



Mosque as a Place To Build Moderate Community

Cucu Nurjamilah

cucunurjamilah@iainptk.ac.id

IAIN Pontianak

Hesty Nurrahmi

hestynurrahmi@iainptk.ac.id

IAIN Pontianak

Abstract

This study was to investigate the influence of mosques in developing moderate communities in West Kalimantan. Mosques are Da'wah institutions that are aligned with the community's values. Aside from serving as a place of prayer, the mosque is also a source of empowerment for women. Therefore, the focus of this article is on the role of mosques in the development of Islam and the adoption of models of religious moderation in mosques. This study used a sociological approach. This study reveals that, despite the fact that a certain group was responsible for the mosque's construction, the mosque's management does not take sectarianism into consideration. A significant indication that mosques play a vital role in the development of moderate Islam is their refusal to join sides with particular parties. The mosque serves as a social institution in addition to serving as a place of prayer. The successful implementation of modern mosque administration principles is a model that may be adopted by a number of other mosques to enhance their facilities as a location to foster the development of a moderate community. When modern management ideas are used to mosque management operations, the realization of the mosque's existence is possible to achieve.

Keywords: Mosque, Establishment, Moderate Community

DOI: <https://doi.org/10.28918/hikmatuna.v7i2.311>

Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui pengaruh masjid terhadap perkembangan masyarakat moderat di Kalimantan Barat. Masjid merupakan lembaga dakwah yang selaras dengan nilai-nilai masyarakat. Selain sebagai tempat salat, masjid juga terbukti menjadi sumber pemberdayaan perempuan. Oleh karena itu, fokus artikel ini adalah pada peran masjid dalam perkembangan Islam, serta adopsi model moderasi keagamaan dalam kelembagaan masjid. Penelitian ini menggunakan pendekatan sosiologis. Temuan penelitian ini mengungkapkan bahwa, terlepas dari kenyataan bahwa kelompok tertentu bertanggung jawab atas pembangunan masjid, manajemen masjid tidak mempertimbangkan sektarianisme. Indikasi signifikan bahwa masjid memainkan peran penting dalam pengembangan Islam moderat adalah penolakan mereka untuk berpihak pada pihak tertentu. Masjid berfungsi sebagai lembaga sosial selain berfungsi sebagai tempat shalat. Selain itu, keberhasilan penerapan prinsip-prinsip administrasi masjid modern adalah model yang dapat diadopsi oleh sejumlah masjid lain untuk meningkatkan fasilitas mereka sebagai lokasi untuk mendorong pengembangan

masyarakat moderat. Ketika ide-ide manajemen modern digunakan untuk operasi manajemen masjid, realisasi keberadaan masjid dimungkinkan untuk dicapai.

Kata Kunci: Masjid, Pendirian, Komunitas Moderat

A. INTRODUCTION

The development of the function of the masjid as a center for the formation of a moderate society is important. Considering the hostile conditions that are increasingly emerging in society that occur in almost all teenagers to the elderly. The upper middle class is synonymous with busy activities, but the lower class is the same. Deviant behavior shows weak morals due to lack of religious understanding and experience, insufficient knowledge and a weak economy in some communities. As a result of mental weakness, it can give birth to morals or bad behavior in society. Rais (1998) and Rasyidi (2004) highlighted urban communities: 1. Fading sense of togetherness, cooperation and replaced with high individualism 2. There is a tendency towards materialism that is too strong in society, so it is not surprising that the phenomenon of greed occurs everywhere, and the culture of measuring success with material standards has become commonplace. 3. Attitude to distance religion from life (secularism) 4. The emergence of the relativity of values, ethics and morals 5. Especially in urban areas, the convenience caused by progress and diversity as an open society often makes city residents have a relationship pattern that is less intimate, less warm, and individualistic.

The development of the function of the masjid is identical to the da'wah movement towards social transformation, namely da'wah, which is described in the liberation movement from exploitation, domination, oppression, and injustice in all its aspects. This movement was born and formed a society with social sophistication (Saifullah, 2006, p. 161). Why the masjid? Among the da'wah institution that is in line with the community is a mosque. In addition to a worship center, the mosque has also been proven to be the empowerment center. From Masjid Nabawi Prophet has managed to build harmony and unity of the ummah. On the development of the da'wah of Islam, the Messenger of Allah has managed to change the society of ignorance into the Muslim community of civilized that born from the da'wah of the Nabawi Mosque in Medina. In the golden age of Islam, in addition to as a center of worship, the mosque has become the cultural center of the Islamic community (Gazalba, 1989, p. 141). In view of Subhan, the point of the beginning of the activity of literature that thrives in the lands of Islam is in the mosque.

