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# Table of Contents

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# Mosques and Muslim Social Integration:
# Study of External Integration of the Muslims

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### Abstract

*This article aims to explore the relation between mosques and external social integration of history both classic and modern times in Indonesia which has majority Muslim societies and Europe which has the minority. The method used in this study is library research. The result shows that mosques have played important roles in making efforts for external social integration of Muslims, such as the practice of the Prophet Muhammad who united Muslim Muhajirites (those who migrated from Mecca) and Anshar (indigenous Madinah) at Madinah Mosque. Another finding shows that the traces of non-Islam are existed in the Mosques. The mosque recognized domes and towers (manarah) as non-Islamic civilizations. Mosques definitely have a significant role to strengthen the external integration of Muslim either in classical history or in contemporary time.*

*Keywords: Mosques as social Integration, Muslims Societies, External Integration, Mosques in Europe, Mosques in Indonesia*

## Introduction

The Indonesian public as majority Muslims was shocked by the findings of a study that show that mosques in Indonesia are problematic either the cultural or political systems such as the internal and external integration of mosques with non-Muslims, integration of mosques with the state, and integration of mosques with modern civilizations. The research conducted by P3M (Association for Islamic Boarding School and Community Development) and *Rumah Kebangsaan* (the National House) was carried out in 2018. From the 100 Ministry mosques, Government Institutions and State-Owned Enterprises, there are 41 rad-

ical mosques. From the 40 radical mosques, 7 mosques are at a low level, 17 mosques are at the middle level, and 17 mosques are at the high level. The most popular radical topics are: hate speech (60%), negative attitudes towards other religions (21%), positive attitudes towards the *khilafah*/ trans-national Islamic government system based on Syaria supremacy (15%), negative attitudes towards minorities (6 %), negative attitudes towards other religions (17%), negative attitudes towards female leaders (1%), and hatred towards minorities (1%). While the frequency of speech hate which has a large percentage is: utterances of hate against Christians 17%, Jews 22%, Catholics 39%, utterances containing anti-Pancasila/ NKRI (Unitary State of the Republic of Indonesia) as a secular democratic state 4%, and towards Chinese Ethnics 18 %. (*Studi terhadap 100 Masjid Kementrian, Lembaga dan BUMN*, 2018).

Similarly, in Europe in general Muslims become minorities. For example in Spain, some non-Muslim natives view Islam as a hotbed of violence, and Islam is seen as not respecting women. According to them, in Islam, women are looked down upon, almost like slaves. Immigrant Muslims are also seen as anti-democracy, and are weak in integrating culturally and socially (integration with non-Muslim). They are bearded and speak non-Western Arabic which is a characteristic of terrorists. Spanish media refer to Islamic symbols, especially mosques as a bad place, because it is used as a place for Muslims to plan evil deeds (Beck, 2018, Astor, 2018). Muslims in Spain or Europe are generally seen by liberals and Islamophobes as living in disagreement with modern civilization. Cultural mismatches are pinned to Muslim immigrant communities and mosques as Islamic institutions in Spain or in Europe in general. Muslims with their mosques in Europe or Spain are even considered to be making efforts, actively or passively, from time to time for the purpose of destroying the liberal political order, even though this is an exaggeration that seems to be exaggerated and most of it does not match reality (Parekh, 2016).

In the context of internal integration, mosques in Indonesia are not a place where internal integration of Muslims takes place, but sometimes in certain mosques it functions the opposite. In Indonesia, for example, there are several mosques which become the places of worship for certain Muslim groups. There are many mosques in Indonesia that are affiliated with certain mass organizations such as Muhammadiyah, a modernist wing organization, or NU (Nahdhatul Ulama), a traditional wing organization. In the community-affiliated mosque, some people who are not affiliated with Islamic organizations tend to be reluctant to perform prayers there. For example, some Muhammadiyah people tend to perform prayers at the Muhammadiyah mosque or vice versa for NU people, although it may only be due to psychological comfort, not because of different religious beliefs. In some mosques, indeed NU mosque worshipers can indeed pray at Muhammadiyah mosques or vice versa, even though they are minority worshipers. However, in organizing mosques it will be closed to non-Muhammadiyah. Non-Muhammadiyah congregations will become worshipers who are not mainstream or elite worshipers, because in the mosque the majority are Muhammadiyah congregations. They will not be able to enter the main circle of the mosque. It also happens in the NU mosque, in the Persis (Islamic Unity) mosque, a more puritanical modernist wing organization than Muhammadiyah, in the PUI (Islamic Community Association) mosque, a traditional Islamic organization in West Java whose social vision is modernist, in the Mathlaul Anwar mosque, a traditional Islamic organization in Banten, and also in the al-Washliyyah and PERTI (Association for Islamic Education) mosques, both traditional Islamic organizations in Sumatra (Noer, 1980).

