



Paradigm of the Treatment of the Prophet's Mosque and the Current Mosque Through the Interpretation of Architectural Space in Social Reproduction

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Abstract

From practical research, there are several references in academic ideas that contain thoughts to re-evaluate the shift in the treatment of mosques today compared to the Prophet's Mosque. The existence of mosques today practically prioritizes the provision of spiritual worship space capacity compared to social worship. So the architecture of the mosque as a place of worship that balances the relationship between humans and their God and the relationship between humans and humans is questioned. BKM as a generator of social reproduction of religious organizations that regulate the reality of mosque activities to improve the quality of the community becomes the object of analysis of architectural studies as the cause of the shift in treatment. Therefore, research was conducted through reference data from the Current Mosque and the Prophet's Mosque to analyze their performance through the idea of structuring in order to reveal the problem of the paradigm shift in the treatment of the Current Mosque. The dialectic of BKM performance is used to test the extent to which the treatment of the Mosque adapts fantasy and fantastic ideas in the realm of architecture. The current mosque is more oriented towards social reproduction that strengthens activities over the relationship between humans and God, while the Prophet's Mosque in social reproduction has a balance to strengthen activities over the relationship between humans and God and the relationship between humans and humans.

Keywords: paradigm; structuration; BKM (Institution of Mosque); social reproduction.

Introduction

The existence of the figure of the Mosque in the last decade has begun to be questioned again in the eyes of academics both in the national and international spheres. Among them, in the Muslim-majority country Pakistan, according to Aurang, the existence of the Mosque is not only a place of ritual, but the mosque is also a place of social service for the Muslim community in various life activities (M. Mughal. A. Z., 2015) which he packaged in an analysis of the anthropological perspective of the mosque there. Likewise, Malaysia as a Muslim majority country has the idea of designing the use of mosques for the development of a sustainable Muslim community (N. Baharudin et al., 2014), the mosque as a place to unite social relations of the community becomes a very important activity outside of rituals. Even in Germany a Muslim minority country, the mosque is a strategic place for the growth of the Muslim population to continue to increase in number from time to time which he packaged in an analysis of the phenomenon of the mosque that has become a culture (E. Becker., 2017). Based on the study of practical references, there is an idea to provide a balance between spiritual worship activities and social worship activities in the mosque as the center of worship for Muslims.

Meanwhile, several national academic views of thought have begun to move towards changes in treating mosques which have so far had the paradigm of mosques as mere places of ritual. Among them, the function of mosques in modern life requires revitalization to rebuild the people's view of the function of mosques in accordance with the Qur'an and Hadith (A. Rifa'i, 2016). The function of the mosque as a center for economics and multicultural preaching is a thought that clarifies the question of the

existence of mosques to be revived in filling one of the most important joints of activity in people's lives, including the economic and social fields (D. Dalmeri, 2014). Finally, the function of the mosque as a center of education (D. Wahyudiana, 2002) is an evaluation thought about the current existence of mosques which lack a balance in the treatment of the relationship between humans and God, and the relationship between humans and humans for their benefits for the quality of the people, especially in the aspect of education.

Over time, the current paradigm of mosques has begun to attract academic attention to return the treatment of mosques to their true essence, namely the balance of the treatment of mosques as centers of spiritual worship and social worship. Thoughts that recommend changes in the treatment of mosques are factually due to changes in the quality of Muslims not running linearly with the progress of the times in direct proportion to the development of the quality of the people in the time of the Prophet Muhammad SAW who has built Islamic civilization. The mosque is one place that can be used as a potential to build the quality of Muslims who are currently lagging behind. Social space is connected to production that is reproduced so that it produces a dialectic in creating its space (Siska Rejeki et al., 2023). Therefore, thinking is needed to provide an approach through a comparative analysis of the treatment of mosques in the time of the Prophet Muhammad with the current treatment of mosques in the context of interpreting architectural space.

The mosque is managerially about all the activities contained therein controlled by the BKM (Mosque Aziran Agency). This is an intellectual organizational body as the main actor in how mosques are now treated to serve Islamic religious activities. The figure of the Prophet Muhammad was also the main intellectual actor of the Nabawi Mosque in his time as a leader about how mosques were treated to build the quality of the people in forming Islamic civilization. The study of these two domains is concentrated on the use of mosque space in the realm of architecture as a reflection of the balance between spiritual worship space and social worship space. This research provides some understanding of the idea of social reproduction of architecture that is structured by the practice of BKM's organizational social psychology. The use of this idea as an authoritative command in the process of systematic investigation can be used to clarify educational or psychological phenomena in empowering individuals and communities (Antony Bryant, 2017) toward a more constructive paradigm of current mosque treatment.

