

MOSQUE, DA'WA, SOCIETY EMPOWERMENT: A Study of the Integrity between Mosque and Society in Surakarta

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Abstract: A mosque is commonly known as a place for Muslim to do pray. Sampangan mosque has been multifunctional as spiritual and non-spiritual development of the society as so far, particularly in the form of empowerment and strengthening the social defense from radical religious movements. How about society empowerment carried out by the Sampangan mosque in Pasar Kliwon Surakarta improving the social and religious resilience of the community? This research is a qualitative descriptive, data collection is done through observation; deep interview; and documentation on community empowerment and strengthening the social defense of the community from radical religious movement. Data analysis uses an interactive analysis model of data reduction, displaying data, and conclusions. society empowerment through the Sampangan mosque in Surakarta is indirectly to improve the social life of worshipers and society. Empowerment through the Sampangan mosque strengthens the capacity, the aspects of education, economics, health, and moderate religious narratives to strengthen the resilience of the community from radical religious movement by assisting the community.

Keywords: Mosque; society empowerment; social resilience.

Abstrak: Masjid umumnya dikenal sebagai tempat sholat bagi umat Islam. Masjid Sampangan selama ini multifungsi sebagai pengembangan spiritual dan non spiritual masyarakat, terutama dalam bentuk pemberdayaan dan penguatan pertahanan sosial dari gerakan keagamaan radikal. Bagaimana pemberdayaan masyarakat yang dilakukan masjid Sampangan di Pasar Kliwon Surakarta dalam meningkatkan ketahanan sosial dan keagamaan masyarakat? Penelitian ini bersifat deskriptif kualitatif, pengumpulan data dilakukan melalui observasi; wawancara mendalam; serta dokumentasi pemberdayaan masyarakat dan penguatan pertahanan sosial masyarakat dari gerakan keagamaan radikal. Analisis data menggunakan model analisis interaktif reduksi data, penyajian data, dan penarikan kesimpulan. Pemberdayaan masyarakat melalui Masjid Sampangan di Surakarta secara tidak langsung untuk meningkatkan taraf hidup jamaah dan masyarakat. Pemberdayaan melalui masjid Sampangan memperkuat kapasitas, aspek pendidikan, ekonomi, kesehatan, dan narasi keagamaan yang moderat untuk memperkuat ketahanan masyarakat dari gerakan keagamaan radikal dengan mendampingi masyarakat.

Kata kunci: Masjid; pemberdayaan masyarakat; ketahanan sosial.

A. Introduction

A mosque is a place of Muslim spiritual worship for as well as a group for social empowerment, solving social problems, and social strengthening community. The main idea is the function of the mosque is to increase devotion to Allah SWT and build a sense of sensitivity to social conditions. Faith must be applied in acts of good deeds (*amal shaleh*). Because it does not have any meaning what one's faith is when it only stops at the aspect of some belief. In this

context, good deeds are any personal behavior that supports efforts to create a proper and courteous social order (Madjid, 1995: 325). Therefore, mosques have a strategic role in the social system, namely forming civil society. A society that refers to the people of Medina, which is civilized and puts forward *Amar ma'ruf nahi Munkar* which places tauhid as the basis of unity. The mosque has a prominent role as a social institution to maintain relationships between individuals and the existing patterns according to their interests.

On the other hand, the mosque also has a theological foundation as a center for social empowerment by increasing and developing the capacity of the congregation based on their potential. According to KH Dian Nafi', related to empowerment, society needs three things, namely: *uswah* (exemplary), *tahqiq* (proof), and *tabayyun* (clarification). Three things empowering the socials by the mosque takes place not instantaneously, but it's on-going. In empowering the socials, at least three principles are put forward: first, placing the socials or congregation as active actors or subjects rather than passive targets in various processes. Second, socials strengthening through the stages of planning, organizing, implementing, monitoring, pseudo-reflection, and naive-critical awareness. Third, the continuity of mentoring (Nafi', Et al, 2007: 17). society empowerment through the mosque does not place it as an object, but as an active actor who directs the community to act, interpret their actions, assemble meanings, from their actions into shared knowledge.