The problem of social segregation of Muslims as a lacking/ absence phenomenon of internal social integration of Muslims in mosques can also be seen from the reality that in mosques there are also frequent condemnations of certain Muslim groups that are not in line, especially to Non-Muslims, for example against the view of NU (traditional Islam) by modernist or orthodox Islamic groups (Muhamadiyah, Persis), or otherwise condemnation of the views of the Muhammadiyah by NU circles. In the mosque there are also frequent condemnations of those who are considered liberal Islam, or those who are primarily considered to tarnish religion such as Syi'ah and Ahmadiyah. Moreover, if the problem (issue) is related to political and economic interests that get the legitimacy of verses and hadith, the condemnations will be harder/ stronger.

In some mosques in urban areas there are even mosques that are double foundations, for example al-Hidayah Mosque in Pamulang, South Tangerang, Banten. In this mosque there are two al-Hidayah Mosque foundations which both claim to own a mosque. One foundation controls the mosque building, both the main place for prayer and the hall, and also the other controls assets of mosques such as ambulances and other tools for the management of *janazah* (corpse). Another foundation has the same name as the mosque controls the primary school with the name of the mosque. Previously, the latter foundation even controlled the mosque minimarket. Both of them have been difficult to reconcile for several years.

In countries where Muslims are a minority, even mosques are ethnic in nature and also experience theological segregation. Australians from Bangladesh for example have their own mosques, as well as Australian citizens from Pakistan and also Indonesia. In Melbourne or Monash, Australia, Indonesians have a mosque in Westall. In this mosque there has been fertilization and strengthening of social integration of Muslim citizens from Indonesia. They are like a large family in the Overseas who meet every week, eat together, while doing Islamic studies in relation to the modern life they face. Familiarity in this mosque is like an oasis in the middle of the desert. In this mosque indeed Muslims from Saudi Arabia who are not Indonesian usually pray in congregation. However, they are not as mainstream worshipers (congregations), both as congregations, especially in the management of mosques. Mosques become sterile from non-Indonesian Muslims. A similar situation occurs in mosques of Muslim from Bangladesh in Melbourne or Monash area. Mosques, to a certain extent, based on this practice, have become places of ongoing ethnic segregation.

The same is found in mosques where Muslims are a minority in the Netherlands. Mosques exist based on ethnicity. In mosques belonging to Moroccan communities as the majority ethnic Muslim in the Netherlands, Moroccan people are becoming mainstream worshipers. Priests (*imam*), especially the administrators, are of course only Muslims from Morocco. The priest was brought directly from Morocco. Likewise, Muslims from Turkey and Indonesia have mosques in the Den Haag area which were originally non-Muslim places of worship. Turkish society has a mosque which was originally a Jewish place of worship that was transformed into a community mosque for Turkish Muslims. While the Indonesian Muslim community since 1996 has a mosque that was originally a church which was later transformed into a mosque. The name of the mosque is Mosque al-Hikmah (Kamil & Rosyid, 2016). The same thing happened in Britain, with the majority Muslims who originally came from Pakistan, Bangladesh and India as members of the Commonwealth. The mosque is very ethnic and theological based.

Therefore, this paper wants to discuss mosques in relation to Muslim social external integration (in classical and modern Islamic history [just a glance]).
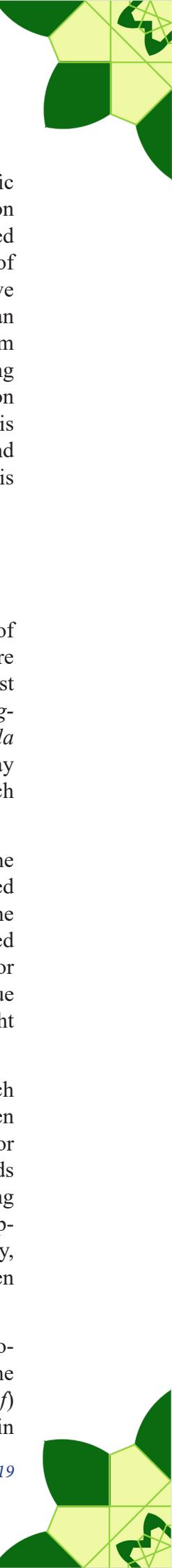
**Method**

This paper is a library research; surveys using books, encyclopedias, or scientific journals or newspaper or magazine articles or credible web. This paper is based on qualitative library research method. The scattered library information is constructed based on the framework of mosques in its relation with external horizontal social integration of Muslims measures, in classical and modern Islamic history [just a glance]). The perspective of external integration of Muslims become an approach (frame of ideas) that frames an analysis of the article. All mosque information throughout Islamic history obtained from various literature, both in the classical, middle, and modern times, was compiled. By looking at its accuracy and relevance to the two issues discussed, it will be displayed based on rationalism and coherence. This article will then examine whether in general the mosque is currently functioning to strengthen the external integration of Muslims, as in classical and medieval times, where mosques function for the external social integrations. That way, it is hoped that Muslims today can learn to build social integration in these two fields.

