

**THE RELEVANCE OF HADĪTH ABOUT JUDGMENT-DAY-SIGN
WITH THE PHENOMENON OF BUILDING EXTRAVAGANT
MOSQUES**

(A Case Study on Kangkung Sub-District Kendal District)



FINAL PROJECT

**Submitted to Ushuluddin and Humanity Faculty in Partial
Fulfillment of
the Requirement for the Degree of S-1 of Islamic Theology
on Tafsīr - Hadīth Departement**

Written by:

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SPECIAL PROGRAM

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SEMARANG**

2018

DECLARATION

I certify that this final project is definitely my own work. I am completely responsible for content of this final project. Other writer's opinions or findings included in the final project are quoted or cited in accordance with ethical standards.

Semarang, July 9, 2018



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Dear Sir,

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Assalamu 'alaikum Wr. Wb.

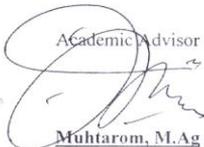
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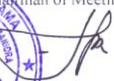
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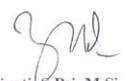
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MOTTO

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَمِمَّا يَخْشَى إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنَّهُمْ يَكُونُوا

مِنَ الْمُهْتَدِينَ (التوبة: 18)

The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular Prayers, and practise regular Charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.¹ (QS. At-Taubah: 18)

¹ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 213-214.

DEDICATION

The final project is dedicated to:

My dear parents; H. Muhlisin and Hj. Nur Af'idah, and my step mother; Hj. Suwaebah, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



My beloved brother and sisters

(Ariyani Auliya, Chirzatus Salafina, and Muhammad Sahal)

Thank for your love for me and keep on your study.



My Lecturers and My Teachers, especially both of my final project advisors Mr. Muhtarom, M.Ag and Mrs. Sri Purwaningsih M.Ag.



My special inspiring girl, Anittabi' Muslim.



My classmates, FUPK 10, love you all, thanks for lovely friendship.



A big family of FUPK, it is an honor to be part of you.



All of my friends thanks for lovely friendship.

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All Glory is to Almighty Allah SWT, Who bestowed His blessing upon us and enabled myself to accomplish this final project entitled “The Relevance of Hadīth about Judgment-Day-Sign with The Phenomenon of Building Extravagant Mosques (A Case Study on Kangkung Sub-District Kendal District).” Peace and salutation are always offered for the Prophet Muhammad SAW, the most beloved Prophet of Allah, his relatives and companions.

In preparing this final project the writer gets many help guidance and suggestions from various parties so that the preparation of this final project is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M.Ag as rector of State of Islamic University (UIN) Walisongo Semarang. H. Mukhsin Jamil, M.Ag as Dean The Faculty of Ushuluddin and Humanity for providing academicals facilities which supported the researcher in completion of this final project.

I am greatly indebted to the kind and honor of my academic advisors, Mr. Muhtarom, M.Ag and Mrs. Hj. Sri Purwaningsih, M.Ag for providing their valuable guidance, who’s encouraging, kind, and valuable assistance enabled me to complete this study.

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Finally, the researcher expects that this final project may be helpful for all. Amin.

Semarang, July 9, 2018
The Writer

Muhammad Barirul Fatron
NIM. 1404026094

Transliteration

Table of the system of transliteration of Arabic words and names used by
the Institute of Islamic Studies, McGill University.

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	ṣ = ص	l = ل
ḥ = ح	ḍ = ض	m = م
kh = خ	ṭ = ط	n = ن
d = د	ẓ = ظ	h = هـ
dh = ذ	‘ = ع	w = و
r = ر	gh = غ	y = ي

Short : a = اَ ; i = اِ ; u = اُ

Long : ā = آ ; ī = إ ; ū = و

Doubled : iyy = عِي ; uww = وَّ

Diphthongs : ay = اِي ; aw = اَوْ

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ABSTRACT

Indonesia is the most populous Muslims country in the world. The number of Muslims in Indonesia increase every time, it causes increasing Islamic facilities too and one of it is the mosque. The mosque is a holy building that is regulated in the Quran and Hadith. Related to that, the researcher tries to relate the hadith of building a mosque either construct a new mosque or just renovate with hadith of building the extravagant mosques is a sign of judgment day. The researcher selects Kungkung sub-district as the sample in this research about the increasing the number of the mosques. Kungkung sub-district has the religious citizens, so be the example to another sub-district in Kendal district. This religious citizen's make the researcher doing research in Kungkung sub-district, so it may represent another sub-district and can explain how the citizens respond to this mosque construction phenomenon.

The researcher uses field qualitative research. It is done to the relevance of the text of the hadith and the real condition that exist in citizens. While the theory that be used by the researcher is Max Weber's social action theory. This research is the socio-anthropological research, so to understand this phenomenon relate with hadith about building extravagant mosques or not, the researcher needs a theory of social to understand interactions and motive between different citizens in building mosques. The researcher uses interview, observation, and documentation techniques to take the data and validate it. These three techniques are also used as a tool to validate data with the results from the three techniques that match each other. Finally, it can produce a valid research result.

Through the stages of techniques and steps that have been determined, the researcher concluded if the mosques construction and renovation on Kungkung sub-district are not extravagant mosques on the average. This is caused from the sixteen mosques as a sample that researched there are thirteen mosques that were constructed and included in rationally purposeful action (Zweckrationalitat), according to Max Weber's social action theory. It means the mosques construction and renovation have clear purposes and values and there are just three mosques on Kungkung sub-district that include effective action and include extravagant mosques because these mosques are constructed or renovated to extravagant with other building or just follow the era or the other mosques.

Keywords: Extravagant, Judgment-day-sign, Mosque

CHAPTER I

INTRODUCTION

A. Background

Indonesia is the most populous Muslims country in the world. According to *Badan Pusat Statistik (BPS)* or translated as Central Agency on Statistics, Muslim population reached 207,176,162 people in Indonesia. Central Java is the third most Muslims in Indonesia with about 31,328,341 people after East Java with the Muslim population of 36,113,396 people.¹ The number of Muslims demands many facilities and infrastructure supporting the development of Islam. The increase of Islamic educational institutions, Islamic boarding schools, Islamic science assembly, Islamic da'wah buildings, and mosques is the sign of a large number of Muslims in Indonesia.

The growing number of all facilities and infrastructure was influenced by increasing number of Muslims. Muslims needed all of it to fill their requirements, such as education, controlling ethic, and develop their religion. The mosque was one of it that had important roles in Muslims development because the mosque was the symbol of the Islamic religion. The number of the mosque became sign if Islamic religion develops briskly. The mosque was the first building constructed by Prophet Muhammad SAW when he migrated (*Hijrah*) from Mecca to Medina. The Prophet Muhammad SAW

¹ <https://sp2010.bps.go.id>, accessed on Januari 19th, 2018.

constructed the mosque to increase Muslims' faith and devotion to God Almighty at that time. It illustrated that mosque was a building that has functions and roles to develop Muslims to become the great and best people in the world.²

The mosque does not function only as a worship place, namely for single prayer (*munfarid*) or congregational prayers (*jama'ah*) but the mosque is also the site of religious activities and all activities bringing closer to God Almighty. The mosque is also called "the center of worship and Islamic culture".³ For example the great mosque of Demak, there is a museum that introduces Islamic culture at the time, especially at Walisongo's time. Masjid Agung Jawa Tengah (MAJT) or translated as The Central Java Great Mosque becomes the public space and Islamic science assembly on certain days.

The mosque is the most appropriate facility to form togetherness, the unity of perception and strategy in Muslim struggle because mosque has an important position in this matter, namely the struggling facility for Muslims. Therefore, the mosque is not only a place of prayer, but also a center for religious worship, struggle, and Islamic culture. Allah Almighty said:

² M. Quraish Shihab, *Wawasan Al-Quran*, (Bandung: Mizan Media Utama, 2013), p. 609.

³ Taufiq Hidayat, *Bangunan Masjid menurut Al Quran dan Hadits*, Article, Industrial Product Design Departement ITS Surabaya, t.th., p. 1.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ
 إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ (التوبة: 18)

The mosques of Allah shall be visited and maintained by such as belief in Allah and the Last Day, establish regular Prayers, and practice regular Charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.⁴ (QS. At-Taubah: 18)

Starting from the mosque construction and renovation phenomenon at this time, Muslims are not satisfied by merely constructing the new mosques or renovating the mosques into the large and great one, but it must be balanced with developing Muslims' quality. The Prophet Muhammad SAW reminded us to give attention and seek of the mosques maintain after constructing or renovating it. One of Muslims' character and identity who believes in their heart which puts faith to Allah and the last day is those who always link his heart to maintain the mosques as a place of increasing faith and devotion to God Almighty. Don't let a mosque was constructed into large and great but only a few people who have maintained it. The Prophet Muhammad SAW said:

⁴ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation, and Commentary*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 213-214.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي يُؤُوبَ عَنْ أَبِي قِلَابَةَ عَنْ
 أَنَسٍ وَقَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى
 النَّاسُ فِي الْمَسَاجِدِ.⁵

Has told us Muhammad bin Abdullah Al Khuza'i has told us Hammad bin Salamah from Abu Ayyub from Abu Qilabah from Anas and Qutaadah from Anas that the Prophet Muhammad SAW said: the judgment day will not arrive until Muslims being extravagant in the mosque construction.

The Hadīth above explains that the mosque should not be constructed just for extravagant. The mosque should be used as its roles. If it was constructed because of the desire and boast, then the Prophet Muhammad SAW said that it is one of the signs of the judgment day because the mosque was a barometer to realize the goal of Islam and Muslims.

Actually, Islam development is started from the mosque and culminated in the mosque. It was said so because the mosque is the beginning of the awakening of the Muslims from coaching strong generation, a discussion place, and a place to strengthen Islamic brotherhood (*ukhuwah Islamiyyah*)⁶ among Muslims. In fact, the

⁵ Abi Dawud Sulaiman, *Sunan Abi Dawud Juz 1*, (Mesir: Darul Hadith, t.th.), p. 226.

⁶ *Ukhuwah Islamiyah* consists of two words, *ukhuwah* and *islamiyah*. *Ukhuwah* is noun and have meaning brotherhood. *Ukhuwah Islamiyah* is brotherhood in Islam. See to Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p. 984.

mosque was the only activity center at the Prophet Muhammad SAW and his companions' era. At that time, the Prophet Muhammad SAW started to coach the companions, who became a strong generation and best Muslims, to lead, keep and inherit the teachings of the Islamic religion and civilization that had been begun from the mosque. The mosque was also called the "House of Allah", besides its existence as the symbol of the Muslims existence and the devotion of unity and obedience of Muslims to Allah Almighty.

Over the course of time, then the Muslims development and welfare should be based in mosques. The mosque congregations are the Muslim resources who should be improved continuously, as like faith, Islamic matter, ethics or moral, speech matter, intelligence and welfare as the best people (*khairul ummah*) who should become an excellent pattern in a heterogeneous society.

Because the mosque functions and roles are so important and complex, the mosque should be constructed with the best facilities and infrastructure. However, the Prophet Muhammad SAW reminded us not to be glory in decorating and constructing a mosque, the building simplicity should be noticed for the architectural value. The beauty of the mosque should be proportional to the importance of the mosque functions and roles.⁷

Kangkung is one of the sub-districts in Kendal district, beside Cepiring and Gemuh sub-districts. The majority of the people are

⁷ M. Quraish Shihab, *op.cit.*, p. 611-612.

farmers and almost all are Muslims. So, it is not surprising if the mosque in Kangkung is so many and there is no worship place of other religions. The researcher chooses Kangkung sub-district because Kangkung was a devout Muslims area, a lot of people graduated from Islamic boarding school and they had to know about Islamic law, either al-Quran or hadith. Except for farmer, the people of Kangkung worked on abroad and they became one of the main contributors in mosques construction and renovation. Kangkung sub-district also became the basis of Islamic school (*madrasah*) in Kendal district, so very ironic situation if some mosques just construct and renovate without it's maintain. Kangkung sub-district has 35 mosques which are used for Friday prayers or called *Jami'* mosques. From 35 mosques, there are 17 mosques which have two or more floors and large and great buildings. Every village has about two *Jami'* mosques which are used for Friday prayers, but there are two interesting villages which have four mosques in one village. Actually, both of them are small villages with not so many people.

The mosque construction and renovation phenomenon was continuously and was followed by other mosques that are constructed or only renovated. The phenomenon was caused by several factors. First, many people expressed this reason. They argue the mosque building has been not enough for congregations on Friday prayers. Second, the people said the mosque was not enough for 'Idul Fitri and 'Idul 'Adha prayer. Third, the phenomenon was caused by the differences in the view of Islam, as the differences in

Friday prayers procedures and the fanaticism of the community who feel uncomfortable if gathering with other groups who differ from them.

The factors above are from people. The geographical conditions also give effect in people's mind. First, they feel the mosque is far away from their residents. It caused them to construct a mosque nearby their residences. The difference of village areas also affected this phenomenon; even though the two residential areas of the village could be combined in doing prayers because they are just two parts of the village and had a few people, but they chose to create their own mosques. The Muslims' tomb existence or village older people's tomb also became the mosque construction and renovation factors. In fact, according to pra research result, they said that still many parts of the mosque are not used for prayers, moreover for Friday prayer and 'Idaini prayer ('Īdul Fiṭri and 'Īdul 'Adḥa)

Some factors above are permitted in Islamic law. Imam Abdurrahman ibn Muhammad Ibn Husayn ibn 'Amr Ba'lawi writes in his book *Bughyatul Mustarsyidin* that it is allowed to conduct two Friday prayers in a village in difference mosques with several terms. First, the mosque cannot accommodate the congregants of Friday prayers. Second, the hostility occurring between two groups that made difficult to gather them in one place. Third, the residence was so far from mosque until the people cannot hear adzan or cannot

arrive in the mosque with the trip from dawn until Friday prayer's time.⁸

Based on books of Islamic jurisprudence, some people constructs and renovate the mosque because Prophet Muhammad SAW said:

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ حَدَّثَنِي ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ بْنَ
عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عَبِيدَ اللَّهِ الْخَوْلَانِيَّ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ عِنْدَ
قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ أَكْثَرْتُمْ وَإِنِّي
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَنَى مَسْجِدًا قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ
يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ.⁹

Has told us Yahya bin Sulaiman has told me Ibnu Wahb has informed me 'Amru that Bukair told him, that 'Ashim bin 'Umar bin Qatadah told him that he had heard 'Ubaidullah Al Khaulani heard 'Uthman bin ' Affan said amid the people's conversation about the issue of the Prophet Muhammad SAW's mosque construction, he said, "really, you have a lot to say, when I heard the Prophet Muhammad SAW said, "who constructed the Bukair mosque-Bukair said, I think he said because of the hope for ridla Allah Almighty, Allah would build for him the similar to it in heaven.

The referenced hadiths were not understood clearly, because there are many other hadiths that explained about mosque,

⁸ Abdurrahman bin Muhammad, *Bughyatul Mustarsyidin*, (Libanon: Darul Fikri, 1994) p. 130.

⁹ Abu Abdillah Muhammad ibn Ismail al-Bukhari, *Shahih al-Bukhari Juz I*, (Libanon: Darul Kutub al-Alamiyah, t.th.), p. 145.

suggestion, prohibition, functions, and roles of mosques. They should understand what benefits are for them and Muslims. They were not aware if they forget many rules which relate to mosque construction and renovation. For example, the two groups (organizations) and *madhhab* differences resulted in the mosque leaving its role as a unifying agent as in Prophet Muhammad SAW's time, because the mosque was no longer a Muslims' mosque, but a part of Muslims' mosque, or a madzhab A's mosque. It was used to maintain their own truth, to expand their teaching, and to prove their existence, and it was very secular. Moreover, the effect of it was breaking the unity of the Muslim social groups, so Islam will be broken too.

Distance became a factor that could be understood and was allowed in Islam law to build a new mosque. The exact distance of a meter or kilometer that is ideal to build a new mosque was not explicitly mentioned. This phenomenon could be seen clearly in the field of the research. In Kangkung sub-district, the second mosque was constructed after the first mosque, it was the first mosque separation. Some of it was near each other because people construct the new mosque due to opinion or *madhhab* differences. Area or village differences and the distance from the settlement was far away also became factors of the mosque construction and renovation. As we knew, one of the mosque functions and roles was unifying place, not just a worship place but also other social activities. In fact,

Prophet Muhammad SAW promised a great reward for Muslims who come running to the mosque, as in the Hadith:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَبْعَدُ فَلَا بُعْدَ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْرًا.¹⁰

Has told us Musaddad has been told us Yahya from Ibn Abi Dzi'b from Abdurrahman bin Mihran from Abdurrahman bin Sa'd from Abu Hurairah from the Prophet Muhammad SAW, he said: the further the trip a congregant to have a congregational prayer in the mosque, the greater the reward.

All of it means that mosques are for Muslims, had the social union so that it will form an Islamic society. God Almighty said:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (105)

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: for them is a dreadful penalty.¹¹ (QS. Ali Imron: 105)

One of the factors in the mosque renovation becomes larger and great is many donations for the mosque and the value of sacredness increase. Actually, the mosque renovation was not wrong, but the mosque maintained must be noted. In fact, the

¹⁰ Abu Dawud Sulaiman, *op.cit.*, p. 270.

¹¹ Abdullah Yusuf Ali, *op.cit.*, p. 69.

construction and renovation above just increased sacredness and honor of mosque. The mosque's functions and roles were covered and ignored.¹²

The factors above were expressed by the people and could be viewed or identified directly. From all the above-mentioned factors, there was a question about what they think over the hadīth about the sign of the coming of the judgment day. The mosque was constructed large and great just because of the era and lust without its maintained. The mosque was constructed because of the group and *madhhab* differences. The mosque was constructed just to increase the mosque sacredness and honor without its maintained to do the mosque functions and the roles which should be done. Start from the situation above, the researcher tries to discover and understand the reasons and views of the people of Kangkung sub-district about the constructing and renovating extravagant mosques by choosing the title **“THE RELEVANCE OF HADĪTH ABOUT JUDGMENT-DAY-SIGN WITH THE PHENOMENON OF BUILDING EXTRAVAGANT MOSQUES (A Case Study on Kangkung Sub-District Kendal District)”**.

¹² *Ibid.*, p. 320-321.

B. Research Question

1. How is building extravagant mosques in the hadith perspective?
2. Why do people of Kangkung sub-district build extravagant mosques?
3. How is the relevance of building extravagant mosques by people of Kangkung sub-district with the hadith of the signs of the judgment day?

C. Research Purposes and Significances

1. The research purposes are:
 - a. To learn to build extravagant mosques in the hadith perspective.
 - b. To learn the reasons and purposes of people of Kangkung sub-district build extravagant mosques.
 - c. To learn the relevance of building extravagant mosques by people of Kangkung sub-district with the hadith of the signs of the judgment day.
2. The research advantages are:
 - a. Theoretically

This research is expected to give insights for readers into more understanding the extravagant meaning in the mosque construction and renovation.

b. Practically

- 1) This research is expected to be people's tool control to behave in the mosque construction and renovation.
- 2) The researcher hopes the government as an *amirul mukminin*¹³ can make this research as a consideration in giving permission to construct and renovate the mosque.
- 3) This research is also expected to become inputs for other researcher that discuss the problems that still have not been discussed in this research.

D. Literature Review

Some researches that the researcher has found, both from thesis and internet, mention that research about mosque has been done by some people. The literature review is intended to prove that this study is different from others. Some previous studies which discuss the mosque will be presented as follow.

First, the book from Sidi Gazalba by the title '*Masjid Pusat Ibadat dan Kebudayaan Islam*'. This book discusses the relationship between religious and society or culture. The mosque is an important media for Muslims in touching the culture. Mosque has very important function and role as a center of culture. The mosque is not

¹³ *Amirul mukminin* is term or title for the Muslim leader. See to Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p. 29.

only as a place for praying but also as the cultural center for Muslims. Sidi Gazalba argues that all worship and culture should be concentrated in the mosque. Although other social activities already have their own building; culture must remain centered on the mosque so that social activities can be monitored and remain in the principles of Islam. If the mosque is no longer used as the center of all activities, then it comes to the crisis that will bring Muslims in crisis as well. The crisis for Muslims can be seen from the congregation of mosques, the fewer the mosque worshippers the more the mosque crisis. All will be good again when the mosque congregation returns to the mosque and it becomes the center of all the activities of the people of Islam.

Second, the thesis by Khil'atun Maziyah, a student at Walisongo Islamic State University by the title "*Pemahaman Masyarakat Kecamatan Pekalongan Timur Terhadap Hadis menghias Masjid (Studi Kasus masjid-masjid di Kecamatan Pekalongan Timur)*" discusses the law of mosque decorate from hadīth and East Pekalongan people understanding. The researcher explains prohibition to decorate mosques excessively without mosque maintained. A mosque is a place of worship either *mahdhah* or *ghoiru mahdhah*. The researcher also wrote that the East Pekalongan people have understandings that were same with hadīth. They argue the mosque decorate must be suitable with the mosque maintained. They decorate the mosque to elevate it as a holy place

and they argue to bring into reality the mosque maintained is not easy because it is influenced by people condition and environment.

Third, the thesis by Muhammad Saepuddin, a student at Walisongo Islamic State University by the title "*Masjid Dhirar dan Masjid Taqwa dalam Tafsir Al-Qur'an*" explains the mosques dhirar definition which is the mosque cause damage, break up Muslims, and cause to paganism. The mosque should be a mirror goodness of personal and social. The mosque should be functioned as well as possible and if there are dhirar mosques, Muslims must act to stop it to prevent the damage that will be caused.

From the above study, the researcher gets information that is very valuable for the research to be conducted, and from the above research data, the researcher believes that research on the views of people of Kungkung sub-district about the meaning of building extravagant mosque as a sign of the coming of the judgment day has not been done yet. Because it is necessary to research on this issue to build a correct understanding in building or renovating the mosque so that the mosque can be functioned according to what has been taught by Prophet Muhammad SAW.