In the context of social empowerment, the Sampangan Semanggi Surakarta Mosque places itself as the center of empowerment. This is in line with the function of the mosque nearly with the development of the spiritual and non-spiritual life of the society as its congregation. This is where the hearts of the people are educated to be soft, gentle, and caring for each other. It is hoped that individual piety of the congregation can be achieved and social piety in the society is also carried out. Mosque congregations are expected to have individual piety which is then transformed into social piety, starting from gentleness, generosity, tolerance, energy, and assets for the benefit of mankind (Nasution, 2000: 248). Therefore, the existence of a mosque is to strengthen the human resources of the society or congregation (Siradj, 2007: 377). The Sampangan Mosque is different from others because it seeks to prosper the mosque through society's empowerment, both in economic, religious education, and social aspects. This article seeks to conduct an analytical study of society empowerment based on the Sampangan Mosque to improve the welfare of congregations and socio-religious resilience from radical religious movements.

This research on society empowerment based on the Sampangan Mosque is descriptive qualitative research. With this article, it is expected to be able to reveal the existing meanings of the thoughts and actions of the object of research (Strauss and Corbin, 2007: 5). Furthermore, so that the delivery of this research can be more open and natural, it is proposed using a descriptive-analytical model. This study uses the sociology of religious approach (Connolly, 2002: 267). Religion is seen as "religion in action", a social fact - something real and observable that affects people's behavior (Sodik, 2006: 81). Religion is seen as a belief system that is manifested in certain social behaviors (Tischler, 1990: 380). The sociology of religion approach studies the social aspects of religion (Suprayogo, 2003: 61). Data collection was carried out in three ways (Sutopo, 1998 :): first, direct observation of the object of research; second, in-depth interviews with takmir and congregation at the Sampangan mosque. Third, record documents regarding the history and socio-religious activities of the Sampangan Mosque.

Data analysis using an interactive analysis model, namely: data reduction, data delivery, and concluding. The conclusions obtained were tested for correctness and validity by triangulating data and informant reviews.

B. Discussion

1. Sampangan Mosque: History, Dynamics, and Present

Sampangan Semanggi Mosque is one of the old mosques in the city of Surakarta. This mosque was originally a small mosque (read: langgar) located on the edge of Kali Jenes to the west of the tomb (now the location of the west corner of SDN Wiropaten 3 Semanggi). Historically, this mosque was built by followers of the Regent of Cakraningrat who came from Sampang Madura. It is not surprising that this mosque was eventually called "Sampangan", which is attributed to the area of its founder. In historical records, every month of the Maulid of the Javanese Islamic calendar system, the Regent of Cakraningrat rages to face the great paseban of Pakubuwono, the King of the Surakarta Hadiningrat Palace.

They came to Surakarta by boat along with Bengawan Solo when they reached the Semanggi area they then entered the Jenes River. When the power and influence of Surakarta began to fade and collapse in the early 19th century, named after the death of S.I.S Pakubuwono X in 1900-1925, pisowanan from Sampang Madura began to be used rarely. This is also the case with the presence of the mosque that they have built so that it is often flooded during the rainy season. In the matter of anticipation, the retainer of the Surakarta Palace, Bekel (at the level of a village head) named K.R.T Wiryowijoyo, moved the langgar to the east of Kali Jenes, where the land area is higher than before. During Mosque Sampangan development, to remember its founders, this mosque was known as the Sampangan Mosque and the village was also known as Sampangan because it was inhabited by many ethnic Madurese.

The Sampangan Mosque had renovated seven times, specifically: first, around 1925, K.R.T Wiryowijoyo carried out the location of the mosque and replaced the materials from wood and bamboo. The second renovation, 1925-1950, was carried out by ust. Abdul Rozak, an Arab descent who made the mosque building with materials that all come from wood. The third renovation, in 1975, was carried out again in front of Husein Baabad, an Arab descent who turned the mosque into a permanent building which was originally a semi-permanent building. Fourth, renovations were carried out in 1995 with the addition of bathrooms and places for 'cleaning service' or toilets for boys and girls. The fifth renovation, in 2004-2007, was carried out with the addition of buildings for the TPA space, warehouse, library, repair of women's toilets, and towers. In the sixth renovation, in 2008-2010, the mosque takmir restored the Sampangan Mosque with the addition of the mosque's porch (read: serambi) and the addition of the interior of the mosque. Finally, the seventh renovation in 2017 was carried out by takmir with a focus on male ablution (read: wudhu) places. Until now, this Sampangan Mosque looks more elegant, clean, and comfortable for worship activities.

