

## **Mosque Dualism: The Function of The Mosque As A Place Of Worship And The Function of The Mosque As A Place of Social-Islamic Educational Activities**

**Muhammad Sa'i**

Universitas Islam Negeri Mataram  
*muhammadsai@uinmataram.ac.id*

### **ABSTRACT**

*Public awareness of building mosques is very high in spirit on the island of Lombok, so it is referred to as the island of a thousand mosques. However, this enthusiasm does not go hand in hand and side by side, so many mosques only function as places of worship for mahḍah. In contrast, places of Islamic social-educational activities are quiet without worshippers. This article aims to describe the construction of two mosques in one neighborhood, the impacts and solutions, and how it functions as a place of worship and Islamic social-educational activities. Based on the data obtained, it is concluded that the motives for building mosques, seen from their functions, are 1) as a place of mahḍah worship, namely the construction of mosques to the needs of worshippers to worship; 2) as a social place of society, namely a) the integration of society and even making the community more robust and more solid; and b) with the construction of mosques, it causes social conflicts and disintegration, namely (1) pseudo-groups that have the same interests; (2) essential groups represented by supporters of the existence of the second mosque and the third mosque; (3) conflict groups represented by the third support group, and 3) as a place for Islamic education activities, namely to study the Qur'an and study Islamic knowledge, although not optimally.*

**Keywords:** *Mosque Dualism, Mosque Function, Place of Worship, Place of Social-Islamic Educational Activities*

## A. INTRODUCTION

In general, it can be said that the initial purpose of the existence of the mosque was to be a place of worship to Allah Almighty merely and the centre of Islamic culture (See QS. At-Tawbah: 108)(Jakarta, 1975). Mosques will not be valid and meaningful without worshippers, and the formation of worshippers is at the core of the development of Islamic culture. Therefore, prospering the mosque is the obligation of every Muslim, both in the material and spiritual fields. In Lombok, it is recorded that the Benga Mosque in Sekarbela Mataram is the first mosque. This mosque was built during the reign of King Anak Agung Gde Jelantik at the end of the 16th century by Gaus Abdul Razak. As an expanding umbrella, the mosque's roof is made of reeds, and the walls are made of woven bamboo. King Anak Agung accepted the Islamic community then because it obeyed the rules and was good at luring the king with his skills. TGH rebuilt the Benga Mosque. Mustafa in 1891 AD (1311 AH) and expanded again by TGH. M. Rais in 1930 AD (1350 H) (Guritno, 2005).

The Benga Mosque, ar-Raisiyah Mosque, ushered in Lombok, known as the "Island of a Thousand Mosques." Based on the analysis of the NTB Da'wah Map in 2010 conducted by the Faculty of Da'wah IAIN Mataram that the number of Muslim places of worship in Lombok is 3,634 mosques and 4,979 mashallah with a total Muslim population, which is 3,061,045 people. These thousands of mosques indicate that every corner of the Village and even the hamlet in Lombok has mosques and prayer rooms. On the one hand, the awareness of building a mosque is a manifestation of the prosperity of the mosque materially. Still, on the other hand, materially, the capital of the mosque often does not go hand in hand and side by side. Therefore, many of us find mosques without worshippers like luxurious houses without residents.

The motivation of the people of Lombok to prosper the mosque materially often seems excessive. It is proven by two mosques in one neighbourhood (2 in 1) in several places, such as in Dasan Cermen, Mataram. Of course, the emergence of a new mosque in one area is not without reason and seems to rival the old mosque. Mataram City has 228 mosques and 350 prayer rooms, with a population of 88% Muslim. Based on the 2010 population census of BPS Mataram City, Mataram City's population is 402,300 people (F. D. I. Mataram, 2010)(K. Mataram, 2009b). Based on observations in Mataram City, there are 6 locations of two mosques in one neighbourhood, namely in Dasan Cermen, Karang Baru, Karang Bedil, Punia, Babakan, and Jempong.