E. Research Method

1. Type and approach of Research

The final project is a field research. It means the researcher does research directly in research area to get the

required data for this research. The researcher will plunge directly into the research area to obtain the empiric and accurate data. While its writing technique is descriptive analysis where the researcher will present the research results with detail description based on what the researcher has gotten empirically with a social action theory analysis of Max Weber. Max Weber divided social action into four types (Rationally purposeful action, value-rational action, traditional action, effective action), it is used by the researcher to classify the people's actions in build extravagant mosques.¹⁴

2. Research Subject

The research subject is the place to obtain information. The object of this research is the mosques and people of Kungkung sub-district. Kungkung sub-district has 35 mosques located in 15 villages. Each Village has an average at least 2 mosques, there is two villages have four mosques in its area. It is the interesting reality because both of that village is a small village and many mosque constructions and renovations in Kungkung sub-district were done to create large and great buildings. From 35 mosques there are 17 mosques that were done by two floors or have a great tower.

¹⁴I.B Wirawan, *Teori-Teori Sosial dalam Tiga Paradigma*, (Jakarta: Kencana Prenadamedia Grup, t.th.), p. 101.

3. Data Source

In this research, the researcher uses information and explanation that can help the researcher obtain data. As for the data source itself is divided into two, it is the primary source of data and secondary source data.

a. The Primary data sources

The primary data source is the authentic data or data derived from the first source¹⁵ or it is obtained directly from the research subject by using measurement tools or direct data retrieval tool on the subject as the information source. This data source is the main data in this research which will get from the people of Kangkung sub-district, Kendal.

The researcher will interview and observe in the research area directly. The data mapping is needed for supporting research process and avoid from out of theme or topic discussion when research process happen.

¹⁵Hadari Nawawi dan Mimi Martini, *Penelitian Terapan*, (Yogyakarta: Gajah Mada University Press, 1996), p. 216-217.

RESEARCH AREA	DATA THAT WILL BE STUDIED	INFORMANT	METHOD
Kangkung sub-district, especially on: Sendangkulon village, Sendang Dawung village, Kaliyoso village, Gebanganom village, Jungsemi village, and Truko village.	Kangkung sub-district biography; about area, people, economy, education, etc.	People of Kangkung sub-district, namely the Government of Kangkung sub-district and <i>ta'mir</i> of mosques from the extravagant mosque and simple mosque	Interview, observation, and documentation
	Data of civilization: <ol style="list-style-type: none"> 1. Building extravagant mosque: <ul style="list-style-type: none"> • Assumption and value • Tradition • Belief • Attitude • Feeling and emotion 2. Increasing the mosque number: <ul style="list-style-type: none"> • Assumption and value • Tradition • Belief 		

	<ul style="list-style-type: none"> • Attitude • Feeling and emotion 		
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b. The Second Data Source

The secondary source is sources that are taken from other sources obtained for primary sources¹⁶ or data that is usually intangible data, documentation or report data. This data source is a supporting data for the primary source. In this research, the secondary sources are books, dictionaries, magazines, newspapers, the internet, etc.

4. Data Presentation Method

The population is the entire data that become researcher concern in one scope and time.¹⁷ The sample is as a part of the population, as an example that was taken using certain ways.¹⁸ Sampling technique in qualitative research is closely associated with contextual factors. Researcher judge the sample is not based on the representation of the population in the sample.

¹⁶Saifuddin Azwar, *Metodologi Penelitian*, (Yogyakarta: Pelajar Offset, 1998), p. 91.

¹⁷Nurul Zuhriah, *Metodologi Penelitian Sosial dan Pendidikan*, (Jakarta: PT Bumi Aksara, 2006), p. 116.

¹⁸*Ibid.* p. 119.

More consideration of the ability of a sample to provide information as complete as possible.¹⁹

In qualitative research, the sample is having a form a small sample and can develop during the process of research, sample also is selected according to the purpose of the research. In determining the sample, the researcher uses the Snow Ball Sampling. Snow Ball Sampling is an activity labeling when the researcher gathers data from one source to another source that is suitable with the criteria by interview deeply. The researcher will verify the eligibility of each informant to make sure the information provided is accurate information and because the informant is really understood with the problems that are needed by researcher.²⁰ As for the mosque, criteria are criteria that have been gotten by researcher in pre-research.

In this research, the researcher will take samples of some mosques on Kungkung sub-district. The researcher takes six villages from sixteen villages and taking sixteen mosques from around the mosque in the six villages. Sixteen mosques that have chosen by the researcher are suitable with factors in the

¹⁹Evi Marta, Sudarti Kresno, *Metodologi Penelitian Kualitatif untuk Bidang Kesehatan*, (Jakarta: PT Raja Grafindo Persada, 2016), p. 38-40.

²⁰M. Burhan Bungin, *Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, (Jakarta: Predana Media Group, 2011), p. 108-109.

background. So, the researcher can get the right information and save the time.

5. Technique of Data Collection

- a. Interview, it is done by interviewing the people around the mosques such as mosque management (*ta'mir*), public figures, or the people who know about the mosque. Starting from the mapping of data above then the researcher gives questions for informant that are suitable for this research. In the interview, the researcher focuses on three points namely the reasons to build extravagant mosques, the views of extravagant meaning in judgment-day-signs hadith, and activity of the mosques.
 - b. Documentation, the researcher will conduct data collection by reviewing a written document in the form of kinds of literature data about the discussion of the mosque role and function and the website or the institutions that have published the mosque discussion.
 - c. Observation, because this is a field research then the researcher will come directly into the subject area to perform the observation of the mosque. In observation, the researcher focuses on the building of mosques and activity on mosques. The observation result will be used to strengthen interview data.
-

6. Data Analysis Method

The researcher uses the domain to analyze the data. Then, the researcher will conduct data review and will organize them. So, the researcher gets the sources and uses them in research.

In qualitative research, the data analysis is carried out in conjunction with the processes of data collection and after it takes within a specified time. The researcher will analyze data continuously in the process of data collection, data reduction, and data presentation. Besides that, the researcher also will draw conclusions in the process of data collection until after data collection within a specified time.

a. Data Reduction

During the data collection takes place, data will continue to grow. In this process, the researcher will begin the reduction, summarize, and sort according to the theme or pattern. Data reduction is done because the raw data acquires systematically arranged, given a clear picture, and will facilitate the researcher in the next data collection.

b. Data Presentation

Data presentation is the result of data reduction. The data is collected in a receptacle according to the categories or view existing community pattern so that it can be interpreted without additional data. Based on the data

presented, the researcher will draw conclusions according to the analysis conducted since the beginning of the data collection.

c. Describing Conclusions

The conclusion is described from data results of the data presentation which is done from the beginning. The researcher is continuously searching the data meaning having been collected. For it, the researcher classifies data according to patterns, similarities, objectives, and the result of the data that has been retrieved. The conclusion of the analysis results about the view of extravagant meaning and the goal obtained from the people's view and their purpose in building the mosque, so that it can be grouped according to the social action theory of a sociologist and historian, Max Weber. Weber argues that the social reality is not static; it is not always following the norms and values that have existed and becomes a social fact. There are motives and purposes that make it all happen. This theory is considered very suitable to process the data about the social condition of mosque construction and renovation on Kungkung sub-district.

7. The Validity of Data Test

In the data collection technique, triangulation refers to the technique of data collection that is combining the various

techniques of data collection and data sources. When the researcher collects a data with triangulation, actually the researcher gather data and also testing the credibility of the data with a variety of data collection technique and as a data source.²¹

Triangulation is an investigation technique of the data validity that uses other data. It is for checking or as a comparison against of data. In qualitative research, the triangulation technique is used as a checking the data validity that researcher finds from the result of the interview with the other informant and confirms with the study documentation study that relates with research and the observation of the researcher in the field, so the purity and data validity guaranteed.²²

Triangulation in this research, the researcher uses as examination through other sources. In practice, the researcher checks the data from the result of the interview with *a'mirs* mosque in Kangkung sub-district. Furthermore, the result of the interview is reviewed again by the researcher with the result of observation about the mosques maintained in

²¹ Sugiono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*. p. 330.

²² Iskandar, *Metodologi Penelitian Pendidikan Dan Sosial (Kuantitatif Dan Kualitatif)*, (Jakarta: GP. Press, 2009), p. 230-231.

Kangkung sub-district, Kendal. With observe and record the mosque's activities either jama'ah prayer or other activities, the researcher will check the mosques maintained at the research location and checks data validity of the interview result with informants. After that, the researcher will organize and systematize data to be used as materials analysis in the next discussion.

Triangulation technique is used to check the data credibility that is done by checking the data with the same data source with different techniques. For example, data is obtained by interview then checked with observation and documentation. If the three techniques of testing the data credibility produce variety data, so the researcher discusses with the informant. This is done to ensure data that reputed true or all of it is true because of the different perspectives.²³

F. Writing Order

Writing systematic is very important because it serves to present the chapter's content which is sequential and related to each other. It is purposed to prevent mistakes of the data presentation. As for the writing systematics are:

²³ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*. p. 375.

CHAPTER I: INTRODUCTION

Chapter I consists of five sub-chapters. The first sub-chapter is the background why researcher chooses the mosque to be researched. Second sub-chapter contains research questions which will be researched in the research. The third sub-chapter contains research purposes and significances, either theoretically or practically. The fourth sub-chapter presents literature review to determine the position and perspective of the research. It purposes to prevent repetition either from books or thesis. The fifth sub-chapter contains research methods, it includes the subject of research, data sources, data analysis method, etc. The sixth sub-chapter is writing systematic.

CHAPTER II: ABOUT MOSQUE, BUILDING EXTRAVAGANT MOSQUES IN HADĪTH PERSPECTIVE, AND MAX WEBER'S SOCIAL ACTION THEORY

Chapter II, the researcher discusses a general overview of the things which affect on research, such as the mosque definition either etymologically or terminologically, the history of the mosque, the mosque functions and roles, and also discuss about building extravagant mosque in hadīth perspective, such as the hadīth quality and the contents of the hadīth. This Chapter also discusses the social action theory from a sociologist and historian, Max Weber. The researcher begins from Max Weber biography, then discusses social

action theory that was made by the researcher as the blade's analysis to process data in this research.

CHAPTER III: BUILDING EXTRAVAGANT MOSQUES ON KANGKUNG SUB-DISTRICT

In chapter III, the researcher will discuss mosques in Kangkung sub-district. Starting from Kangkung district biography, the people views about the building extravagant mosques and discusses about the mosque construction or renovation background, *jama'ah* prayers, Friday prayer, Islamic science assembly, and other social activities that can clarify the data from the people.

CHAPTER IV: AN ANALYSIS OF BUILDING EXTRAVAGANT MOSQUE PHENOMENON ON KANGKUNG SUB DISTRICT

Chapter IV is a chapter which will discuss data that has gotten by the researcher, then it will be followed by analyzing data with the theory that is explained in chapter II. The people views will be processed into a new data that will be useful for people. It is used to behave the mosque construction and renovation which became the subject of this research. To make the appropriate results, social action theory will be a blade's analysis in this research. The people views will be screened and be sorted according to each of the motives and purposes. So, it would be known whether the mosque includes the mosque which is mentioned in hadith as a sign of judgment day or not.

CHAPTER V: CLOSING

In chapter V, the researcher will explain the conclusions from the data and analyses that have already been gotten from previous chapters and also in this chapter the researcher will write suggestions.

CHAPTER II

ABOUT MOSQUE, BUILDING EXTRAVAGANT MOSQUE IN HADĪTH PERSPECTIVE, AND MAX WEBER'S SOCIAL ACTION THEORY

A. Mosque

1. The Mosque Definition

The mosque is a house as the meaning which was explained by Allah Almighty in Quran surah An-Nuur: 36-37.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا
بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ
وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ ﴿٣٧﴾

(Lit is such a Light) in houses, which Allah has permitted to be raised to honor; for the celebration, in them, of His name: in them is He glorified in the mornings and in the evenings, (again and again). By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new).²⁴ (QS. An-Nuur: 36-37)

²⁴ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation, and Commentary*, (Kuala Lumpur: Islamic Book Trust, 2005), p. 425.

Therefore, the mosque is the house of Allah Almighty that was constructed in order to remember, thank and worship him properly. The mosque is a house or building of Muslims' worship place. The mosque is a building that was used as a prayer place, either five daily prayers or other worship that make closer to Allah Almighty.²⁵

Mosque etymologically means place of prostration (*sujud*). The word mosque came from the Arabic language. It came from *sujudan* word, and its *fi'il maḍī* is *sajada*. The word *sajada* was given the prefix *ma*, so it became *isim makān*. *Isim makān* changed *sajada* word became *masjidu* word.²⁶ The word *masjid* became Mosque in the English language. Mosque came from *Mezquita* in Spain language and then was used in the English countryside. The word *masjid* also was gotten in an inscription from 5 BC (before century) in *Aram* language namely *masgid* (m-s-g-d). *Masgid* has meaning "holy pillar" and "worship place".²⁷

Mosque terminologically is a place of worship activities in the broad meaning. Thus the mosque is a building, a large

²⁵ Nana Rukmana, D.W, *Masjid dan Dakwah*, (Jakarta: Al-Mawardi Prima, 2002), p. 41.

²⁶ Sidi Gazalba, *Masjid Pusat Ibadah dan Kebudayaan Islam*, (Jakarta: Pustaka Al-Husna, 1994), p. 118.

²⁷ Puji Astari, "Mengembalikan Fungsi Masjid Sebagai Pusat Peradaban Masyarakat" in *Ilmu Dakwah dan Pengembangan Komunitas*, Vol. 9 No. 1, (Januari, 2014), p. 34.

building, an environment which has clear border or fence which is used by Muslims for praying congregation and a variety of other purposes related to the benefit of the Muslims.²⁸

So the mosque is a building that is used in worship activities, closer to God Almighty. So, all of the activities that are used to bring closer to God Almighty as five-time prayers, *sunnah* prayer, *I'tikaf*, reading Quran, and other activities to worship Allah Almighty. The worship is not only vertical but horizontal worship important too; all of the activities with creatures of Allah Almighty must be centered in mosque, such as social activities, education, culture, so that the Islam spirit does not only live in individual people but will also become spirit of the people in living in this world.

2. The History of Mosque

1) Prophet Muhammad SAW's Era

The first mosque to be a place of Muslim worship is the al-Haram mosque in Mecca. Al-Haram mosque means "holy mosque" and becomes the most sacred place for Muslims. The mosque is located in the city of Makkah al-Mukarramah and became the Mecca of all Muslims in the world.²⁹ Al-

²⁸ Ahmad Yani, *Panduan Mengelola Masjid*, (Jakarta: Pustaka Intermedia, 2007), p. 3.

²⁹ Danang Budi Nurcahyo, *Ensiklopedia Masjid: Mengenal Sejarah Masjid di Dunia*, (Yogyakarta: Pustaka Albana, 2012), p. 10.

Haram mosque was originally used by jahiliya people as a place of their worship made as a holy place and respected people of Makkah jahiliya. At that time al-Haram was still an open place consisting of the Kaaba, the Zam-zam well, and the tomb of the Prophet Ibrahim AS.³⁰ Al-Haram mosque has been a holy place since the early days of human civilization begins, namely the time of Prophet Adam AS. Kaaba is the main building of the center of the al-Haram mosque.³¹ The Kaaba is the first house of worship on earth, Allah said:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بَلَّغَنَا مَبَارَكًا وَهُدًى
لِّلْعَالَمِينَ

The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings.³² (QS. Ali Imron: 96)

The Kaaba was first built by the angels before the Prophet Adam AS and Siti Eve was created and revealed on earth. After they are sent down on earth, Kaaba is their place of repentance for their mistakes in heaven. Kaaba renovated and made a mosque by the Prophet Adam AS and his son

³⁰ Makhmud Syafe'i, *Masjid dalam Prespektif Sejarah dan Hukum Islam*, Article, t.th., p.3.

³¹ Danang Budi Nurcahyo, *op.cit.*, p. 10-11.

³² Abdullah Yusuf Ali, *op.cit.*, p. 147-148.

Prophet Sys AS then we have known as Baitul Makmur. Baitul Makmur Mosque was used by the next Prophets continuously until the arrival of a flood in the time of Noah AS. The original Kaaba was lifted to the heaven and became an angel's qibla until this day and in the days of Prophet Abraham AS and his son Prophet Ismail AS, both of them sent by God to build the Kaaba back with the will of God be the second Kaaba in the same form as the first Kaaba which was now in the sky.³³ Allah said:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ
بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with me, and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer)."³⁴ (QS. Al-Hajj: 26)

After a long time, al-Haram mosque was used as a shrine and place of worship by religions before Islam, either unifies Allah or not. Finally, al-Haram mosque belongs to the Muslims in the eighth year after Muhammad SAW became a Prophet. Al-Haram mosque had not been renovated and had

³³ Danang Budi Nurcahyo, *op.cit.*, p. 11-12.

³⁴ Abdullah Yusuf Ali, *op.cit.*, p. 857.

not had walls until the time of Caliph Abu Bakr RA, then at the time of Caliph Umar bin Khattab precisely in 17 H al-Haram mosque renovated by adding area 510 m² with low walls not up to the height of the body. The second renovation was done by Caliph Uthman bin 'Affan in 26 H by adding the area of 1,720 m² and was renovated continuously until now.³⁵

The second oldest mosque after al-Haram mosque was the mosque of al-Aqsa which is located in Bait al-Maqdis or al-Muqoddas Yarussalem. Al-Aqsa mosque was one of the three mosques that have its own virtue besides the mosque al-Haram and al-Nabawi because it was also al-Aqsa mosque called as al-Haram al-Sharif or also called al-Haram al-Quds. The original form of the Aqsa mosque was the Qibla platform not having a large room like the mosque in general.

Bait al-Maqdis city itself has existed since 578 BC. This city was a holy city for Jews and Christians and the center of God's message to the prophet and the messengers earlier. Bait al-Maqdis became qibla of prophets and messengers before Prophet Muhammad SAW, even to the Prophet Muhammad SAW before finally changed to the mosque al-Haram in Makkah al-Mukarramah. According to Abu Dhar RA in his narration, al-Aqsa Mosque was built by Prophet Ya'qub AS 40 years after al-Haram in Makkah al-

³⁵ Makhmud Syafe'i, *op.cit.*, p.3.

Mukarramah was built by his grandfather Prophet Ibrahim AS.³⁶

After the change of authority several times, the bait al-Maqdis was constructed and renovated. In the history of Islam, Umar bin Khattab was the first chalip who renovate into a place of worship, he built a simple prayer place of wood and brick over the place of the Prophet Muhammad's SAW prayers when mi'raj to the sky, then repaired continuously by the next generation.³⁷

The history of the mosque construction by Prophet Muhammad SAW began after he arrived in his Hijrah to Madina. When Prophet Muhammad SAW arrived in Quba, on Monday 8th Rabi'ul Awal 14th year after Muhammad SAW became a prophet or the first year of Hijrah and coincided on 23 September 662 AD. In 4 days, Prophet Muhammad SAW built the first mosque that is the mosque Quba. The location of this mosque was in the southeast of Medina city, five kilometers from the Medina city. In history was told that the construction of this mosque was initiated by one of the companions of the Prophet Muhammad SAW named 'Ammar RA. 'Ammar RA intended to build a shelter for Prophet Muhammad SAW in the expanse of date palms in Quba

³⁶ Makhmud Syafe'i, *op.cit.*, p.5.

³⁷ Philip K. Hitti, *History of the Arabs*, (London: The Mcmillan Press LTD, 1974), p. 262-264.

village at that time. Then the simple building was used for shelter by the entourage and was used to prayer calmly.

Prophet Muhammad SAW placed the first stone on the construction of Quba mosque and participated in the construction of the mosque until it was completed. 'Ammar became a companion of Prophet Muhammad SAW who was very passionate in building the mosque among other companions. In history, he lifted up large stones that others were not enough strong to lift. Quba Mosque was built by the hands of Prophet Muhammad SAW on 5,000 m² palm garden that was used to build a mosque about 1,200 m². Prophet Muhammad SAW also became an architect in the building of Quba mosque. Although the mosque building was still very simple this mosque became the reference of the next Muslims mosque. Building Quba mosque was qualified as a public place to worship, such as has been limited by a circular wall, prayer place, and wudlu place.

The building of the Quba mosque at that time was very simple. The pillar of the mosque is made of date palms, the flat roof from the stem and the palm-frond date mixed with clay.³⁸ As in the hadīth of Prophet Muhammad SAW:

³⁸ Syamsul Kurniawan, "Masjid dalam Lintasan Sejarah Umat Islam" in *Jurnal Khatulistiwa*, Vol. 4 No. 2, (September 2014), p. 171-172.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ حَدَّثَنِي أَبِي عَنْ
صَالِحِ بْنِ كَيْسَانَ قَالَ حَدَّثَنَا نَافِعٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَبْنِيًّا بِاللِّبْنِ وَسَقْفُهُ الْجُرِيدُ وَعُمُدُهُ خَشَبُ النَّخْلِ فَلَمْ يَزِدْ
فِيهِ أَبُو بَكْرٍ شَيْئًا وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِاللِّبْنِ وَالْجُرِيدِ وَأَعَادَ عُمُدَهُ خَشَبًا ثُمَّ عَيَّرَهُ عُثْمَانُ فَرَزَادَ فِيهِ زِيَادَةٌ كَثِيرَةٌ وَبَنَى جِدَارَهُ بِالْحِجَارَةِ
الْمَنْقُوشَةِ وَالْقَصَّةِ وَجَعَلَ عُمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ وَسَقَفَهُ بِالسَّاجِ.