**Results and Discussions**

**Overview of the Mosque: Its Principal Components**

Etymologically, *masjid* is *isim makân* (doing-place noun) that is the derivation of the Arabic word, *sajada yasjud sujûd,* which means place of prostration; the place where someone *wadha'ajabhah 'alâ al-ardh* (puts his forehead to earth). The word that is almost equal to *masjid* is *mushallâ* (place of prayer). In Java, people call *mushalla* in the term *langgar*, while the Minang call it *surau*. This difference in terms between *masjid* and *mushalla* is associated with the implementation of the Friday Prayers. Muslims only carry out Friday prayers at *masjid*, not in *mushalla* or *langgar*. In English, *masjid* is called a *mosque,* which means *prostration* (Sutarmadi, 2001).

Mosque consists of several principal components: *first, shahn,* a flat field inside the mosque used for praying or meetings. Generally, the vast field inside the mosque intended for prayers is interspersed with large and beautified mosque pillars, and this is part of the influence of Roman basilica (high-masted) architecture. The mosque's vast field is covered with rugs or mats beneath, although sometimes some of it is left uncovered with rugs or mats. In some vast mosques such as Mosque al-Azhar in Egypt or the past Cordoba Mosque (currently known as Masquita Cathedral), partly is left open, without roof in order that light and fresh air can enter the mosque, hence the circulation of light and air goes well.

Second, *mihrâb*, a room or a niche at the front of the direction of prayer (*qibla*) which leads to the Kaaba at the Mosque al-Haram, Mecca. *Mihrâb* serves as a priest's place when leading prayers, both daily prayers and Friday prayers as well as Ied Prayers. In Indonesia or Southeast Asia, *mihrâb* of a mosque is in the western most part, although the direction tends to point to the north west. Some *mihrâb* have small size, and some have large one. Dealing with the shape, there is an upright frame on the left and right side of the *mihrâb*, and the upper part is a semi circular curved shape witha tapered middle and some do not have. Usually, it has many ornaments, especially the decoration of Arabic calligraphy whose text is taken from one verse of the Quran.

*Third, mimbar* (pulpit), a place of *khatib* or preachers deliver sermons (oration) located on the right side of *mihrâb.* Initially, the *mihrâb* in mosque has rather high seat for the Prophet Muhammad when delivering a sermon in front of Muslims who sat in rows (*shaf*) in front of the Prophet. Upon Tamim al-Dari's proposal, with the example of a tradition in
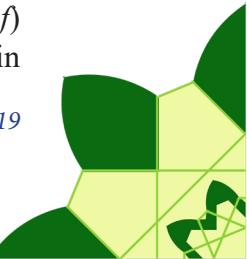
Damascus, the pulpit was made, and it resembled the pulpit of a mosque known today, which has two steps. Now some pulpits are made of wood and some others were made of marble or wall.

*Fourth,* dome, which is one part of the construction of mosque's roof which has round or half-round shape in the middle of the mosque that covers the base building which is generally not high. There are many shapes. There is a mosque which has a large dome surrounded by small domes, and there is also a mosque with only one dome. The shape is round, but some are oval. There is also onion-shape which is taper upward like a dome of a mosque in Persia. In India, it is rather rounded and underneath the surface there is a wall area called the trammel of dome. In Turkey, it is half round, large and high. In Indonesia, mosques in the early period of Islam did not even have a dome at all. Mosque buildings resembled *joglo* houses (Javanese traditional houses), because pre-modern mosques in Indonesia generally had stacking roof, which was getting smaller and smaller till the top. This mosque, with a stacking-roof dome took the sacred building in pre-Islamic Indonesia, namely temple as its example.

*Fifth,* minaret. In the Prophet era, Medina mosque did not have a minaret. However, since the time of the Umayyad dynasty, a minaret not only added to the beauty of the mosque but also showed the symbol of the majesty/glory of Islam. Initially, mosque's minarete served as a place for *athan* (call to prayer), because by *athan* at the high place, the range of the voice could be heard by the Muslim community away from the mosque. However, lately the minaret has only become a place to store speakers. While the muezzin is chanting the *athan* in the mosque, under the minaret.