This 2 in 1 mosque phenomenon, especially in Mataram, gave rise to dualism in both the mosque management system and the mosque function implementation system. This mosque

dualism will be prone to causing conflicts that ultimately break the unity of worshippers and pollute the original purpose of building the mosque. Therefore, the formula that needs to be answered is Why is a new (second) mosque built in one neighbourhood? How does having two mosques in one neighbourhood impact? What is the appropriate solution to the adverse effects of having two mosques in one area?

## **B. METHOD**

This field research is *related* to socio-religious phenomena in a heterogeneous community environment. This research category uses a *qualitative* approach focusing on the general principles underlying the realization of symptom units in the unity of community life. The research location was in Mataram taking samples in several environments contained in two mosques: the Dasan Cermen area, Karang Bedil-Punia, Karang Baru, and Babakan.

Data sources in this study are grouped into primary and secondary data sources. The primary data sources of this study are basic data collected from the community, consisting of religious leaders, community leaders, mosque administrators, and the Government. The secondary data of this study support data collected from opinions and views and theories related to harmony, interaction, and conflict put forward by experts in their fields. Departing from the data approach used in this study, the methods used in collecting data are in-depth interviews, documentation, and observation. Data analysis is carried out by criticizing the data, namely researching its authenticity through internal and external criticism. The data obtained through the technical interviews, documentation, and observations above are immediately mapped based on the existing subject matter with *reflective* analysis.

## **C. RESULTS AND DISCUSSION**

### **New Coral Region**

#### **Nurul Iman Mosque**

Nurul Iman Mosque, also called the East Mosque, is located in the Karang Baru Timur or Karang Jangkong area, West Cakra Village, Cakranegara District. According to H. Suhatman, this mosque has existed since the Dutch colonial period as a pesantren (Suhatman, 2011). According to data from the Ministry of Religious Affairs of Mataram, this mosque was established in 1994 based on certificate number 293 dated September 11, 1996 (K. Mataram, 2009a). The establishment referred to by the Ministry of Religious Affairs was a formal and extensive mosque renovation. This is to the statement of H. Suhatman and H. Satiman that from 1996 to 1999, this mosque has undergone renovation (Suhatman, 2011).

This mosque which was initially centred is derived from waqf land. The use of this mosque as a place to perform Friday prayers has been since its establishment. The community around the mosque, numbering about 150 households, adheres to the Shafi'i school only and has no affiliation with any particular community organization. They are free to choose specific community organizations and tend to be neutral (Suhatman, 2011). According to H. Suhatman, this mosque existed earlier than the Nurul Yakin mosque, which came from pesantren, and the land came from government gifts. The land of Nurul Yakin mosque is more comprehensive than Nurul Iman mosque (Suhatman, 2011). As for according to H. Sanusi, Nurul Iman was built into a mosque around the 1970s.

### **Nurul Yakin Mosque**

Nurul Yakin Mosque is located in the neighbourhood of Karang Baru Barat or Karang Kemong, West Cakra Village, Cakranegara District. According to H. Sanusi that the land of the Nurul Yakin mosque, commonly also called the Western Mosque, came from the gift of Anak Agung as much as 16 acres (Sanusi, 2011). On this land was built a mosque and not a prayer room made of thatch. According to data from the Ministry of Religious Affairs of Mataram, this mosque was built in 1995 based on certificate number 2329, dated September 3, 1997 (K. Mataram, 2009a).

The use of this mosque as a place to perform Friday prayers has been since its establishment, namely in 1940. The community around the mosque, numbering about 200 households, adheres to the Shafi'i school only and has no affiliation with any particular community organization. They are free to choose specific community organizations and tend to be neutral. The surrounding communities come from East Lombok, Sumbawa, Arab Race, and Islamic Bali (Suhatman, 2011) (Satiman, 2011). As for the construction of this mosque, H. Sanusi explained that in 1962 it had used tiles which, then 1983, were renovated using zinc by the committee chairman, Ali bin Dahlan. In 1996 a building was built in front of the mosque covering an area of 7 x 18 m, and finally, in 1998, the mosque was completely demolished to be rebuilt. In 2006 the mosque was only 80% finished, and only in 2010 it became 100% with the head of development H. Suhaili and the chairman of Takmir Usman, S.Pd.