Has told us' Ali bin 'Abdullah said, has told us My Father from Salih bin Kaisan said, has told us Nafi' that 'Abdullah bin' Umar preached to him, that at the time of the Prophet SAW mosque was built by using hardened clay (brick). The roof of the leaves while the pillar of the palm tree trunks. At his time Abu Bakr did not give any additional renovation, then in his time Umar bin Al Khattab he gave additional renovation, Umar renovates with bricks and branches of palm products according to the form that existed in the time of the Prophet Muhammad SAW. The main pole he replaced with wood. Later in Utsman, he made many changes and renovations, the walls of the mosque he built from carved stones and limestone. Then the pole from the carved stone and the roof of the choice wooden sticks.

Allah has said in the Qur'an that explains the virtue of the Quba mosque:

لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ
 أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ
 الْمُطَهَّرِينَ ﴿١٠٨﴾

Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified, and Allah loved those who make themselves pure.³⁹ (QS. At Taubah: 108)

While the Prophet Muhammad SAW in Yathrib, the Prophet built the second mosque. At that time the building of the mosque measuring 50 x 50 m², grounded, dotted palm trees, roofed palm stem, and leaves, and had three doors. The three doors are Rahmah's door on the south side, the Gabriel door on the west side, and the Nisa' door on the east side. Inside the mosque, there is a rectangular-shaped stage measuring 30 x 35 square meters used for reading the Qur'an.

⁴⁰ The mosque was built better than the Quba mosque. The mosque was called the mosque of Nabawi, it really cannot be imagined if you see Nabawi mosque was very large and great now. To the east of the mosque of Nabawi was built the house of Prophet Muhammad SAW which was simpler and

³⁹ Abdullah Yusuf Ali, *op.cit.*, p. 473.

⁴⁰ Danang Budi Nurcahyo, *op.cit.*, p. 17

in the west built a room for the poor muhajirin called al-Shuffah.⁴¹

In 7 H, Nabawi mosque realized an expansion due to the growing number of Muslims. Prophet Muhammad SAW took the decision to expand the Nabawi mosque about 20 cubits for the length and width of the mosque. Uthman bin 'Affan who guaranteed all of the costs for the Nabawi mosque. This expansion happened after Prophet Muhammad SAW from the khaibar war.⁴² Nabawi mosque had many virtues from other mosques. As in the hadīth of Prophet Muhammad SAW:

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ قَزَعَةَ قَالَ سَمِعْتُ أَبَا سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَيْبًا قَالَ سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ غَزَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَتَيْ عَشْرَةَ غَزْوَةً ح حَدَّثَنَا عَلِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَنْصَى

Has told us Hafs bin 'Umar has told us the Shu'bah said, has preached to me' Abdul Malik bin 'Umair of Qaza'ah said; I heard Abu Sa'id radiallahu 'anhu four times, saying; I heard from the Prophet sallallaahu 'alaihi wasallam. He (Abu Sa'id radiallahu 'anhu) once fought with the Prophet sallallaahu 'alaihi wasallam twelve times the war. And narrated, has told us' Ali has told us Sufyan from Az Zuhriy from Sa'id from

⁴¹ Makhmud Syafe'i, *op.cit.*, p. 4.

⁴² Syamsul Kurniawan, *op.cit.*, p. 172.

Abu Hurairah radiallahu 'anhu from the Prophet sallallaahu 'alaihi wasallam said: "It is not emphasized for pilgrimage except to visit the three mosques, the Grand Mosque, the Mosque Rasul sallallaahu 'alaihi wasallam and the Aqsa Mosque.

Another mosque built during the time of Prophet Muhammad SAW is the Qiblatain mosque. This mosque is located on the plateau (son of the hill) west of Buthan city, a valley in Madinah, which became the site of the Khandaq war, near the largest valley in Madinah namely al-Aqiq valley, about 4 km to the sea of Nabawi mosque. In the beginning, this mosque was owned by Bani Salaman from Khajraj tribe. They were one of the tribes in Medina who expected the Prophet Muhammad SAW to migrate to Madinah and promised his support to the Prophet. The mosque is named Qiblatain (two-way qibla) because the Prophet Muhammad SAW during the dhuhur prayer in this mosque received revelation from Allah SWT to change the qibla from al-Aqsa mosque (north) in Palestine to al-Haram mosque (south) in Makkah.⁴³ Allah SWT says:

فَدُ نَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ
بِعَاقِلٍ عَمَّا يَعْمَلُونَ (144)

⁴³ Makhmud Syafe'i, *op.cit.*, p. 4.

We see the turning of thy face (for guidance to the heavens: now shall we turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do. (QS. Al Baqarah: 144)

Thus are some mosques in the Prophet Muhammad SAW era. The simplicity of the building is very close to its function and role. Inside the mosque, Prophet Muhammad SAW can gather strength; consolidate Muslims with *Muahaḥat* (unifying) movement. Starting from the simple building mosque Prophet Muhammad SAW built a city that became the real city now.

2) **Companion of Prophet Muhammad SAW's Era**

The development of the mosque in the companions of the Prophet Muhammad SAW era was closely related to the expansion of Islamic territory and the construction of new cities. History noted that at the beginning of the Islam development to countries, if Muslims dominated a new region or territory, either through war or the way of peace, then one of the public places that were made primary was the mosque. The mosque was characteristic of a Muslim country or city, in addition to a symbol and mirror of the Muslims love to their God (Allah) and became proof of the Islamic culture development.

The mosque building condition, facilities, and equipment, which appear in many mosques in different parts of the world does not exist suddenly but processed from very simple building and conditions to perfect building. Therefore, the form, shape, and style of mosque buildings from time to time have changed; different from one period to another. The changes and differences related to the process of Islam and its adherents appointment with other arts and cultures.

In the time of companions, changes and developments of the mosque only more visible in physical form (shape, style and amount) only. These changes and developments take place, along with the growing and spreading number of Muslims until out of the Arabian Peninsula. Changes and physical development of the mosque building that occurred in the companion's era, such as:

First, the expansion of the mosque area and a little refinement, the demands of the expansion of the mosque building after the Prophet Muhammad SAW passed away; from time to time always developed. It like al-Haram mosque, Umar ibn al-Khattab extended it in 17 H with the little refinement, namely the construction of the low wall, not to the height of the body. The same thing was done by Uthman ibn 'Affan, in the year 26 H. In 64 H, al-Haram mosque was given a roof over the wall by 'Abdullah ibn

Jubair. Similarly, with Nabawi mosque, it expanded by Umar ibn al-Khattab about 5 meters to the south and to the west and 15 meters to the north. In 29 H, Nabawi mosque was expanded and renovated by Uthman ibn 'Affan by replacing his pillars with stone and iron-lined tin and replacing the roof with wood. Uthman ibn 'Affan also was doing restoration and expansion of the Quba mosque.⁴⁴

Second, Muslims had been dominated in some areas and they constructed new mosques. At Bait al-Maqdis, Umar ibn Khattab built the first mosque in the area which was dominated by wood and bricks, without a roof, precisely on the hill of Moriah (638 AD). Then the mosque he built is known as Umar mosque.⁴⁵ Along with that, 'Utbah ibn Ghazwan also constructed a mosque in Bashrah and made this city as the base of troops in the winter. In the beginning, this Bashrah mosque was an open building for prayer and only surrounded by grass fences, then renovated by Abu Musa al Ash'ari (one of the governors of Caliph Umar) who constructed a building of clay and dried bricks, then covered the roof with woven grass.

In Kufah (638 or 639 AD), Saad ibn Abi Waqas as a warlord constructed a mosque within the military

⁴⁴ Makhmud Syafe'i, *op.cit.*, p. 6.

⁴⁵ Philip K. Hitti, *op.cit.*, p. 264.

headquarters of Islam and beside it was the governor's house (dar al imamah). This mosque was originally an open field with grassy fences, then renovated so that the fence of clay and coal are dried. Then in Mu'awiyah's time, Ziyad's representative of Mu'awiyah himself renovated this mosque by adding a platform like Sasanian architectural style. Then it became the same mosque as the Nabawi mosque in Medina at that time for its various facilities.

In Fustat (Old Cairo), Egypt, in 642 AD 'Amr ibn al-Ash, as a warlord when conquered the area, built the mosque. Physically this mosque is relatively developed when compared with the existing mosques; this mosque already has a podium that was a gift from a Christian Nubian king.

In some cases, when Muslims dominated an old civilized city, they will imitate the structure of the building. In Madain, Sa'd ibn Abi Waqqash used *Iwan* (a room with pillars that formed a bow) the Persian king as a place of prayer. He constructed the mosque with materials from old Persia from Hirah and the mosque also has Mihrab and Tower. In Damascus, the Cathedral of St. John was converted into a mosque by al-Walid I. *Mihrab* (overdraft on the mosque's wall as a direction of prayer) was the adoption of church architecture called the Christian Altar which was a sacred place. Al-Walid and his governor introduced that

structure in an Islamic mosque. The mosque of Medina was the first mosque to have *Mihrab* and followed by other mosques, and even became the standard of decoration in the construction of the mosque.⁴⁶

Another innovation that developed in the days of companions was *Maqṣurah*, a fenced-in room within the mosque as a special place for the caliph. The reason why the building was built was to protect the caliph from assassination attempts by the khawarij group. *Maqṣurah* was also used by the caliphs for alienation and resting place or used for the place of discussion. The tower was also only introduced during the Umayyad period. Syria was the birthplace of a tower that simulated a local clock tower or a rectangular church tower.

One of the leaders mentioned that the first tower was the Umayyad tower in Damascus. That tower was the Nathur clock tower belonging to the Cathedral of Saint John's church. In Egypt, the tower was introduced by the governor Mu'awiyah who constructed the tower in the four corners of the mosque 'Amr in Fusthat. In Iraq, the Bashrah mosque was equipped with a stone tower that was the result of the governor Mu'awiyah, Ziyad. But al-Walid was the most famous figure in this matter; he constructed many towers in

⁴⁶ *Ibid.*, p. 260-261.

Syria and Hijaz. In the time of al Walid, his governor named 'Umar introduced a new architecture to the mosque of Medina. Even after al Walid, the number of towers was increasing from time to time.⁴⁷

In 691 AD, 'Abd al-Malik needed a place that could exceed the Holy Sepulche church (rival al-Haram mosque at that time), then he constructed the Dome of the Rock mosque in Jerusalem. The Dome of the Rock Mosque was constructed in the holiest place in the world because the Dome of the Rock mosque was constructed in a sacred place by Jews, Pagans, Christians, and Muslims. According to another source it was also the place where Ibrahim will sacrifice his son, Ismail. The Kufi-style Arabic calligraphy visible around the dome was a testament to the grandeur of the Dome of the Rock mosque at that time, and it became one of Islam's oldest Islamic writings.

Dome of the Rock Mosque was a mosque building that realized a radical change, where the previous mosque building only used mosaic and other decorative motifs. The construction of the dome was intended to exceed the beautiful rooftop of the Holy Sepulcher church at that time. The Dome of the Rock was the work of a Byzantine architect with a blend of local craftsmen, so the Dome of the Rock

⁴⁷ *Ibid.*, p. 262.

mosque became a luxury work and can not be matched at that time.⁴⁸

The mosque function and role at the companion's era is same as the Prophet Muhammad SAW era. The mosque is used as a center of religion and society. The differences can be seen in the mosque shape and architect. The territory expansion of Islam causes Islam to meet with other culture and even meet with other religious cultures. Mihrabs, towers, domes, and shape of the mosque in the companions' era is added because of the result of merging Islam with other cultures.

The culture was a way of life that developed and owned by a group and passed down from generation to generation. Culture formed of many elaborate elements, including religion systems and politics, traditions, languages, tools, clothing, buildings, and works of art.⁴⁹ From the explanation of culture, we can understand if the mosque shape in Indonesia was influenced by the mosques shape at the Prophet Muhammad SAW and his companion's era, because one of the bearers of the Islam religion to Indonesia is the generation of the companions who brought a culture,

⁴⁸ *Ibid.*, p.264.

⁴⁹ Deddy Mulyana dan Jalaluddin Rakhmat, *Komunikasi Antarbudaya: Panduan Berkomunikasi dengan Orang-Orang Berbeda Budaya*, (Bandung: Remaja Rosdakarya, 2006), p. 25.

such as the religion systems, traditions, buildings, the arts, etc.

Building extravagant mosques can be seen in the companions era and develop continuously until now. The little explanation about the mosque development above, we know if the mosque shape at the companions' era is not fully from the Prophet Muhammad SAW, but that is the combination of the shape and style of the Churches at that time which have extravagant. The Prophet Muhammad SAW:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي قَزَّازَةَ عَنْ
يَزِيدِ بْنِ الْأَصَمِّ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ
قَالَ ابْنُ عَبَّاسٍ كُنْتُ خَرَفْتُهَا كَمَا زَخَرَفَتْ الْيَهُودُ وَالنَّصَارَى.⁵⁰

Has told us Mohammed bin al-Shabbah bin Sufyan has informed to us Sufyan bin 'Uyainah from Sufyan Ats Tsauri from Abu Fazarah from Yazid bin al-Ashamm from Ibn Abbas, he said: The messenger said: "I was not instructed to decorate mosques." Ibn Abbas said: Actually, you will decorate the mosques as the Jews and Christians decorate (places of worship).

The emotion condition when the dome of the rock mosque construction is a clear sign of the presence of building the extravagant mosque. In the construction of this

⁵⁰ Abi Dawud Sulaiman, *Sunan Abi Dawud Juz 1*, (Mesir: Darul Hadi>th , t.th.), p. 226.

mosque, there is extravagant purpose on worship place. The number of Churches that is made the mosque also causes the shape and style of the Churches is followed by Islamic generations to construct the new mosque. This is suitable with the culture principle, where the people will inherit the things that exist from previous generations.

3. The Function of Mosques

The mosque is the most specific buildings in the Islamic world because the mosque is the only one building that is required by Islam. Basically, the mosque becomes a place of worship, especially for prayers, but also becomes a center of life and community activities in early Muslim civilization. For Muslims, the mosque has also become a means of social facilities in education, in the rite de passage, a place of socialization while also meeting to discuss the issue. Even in the past, the mosque is the government place, to negotiate a State issue, enforce the law and war headquarters. The mosque reflects the lives of Muslims in the community.⁵¹

The word *masjid* in Arabic is *isim makān* which come from the word of *sajada*. The word “*masjidu*” has meant the place for sujud, while sujud is part of prayer. Prayer is one of kind of *mahdah* worship which has the same grade with reciting Quran,

⁵¹ Bagoes Wirjomartono et.al, *Sejarah Kebudayaan Indonesia*, (Jakarta: PT. Rajagrafindo Persada, 2009), p. 239.

praising to God, and various kinds of social education such as recitation, religious proselytizing, education, art, etc.⁵² Starting from it all it can be noted that the first and the most important function of the mosque is the place for worship, either it is kind of vertical or horizontal worship. Every day, the mosque is supposed to be at least visited by Muslims for five times to pray in it. Muslims will meet and gather unintentionally also. They will interact and greet each other. Not only that, they will make an Islamic society also.⁵³ Therefore, the mosque is not only for a place of worship, but also for gathering place for Muslims to discuss their affairs, or simply greeting for *salat urrahim*.

After the mosque was used by the Muslims as gathering place, surely the mosque will be very strategic in fostering good Muslims. Either it is creating the great generation in knowledge or prospering the Muslims. The mosque properly becomes a center of education for Muslims. The mosque should be able to be a milestone for the Islamic sciences as well as in the time of Prophet Muhammad SAW. Besides being educational Center, Mosque also serves to guarantee the welfare of Muslims. At the time of the Prophet Muhammad SAW, teachers and students were funded by mosques through zakat, Waqaf, and shodaqoh manifesting in baitul mal. Baitul mal does not only deal with the

⁵² Ridin Sofwan, *Penguatan Manajemen Pemberdayaan Fungsi Masjid Al-Fatah di Kelurahan Krapyak Semarang*, Research, UIN Walisongo, p. 4.

⁵³ Sidi Gazalba, *op.cit.*, p. 126-127.

welfare of teachers and students but also more broadly it can be prosperous for all Muslims.

Regarding the mosque serves as a center for education, the mosque also provides media in the learning process. When the Prophet Muhammad SAW lived, all academic vocabulary and the question boils down to the Prophet Muhammad SAW. After the Prophet Muhammad SAW died, hadith and other books answer all of that questions. Since that time, now the mosque become a center of reading and writing that is known as the library. The welfare of Muslims is also a duty of the mosque, as the mosque was the center of social activity such as zakat, waqaf, shodaqoh, and other activities. Besides, the function of the mosque is to guarantee economic prosperity, the mosque is the site of the wedding, divorce, judicial and even guarantee for the residence of congregations are done in the mosque.⁵⁴

At the time of the Prophet Muhammad SAW, the defense of Muslims also centered around the mosque. The prophets finalized matters and dispute in the mosque. At the time of Caliph Umar mosque also enabled to conduct the hearings matter. At the time of the Caliph Abu Bakr, the administrative center of governance carried out in mosques, even during the time of Prophet Muhammad SAW and his companions of the mosque as a place of both accepted among Islam and non-Islam. At this time the

⁵⁴ *Ibid.*, p. 128-129.

war strategy is also built on the mosque because the war was a tool of diplomacy at the time. The mosque is also the headquarters of the Islamic armies.

From all the above function Quraish Shihab elaborated into ten points of the function of the mosque at the time of the Prophet Muhammad SAW: ⁵⁵

1. Place of worship
2. Place of consultation and communication
3. Place of education
4. Place of social activity
5. Place of military practice and its equipment
6. Place of medicinal treatment for war victim
7. Place of conciliation and legal jurisdiction
8. Place of enemy captivation
9. Place of receiving guest
10. Place of clarification and protection for religion

From all of the functions above, we know that the life of Islam centered in the mosque. That's how it should be addressing Muslims mosque. Although at this time the tenth function is hard to do, at least the mosque does not only function as a place of worship but also social, education must remain concentrated in

⁵⁵ M. Quraish Shihab, *op.cit.*, p. 610.

the mosque so that Islamic values are maintained in the lives of Muslims. The mosque is the symbol of the religion if the community is away from the mosque, then the Muslims are away from religion. Mosques should be the center of all activities. The more crowded the mosque the more closely the relationship between religion and the environment. Increasingly the further Muslims from the mosque, the further they are from their religion because in their heart is no thinking to come to the mosque and make the Islamic community that will strengthen Muslims.

B. Building Extravagant Mosques in Hadīth Perspective

1. Hadīth about Building Extravagant Mosques

From the investigation of the hadīth about building the extravagant mosques is a sign of the judgement day that narrated by Anas ibn Mālik, the researcher gets some hadīth as follows:⁵⁶

- a. This hadīth is narrated by Abi Dawud in Sunan Abi Dawud book, in chapter *Ṣolat* and sub-chapter *binā' al-masājid* Juz 1.
- b. This hadīth is narrated by al-Nasa'i in Sunan al-Nasa'i book in chapter *al-masājid* and sub-chapter *al-mubaḥah fī al-masājid* Juz 1.

⁵⁶ A.J. Wensinck, *Al- Mu''jam al-Mufahras Li al-Lafaz al-Hadis Al-Nabawi juz I*, (Leiden: EJ. Brill, 1936), p. 228.

same text except the hadīth of al-Nasaa'i, but contain the same purpose. The discussion of the hadīth texts will be discussed by the researcher on *takhrij* hadīth about building the extravagant mosques is a sign of the judgment day.

The hadīth of building the extravagant mosques is a sign of judgment day are strengthened by the hadīth about prohibition of decorating the mosques. From investigation results of the hadīth about prohibition of decorating the mosques, the researcher gets the hadīth that narrated by Ibn Abbas and written by Abi Dawud in Sunan Abi Dawud book in chapter *Ṣolat* and sub-chapter *binā' al-masājid* Juz 1.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي فِرَازَةَ عَنْ
 يَزِيدَ بْنِ الْأَصَمِّ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُمِرْتُ بِتَشْيِيدِ
 الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتَزَخْرِفُنَهَا كَمَا زَخْرَفَتْ الْيَهُودُ وَالنَّصَارَى.⁵⁸

Has told us Mohammed bin al-Shabbah bin Sufyan has informed to us Sufyan bin 'Uyainah from Sufyan Ats Tsauri from Abu Fazarah from Yazid bin al-Ashamm from Ibn Abbas, he said: The messenger said: "I was not instructed to decorate mosques." Ibn Abbas said: Actually, you will decorate the mosques as the Jews and Christians decorate (places of worship).

Except for the hadīth of prohibition about decorating the mosque, the hadīth s of building the extravagant mosques are

⁵⁸ *Ibid.*

strengthened with the *tashabuh* hadīth too that narrated by Ibnu Maajah in chapter *al-masājid wa al-jama'ah* and sub-chapter *tashyidu al-masājid* juz 1. This Hadīth was narrated by Ibn Abbas as follows:

حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلَّسِ حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْبَحْلِيُّ عَنْ لَيْثِ بْنِ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتُمْ سَسُشَرُّوْنَ مَسَاجِدَكُمْ بَعْدِي كَمَا شَرَّفَتْ الْيَهُودُ كَنَائِسَهَا وَكَمَا شَرَّفَتْ النَّصَارَى بِبَيْعَهَا.⁵⁹

Has told us Jubarah bin al-Mughallis said, has told us Abdul Karim bin Abdurrahman al-Bajali from Laits from Ikrimah from Ibn Abbas, he said: The Messenger said: "I see you will build extravagant mosques after I passed away, as Jews built extravagant their synagogues, and as the Christians built extravagant their churches."

The researcher also finds the hadīth that describes if the extravagant action in build and decorate mosques is a bad action. This hadīth is narrated by Umar ibn Khattab and written by Ibnu Majah in Sunan Ibnu Majah book, in chapter *al-masājid wa al-jama'ah* and sub-chapter *tashyidu al-masājid* juz 1.

حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلَّسِ حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلَّا زَخَرُوا مَسَاجِدَهُمْ.⁶⁰

⁵⁹ Muhammad Ibn Yazid Abu Abdillah al-Quzawainy, *Sunan Ibn Majah juz I*, (Mesir: Dar al-Hadi>th , t.th.), p. 303.

