







Social Orientation Values of Modern Mosque in the Study of Architectural Dialectics

Deni Deni^{1*}, Nurlisa Ginting², Nangkula Utaberta³, Beny Octofryana Youasca Marpaung⁴

¹ Doctoral Student in Architecture and Urban Science, University of North Sumatra, Medan 20155, Indonesia

^{2,4} Architecture and Urban Science, University of North Sumatera, Medan 20155, Indonesia

³ School of Architecture and Built Environment, UCSI University, Kuala Lumpur 56000, Malaysia
deni77@students.usu.ac.id

Abstract. It is called a Modern Mosque because we can witness its existence today. In terms of time, there is an allegation that the function of the mosque is now less optimal than the Prophet's mosque, in practice the function of the mosque looks passive, and the activities of the mosque are dominated by spiritual worship rather than social worship. Therefore, a study is needed to prove the social worship space of the modern mosque through an analysis of architectural study. The research uses a qualitative method to reveal the activities of the social worship space of the research object which leads to the functional values of the mosque. The values of the mosque use the idea of human self-development as an indicator of the function of the mosque. The Ruhama Grand Mosque is the object of research because the mosque is the center of social interaction of the Islamic community of Takengon City in Central Aceh Regency. The analysis method uses architectural dialectic thinking, namely understanding the object of research as a *thesis*, the functional opposition of the modern mosque to the functional reflection of the Prophet's Mosque as an *antithesis*, and *synthesis* is a finding in the form of proof of the collaboration of thesis and antithesis. The Ruhama Mosque has not had an optimal impact in answering the problem of the social orientation of society, it is still limited in responding to temporary problems that are far from sustainable community quality development such as the Prophet's Mosque.

Keywords: Functional, Prophet's Mosque, Modern Mosque, Dialectics.

1 Introduction

The Quba' and Nabawi Mosques are two very important mosque figures in the journey and development of Muslims to this day [1]. The mosque as a place of worship for Muslims has had a deep meaning since the beginning of its existence. The Nabawi Mosque is a place of unification and development of the quality of life of the people where Islamic civilization was formed [2]; as a center for education, meetings, health, and as a training in organizing war strategies [3]. The role of the mosque at that time

was an interpretation of the Prophet's policy in supporting, developing, and improving the existence of Muslims; as the best model of mosque throughout life [4]. According to Nangkula, a Muslim is part of his society, therefore he needs to fight for the good and welfare of his society [5]. The role of the mosque provides a balance of spiritual worship with social worship in the existence of Muslims following the development of the times.

For a while the presence of the mosque after the traditional period, built with modern characteristics can be called the Modern Mosque [6]. In contrast, the role of the modern mosque currently is dominated by spiritual worship activities [7]. The arrangement of space as a component of activities in the mosque is the most important element because it contains the relationship between society and the environment resulting in major changes that are of quality for the progress of the Muslim community [8]. Architectural thinking about space on its origins, meaning, and human qualities; when using the word space, we think we know exactly what we mean [9]. Our ability to design or shape the human condition is not so perfect that we can live comfortably in the usual ways and ignore the difficulties in design activities [10]. Architectural understanding of space becomes a place to play a role where the mosque is a container for the process of growth of human mental and intellectual quality.

The quality of life of Muslims until now is still mostly filled with poverty, and Islamic educational institutions are less able to compete due to the inability to manage the environment [11]; cultural crisis, and weak social ties of Muslims in Indonesia [12]. The number of mosques in Indonesia is 299,692 units as of March 2024 with a description of 242,520 Jami' Mosque units (village/sub-district level mosques), Public Mosques in public places totaling 50,549 mosque units, Grand Mosques totaling 5,100 mosque units, Historic Mosques totaling 1,051 mosque units, Grand Mosques totaling 437 mosque units and Grand Mosques totaling 34 mosque units [13]. The average reach of mosque services per Muslim population in Indonesia is 787 people per mosque unit. With the equal distribution of the number of mosques that can reach the Muslim population, the optimization of the functionality of modern mosques can be used as an approach to addressing the problems of the lives of Muslims and the wider community at this time.

