



## The Role of Social Interaction in Developing Mosque Activities

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### Abstract:

This research focuses on mosques that are expected to provide benefits not only for worshipers but for the surrounding community. The centers of activities include worship centers, education centers, development and research centers, worship and da'wah centers, and socio-economic centers. The forms of interaction in the research results are forms of cooperation and competition. The research used is descriptive qualitative. The method used is interview. The descriptive qualitative stages used are data reduction, data presentation, and conclusion drawing.

**Keywords:** *Center of worship, education, development, research, worship, da'wah, socio-economic.*

### Introduction

As social creatures, humans cannot be separated from each other through the process of interaction. In the interaction process will take place if two or more individuals make contact, where each individual's behavior will affect other individuals and vice versa. Every individual will always need interaction with other individuals in living their daily lives. As is the case, when buying and selling activities occur which force humans as social creatures to interact to get the

desired goods (Rusdi, M., Loilatu, S. H., Ismail, I., Mardiah, R., & Pappuan, A. A, 2021).

Scott Plunkett defines symbolic interactionism as the way we learn to interpret and give meaning or meaning to the world through our interactions with others. Haris, A., & Amalia, A. (2018) The conception of interactionism as put forward by Blumer, H. (1986) shows that the organism of society is a framework contained in social action rather than determined by the actions of individuals. This understanding shows that society has a role in shaping individual



actions. In the pattern of individual interaction will form a society in the process of forming into a society there is social interaction. According to Mead, the ability to adjust a person in response to certain social situations is "the decision to take the role of individuals in society" (Ritzer Goodman 2004).

Developing a mosque that is built solidly, elegantly, and luxuriously will be a plus if it is developed not only to prosper the mosque management but the surrounding community as well as the Al Markaz Al Islami Mosque has grown as a worship and civilization and Islamic studies which are expected to develop even more in the future. Now Al Markaz Al Islami has a library, Early Childhood Education (PAUD), Kindergarten (TK), Al-Qur'an Reading Garden (TPA), Al-Qur'an Tahfizh Pesantren (PTA), Community Learning Activity Center (PKBM), Da'wah Education and Study Center (P3D), Elderly Development, Amil Zakat Institution (LAZ), Hajj Guidance Group (KBIH), Al-Qur'an Translation Institute, Foreign Language Institute (Arabic, English, Japanese, French, German, Korean, and Mandarin). Radio, Cooperative Publishing, Baitul Maal Watamwil (BMT), Book Stalls, Muslim Clothing Stalls, Friday / Ramadan Markets and other activities.

Good mosque management greatly affects improving its human resources, being a general measure if the human resources who manage the mosque are trained people, of course the mosque will be more beneficial to the surrounding environment (Mirwan M, 2021).

In the development of the mosque, a lot has changed, especially the social interactions that have led the government to implement lockdowns. Researchers focus on the social interactions that occur in the Al-Markaz Al-Islami Mosque Center Foundation and the center of activities carried out in the development of the mosque's activities.

## Methods

This type of research is descriptive research. Descriptive Qualitative is a research method that moves on a simple qualitative approach with

inductive flow. This inductive flow means that qualitative descriptive research begins with an explanatory process or event that can finally draw a generalization which is a conclusion from the process or event. Yuliani, W. (2018) The location of this research is at the Islamic Center Foundation which houses the Makassar Al-Markas Al-Islami Mosque which is located on Jalan Masjid Raya No. 57, Timungan Lompoa, Bontoala, Makassar City, South Sulawesi.

The types and sources of data used are primary data and secondary data. Primary data comes from information, statements and information from informants and secondary data comes from documentation, literature books, scientific papers and mass media reports. Data sources obtained from informants and key informants (entrepreneurs, mosque development parties, educators, and worshippers). For data collection methods using interviews.