⁶⁰ *Ibid.*, p. 304.

Has told us Jubarah bin al-Mughallis said, has told us Abdul Karim bin Abdurrahman from Abu Ishaq from 'Amr bin Maimun from Umar Ibn al-Khattab, he says: The Messenger said: "the charity of clan isn't bad except for making wall decorations at their mosques."

2. *Takhrij* of Building Extravagant Hadīth

1) Text of Hadīth

Isnad and *Matan* discussion through *takhrij al-hadīth*⁶¹ the method of building extravagant mosque theme is required to prove the hadīth quality. The number of mosques that were constructed or renovated with the luxury building is an important sign of the building extravagant mosque hadīth discussion.

Hadīth investigation with building extravagant mosque theme use *al-Mu'jam al-Mufahras* (المعجم المفهرس) with keyword *yatabāha* (يتباهى). From keyword *yatabāha* (يتباهى), the researcher finds references:

من أشراف الساعة أن يتباهى الناس في المساجد

⁶¹*Takhrij al-hadīth* means mentioning a hadīth with a *sanad* itself. There also interprets it as issuing or narrating a hadīth from some books, then there interprets as showing a hadīth to the books that compile (*mashadir kutub al-ahad*) follows with a series narrators in it. See to Hasan Ash'ari 'Ulama'i, *Mendeteksi Hadis Nabi SAW*, Tafsir Hadis Fakultas Ushuluddin, (Semarang, 2002), p. 2.

ن مساجد 2, د صلاة 12, جه مساجد 2, ذى صلاة 23, حم 3, 124, 145, 156,
283, 230

Base on *al-Mu'jam al-Mufahras* above, the researcher get references if building extravagant mosque hadīth available in *al-mashadir al-ashliyyah*, namely:

- a) Sunan al-Nasa'i
- b) Sunan Abu Dawud
- c) Sunan Ibnu Majah
- d) Sunan al-Daromi
- e) Musnad Ahmad Ibn Hanbal⁶²

To generate a good and maximal *takhrij*, so *takhrij* on building extravagant mosque hadīth is limited only in the hadīth of al-Darimi by reason of the nine *al-maṣādir al-aṣliyyah* Al-Darimi occupies the last position than other hadīth books, so the *takhrij* result could represent hadīth from the other hadīth book.

- a) From Sunan Abi Dawud book in chapter *binā' al-masājid*

Juz 1 page 226:

⁶² A.J. Wensinck, *op.cit.*, p. 228.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ
 أَنَسٍ وَقَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتْبَاهِيَ
 النَّاسُ فِي الْمَسَاجِدِ.⁶³

- b) From Sunan al-Nasa'i book in *kitab al-masājid* Juz 1
 page 255:

أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ أَنْبَأَ عَبْدُ اللَّهِ يَعْنِي بِنَ الْمُبَارَكِ عَنْ حَمَادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ
 عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ
 يَتْبَاهِيَ النَّاسُ فِي الْمَسَاجِدِ.⁶⁴

- c) From Sunan Ibnu Majah book in chapter *tashyidu al-
 masājid* juz 1 page 244:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاوِيَةَ الْجَمْحَرِيُّ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي
 قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ
 السَّاعَةُ حَتَّى يَتْبَاهِيَ النَّاسُ فِي الْمَسَاجِدِ.⁶⁵

- d) From Musnad Ahmad ibn Hanbal book, there are five
 hadith with sanad differences:

First, hadith was existed in juz 3 page 134:

⁶³ Abu Daud Sulaiman ibn al-Asy'ats al-Sajastani, *Sunan Abud Daud juz I*, (Mesir: Dar al-Hadis, t.th.), p. 226.

⁶⁴ Ahmad Ibn Syu'aib Abu Abdi al-Rahman al-Nasa'i, *al-Mujtaba min al-Sunan li Sunan al-Nasa'I Juz II*, (Halab: Maktab al-Mathbu'at al-Islamiyyah, 1986), p. 255.

⁶⁵ Muhammad Ibn Yazid Abu Abdillah al-Quzawainy, *Sunan Ibn Majah juz I*, (Beirut: Dar al-Fikr, t.th.), p. 244.

حدثنا عبد الله حدثني أبي ثنا عبد الصمد ثنا حماد يعني بن سلمة عن أبيوب عن أبي قلابة عن أنس ان رسول الله صلى الله عليه و سلم قال : لا تقوم الساعة حتى يتباهى الناس في المساجد.⁶⁶

Second, hadith was existed in juz 3 page 145:

حدثنا عبد الله حدثني أبي ثنا حماد بن سلمة عن أبيوب عن أبي قلابة عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم لا تقوم الساعة حتى يتباهى الناس في المساجد.⁶⁷

Third, hadith was existed in juz 3 page 152:

حدثنا عبد الله حدثني أبي ثنا عبد الصمد وعفان قالنا ثنا حماد عن أبيوب عن أبي قلابة عن أنس ان رسول الله صلى الله عليه وسلم قال لا تقوم الساعة حتى يتباهى الناس في المساجد.⁶⁸

Fourth, hadith was existed in juz 3 page 230:

حدثنا عبد الله حدثني أبي ثنا يونس وحسن بن موسى قالنا ثنا حماد بن سلمة عن أبيوب السخيتاني عن أبي قلابة عن أنس بن مالك أن النبي صلى الله عليه وسلم قال لا تقوم الساعة حتى يتباهى الناس في المساجد.⁶⁹

Fifth, hadith was existed in juz 3 page 283:

حدثنا عبد الله حدثني أبي ثنا عفان ثنا حماد بن سلمة ثنا أبيوب عن أبي قلابة عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم لا تقوم الساعة حتى يتباهى الناس في المساجد.⁷⁰

⁶⁶ Ahmad Ibn Hanbal Abu Abdullah al-Syaibani, *Musnad Ahmad Ibn Hanbal juz III*, (Mesir: Mu'assasah Qurthubah, 2009), p. 134.

⁶⁷ *Ibid.*, p. 145.

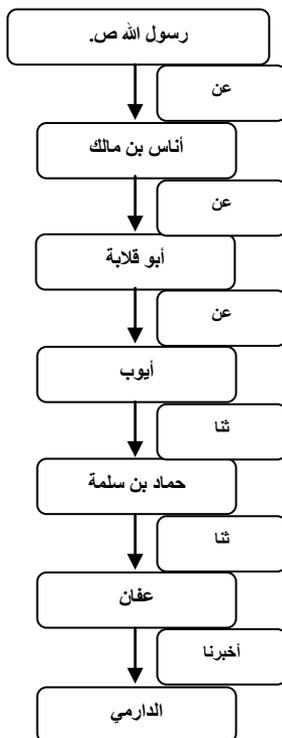
⁶⁸ *Ibid.*, p. 152.

⁶⁹ *Ibid.*, p. 230.

e) From Sunan Darimi book Juz 1 page 327:

أخبرنا عفان ثنا حماد بن سلمة ثنا أيوب عن أبي قلابة عن أنس بن مالك عن النبي
صلى الله عليه و سلم قال : لا تقوم الساعة حتى يتباهى الناس في المساجد.⁷¹

2) Schema of Sanad from Al-Darimi



⁷⁰ *Ibid.*, p. 283.

⁷¹ Abdullah ibn Abdurrahman al Darimi, *Sunan al-Darimi juz I*, (Beirut: Dar al-Fikr, t.th.), p. 327.

a) Anas ibn Malik (p. 91 H)

Anas ibn Malik ibn Anas had the full name Anas ibn Malik ibn Nadlar ibn Dhomdhom ibn Zayd ibn Jundub ibn Haram ibn Amir ibn Ghanem ibn Adi ibn al-Najjar al-Ansari. He had a *kunyah* Abu Hamzah al-Madani. Anas ibn Malik was a companion and servant of Prophet Muhammad SAW. The credibility of Anas ibn Malik was not questioned in hadīth narration, because he was a companion of Prophet Muhammad SAW and one of the rules in *jarḥ wa ta'dil* was all companions declared fair in every their narration.

Anas ibn Malik was not only a companion and servant of the Prophet Muhammad SAW, he was a student of Prophet Muhammad SAW too. He had been narrated many hadīth to his students, one of his student was Abu Qilabah or ' Abdullah ibn Zayd ibn Amr ibn Nabil, 'Abdurrahman ibn Asham, and Malik ibn Dinar. Ahmad ibn Hanbal said Anas ibn Malik passed away in ninety-one or ninety-two of Hijrah and Abu Na'im gave addition if Anas ibn Malik passed away on Friday, same with Jabir ibn Zaid.⁷²

⁷² Yusuf ibn Abdurrahman al-Mizzy, *Tahdzib al-Kamal fi Asma al-Rijal juz I*, (Beirut: DKI, t.th.), p. 571-582.

b) Abu Qilabah (p. 104 H)

Abu Qilabah was the *kunyah* of 'Abdullah ibn Zaid ibn 'Amru. Abu Qilabah was born in Basra city and passed away in Sham. Abu Qilabah was a *tabi'in* that was recognized his knowledge. Muhammad ibn Khalid al-Sa'dun and Khudzai argued that Abu Qilabah was *thiqqoh*. In addition, Ibnu 'Aun also argued if Abu Qilabah was *thiqqoh*. These statements were supported by nothing of *jarh* (censure) to him. From assessments can be concluded if Abu Qilabah was a *thiqqoh*.

Abu Sa'id ibn Yunus declared that Abu Qilabah life in the Caliph 'Abdulaziz ibn Marwan and passed away in Sham, 104 H. Abu Qilabah had many teacher in hadith narration, including Anas ibn Malik, 'Abdullah ibn ' Abbas, and Muawiya ibn Abi Sufyan. Abu Qilabah also had many students in hadith narration, such as Ayyub ibn Abi Tamimah, Qatadah, and Khalid al-Khadzai.⁷³

c) Ayyub (p. 131 H)

Ayyub had full name Ayyub ibn Abi Tamimah al-Sikhtiyani and have a kunyah Abu Bakr al-Basri. Isma'il ibn 'Alaih explained that Ayyub was born in 66 H and Al-Bukhaari said if Ayyub passes away in 131 H.

⁷³ Yusuf ibn Abdurrahman al-Mizzy, *Tahdzib al-Kamal fi Asma al-Rijal juz V*, (Beirut: DKI, t.th.), p. 353-356.

According to al-Al-Bukhaari, Ayyub memorized about 800 hadīth . While, Bisri ibn 'Adam said Ayyub memorize 1000 hadīth . In learning hadīth , Ayyub had many teacher, such as Abu Qilabah or 'Abdullah ibn Zaid, 'Abdullah ibn Syaqqiq, and 'Abdurrahman ibn Qasim. He also had many student in hadīth narration, such as Hammad ibn Salamah, Hammad ibn Zaid, and Sufyan bin 'Uyainah.

Assessment to Ayyub was given by the scholars of hadīth . Yahya ibn Mu'in said Ayyub was a *thiqqoh* person. Abu Hatim gave *athbat* predicate, while Muhammad ibn Sa'dun argued that Ayyub was a *thiqqoh*, *hujjatun*, and *'adlan*. Al-Nasa'i said that Ayyub was a *tsiqotun tsubut*. From assessments can be concluded that Ayyub was *thiqqotun thubutun*.⁷⁴

d) Hammad ibn Salamah (p. 167 H)

His full name was Hammad ibn Salamah ibn Dinar al-Basri. His *kunyah* was Abu Salamah ibn Abu Shakhrah. Muhammad ibn 'Ubaidullah explained that Hammad ibn Salamah passed away when he was praying in the mosque and was clarified by Muhammad ibn

⁷⁴ Yusuf ibn Abdurrahman al-Mizzy, *Tahdzib al-Kamal fi Asma al-Rijal juz I*, (Beirut: DKI, t.th.), p. 621-624.

Mahbub that Hammad ibn Salamah passed away in 167 H.

Hammad ibn Salamah was a student of Ayyub, he included the first person that studied hadīth with Ayyub. Al-Fadlu ibn Ziyad explained that Hammad ibn Salamah was a *thiqqoh*. Zakariya ibn Yahya said that Hammad ibn Salamah was a *a'lamu al-nas*. Yahya ibn Mu'in also rated him with *thiqqoh*. Abu Hasan ibn Barak assesses him with *athbat* and 'Abdurrahman ibn Abi Hatim assess him with *thabit*. From the results of the assessments can be concluded that Hammad ibn Salamah narration can be accepted because he was a *thiqqoh* person.⁷⁵

e) 'Affan ibn Muslim (p. 220 H)

The full name of 'Affan was 'Affan ibn Muslim ibn 'Abdullah al-Shafari. His kunyah was Abu 'Uthman al-Basri. He lived in Baghdad. According to al-Bukhaari and Abu Dawood, He passed away in Baghdad 220 H and Abu Dawud said if 'Affan memorized about 4000 hadīth

'Affan ibn Muslim was assessed by *thiqqoh* and *shoduq* by 'Abdulkholiq ibn Manshur. Abbas al-Duriyyu

⁷⁵ Yusuf ibn Abdurrahman al-Mizzy, *Tahdzib al-Kamal fi Asma al-Rijal juz III*, (Beirut: DKI, t.th.), p. 110-118.

assesses him with *athbat*. Abu Hatim said ‘Affan was a *thiqqoh muttaqin*. While Ahmad ibn 'Adi argued that 'Affan was a *Aşdaq* and *Authaqa*. From the above assessments, we can conclude if his narration can be accepted because 'Affan was a *thiqqoh thubut*.⁷⁶

f) Al-Darimi (p. 255 H)

His full name was 'Abdullaah ibn 'Abdurrahman al-Fadhl ibn Bahram Ibn Abdush Shamad al-Darimi, al-Tamimi. His kunyah was Abu Muhammad al-Samarqondi. He was born in 181 H when Ibn al-Mubarak passed away. According to Ahmad ibn Siyar al-Maruzi, Al-Darimi passed away in 255 H on Tarwiyah day after Ashar prayer and was buried on Friday when ‘Arafah day. He was one of *mukhorrij al-hadīth* that could be accepted. He had many teachers and students, some teachers are 'Affan ibn Muslim, Muslim ibn Ibrahim, and Yahya ibn Hammad. While his students were the *mukharrij al-hadīth*, such as Muslim, Abu Dawud, and Turmudzi.

Ad-Daruquthni assesses al-Darimi by *thiqatun mashhur*. Muhammad ibn Ibrahim assesses him with *aẓharu i'lm* *al-hadīth wa al-atsar*. Abu Hatim assesses

⁷⁶ Yusuf ibn Abdurrahman al-Mizzy, *Tahdzib al-Kamal fi Asma al-Rijal juz VII*, (Beirut: DKI, t.th.), p. 177-183.

him a *ḥuffāz*. Abu Bakr al-Khatib gave assessments him by *thiqqoh*, *ṣoduq*, and *wara'*. From assessments can be concluded that his narration can be accepted because he was a *ḥafīz* and *thiqqoh*.⁷⁷

From nine *hadīth* above and from al-Darimi narration can be concluded that was from *sanad hadīth* about building extravagant mosque included in the category of *hadīth Aḥad Ghorib* with status Valid (*Ṣoḥiḥ*), because the *hadīth* narrator continued but only from little narration even just narrated by ones of the companion. From narrator side, all of their narration can be accepted because nothing narrator that had a bad characteristic.

3) Matan Comparison

The *matan* of *hadīth* building extravagant mosques can be mapped in a table as:

<i>Matan</i>	<i>Mashâdir al-Ashliyyah</i>	No
لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ	سنن أبي داود	1
ان من أشرط الساعة أن يتباهى الناس في المساجد	سنن النسائي	2

⁷⁷ Yusuf ibn Abdurrahman al-Mizzy, *Tahdzib al-Kamal fi Asma al-Rijal juz V*, (Beirut: DKI, t.th.), p. 446-449.

لا تقوم الساعة حتى يتباهى الناس في المساجد	سنن ابن ماجه	3
- لا تقوم الساعة حتى يتباهى الناس في المساجد	مسند أحمد	4
- لا تُقوَمُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ		
- لا تُقوَمُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ		
- لا تُقوَمُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ		
- لا تُقوَمُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ		
لا تقوم الساعة حتى يتباهى الناس في المساجد	سنن الدارمي	5

From table about *matan* sourced from five *al-mashādir al-aṣliyyah* with nine *matan*, the researcher has identified a variety of *matans* and from the nine *matan*, there is only one *matan* that different at the beginning of the hadīth . The eight hadīth was started by "*lā taqūmu*", while one hadīth was started by "*min ashraṭ al-sa'ah*". However, the differences not reduced the meaning of the hadīth or the substance of the *matan*. That is, all the hadīth explained if building the extravagant mosques was a sign of judgment day.

Based on the identification of the nine of *matan* above, so we can conclude if hadīth about building extravagant mosque include hadīth *maknawi*. It has meant all of the

hadīth texts has same meaning and substance, although one of the text hadīth is different.

3. The Contents of Hadīth

1. The Word Meaning

The word اشراط forms from *maṣḍar* شرطا means incident on a big affair. While the word الشرط is *Isim* word that has plural word اشراط, means a sign, the beginning of something. The word اشراط in the Qur'an can be found one time in QS. Muhammad: 18⁷⁸ and it connects with الساعة word. This word has coherent meaning when is connected with الساعة words that have meaning time, because اشراط word shows the occurrence of something from an event in the beginning, then connect with الساعة word that is used to show the near time. So the two words when is connected then will show a sign for an event in near time.⁷⁹

The الساعة word has plural word ساعات وساعات has several meanings; a) to show 60 minutes of time, b) to show present

⁷⁸ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ دِكْرَاهُمْ (18)

⁷⁹ Ma'luf Lowis, *al-Munjid Fi al Lughoh wa al- A'lam*, (Lebanon: Dar al Masyrik, 1960), p. 234.

time, c) The tool is used to find the time, like an arrow (at noon, by taking the position of shadows of the arrows from the sun), d) The judgement day or the time of judgement day. If this word is used to indicate the judgment day, so specifically will show to the nearness of the time on the procession of judgment day itself. In the Quran, the السَّاعَةَ word is used to show the case above as in QS. Muhammad: 18 and QS. Al-Nazi'at: 42⁸⁰.

The يتباهى word means extravagant in another language means يَتَفَاخَرُ. The يَتَفَاخَرُ word also means extravagant with the arrogant feeling. The الناس word means human and in here are Muslims. The في المساجد word is *jama' taksir* of المسجد word that shows plural meaning. So, it means mosques.

Extravagant forms from the luxury word in *Kamus Besar Bahasa Indonesia* (KBBI) or translated as Great Dictionary of the Indonesian Language means looks awesome, because of large, beautiful, or more. Luxury can mean rightfully proud to something. As for extravagant can be interpreted as boasts, magnify, swagger, and feel more than

⁸⁰ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (42)

anything else.⁸¹

While the extravagant meaning from hadith explanation books (*sharah hadith*) is building the mosque, it has the meaning to construct a new mosque or renovates the mosque became a bigger one. Extravagant is defined as an action to increase the number of mosques too. It is said that covering mosque with plaster and heighten mosques are an indicator of extravagant.⁸²

At the Prophet Muhammad SAW era, it was not found towering buildings are constructed, except in suitable condition and necessity.⁸³ The Prophet Muhammad SAW forbade any extravagant in building each other, especially the holy building of Muslims because the extravagant is arrogance. Extravagant in building mosques may cause decoration competition, then give them (Muslims) sitting and they walk and sit there with arrogance, and they do not use it

⁸¹ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p. 569.

⁸² مغلطاي بن قليج بن عبد الله البكجري المصري الحكري الحنفي، أبو عبد الله، علماء الدين، شرح سنن ابن ماجه - الإعلام بستته عليه السلام، (المملكة العربية السعودية: مكتبة نزار مصطفى الباز، 1999 م)، ص. 1220-1224.

⁸³ زين الدين عبد الرحمن بن أحمد بن رجب بن الحسن، السلامي، جامع العلوم والحكم في شرح خمسين حديثاً من جوامع الكلم، (بيروت: مؤسسة الرسالة، 2001 م)، ج. 1، ص. 141-143.

to remember Allah Almighty (*dhikir*), read Quran, and prayer, either five-time prayers or *sunnah* prayer.⁸⁴

Above are the meanings of extravagant physically or zohiriyyah. As for in its motives or baṭiniyyah, extravagant means to build the mosque with the intention not because of Allah Almighty. The human does extravagant with their mosque each other, they think their mosque is higher, more interest, more extensive, and better than other's mosque. All of that is executed by arrogance, popularity, and appeal to be praised.⁸⁵ In this case, Prophet Muhammad SAW explain if building the extravagant mosques is the people of the book characteristic that have been extravagant each other in building their mosques at that time, so Muslims who have extravagant characteristic is equal with people of the book. The Prophet Muhammad SAW said:

⁸⁴ أبو محمد محمود بن أحمد بن موسى بن أحمد بن حسين الغيتابي الحنفى بدر الدين العيني، شرح سنن أبي داود، (الرياض: مكتبة الرشد، 1999 م)، ج. 2، ص. 343.

⁸⁵ أبو الحسن نور الدين الملا الهروي القاري، مرقاة المفاتيح شرح مشكاة المصابيح، (لبنان: دار الفكر، 2002 م) ج. 2، ص. 604-605.

حَدَّثَنَا جُبَارُهُ بْنُ الْمُعَلِّسِ حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْبَجَلِيُّ عَنْ لَيْثٍ عَنْ
 عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتُمْ سَشْرَفُونَ
 مَسَاجِدَكُمْ بَعْدِي كَمَا شَرَفَتِ الْيَهُودُ كَنَائِسَهَا وَكَمَا شَرَفَتِ النَّصَارَى بِيَعَهَا.⁸⁶

Has told us Jubarah bin al-Mughallis said, has told us Abdul Karim bin Abdurrahman al-Bajali from Laits from Ikrimah from Ibn Abbas, he said: The Messenger said: "I see you will build extravagant mosques after I passed away, as Jews built extravagant their synagogues, and as the Christians built extravagant their churches."