Materials & Methods

The descriptive qualitative method in this study takes the method of criticizing social reproduction (structuration) of the performance of the practice of the Mosque Welfare Agency (BKM) as the main actor in regulating the space of social religious activities of the mosque which is now interpreted through architectural space as a medium for the identity of research ideas. The idea of dialectics (a way of thinking in opposition) is used as an analysis instrument, while the idea of social reproduction is used to reveal the interpretation of social worship space in the realm of architecture by the BKM organization as a determinant of the behavior of mosque users. The results of the dialectical analysis come from social reproduction which is embodied in the substance of the comparative performance of the BKM of the Current Mosque compared to the performance of the BKM of the Prophet's Mosque. The interpretation of the space of social worship activities of the Current Mosque is taken from the Baiturrahman Mosque, Lhokseumawe City, Aceh Province as the object of research. This mosque has this as the object of research because it has social worship activities with adequate space capacity as an approach to more active mosque activities compared to the surrounding mosques. The dialectical instrument adopts the idea of social reproduction put forward by Anthony Giddens on structure, system, and structuration (A. Giddens, 1984) to reveal the substance of the social constitution (BKM as a context) on the management of the activities of the people towards the Mosque. Then the substance of mosque management will be analyzed in an architectural paradigm through the idea of fantasy and fantastic in the scope of the theological value of architectural entities put forward by Donald Kunze (A. Perez-Gomez., 1996). The composition of the explanations included in the analysis is expected to provide understanding as well as confidence for the audience as an approach to a better paradigm direction in treating the Current Mosque which has had dogmatic reification in the mindset of Muslims.

Results and Discussion

The term paradigm is a loanword from English, namely paradigm, etymologically derived from the Greek word "*paradeigma*" from the word "*paradeiknumi*"; para means next to, outside; and deiknumi means to show, show, convey. Practically it can be interpreted as a way of viewing the audience (actor) towards a presence. While in Indonesian itself, paradigm means a person's mindset towards a form or object. So contextually, the term paradigm is a trace of context stored in the mind of a person or group that gives birth to a certain mentality in acting (treating) towards the presence of an object.

Social reproduction is a body or organization in a particular community as evidence of the existence of a social entity to continue to hatch its existence in a particular environment. Muslims constitutionally focus on one guideline, namely the Qur'an and Hadith as instructions and answers to life's problems in the span of space and time (H. Lastuti, 2017). The spread of Muslims is so widespread, that the existing mosques are used as pockets by the community as a place to carry out routine worship. In this case, the mosque is a place where the process of social reproduction for Muslims is run, and managed by a certain organizational body in implementing religious law.

The role of architecture in this study is to assess and reveal the identity of the mosque which begins with the assumption that the interpretation of symbols and styles in architectural design is not typical of Islam (J. Erzen. N, 2011). Through the paradigm of Muslims towards the mosque which is interpreted by BKM as an organizational body that regulates religious activities, a certain analysis is needed. This activity is needed to obtain the essence of both sides which are closely related between the Mosque as the object of view and BKM as the subject of the owner who forms the paradigm of the Mosque which has now experienced a shift in treatment.

Interpretation of the Social Reproduction Space of the Prophet's Mosque

Reflection of the performance of the BKM of the Prophet's Mosque which was directly handled by the Prophet Muhammad SAW, in addition to being used as a place for rituals, it is also a place that accommodates all aspects of the activities of the people's lives as well as the implementation of government (Deni et al., 2021). The openness of mosque services does not depend on prayer times alone, there the Prophet served the problems of the people all day long without knowing the time. This is manifested by what we can see with the existence of the Prophet's house which is directly adjacent to the Prophet's Mosque (figures 1 and 2) (E. Ayyad. S, 2013).

This is different from the current existence of the Mosque which is accompanied by BKM as an actor who is temporarily present in answering the problems of the people. The BKM space which is located in the mosque environment is only visible when obligatory prayers arrive and religious holidays which can be interpreted as not serving the problems of the people as a whole and in an integrated manner. The BKM's residence is far from the Mosque area, the BKM figure is not always attached to the mosque, resulting in slow handling of problems and the disintegration of the growth of the social reproduction of the people who find it difficult to progress and develop.