The study of the role of the mosque in building moderate community is necessary for research. The fact that the Institution of da'wah Mosque of the current development is rapidly increasing, from the city center to the corners of the village and housing. In addition, the interest of society to come to the mosque is also increasing. Darajat and Wahyudiana (2014) emphasized in their study that functioning mosques is not only a place of worship but also the function of mosques as exemplified by the Prophet Muhammad SAW. According to Syakirin (2018), mosques, one of which is the Al-Falah Mosque, can be used as a center for community empowerment by opening access for all activities, not only limited to religious activities. Even according to Suryani and Fauziah (2015), mosques such as the Al-Akbar Mosque, Surabaya function as a religious tourism place and the center of the community's economy. These studies show that mosques have various functions and roles, not only as places of worship.

Looking at these studies, a study on the role of mosques in developing moderate Islam can be studied. In addition, the application of religious moderation in mosque



institutions must be applied with what kind of model is another problem that this article wants to answer. This article uses a qualitative research method with a sociological da'wah approach to answering some of these problems (Nurkhalis, 2018, pp. 37–38). An approach that is expected to see the regularity of mosque users in their role as centers of Islamic moderation. It is hoped that the article can illustrate that a mosque is a place for the movement of Muslims. However, recently it has been seen that the mosque is only used as a center for politics and worship, an exclusive role that injures the role of mosques that have been recorded in history. As for the selection of the Mujahideen Mosque, Pontianak, it was because it had announced the development of a society with a noble character from the start. Noble morals cannot be formed if the religion is not moderate.

B. DISCUSSION

1. The Mosque as a Media of Unifying People

Gazalba (1989, pp. 117–125) has been capturing the events of the Prophet's hijrah to Madinah; he thought that the mosque had a wide functionality. Gazalba rate and stated that ten years after the hijrah, occurred the activities of the refinement of Islam, the development of world culture and Islam as the basics have been laid Prophets as the foundation, and is entirely rooted in the central institutions of the Islamic world, namely the mosque. Rasulullah Has managed to bring together a group of Muhajirin, and Ansar was also born from the Nabawi Mosque. In Masjid al-Nabawi, the Prophet delivered the message of the Qur'an, which contains the strengthening of togetherness.

The messenger delivered the verses of the Qur'an and Hadith about equality and human equality in Islam (Al-Hujurat verse 13), the importance of brotherhood, as well as the necessity of collaboration between men and women in calling for and enforcing goodness. To use the mosque according to the need of present-day society, it is better to examine the changes that are happening right now, in particular, are considered negative, to direct it to be an ideal society. In the thought of Rais, to counteract the tendency-the negative tendency in modern society, the mosque should become an armament of spiritual, moral and mental, for the people (2009: 67-68).

Concerning the multi-function of the mosque in present-day society, Aziz Muslim (2009, pp. 109–110) suggests a few things regarding the optimization of the function of a mosque, namely: 1) the Arrangement of the self, in terms of physical buildings that are awesome, the architecture, the art and means that lead to it, 2) the activity must be managed with modern management and imitate the function of the mosque at the time of the Prophet Muhammad, by way of actualization of understanding, from understanding the textual, towards contextual to the conceptual.

2. The Role of The Mosque in Community Building Moderate in West Kalimantan

a) a written Policy of Trustees of the Foundation of the Mujahideen in developing moderate civilization

The speaking role certainly will not be separated from the policy or the rules or norms. Moreover, the role of which is displayed on an institution. Presented by Soekamto that see a role related to the life of the individual as a member of society, the role includes the norms¹ Associated with the position or place of a person in society. This understanding shows that the role is a set of rules that guide a person in public life

(Soerjono, 1990, pp. 269–270). Likewise, the institution of the mosque has a set of administrators who run the management of the mosque.

In performing the roles and functions, the mosque administrator always uses the National rules made by the Religion Institution beneath the ministry of religion and the rules made by the intern of the mosque as their own rules. To understand the role in the community, the theorists of the theory of role simplify the term show as an Analogy described by Turner analogy between the players in the show stage with the actors of social action. When the player has a clear role in the show, the individual in society occupies a clear position. Performers must follow the written script, the actors in the community should follow the applicable norms. The player must obey the director's orders, the actors in society must be following the command of those who have power or interests (Nasir & Turner, 2013, p. 16)).