The mosque is different from the Church and synagogue in function and role. The mosque function and role are not only as a place of worship. The mosque function includes several aspects such as social, economic, political, education, and arts.⁸⁷ From that explanation, we can conclude if the mosque is used to worship every time, either horizontal or vertical worship. While the Churches and synagogues are used only at a specific time and only for religious activities.

The construction of the mosque does not stop at construction only but must be continued to build the soul of the mosque. Muslims have a big responsibility in the soul of mosque construction; the larger mosque is getting bigger

⁸⁶ Muhammad Ibn Yazid Abu Abdillah al-Quzawainy, *Sunan Ibn Majah juz I*, (Mesir: Dar al-Hadi>th , t.th.), p. 303.

⁸⁷ Sidi Gazalba, *op.cit.*, p. 365-357.

responsibility. The soul of the mosque is built by the mosque maintained. The mosque construction should be accompanied by the mosque maintained as the soul of the mosque. Without maintained, the mosque construction will be a bad charity for Muslims themselves. The Prophet Muhammad SAW said:

حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلَّسِ حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي إِسْحَقَ عَنْ عُمَرَ بْنِ مَيْمُونٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سَاءَ عَمَلٍ قَوْمٌ قَطُّ إِلَّا زَخَرُوا مَسَاجِدَهُمْ.⁸⁸

Has told us Jubarah bin al-Mughallis said, has told us Abdul Karim bin Abdurrahman from Abu Ishaq from 'Amr bin Maimun from Umar Ibn al-Khattab, he says: The Messenger said: "the charity of clan isn't bad except for making wall decorations at their mosques."

The hadith above is strengthened with the statement of the Prophet Muhammad SAW that he is not sent to elevate (decorate) the mosque. The Prophet Muhammad SAW said:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُهَيْبَانَ أَخْبَرَنَا سُهَيْبَانُ بْنُ عُيَيْنَةَ عَنْ سُهَيْبَانَ التَّوْرِيِّ عَنْ أَبِي فَرَّازَةَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتَزَخَرُفَنَّهَا كَمَا زَخَرَفَتْ الْيَهُودُ وَالنَّصَارَى.⁸⁹

⁸⁸ *Ibid.*, p. 304.

⁸⁹ Abi Dawud Sulaiman, *op.cit.*, p. 226.

Has told us Mohammed bin al-Shabbah bin Sufyan has informed to us Sufyan bin 'Uyainah from Sufyan Ats Tsauri from Abu Fazarah from Yazid bin al-Ashamm from Ibn Abbas, he said: The messenger said: "I was not instructed to decorate mosques." Ibn Abbas said: Actually, you will decorate the mosques as the Jews and Christians decorate (places of worship).

The **تشبيد** word is formed from Arabic language and formed from **ماشدار تشبيدا**. In Indonesia language means to reconstruct or renovate. So **تشبيد المساجد** word can be interpreted as an action to repair, reconstruct, or renovate the mosque. The **تشبيد** word is interpreted **بإعلاء بناءها** too; it means to elevate and **زخرف** (decorate) of the building.⁹⁰ From the explanation can be concluded that the Prophet Muhammad SAW forbade Muslims to renovate mosques by elevating and decorate the building, certainly if it exceeds the needs limits and forget the simple concept that is taught by the Prophet Muhammad SAW and accompanied with extravagant characteristic equal with Jews and Christians.

⁹⁰ Khil'atun Maziyah, Pemahaman Masyarakat Kecamatan Pekalongan Timur terhadap Hadis Menghias Masjid (Studi Kasus Masjid-Masjid di Kecamatan Pekalongan Timur), Final Project, Ushuluddin and Humanity Faculty, 2017, p. 42-43.

From the explanations above, the researcher concluded that the *يتباهى* word in the hadith of building extravagant mosque means the mosque construction and renovation. It is forbidden and will be a sign of judgment day if construction and renovation are done with extravagant purpose and boast each other, because of it equal with Jews and Christians at the time. Then the construction and renovation are done by decorating the mosques with things that exceed the needs and simplicity that has been taught by the Prophet Muhammad SAW. All of that will cause dissension because envy each other and Muslims will forget about mosque maintain because they are busy with the mosque building without regard the soul of mosque namely it's maintained.

C. Max Weber's Social Action Theory

Max Weber, a Germany sociologist, was born in Erfurt city on April 21st, 1864. His first education, he studied in Heidelberg University to become law experts. In 1884, he continued his studies at the Berlin university about eight years until he got a doctorate degree. Weber came from medium family, his father was a bureaucrat and his mother was a Calvinism. In 1896, he got a professor honor at

the Heidelberg university.⁹¹ Weber was also a professor at Freiburg (1894-1897), Heidelberg (since 1897) and Munich (1919-1920). Weber died in Munich, June 14th, 1920.⁹²

Max Weber was a sociologist who suggests the constructionism. It was the sociology theory which developed in the last 19th century and the early 20th century in German. Weber explained human behavior is fundamentally different from the natural behavior object. Man is an agent in every social reality, they committed as their understanding or gave meaning to their behavior. In his analysis of social action theory, Weber introduced the concept of the action meaning. As for Max Weber, social action is individual's action whose actions had a meaning or a subjective meaning for him and directed to other actions. Otherwise, individual actions directed to an inanimate object or physical object without connection with other action was not a social action. So the thesis point was "human action was meaningful".⁹³

Max Weber argued human was a creative actor in society and social reality was not always following the social facts. The human action was not completely determined by norms, habits, values, and more which became social facts. Although, Weber also admitted the

⁹¹I.B Wirawan, *Teori-Teori Sosial dalam Tiga Paradigma*, (Jakarta: Kencana Prenadamedia Grup, t.th.), p. 99.

⁹²Hotman M. Siahian, *Sejarah dan Teori Sosiologi*, (Jakarta: Erlangga, 1989), p. 90.

⁹³I.B Wirawan, *op.cit.*, p. 97-103.

social structure and social institution roles, both of which were interconnected to form social action.⁹⁴

Weber defined sociology as a science which tried to get an interpretative understanding of purposes and consequences of an action. Weber viewed a social reality was based on the individual motivation and social action. Sociology was a science that tried to understand the empirical human behavior from their own perspective understanding. Moreover, Weber also expressed his opinion, he introduced methods to study sociology called *Verstehen*. *Verstehen* was a method to understand human action by the individual subjective understanding.⁹⁵ Weber assumed someone in action not only executed it but he put himself in thinking and other behavior. This approach concept was more understandable on the motive action.

Weber differentiated social action into four types; the more rational social action was easier to understand:

1. Rationally purposeful action (*Zweckrationalitat*) is an action that is done with consideration of objectives and tools used to reach the goal. The actions reflect the effectiveness and efficiency.
2. Value-rational action (*Wetrationalitat*) is an action that saw the tools just simply mindful considerations and calculations, for purposes related to the values are already determined.

⁹⁴ *Ibid.*, p. 98.

⁹⁵ *Ibid.*, p. 104-105.

3. The traditional action is an action based on habit without a plan, without a conscious reflection.
4. Effective action is an action that is performed and dominated by feelings or emotions without intellectual reflection or conscious planning.⁹⁶

Starting from the basic concepts of social action and social relations, Weber suggested five basic characteristics of target research sociology, namely:

1. If the people act according to its actor has subjective meaning and it can include some concrete actions.
2. Concrete actions and inside actions fully have the subjective characteristic.
3. That actions can be derived from the result of the positive influence of a situation, an action that intentionally repeated, or action in the form of the agreement secretly from any party.
4. The Act is directed to a person or to some individuals.
5. The actions pay attention to the other people actions and directed to others people.⁹⁷

⁹⁶ *Ibid.*, p. 101.

⁹⁷ George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, terj. Alimandan, (Jakarta: PT. Raja Grafindo Pesada, 1992), p. 45.

Except for the characteristics above, the social actions have other characteristics. Social action can be distinguished from a time so there is an action that is directed at the current time, last time, or the time to come. In object terms, the actor objects can an individual or a group of people. The real action does not include social action if specifically directed to the dead objects. Because it Weber publish some kind of social interaction of action theory.

Some of the fundamental assumption of action theory, such as:

1. The action people appear from their own consciousness as subject and from external situations in his position as an object.
2. As a subject, the people act or behave to achieve goals.
3. In the act, people use techniques, methods, procedures, and devices that are estimated to achieve goals.
4. The continuity of people actions only limited by conditions that cannot be changed by itself.
5. Human choosing assesses, and evaluate against the action that was going on and that will be done.
6. Measures, rules or moral principles are expected to arise at the decision-making time.
7. Social relationships study requires the using of discovering a technique that has a subjective characteristic as verstehen,

imagination, sympathetic reconstruction or similarly self-experience.⁹⁸

The actor directs his behavior to the determination of the specific expectations or required with explicit or froze by legislation. According to Weber, not all of the actions are a social action. Social action is the action that is performed by considering the behavior of other people and other people-oriented. An example is someone who sings to amuse himself is not a social action. But if his goal was to attract the attention of other people, then it is a social action. Another example is a person who was motivated to take up an insult in the past, orienting its actions to others, it's a social action.

In this research, the researcher intends to find out the purposes of the mosque construction and renovation action in Kungkung sub-district Kendal district and clarify into social action type according to Max Weber perspective, so that researcher get new data to conclude whether the construction and renovation including the extravagant that was mentioned in the hadith about one of the signs of the judgment day is building extravagant mosque.

⁹⁸ *Ibid.*, p. 53-54.

CHAPTER III

BUILDING EXTRAVAGANT MOSQUES

ON KANGKUNG SUB-DISTRICT

A. Kangkung Sub District Biography

Kangkung is a sub-district in the Kendal district, Central Java province, Indonesia. Kangkung is a lowland region, due to the limits of the northern territory of the sub-district borders with the Java Sea, while to the East it borders with the Cepiring sub-district, the West it borders with the territory of the Rowosari sub-district and the South it borders districts of Gemuh sub-district.⁹⁹

The area of Kangkung district ranged 38,98 km². Most of its area are rice field (irrigated and non-irrigated) i.e. includes 18,25 km² (46,82%), the rest for agricultural land is not a rice field about 13,41 km² (34,39%) and land instead of farming around 7,32 km² (18,79%). In general, the region of Kangkung sub-district is the lowland with a height of 2–5 meters above the level of the sea. The wide of Kangkung district is divided into 15 villages, they are Sendangkulon Village with an area of 3,52 km², the Sendangdawung village 3,42 km², the Sukodadi village 1,62 km², the Kaliyoso village 1,45 km², the Gebanganomwetan village 1,20 km², the Kadilangu village 1,61 km², the Truko village 1,70 km², the Lebosari village

⁹⁹Koordinator Statistik Kecamatan Kangkung, *Kecamatan Kangkung Dalam Angka Tahun 2017*, (Kendal: BPS Kabupaten Kendal, 2017), p. 2.

1,73 km², the Kangkung village 2,17 km², the Laban village 1,77 km², the Karangmalangwetan village 2,83 km², the Jungsemi village 6,08 km², the Tanjungmojo village 4,16 km², the Rejosari village 1,04 km² and the Kalirejo village 4,69 km². From the 15 villages, the Jungsemi Village is the widest region i.e. 6,08 km² or 15,59% and the smallest region is the Rejosari village only about 1,04 km² or 2,67% from the total area of Kendal district.¹⁰⁰

Kangkung district is led by a subdistrict head (*Camat*) who is responsible to district head (*Bupati*), while the village is led by a headman who is responsible to district head (*Bupati*) through subdistrict head (*Camat*). The region of Kangkung sub-district formed by chapter 8 the Government Regulation No. 50 in the year 1992 (PP No. 50 the Year 1992). Since that time, formed the Kangkung sub-district which was formerly part of the Cepiring sub-district consist of villages: Sendangkulon, Sendangdawung, Kaliyoso, Gebanganom wetan, Sukodadi, Kadilangu, Truko, Lebosari, Kangkung, Laban Karangmalang wetan, Jungsemi, Tanjungmojo, Kalirejo, and Rejosari.¹⁰¹ From the village is divided into several sub-village (*dukuh*). The sub-village is formed from some *Rukun Warga* (RW), while the RW consisting of some tenets of neighbors or RT. In 2017, Kangkung sub-district is divided into 15 villages, 45 *dukuh*, 60 RW and 335 RT. The village has the most RT is Kalirejo Village with a population of 43 RT and the Village

¹⁰⁰ *Ibid.*, p. 2-5.

¹⁰¹ Interview with Kasubag Perencanaan dan Keuangan, May 21, 2018.

has smallest RT i.e. Laban village with a number of Neighboring Pillars/RT is 12.¹⁰²

1. Population

The total population of the Kangkung sub-district in the year 2017 as much as 55.727 people, it consists of men as much as 27.842 people and women 27.885 people. The village has the highest population is the Sendangkulon village amounted to 5.916 people and the lowest is the Gebanganom village 1.434 people. The density population in each village is uneven, the village which has the highest density population that is the Rejosari village 2.191 people/km². Currently, the village has the lowest density population is the Jungsemi village only about 719 people/km². Overall density population of Kangkung sub-district is 1.241 people/km².¹⁰³

2. Education

Education is one of the fundamental requirements that must be met by every human being. Therefore the availability of educational facilities and infrastructure should be would be sure. In Kangkung sub-district there is the school constructing from kindergarten, elementary school, Junior High School, to Senior High School. In the year of 2017, the number of kindergartens school are 24 units, Elementary school/Islamic Elementary

¹⁰² Koordinator Statistik Kecamatan Kangkung, *op.cit.*, p. 18.

¹⁰³ *Ibid.*, p. 30-32.

School both state or private secondary school are 35 units, Junior High School/ Islamic Junior High School both state and private are 6 units, Senior High School/Madrasah Aliyah private are 2 units. The number of students in Kangkung district in 2017 for kindergarten as many as 1.248 students with a total of teachers 92 people, for Elementary School/MI as many as 4.866 students with a total of teachers 323 people. For Senior High School/MTs as much as of students 1.944 students with teachers 130 people and the Junior High School/MA are 243 students and total of teachers 20 people.¹⁰⁴

3. Economy

The agriculture is a sector of the business field for the majority of the population in Kangkung district. The main vegetation is rice and crops. The wide of rice area in achieved 2.348 Ha with the production of 20.500 tons. As for the corn area in 2017 reach 1.503 Ha with the production of 22.000 tons.¹⁰⁵ Sendangkulon village is a village that has the highest of rice area in Kangkung district i.e. 12,26% with the area of 351 Ha, whereas the villages there is no rice plant area is the Kaliyoso village because the area in Kaliyoso has not channels adequate irrigation. So, the villagers of kaliyoso choose the vegetable crop farms corn and soybeans as mainstay commodities.

¹⁰⁴ *Ibid.*, p. 48-56.

¹⁰⁵ Interview with Kasubag Perencanaan dan Keuangan, May 21, 2018.

Beside the kaliyoso village, another community in the district of Kangkung also planted soybeans, green beans, peanuts and red onion. They adjust the plants with soil conditions, irrigation and weather throughout the year. One of the plants that are in accordance with the conditions in this area is horticultural plants, onion. Onion is one of the many horticultural crops cultivated by the public in Kangkung region, especially in the Karangmalang, Sendangdawung, Sendangkulon, Jungsemi and Tanjungmojo village. In 2016, onion horticultural plants reach 5,783 tons in one season.¹⁰⁶

Some people in the Kangkung district also sought in fisheries sectors such as freshwater aquaculture (outdoor) and brackish water fish farming (dike). Freshwater aquaculture production (outdoor) in Kangkung district in 2015 reached 4,42 tons or worth of 97,19 million. However, for the cultivation of brackish water (dike) could reach 915,61 tons or worth 13,78 billion.¹⁰⁷

For the breeding business types of poultry are kept by most communities in Kangkung district are a free-range chicken, duck, and the Manila Duck. From this three poultry, the free-range chicken poultry is the most numerous keep by the public in Kangkung. In 2015, the number of population of free-range

¹⁰⁶ Koordinator Statistik Kecamatan Kangkung, *op.cit.*, p. 81.

¹⁰⁷ *Ibid.*

chicken is continuing decline when compared to the results of the agricultural census in 2013, this is because the average of poultry is farmed as additional income and only a small part of the user to be consumed on its own. The large type of livestock kept by the public of Kangkung district is beef cattle, horses, and buffaloes. From some types of large livestock above the most widely cultivated is the cattle beef. The number of beef cattle tends to ride down is caused due to mutations of incoming and outgoing district Kendal. In 2016 based on data from the Department of agriculture, forestry, animal husbandry and Forestry cattle population in Kangkung sub-district is 79.¹⁰⁸ This amount is greatly reduced when compared to the results of the Agricultural Census year 2013 that just totaled 127.

The condition of Indonesia's economy which is still not completely out of the crisis could result in the closure of many factories and large industries in Indonesia. This led to the increase of the number of unemployed, which resulted in increasingly low levels of people prosperity, therefore the Government began to turn to the informal sector which many groups by society generally, namely Indonesia industry households and small industries that are able to absorb labor (labor intensive). Beginning in 1998 in the Truko village Kangkung district, by a people who first opened the bag making

¹⁰⁸ *Ibid.*, p. 80.

household efforts so that motivate people of the surrounding industry to develop crafts industry in the region, so that in May 5, 2005, personal bag craft industry are turned into central of bag industrial in Kendal (SYNTAX) that is one of the mainstay industry in the Regency of Kendal. As small industry and home industry associations who peer, members of the bag craftsmen that included 30 business bag, this industry in 2015 is able to absorb 110 workforce production and approximately 255 people marketing with an area of approximately 70% are outside of Java. This industrial centers began to grow rapidly in early 2009, it can be seen from the results of the production has increased up to the year 2013. Since the year 2014, the industry slightly decreased so that it brings out the creativity of craftsmen to create new products to present the products of the syntax is not just a bag as before but there is also industrial bag place shoes, veil also the helmet and shoemaking industry. In the year 2015, the number of bags production decreased by 5% compared to the previous year, this is caused by some employers of production loss caused reduced demand and marketing issues.¹⁰⁹

¹⁰⁹ Interview with Kasubag Perencanaan dan Keuangan, May 7, 2018.

B. The People of Kungkung Sub-District Reasons to Build Extravagant Mosques

1. Sendangkulon Village

Sendangkulon is one of the largest villages in Kungkung sub-district with an area of about 3.52 km². Sendangkulon is a village that has a good economic level and includes a village that has many Islamic students (*santri*), so religious life in this village is much felt. This village has three mosques and two of the mosques in this village have a two-floor. The work of the majority of people is farmers in Kungkung sub-district and overseas workers so that funds to construct the mosques can be achieved quickly and well.

a) Baitul 'Ibad Mosque¹¹⁰

Baitul 'Ibad Mosque is the first mosque in Sendangkulon village. Initially, all the people are centered in this mosque in performing Friday prayer and other *jama'ah* prayers. Now with far and inadequate grounds of mosque grounds, other mosques were constructed in Sendangkulon village. This mosque was renovated into two-floor in 2005. This renovation is intended for the preparation of the future because for now the second floor is still not functioned even at Friday prayer. The second

¹¹⁰ Interview with Nur Kholis, May 9, 2018.

floor is only used when the 'Idain prayer, because many who return from out of town or abroad.

The Baitul 'Ibad mosque activities are similar with other mosques. The five-time prayers were held with about 15 people except for the Ashar prayer, there are *madrasah* students that was right in front of the mosque. For recitation activities, the mosque has two recitation schedules, Monday for female and Thursday night for the male. For the implementation of zakat cannot be collected in the mosque, people still give the mustahiq zakat directly.

Ustadz Kholis argues about building extravagant mosques is a grand mosque that constructed too big, while the activities in the mosque are not in accordance with the mosque construction. The mosque that is constructed continuously just because the mosque is not enough at certain times also includes an extravagant indicator. People should be more diligent to come to the mosque to recitation or learn about Islam because the mosque has been prepared as well as possible, so there must be people's communication and Islamic figure to maintain the mosque.

b) Baitul Makmur Mosque¹¹¹

Baitul Makmur mosque is the second oldest mosque after Baitul 'Ibad mosque. This mosque accommodates two hamlets in the village of Sendangkulon, namely Kacangan Lor and Kacangan Kidul. Around this mosque, there are many Islamic students (*santri*) that make this mosque can maintain well. This mosque was renovated into two-floor around 2008 because it is not sufficient for congregations of Friday prayer and 'Idaini prayer. This mosque is included in the fast development due to donations from people working overseas. The people also think if we construct the mosques can get the big forward from Allah SWT. Prophet Muhammad SAW said:¹¹²

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ حَدَّثَنِي ابْنُ وَهَبٍ أَخْبَرَنِي عَمْرُو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ
عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْحَوْلَانِيَّ أَنَّهُ سَمِعَ عُثْمَانَ
بْنَ عَفَّانَ يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِنَّكُمْ أَكْثَرْتُمْ وَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ
بَنَى مَسْجِدًا قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ يَتَّبِعُنِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ
فِي الْجَنَّةِ.¹¹³

¹¹¹ Interview with Rosyidi, May 7, 2018.

¹¹² Interview with Rosyidi, June 9, 2018.

¹¹³ Abu Abdillah Muhammad ibn Ismail al-Bukhari, *Shahih al-Bukhari Juz 1*, (Libanon: Darul Kutub al-Alamiyah, t.th.), p. 145.

Has told us Yahya bin Sulaiman has told me Ibnu Wahb has informed me 'Amru that Bukair told him, that 'Ashim bin 'Umar bin Qatadah told him that he had heard 'Ubaidullah Al Khaulani heard 'Uthman bin ' Affan said amidst the people's conversation about the issue of the Prophet Muhammad SAW's mosque construction, he said, "really, you have a lot to say, when I heard the Prophet Muhammad SAW said, "who constructed the Bukair mosque- Bukair said, I think he said because of the hope for ridla Allah Almighty, Allah would construct for him the similar to it in heaven.