### **Analysis of Community Integration and Disintegration**

The existence of two mosques 7 m apart, separated by a highway in Karang Baru, does not cause social disintegration; in fact, they are getting more solid and robust. The only difference lies in the history of the mosque. According to H. Suhatman, the Nurul Iman Mosque was the first, while according to H. Sanusi, the Nurul Yakin Mosque was the earliest. This historical difference is natural because it is based on one's knowledge and memory, but because

H. Sanusi is a permanent citizen who was born and raised in Karang Baru and also because he is the son of Kyai Syarifin, the imam of the mosque and community leader of Nurul Yakin Mosque so it can be said that his statement about Nurul Yakin Mosque is the first is stronger (Suhatman, 2011). H. Suhatman is from East Lombok.

The integration of the Karang Baru community between the Nurul Yakin Mosque and the Nurul Iman Mosque can be seen from the holding of Friday prayers. Friday prayers have been established in rotation between the two mosques since Pesantren Nurul Iman was built into a mosque in the 1970s. The construction of Nurul Iman Mosque as a second mosque is not due to the existence of East Banjar and West Banjar. H. Sanusi disagrees with the term Banjaran because it is of Hindu heritage. The construction of Nurul Iman Mosque is more due to the community's needs (Sanusi, 2011).

The integration of the Karang Baru community can be seen when one renovates the mosque, and all communities participate in its construction. Also in the determination of imam and khatib officers determined jointly by deliberation between the management of the Nurul Yakin mosque and the direction of the Nurul Iman Mosque, although most of the officers are from the Nurul Yakin Mosque community, this is not a severe problem. Although both mosques have two administrations, public studies are usually carried out in one place by bringing in a master teacher to fill them, such as TGH. Munajid Sesela and TGH. Ulul Azmi (Suhatman, 2011)(Sanusi, 2011)(Satiman, 2011).

The implementation of Eid al-Fitr, Eid al-Adha, and Taraweeh prayers is usually carried out in each mosque by not using external loudspeakers. The performance of these separate holiday prayers is based on deliberation between the communities of the two mosques. When there is a parade activity, for example, both mosques send their caravans (Suhatman, 2011)(Sanusi, 2011)(Satiman, 2011). The function of the mosque as a centre of worship has been carried out well by both mosques. However, another use is carried out by the Nurul Yakin Mosque by creating a community cooperative every Friday night at the beginning of the month (Sanusi, 2011).

## **Punia Region**

### **Al-Mustaqillah Mosque**

This mosque is in Karang Bedil, East Mataram Village, Mataram District. Not much data has been found about the history of the establishment of this mosque. According to H. Munaim that this mosque was founded around the 1940s. Its land came from the gift of Anak Agung. TGH founded the mosque. Abdullah was established Friday from the beginning of its establishment. This mosque was originally a mosque, not a santren (Munaim, 2011). According

to data from the Ministry of Religious Affairs of Mataram, this mosque was established in 1970 with certificate number 1198, dated March 11, 1991 (K. Mataram, 2009b).

### **Hidayatullah Mosque**

This mosque is in the Punia Jamak neighbourhood, Punia Village, Mataram District. This mosque was originally a Pesantren established in the 1940s. According to H. Munaim that TGH founded this mosque. Badarul Islam, uncle of H. Bakri. The motive for its establishment was that the community at that time was less active in carrying out Islam, so it was established to attract the community's interest. The embedding of the term *kejawen* is closer to its people because they, at that time, observed fasting but did not establish prayers. They do not want to be called *Islam Wetu Telu* (Munaim, 2011).