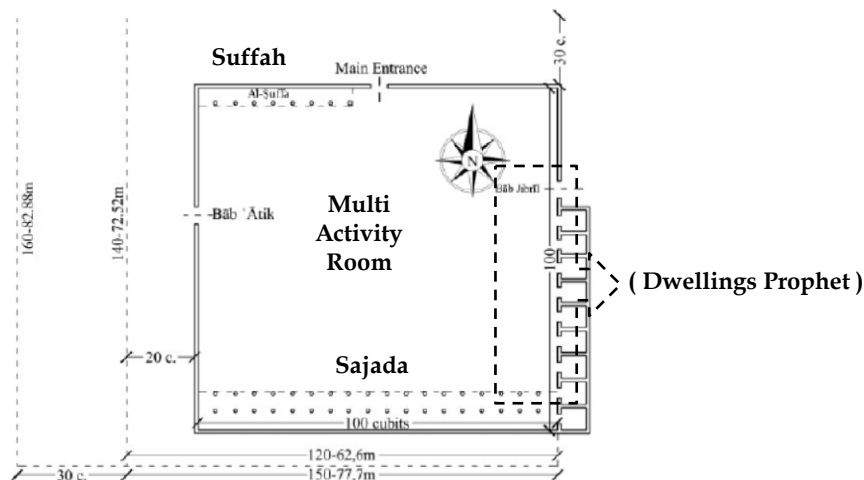


Figure 1. Madina: Reconstruction of the plan of the Prophet's Mosque and his residence (after Creswell 1969)

Source: Adapted from Essam S. Ayyad in The 'House of the prophet' or the 'mosque of the prophet?', p. 279

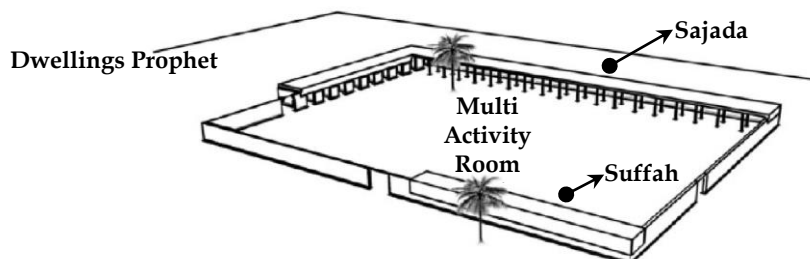


Figure 2. Isometric reconstruction of the Prophet's Mosque and his residence (after Kuban 1974)

Source: Adapted from Essam S. Ayyad in The 'House of the prophet' or the 'mosque of the prophet?', p. 279

Based on the visual sketch of the composition of the Mosque and the Prophet's residence (Figure 1); and isometric reconstruction (Figure 2) it is clear that the existence of the BKM is right next to the Mosque. The BKM residence is part of the sense of belonging to the Mosque as the center of Muslim life activities. From the various activities of the people's lives that occur, of course, there are various kinds of problems that must be directed, fixed, and acted upon quickly to achieve a life of the people in accordance with the provisions of the Al-Quran and Hadith (Aliza Azzahra et al., 2022). Rasulullah SAW as the BKM of the Nabawi Mosque throughout his time will process the scroll of efficient, responsive, precise, integrated structuring substance towards handling the problems of the people. This certainly has a great influence on the structure that can produce the quality of advanced social reproduction that develops rapidly in accordance with the teachings of Islam.

Interpretation of the Social Reproduction Space of the Current Mosque

BKM is an official body or institution established by the Ministry of Religion to improve the role and function of mosques as places of worship and means of fostering Muslims, namely an organization that aims to organize worship activities and improve the welfare of mosques and other places of worship for Muslims on the basis of piety through improving management (idarah), prosperity (imarah), and maintenance (ri'ayah) (H. Lastuti, 2017). BKM has policies and decisions both latently and empirically in treating mosques. However, the problems seen in the majority of mosques today, the policies and decisions that are present are still centered on the context of rituals such as organizing religious events for Islamic holidays, religious studies, distributing zakat to the physical renovation of mosque buildings (Santy., 2019). All of these religious organizations come from assistance from the local government and the collective results of infaq and alms from the congregation.