2. Structure of Mosque's Organization

Almost every mosque has a takmir organization, including the Sampangan Mosque. Takmir Masjid is the main responsible for the management, designation, and management of mosques. Management of the mosque is based on the provisions that have been agreed upon in deliberation among the congregation. The existence of takmir and congregation in a mosque is a social and religious necessity. Islam is a sublime and great ideal, it is impossible to become real in life without a firmly organized. Takmir usually consists of advisors who are responsible for providing guidance, especially on religious matters and motivation for the congregation to work hard to build the virtue of material and spiritual life. Then the daily organizer is responsible for moving the organization to implement programs for the congregation. Also, there are several fields, including facilities and infrastructure, the field of worship, the field of social services, and the field of business and welfare.

According to Ayub, there are duties of the mosque takmir board, mainly: first, maintaining the mosque, cleaning the rooms and grounds of the mosque, protecting the mosque from various damages, tidying up the equipment so that it looks neat. Second, organize mosque activities; third, carrying out da'wa at the location and in the vicinity of the mosque and the wider

community. Fourth, maintaining religion at the mosque location. Fifth, together with the community to prosper the mosque; and sixth, creating peace and avoiding divisions among mosque administrators and congregations (Ayub, 1996: 41).

Being a caretaker of the Sampangan Mosque, in essence, carries out a noble mandate. This is because the congregation has given the trust to maintain, organize, and manage the house of Allah SWT with all its activities, whether routine in the form of daily or weekly worship, mosque cleanliness, and environmental comfort, as well as tentative activities such as the commemoration of religious holidays. Islam. Therefore, apart from being chosen from the person who is responsible, works well and skillfully, the takmir board of Sampangan Mosque must also be considered in terms of their faith because only people who believe in Allah SWT can meet the requirements to become a good mosque takmir.

The management structure or takmir of the Sampangan mosque from time to time is as follows: in the 1925s it was held by K.R.T Wiryowijoyo and Raden Ngabehi Sastra Sancaya as the mosque's imam. Meanwhile, between 1925-1950, the mosque takmir was held by KRT Kriyopangroso, a bayan in Semanggi and the son of KRT Wiryowijoyo, then continued KRT Wiryodimejo or known as "Mbah Lurah" (grandson of KRT Wiryowijoyo) with Raden Ngabehi Sastra Sancaya or "Mbah Bei" as a priest. In 1950-1982 Ismail Hadi or Mr. Pus was the '*imam*' (read: leader) of the mosque, with the chairman of takmir H. Surahmad, secretary: Abbas Yahya Syafi'i (son-in-law of R. Ng Sastra Sancaya), and Mulyono as treasurer. In 1979-1984 the mosque takmir was held by H.T Mulyadi (son-in-law of K.R.T Wiryodimejo), with secretary Abas Yahya Syafi'i, and treasurer: Wsiman. Between 1985-1988, the mosque takmir was held by H. Soeharto, Surahmin as secretary, and H. Suhardi as treasurer. From 2004 until now, the mosque takmir is held by H. Akhsanuddin (grandson of K.R.T Wiryodimejo) his secretary Zuhdi Effendi, and Joko Pradipta, and H. Akmal as treasurer.

3. Sampangan Mosque Religious Education

The religious education held by the Sampangan Mosque is a (non-formal) diniyah religious education, named madrasah diniyah / madin or TPQ (Quran Education Park). The purpose of madrasah diniyah is for children who love Islam to have basic knowledge of Islam and be able to make it real actions. Meanwhile, the children involved in the *Madin* / TPQ of the Sampangan Mosque reached 150 children. According to Sugiharto, one of the *ustadz* at the TPQ said that the existence of madrasah diniyah has a significant role because it provides religious knowledge and aqidah morals to children. This madin activity is carried out Monday to Thursday from 15.00 to 17.00 WIB. Children are encouraged to ashar pray in the congregation at the mosque because TPQ activities are located on the right-wing of the Sampangan Mosque (Sugiharto, 09/11/2017).