Based on the practical study above, the modern mosque is currently a factual condition that can be used as historical material (object of proof) as a reflection of the interpretation of the Prophet's Mosque. The entity of a modern mosque that is in accordance with the spectrum of the surrounding environment in the local area optimally [14], can be done through the approach of the functionality of mosque architecture. Therefore, a study is needed to present the extent to which the role of modern mosques in participating in social worship activities in answering the problems of the reality of society. Research activities that refer to certain values are an approach to motivating good deeds and providing examples [15] to the existence of Muslims.

2 Research Method

This exploratory qualitative research has an evidence factor, so the two research methods will be combined to evaluate based on evidence [16]. The existence of a modern mosque space is proof of the value system of evidence of the entity of the Prophet's Mosque. The existence of a modern mosque space is represented by the Ruhama Grand Mosque in Takengon City, Aceh Province as the object of research. While the proof factor for the functional architecture of the mosque uses dialectical thinking analysis.

Marx understood that the entity of 'idea' is unable to describe the empirical reality of what is in society because it is abstract, therefore what changes society is not 'idea' but 'material' [17]. Historical material as the beginning of Marx's thinking is based on his belief, "*it is not the consciousness of men which determines their consciousness*" [18]. Therefore, a conflict over historical material is needed as an approach to understanding or truth. With this conflict, it becomes the starting point for the birth of a new material reality (synthesis). The relationship between these materials has given rise to differences of opinion between institutions and audience ideas [19].

Architecture is the most tangible physical manifestation of society, a characteristic that makes humans unique; in fact, humans are gifted with the ability to add a sense of civilization to their habitat; and because humans are social organisms, architecture needs to be a direct reflection of that nature [20]. In Marx's *dialectical* idea through historical material (thesis) in architecture in this study will give birth to a conflict called antithesis through psychosocial values as elements of social reality. Finally, the findings in this study are called synthesis as a result of proving the dialectic of the architecture of the research object through the functional values of the mosque on the reflection of the Prophet's Mosque.

3 Results and Discussion

The instrument of thinking of architectural dialectics in this study is concentrated on the conflict of historical materials in the realm of architectural studies. The legacy of functionalism as a normative doctrine of architecture has long been a common opinion but it is still difficult to discuss the 'use' of architecture without being influenced by other polemics such as between needs and art, architectural function follows form not a transcendent concept (primacy) but shows a different way of understanding the occupants of the building [21]. Social reality towards the orientation of society is an instrument used to translate the functionality of historical materials in architectural studies. The space of social orientation of society is explored using Erikson's psychosocial idea of the *life cycle* through a study of references to the idea of mosque functionality. The results will collaborate with historical material entities to obtain findings as an assessment of modern mosques as research objects.

3.1 Social Reality of the Function of the Prophet's Mosque

The term *mosque* comes from Arabic which means *sujud* (prostration), the letter 'jim' which is given a special place provided for the five daily prayers, while *masjad* means a place where the forehead is when prostrating; so, in terms of language, mosque means a place used for prostrating [22]. While the mosque from a theological perspective is the entire earth that meets the requirements as a place of prostration, a good understanding of all the functions carried out by the mosque will not be possible without considering the content of the source texts of Islam, namely the Qur'an and Hadith which have significantly shaped and continue to shape the religious practices of Muslims [23]. So, the mosque is a holy place as a place of spiritual worship and social worship manifested in life.

Towards the idea of the immortality of the mosque concept, it is necessary to identify how the mosque was during the life of the Prophet Muhammad [24]. The idea of the eternity of the mosque is about how the mosque can be a support and guide for the community in solving their life problems comprehensively. Economic, social, educational, health, and other community life problems are referred to as the scope of social worship until the end of time. The mosque is not only concentrated on answering spiritual issues. Hadith of the Prophet Muhammad related to the function of the mosque through research that has been conducted by Nangkula in evaluating the design of several mosques in Malaysia through the sunnah [25] can be used as a starting point for thinking in this study. Hadith narrated by Muslim number 503 explains that the mosque must consider the function of the mosque for groups of people who have physical limitations to facilitate their movement. Hadith narrated by Bukhari number 497 explains that the existence of business activities around the mosque area is a facility that can help the needs of the surrounding community. In addition to business places in the mosque area, there are also health clinic facilities as a concern for the community regarding health awareness for many people as in Hadith narrated by Bukhari number 291.