Regulation of the Minister of Religion no. 54 of 2006 regulates the performance of BKM in Indonesia (Minister of Religion of the Republic of Indonesia, 2006) as a whole only covers the field of performance related to the religious field in a narrow activity setting. Meanwhile, Islam is a religious teaching whose practice covers all aspects of human life from birth to death. The mosque is an ideal place to accommodate this. Due to this condition, the manifestation of BKM structuring which refers to the aspects of structure, system, and structuring produces a narrow interpretation of substance. The Regulation of the Minister of Religion embodies the BKM performance system as a system, while the structure as an organizational work body produces performance that is measured based on the system that is formed or determined. Giddens calls it reification, namely a form and style of discourse that establishes the properties of a social system as a natural law that is difficult to change (A. Giddens, 1984). The description of the interpretation of the activity space as a social reproduction of the mosque is now at the Baiturrahman Mosque, Lhokseumawe City, Aceh Province, shown in the following picture.

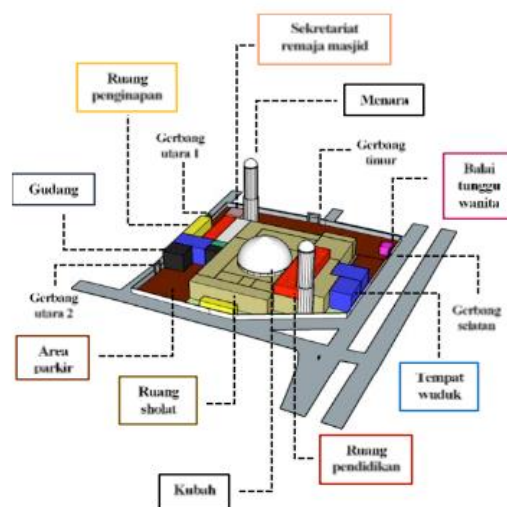
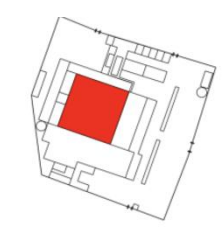
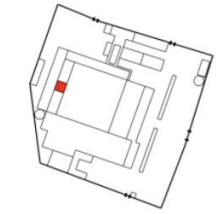
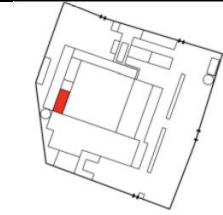
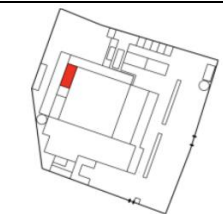
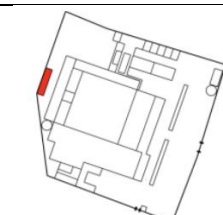
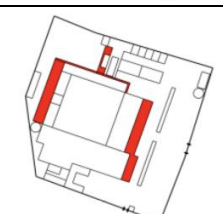
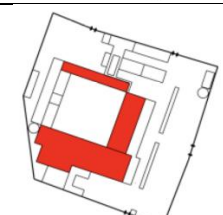


Figure 3. Interpretation of Activity Space as an Instrument of Social Reproduction

Number	Room Plan	Activity	Spatial Orientation
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1		The prayer room at the Baiturrahman Mosque in Lhokseumawe is located in the middle of the mosque and is the main and core room of the mosque.	Ritual Room
2		The mihrab is a marker for the direction of the Qibla, a place for the imam to lead prayers, and a place for sermons and lectures.	Ritual Room
3		The priest's room is used for the priest to make preparations before carrying out congregational prayers.	Ritual Room
4		The operator's room is used to convey information and as a place for the muezzin to make the call to prayer.	Ritual Room
5		The committee room is used as a room for mosque administrators to organize activities and hold discussions.	Living Space
6		The mosque terrace functions as a place for social interaction among the congregation.	Living Space
7		The porch is used when the prayer room is full as a place for prayer, reading the Qur'an, and social interaction.	Ritual Room