The steps of qualitative descriptive data analysis involve three stages, namely data reduction, data display and conclusion drawing. The following researchers describe one by one. 1. Data reduction, emphasizing the focus of the research that has been obtained. This data is taken from research until the data is collected. 2. Data display After the data is reduced, data presentation is carried out in the form of brief descriptions, charts, and relationships between categories. This goal is done to make it easier for researchers to sort out the results of the research obtained in accordance with the focus of the problem. 3. Conclusion drawing, to conclude the research results that have been obtained and verify (Yuliani, W, 2018).

## Results and Discussion

### Activity Centers

The Islamic Center Foundation or Almarkaz Al Islami is an emanation of Islamic nur from Eastern Indonesia. This radiance, God willing, will also dawn the spirit and dedication of its people towards the success of national development towards a just and prosperous Indonesia that we all aspire to. The Islamic Center is a collection of community resources

directed towards the prosperity of society in the path of Islam.

### **Worship Center**

The mosque as the main building, in addition to functioning as a center of worship, is also a means of education, social activities, and economic and cultural. A 10-hectare plot of land in the center of Makassar city. The Worship Center appears dominant with its magnificent size and shape while reflecting the combination of Islamic values, local culture and modernity. As the largest mosque in Eastern Indonesia, it represents the pride and identity of the people of South Sulawesi.

### **Development and Research Center**

The scientific tradition and Islam must be maintained and prospered. Scientific mastery is even recommended for Muslims. The science in question is not limited to religious sciences alone, but is as broad as possible, both regarding the exact sciences, nature, life, society, humanity, education, economics and others.

Modern life is increasingly clear that mastery of information is an important worldly power. The Islamic Center is fully aware of this problem and as one of the answers, the Foundation offers facilities for scientific activities within the Islamic Center. Development and research center while cooperating with various parties related in their fields.

### **Education Center**

The education center is the core of the Islamic Center, because the process of broadcasting human resources begins with education. Even in the long run, the image of the Education Center is the overall image. Given the importance of the position of the education center, then from the beginning there has been research on the concept and strategy of education that is appropriate in the midst of the dynamics of Islam in the archipelago and Southeast Asia in general. The education center refers to the state of several strategic targets, namely: 12-year Primary and Secondary Education, Advanced Vocational Education, Diploma Level Education equipped with a library.

### **Worship and Da'wah**

The five daily prayers, Friday prayers, Tawarih prayers, Eid prayers (Eid al-Fitr and Eid al-Adha) run well according to the main function of the mosque. The congregation that follows the five daily prayers is a permanent congregation that generally resides around the Al Markaz Al Islami Mosque. However, many also come from outside Makassar. Since the inauguration (Friday, January 12, 1996 M or 21 Sha'ban 1416 H) the congregation who performed Friday prayers was very dense, as well as Tarawih prayers and Eid al-Fitr and Eid al-Adha.

Preachers and preachers are organized and programmed every four months. Even if there are preachers from Jakarta, Bandung, and Yogyakarta, priority will be given to preach or become a khatib. The implementation of da'wah in the form of lectures is carried out in collaboration with IAI, MUI, and the best Islamic institutions. In order for da'wah to remain interesting and to be followed by the congregation in the mosque, it is necessary to use more planned and communicative methods, especially those that are dialogical in nature.

The Women's Taklim Assembly which is routinely held every Saturday is attended by approximately 300 people, prioritizing basic and deep recitation. The imam, muadzin, khatib (preacher) and speaker are selected in advance, and improvements are always made.

### **Education**

Formal education at the Al Markaz Al Islami Mosque has been a Kindergarten (TK) while non-formal education, organized in the form of Al-Qur'an Reading Gardens (TPA), Al-Qur'an Tahfizh Pesantren (PTA), Community Learning Activity Centers (PKBM), Education and Assessment Centers (P3D), and Foreign Language Courses (Arabic, English, Japanese, French, German, Korean, and Mandarin).

### **Social Economy**

A beautiful mosque will be more beautiful if the community and its worshipers improve their lives and socio-economic activities thanks to the joint activities carried out by the mosque

congregation. For this reason, the socio-economic activities of the mosque congregation are developed more intensively.