According to data from the Ministry of Religious Affairs of Mataram, this mosque has no year of establishment. It's just that there is a certificate with the number 2061 dated December 11, 1997 (K. Mataram, 2009b). In 2002 the mosque was renovated within a year, and the construction committee chairman was H. Bakri. The then Governor of NTB inaugurated the mosque, Drs. H. Harun al Rasyid, M.Si., on August 19, 2003 (Munaim, 2011).

### **Analysis of Community Integration and Disintegration**

The existence of two mosques 7 m apart, separated by highways in Krang Bedil and Punia Jamak, did not cause social disintegration. They were getting more solid. This integration is because these two mosques have long existed and were founded based on kinship and by one breed (Munaim, 2011). Community integration can also be seen in the establishment of Friday prayers in turns, with faith officers and khatibs also taking turns. The implementation of Eid al-Fitr and Eid al-Adha prayers is carried out in each mosque. The condition of its performance is that loudspeakers in al-Mustaqillah Mosque are only allowed to use speakers facing east only, while Hidayatullah Mosque speakers are only allowed to live facing West. The Taraweeh prayer uses only loudspeakers inside the mosque (Munaim, 2011).

Community integration can also be seen from the nature of cooperation and togetherness. They help each other every time there is a mosque renovation. Also, when, for example, Punia Jamak's residents die, their bodies are prayed for in their neighbourhood mosque, namely at the Hidayatullah Mosque, and residents of the Karang Bedil neighbourhood also join the blame on the Hidayatullah mosque. The only difference lies in the evacuation of the mosque, which is adapted to the community's customs. Because in managing the Hidayatullah Mosque, there are more *Tabliq Jamaat*. They allow cooking and eating in the mosque, while in the mosque al-Mustaqillah does not allow cooking and eating in the mosque (Munaim, 2011).

## **Dasan Cermen Region**

### **Darul Hidayah Mosque**

This mosque is in Dasan Cermen Barat, Dasan Cermen Village, Sandubaya District. No precise data has been found about when this mosque was established or changed its name to a mosque, but according to TGH. Mawardi that this mosque was built earlier than al-Ishlahuddin Mosque. The forerunner of this mosque was the beginning of Pesantren (Mawardi, 2011). According to data from the Ministry of Religious Affairs of Mataram, this mosque was established in 1990 with land certificate number 529116, dated November 15, 1994 (K. A. Mataram, 2009). This mosque was renovated with beautiful architecture and became one of Lombok's most prominent and grandest mosques. This renovation cost ± Rp. 1.5 billion (Mawardi, 2011).

### **al-Ishlahuddin Mosque**

This mosque is in Dasan Cermen Utara, Dasan Cermen Village, Sandubaya District. Nothing is clear about when this mosque was built, according to TGH. Mawardi that this mosque was founded because the Wetu Telu Islamic community prayed Friday prayers without wearing sandals from their homes and then went to the mosque (Mawardi, 2011). However, this impression is not reasonable enough because of whether al-Ishlahuddin Mosque is only for Islam Wetu Telu while Darul Hidayah Mosque is for Islam Wetu Lima. According to data from the Ministry of Religious Affairs of Mataram, this mosque was established in 1982 with land certificate number 299 dated September 11, 1996 (K. A. Mataram, 2009).

### **Analysis of Community Integration and Disintegration**

The existence of two mosques 50 m apart, separated by a highway in Dasan Cermen, did not cause disintegration in society, and they were getting more solid. This can be seen from the Friday Prayers set up in turns. The youth of the mosques of both mosques coordinates the officers of the imam and khatib. Community integration can also be seen from the general chairperson of both mosques with youth leaders or daily administrators in each mosque. The youth chairman of Darul Hidayaha mosque is Ustadz Saefuddin, with Zainuddin as his secretary. In contrast, the youth chairman of al-Ishlahuddin mosque is Suhamdi and H. Khalidi is its secretary (Mawardi, 2011).