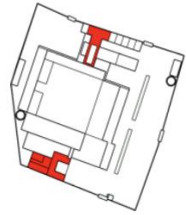
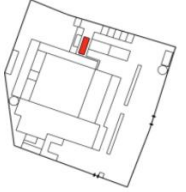
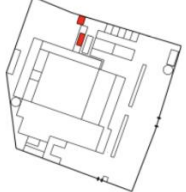
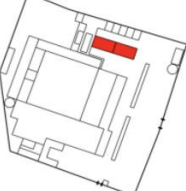
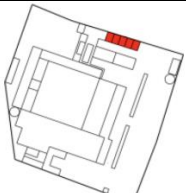
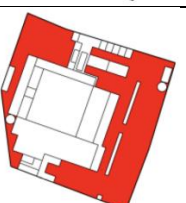
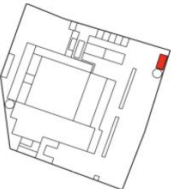
8		The ablution place is used as a place to purify before entering the mosque and starting worship and prayer activities.	Ritual Room
9		The library is used as a place to study and read Hadith, Books, the Qur'an, and various Islamic religious references.	Ritual Room
10		The warehouse is used as a place to store mosque goods and generators.	Living Space
11		The Majelis Taklim room is used as a special place for meetings and various women's activities.	Ritual Room
12		Accommodation for the mosque imam and guests as mubaliq and preachers from outside the area.	Living Space
13		The parking area is used as a facility to safely place user/congregation vehicles.	Living Space
14		The secretariat room is used as a place to organize and plan activities by the mosque youth.	Ritual Room

Table 1. Interpretation of Activity Space as an Instrument of Social Reproduction

The Paradigm of "Mosques Today in the Interpretation of Architectural Reception"

The fantastic context referred to by Kunze in the realm of architecture is that he identified the existence of an allegory (figure of speech that represents something) that exists in the audience's mind when feeling tension, fear, and other mental effects (A. Perez-Gomez., 1996). Various mental interpretations of the allegory, influence the assessment of a reception that is displayed. This is because the reception is present between the duality of the mind's consciousness, namely real and virtual, the real reception lies in the human's perception and the interpretation of the reception lies in the human's mental power before making a judgment.

Efforts to facilitate reasoning to understand the fantastic can be analogized that the Mosque as a reception is a dogmatic

mentality of the undeniable relationship between humans and their God; there is nothing outside of that relationship. The towering mosque tower, and the wide expanse of the dome present as an interpretation is an instrument to facilitate the presentation of a ritual mentality closer to the Divine Being. The dogma that continues to stick from generation to generation refers to what Khun calls a paradigm (M. Muslih, 2016), namely the ritual culture (cognitive scheme) that has forgotten the relationship between humans and humans which is also the main thing recommended in the Divine Word. The cognitive substance of Muslims is manifested in treating the Current Mosque as a matter of attention and understanding encompassed in its interpretation.

According to Kunze, fantasy has a different meaning from fantastic. He identified the fantastic element into two critical factors (A. Perez-Gomez., 1996), first moving the interpretation into an empirical discursive form. Second, clarifying the existence of the effectiveness of the reception interpretation to the extent to which it is present; the ability to be open in real terms as the background to the cause of its 'existence'. The mosque is present as a place for Muslims to prostrate to God, there is no specific explanation according to the Qur'an and Hadiith about the physical elements of the form and style of the Mosque as a condition for the prostration. The mosque as an empirical physical effectiveness is achieved when its existence is able to fulfill the ritual activities between humans and God, and the activities of humans with humans as a reflection of Islamic teachings. Therefore, the physical form of the mosque in a certain style is not something that is important to be realized, but rather the activities contained in it.

Architecture is a tool that can touch the realm of human mental images such as paradigms that can determine the identity of a work. The life of architecture in building and being maintained on the relationship of user treatment of the work that is not only symbolic, architecture is the purity of individual reflection (H. Al-Qahtany. M, 2009). The physical building and architectural style of the mosque as an interpretation are present not to risk the essence attached to it, namely as a place of prostration that can strengthen the relationship between humans and God and the relationship between humans and humans. The value of architectural reception of the paradigm of the Current Mosque which is only a place of ritual in fact explains an architectural work that slowly unravels the integrity of the essence of the cause of the existence of the mosque.

Dialectics of Social Reproduction of Mosques in the Time of the Prophet and Mosques Today

The embodiment of the paradigm of the essence of the Mosque in the structuration analysis of fantastic and fantasy propositions will clarify the cognitive scheme of the identity values it has. In involving the duality of comparing the reception of the Current Mosque with the Prophet's Mosque, a pragmatic mindset is a relevant analytical act in seeing the substance of BKM's contribution to the social reproduction of the community which can be seen in the following scheme.