Minaret is taken from the word *manârah,* a place to store fire as a symbol of God's Light for the old Persians whose religion was Zoroastrianism. In pre-Islamic Syria, minaret was used to store bells in almost all churches, as we can witness in various churches in the West. The number of minarets in each mosque varies. There are mosques which have only one minaret, two, four or five. The Mosque al-Haram in Mecca for example has a minaret with an altitude of 89 m and has nine minarets. Dealing with the shape of the minarets in various mosques, there is round, rectangular or more, and there are also multi-storey minarets. The tops also vary. There are rectangular, conical, kettles, javelin, and starfruit shape. In Indonesia, there is also a mosque whose minaret is like a lighthouse such as Banten Great Mosque, and Mosque Menara Kudus in Central Java is even like the building of the temple in Majapahit kingdom era, the kingdom which had the basis of Buddhism and Hinduism.

**Mosques and Horizontal Integration of External Muslims**

Besides mosques have function in forming social horizontal integration of internal Muslim, mosques also have function in forming social horizontal integration of external Muslim. This side can be seen from several facts: *first,* from the event of *isrâ mi'râj* done by the Prophet in its 10th year of prophethood and also the first Qibla of Muslims. Prophet Muhammad did *isrâ* (traveling at night) with a point of departure is the Mosque al -Haram in Mecca to Mosque Al-Aqsa, in Jerusalem Palestine. At that time, Mosque Al-Aqsa belongs to the followers of the Jewish religion. In fact, when *mi'râj* (go up) to Allah in Sidratul Muntaha with runway Al-Aqsa Mosque, the Prophet Moses, the prophet who was the founder of Judaism, became the senior prophet who became the consultant of the Prophet Mohammad when he received the revelation of performing prayer. Moses in his advice suggested the Prophet Muhammad to seek a reduction in the prayer which was originally 50 times in a day and night. The five times prayer in a day that is now valid in Islam is also the result of the

Prophet requesting relief from Allah due to the suggestion/ advice from the Prophet Moses. In fact, other literature mentions that when the Prophet Muhammad arrived at al-Aqsa Mosque during *isrâ*, the Prophet could perform congregational prayers together with the spirit of Prophet Jesus and Prophet Moses, the prophets who were the founder of Christianity and Jews (Misrawi, 2009). Therefore, the adherents of the three religions brought by the three Prophets should have been well integrated, not conflicting, either latent or open, as the Prophets did.

The relationship of mosque with integration of external Muslims can also be viewed from Islamic history lately associated with Qibla of prayer. At first, when the Prophet lived in Medina, the Qibla of prayer for Muslims was al-Aqsa Mosque, which belonged to Jews located in Jerusalem. Therefore, *mihrab* of Mosque Nabawi and other mosques in Islam initially faced Jerusalem, not facing the Kaaba at Mosque Al-Haram like today. However, then since 629 AD, the Qibla in prayer for Muslims moved facing Kaaba in Mecca. What is meant by Mosque Al-Aqsa was not Mosque Al-Aqsa which currently stands. The mosque lastly mentioned was built magnificently by al-Walid, one of caliphs in the Umayyad dynasty, in 709 and 715, although the groundbreaking was carried out by Umar bin Khattab (Esposito, 2002). The mosque built magnificently by al-Walid later was known *Dome of the Rock,* as will be described.

*Second,* the relationship of mosque with integration of external Muslims can also be seen from Medina Agreement, as described in other subs above. Shortly after the Prophet united Muslims in a mosque, to lay the basis of political organization for the sake of Islamic *dakwa* (propagation), the Prophet together with the community of Ansar and *Muhajirin* Muslims made an agreement with the residents of the Medina outside the Muslim, namely Jewish and Pagan. The agreement was known as the Medina Treaty, or remembering the agreement results were in written form, it is also called the Medina Charter, the first written constitution in the history of Islam, even in the history of humanity. The Charter—which integrated community of Muslims with non-Muslims—was part of a series of Prophet's efforts to make internal integration done in the mosque. Even, the charter was as a continuation of the vision of the mosque as *jami',* which integrated, as the concept of *ukhuwwah Islâmiyyah* (Muslim brotherhood) which should be coupled with *ukhuwwah wathaniyyah* (brotherhood as one nation and one homeland) and *ukhuwwah insâniyyah* (brotherhood of fellow human beings).