Community integration can also be seen from the division of mosques for men and women based on deliberation. The implementation of Eid al-Fitr and Eid al-Adha prayers is carried out specifically and separately. Namely, al-Ishlahuddin Mosque is used for women. It is usually done at 06.30 WITA while men pray at Darul Hidayah Mosque after finishing the

women's prayers, which is around the clock. 07.30 WITA. The public recitation is held in turns in both mosques by bringing in master teachers (Mawardi, 2011).

## **Babakan Region**

### **Syamsul Huda Mosque**

This mosque is located in Babakan Neighborhood, Babakan Subdistrict, Sandubaya District. According to H. Musyawar, this mosque was founded during the Dutch period on land given by King Anak Agung. This mosque has undergone several renovations to its current form. This mosque is the oldest in Babakan and has been established for Friday prayers since it was built. An influential figure is TGH. Hafifi and TGH. Shaleh (Deliberation, 2011). According to data from the Ministry of Religious Affairs of Mataram, this mosque was established in 1985 based on land certificate number 535036, dated March 4, 1995 (K. A. Mataram, 2009).

### **Raudhatul Ahror Mosque**

This mosque is in Babakan Kebon Neighborhood, Babakan Village, Sandubaya District. The origin of this mosque is a prayer room. This prayer room has been used as a mosque since the establishment of Friday prayers in 1997. The reason for the establishment of Friday prayers in this prayer room is because of the disapproval of the chairman of the management of the Syamsul Huda Mosque, namely TGH. Hafifi was against the insistence of some administrators and the community to renovate the mosque. He wanted the mosque renovation postponed a few years later, while other administrators wanted it because of the funds to renovate it. It is on this basis that TGH. Hafifi and his followers established Friday prayers at the Raudhatul Ahror Mushalla, which later became the Raudhatul Ahror Mosque (Deliberation, 2011).

The establishment of Friday prayers in this mosque caused tension between communities. Ironically, worshippers of Friday Prayer at Raudhatul Ahror Mosque, in the Babakan part of the Village and its surroundings, will pass through Syamsul Huda Mosque's road. Being strange, they pray Friday prayers in a mosque farther away from where they live while there is a closer one, namely the Shamsul Huda Mosque, and they even pass through it (Saiful, 2011)(Antoni, 2011).

### **al-Istiqlal Mosque**

This mosque is in South East Babakan Neighborhood, Babakan Village, Sandubaya District. This mosque originated from a prayer room called Gumer (Free Hut). This prayer room was used for Friday prayers in 2005 by the community supporting TGH. Hafifi, who is in Babakan Village and its surroundings. Ashamed to cross and pass through the Shamsul Huda



Mosque to establish Friday Prayers at al-Ahror Mosque, they were spearheaded by H. Faesal, brother of TGH. Hafifi found Friday prayers in the prayer room and has since been named al-Istiqlal Mosque (Deliberation, 2011). At first, the community supported TGH. Hafifi around Babakan Village will set up Friday prayers at Mushalla Nurul Iman, but by Syamsul Huda Mosque's worshippers and TGH's supporters. Shaleh expelled him, so they chose al-Istiqlal Mosque to establish Friday and until now (Antoni, 2011)(Saiful, 2011).

### **Analysis of Community Integration and Disintegration**

The existence of these three mosques in Babakan has caused disintegration in society. This disintegration was driven more by the power factor with the split management of the Syamsul Huda Mosque. Unclear financial issues influenced this power factor when it was proposed to be renovated by some mosque administrators because of the Sixty million rupiah fund, TGH. Hafifi refused to agree. This refusal raised questions from some other administrators, so they continued to carry out renovations and were able to raise funds of around Rp. 14 million within a month. The vagueness of this financial problem and comparing the collection of public funds of Sixty million Rupiah in several years and Rp. 14 million within a month further sharpened the conflict (Deliberation, 2011). This disintegration can be seen from the division of society into two parts, namely supporters of TGH. Hafifi and TGH supporters. Shaleh. Supporters of TGH. Hafifi built al-Ahror Mosque and was aggravated that his supporters built a new mosque again called al-Istiqlal Mosque.