Baitul Makmur Mosque has a solid activity because every day after prayer Shubuh always held a study of the hadith of Prophet Muhammad SAW. Every Thursday night there is the schedule of *tahlilan* and every Sunday night there is the schedule of Prophet Muhammad SWT's mawlid. Baitul Makmur Mosque is also used to collect zakat from people around the mosque, especially zakat fitrah because of zakat mal in Sendangkulon village has been collected by amil zakat institution in Sendangkulon village namely Lazisnu.

Ustadz Rosyidi explains that the mosque Baitul Makmur still many deficiencies because the hamlet that is accommodated in the two largest hamlets in Sendangkulon village. The mosque also has no parking area; even there is no access road to go to the mosque

formally, still past public housing front. Ustadz Rosyidi argues if construct extravagant mosques is damage the Muslims unity, such as Dhirar mosque or mosques that were constructed but not well used by the public, such as Pancasila mosque which is not used much. He argues the mosques construction or renovation that be caused by Friday prayer or 'Idaini prayer not included to extravagant mosques because that is a requirements.

c) **Baitul Muttaqin Mosque**¹¹⁴

Baitul Muttaqin mosque is the newest mosque when compared to the other two mosques. This is located in Ngampel hamlet. This hamlet is separated far from the village of Sendangkulon because this Ngampel resident decided to construct their own mosque. The people are not much, even the people of Friday prayer at Baitul 'Ibad mosque after their people grew and sufficiently, they agreed to construct a new mosque.

Actually, Ngampel hamlet is near with Sebeo hamlet from Sendang Dawung village. The two people groups should be able to unite and simply construct a mosque. However, they argue from Fiqh books that their village is different and can not be gathered for Friday

¹¹⁴ Interview with Muhammad Ni'am, May 2, 2018.

prayer with other village.¹¹⁵ The Baitul Muttaqin mosque is small mosque but still very sufficient for *jama'ah* prayers, even for Friday prayers still left empty space.

Ustadz Ni'am as ta'mir of Baitul Muttaqin msque not explains about the meaning of building extravagant mosques. He only explained that the construction of the Baitul Muttaqin mosque was constructed due to regional differences and difficult to collect the people to be able to join the people of Sebeo hamlet. Thus his understanding based on the fiqh book.

2. Desa Sendang Dawung

Sendang Dawung is a quite large village in Kungkung district, the area is 3.42 km². The researcher choses this village because of the diversity in this village is clear, because in Sendang Dawung there are several groups of society, both in terms of work and groups in Islam. It does not locate coalesce into one or separate with the distance is also a factor in the construction of mosques in this village. There is one hamlet that is still lack of religious knowledge; it is seen from the few of Islamic figure who study the people into good Muslims.

¹¹⁵ Interview with Muhammad Ni'am, June 9, 2018.

a) Sabilul Mustaqim Mosque¹¹⁶

Sabilul Mustaqim Mosque is the largest mosque in Sendang Dawung. This mosque is the first mosque in Sendang Dawung. This is located in Wonokerto hamlet just beside the inter-village highway between villages in Kangkung sub-district. The Sabilul Mustaqim mosque has two floors and constructed to accommodate congregations, either five-time prayers, Friday prayer, or Sunnah prayer.

In the beginning, Sabilul Mustaqim mosque is the simply mosque with one floor. The mosque was renovated in 2009 until now has reached 90% is almost complete. The renovation of this mosque was motivated by the development of the era because the mosques in beside village have been renovated and restored all, either Sendangkulon or Kaliyoso village. The mosque also has congregations from foreign workers, civil servants, office workers, and farmers. Because of the mosque is supported by good people in the economic condition, finally, over the idea of Headman (Lurah) and the average people, Sabilul Mustaqim mosque is renovated into two-floor and great.

¹¹⁶ Interview with Zaenal Arifin, May 2, 2018.

Ustadz Zaenal Arifin one of the mosques ta'mir said that should the Sabilul Mustaqim mosque not need to be constructed two-floor, because the first floor is still sufficient for Friday prayer to let alone five-time prayers, the number of congregations are fewer only one to two lines each time. The second floor of the mosque is almost never used because the first floor is still sufficient, even at Friday prayers and 'Idain. Sabilul Mustaqim mosque is also still considered less maintain because this cannot be held other activities besides *mahdhah* worship. However, the mosque has been running the study of *kitab kuning* after shubuh prayer and once a week every Thursday afternoon. The distribution of zakat cannot be unified in the form of amil zakat. Even the zakat amil have not been formed, the people still deliver their zakat to the mustahiq, especially kyai.

Ustadz Zaenal agrees if the renovation of the mosque is wrong and relates with hadith of the sign of judgment day. People is very difficult to be invited to maintain the mosque, whereas he and some *kyai* have tried to motivate the people. Ustadz Zaenal explains that the extravagant is like what happened in this mosque, people flocked to construct a mosque because of jealousy with the mosque in other villages, but they did not want to

maintain the mosque as it should. Finally, it can be seen clearly deterioration of the quality of Muslims in the mosque congregations.

b) Al-Barokah Mosque¹¹⁷

Al Barokah Mosque is a mosque located in Sebeo hamlet; this is located not too far from the Sabilul Mustaqim mosque. This mosque is not two-floor, only one-floor and constructed simply. The mosque was originally a *muşolla* that used for Friday prayer to facilitate the people to be able to do Friday prayer at that time because the location of Sebeo hamlet is sensed so far and access to the mosque Sabilul Mustaqim is not good. The people finally decided to construct a new mosque.

Ustadz Tullah said that actually now access to Sabilul Mustaqim mosque is easy, road access and motorcycle can be used because actually Sabilul Mustaqim Mosque from this mosque is seen and very accessible. But already the people feel the mosque is al Barokah, not Sabilul Mustaqim, so it is difficult to mobilize the people to join the Sabilul Mustaqim mosque that is still empty and fewer congregations.

Extravagant is a thing to be constructed, but glorious when filling the mosque. It should not in

¹¹⁷ Interview with Amrullah Musa, May 2, 2018.

constructing a mosque. Pretending to construct a mosque cannot be justified if they maintain, so they can only construct mosques and cannot maintain. They just like things that are fancy, like the Celebration of the Great Islamic Day because they can perform and show their existence. As for the mosque maintain is still very less.

Al Barokah Mosque does not have many congregations because it only covers a small hamlet. However, the five-time prayer worshipers run even one or two lines, especially for more Maghrib prayers than other prayers. For Friday prayers the space is still sufficient to accommodate the people of Sebeo hamlet. For mosque activities are almost the same as the other mosque, this mosque is only run in *mahdhah* worship, such as zakat and education is not centered in the mosque, even childrens' recitation conducted at Ustadzs' home in this hamlet. Recitation only conducted one Friday night that is jamiyah *tahlil* and even then every *muşolla* have their own so that society split into several groups.

c) At-Taqwa Mosque¹¹⁸

At-Taqwa mosque is a mosque that was constructed because of the different groups in Islamic law. The

¹¹⁸ Interview with Jamzuri, May 2, 2018.

mosque was originally a *muşolla* and Friday prayer is done in the Sabilul Mustaqim mosque. The location is also very close to the Sabilul Mustaqim mosque, only about 30 meters. The mosque constructing is not big, like a *muşolla* and only one floor. The mosque was agreed to become a mosque since 1965 when it was considered that the group has an adequate congregation to perform Friday prayers.

Background of At-Taqwa mosque used as a place of Friday prayer because in Sabilul Mustaqim mosque this group did not get the space to fight and broadcast Islam. Ustadz Jamzuri also said if the group needs peace and confidence in worship. He also said that if all beliefs are right, only people have the right to express their beliefs. Ustadz Jamzuri argued that if their group was given space in Islam it would be united in the same mosque; there must be communicated between the two parties to improve the unity of the Muslims.

Ustadz Jamzuri argues that extravagant is show off. Construct extravagant mosque is a showcase in constructing mosques; mutually construct mosques but less to maintain. Mosque construction must be done because Islam also must plasticity forward, the mosque should not be ugly and slum, but must be clean, good, and big. But the mosque maintains must be maintained too;

especially the younger generations should begin to be made aware to be *ta'at* and arrive in the mosque. The organization must be able to mobilize the Muslims, with the autonomous agency of each organization must be able to construct a generation and the Islamic community that is advanced and *ta'at*, in this case, means diligent worship to the mosque.

d) Nurul Iman Mosque¹¹⁹

Nurul Iman mosque is the newest mosque among the mosques in Sendang Dawung village. That is located in Dawung Kidul hamlet. It was originally also the same as the other two mosques are *musolla*. This mosque according to Ustadz Sutrisno was established to facilitate the people because the location of the Sabilul Mustaqim mosque is so far. He argued also because in the past people in the mosque area is still very far from religious knowledge, so the mosque was established so that people get closer to the mosque and finally start to congregate and study. However Ustadz Sutrisno also expressed that it is not easy to invite people to be diligent to come and worship in the mosque.

¹¹⁹ Interview with Sutrisno, May 4, 2018.

The activities in Nurul Iman mosque are not much too, just to perform the prayers only, either obligatory prayers or Sunnah prayers. Five-time prayers in this mosque are endeavored to exist, although sometimes there is no congregation in the mosque, especially during prayers dhuhur and shubuh. This mosque constructing must compete with *muşolla* which is also used in *jama'ah* prayer. Even during the 'Idain prayer, the mosque is not even full as other mosques, because some *muşolla* in this hamlet also hold 'Idain prayer.

Ustadz Sutrisno also conveys if he is still trying to educate the youth as the next generation to go to the mosque. He introduced a tambourine so that the youth would come to the mosque and finally together. This way is very good for incorporating the noble values of Islam; if the parents of the youth have difficulty receiving advice then their children are still very likely to become a better generation.

Nurul Iman mosque is according to Ustadz Sutrisno is not extravagant, Nurul Iman mosque constructing is still relatively small. According to him extravagant can be done if the people are the rich people, and Dawung Kidul hamlet this majority of the work is farmers and the level of education is low. So it is impossible to renovate a great mosque. People with good economics and lack of

religious knowledge will make the mosque referred in the hadith one of the signs of the judgment day. So, there must be a balance between economic and religious conditions of society.

3. Kaliyoso Village¹²⁰

The Kaliyoso village is one of two villages that have one mosque in one village. The area of this village is not too wide, only about 1.45 km². However, there is a hamlet from Kaliyoso village which is separated from Sendang Dawung village is still joining the *jama'ah* of Friday prayer and gathering in one mosque. Residents in this village are also not too much, so one mosque is sufficient for prayer activities such as five-time prayers, Friday prayer, and 'Idain prayer. This mosque is the heritage from waliyullah Aqrobudin that buried behind the mosque.

The people are very respectful to *waliyullah* Aqrobudin. This can be seen when the annual Aqrobudin haul event is always held lively and the people are always moved to cooperate in the commemoration. The mosque is also named by the Aqrobudin mosque, to commemorate that the founder of this mosque was named Aqrobudin.

¹²⁰ Interview with Hadlirin, May 4, 2018.

Aqrobudin mosque begins to be renovated on a large scale around 1998. Until now this mosque is still not finished. The economic conditions of the people are only corn and soybean farmers make the cost of constructing mosque hard to collect. Initially, there was a debate between Islamic figures for the mosque renovation. One of them wants the mosque completely renovated by adding the second floor and the expansion of the mosque construction. The other wanted only the revamping and expansion of the mosque by adding the mosque's porch. The first opinion is from Aqrobudin's descendants. Finally, the Aqrobudin mosque is renovated heavily until it has two-floor.

The construction of the Aqrobudin mosque is the beginning of people's dissension and the decline of mosque congregations in every time. Because people feel there is a monopoly of the renovation without the agreement of the people, finally the construction of this mosque is hampered. The mosque's activities are also affected, as people who feel left out choose not to participate actively in mosque activities at all times. Activities in the mosque Aqrobudin is not much, as well as other mosques. Aqrobudin Mosque is also not functioned as a center of education; there is only two times recitation that is Sunday morning and Friday afternoon. Since the dispute happened, the recitation also did not have many students, only a few people.

The Aqrobudin mosque is overwhelmingly under construction. The second floor of this mosque has not been touched by congregations because for Friday prayers worshipers of the first floor is still sufficient even there is still room left. Ustadz Hadlirin as ta'mir mosque said that the construction of Aqrobudin mosque is also included in the sign of the judgment day is coming. The mosque is constructed big and great but there is no congregation and too big in the constructor so it does not fit the needs of the people. The slaughter between the people and the monopoly of the mosque also makes it difficult to realize the mosque maintain.

4. Gebanganom Village¹²¹

Gebanganom is the second smallest village after Rejosari, Gerbanganom is Islamic student village (*desa santri*) because there are Islamic boarding schools and many of Gerbanganom's people graduated from Islamic boarding school (*Pondok pesantren*). A strong people of religion makes Gerbanganom village different than the others. Rejosari as the smallest village in Kungkung sub-district has two mosques and one of them is two-floor. Gerbanganom village still has one mosque and only have a one-floor

¹²¹ Interview with Sofwan Sobari, May 5, 2018.

mosque. Kyai Sofwan Sobari as a ta'mir and the elder's person on this mosque said that renovating mosque becomes a two-floor mosque still unnecessary because the one-floor mosque is enough.

In the near time, The Mosque of Baitussalam in Gerbanganom Village will be renovated. Exactly on Syawal 15 this year will be started renovating this mosque. But Kyai Sofwan said that this renovation will only repair in mosque's dome because it has been a leak. No planning to renovate massively till construct to be the two-floor mosque. The condition of mosque still insufficient of community and economic condition of society whom many of them working as a farmer are a massive reason why this mosque not constructed to be a two-floor mosque.

The Baitussalam mosque also cultivated to fit the actual function of the mosque. Five-time prayers are held and the congregations are quite a lot in every prayer. Even in Shubuh prayer time reach three lines of congregations. Educational activities are held although in once a week only. Every Friday night the Islamic figures and the people get together reviewing Fathul Qarib book after four times meeting is continued with *lailatul ijtima'*. *Lailatul ijtima'* is a meeting that uses to discuss village problems either from religion side or civilization. For other activities such as education for children is done at home each ustadz, including

Kyai Sofwan Sobari's home. School (*madrrasah*) and Islamic boarding school (*Pondok pesantren*) are same as it too. Zakat already centered in one zakat institution, especially at amil house.

According to Kyai Sofwan constructing, extravagant mosques are constructing a mosque with a big constructing. In addition, the mosque isn't filled by some activities that suitable with the condition of the mosque. The Islamic figures really responsible for mosque maintain. They should be able to motivate society filling mosque with good activities. The great mosque that the number of congregations that are not suitable for the constructing will be the useless mosque and it can be defined and the purpose is to construct extravagant mosques, like the mosques now.¹²²

5. Jungsemi Village

The Jungsemi village has 6,08 Km² areas and the widest village in Kangkung sub-district, but this village is the lowest population density about 713 people/Km². The Jungsemi village has three hamlets that are Kemejeng, Srandu, and Jrumpit. Every hamlet has one mosque.

¹²² Interview with Sofwan Sobari, June 10, 2018.

a) Masjid Mafatihuttawwabin¹²³

The Mafatihuttawwabin mosque is the newest mosque in Jungsemi village. This Mosque place on the northeast hamlet and close to Jungsemi beach when at the time has opened for tourist, this is newest a tourist attraction in Kendal district. Previously the people of Srandu hamlet are part of al-Toyyibah mosque on Jumprit hamlet. This Mosque began construction in 1990 based on people's opinion to make it easy to do *jama'ah* prayer every time because the location of at-Thayyibah mosque is too far in Srandu people's opinion. Finally, they constructed a new bigger mosque and have two-floor in Srandu hamlet.

The daily activities in Srandu hamlet are not centralized in this mosque. Before Mafatihuttawwabin mosque was constructed, a *muşolla* belongs to Ustadz Kasturi has constructed as a central religious activity. Islamic School (*Madrasah*) also has constructed before Mafatihuttawwabin mosque constructed. So, its look clearly that this mosque was constructed for prayers only. In addition, Mafatihuttawwabin mosque is used to hold a *haul* the elder's ceremony in the village where place on

¹²³ Interview with Kasturi, May 5, 2018.

Srandu hamlet and to trial *jama'ah* prayer for the *madrasah* student Ashar prayer time.

Ustadz Kasturi explained if the construction of Mafatihuttawwabin mosque is very cover for the necessity of people. Even the second floor of this mosque is not to be used yet for necessity Friday prayer, especially on *fardhu* prayer. The second floor of Mafatihuttawwabin mosque only used for 'Ida'in prayer because a lot of people around the mosque go back from abroad and added from female congregants go to 'Idain prayer too.

As the *ta'mir* of Mafathuttawwabin mosque, Ustadz Kasturi explains that building extravagant mosques are a symbol of the end of the world. Whereas people prefer to construct mosque massively but not prefer to prayer inside of it. He explains that one of the symbols the end of the world is the distance of some things, one of them is the mosque. The people make a distance from mosque either busy or decreasing of faith to Allah SWT. The Islamic figure was not heard again. How it will be if these happen, how the Islamic figure can command the people to prayer if their command neglected and how it will happen the mosque maintain if the admonition of figure not able to make the people moved.

Finally, the mosque is just luxurious but there is no maintenance.

b) At Toyyibah Mosque¹²⁴

The at-Thayyibah mosque is the mosque that still holds its simple constructing. Even this mosque looks like not well taken care of the construction. This mosque is Jumprit-hamlet-people's mosque. According to the result of observation, the difference of hamlet becomes a factor the people construct their own mosque. The difference of hamlet people is hard to make an interaction with the other hamlets although located in the same village. The al-Thayyibah mosque lost of its congregations because early the Srandu people praying is this mosque have their own mosque.

According to Ustadz Abdullah Syakur, the condition of congregations in this mosque is similar with others. For five-time prayers, the congregation is routinely implemented every day but only a few congregations that join it. The constructing of at-Thayyibah mosque still covers to accommodate congregations of Friday prayer, although still have a single floor, because in two mosques which have two-floors in Jungsemi village when Jumat prayer only use one floor. So he assumes that renovating

¹²⁴ Interview with Abdullah Syakur, May 5, 2018.

to be two-floor mosque still unnecessary, the mosque only need to renovate the parts of the construct that look broken. The recitation of Qur'an activity is not held in the mosque, but in Ustadz or *Kyai's* home who have a recitation of Qur'an groups. For zakat is organized by amil zakat Jungsemi village under the supervision of Nahdlatul Ulama.

Ustadz Syakur said that extravagant is constructing a mosque massively, in accordance with the needs of people, the constructing doesn't use and the mosque maintains ignored. To command people is not easy, because they are very sensitive. If In advised hard they would stay away, if in advised weakly not respond. The task of Islamic figure increasingly hard in the right now, finally there was extravagant in establishing the mosque because people don't care with their mosque maintained.

c) Al-Huda Mosque

Kemejeng hamlet is one of the hamlets in Jungsemi Village. This village directly adjacent to the Kangkung village in the Kangkung sub-district. Kemejeng hamlet has the biggest mosque in Jungsemi village; it is al-Huda mosque. The al-Huda mosque is not the original mosque, its have renovated in 2012. The Renovating massively purpose to interest people, so they will be more

spirit doing *jama'ah* prayer in the mosque. Ustadz Zamroni said if there is an increase in the congregations' number of Friday prayers at each time of prayer. The renovation of mosques and village roads is very influential in this regard.¹²⁵

Activities in Al Huda mosque are not adequate with large mosque constructing. The five-time prayers are not yet comparable with the size of the mosque, still the same as the other mosque that the five-time prayers are only followed by a few people, about one or two lines or even one line. The second floor of al-Huda mosque is only used for praying 'Idaini only. As for Friday prayers, the first floor is still sufficient to accommodate the congregation. For other Sunnah prayers, such as the eclipse prayer still cannot be done together in the mosque. As for activities other than prayer is a routine recitation of Friday night ie reading of Surah Yasin and tahlil. Amil zakat concentrated in madrasah and zakat institutions under the organization Nahdlatul Ulama.

Ustadz Ma'roef one of the ta'mir al-Huda mosque argues that the mosque constructing must be great and good because the existence of Islam must be realized in order not to be insulted and surpassed by other religions.

¹²⁵ Interview with Zamroni, May 5, 2018.

Although the mosque maintains cannot be achieved, but the evidence of the development of Islam should be shown. Ustadz Zamroni argues that building extravagant mosque is not accompanied by an increase in the mosque maintain. Although little by little the improvement of mosque maintain must still be pursued. He also argues with Ustadz Ma'roef if the mosque renovation should be done to prove the existence of Islam.¹²⁶

The mosque construction in each hamlet cannot be avoided. Ustadz Zamroni explains if the vast area of Jungsemi village is so wide, so the existence of mosque in every hamlet is the right thing. The interaction of different people is difficult to be the mosque construction factor to construct the mosques in each hamlets.¹²⁷

6. Truko Village

Truko village is a village that has a strong diversity of groups in terms of Islamic organizations. Truko village also has a large number of mosques in Kangkung sub-district. Similarly with Sendang Dawung village, but Truko village does not have a mosque that is too big or two-floor. The mosque in this village has a simple construction. The total area of this village is 1.70 Km², it not included in the vast

¹²⁶ Interview with Ma'roef, May 5, 2018.

¹²⁷ Interview with Zamroni, May 5, 2018.

village of Kangkung sub-district. However, the division of this village into two parts by the Pantura road makes the diversity of the village very visible.

a) Al Muttaqin Mosque¹²⁸

Al-Muttaqin Mosque is one of the mosques in Truko village. This mosque is a mosque for certain groups, namely Nahdlatul Ulama, but this mosque was constructed by all people from Truko village, either from Nahdlatul Ulama or Muhammadiyah. Ustadz Junari explained that the people around al-Muttaqin mosque is work as farmers, so to construct the al-Muttaqin mosque is needed assistance from all people of Truko.