Then the Hadith narrated by Muslim number 432 explains the existence of a playground for children in the mosque area, this is very good for the mental and intellectual development of children. The existence of a mosque provides convenience for parents and their children to do activities in the mosque as stated in the Hadith narrated by Bukhari number 69 and 420. The existence of facilities provided by the mosque for people who are traveling (traveling) is contained in the Hadith narrated by Bukhari number 277. Finally, the meaning of the sound of the Hadith is narrated by Muslim Volume II where the Prophet and his companions assisted people who needed assistance or were experiencing economic difficulties at the Nabawi Mosque at that time [26]. Based on the hadith, explains that the function of the Prophet's Mosque encompasses problems experienced by all levels of the human life cycle.

Meanwhile, based on the Sirrah Nabawiyah, the first step taken by the Prophet when he arrived in the city of Medina was to build a mosque as a place to form a new society [27]; such as the first action of the Prophet by uniting the Muhajirin and Anshar [28]. He mosque also functions as a place to live for poor Muhajirin who come to the city of Medina without having property, or relatives and are still single [29]. In addition, the function of the mosque based on the Prophet's preaching contains empowerment of the

spiritual aspect of society, the social aspect of society (brotherhood and equality), the aspect of educational empowerment, the aspect of economic empowerment, and the aspect of political and defense empowerment [30]. Based on the Sirrah, it explains that the functionality of the mosque is oriented towards unity and improving the quality of life of the community.

The mosque during the life of the Prophet was interpreted as the character of the Prophet in raising the standard of living of the community. The mosque is a center for answering problems of the social reality of society. The mosque is a center for empowering society in answering the challenges of life. The mosque is a center for learning in forming the existence of a new society. The function of the Prophet's Mosque has an extraordinary impact on the quality of human life, where the mosque is a place of trust, belief in action, guidance for decisions, self-knowledge, support, benefits, and existence.

3.2 Functional Mosque Architecture Concept

According to history during the Demak Sultanate, according to Nangkula, mosques in Indonesia were not only used as places of spiritual worship but also as places of social worship to discuss social, community, and even political and cultural issues [5]. In addition, the existence of Sunan Bonang's tomb in the mosque complex area has an economic impact on the surrounding community with the presence of shopping centers and employment opportunities [31]. The current functional concept of the mosque is still simultaneous, meaning that the adaptation of social worship activities in the mosque depends on the reality of the local community without being accompanied by careful planning.

A practical literature study approach to the figure of a mosque that represents the social orientation of the community is the Jogokariyan Mosque located in Jogokariyan Village, Yogyakarta. The mosque has a vision of building community life with the ATM Rice program to help the food needs of the local community, Pionir Kampoeng Ramadhan is a program that facilitates community business activities in increasing their income to meet the needs of Eid, as well as other social actions that are responsive in solving community life problems.

Specific ideas identified in the mosque will strengthen the program direction process by creating an emphasis on input (institutions, leadership, and empowerment targets), *process* (spiritual formation, building capacity, power provision), *output* (spiritual strengthening, strengthening emotional ties, strengthening economic ties), and *outcome* (spiritual ability, economic ability) [32]. Asif has proven findings in the form of recommendations for mosque institutions to create performance programs through comparative representations of the spatial layout of the Prophet's Mosque during the time of the Prophet to be applied to mosques today including aspects of education, social, economic, empowerment, law, and other programs [33] [34]. In determining program planning in responding to the reality of society, mosque managers must have adequate resources. The mental and intellectual strength of the manager is a benchmark for the success of the manager's programs. There is a meaning of 'change' in the conditions of reality, the mosque manager's program as its instrument.