According to Romdhoni Cahyadi, a youth mosque at the same time as ustadz TPQ, that the success of implementing madin / TPQ education at the Sampangan Mosque will be achieved if teaching and learning activities can shape the behavior patterns of child participants according to the Alquran and Hadith. This can be achieved as long as the religious education process at Madin / TPQ is carried out with careful planning;

... the learning process in madrasah / TPQ will be useful if it is done through suffice and well-planned preparation so that it can be accepted to meet the religious needs of the Sampangan community; prepare children's morals to face the development of the global world, and equip skills to be able to live independently (Romdhoni, 02/11/2017).

Besides being a place of worship, this Sampangan mosque is also a place for non-formal education. Through this mosque community empowerment occurs and the results can be seen and the community's economy is lifted. Several traders who sell in the courtyard of the mosque and around the education area said that empowering the mosque community, especially the education sector, much helped their economy and increased family income. Therefore, prospering a mosque is maintaining, utilizing, and functioning as a forum for community

formation, including as an education center. Strengthening religious education is a form of prosperity for the Sampangan Mosque as part of the role and duties of Muslims around Sampangan, Pasar Kliwon. As a center for religious activities, the Sampangan Mosque does many things that can be done to make the mosque prosperous.

Firstly, making the Sampangan Mosque a means of increasing faith and piety in Allah SWT by carrying out prayers and dhikr (read: dzikir) in it; secondly, keep it clean. Thirdly, making it a means of sharing knowledge and wisdom between fellow Muslims through sermons, recitation, TPQ education, and the recitation of various Islamic studies, such as aqidah-morals, the science of interpretation, hadith, Islamic economics, and others. Fourth, fostering and developing the economy of the people, namely by making them function as a means of managing *zakat* (charity), *infaq* (charity), *sedekah* (charity), and *waqf* (ZIWAF). Takmir and the administrators of the Sampangan Mosque not only take care of worship activities but also manage ZIWAF by receiving and then distributing them to those who are entitled to receive them through community economic empowerment programs properly, creatively, innovatively, and professionally to alleviate poverty towards creating independence. Sampangan Mosque is a religious institution that has the primary function, the activity of tafaquh fi al-ddin (teaching the understanding of Islamic religious teachings) to the community as depicted in the words of Allah SWT Q.S al-Tawbah verse 122.

At the Sampangan Mosque, the children are guided by the Ustazd (read: cleric), in addition to the process of cognitive knowledge (transfer of knowledge), mental attitudes and skills are also transferred, in the sense of doing good deeds. The subject matter is the memorization of short letters (juz 'amma), daily prayers, pasholatan (prayers), Arabic, and faith. Also, children are educated to perform congregational prayers, participate in all religious activities at the Sampangan Mosque, maintain the cleanliness of the mosque, maintain mosque facilities and infrastructure, and uphold al-Karimah moral behavior.

4. Sampangan Mosque Social Da'wa

The primary function of a mosque is a place to pray shalat. However, a mosque is not only a place of rites, but more than that, a mosque is a public space to build togetherness in the surrounding society. The main idea is that the Sampangan Mosque wants to manifest individual piety as well as social piety. This can be seen from the various social activities carried out by this mosque, such as donor social activities, social services, and others. For this blood donation, the management and takmir of the Sampangan Mosque moved congregations and residents of the surrounding community to take part in blood donation activities in collaboration with PMI Surakarta city. If we want to hold social activities, the takmir of the mosque will notify and make advertising leaflets for the congregation and residents of the community around the Sampangan Mosque to participate in blood donations. By announcing through the mosque, many of the congregation and the surrounding community took part to participate for blood donation. In principle, these congregations realize that blood donation is a noble deed, helping those who need additional blood donation as well as blood donation, this free treatment is also carried out at an indefinite period, such as if a congregation is suffering from illness. This is done by the Sampangan Mosque as an effort to improve the welfare of the people, namely the handling of congregational health.

The mission of establishing the Sampangan Mosque was to build worship facilities globally with a very familiar society, so it could be understood that the vision of the originators in building this mosque was not limited to an institution that was limited by a physical building in the form of a mosque building but instead sought economic empowerment. The congregation, as a whole becomes the economic potential of the surrounding community. This is evident from the presence of a bridge to the location of the mosque, which happens to be in a location that spreads out and mingles with the trading center within a radius that is not too far from one another.