To create peace, togetherness, unity and avoid problems of khilafiyah that triggered the conflict of personality, then the Masjid Raya Mujahidin, which is under the auspices of the Foundation of the Mujahidin has set a decree of Trustees of the Foundation related to prayer and the preacher in his sermon and the message of Islam in the activities of the tabligh in Mujahidin mosque. Various policies as outlined in the letter of decision of the trustees of the foundation are a translation of the Vision, mission and objectives, and the strategic plan which has set the Foundation of the Mujahideen of West Kalimantan in the management of Masjid Raya Mujahidin.

b) The Vision of Masjid Raya Mujahidin Pontianak, West Kalimantan, namely:

“Become the great institution of da'wah and Islamic education and modern in enlightening and educating the nation, forming the Indonesian community of faith, knowledge, charity, and piety towards *Izzul Islam wal muslim*”

The policies outlined in the letter of decision of the trustees of the foundation of the Mujahidin include a variety of things related to the mosque's activities. But related to the role of the mosque in developing the society of moderate, the author shows only one example, which is related to the assignment policy in prayer, preacher, lecturer, and the contents of the message delivered. An overview of the decision letter related to the efforts to establish a society of moderate run at the Mosque of the Mujahidin, namely: 1) the Preacher, Speaker or *Khatib* who is appointed has the competence and knowledge of the religion of that area. 2) include provisions for Preachers, Speakers in the delivery of sermons, lectures encourage *ukhuwah Islamiah* and avoid problems *Khilafiah*. 3) Friday Sermon delivered by using the Indonesian language, while the verses of the Quran or the Hadith remain in the original text, except Khatib Guests who do not speak Indonesian. Notable for the Speaker or Speakers who do not speak Indonesian, must be accompanied by the Translator.

c) Tolerance in the Determination of the Priest Praying in Congregation, the Preacher and Muballigh

Islam is a religion that teaches the values of moderatism, which teaches middle position, not fanatic/excessive in thought and action. This doctrine emphasizes the importance of balance, does not stand on the polar extreme, both in the understanding and practice of Islam. Moderatism in Islam also teaches inclusivism, brotherhood, tolerance, peace and Islam as rahmatan lil'alam. With moderatism, the ummah of Islam is seen as *ummatah wasathan*, as the ummah who love peace and anti-violence. With hospitality, a Muslim look with the emphasis on peace and unity.

Talking about the role of the mosque in building the character of a moderate in the community, is strongly associated with the function of the mosque as a medium of da'wah. The mosque functioned as a place of prayer, and how the mosque committee has made the mosque the center of da'wah. Nasution explains the mosque's function as a medium of da'wah in urban and the mosque in a rural location. According to Nasution, the mosque's function has a linkage with the national development at this time. According to him, the construction material must be balanced with the building of the spiritual man. Then from that, among the functions of the mosque nowadays should be 1) Nurture and meet the spiritual needs of the people. How, in addition to the formal worship performed regularly at the mosque, spiritual activities other such guidance of the soul, lectures, discussions, and so on must be executed in the mosque to foster human in order to have good morals and virtuous, noble character (Nasution, 1995, pp. 250–252).

Masjid Raya Mujahidin, West Kalimantan, has been since its inception has been to portray the function of the mosque as a medium of da'wah and the development of the community that improves the noble attitude of society. Some of the activities of da'wah that has the effort to build a society of moderate namely through: Prayers daily, Friday prayers, eid prayer, study after obligatory prayer, the study of *taklim* community Women Mujahidin, the study of *Muhasabah* (reflection) Women Mujahidin, broadcast of da'wah in the media of Radio and Television.

Overall the main activity portrayed in the mosque is the center of pray mahdhah i.e., congregational prayer five times a day, Friday prayers, and prayers for the eid al-fitr and eid adlha. Praying in the congregation gathered many people from various backgrounds and led by a priest, and the whole congregation of obedient to follow all the gestures of the priest prayer. Indeed, the unity of prayer in the congregation ideally woke up mutual harmony between the whole congregation. Especially when the prayer continued with the delivery of a sermon or lecture. At the time of the message-the message of the Qur'an and the hadith presented, then there is a message that absorbed the congregation is slowly giving the influence to bear a change-a change in mindset, attitude and actions of the Muslims. This means that when it is also in the Mujahidin mosque message of togetherness, mutual respect, attitude-wise differences, the attitude of fair and others.