Erikson in the theory of human self-development (psychosocial) has 8 (eight) stages that cover the span of a person's life [35]. The first stage is *trust vs mistrust* where humans learn to trust the world around them. The second stage is *autonomy vs shame and doubt* where humans begin to know the world around them. The third stage is *initiative vs guilt* where humans begin to act personally and require supervision. The fourth stage is *industry vs inferiority* where humans begin to be faced with competitive situations. The fifth stage is *identity vs role confusion* where humans begin to try many things to find out their true selves. The sixth stage is *intimacy vs isolation* (closed) where humans need people who can provide comfort to share happiness. The seventh stage is *generativity vs stagnation* where humans try to create or maintain things that will last a long time, provide benefits to taking on roles to contribute to others [36]. The eighth stage is *integrity vs despair* where humans have reached maturity. The stages of the human life cycle put forward by Erikson can be used as a guideline for compiling programs based on social orientation of society for the development of sustainable human social reality.

The concept of functional mosque architecture as a manifestation of the Prophet's Mosque is not only to solve temporary problems of the reality of society but a mosque program that has sustainable planning and implementation. The problems of the social reality of society have different orientations, so they will require different solutions to the problems. In the realm of dialectical thinking, this proposition is an antithesis to the instrument of historical material conflict (thesis).

3.3 Dialectics of Social Orientation of Modern Mosques

The historical material (thesis) of the modern mosque as the object of research is the Ruhama Mosque located in Asir-asir Asia Village, Lut Tawar District, Takengon City, Central Aceh Regency, Aceh Province. The concentration of social worship activities of the mosque is the concentration of discussion in the scope of opposition as an analytical thinking tool to obtain antithesis dialectically.

The Ruhama Mosque is one of the centers of religious activity for Muslims in Takengon City. The Ruhama Mosque was built on land that was donated in 1967 with an area of 1,431 m² and has a capacity of 2000 worshippers. The layout of the Ruhama Mosque can be seen in the picture below (figure 1.).

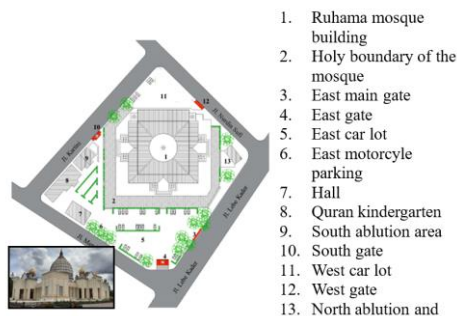


Fig. 1. Siteplan Ruhama Mosque as a Modern Mosque.

Ruhama Mosque is 56 years old; visitors often make the mosque entity as a place of spiritual tourism. The outdoor facilities of the mosque are dominated by vehicle parking spaces and gardens. The mosque has good accessibility because there are gates on each side of the mosque site. Vehicle parking facilities are part of social worship activities. This activity refers to the second stage, namely *autonomy* over the reflection of psychosocial development ideas where modern mosques are only limited to answering the problem of community orientation that requires vehicle parking space for spiritual tourism and spiritual worship.

If referring to the value system of community needs facilitated by modern mosques, it is not part of the basic needs of the real quality of life of the community. So the antithesis as a system of social orientation values of the community is less than optimal in providing an impact on improving the quality of life of the community sustainably. Regarding the social orientation aspect, there are two building units identified as places for kindergarten Quran education and general learning. Social worship activities in the mosque environment are part of social worship oriented to answering the problems of the social reality of local community education.

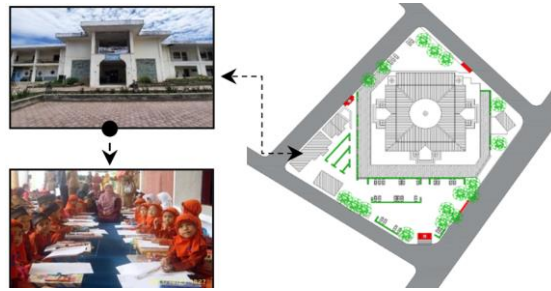


Fig. 2. Social orientation of education.