Through the charter, as revealed above, the Prophet formed the confederation of ethnic and religion or a multi-ethnic and religious city state with the guarantee of freedom to embrace and practice religion, and political rights for all citizens (Pulungan, 1994, Madjid, 1992, Jamaludin, 1997). In a matter of freedom of religion for Christians, even the rophet made separate agreement which was part of Medina Agreement. In the agreement listed among others: "...and there is not a single building in the temple (*kanisah),* or church environment allowed to be destroyed. Likewise, it is not justified that church property is used to build mosques or homes of Muslims. Whoever do that, then he really violated the agreement of Allah and against Rasululah (Madjid, 1992)."

Unexpectedly, in the next historical stage, because two Jewish groups (Qainuka and Nadhir) betrayed the Prophet by conspiring with enemies from outside causing them to be driven from Medina— based on their legal conventions— and one more tribe (Bani Quraizhah), their men were sentenced to death in 627 (Yatim, 1997, Zarkasyi & Syam, 1987). The vision of the city state which was multi-ethnic and religion was then destroyed.

In mosques, even mentioned in Islamic history, the Prophet Muhammad made efforts of social integration between Muslims and non-Muslims. As revealed in chapter I, in the mosque, the Prophet received a group of 60 Christian figures by holding dialogue and they were also allowed by the Prophet to hold services in the mosque facing east (Hisyam, 2013).

Due to the function of social horizontal integration of external Muslims, the Prophet allowed anyone to be present in the mosque, if there was a need. As told in a hadith, that the Prophet accepted several Jewish diplomats at the mosque. According to al-Khathabi, this shows that the non-Muslim community was allowed to enter the mosque, if there was a need such as a debt matter or asking for an explanation of a legal case to a judge or *qadhi*. Some non-Muslims also met the Prophet in the mosque, and they were sitting there for a long time.

Of course, the above practices can be understood. The reason is, because Mosque Al-Haram, where there is Kaaba inside – that has become a center of prayer of the Muslims of the world and the area around it becomes place of *tawaf* when Muslims perform Hajj or Umrah – is a building built not only by Muslims. Inside the building there are also traces of the prophets before Islam was purified by communities of Jews and Christians. Inside, besides there are traces of the Prophet Muhammad, there are also traces of Adam, Abraham, and Ismail. Kaaba which becomes the main building – in which without it the Mosque Al-Haram is nothing or less meaningful - was first built by Adam. However, after the flood hit the world during the time of Noah, the building was lost. Then it was rebuilt by Abraham with his son, Ismail. The traces of Abraham appear at *maqâm Ibrâhîm,* the places where Abraham stood with his son, when building a mosque. In history, Prophet Abraham was known as the father of three religions: Jewish, Christian, and Islam, because the three religions were born by his descendants. The three religions are also referred to as the *Abrahamic religion* (the religion of Abraham).

Further, the Kaaba/ Mosque Al-Haram in the early period of Islam became the place that was sanctified by all the tribes in the Arabian Peninsula, even the nation of Persia. The Persian nation believed that the spirit of Hermes was inside the Kaaba. When Khuza'ah ruled, he allowed to enter the statues believed by various Arab pagan tribes, which persisted until the Quraish ruled afterwards, where at the time Islam was born (Misrawi, 2009).

Prophet and Muslims people during the period of Mecca (12 years of the beginning of Islam) also worshipped at the Al-Haram Mosque together with the followers of other religions. At that time, the spirit of co-existence between the Muslims in Al-Haram Mosque became apparent. Likewise, during the period of early Medina. Early prophets and Muslims in Medina also prayed at the Mosque Nabawi and other mosques in Medina by facing the Kaaba from 629 AD to *futûh* (liberation / conquest) of Mecca in 630 AD. While, the Kaaba at that time was still filled with idols of pagan Arab society.

In addition, the Mosque Al-Haram from pre-Islamic era until now also has become a symbol of peace (social integration of external Muslim). From the pre-Islamic era, the month of Hajj (Zulhijjah), with the main place of the implementation was Al-Haram Mosque, was the month agreed by pre-Islamic Arab people where there was no war. Even, the months in which war was prohobited in pre-Islamic era also happened one month before the month of pilgrimage (Zulqa'dah) and one month after (Muharram). Until now, in Islam what is forbidden to do by Muslims during Hajj which is mostly held at Al-Haram Mosque, although there are also other places ('Arafah, Muzdalifah, and Mina) is killing. What are prohibited to kill are not only humans, including the community of non-Muslims, but also animals, even including cutting plants. If what is killed is the animal alone, the Muslims get fine, if they want their hajj worship legitimate.