As for the cleanliness of the Sampangan Mosque, the management and takmir carry out clean Friday activities. This activity is carried out cleaning the mosque because it is used for Friday prayer services, particularly cleaning the environmental rooms and mopping the mosque floors. This activity is usually carried out by the mosque cleaning section. Meanwhile, the clean Sunday activities are carried out by administrators, takmirs, congregations, and residents of the community around the Sampangan Mosque to carry out cleaning, starting from cleaning the mosque carpet, mosque floors, maintaining the yard, and the mosque environment. This is important because a building, including a mosque, will look beautiful and elegant if it is supported by a well-maintained courtyard and environment so that it displays a clean, safe, orderly, beautiful, and comfortable atmosphere. Cleaning activity is cleaning restroom, place for wudhlu, and sewer in order to make the mosque into cleaner. For the yard, cleaning up the leaf litter, used paper that is often scattered, and the removal of grass that grows in the yard of the Sampangan Mosque. All of this is done so that worship can be solemn and comfortable. Sampangan Mosque is a place for fundraising / raising for the humanitarian tragedy of the Myanmar Rohingya. The event was held on October 17, 2017.

5. Sampangan Mosque, Religious Movements, and Social Resilience

Overall, the people of Sampangan Pasar Kliwonn are happy with the Sampangan Mosque because it supports them to have social immunity in the form of strong brotherhood ties, an Islamic cultural system, and togetherness between them. This can be seen from the persistence and progress of previous traditions such as coexistence, cooperation, and mutual care. This reality is an added value amid modern life that is prevalent in the city of Surakarta, particularly the loose social ties between the people. The social bond between the congregation encourages a deep sense of handarbeni in the Sampangan Mosque. This is a social capital for the community and members of the Sampangan Mosque in developing a spirit of tolerance and togetherness in a pluralistic society. The people of Sampangan also indirectly fought against the new religious culture that was not in line with their local values. This cultural struggle was later understood as a form of civic culture strength as a form of resilience for the Sampangan people while still adhering to local traditions in the changing life of the city of Surakarta (Fathol H and Mibtadin, 2019: 51).

Another social value that has the potential to be developed as a counter-discourse against radical religious movement is the culture of the Sampangan Community which is communal, outgoing, and friendly. In principle, the diversity of urban communities, although a little closed and tends to be apathetic, does not influence the community and members of the Sampangan Mosque to be open and accepting of anyone and they consider everything to be good. Therefore, resilience is measured by the amount of disturbance that the system can tolerate and still survive. According to Pimm, resilience is a form of the system's ability to resist disturbances and be able to return to a state of equilibrium after a disturbance occurs.

Another social capital that can be developed is the existence of social-religious groups around the Sampangan Mosque such as PKK, mosque youth, majelis taklim such as in PKU Sampangan every Sunday morning, Ahbabul Musthofa Habib Syaikh, Ar-Rudhah Habib Nouvel, and majelis taklim, as well as assemblies. dhikr and prayers scattered in the community. This Social Capital will strengthen the resilience of the Sampangan people in fortifying themselves from religious radicalism movements. Therefore, building the social resilience of the congregation and the community of the Sampangan Mosque is a form of the sustainable ability of a community to utilize the available resources to respond, survive, and recover from adverse situations such as radical and intolerant religious movement.

The immunity of this radical and intolerant religious movement then places the congregation and the Sampangan community as active "subjects" to fortify themselves from the threat of harsh religious narratives, because their awareness that they are members of society is the basic capital to strengthen their social base, and they are the ones who determine the future of its society. Another important thing is the adaptability of the congregation and the Sampangan

community by utilizing all the resources, strengths, and potential of the community to respond to all social changes that occur, whether dynamic and sustainable social, cultural, cultural, and religious.

Recently, in Surakarta, especially Sampangan Pasar Kliwon, has been symptomatic of the revival of Islamism. For example, in several public spaces, there are posters, billboards, and billboards promo the enforcement of Islamic law, the movement for the morning prayer in congregation, and others. One of the elements driving this phenomenon is the mosque. The excitement of the Islamic movement can be felt throughout the people of Surakarta, seen by the large number of activities that are spreading and accompanied by the activity of the congregation in using the mosque as a place for congregational prayer and mass recitation. In principle, the Sampangan Mosque is a mosque that stands for all groups of Islamic organizations. This mosque in various celebrations of Islamic Holidays always follows the government, meaning that this mosque's madzab is "Islamic State Madzab," even though the board and takmir are mostly Muhammadiyah.