The existence of Quran kindergarten education facilities is an interpretation of social orientation in answering educational problems (figure 2.). According to research information data, the provision of these facilities is to maintain the culture of religious knowledge from an early age for the local community. This social worship activity is included in the third stage, namely the initiative of the idea of community psychosocial development. The values of this community's social orientation have quite an impact on maintaining the culture of Quran education from an early age for the community. However, the antithesis in answering educational problems for the reality of the local community is less complete in delivering children's education to a higher level. Quran education is only limited to the level of children and does not have a guarantee of the sustainability of development and improvement of the quality of life of sustainable community education.

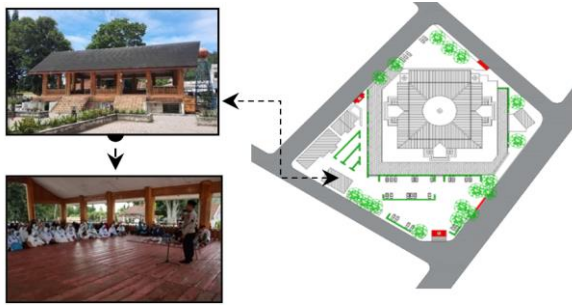


Fig. 3. Social Orientation unity.

Next, the Hall as a place for conditional public learning (informal education) (figure 3.). This facility is a social interpretation in answering the problems of education, and community unity.

According to research data, this place is used for a social worship such as consensus, temporary religious studies, and a place to celebrate religious events. This social worship activity is included in the sixth stage, namely *intimacy* of the idea of community psychosocial development. The values of the community's social orientation are quite good at providing an impact on community unity. This activity has provided social reality by prioritizing openness to mutually build existence. However, the antithesis identified from this social orientation, modern mosques do not have substance in a real action that is broader in improving the quality of community life. Values related to good community growth must reach more pockets of other communities through real work and performance. Human work, performance, and action can be used as conceptual tools for social analysis because they are bound by birth and death [37]. This antithesis explains that the social orientation facilities of the Modern Mosque as historical material have less impact on improving and developing the quality of a sustainable society.

From a practical assessment of the space of the Modern Mosque-Ruhama as a container for social orientation in answering the problems of social reality, it has not shown significant value as a mosque reflected in the Prophet's Mosque. From several results, the value system is not enough to provide changes toward improving and developing sustainable quality of life. This proposition is a finding that can be used as a synthesis in architectural dialectic research based on the social orientation of society. The psychosocial life cycle of human life development can be adopted for modern mosques in other places.

The entity of ideas that roll towards a concept placed on a material is not as simple as placing manifestations to achieve goals. The phenomenon of architectural views explains the space of human activity (interpersonal) towards its social and political orientation and the correlation of human conditions with the manifestation of its social products [38]. This value system can be a thought material for creating comprehensive modern mosque management programs. Architectural knowledge can identify the phenomenon of social orientation space because the growth of activity will be in line with the entity of a quality place.

3.4 Social Orientation Values of Modern Architecture

Based on the analysis of dialectical thinking, the Modern-Ruhama Mosque as a *thesis* states that there is a functional shift in architecture from the Prophet's Mosque to the Modern Mosque. The aspect of the shift is proven by the values of the social orientation of society through the collaboration of conflicting ideas of human psychosocial development as an

antithesis. For the best values that can reach the functional role of the mosque, namely at stage 8 (eight) which participates in helping other weak communities as functional intermediaries for mosque architecture. With the existence of this psychosocial development cycle process, new social orientations will be created that grow and have a good impact on improving and developing the quality of social life in society (*synthesis*).

4 Results and Discussion

The Prophet's Mosque is the best functional mosque product of all time because it can create a new society that can improve and develop the quality of life of the community sustainably. Now, the entity of the Modern Mosque is questioned against the reflection of the Prophet's Mosque. The act of questioning the modern Mosque refers to the value of the orientation of society that can provide comprehensive changes for improving the quality of life of the community. The idea of the social orientation of human psychosocial development is used as a tool to assess in reveal the proof of this reflection.

After going through a dialectical analysis, the space facilities available as a place of social worship of the modern Mosque do not provide a quality impact on improving and developing the quality of a sustainable society. This is identified from the thesis of the Modern Mosque which explains that the entity of the mosque is formed and dominated by spiritual worship activities. The antithesis of the modern Mosque explains that the mosque has less impact on the social orientation that provides the growth of quality social reality leading to the improvement and development of the quality of sustainable community life. The synthesis of Modern Mosque is a mosque that has a functional mosque architecture that can achieve the integrity stage and become an extension of the functional mosque in taking the optimal role of the mosque in expanding the improvement and development of the quality of a sustainable society.