The socio-economic activities of the congregation begin with the circulation of charity boxes, collecting and distributing zakat, infaq, and alms. To develop small businesses, socio-economic activities have been running intensively in the form of: Al Markaz Al Islami Cooperative, storefront shops selling Muslim clothing and books, Friday Market in the south of the mosque every Friday and Ramadan Bazaar in the front yard of the mosque (east). Another socio-economic activity is to rent out one of the rooms (hall) on the first floor as a place for holding wedding parties, exhibition discussion seminars, and others. Especially for agencies or social institutions will be given relief (discount).

### Forms of Social Interaction at Al-Markaz Al-Islami Mosque

The mingling of individuals with other individuals will occur social interaction, because humans are social creatures who are always and depend on other humans. Humans need each other and must socialize with other humans. For example, from the time a human being is born he needs association with others, especially in the need to eat and drink. In infancy, he has established relationships, especially with father and mother in the form of gestures, smiles and words (Herimanto, H., & Winarno, W, 2014).

According to Weber in Maidin, A. M. R., & SH, M. S. (2017) there are five main characteristics that are part of the observation in exploring the social relations of society as a human action including human action, which according to the actor contains subjective meaning which includes various real actions, real actions and are fully internalized and subjective, actions that include the positive influence of deliberately repeated action situations and actions in the form of tacit approval, and actions directed at someone to several individuals.

Cooperation is the most important form of interaction when interacting. Cooperation is a good thing to work together to achieve a common goal. Without cooperation humans will

not get their goals. Either individuals with other individuals or individuals with groups. Forms of cooperation, which occur between individuals and individuals, for example between fellow administrators who interact to achieve the vision and mission. Likewise, interactions between administrators and TPA teachers when controlling the continuity of Al-Qur'an recitation, interactions also occur between worshipers and administrators who usually provide direction to the congregation, for example making announcements in the mosque after performing 5 (five) daily prayers or when there is a loss of goods, teachers and students who want to ask questions or just say hello, and forms of interaction between worshipers and traders when they want to buy something.

Competition is a process of interaction. Competition will not be separated from humans because each individual has a different character that creates a desire to envy each other. The occurrence of this competition where individuals with other individuals or groups with groups are competing to get a vision and mission in their lives to benefit according to their respective fields and fulfill their lives. Forms of competition in the development of Al-Markaz Al-Islami activities when the management provides limited stalls where the place is only on the sidewalk. Thus, causing competition among traders, especially Friday bazaar traders, especially those who do not get a selling stall. These things will happen anywhere in markets, at work employees compete with employees to get bonuses, at home it happens with small things when fighting between siblings and many more because humans still interact with other humans, this will not disappear and escape the process of human interaction.

Post-pandemic, interactions are enforced such as government advice to maintain distance, wash hands or use a hand sanitizer before entering the mosque, and of course use a mask as a mandatory thing for the new normal era when interacting with fellow worshipers, teachers and students, administrators and entrepreneurs who sell.

As individual beings, humans try to fulfill their own interests or pursue happiness. The motive for his actions is to fulfill his life needs which include physical needs and spiritual needs. The emphasis on self-interest gives rise to individualistic traits in the person concerned. In addition, the factor of fulfilling these self-interests also makes individuals compete with each other.

## Conclusion

Mosque development is a form of progress. Not only for the congregation but for the surrounding community. The centers of activity at the Al-Markaz Al-Islami Mosque include the Worship Center, Education Center, Development and Research Center, Worship and Da'wah Center, and Socio-Economy. The interaction that occurs from the researchers described is the occurrence of cooperation and competition between the management and other parties including teachers and students, entrepreneurs, worshipers and lecturers. Forms of cooperation to get the wishes of each party. Forms of competition often occur because humans are social creatures who only focus on getting their desires and lusts.

It is recommended that every large mosque in each district should streamline the management of the mosque not only as a center of worship but as an economic center and education center.

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