Apart from being a place of worship, the Sampangan Mosque, its administrators, and takmir also empower the congregation and the community around the mosque through recitation which is carried out routinely every Sunday morning at 06.00-07.30 and every Friday night Saturday ends isya (19.30 to 21.00 WIB). Every time this recitation is always fully attended by the Sampangan Mosque congregation and the surrounding community, 60-70 people attend every activity. While the ustadz who filled the recitation activity took turns, from different mass organizations, with different ideological backgrounds, both NU, Muhammadiyah, MTA, *Jamaah Tabligh*, and *Salafi* by the principle of "mosques for all groups", and most came from outside the Sampangan Mosque management. . The themes of the recitation studies presented are daily practical religious jurisprudence such as on usury, harmony, Islam and culture, thematic studies of the Al Qur'an, and other religious issues.

Meanwhile, the Sampangan Mosque congregation is a person who participates in the worship, recitation, and religious and social activities organized by the mosque. Each congregation must respect other congregations as a form of brotherhood in joy and sorrow. Each congregation is also obliged to predict and prosper the mosque by means and abilities. According to Nur Alim, on the occasion of the recitation, he said that Islam is a progressive religion of rahmatan lil 'alamin, so that hard, fanatical, and even fundamental religious attitudes are considered to have left the religion itself. Nur Alim added that his disapproval of various violence in the name of religion because this is a form of ghuluw (excessive attitude).

...those who have attitudes and views of radicalism, namely actions that use physical violence to solve problems, roughly so. Usually, those who use the term are clever people, extremism associated with religious teachings. Then Islam was accused of terrorism (Nur Alim, 05/11/2017).

Meanwhile, Sugiharto assessed that religious movements today such as ISIS and other religious groups that use violence are elements in religion that cannot be attached to Islam. They have gone out of the bounds of Islam itself, for violating the basic values of the friendly, peace-loving, and merciful Islam. The presence of Islam brings a mission of peace, a humanitarian mission, and a mission of progress, so every act of violence in the name of religion (Islam) is not actually from the teachings of Islam itself. It seems that religion-based violence will continue to occur in various countries, especially countries with Muslim majority populations such as Indonesia. This violence is generally characterized by the use of religious symbols, incorporating a religious point of view in seeing a problem, using the justification that comes from religious understanding, imagined solutions related to religion, and the content of the message behind actions arousing religious sentiment. These problems generally stem from the interpretation of religious teachings or religious texts.

So far, religious movements have penetrated all levels of society and have threatened the existence of cultural-traditional Islamic groups and the social resilience of the people of Surakarta. Doctrinally, traditional Islam prioritizes the teachings of rahmatan lil 'alamin, cosmopolitanism,

dialogue with local culture, and does not prioritize the approach of violence. The target of radical religious movements is the *ta'lim*/recitation assemblies in society. Through majelis ta'lim they formed centers of study or recitation held in mosques. Under the pretext of holding recitations, they then "seized" and "controlled" the mosque of the cultural-traditional Islamic group. Apart from promoting violence, radical religious movements have also forced the culture of "Arabism" as Islamic culture to be implemented in religious life in society. As a result, the existence of local cultures that breathe Islamic values such as tambourine, yasinan, tahlilan, manaqib, praises, sholawatan, slametan, and others began to be marginalized and even suppressed by the culture of Arabism. On the argument of purifying and returning to the Alquran and Hadith, they reject the practice of Javanese Islamic culture which has been the practice of the people of Surakarta from generation to generation.

... radicalize groups outside the country are actually no longer Muslim because Islam is a religion that teaches love and compassion for others. They like to kill, loot, bomb and destroy buildings of hospitals, schools, markets, and others. They wanted jihad, but those who were killed were also Muslims themselves, brothers, and sisters. So they are people acting on behalf of Islam. I don't like the way they do jihad, even though I am also a Muslim (Sugiharto, 09/11/2017).