Acknowledgments. This research is the result of a study to support the reference of writing a dissertation with a certain level of validity with the permission of the promoter. The highest appreciation is expressed to Nurlisa Ginting, Nangkula Utaberta, and Beny Octofryana Youasca Marpaung as promoters who have provided support for the publication of this paper.

Disclosure of Interests. The authors have no competing interests to declare that are relevant to the content of this article.

References

1. Kiki, Masjid Quba, Masjid Pertama yang Dibangun Rasulullah, masjidnusantara.org.. [Online]. Available: <https://www.masjidnusantara.org/masjid-quba-masjid-pertama-yang-dibangun-rasulullah/>, last accessed 2024/07/06
2. Lufaei, Sejarah Lengkap Masjid Nabawi Madinah, akurat.co. [Online]. Available: <https://www.akurat.co/khazanah-islam/1302422007/Sejarah-Berdirinya-Masjid-Nabawi-di-Madinah>, last accessed 2024/07/06

3. Ratih Dian Saraswati, LMF Purwanto, and Robert Rianto Widjaja, Tipologi Arsitektur Islam pada Masjid, *Local Engineering*, vol. 2, no. 1, 2024, doi: 10.59810/localengineering. Author, F.: Contribution title. In: 9th International Proceedings on Proceedings, pp. 1–2. Publisher, Location (2010)
4. Nayeem Asif, Nangkula Utaberta, Mohd Yazid Mohd Yunos, Nor Atiah Ismail, and Sumarni Ismail, Inactive Mosques: The Crisis of Contemporary Muslim Communities, *Adv Environ Biol*, vol. 9, no. 5, pp. 367–370, 2015. [Online]. Available: <https://www.aensiweb.net/AENSIWEB/aeb/aeb/2015/April/367-370.pdf>, last accessed 2024/07/21
5. Aisyah N. Handryant and Nangkula Utaberta, Masjid Sebagai Pusat Pengembangan Masyarakat: Integrasi konsep hablumminallah, hablumminannas dan hablumminal’alam. UIN-Malang Press, Malang (2010)
6. Indri Astrina Wirakusumah, Antariksa, and Purnama Salura, Needs and Wants in Mosque Architecture: A Study of Traditional and Modern Mosques in West Java-Indonesia, *Linguistics and Culture Review*, vol. 5, no. S3, pp. 381–395, 2021, [Online]. Available: <https://lingcure.org/index.php/journal/article/view/1535>, last accessed 2024/07/31
7. N. Utaberta, Rekonstruksi Pemikiran, Filosofi Dan Perancangan Arsitektur Islam Berbasis Al-Qur’an Dan Sunnah, Simposium Alam Bina Serantau Universiti Kebangsaan Malaysia, 2011. [Online]. Available: https://www.academia.edu/2004823/paper_PAPA_Aceh_26_Desember_2006_REKONSTRUKSI_PEMIKIRAN_FILOSOFI_DAN_PERANCANGAN_ARSITEKTUR_ISLAM_BERBASISKAN_AL_QUR_AN_DAN_SUNNAH, last accessed 2024/07/06
8. Munichy Bachroon Edrees, Konsep Arsitektur Islami Sebagai Solusi Dalam Perancangan Arsitektur, 16 | *Journal of Islamic Architecture*, vol. 1, no. 1, 2010. [Online]. Available: <https://ejournal.uin-malang.ac.id/index.php/JIA/article/view/1712>, last accessed 2024/07/06
9. C. Davies, *Thinking About Architecture: An Introduction to Architectural Theory*. London: Laurence King Publishing Ltd., 2011. doi: 10.13109/zind.2013.38.3.308.
10. Horst W.J. Rittel, *The Reasoning of Designer*, in *Schriftenreihe des Instituts fuer Grundlagen der Planung*, Universitaet Stuttgart, Boston: Arbeitspapier zum International Congress on Planning and Design Theory, 1987. [Online]. Available: https://maxfiles.maxfrischknecht.ch/media/pages/documentation/problem-oriented-design/1854400224-1613052907/rittel_the_reasoning_of_designers_university_of_california_berkeley.pdf, last accessed 2024/07/16
11. Imam Suprayogo, *Problem Umat*, uin-malang.ac.id. [Online]. Available: <https://uin-malang.ac.id/r/140201/problem-umat.html>, last accessed 2024/07/06
12. Din Syamsuddin, *Masalah Umat Islam Tidak Mempunyai Semangat Kebudayaan*, umy.ac.id. [Online]. Available: <https://www.umy.ac.id/din-syamsuddin-masalah-umat-islam-tidak-mempunyai-semangat-kebudayaan>, last accessed 2024/07/05
13. Monavia Ayu Rizaty, *Data Jumlah Masjid di Indonesia Menurut Jenisnya per 7 Maret 2024*, DataIndonesia.id. [Online]. Available: <https://dataindonesia.id/varia/detail/data-jumlah-masjid-di-indonesia-menurut-jenisnya-per-7-maret-2024>, last accessed 2024/07/06
14. Abrar Adhani, Emi Triani, Yofiendi Indah Indainanto, and Citra Safira, The Independent Mosque Movement in Improving Empowerment Towards the Welfare of Muslims in Medan City, Indonesia, *Pharos Journal of Theology*, vol. 105, no. 2, pp. 1–16, 2024, [Online]. Available: <https://research.ebsco.com/c/ylm4lv/viewer/pdf/t7kmswiidn> last accessed 2024/07/05
15. Novan Ardy Wiyani, *Fungsionalisasi Masjid Sebagai Laboratorium Pendidikan Karakter di Sekolah Dasar*, *Al-Bidayah*, vol. 5, no. 2, Dec. 2013. [Online]. Available: <https://jurnal.albidayah.id/home/article/view/123/122>, last accessed 2024/07/08