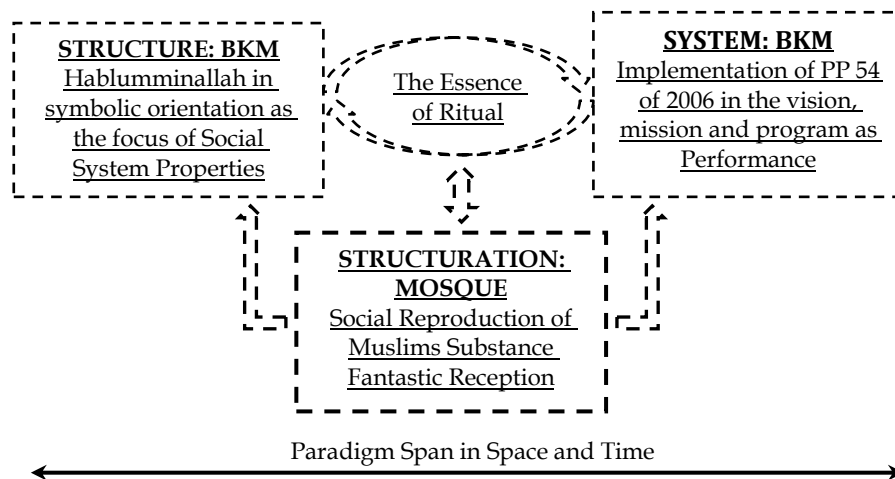


Diagram 1. Social Reproduction of BKM Mosque Now

The data used as a reference for the performance of the BKM Baiturrahman Mosque in Lhokseumawe City (Rizki Alamsyah et al., 2022) has a vision, namely as a center of worship and community development in increasing piety, noble character, skills, and welfare of the community. Carrying out amar ma'aruf nahi mungkar in accordance with the Al-Quran and Hadiith is its mission. However, this vision and mission are not very relevant to the work program that must be carried out, namely the development of mosque buildings, the addition of mosque facilities and infrastructure, maintenance of mosque buildings, increasing worship, fostering congregations, fostering Al-Quran Education, fostering arts and culture and organizing Islamic holidays. The performance listed in the BKM program only emphasizes activities to strengthen the

understanding of Islamic rituals and teachings.

Diagram 1 explains that the social reproduction of the BKM Mosque Now generally has a ritual essence because it is socially structured as a symbolic orientation. Improving the quality of life of Muslims such as economy, society, politics, health, and other aspects seem to be separate from the provisions of mosque activities, so the social reproduction of the community based on Islamic teachings is often not in the name of religion because BKM as the center of mosque management does not facilitate it. The results of the paradigm that was born from the separation of the duality of social ritual relations in accordance with Islamic teachings (humans with Allah; humans with humans) can be narrated that humans who are qualified in the world are not necessarily qualified in the afterlife, and vice versa. Even the perception of the paradigm reaches the proposition that humans who are superior in the world have very minimal social reproduction content due to the treatment of the Current Mosque.

Meanwhile, the performance of the BKM of the Prophet's Mosque which is in the process of regular intra-practice states that the mosque is not just a place to perform prayers, but also a school for Muslims to receive Islamic teachings and guidance, as a meeting hall and a place to unite various elements of the tribe and the remaining influences of disputes during the Jahiliyah period, as a place to regulate all affairs and at the same time as a parliament building to deliberate on running the wheels of government (Shafiyurrahman Al Mubarakfuri, n.d.).