He was judging from the socio-political history in Babakan that TGH. Hafifi was a PPP, so it was natural that his brother H. Faesal built a new mosque, namely al-Istiqlal Mosque. However, it would be ironic if H. Faesal, the head of the neighbourhood in charge of maintaining his citizens' preservation and security, allowed them to set up Friday in another place besides the Syamsul Huda Mosque. Thus, political factors have penetrated the realm of religious issues and defeated them, giving rise to new religious figures (Antoni, 2011)(Saiful, 2011). The influence of this disintegration affected spiritual matters, especially the Friday prayer law. Most of the Babakan community adheres to the Shafi'i school, which explains that the legal Friday prayer between two mosques is the earlier Friday performing takbiratul ihram. The Shafi'i school they professed came from their teacher, TGH. M. Shaleh Hambali Bengkel once wrote in his book *Ta'līm ash-Shibyān bi Ghāyah al-Bayān*:

(فصل) فد میتاکن سکل شرط صح ممفوبات جمعة  
س یرافکه سکل شرط صح جمعة ایت؟

ج برمول شرط صح جمعة إيت أنم فركارا: فرتام «بهوا أدا سكالينث ددالم وقت ظهر»؛  
 دان كدوا «بهوا ددير يكندي ددالم كوريسن نكري»؛ دان كنتيك «بهوا دسمبهينغندي فد  
 حال برجماعه»؛ دان كأمفة «بهوا أدا مريك إيت يغ سمبهينغ جمعة أمفة فوله أورغ،  
 يغ مردিকা يغ لاك-لاك لاكي بالغ لاكي ديم برومه»؛ دان كلیم «بهوا جاغن  
 مندهلوكندي دان جاغن مپرتاني أكندي فد أخير تكبيرة الإحرام إمام أوله جمعة يغ  
 لانن فد دمكين إيت نكري، يعني فد تمفت جمعة»؛ دان كأنم «بهوا هندقله مندهلوكندي  
 أوله دوا خطبة».(Al-Jazīrī, n.d).(Hambali, 2010)

Translate:

**(ARTICLE) Legal Requirements for Friday Prayers**

T : *What are the legal requirements for Friday prayers?*

J : There are six things: 1) It is performed at the time of Zuhr;  
 2) Established within the territory of one Village; 3) Done  
 in congregation; 4) Forty men, free, toddlers, and settlers; 5)  
 Not preceded and not accompanied at the end of the imam's  
 takbiratul ihram by another Friday in one area of the Village,  
 i.e. for those who *ta'addud* Friday: if in one Village there  
 are two mosques close together, and whoever comes first  
 takbiratul ihram then they are the one who is valid Friday;  
 and 6) Preceded by two sermons.

At the beginning of this mosque conflict, people who firmly held the Shafi'i school who congregationally prayed Friday prayers and late takbir from other mosques repeated their prayers at home, namely Zuhr prayers again. However, gradually and until now, the legal issues of this school were put aside and no longer questioned. They belong to the Hanafi school, which allows this or Shafi'i, Maliki, and Hambali. According to another school, the problem of two Fridays in one area is that Maliki argues that the legal Friday prayer is in the first mosque built. Hambali argues that if the second mosque is made because of urgent needs, such as the narrowness of the first mosque, then Friday is valid in the second mosque. If the second mosque was built out of necessity, then the validity of Friday prayers is based on which mosque is permitted by *Waliyyul Amri* (Government). As for Hanafi is to allow it (Al-Jazīrī, n.d.). Nothing is clearly stated by society and even by their religious figures. The preceding blurs the issue of the law of religious worship by saying that "all is left to God." In addition, there has been no effort from the Government to mediate this issue.