16. Knox L., Guerra N.G., Williams K. R., and Toro R. T., Preventing Children's Aggression in Immigrant Latino Families: A mixed methods evaluation of the families and schools together program, *Am J Community Psychol*, vol. 48, pp. 65–76, 2011. [Online]. Available: <https://link.springer.com/article/10.1007/s10464-010-9411-0>, last accessed 2024/07/24
17. Nanang Martono, *Sosiologi Perubahan Sosial: Persepsi Klasik, Modern, Posmodern, dan Poskolonial, Edisi Revisi*.: Raja Grafindo Persada, Jakarta (2016)
18. Irzum Farihah, *Filsafat Materialisme Karl Marx (Epistemologi Dialectical and Historical Materialism)*, *FIKRAH: Jurnal Ilmu Aqidah dan Studi Keagamaan*, vol. 3, no. 2, pp. 431–454, Dec. 2015, [Online]. Available: <https://www.neliti.com/publications/61915/filsafat-materialisme-karl-marx-epistemologi-dialectical-and-historical-material>, last accessed 2024/07/10
19. John Torrance, *Karl Marx's Theory of Ideas*, 1st ed. New York. Maison des Sciences de l'Homme and Cambridge University Press, Cambridge (1995)
20. H. M. Al-Qahtany, *Islamic Architecture as a Reflection of Functionalism and Interactionism: Conceptual Origins in Culture and Sociology*, *Contemporary Arab Affairs*, vol. 2, no. 3, pp. 435–457, doi: 10.1080/17550910902875762. (2009)
21. A. Perez-Gomez, *CHORA: Intervals in the Philosophy of Architecture, Volume 1.*, vol. 1. McGill-Queen's University Press, Canada (1994)
22. Syaikh Sa'id bin Ali bin Wahf al-Qahtani, *Pengertian Masjid*, almanhaj.or.id. [Online]. Available: <https://almanhaj.or.id/2524-pengertian-masjid.html>, last accessed 2024/07/11
23. Tomasz Stefaniuk, *Religious, Cultural and Social Functions of the Mosque*, *Culture and Values*, no. 16, pp. 83–102, 2015. [Online]. Available: <https://www.cceol.com/search/article-detail?id=417046>, last accessed 2024/07/11
24. Mohamad Tajuddin Mohamad Rasdi, *Rethinking the Mosque in the Modern Muslim Society*. Percetakan Nasional Malaysia Berhad, Kuala Lumpur (2014)
25. Utaberta Nangkula and Othman Hafsa, *Analisis Hadits Dalam Permasalahan Perancangan Masjid Modern di Malaysia*, 2011. [Online]. Available: <https://ejournal.uin-malang.ac.id/index.php/JIA/article/view/1770>, last accessed 2024/07/11
26. Muhammad Fu'ad Abdul Baqi, *Shahih Bukhari Muslim*. PT. Elex Media Komputindo, Kompas Gramedia, Jakarta (2017)
27. Syamruddin Nasution, *Sejarah Peradaban Islam*, 3rd ed. Yayasan Pusaka Riau, Anggota IKAPI, Riau (2013)
28. Muhammad Nashiruddin Al-Bani, *Sirah Nabawiyah: Sejarah Lengkap Kehidupan Rasulullah Shalallahu 'Alaihi wa Sallam*. Akbar Media, Jakarta (2015)
29. Shafiyurrahman Al Mubarakfuri, *Sirah Nabawiyah*, 1st ed. Pustaka Al-Kautsar, Jakarta (1997)
30. Cucu Nurjamilah, *Pemberdayaan Masyarakat Berbasis Masjid Dalam Perspektif Dakwah Nabi SAW*, *Journal of Islamic Studies and Humanities*, vol. 1, no. 1, pp. 93–119, Apr. 2017. [Online]. Available: <https://journal.walisongo.ac.id/index.php/JISH/article/view/1375>, last accessed 2024/07/06
31. Sri Windari and Nafita Amelia, *Masjid Agung Tuban: Studi Tentang Fungsi Dalam Kehidupan Sosial Kemasyarakatan 2004-2020*, *Journal of Islamic History*, vol. 1, no. 1, Jun. 2021. [Online]. Available: <https://journal.nurscienceinstitute.id/index.php/jih/article/view/103>, last accessed 2024/07/07
32. Moh Arifin and Sahoria, *Revitalisasi Masjid Sebagai Pusat Pemberdayaan Ekonomi Ummat di Surabaya*, *Ulumuna: Jurnal Studi Keislaman*, vol. 8, no. 2, Jan. 2022. [Online]. Available: <https://doi.org/10.36420/ju.v8i2.6174>, last accessed 2024/07/07