Al-Muttaqin mosque was constructed for the needs of the people of Teguhan hamlet. Teguhan hamlet is a hamlet located north of the Pantura road and located so far from At Tuqo mosque which is located on the south side of Pantura road. Activities in the mosque are the same as other mosques. The five-time prayers, Friday prayer, and other Sunnah prayers. However, for Ashar prayer is often not done and held congregations in this mosque, because the people around the mosque is a farmer and have not returned from the fields. The congregations same with other mosques, even if shubuh prayer can reach three to

¹²⁸ Interview with Junari, May 6, 2018.

four rows because people still at home have not gone to work in the fields.

Activities in this mosque are also fairly good from the other mosques. Actually, there is a background of this, because in Teguhan hamlet there is only one *muşolla* so that activities can be done at al-Muttaqin mosque. Ustadz Junari said that after Friday prayer there is always regular recitation of *kitab kuning* and recitation of manaqib shaykh Abdul Qodir Al Jailani. Earlier on Friday evening, there was also a reading of the Prophet Muhammad's mawlid by the youth of Teguhan hamlet.

Ustadz Junari argues that if extravagant is like a bus that no passengers, the mosque as a bus and its passengers are the congregations. So if there is a mosque constructed but do not have any congregations, so that mosque becomes the extravagant mosque.

b) At Tuqo Mosque¹²⁹

At Tuqo mosque is a mosque located beside Pantura road. The mosque is always filled with congregations from the road users. This mosque is also a mosque whose congregations come from two groups. Both of these groups alternately have a schedule to

¹²⁹ Interview with Zaenuri, May 6, 2018.

broadcast the religion of Islam through the pulpit of the *Khutbah*.

At-Tuqo mosque has undergone several renovations. The renovation is done to fix the parts of the mosque that has been fragile. While only a few years this mosque experienced an extension of land and the addition of toilets, because of the many riders who perform prayers at the at-Tuqo mosque, both motorcyclists, and big buses. So it was decided to expand the parking lot and the addition of toilets.

For activities in the at-Tuqo mosque apart from worshipers cannot be done well. This is due to the congregation of mosques coming from two groups, so it was decided not to do activities that could interfere with other groups. Ustadz Zaenuri as ta'mir said that it was planned to be renovated at-Tuqo mosque into two-floor.

He also said if it is done because a demand of the era because if viewed from Friday prayer, the first floor of this mosque is still sufficient to accommodate the congregations. He does not offend the meaning of extravagant, but he is a bit offensive if it is a demand of the era that must be faced together.

c) **Sirajul Ishlah Mosque**¹³⁰

Sirajul Ishlah mosque is a mosque constructed by two Islamic organizations, namely Nahdlatul Ulama and Muhammadiyah. Both live harmoniously and respect each other. Finally, Muhammadiyah decided to construct their own mosque and Sirajul Ishlah mosque is used by the Nahdlatul Ulama group fully. This mosque is located in Polaman hamlet. The majority of society around the mosque work as laborers and farmers.

Sirajul Ishlah Mosque is still under renovation for making *the wudlu* place which will be constructed as a tower. The mosque is also planned to be renovated into two-floor. Ustadz Iksan as ta'mir mosque explained that the renovation is needed because the location of the mosque is close to the Pantura road. For the activities of worshipers, the mosque of Sirajul Ishlah always holds it. Plus starting a few moments have started every eclipse, Sirajul Ishlah mosque always performs eclipse prayer. The recitation of the mosque also works well, as after every Maghrib prayer is held with the children, and every Thursday night is always held to read Prophet Muhammad SAW's mawlid.

¹³⁰ Interview with Iksan, May 6, 2018.

The constructing of Sirajul Ishlah mosque is still sufficient. Ustadz Iksan said that for now, Sirajul Ishlah mosque can still accommodate the congregations, even at the time of Friday prayer. For the second-floor construction, the plan is intended because the mosque is close to the highway and to anticipate the number of people who always increase every time.

Extravagant according to Ustadz Iksan is to construct a mosque that does not fit the needs. So he emphasized extravagant about the needs, if the construction and renovation of the mosque are needed, it is not called extravagant. The mosque maintains is related to how ta'mir mosque mobilizes the people to maintain the mosque well.

d) Al Ittiba' Mosque¹³¹

In the beginning, al-Ittiba mosque is a *muşolla* that used as a place of study of the Muhammadiyah group. As for Friday prayer, they joined the mosque of Sirajul Ishlah or At Tuqo mosque at first. Al Ittiba mosque began to be inaugurated and used to be a mosque on January 6, 1997. Since that year Muhammadiyah officially has their own mosque.

¹³¹ Interview with Abdullah Sachur, May 7, 2018.

Al-Ittiba mosque has scheduled activities. Before becoming a mosque, al-Ittiba' as a *muşolla* that has a good activity, such as the Sunday early morning study. The Muhammadiyah morning teachings in Kendal district was first performed in al-Ittiba' mosque and its student even from other cities such as Semarang. After becoming a mosque the al-Ittiba' activities added, on Tuesday night held Riyadlus Sholihin recitation, Thursday night held Quran interpretation. Meanwhile, to attract the people to pray Shubuh in al-Ittiba mosque always hold a free breakfast after Shubuh study and continued after Friday prayers there is a study for mothers and girl. For children held a joint study on Sunday evening with free material.

Ustadz Sachur argues that the mosque is a reflection of the people. If the mosque is getting better then the attention of the people is also higher, if the mosque is slum so low public attention. As for the extravagant mosques are a mosque constructed not right on the residence of the people, such as Pancasila mosque constructed not in accordance with the needs and desires of the people. Finally are not used well, including the same mosque is a mosque used for tours.

According to Ustadz Sachur, the number of mosques in the village of Truko is a necessity. He also

argued that the people should be united; he also includes a figure who wants the people to remain one in the unity of Islam. But the people demand a calm and confidence in worship, so it was decided to construct al-Ittiba' mosque. So, the era is a strong prosecutor, then the people's harmony is the duty of Islamic figure including the mosque maintain.

CHAPTER IV

AN ANALYSIS OF BUILDING EXTRAVAGANT MOSQUES PHENOMENON ON KANGKUNG SUB DISTRICT

A. Building Extravagant Mosque in Hadith Perspective

Prophet Muhammad SAW said in his hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحُزَاعِيُّ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ وَقَتَادَةَ عَنْ أَنَسٍ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ.¹³²

Has told us Muhammad bin Abdullah Al Khuza'i has told us Hammad bin Salamah from Abu Ayyub from Abu Qilabah from Anas and Qutaadah from Anas that the Prophet Muhammad SAW said: the judgment day will not arrive until Muslims being extravagant in the mosque construction.

Hadith about building extravagant mosques above is Valid (*Ṣaḥīḥ*), either *sanad* or *matan*. These hadith exists in five books from *maṣadir al-hadīth*, namely Sunan Abu Dawud, Sunan Tirmidzi, Sunan Nasa'i, Sunan Ibnu Majah, Musnad Ahmad, dan Sunan al-Darimi. All of those books explain if building extravagant mosques is a sign of judgment day.

The extravagant means *يَتَفَاخَرُ*. The word *يَتَفَاخَرُ* means extravagant with the arrogant feeling. Extravagant is different from luxury. Luxury in *Kamus Besar Bahasa Indonesia* (KBBI) or translated as Great Dictionary of the Indonesian Language means

¹³²Abi Dawud Sulaiman, *Sunan Abi Dawud Juz 1*, (Mesir: Darul Hadith, t.th.), p. 226.

looks awesome, because of large, beautiful, or more. Luxury can mean rightfully proud to something. As for extravagant can be interpreted as boasts, magnify, swagger, and feel more than anything else.¹³³ We can conclude if the extravagant comes from the subject that has something, but luxury comes from the subject that not has something and just look or feel about something. Extravagant is a characteristic and luxury is a statement.

From word perspective, extravagant has a bad meaning, either from the explanation book of hadīth or *Kamus Besar Bahasa Indonesia* (KBBI) or translated as Great Dictionary of the Indonesian Language. While extravagant in building the mosque is interpreted as an action to construct the mosques, either construct a new mosque or renovate the mosque became a bigger one. Extravagant is defined as an action to increase the number of mosques too. It is said that covering mosque with plaster and heighten mosques are an indicator of extravagant.¹³⁴ Prophet Muhammad SAW teach us to has simple action and not excessive. He said:

¹³³ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p. 569.

¹³⁴ مغلطي بن قليج بن عبد الله البكجري المصري الحكري الحنفي، أبو عبد الله، علاء الدين، شرح سنن ابن ماجه - الإعلام بسنته عليه السلام، (المملكة العربية السعودية: مكتبة نزار مصطفى الباز، 1999 م)، ص. 1220-1224.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي فَرَاةَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتُزَخَّرِفُنَّهَا كَمَا زَخَّرَفَتِ الْيَهُودُ وَالنَّصَارَى.¹³⁵

Has told us Mohammed bin al-Shabbah bin Sufyan has informed to us Sufyan bin 'Uyainah from Sufyan Ats Tsauri from Abu Fazarah from Yazid bin al-Ashamm from Ibn Abbas, he said: The messenger said: "I was not instructed to decorate mosques." Ibn Abbas said: Actually, you will decorate the mosques as the Jews and Christians decorate (places of worship).

The understanding of all explanation above must be understood clearly, because there are the era differences. Such as the number of Muslims in the word, especially in Kangkung sub-district. This condition causes the limit of the mosques construction in every area also change, because the requirements. The number of mosques is not point again in this discussion. The point is the building condition and activity of mosques. The size of building is the point, if the size of building not suitable with the activity and the mosque not maintain well, it is one of signs of extravagant mosques. The size of building relates with the requirements, if it not suitable then there is the space of building useless and make the mosque construction and renovation is part of extravagant action.

The limit of decoration must be understood clearly too. The era development makes the limit of decoration change, not only with plaster and high building but the essence of it. The Prophet

¹³⁵ Abi Dawud Sulaiman, *op.cit.*

Muhammad SAW command us to construct simple mosque, not with plaster and high building in his era because while Prophet Muhammad SAW both of these actions are the extravagant action that done by Christian people to extravagant each other. Now, the understanding of luxury building different with Prophet Muhammad SAW's era because in this era, the building with plaster and high building are a general condition and not a special or luxury again. We can conclude from the command of Prophet Muhammad SAW as the example for us, to construct and renovate the mosque suitable with the requirement and era. The point, we not allow to excessive on building mosques.

Building extravagant mosques cause decoration competition, then give them (Muslims) sitting and they walk and sit there with arrogance, and they do not use it to remember Allah Almighty (*dhikir*), read Quran, and prayer, either five-time prayers or sunnah prayer.¹³⁶ There are indicators of extravagant, the mosques are constructed or renovated not for worship to Allah SWT but just for extravagant each other.

The people purposes and motives in the mosques construction and renovation are also indicators of extravagant because extravagant means to build the mosques with the intention,

¹³⁶ أبو محمد محمود بن أحمد بن موسى بن أحمد بن حسين الغيتابي الحنفي بدر الدين العيني، شرح سنن أبي داود، (الرياض: مكتبة الرشد، 1999 م)، ج. 2، ص. 343.

not because of Allah Almighty. The people do extravagant with their mosque each other, they think their mosque is higher, more interest, more extensive, and better than other's mosques. All of that is executed by arrogance, popularity, and appeal to be praised.¹³⁷ The all explanation above can be a consideration to conclude the building mosques in Kangkung sub-district include extravagant or not.

B. The People of Kangkung Sub District Reasons in Building Extravagant Mosques.

Human actions are the reflection of science that they have in the case or life that have chosen by them. The depth of the human sciences can be seen from as many as wisely their choices, such as in the case of the mosques' construction and renovation in Kangkung sub-district. The knowledge about the hadith of building extravagant mosques influences them in the mosques' construction and renovation. The hadith of building extravagant mosques is not popular hadith that learned by the students of the Islamic boarding school (*Pondok Pesantren*) in Kangkung sub-district.

The people of Kangkung sub-district view extravagant is on the physical and the big of the mosques building only. That view causes the number of mosques in Kangkung sub-district too much.

¹³⁷أبو الحسن نور الدين الملا الهروي القاري، مرقاة المفاتيح شرح مشكاة المصابيح، (لبنان: دار الفكر، 2002 م) ج. 2، ص. 604-605.

The people freely construct mosques and do Friday prayer in those mosques. They know if the mosques that were constructed by extravagant is the mosques that not suitable with the requirements, but the understanding of the requirement and maintain of the mosques have not been fully understood by the people. They think if construct a mosque and charitable in building the mosque is commendable and will get a great reward from Allah SWT. The Prophet Muhammad SAW said:

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ حَدَّثَنِي ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْحَوْلَانِيَّ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ جِئْتُ بِمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ أَكْثَرْتُمْ وَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَنَى مَسْجِدًا قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ يَتَّبِعِي بِهِ وَجْهَ اللَّهِ تَتَى اللَّهُ لَهُ مِثْلُهُ فِي الْجَنَّةِ.¹³⁸

Has told us Yahya bin Sulaiman has told me Ibnu Wahb has informed me 'Amru that Bukair told him, that 'Ashim bin 'Umar bin Qatadah told him that he had heard 'Ubaidullah Al Khaulani heard 'Uthman bin 'Affan said amidst the people's conversation about the issue of the Prophet Muhammad SAW's mosque construction, he said, "really, you have a lot to say, when I heard the Prophet Muhammad SAW said, "who constructed the Bukair mosque-Bukair said, I think he said because of the hope for ridla Allah Almighty, Allah would build for him the similar to it in heaven.

One of their reasons is the first mosque location is so far from the settlement. The distance is not specifically explained by

¹³⁸ Abu Abdillah Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari Juz 1*, (Libanon: Darul Kutub al-Alamiyah, t.th.), p. 145.

Islamic law. In Bughyatul Mustarsyidin, the distance is explained by a call of prayer (*adhan*), if people still hear it so they must come to that mosque. At this time, the distance is not measured by a call of prayer (*adhan*), but it is measured by the time that can be reached by people. Their job and their activity force them to do something with fast, it includes a prayer. So, the mosques' place that can be reached by easy and fast is needed by people.

The people are also referencing Fiqh books as a postulate them to construct new mosques, this reason is an understanding of the *balad* (بلد) word; they interpret this word as a village. It means the people of a village cannot be the legitimate terms of Friday prayer in the other villages. This interpretation makes the people construct the new mosques if their congregations need a new mosque although their hamlet or area located near other villages that has a mosque. The different of government make the mosque maintain or the mosque administration difficult to be done in one mosque. They also argues if the number of people on each area is too much to center in one mosque, this condition is different with Prophet Muhammad SAW's era, so the limit of construct a new mosque is different with Prophet's era. The point is requirement, if the mosque not suffice the congregations, so the construction or renovation of mosque is required.

The mosques construction or renovation is also caused by jealous feeling with other mosques that have constructed or

renovated big and great. This people's actions are not unstoppable by Islamic figure who do not agree with that construction or renovation. The village existence put on the mosque's construction or renovation that is similar with other villages. The people's views about building extravagant mosques are constructed and renovate the mosques that not suitable for the requirement and maintain did not make them think deeper to construct and renovate the mosques be larger and two-floor. This case is the extravagant mosque case that can be seen on Kangkung sub-district clearly.

From six two-floor mosques which became research sample, only one mosque that its second floor is used when Friday prayer, besides that it is only used to 'Idain prayers, even there are not used at any time. First mosque that has not been used at all time reason that the renovation purposes to equate other mosques from beside villages, because the village has not has a great mosque that has two-floor, like the paragraph before explain. Second mosque reason if there is the conflict between two Islamic figures in control of the mosque. There are views differences about the requirement. One group think if the mosque has a little congregation and weak economy, so they want the mosque just renovate as the requirement. The second group comes from a legatee of the mosque, it means the family of people that have devolved a plot and give some money to construct the mosque. Finally, the second group is the winner and

the renovation of this mosque follows them. This case is the extravagant mosque case like the paragraph before.

The average of people's reasons for renovating the mosques into two floors is to anticipate the number of congregations at 'Idain prayer ('Eid al-Fiṭr or 'Eid al-Aḍha). The mosques construction and renovation into two-floor are to prepare for next congregation who increase time to time. This reason is the people's reason to construct a new mosque because they think if their child and grandchild need at next time. The people also think if the number of people increases positively from time to time. So, the mosque must be constructed to anticipate the next time requirement. Except that, the mosques construction and renovation also purpose to make the people more enthusiasm to *jama'ah* prayer, because nearer or their mosque is the comfort to worship.

The average of people constructs and renovate the mosques with a good purpose, namely for أسس على التقوى and to facilitate the people in worship to Allah SWT for easier than before. Except to close the people to the mosques, the mosque's construction also purposes to comfort in worship because of difference in the Islamic law. The background of mosques construction was reasoned because a group is isolated by the other group in preaching, so they construct a new mosque to perform their belief in Islam. They argue that allowed to construct the new mosque because of differences to comfort in worship and to unite their group became good Muslims

again with their way and their belief. Actually, Fiqh allows Friday prayers in the other place because the difference in the Islamic law and hard to gather in one place. Finally, the separation is the way that they choose to answer their problems.

From the above reasons, we can understand that the mosques construction and renovation on Kangkung sub-district in the average still safe from the extravagant purposes, but the mosques maintain must be increased time to time for the next Muslims generation become better than before generation.

C. The relevance of building extravagant mosques by the people of Kangkung sub-district with the hadīth of the signs of the judgment day

The phenomenon of mosques' construction and renovation makes the hadīth about building extravagant mosques are important to study. The researcher will try to research the relevance of judgment-day-signs hadīth is building extravagant mosques with the building mosques phenomenon on Kangkung sub-district. Absolutely by looking at the purposes of the mosques construction or renovation with activity and the mosques maintain that exists in the mosques, the researcher will find out and conclude whether the mosques is included in the extravagant mosque or not. In this case, the researcher will use the social action theory in the parse data that is explained in chapter III.

Max Weber said a social reality is not something static always suitable for the fact social. It means that human action is not entirely determined by the norms, values, habits, and things that become a social fact.¹³⁹ This Weber's argument becomes opening in this analysis about the mosques construction and renovation in Kungkung sub-district, it is possible that the people not use the norm or value in Islam either from Quran or Hadith for construct and renovate their mosques become great and near each other. The Prophet Muhammad SAW said in his hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ وَقَتَادَةَ عَنْ أَنَسِ
 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ.¹⁴⁰

Has told us Muhammad bin Abdullah Al Khuza'i has told us Hammad bin Salamah from Abu Ayyub from Abu Qilabah from Anas and Qutaadah from Anas that the Prophet Muhammad SAW said: the judgment day will not arrive until Muslims being extravagant in the mosque construction.

Prophet Muhammad SAW also prohibits us to decorate the mosques excessively:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي قَزَازَةَ عَنْ زَيْدِ بْنِ الْأَصَمِّ
 عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتَزَخْرِفُنَّهَا
 كَمَا زَخْرِفَتْ الْيَهُودُ وَالنَّصَارَى.¹⁴¹

¹³⁹ I.B Wirawan, *Teori-Teori Sosial dalam Tiga Paradigma*, (Jakarta: Kencana Prenadamedia Grup, t.th.), p. 98.

¹⁴⁰ Abi Dawud Sulaiman, *op.cit.*, p. 226.

Has told us Mohammed bin al-Shabbah bin Sufyan has informed to us Sufyan bin 'Uyainah from Sufyan Ats Tsauri from Abu Fazarah from Yazid bin al-Ashamm from Ibn Abbas, he said: The messenger said: "I was not instructed to decorate mosques." Ibn Abbas said: Actually, you will decorate the mosques as the Jews and Christians decorate (places of worship).

Both the hadith above is clearly a prohibition for Muslims to construct, renovate and decorate the mosques excessively. Called extravagant and excessive because the people do not implement and understand God's word Almighty:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَمِمَّا يَخْشَى إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ (التوبة:18)

The mosques of Allah shall be visited and maintained by such as belief in Allah and the Last Day, establish regular Prayers, and practice regular Charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.¹⁴² (QS. At-Taubah: 18)

The mosques maintain and purposes are the key to a mosque called extravagant or not. If people construct or renovate the mosques with good purposes and suitable with the requirements it is not extravagant mosques.

The mosques construction and renovation also do not depart from the empty space; it is affected by the cultural construction of the mosque since the Umayyad dynasty. The mosques at the Prophet

¹⁴¹ Abi Dawud Sulaiman, *Sunan Abi Dawud Juz 1*, (Mesir: Darul Hadith, t.th.), p. 226.

¹⁴² Abdullah Yusuf Ali, *op.cit.*, p. 213-214.

Muhammad SAW era was not constructed and decorated great and with various ornaments. Islamic territory expansion force Islam to meet with other cultures especially with the cultural construction of the Churches that have been great and decorated by a variety of decoration such as writing, towers, and great dome. As Weber said the social action could be an action that is truly directed at another person or has motives characteristic that occurs because of the positive influence or the repetition of action of a particular situation. From the perspective of the time, an action can be directed to the future.¹⁴³ So it can be concluded that the mosques construction and renovation now is a repetition of action that has been done by previous Islamic leader directed to Muslims on the world from generation to generation. Same with the culture concept, it was a way of life that developed and owned by a group and just passed down from generation to generation.¹⁴⁴

So, the mosques construction and renovation with the shape of the building now is the result of social action at the time of the Umayyad dynasty that is declined, replicated and succeeded by generation to generation. In addition, the mosques construction and renovation in Kangkung sub-district is also part of a social action in the people, where the mosques construction and renovation is done alternately. According to interviews from some informant, the

¹⁴³ George Ritzer, *op.cit.*, p. 44-45.