Conversely, when the congregation can also trigger the birth of the conflict if the message that The Preacher delivers sparked divisions and hostility that caused a selfish attitude which displayed the giver book. To maintain harmony, tranquility, and peace in the difference, the administrator of Mujahidin mosque runs some of the activities related to the policy in developing the community of moderate. The views of the administrator of Mujahidin mosque that as the mosque of the provincial mosque of the people of West Kalimantan where the mosque is to be hope and a role model all mosques in West Kalimantan, then the presence of neutrality is to be the main thing that held and applied in this mosque. It means That Mujahidin mosque did not adhere to the certain ideology of religious or certain groups. The mosque committee implements the principle of neutrality in the mosque's management, which can accommodate all the differences in view or the organization of the Islamic society in the community. A principle put forward the caretaker of the Mosque of the Mujahidin is to invite the Muslim community in West Kalimantan, especially the City of Pontianak, with togetherness to utilize the mosque, respect each other and appreciate each other the difference.

Suppose there is a judge that Mujahidin mosque tends to Muhammadiyah. In that case, this is because the founder of the Mosque of the Mujahidin, mostly are the people

of Muhammadiyah and tend to Muhammadiyah as not using *qunut* in dawn prayer, there is no *zikir* which is guided in the congregation, then until now the practice of worship as it is still run in the Mosque of the Mujahidin. This condition is sometimes as rated by the community as the orientation of Muhammadiyah. Indeed, it does not mean that no regulation regulating the practice of worship should follow the flow or the ideology of Muhammadiyah and close the other groups, is not the case. This is just a coincidence of the administrator, and also most of the congregation is active in congregation in the masjid Raya Mujahidin was one of the Muhammadiyah. Thus, seven Priests who are now in the Mosque of the Mujahidin entirely also not use *qunut* at the time of dawn prayer and do not carry out the loud *zikir* and prayers each finished the prayer five times a day.

The selection of *imam* prayer who tend to follow Muhammadiyah is also not a requirement. The main requirement of the priest or *imam* in the Mujahidin mosque is *haafidz* and not *haafidz* but a lot of rote. Even if at the end entirely of *imam* not using *qunut*, it's all a coincidence. This provision, indicating that Mujahidin mosques do not have specificity in the understanding. It means Mujahidin mosque allows if there is a prayer from NU orientation. For example: When there is a speaker from among NU are present in Mujahidin ago, he was *imam* so in prayer or Khatib at Friday prayers and he the priest of prayer, then welcome to custom-fit he is as a person of NU.

Some neutral priests are not part of Muhammadiyah and NU; the mosque's caretaker gives freedom according to the usual realization and no restrictions.

"But indeed, in Mujahidin mosque related to the priest, the seven *imam* remained entirely is running the rituals of worship as people of Muhammadiyah i.e., no prayer *qunut* in dawn prayer, no congregation *zikir* after the prayer, they *zikir* and pray individually, and so on. This indeed is no provision for priests to remain in the Mosque of the Mujahideen, namely the need to follow the habits of its predecessors. This is also related to the mosque is a regular congregation is mostly Muhammadiyah". When there is no fanaticism in one certain ideology of religion applied in the Mujahidin mosque and is open to the differences in the prayer, then this indicates if the Masjid Raya Mujahidin/The Managers have been taught and invited the community in West Kalimantan, especially the congregation of the mosque not to fanatic to the difference in the ideology of religious.

d) Make the Mosque the center of the missionary activities of the Mosque

As seen and felt by people in West Kalimantan at this time, the Mujahidin mosque can be said as a mosque that has the function of da'wah with enough variation. Not only preaching spoken in the pulpit of the mosque, but there are da'wah activities in the form of education that starts from the level of the Child of Early Age to Secondary School level the Top Level, Da'wah media Radio and Television, da'wah coaching for muallaf, da'wah writings in the form of a bulletin, Preaching a special study of women, and the missionary activities of the social. In addition, there is also da'wah in the form of therapy for Islamic Development Management of the Mosque and economic activity.

Along with the development of facilities and the mosque's management, the development of the field or the institution of the lighting adding. There are social institutions and media of da'wah. A social institution that offers programs of social da'wah to the people more and adds a festive of da'wah activities in Mujahidin mosque. From social Institutions, there is a program to facilitate the donation daily for the Muslim community, that funds disbursed to various dawah activities social organized by the two institutions, namely LDIPM and social Institutions in cooperation of da'wah. As for the institution of da'wah media of Islamic communication and broadcasting, namely Radio

and Television da'wah, in addition, to having a program da'wah media managed, there is also a provision of the Foundation that the activities of da'wah mosque of the start of daily devotions managed LDIPM and other institutions are obliged to broadcast on Radio and Television.