33. Nayeem Asif, Nangkula Utaberta, Sumarni Ismail, and Muhammad Ihsan Shaharil, The Study on the Functional Aspects of Mosque Institution, *Journal of Islamic Architecture*, vol. 6, no. 4, pp. 229–236, doi: 10.18860/jia.v6i4.11749 (2021)
34. A. Rifa'i, Revitalisasi Fungsi Masjid Dalam Kehidupan Masyarakat Modern, *Universum*, vol. 10, no. 2, pp. 155–163, doi: 10.30762/universum.v10i2.256 (2016)
35. Erik H. Erikson, *The Life Cycle Completed, Extended*. W. W. Norton & Company, New York & London (1978)
36. Kendra Cherry, Generativity vs. Stagnation in Psychosocial Development: The 7th of Erikson's 8 Stages of Psychosocial Development, *verywellmind*, New York, Jul. 14, 2024. [Online]. Available: <https://www.verywellmind.com/generativity-versus-stagnation-2795734>, last accessed 2024/07/22
37. Jacqueline Tuwanakotta, Manusia-tindakan sebagai Manusia Politik: Sebuah Autentisitas dari Teori Politik Hannah Arendt, *Jurnal Dekonstruksi*, vol. 10, no. 1, pp. 34–44, 2024. [Online]. Available: <https://jurnaldekonstruksi.id/index.php/dekonstruksi/article/view/211/160>, last accessed 2024/07/23
38. John, L. M.: *The Anthem Companion to Hannah Arendt*. Anthem Press, New York (2017)

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