## **The Function of the Mosque as a Place of Worship and the Function of the Mosque as an Islamic Social-Educational Activity**

Based on the data obtained, it is concluded that the motives for building mosques, seen from their functions, are 1) as a place of mahdah worship, namely the construction of mosques to the needs of worshippers to worship; 2) as a social place of society, namely a) the integration of society and even making the community more robust and more solid; and b) with the construction of mosques, it causes social conflict and disintegration, namely (1) pseudo-groups that have the same interests; (2) essential groups represented by supporters of the existence of the second mosque and the third mosque; (3) conflict groups represented by the third support group, and 3) as a place for Islamic education activities, namely mosques used by the community to study the Qur'an and study Islamic knowledge, although not yet maximized due to conflicts in the construction of two mosques in one neighbourhood.

### **D. CONCLUSION**

This study concluded that there are two motives for constructing a second mosque in one area in Mataram City. Namely, the first is because of the needs of the community. The second mosque has existed since their ancestors even though in the form of pesantren or prayer room, as seen in the areas of Karang Baru, Karang Bedil-Punia, and Dasan Cermen; and *second*, is because it is not a community need, namely as a rival mosque, as in the Babakan region. The motive for building the first mosque led to the integration of the community and even made them more solid. The second motive that occurred in the Babakan area led to the disintegration of society into three groups as classified by Dahrendorf, namely 1) pseudo-groups represented by mosque administrators who have the same interests; 2) interest groups represented by supporters of the existence of the second mosque and the third mosque; and 3) conflict groups represented by support groups of the three mosques involved in an actual conflict. This second motive, in addition to making changes in the social structure of the Babakan community, also gave rise to new figures in religion, as happened in al-Istiqlal Mosque.

There is no applicative solution to the negative impact of two mosques in one area. This is because those in conflict are senior mosque administrators who are religious and community leaders, so they are very hesitant about the lower community even though they know to reconcile it. This conflict or disintegration of society is only allowed to dissolve and sink into time. This study recommends two things, namely *first*, the Government or, in this case, the Ministry of Religious Affairs, should have data on the history of mosques in Mataram City.

*Second*, the Government or Ministry of Religious Affairs should try to resolve conflicts or disintegration of society due to mosque dualism.

In addition, based on the data obtained, it was concluded that the motives for building mosques, seen from their functions, were 1) as a place of mahdah worship, namely the construction of mosques to the needs of worshippers to worship; 2) as a social place of society, namely a) the integration of society and even making the community more robust and more solid; and b) with the construction of mosques, it causes social conflict and disintegration, namely (1) pseudo-groups that have the same interests; (2) essential groups represented by supporters of the existence of the second mosque and the third mosque; (3) conflict groups represented by the third support group, and 3) as a place for Islamic education activities, namely mosques used by the community to study the Qur'an and study Islamic knowledge, although not yet maximized due to conflicts in the construction of two mosques in one neighbourhood.