The next institute with a program of mosque da'wah is the Women empowerment Mujahidin. Some of the da'wah activities under its management, namely: Early childhood education/early childhood education, Islamic Studies Women of the Mujahidin, and Coaching *Muallaf* in the area of the District. Da'wah Institute for Women empowerment activities also started being broadcast on the Radio Mujahidin. An institution that specifically manages the activities of da'wah mosque is da'wah Institutions of Worship and Prospering Mosque. In between the program of LDIPM Mujahidin is: the anniversary of the Islamic, Training and educating of mosque and Da'wah, Bulletin *Ikhwah* and Development of *Muallaf*. Tasks and the responsibility of organizing the activities of da'wah mosque are the sole responsibility of institutions LDIPM. Starting from arranging the programs of da'wah, the determination of the priests, preachers and *daiyah*, budget costs in time and equipment designed by the administrator of LDIPM.

e) Selective for the Concept of a Book or Manuscript Sermon

The message delivered by the preacher or *Khatib* in his sermon is one of the elements of the da'wah that is very important related to the development of moderate civilization. Without the message being communicated, the change in a missionary activity will not be realized. This is because the message delivered by the preacher or *Khatib* in the review of broadcast communications Islam is the one which the communicant must receive. Communications Islam is a process of delivering a message between human beings based on Islam's teachings. According to him, communications Islam is imperative, namely the message delivered communicator mandatory to be executed by the communicant because it is the book of the revelation of God and the hadith of the Prophet. Likewise, the bearer of a message must not tell lies in conveying the message religious.

Through the messages of da'wah that are delivered either directly/face-to-face or indirect/through writing that is true to the source, people are expected to get spiritual peace, concern social and passion for building a community, not vice versa with the information received; the public becomes restless and uneasy. To create a quiet situation in the community, then for each transmitter, the preacher or *Khatib* are required to hold on to the rules of the game are set based on the values of the Qur'an and the Sunnah. One example of the effort to build a civilization that carried the Prophet Muhammad through delivering the message of da'wah and Islamic politics. In Nabawi mosque, the Prophet and the Muslims worship, but the Prophet of Muhammad gave many reinforcements with various messages. The prophet and the Muslims met to discuss, and any time of the Prophet provide reinforcements in the form of motivation, hope and the promises of Allah for those who help the religion of Allah. From the Mosque Nabawi, Islamic forces echoed to conquer the City of Makkah. As stated, companions Anas bin Malik, the Prophet, once delivered the advice,

Going in the afternoon or morning time in the way of Allah is better than the world and everything in it. And for the distance of the tip of the bow of one of you in heaven or the place of the whip is better than the world and everything in it. And if a woman (angel) of the occupants of the surge appeared to the inhabitants of the earth, he

illuminates the horizon between the two (sky and earth) and the smell of his cologne filled the horizon, and for a veil on her head is better than the world and its contents” (Sahih Bukhari, Vol 4, Chapter of Jihad: 800)

The message delivered by the Prophet above is not just rhetorical or exclamations that have a value of solicitation of da'wah. These messages have reinforcement that exceedingly can change the recipient of the message. In addition, about how deep the core of the message, the language that conveyed so beautiful and full of expectations far into the future. A Muslim who has surrendered to Allah and his Prophet, when listening to the messages of the supreme being delivered by his idol, then slowly parse the thoughts and shape the attitudes that reinforce the belief. This is among the characteristics of political communication, absorbed and accepted by his political people.

Furthermore, the uptake of the message it implies a change of attitude, namely the existence of war troops is ready to compete on the battlefield fighting fend off the attacks of the enemy of Islam. By having combat forces that are formidable, then the defense and integrity of a country can be maintained. This is an effect rather than a political communication Messenger intensively in the Nabawi Mosque. In point of view of the political communications Expert, that in the process of political action for the stages through three types of effects of communication, namely cognitive, affective and behavioral (Ardinanto & Karlinah, 2009, p. 52).