The mosque which functions in the formation of integration of External Muslims continued until the period of the caliph (successor) of the Prophet in Medina, after the death of the Prophet. This can be seen from the series of visits of Umar for 10 days in a ceremony of acceptance of handing over the city of Jerussalam, Palestine. After groundbreaking for the construction of the mosque, Umar bin Khattab in a series of his visit also carried out the Ilia Agreement. This agreement was made by Umar with the christianJerussalem inhabitants. In the agreement it was stated among others: "He guarantees them safety of their soul and wealth, and of churches and their crosses ... Churches will not be occupied, nor destroyed, and will not be deducted anything from churches ... They will not be forced to leave their religion ..."(Ridha, 2004, Madjid, 1992). Therefore, it can be understood, that at Mosque Umar bin Khattab (Dome of Rock) in Palestine— which becomes the memorial monument on a visit of Umar bin Khattab— on the trammel underneath the dome there was the writing of the verses of the Qur'an relating to Prophet Jesus, the bearer of Christianity, written in *kufi* letters (Nasution, 1997).

Further, in the period after Umar, Abu Ubaidah bin Jarrah functioned a church which had previously become a place of worship of Greek nation in 100 BC became mosque. Later, this mosque was known as the Umayyad mosque in Damascus, Syria. In the beginning, the building was partly used as mosque, and partly as church. Again, coexistence between Muslims and non-Muslims here appeared. However, because of the number of Muslims increasingly increased and the number of christians increasingly decreased, at his time, al-Walid I (705-715 AD) made the whole church became mosque. However, acculturation in this mosque occurred. This Umayyad Mosque became the first mosque to have a minaret that was previously a place for a church bell. The minaret was changed its function by Muslims became the place to call to prayer (*athan*). Although the building which was originally a church was entirely changed into a mosque for the maximum advantage as the need of public at that time, the christian people were then created a new church (Nasution, 1997).

Muslim people in converting this function is not allergic to things that are associated with non-Muslim institutions such as church by making it as a mosque. They were more rational by looking at their potential or function. Although the church was used as a mosque, Christians were also given the rights to use it together. One roof for two religions. Coexistence between Muslims and Christianity was visible through these events. In fact, things related to church were made part of mosques without a desire to erase the traces of previous civilizations, even though they were non-Islam. The Umayyad Mosque which retained the previous church minaret was an indication that before Islam came to power in Syria, there had been a previous non-Muslim civilization that had to be cared for, even though it had to be modified as needed as a development effort. When the church was fully functioned for mosques, then Christians were built new churches. It not only shows the coexistence of Muslims and non-Muslims, but also shows respect for the rights of non-Muslims who become minorities, where they were built new churches with consideration of priority as a rational public consideration.

For modern/ contemporary era, the relationship of mosque with social horizontal integration of external Muslims can be seen from the practice of mosques in Indonesia which can be seen from the position of Mosque Istiqlal that was built in 1961 and in operation since 1967. The mosque was built by the Soekarno Government and it was opposite the Cathedral Church belonging to Indonesian catholic people in Jakarta. The example of Istiqlal mosque that is adjacent to the church is also seen in many other cities/ places in Indonesia, for example in Solo and other cities. In addition, the architect of the Mosque Istiqlal as state mosque and

the largest mosque in Southeast Asia is a non-Muslim. His name is F. Silaban (Nasution, 1997) who is a christian. His complete name is Frederich Silaban born in Tapanuli, North Sumatra. This is not wondering that remembering that the Umayyad Mosque in Damascus, told in the paragraph above, was also built by the architect from Greek who was also non-Muslim. Although built by a christian architect, the Istiqlal Mosque, and also the Umayyad Mosque in Damascus, until now are accepted as a mosque of pride of Muslims. In the West, the relationship of the mosque and social horizontal integration of external Muslims can be seen also from the practice carried out by mosque Imam of and Islamic center in New York, Shamsi Ali. After 9/11 incident, mosque Imam has played an important role in the *interfaith* dialogue seeking to erode the misunderstanding that occurred in America. He did a lot of dialogue with religious leaders, both Christians and Jews, to equate the perception that Islam or any religion had nothing to do with the act of terror. One of them, in 2007, together with the Chairman of the New York Rabbi Council named Marc Schneier, Shamsi Ali held a big *event* called the *National Summits of Imams and Rabbis of North America* which was attended by 40 rabbis and imam (priests). This activity aimed to unite mosque and synagogue worshipers in a relationship that was colored by an understanding of their respective religions. On Saturday, Muslim worshipers came to visit the synagogue, and on Sunday the synagogue worshipers visited the mosque (Hannas, 2017). Mosques in America play an important role in an effort to sow peace and tolerance, and to reduce radicalism, and so on. Working with non-Muslim communities, mosques in New York have provided public kitchens providing free food for *homeless people*, by not seeing their religion, and maintained the security of New York City.