Thus, the existence of the Sampangan Mosque provides benefits to the congregation and the community in its environment as well as the development of congregational awareness of moderate, tolerant, and rahmatan lil alam other religions as a form of immunity and social resilience. Although this cannot be generalized, some of these Islamic groups justify the use of violence to fight for their version of the truth. They often destroy entertainment venues which are considered immoral places and gambling locations. They often use violence so that the actions of this group encourage political disability, public fear, suspicion between citizens, and tension between groups. Socially, violence in the name of religion results in disharmony, and the estrangement of relations between citizens tend to threaten disintegration.

According to Jamil, the phenomenon of the revival of spiritual movements in urban communities is due to the emergence of radical religious movements that are widespread. The community feels a split personality with a religious pattern that is legalistic, scriptural, and rigid. They then try to find other forms or alternatives to other religious ways that are more humanist and tolerant (Jamil, 95). Surakarta has long been known as the center of Javanese culture, a plural city as well as a city that has produced many radical Islamic activists (Aijudin, 2008: 37).

This radical attitude can ultimately lead to a humanitarian crisis in the form of social conflict in the name of religious interests (Haedari, 2006: 47). The emergence of this religious crisis is due to a considerable gap between the normativity and historicity aspects of religion itself (Amin Abdullah, 2005: xx). This means that this religious crisis arises due to a truth claim on a one-sided religious interpretation and the strong exclusion of religious attitudes. This exclusive attitude is based on the assumption (prejudice) that their religious understanding — both groups and individuals has the most correct understanding. So that people outside their understanding are wrong and "must be saved" by following what they understand about the doctrine of the religious teachings. In its movement, this group often carries out radical acts or acts of violence in the name of God (Kurtz, 1995: 215). This attitude is also followed by an anti-dialogical attitude that refuses to use civilized means to find common solutions.

This anti-dialogical attitude eventually became the dominant factor driving the emergence of fanaticism, fundamentalism, and radicalism in religion. In the Indonesian context, these various religious attitudes have become a serious threat to democratic public life, and may even result in the erosion of the values of pluralism, social harmony, and civil society. As understood, civilized life bases on respect for pluralism and pluralism in people's lives. In general, fanaticism, fundamentalism, and radicalism are the attitude of rejecting diversity, making life uncivilized, and encouraging violence which results from forced understanding. The acts of violence or radicalism that often occur in Indonesia recently are an extension of the attitude of

fundamentalism in religion. When examined in-depth, this fanaticism was born from unconfidence in dealing with different thoughts, expressions of life, and establishing something that is considered sacred in the public sphere. As a result, the attitude of fanaticism, fundamentalism, and radicalism in religion will ultimately undermine the sustainability of public life and degrade humanity.

C. Results

Social empowerment through the Sampangan Pasar Kliwon Surakarta Mosque is in principle directed at improving social life by not placing congregations and the community around the mosque as active subjects for strengthening socio-religious resilience. Empowerment through the Sampangan Mosque strengthens the capacities of the community, in terms of education, economy, and public health. Society empowerment through the Sampangan Mosque as an effort oriented to improving social, economic, religious education, social life, and moderate religious narratives to strengthen community resilience from radical religious movements by assisting the community. Sampangan Mosque conducts community empowerment based on the condition of the congregation and the community around the mosque who are economically underprivileged and far from prosperous. The impact of community empowerment through the Sampangan Mosque can be felt by the community's benefits in terms of improving community welfare in various aspects of life. Both in the aspect of religious education through TPQ, the economy with various assistance, health through blood donation activities, and a social resilience system that is manifested in the spirit of togetherness and cooperation to strengthen congregations and communities from radical religious movements.

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Interview:

Interview with Sugiharto, ustadz, takmir, and TPQ activists and the Sampangan Mosque da'wa activities on November 9, 2017 at the Sampangan Mosque.

Interview with Romdhoni Cahyadi, cleric, mosque youth, and activists of the TPA and preaching activities of the Sampangan Mosque, November 2, 2017 at the Sampangan Mosque.

Interview with Nur Alim, the chaplain of the Sampangan Mosque recitation, November 5, 2017 in Sampangan Semanggi.

Interview with Akhsanuddin, chairman of the Sampangan Mosque takmir, on November 24, 2017 at the Sampangan mosque.