¹⁴⁴ Deddy Mulyana dan Jalaluddin Rakhmat, *op.cit.*, p. 25.

mosques construction and renovation are done because of the influence of the mosques construction and renovation nearby. In addition, they also reason that the mosques renovation become big and great because of the influence of the era.

Max Weber not only discusses how to read a social action in a social interaction. Max Weber also discusses how to read the real and hidden motive or purpose. In some fundamental assumptions about the action, the theory is explained that as the subjects; the human act or behave to achieve certain goals.¹⁴⁵ From that explanation, we can conclude that the human in the act has several purposes, either looks real or hidden. The researcher will clarify the mosques in Kangkung sub-district by looking the reasons and purposes of the mosque's construction and renovation with the existing activities and maintain in the mosques.

The mosques renovation into two-floors, Of the six two-floors mosques which researcher take as a sample, only one mosque that it's the second floor is used for Friday prayers, namely Baitul Makmur mosque located on Sendangkulon village. The people's purposes renovate this mosque become two-floors are to congregations of Friday prayer and 'Idain prayer. The mosque's activities can be said to have been functioned properly, either worship activities or social activities like *amil zakat* and child without living parents aid. For the Baitul Makmur mosque maintain

¹⁴⁵ George Ritzer, *op.cit.*, p. 53.

is classified to the good category, because the congregation's prayer always exist, either five-time prayer or other prayers moreover eclipse prayer. The ta'mir of this mosque explains if all of it follows the development era where other mosques also construct big and great like that. The ta'mir of this mosque also argues that the mosque architecture at this time different with Prophet Muhammad SAW's era because the condition and development of era develop from time to time. Because that, it can be concluded that this mosque renovation into rationally purposeful action (Zweckrationalitat) where the mosque construction has the clear purposes and suitable with the value of Islamic law.

Whereas the five mosques that have two-floors is only used 'Idain prayer ('Eid al-Fiṭr and 'Eid al-Aḏha), even from this five mosques there are two mosques that its second floor has not been used at all time. First, the Sabilul Mustaqim mosque located on Sendang Dawung village, the purpose of its construction is to equal with two villages beside it was great and have two-floor. This mosque construction is people initiative and not Islamic figure initiative because the people want their mosque same with other mosques. Second, the Aqrobuddin mosque located on Kaliyoso village that was renovated into two-floors due to the person who controlled the mosque, so the renovation cause conflict and dissension in people, this construction also not evaluate the condition of people economy, it causes the construction does not

finish until now. Those two mosques include into effective action, where the mosques are constructed due to the emotion push for equate with other mosques and include into extravagant mosques.

As for the three mosques that were constructed to two-floors purpose to anticipate the congregations of 'Idaini prayer. First, al-Huda mosque in Jungsemi village, the purpose of the mosque was renovated into two-floors except to 'Idaini prayer also to proof if Muslims can develop and have a great place of worship. Obviously, the purpose of this mosque renovation is a sign of building the extravagant mosque, because Prophet Muhammad SAW never commands to extravagant each other although with other religion. The extravagant each other only makes the unity and peaces destroy and make the revolt in the world. So, this mosque also includes into effective action, where the mosque construction is accompanied by extravagant characteristic and constructed without the condition of people's economy evaluation just use emotion to exceed other.

While the next two mosques, namely Baitul 'Ibad mosque and Mafatihuttawabin mosque that renovated and constructed to anticipate the 'Idaini prayers congregations. Mafatihuttawabin mosque was constructed near with *madrasah*, it makes this mosque used to education activity. Every Ashar prayer this mosque always filled by congregations from *madrasah* to teach the students to do *jama'ah* prayer in the mosque. While the Baitul 'Ibad mosque has education activities a week twice and used to teach the students to do

jama'ah prayer too because in front of this mosque is *madrasah*. The researcher concludes both of this mosque is not extravagant mosques, because have purposes and activity that suitable with functions and roles of mosques. With this explanation, both of this mosque construction include into rationally purposeful action (Zweckrationalitat).

After the researcher discusses the six mosques that have two-floors, the researcher will classify the ten mosques that have one-floor. These ten mosques are also having the construction purposes. So we can sort it into various social actions according to Max Weber. Previously, the researcher will sort out the ten mosques with the background and the purposes of the mosque's construction. First, the researcher will discuss the mosques that are constructed with the purpose to bring closer the facility to the people. In this case, there were four mosques that were constructed for these purposes. There were the Nurul Iman and al-Barokah mosques on Sendang Dawung village. These two mosques were constructed because the people feel the existing mosque was so far. Especially, Nurul Iman mosque was constructed to facilitate the people of a hamlet that still shallow about religion. So, this mosque constructs to make the people closer to mosque and religion. Al-Barokah mosque has different reasons; this mosque was constructed because the hamlet of this mosque is so far from village area, because of this hamlet separate from village territorial. Both of this mosque

construction include into rationally purposeful action (Zweckrationalitat), where both of this mosque have clear purposes and suitable with Islamic law commands.

Then the next two mosques are al-Toyyibah and Baitul Muttaqin mosques. These two mosques have almost the same purposes with two mosques before, the purpose is to close the people with the place of worship, but the Baitul Muttaqin mosque was constructed nearby with other mosques namely al-Barokah. The difference of village is a barrier to do Friday prayer in al-Barokah mosque because of the people's belief if Friday prayer in other villages cannot make Friday prayer there legitimate if al-Toyyibah mosque was also constructed because the people can not gather with other hamlets in one village. The ta'mir of both of this mosque also argues if the mosque management is difficult because of the different area. From the explanation, the researcher concludes if both of this mosque construction include into rationally purposeful action (Zweckrationalitat).

Except for the mosques above, there are the mosques that constructed really to fulfill the people's requirements, such as al-Muttaqin, Baitussalam, and al-Tuqo. Baitussalam mosque is the only mosque in the Gebanganom village. This mosque has one-floor and has some activities. Al-Muttaqin mosque also constructed due to close the people with worship place because the hamlet separates so far from the al-Tuqo mosque (the nearest mosque), in addition, the

al-Tuqo mosque was not enough space to accommodate the congregations from al-Muttaqin mosque. Then al-Tuqo mosques on Truko village, this mosque accommodate congregations from the two groups. Schedule of Khatib is divided from each group, but this mosque has little activity because each respect between two groups. From these mosques, we can see that the purpose of the mosque's construction was thought out well. Then these mosques construction include into rationally purposeful action (*Zweckrationalitat*) because the mosque's construction is rated as a good action and have good purposes and activity.

The differences of opinion or group become one factor in the new mosque construction. There are three mosques that were constructed because of the differences of opinion or Islamic group in Kangkung sub-district. There are al-Taqwa, Sirajul Ishlah, and al-Ittiba'. The two mosques, namely al-Taqwa and al-Ittiba' are constructed with the finding comfort in worship. The background is the marginalization of one group making the other group not comfort and separate themselves with the new mosque construction. Al-Ittiba' mosque is the result of the separation of Sirajul Ishlah mosque, while al-Taqwa Mosque is the result of the separation of Sabilul Mustaqim mosque. Actually, this incident does not need to happen because the Prophet Muhammad SAW used the mosque as a unity place for Muslims, but peace and comfort are more important if the unity at one mosque still defended will make Muslims

dissension because there is the group that was marginalized and not comfortable when they worship to Allah SWT. In this case, the researcher classify these three mosques into rationally purposeful action (Zweckrationalitat), where these mosques were constructed with clear purposes and have good activity.

From all of the data analysis, the researcher makes a table for the present the data clearly and easy to understand.

Table of Extravagant Mosques

NO	MOSQUE	ACTIVITY	MOTIVES	TYPE OF ACTION THEORY
1	Sabilul Mustaqim	<ol style="list-style-type: none"> 1. Jumat prayer, 2 floors have not used 2. 'Idaini prayer, 2 floors have not used 3. 5-time prayer, about 1-2 shaf (line) 4. Education, every after Shubuh prayer and Thursday 	To equate with other mosque and to prove if the village can construct a luxury mosque	Effective action
2	Aqrobuddin	<ol style="list-style-type: none"> 1. Jumat prayer, 2 floors have not used 2. 'Idaini prayer, 2 floors have not used 3. 5-time prayer, about 1-2 shaf (line) 4. Education, 	Firstly to renovate the mosque, then it was used to show the individual authority and second to exceed other mosques	Effective action

		every Sunday, and Friday		
5	Al-Huda	<ol style="list-style-type: none"> 1. Jumat prayer, 2 floors have not used 2. 'Idaini prayer, 2 floors have used 3. 5-time prayer, about 1 shaf (line) 4. Tahlilan 	To increase people motivation for jama'ah on the mosque and to prove if Muslims can construct the great worship place and to exceed other worship places	Effective action

Table of Not Extravagant Mosques

NO	MOSQUE	ACTIVITY	MOTIVES	TYPE OF ACTION THEORY
1	Baitul Makmur	<ol style="list-style-type: none"> 1. Jumat prayer, 2 floors have used 2. 'Idaini prayer, 2 floors have used 3. Eclipse prayer 4. 5-time prayer, about 1-3 shaf (line) 5. Education, every after Shubuh prayer and after Jumat prayer 6. Fitrah 'alms 7. Prophet 's birthday remembrance 	To fulfill space for Jumat prayer and 'Idaini prayer congregations.	Rationally purposeful action (Zweckrationalitat)
2	Baitul 'Ibad	<ol style="list-style-type: none"> 1. Jumat prayer, 2 floors have not 	To anticipate the next generation and	Rationally purposeful

		<p>used</p> <ol style="list-style-type: none"> 2. 'Idaini prayer, 2 floors have used 3. 5-time prayer, about 1-3 shaf (line) 4. Education, every Monday 	to fulfill space for 'Idaini prayer	action (Zweckrationalitat)
3	Mafatihuttawabin	<ol style="list-style-type: none"> 1. Jumat prayer, 2 floors have not used 2. 'Idaini prayer, 2 floors have used 3. 5-time prayer, about 1-2 shaf (line) 4. An annual remembrance of a person's death 	To bring closer the people for jama'ah on the mosque and to facilitate the students of <i>madrrasah</i> to <i>jama'ah</i> prayer	Rationally purposeful action (Zweckrationalitat)
4	Baitul Muttaqin	<ol style="list-style-type: none"> 1. Jumat prayer 2. 'Idaini prayer 3. 5-time prayer, about 1-2 shaf (line) 4. Education, twice a week 	To facilitate people for easier <i>jama'ah</i> on the mosque and the people's belief if the people can not do Friday prayer in other villages	Rationally purposeful action (Zweckrationalitat)
2	Al-Barokah	<ol style="list-style-type: none"> 1. Jumat prayer 2. 'Idaini prayer 3. 5-time prayer, about 1-3 shaf (line) 4. Education, every Thursday 	To facilitate people for easier jama'ah on mosque because the first mosque is so far	Rationally purposeful action (Zweckrationalitat)
3	Al-Taqwa	<ol style="list-style-type: none"> 1. Jumat prayer 2. 5-time prayer, about 1-2 shaf 	To get a comfort in prayer and worship	Rationally purposeful action

		(line) 3. Education		(Zweckratio nalitat)
4	Nurul Iman	1. Jumat prayer 2. 'Idaini prayer 3. 5-time prayer, about 1-2 shaf (line) 4. Education (<i>terbangan</i>)	To facilitate people for easier jama'ah on the mosque	Rationally purposeful action (Zweckratio nalitat)
5	Baitussalam	1. Jumat prayer 2. 'Idaini prayer 3. Eclipse prayer 4. 5-time prayer, about 1-4 shaf (line) 5. Education, every Thursday	To facilitate the people	Rationally purposeful action (Zweckratio nalitat)
6	Al-Toyyibah	1. Jumat prayer 2. 'Idaini prayer 3. 5-time prayer, about 1-3 shaf (line) 4. Prophet 's birthday remembrance	To facilitate people for easier jama'ah on the mosque	Rationally purposeful action (Zweckratio nalitat)
7	Al-Muttaqin	1. Jumat prayer 2. 'Idaini prayer 3. 5-time prayer, about 1-4 shaf (line) 4. Education, every Friday 5. Prophet 's birthday remembrance	To facilitate people for easier jama'ah on the mosque	Rationally purposeful action (Zweckratio nalitat)
8	Al-Tuqo	1. Jumat prayer 2. 'Idaini prayer 3. 5-time prayer, about 1-5 shaf (line)	To unite two group	Rationally purposeful action (Zweckratio nalitat)

9	Al-Ittiba'	<ol style="list-style-type: none"> 1. Jumat prayer 2. Eclipse prayer 3. 5-time prayer, about 1-5 shaf (line) 4. Education, every Sunday, Tuesday, Thursday, Friday 5. Free breakfast every Friday after Shubuh prayer 	To get a comfort in prayer and worship	Rationally purposeful action (Zweckrationalitat)
10	Sirajul Ishlah	<ol style="list-style-type: none"> 1. Jumat prayer 2. 'Idaini prayer 3. Eclipse prayer 4. 5-time prayer, about 1-3 shaf (line) 5. Education, every day after Maghrib prayer 6. Prophet 's birthday remembrance 	To fulfill a congregation needs	Rationally purposeful action (Zweckrationalitat)

From the analysis results above, the researcher gets the mosques construction and renovation on Kangkung sub-district include into two types of social action according to Max Weber. Effective action and rationally purposeful action (Zweckrationalitat) are two types of social action that suitable for building extravagant mosques phenomenon on Kangkung sub-district. Effective action is the action to explain the mosques have been constructed or renovated with extravagant because the construction and renovation

have done just with feelings and emotions without thinking of the mosques maintain. While the rationally purposeful action (Zweckrationalitat) is the action to explain the mosques are not extravagant because have clear purposes and good activity in mosques maintain.

From sixteen mosques that become sample in this research, there are three mosques that its construction and renovation include in effective action. It means these three mosques are the extravagant mosques and relevance with the hadith of extravagant mosques is a sign of judgment day. Then the thirteen mosques include rationally purposeful action (Zweckrationalitat). It means these thirteen mosques are not extravagant mosques and not relevance with the characteristic of extravagant that has explained before.

CHAPTER V

EPILOGUE

A. Conclusion

Based on the research, the researcher will conclude and answer the research questions in this research by the title “The Relevance of Hadīth about Judgment-Day-Sign with The Phenomenon of Building Extravagant Mosques (A Case Study on Kangkung Sub-District Kendal District)”. The researcher concludes the results of research as follows:

1. The hadīth about building extravagant mosques is valid (*Ṣaḥīḥ*) hadīth, either from *sanad* or *matan*. These hadīth exist in five books from *mashadir al-hadīth*, namely Sunan Abu Dawud, Sunan Tirmidzi, Sunan Nasa’i, Sunan Ibnu Majah, Musnad Ahmad, dan Sunan al-Darimi. All of these books explain if building extravagant mosques are a sign of judgment day. The extravagant in building mosques is interpreted as an action to build the mosques, either construct a new mosque or renovate the mosques became a bigger one or jealous with other mosques. The mosques construction and renovation not suitable with requirements and not maintain well. The mosques with plaster and high building are an indicator of extravagant at Prophet Muhammad SAW’s era, but the essence is to construct the mosques with excessive building, at this time the limit of

excessive has changed not just with plaster and high building, but the limit of luxury are more than construct or renovate with plaster and high building.

2. The mosques' construction and renovation purposes on Kangkung sub-district Kendal district are almost the same as each other. For the big and great mosques or two-floors mosques are constructed or renovated to anticipate the congregations of 'Idain prayer and to anticipate the next generation that increases time to time. Except for two purposes, the mosques' construction and renovation also purpose to make the people more enthusiasm to *jama'ah* prayer. Then the simple construction of the mosques has purposed to facilitate the people to make them easier in prayers and also to make the people more enthusiasm to *jama'ah* prayer because nearer and easier to come in the mosques. Except all of purposes above, the mosques also construct to equate other mosques without evaluate the people's requirements and to extravagant each other. The mosques construct to prove if the people can construct the mosque same with other and to prove if the Muslims more develop then other religions.
3. Some of the mosques' construction and renovation on Kangkung sub-district Kendal district are part of the sign of judgment day. It can be seen from the people's purposes in mosques' construction and renovation with the activities or mosque maintain. There are three mosques that include effective action; it means these mosques are extravagant mosques. The construction or

renovation purposes and values relevance with the content of hadith about building extravagant mosques is a sign of judgment day. The purposes are just for equating the other mosques and for extravagant each other between other mosques or other worship places. These mosques' construction and renovation are not suitable with the people's requirements.

Then the thirteen mosques are not included into extravagant mosques, because the purposes and the values of building mosques are not relate with the content of hadith about building extravagant mosques is a sign of judgment day. These mosques' construction and renovation include rationally purposeful action (*Zweckrationalitat*) where the mosques have clear purposes and values in construction and renovation. From the results of interviews, observations, and documentation the researcher can be concluded that the average of mosques' construction and renovation on Kangkung sub-district Kendal district include rationally purposeful action (*Zweckrationalitat*). It means the mosques' construction and renovation are done with clear purposes and values.

B. Suggestion

After doing some research, the researcher gets a lot of knowledge and a lot of experience from the people of Kangkung sub-district Kendal district. If we discuss mosques, we should meet with Islamic figure or *Kyai*. The era development in the people can be

dammed up with the persistence of Islamic figure and *Kyai* in delivering the Islamic law. So, the researcher suggestion for the extravagant case in the mosques' construction and renovation is to discuss or study about the mosque supposition, such as prohibition, suggestion, or *Sunnah* of mosques.

Except for the Islamic figures and *Kyai*, the Government also expected to understand the people's condition and the environment. So, they can act in giving permission of the mosques' construction and renovation, then they can control the number of the mosques' construction and renovation with extravagant building and not suitable with the people's requirements and the Islamic law. If no one cares about this phenomenon, Muslims will damage because the dissension will occur everywhere and the development of Islamic generation will be getting worse because the people just focus on the mosques' construction and renovation without thinking about the next generation and other requirements.

C. Closing

Finally, by saying Alhamdulillah Rabbil 'Alamin the process of writing this final project can be completed even though there are still many faults and flaws in it. Thank a lot, may be useful.

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Appendix 1



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Nomor : B-1246/Un.10.2/D/PP.009/05/2018 18 Mei 2018
Lamp : -
Hal : Permohonan Izin Riset

Kepada Yth
Camat Kangkung Kabupaten Kendal
Di Tempat

Assalamu'alaikum Wr. Wb.

Dalam rangka penyusunan Skripsi untuk mencapai gelar kesarjanaan pada Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, dengan ini kami mohon kesediaan Bapak / Ibu untuk memberikan izin penelitian kepada :

NAMA : MUHAMMAD BARIRUL FATRON
NIM/Program/Smt : 1404026094/S.1/VIII
Jurusan : Ilmu Al-Qur'an dan Tafsir
Tujuan Research : Mencari data untuk penyusunan skripsi dalam Ilmu Ushuluddin dan Humaniora Program S.1
Judul Skripsi : Building Extravagant mosque Phenomenon (A case Study on Kangkung Sub District kendal District about Exrevagant Meaning)
Waktu Penelitian : Mei- Selesai
Lokasi Penelitian : Kecamatan Kangkung Kabupaten Kendal

Demikian atas perhatian dan terakbulnya permohonan ini kami ucapkan banyak terima kasih.

Wassalamu'alaikum Wr. Wb.



Appendix 2



Baitussalam Mosque
Gebanganom Village



Al-Huda Mosque
Jungsemi Village



Mafatihuttawwabin Mosque
Jungsemi Village



Sabilulil Mustaqim Mosque
Sendang Dawung Village



Al-Toyyibah Mosque
Jungsemi Village



Al-Barokah Mosque
Sendang Dawung Village



**Al-Taqwa Mosque
Sendang Dawung Village**



**Baitul 'Ibad Mosque
Sendangkulon Village**



**Nurul Iman Mosque
Sendang Dawung Village**



**Baitul Muttaqin Mosque
Sendangkulon Village**



**Baitul Makmur Mosque
Sendangkulon Village**



**Al-Muttaqin Mosque
Truko Village**



Al-Tuqo Mosque
Truko Village



Aqrobudin Mosque
Kaliyoso Village



Al-Ittiba' Mosque
Truko Village



Sirajul Ishlah Mosque
Truko Village

CURRICULUM VITAE

Name : Muhammad Barirul Fatron
Gender : Male
Place & Date of Birth : Kendal, 25 Maret 1993
Original address : Desa Sendangkulon RT 01 RW 04,
Kecamatan Kangkung, Kabupaten
Kendal
Current Address : Desa Sendangkulon RT 01 RW 04,
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FORMAL EDUCATION

1. MI Sendangkulon, Kangkung, Kendal graduated 2005
2. State Junior High School 03 Cepiring graduated 2008
3. State Senior High School 01 Kendal graduated 2011
4. State Islamic University (UIN) Walisongo Semarang

NONFORMAL EDUCATION

1. Islamic Boarding School (Pondok Pesantren) Asrama Perguruan Islam (API) Tegalrejo, Magelang
2. Islamic Boarding School (Pondok Pesantren) Baitul Muqoddas Kedungwuni, Pekalongan

3. Primagma English Course, Kendal branch, graduated 2010

ORGANIZATIONAL EXPERIENCES

1. The Chief of OSIS State Junior High School 03 Cepiring
2. Department of Religion of OSIS State Senior High School 01 Kendal
3. The Chief of Majelis Ta'lim State Senior High School 01 Kendal
4. The Chief of IPNU Sendangkulon village
5. The regent of FUPK Dormitory

EXPERIENCES

1. The Winner of Retelling Story, Central Java Province
2. The Runner-up of Computer Competition, Kendal District
3. The Winner of Speech Contest, Primagama English Course, Kendal branch
4. The Winner of Speech Contest of Pekan Madaris, Kungkung Sub-district
5. The Winner of Reading Kitab Kuning of Pekan Madaris, Kungkung Sub-district
6. The participant of English Debate, FUPK Anniversary, State Islamic University (UIN) Walisongo Semarang