The same thing happened in England. At Regent's Park Mosque, Dr. Zaki Badawi, a prominent British Muslim ulama, also a chairman of the Muslim College, invited Anglican and Rabbi priests. In the mosque, they discussed religion and theology, a controversial act for Muslims (Lebor, 2009).

Although generally between mosque and social horizontal integration of external muslims positively is correlated, as has been noted above, it must be recognized that most of the mosques have not shown the same thing. Some Muslims forbid non-Muslims from coming to the mosque. One of the roots seems to be that now the al-Haram mosque in Mecca is an area where non-Muslims are prohibited from being in the area. Non-Muslims are considered to be unclean which is therefore unlawful being in the environment of al-Haram Mosque. Even, if there are non-Muslims who insist, it is said that there are dogs that bark, even though this is only a rumor. Because al-Haram Mosque became the mosque Qibla, some mosques did the same thing, even though they were in conflict with the reality of the mosque at the time of the Prophet, companios, and Tabi'in, a generation after the Prophet's companions.

Another root is the fact that a small part of the mosque is considered sacred because there is a tomb of the sacred people. Although since the time of the Prophet, mosques played sacred and profane function at once, as explained above, on further development, mosques are considered sacred when it is built on the tomb of someone who is considered sacred, though sometimes doubted whether in the surrounding mosque land it is indeed buried people whose names are related to the name of the mosque or not. For example, Ali's tomb is in Masyad, Kuffah, Damascus, and several other places, and Abu Hurairah's tomb are in Medina, Jiza, and several places in Palestine, and so on (Gazalba, 1983).

Although according to some ulama building a mosque in the cemetery are prohibited (Muslim), same thing also happened in the history of Islam Nusantara. Some mosques in Indonesia were also built around the burial area of someone who was considered holy and sacred. Banten Mosque was built by Prince Muhammad (1562-1595 AD) around the tomb area of the Banten sultans, including Sultan Hasanudin, the first King of Islam Banten. Likewise, mosques were built around the burial area of SunanGiri, SunanBonang, SunanAmpel, and SunanGunungJati, who all of whom were early propagators of Islam in Java. In Buton, there is a mosque and the tomb of Sultan Murhum who embraced Islam in 1558 AD. Manwhile, in the tomb of Sheikh BurhanudinUlakan there was no mosque, but only Surau. In the month of Safar, his tomb became an object of pilgrimage from various corners of the Minangkabau region (Gazalaba, 1983). Some of these tombs and mosques have become sacred and have been visited by Muslims at certain times.

By making the mosque as a sacred place, profane functions of the mosque have become diminishing. The mosque is only used as a place of worship and is locked when worship times are finished. Because they consider mosques to be sacred places, non-Muslims are also prohibited from entering, because they are considered unclean. The function of the mosque as the place for social horizontal integration of external Muslims has become torn.

In addition to the sources from the Muslim community, the disintegration of mosques (Muslim community) by non-Muslims lately also comes from the attitude of the non-Muslims against the mosque in which some are responded negatively by Muslims. Mosque does not always integrate non-Muslims with Muslims. One of them sourced from the view of non-Muslims who see mosque as a symbol of Islam which physically appears, and even symbol of social and political identity of Muslims. The existence of a mosque in one place indicates the existence of Muslim social groups, large or small. In countries with Muslim minorities, for some non-Muslims who are not open, this might be considered embarrassing, damaging the landscape, and even threatening.

Of course, within certain limits, such a view is understandable, because the initial step of the Muslims and the elite in its history from the beginning was establishing a mosque, although it is also influenced by the tradition of the Christians and Jews. Mosque Nabawi in Medina for example was established shortly after Prophet Muhammad arrived in Medina, likewise in other regions which became a new place after the conquest (in Islam it was called *futûh*[victory]). Even, in the third century Baghdad, two centuries after the conquest of Islam there were 30,000 mosques. The strong encouragement for it can be seen also from the traditions of the Prophet Muhammad: "Whoever builds a mosque, then he has built a house for him in Heaven". Even so, the reality should not be the reason for not accepting the presence of Muslims by the majority of non-Muslims, remembering the Prophet's hadith and the historical reality of the need for a mosque as a house is actually a general phenomenon, mainly due to the need of whorship. The reason is because humans are also *homo spiritual,* besides *homo sapiens*. It is natural that the existence of places of worship such as mosques is now considered part of fulfilling religious freedom which is part of humanism.

Within certain limits, the presence of a mosque where Muslim minorities were suspected by non-Muslim as majority could also be understood, because the mosque is understood by experts of orientalist such as Montgomery Watt, different from the church. Although the church is central in Christian worship, the church does not have political and social influence, although this is in fact the phenomenon of the modern church. While mosque according to him is the opposite, as has been revealed above and will be disclosed further

below (Elposito, 1997). This view can also be called *debatable*, because actually the mosque since the Abbasid period, even before the Umayyad period, only enganged and related to the worship and cultural areas, as revealed above.