The messages conveyed by the Prophet Muhammad, who is the central figure of a leader of the people who have the direct mandate from the ruler of nature in developing a civilization of Islam. In an effort to maintain the stability of harmony, peace, and fairness in a difference in the community, the Administrator of Masjid Raya Mujahidin applies the policy in the activities of the *tabligh*, *taklim* and the Friday sermon and even the feast. The implementation of the policy, namely, the first in the implementation of the Friday sermon held once a week, the mosque's caretaker set the stage selection to the concept of the book which preacher prepares. Selecting the book's concept is the duty and responsibility of the Institution of Preaching and Worship mosque/LDIPM. Likewise, when there is an organization or anyone conducting *tabligh*, which is held in Mujahidin mosque, then about a week before the event, the committee requested to send biodata Preacher or *Ustadz/Ustadzah* who will deliver his talk. Likewise, on the activities of *taklim* held in the mosque, the administrator of *taklim* will notify the preacher so as not to convey a message or da'wah material that is *khilafiyah*, which often leads to conflict. The same provisions also apply to the *ustadz* and *ustadzah* that convey a message or da'wah on Radio and television

Even though that rules are delivered orally, then each speaker will prepare a message that can give birth to a good attitude and behavior on the pilgrims. I am an experienced researcher myself as a speaker in *taklim* Women Mujahidin and Radio Mujahidin FM. When the material or messages are not siding with one group and not to demean anyone, as well as the message that is delivered contains only the guidance of the Quran and the Hadiths containing the guidance of the good, then the result can help people survive and have additional knowledge and attitudes to respect each other. In addition, the worshippers were also able to apply in family life and society into a harmonious family. In the end of all, this will affect the life of the society with equality and peace.

C. CONCLUSION

The results of this study indicate that: *first*, the management of the mosque, although a certain group initiated its construction, does not consider sectarianism. The role of mosques not to take sides with certain groups is clear evidence that mosques play an essential role in creating moderate Islam. The mosque is functioned as a social institution, not only as an institution of worship. *Second*, applying the management principles of the management of Modern Mosque is the key to success that several other mosques can use to develop the mosque as a place to build a moderate community. When modern management principles can be applied to mosque management activities, the purpose of the mosque as a center of worship and da'wah can be achieved measurably, and public trust will increase and eventually, the existence of a mosque can be achieved realized

REFERENCES

- Al-Ghazali, S. (2018). PERAN MASJID DALAM MEMPERSATUKAN UMAT ISLAM: STUDI KASUS MASJID AL-FATAH, PUCANGAN, KARTASURA. *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 3(1), 127. <https://doi.org/10.22515/balagh.v3i1.1092>
- Ardinanto, K., & Karlinah. (2009). *Komunikasi Massa: Suatu Pengantar* (Revisi). Simbiosis Rekatama Media.
- Darodjat, & Wahyudiana. (2014). MEMFUNGSIKAN MASJID SEBAGAI PUSAT PENDIDIKAN UNTUK MEMBENTUK PERADABAN ISLAM. *Islamadina: Jurnal Pemikiran Islam*, VIII(2). <https://doi.org/10.30595/islamadina.v0i0.1675>
- Gazalba, S. (1989). *Masjid Pusat ibadah dan Kebudayaan Islam*. Pustaka Al-Husna.
- Muslim, A. (2009). *Metodologi Pengembangan masyarakat*. Teras.
- Nasir, K. M., & Turner, B. S. (2013). *The sociology of Islam: Collected essays of Bryan S. Turner*. Ashgate Publishing Limited. <https://acuresearchbank.acu.edu.au/item/869w7/the-sociology-of-islam-collected-essays-of-bryan-s-turner>
- Nasution, H. (1995). *Islam Rasional Gagasan dan Pemikiran*. Mizan.
- Nurkhalis, N. (2018). Sociology of Dakwah: Scientific Alternative Social Conflict Resolution Religious. *Jurnal Community*, 1(1). <https://doi.org/10.35308/jcpds.v1i1.199>
- Rais, A. (1998). *Tauhid Sosial Formula Menggempur Kesenjangan*. Mizan.
- Rasyidi. (2004). *Dakwah Sufistik Kang Jalal*. Kelompok Paramadina.
- Saifullah, M. J. P. (2006). *Dakwah Tekstual dan Kontekstual Peran dan Fungsinya dalam Pemberdayaan Ekonomi Umat*. AK Grup.
- Soerjono, S. (1990). *Sosiologi Suatu Pengantar*. Raja Grafindo Persada.
- Suryani, H., & Faizah, S. I. (2015). Peran Masjid Sebagai Roda Penggerak Perekonomian Masyarakat (Penelitian Deskriptif Pada PKL di Kawasan Masjid Al-Akbar Surabaya). *Jurnal Ekonomi Syariah Teori Dan Terapan*, 2(5), 387. <https://doi.org/10.20473/vol2iss20155pp387-399>