## REFERENCES

- Aboebakar, *Sedjarah Mesjid dan Amal Ibadah di dalamnja*, Banjarmasin: Fa. Adil, 1955.
- Ahmed, Akbar S., “Masjid dalam Kancah Politik”, dalam Jhon L. Esposito, *Ensiklopedi Oxpord Dunia Islam Modern*, Jilid 3, terj. Eva Y.N., dkk., Bandung: Mizan, 2001.
- Al-Jazīrī, A. bin M. ‘Awadh. (n.d.). *al-Fiqh ‘alā al-Madzāhib al-Arba‘ah*. Dār Ibn Haitam.
- Antoni. (2011). *Wawancara dengan tokoh agama*.
- Bartholomew, John Ryan, *Alif Lam Mim Kearifan Masyarakat Sasak*, terj. Imron Rosyidi, Yogyakarta: Tiara Wacana, 2001.
- Campo, Juan Eduardo, “Sejarah Perkembangan Masjid” dalam Jhon L. Esposito, *Ensiklopedi Oxpord Dunia Islam Modern*, Jilid 3, terj. Eva Y.N., dkk., Bandung: Mizan, 2001.
- Fisher, Simon, *Mengelola Konflik Ketrampilan dan Strategi Untuk Bertindak*, Alih Bahasa, S.N. Karikasari dkk, Jakarta: The British Council Responding to Conflict, tt..
- Gaffney, Patrick D., “Masjid di Tengah-tengah Masyarakat”, dalam dalam Jhon L. Esposito, *Ensiklopedi Oxpord Dunia Islam Modern*, Jilid 3, terj. Eva Y.N., dkk., Bandung: Mizan, 2001.
- Guritno, G. A. (2005). “Berkah Air Kolam Benga.” *Gatra: Geliat Negeri Sejuta Masjid*.
- Hambali, T. M. S. (2010). *Ta‘līm ash-Shibyān bi Ghāyah al-Bayān*. Pustaka Lombok.
- Harisyah, Rudi (ed), *Sejarah Masjid-masjid Kuno di Indonesia*, Jakarta: Badan Penelitian dan Pengembangan Depag, 1999.
- Iskandar, *Mengenal Sekarbela Lebih Dekat*, Yogyakarta: Mahkota Kata, 2011.
- Jakarta, K. D. (1975). *Idarah Masjid (Management Masjid)*. Kodi DKI Jakarta.
- Mansur, Ahmad Taquiuddin, *NU Lombok: Sejarah Terbentuknya Nahdlatul Ulama Nusa Tenggara Barat*, Lombok Barat: Pustaka Lombok, 2008.
- Mataram, F. D. I. (2010). *Peta Dakwah NTB*.
- Mataram, K. (2009a). *Data masjid Kecamatan Cakranegara Kemenag Mataram*.
- Mataram, K. (2009b). *Data Masjid Mataram Kementerian Agama Mataram*.
- Mataram, K. A. (2009). *Data masjid Kecamatan Sandubaya*.
- Mawardī, T. (2011). *Wawancara dengan ketua umum Masjid Darul Hidayah dan Masjid al-Ishlahuddin*.
- Muhadjir, Noeng, *Metodologi Penelitian Kualitatif*, Yogyakarta: Rake Sarasain, 1996.
- Munaim, H. (2011). *Wawancara dengan Ketua Masjid al-Mustaqillah*.
- Musyawar, H. (2011). *Wawancara dengan tokoh agama*.
- Pulungan, J. Suyuti, “Masjid” dalam Azyumardi Azra, dkk., *Ensiklopedi Islam*, Edisi Baru, Jakarta: Ichtiar Baru van Hoeve, 2005.
- Ritzer, George dan Douglas J. Goodman, *Teori Sosiologi Modern*, Edisi Keenam, (terj. Alimandan), Jakarta: Kencana, 2007, cet. ke-4.
- Saiful, H. (2011). *Wawancara dengan tokoh masyarakat*.

- Sanusi, H. (2011). *Wawancara dengan Ketua Pembangunan Masjid Nurul Yakin*.
- Satiman, H. (2011). *Wawancara dengan Tokoh Masyarakat Karang Baru Timur*.
- Suhatman, H. (2011). *Wawancara dengan Ketua Pembangunan Masjid Nurul Iman*.
- Syakur, Ahmad Abd., *Islam dan Kebudayaan: Akulturasi Nilai-nilai Islam dalam Budaya Sasak*, Yogyakarta: Penerbit Adab Press, 2006.
- Waardenburg, Jacques, "Masjid di Dunia Pendidikan", dalam Jhon L. Esposito, *Ensiklopedi Oxpord Dunia Islam Modern*, Jilid 3, terj. Eva Y.N., dkk., Bandung: Mizan, 2001.
- Zakaria, Fath., *Mozaik Budaya Orang Mataram*, Mataram: Sumurmas al-Hamidi, 1998.