (hadih maja) "Adat ngon Hukum, lagei zat ngon sifeut" (customs and religious laws are like substances with properties). It is a reflection that for the Acehese people, customs and culture, including local wisdom and Islamic Sharia law, are like substances and characteristics, inseparable and apply back and forth. So as to give rise to the spirit and order of equilibrium development of the world and the hereafter.

The mosque is a medium for purifying oneself, the best place for tarbiyah, spiritual training, for the purpose of dhikr to get closer to Allah SWT. In the era of Rasullullah SAW, a mosque was not just a place for friends to gather in congregation. A mosque is a center for administration, a center for community socialization, a center for economic activity, a muamalat, a counseling center, the best place to cultivate ukhwah and the spirit of the ummah to produce esprit de corps. Mosques in the early days of the Islamic era were only covered in tamarind leaves, built at the most basic level, but great filling.

3.2. RESISTANCE TO THE CONSTRUCTION OF THE MUHAMMADIYAH MOSQUE

The resistance and action during the rejection of the construction of the Muhammadiyah Mosque in Sangso village, is a reality that presents a comprehensive horror

in the life of the world community today. In the Indonesian context too, the rejection of the construction of a mosque that occurred in Samalanga Aceh is a reality that demands more attention. Why not, after more than 30 years of armed conflict wrapped in the label of separatism, which was successfully reconciled in mid-2005, conflict problems have now emerged that are motivated by religious, customary and cultural understandings. The mass action and the refusal to build mosques actually blossomed and threatened the sustainability of the peace that was blooming in Acehese society. Islam and democracy as essential to the quality of their lives and the future progress of the Muslim world [19].

However, it is not without reason, related to resistance or rejection of the construction of the Muhammadiyah Sangso Samalanga mosque to date. Based on 3 Court Decisions. Namely the Banda Aceh District Administrative Court, the Medan Administrative Court and the Supreme Court of the Republic of Indonesia, which temporarily postponed the construction of the At-taqwa Sangso mosque, Samalanga District, Bireuen Regency, Aceh Province. Considering the local wisdom of the local community regarding the existence of the Baiturrunderstanding Keude Aceh mosque as a mosque in the District of Samalanga which is relatively close to the construction site of the At-taqwa Muhammadiyah Sangso mosque, as long as the local community has not agreed to the establishment permit, there will be a delay.

This is in accordance with the author's interview with Imum Syiek Mesjid Besar (Grand Imam), Samalanga [20], that "if the At-taqwa Muhammadiyah mosque continues its establishment and development, it will damage the local wisdom of the Samalanga people". There are two basic reasons related to the construction of the mosque at-Taqwa which can destroy local wisdom. First, it relates to the existence of the Baiturrahman Grand Mosque in Samalanga District which is intended and bound for four villages, namely Keude Aceh Village, Sangso Pante Rheng and Meuliek. Second, so far, of the 21 Shaf of the large mosque of Baiturrahman Samalanga, only 9 shaf are filled and a large number of congregation who attend the large mosque are Sangso residents and Pante Rheng as Friday experts because they have a population density of 2 other villages.

This reality shows that, if the construction and construction of a new mosque is carried out, it will reduce the congregation's habit of performing Friday prayers at the large Baiturrahman Samalanga mosque [21]. This clearly contradicts the custom and local wisdom of the Samalanga community that the construction of mosques must refer to the mukim permit. So far, permission or support from the mukim has not been issued because it is contrary to local wisdom and the general condition of the people of Samalanga that they refuse to build a mosque.

Although different reasons were expressed by the Chairman of the Construction of the Mosque

Muhammadiyah Sangso Samalanga. [22] states that, "the construction of the Sangso mosque is not against local wisdom", in fact, the establishment and construction of the At-Taqwa Muhammadiyah mosque did not get support from the Geuchiek Village government and local mukim. This is not because of a problem with local wisdom. However, if the At-Taqwa Muhammadiyah mosque was built, the congregation would pray more at the At-Taqwa Muhammadiyah mosque. This is because the mosque's management errors have been carried out so far. Another thing that is feared by the Muhammadiyah Sangso group is the disruption of the domination of religious understanding and the authority of the traditional Islamic elite in Samalanga.

4. CONCLUSION

According to Qanun Meukuta Alam, the establishment of mosques in Aceh refers to the provision of settlements, namely a combination of at least 5 or 13 villages (villages), this provision is one of the local wisdoms that generally apply in Aceh, especially the Samalanga community. This is related to the construction of one mosque in each settlement, in order to cater for 40 adult male congregations as Friday experts. The determination of the number of forty people as jum'at experts is in accordance with the applicable provisions of the syafi'i mazhab as the mazhab adhered to by the people of Aceh in general.

The existence of mosques and local wisdom in the Samalanga community is almost the same as in Aceh generally. Mosques generally function as places of worship, pride of identity / personality, representation of Islamic understanding, authority, a place for the spread of Islamic understanding (Islam center of education), deliberation and consensus (conflict resolution and other social problems). In addition, the existence of mosques and local wisdom for the people of Samalanga are closely related to Friday prayers, the implementation of which must meet 40 Jama'ah.

The resistance and action of the Samalanga community against the construction of the At-taqwa Muhammadiyah Sangso mosque was motivated by violations of customs and customs, because it was against the local wisdom of the Samalanga community. Therefore, in the customary norms which are understood by the Samalanga people, in every settlement it is permissible to build one mosque for 4 villages, so it is not feasible to build another mosque unless it is needed. Another reason is that the rejection of the construction of the at-taqwa mosque was done because it was disturbed by the dominance of religious understanding and the authority of the traditional Islamic elite which is the majority group in Samalanga.

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