Furthermore, Ved Mehta's research in India concluded that temples and mosques have become a meansfor the rise of militancy and fundamentalism of Hindus and Muslims in India. Both become disintegration factors, even open conflict. Even, in fact, in Ved Mehta's analysis, India has a long history of maintaining the friendliness of relations among several religions, especially Islam and Hinduism, namely when the Mughal King was ruled by Sultan Akbar who was very well known for his universal tolerance policy and justice for all religions. Every Indian leader at that time believed that neither democracy nor unity could *survive* without national policy on religious tolerance. However, lately, Hindus as a majority of Indians want justification and demand higher, even excessive, service for their political part which sometimes ignites violence. Babari Mosque, since the riots in 1949 could not be used as a place of worship for Muslims, because it was destroyed by Indian Hindus (Mehta, 1993). Likewise, the Ayodhya mosque which was founded in the 16th century became the main symbol of campaign of Bharatiya Janata Political Party, the Hindu nationalist movement, to gain power. They claimed that god Rama was born on the land where the mosque was founded. Therefore, the mosque should be destroyed and then the temple was founded in honor of god Rama. Likewise, in the Mosque Juma in Delhi, founded by King Syah Johan, the riots that occurred in 1992 took tens of lives of Indian Muslims, and the Indian police who were Hindus majority did nothing. The destruction of mosques in India attracted strong reactions from Muslims in Pakistan and Bangladesh who were Muslim-majority, two neighboring countries which were previously one country with India. They immediately invaded the Hindu temples existed there. Now even Tajmahal in which in its complex there is a mosque that has become an international tourist center becomes another target of Hindu extreme group in India (Elposito, 1997).

The same thing happened in Serbia. It is estimated that until 1993, around 800 mosques were destroyed by Christian non-Muslims. In fact, the way of destruction was more vicious because it was fueled by hatred towards Muslims in a war situation. The mosques were exploded. After flattening the ground, at the land where the mosque collapsed and trees were planted. That way, the traces of the mosque are not or difficult to find, and the memories of people, especially Muslims who live later or non-Serbs towards the mosque will disappear altogether (Elposito, 1997).

**Conclusion**

Based on the explanation above, mosques both in teaching and in historical practice (in classical and modern Islamic history) have played a large role in making efforts for Muslims social external integration. Therefore, the attitude of a small number of contemporary Muslims who are not socially integrated with external parties (non-Muslims), is not only contrast to Islamic doctrine but also to its history, which should be in their collective memory.

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## Writing Guidelines
# INSANIYAT Journal of Islam and Humanities

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**Guidelines**

1. It has not been published elsewhere.

2. The paper is research findings, conceptual idea, science development on a certain field, and theory application study.

3. The Manuscript typed with Microsoft Word, Font Times New Roman size 12, spacing 1 on A4 size paper with a margin of 3.5 cm from the left edge, 3 cm from the right edge, 3 cm from the top and bottom edges. The length of 15-20 manuscript pages including a list of references. Writer (s) must follow the journal template that can be downloaded at Insaniyat Open Journal System http://journal.uinjkt.ac.id/index.php/insaniyat

4. The article should be written in Arabic or English.

5. Article contains title; writer's name, author affiliation (department, faculty, university / or institution), complete address of the affiliation and Author's corresponding email.

6. Abstract is written for about 250 words. It pervaded research objectives, methodology, discussion and result, and conclusion with maximum 5 keywords that represent the research core.

7. The article consists of **Introduction** (background of study, research problem, research purposes, significance of the research and theoretical basis).**Method** (explaining the chronological research. **Discussion and Result** (containing analysis and result of the research), and **Conclusion**.

8. Citation and reference must follow APA style (American Psychological Association) sixth edition.

9. The references should used min 40% from primary source (International Journal).

10. The references used should be under 10 years (from now).

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14. The article will be single or double blind peer-reviewed.

15. Writer (s) whose article either needs to be revised or is rejected will be informed by email.

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18. Arabic Romanization should be written as follow:

Letters: ʾ, b, t, th, j, h, kh, d, dh, r, z, s, sh, s,d, t,z, ʿ, gh, f, q, l, m, n, h, w, y. Short vowels: a, i, u. long vowels: ā, ī, ū. Diphthongs: aw, ay. Tā marbūtā: t. Article: al-. **For detail information on Arabic Romanization, please refer the transliteration system of the Library of Congress (LC) Guidelines**

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