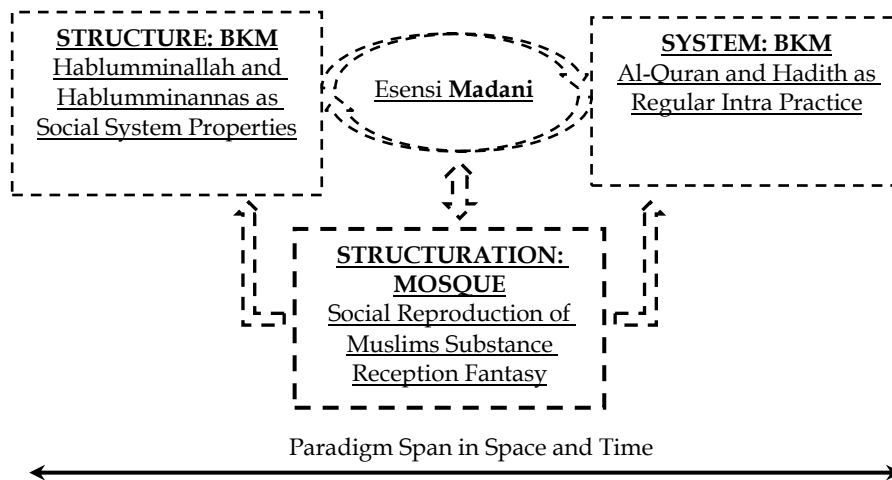


Diagram 2. Social Reproduction of BKM Prophet's Mosque

The mosque also functions as a place of residence for poor Muhajirin who came to Medina without having any property, no relatives, and still not having a family. The Prophet Muhammad SAW as the Head of BKM treating the Prophet's Mosque has created an extraordinary paradigm at that time because the Prophet's Mosque was used as a center of momentum to establish the foundation of a new society that was much better in quality than the society in the world. The Prophet's Mosque has become a spiritual extension of the Apostle so that Muslims at that time felt like companions of the Prophet Muhammad SAW, in the Prophet's Mosque Muslims received teachings, guidance, guidance and instilled Islamic religious values (A. Rifa'i, 2016) to purify the heart as the best people on earth.

In Diagram 2 it can be translated that the social reproduction of the BKM Prophet's Mosque has a civil essence, namely a society that upholds the values of obedience to teachings, laws, and norms, which are supported by faith, science, and technology to achieve glory in forming a civilization. BKM makes the Mosque the center of the activities of the lives of Muslims to be more measurable, guarded, and maintained by the closeness of the duality of social relations of Islamic teachings (humans with God; humans with humans). The paradigm perception reaches the proposition that a Muslim human who is qualified in the world becomes closer to being qualified in the afterlife because all the time that encompasses the space of life activities is close to the spiritual values that exist in the area of the Mosque. So the paradigm perception reaches the proposition that a human who is superior in the afterlife has an abundant social reproduction load from the action of maximizing the maintenance of the Mosque.

Treatment of Mosques in Architectural Interpretation

The application of architectural knowledge cannot be said to be complete after the designed physical building has been built, but architectural knowledge also has a scientific responsibility towards the essence of the physical use of its building. The dialectical idea used through the analysis of the treatment of the current Mosque with the Prophet's Mosque and BKM as the actor responsible behind the physical building of the mosque must have the support of the essence of the existence of the mosque, one of which can be seen in social reproduction as a process behind the paradigm that is formed. With the error of the paradigm of the Current Mosque that has been identified in this study, architectural science is also inseparable from trying to restore the physical essence of the Mosque building to its full meaning, namely a place as the center of the relationship between humans and God and the relationship between humans towards a social order in accordance with the

Al-Quran and Hadith.

Although it is realized that treating the Current Mosque will not be possible to follow in its entirety what the Prophet Muhammad SAW has exemplified in treating the Nabawi Mosque, the Current Mosque can emphasize one area of strengthening social reproduction in developing the quality of Muslims better. One of the relevant areas of social reproduction can be the emphasis of the Current Mosque as a center for community services (A. Sopian. R. et al., 2018) in the health sector, for example, there the mosque strives to be at the forefront of handling and ensuring the health of the surrounding community at all times in reducing concerns about the current disease outbreak. The practice of emphasizing the social reproduction sector can be followed by other current mosques and can complement other sectors towards a better quality of Muslims.

Conclusions

Through the study of paradigms, it can be understood that the Prophet's Mosque and the current mosque in terms of spatial arrangement have not changed, what has changed is the mindset of Muslims today in treating the mosque since the death of the Prophet Muhammad SAW. The prostration room, the ablution place, and the call to prayer room, from the Prophet's Mosque until now, the arrangement remain. The simple form and physical style of the Prophet's Mosque building as the center of Islamic civilization is not made a priority legacy, but rather in the form of legitimacy (a term quoted from Berger in (Luckmann et al., 1991); the quality of life of the people is the main thing in order to achieve the glory that Allah SWT has promised to his people. It seems to be the opposite of what is happening now that material as a resource to realize the form and physical style of the Current Mosque is more characterized by civilization and is the main priority compared to material resources that can be used to raise the quality of life of Muslims who are more noble in the eyes of the world.

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