

Binjai City Mosque in the Historical Development Islam in North Sumatra, Indonesia

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ABSTRACT

The mosque is one of the container and means for the spread of Islamic Propagation most strategic. In any mosque is established, the function and role to which it aspires remains the same. Both are located in big cities as well as those contained in the villages. A mosque is a place of worship, as well as foster and drive the Muslims to realize the potential of human resources and a strong quality, coaching centers as well as Muslims. But the existence of the mosque are now faced with a variety of changes and challenges that continue to roll in the community. Based on these facts it is not surprising that some of the old mosque in North Sumatra is also a "living witness" progress and development as well as the central role of Islam in North Sumatra, especially those directly related to the Malay sultanate in North Sumatra. In this case, it is clearly visible pull of the relationship of Islam to the Malay kingdom. In fact, it can be said that the Malay kingdom that once ruled in North Sumatra is an Islamic kingdom. So it is not surprising that evidence of the Malay kingdom of historical relics related directly to the history of Islam itself as Binjai City Mosque is the source of this research.

The findings of the study are: Firstly, History of Binjai, Binjai is the name of a large tree, shade, grows firmly on the banks of a river that empties into the river Bingai Wampu. The results showed that the history Binjai field can not be separated from the history of the struggle of Muslims in it. His deep indeed some of the discoveries that researchers get the field showed that among the freedom fighters in Binjai are the ones that have a major influence in the development of the history of Muslims in Binjai in particular and Indonesia in general. Secondly, Binjai City Mosque was founded in 1887 by Tengku Haji Musa al-Khalid al-Mahadiah Muazzam Shah (Tengku Ngah) bin Raja Ahmad, who served from 1840 to 1893 period (Sultan Langkat I). This mosque has the values and the history of the struggle of the Indonesian nation, including the oldest mosque in North Sumatra (now 127 years old). Then after Tuanku Haji Musa died, his position was replaced by his son Sultan Tuanku Abdul Aziz bin Abdul Jalil Rahmat Shah Sultan Haji Musa (1893-1927). Future this sultanate Binjai Mosque construction was completed and inaugurated its use as a place of worship. Third, the role of the Mosque of Islamic Binjai In Development. As other mosques Kingdom filled with activities involving the recitation of the fathers and mothers and teenagers, this mosque has no regular activities like recitation of other mosques, since Mosque is located in the city center Binjai the

surrounding community mosque is a majority ethnic Chinese / China. While the Muslim community who do activities dimasjid pray this is the majority of migrants are traders who sell in the courtyard of this every day. Although in this mosque there are no study groups who routinely perform activities of recitation, but there is always a prayer groups who perform religious activities, both the Quran and other religious activities at the mosque every week and sometimes every day. Besides that, this mosque is the resting place and the Muslim traders who sell in the market Tavip obligatory prayers and circumcision.

Keywords:

The history of Islam, Mosque, Malay Sultanate, Kota Binjai

A. Introduction

One of the implementations of the religious life of the community is with the construction of houses of worship (mosque), which is a means for the religious faiths somewhere. In addition to functioning as a symbol of "existence" religions, places of worship as well as a place of religious broadcasting and places worship, worship that is both social and religious rituals.

In any mosque is established, the function and role to which it aspires remains the same. Both are located in big cities as well as those contained in the villages. A mosque is a place of worship. Especially for prayers which are voluntary or mandatory. However, in a broader context, especially with regard to Islamic history, the mosque is part of a major milestone in the history of Islam itself. In this context more explicitly Zein Abdul Baqir said: When we open the pages of history, broadcasting Islam can not be separated from the central role of the mosque as a variety of activities. For example, when the Prophet Muhammad. arrived in Madinah when the first move once he woke up was the Prophet's Mosque. Likewise, Islamic broadcasting in Java by Wali Songo, the mosque remains an important thing that can not be ignored. For example, Sunan Ampel in Surabaya Mosque or the Great Mosque of Demak.

The mosque is one of the container or the means to spreading Islamic propaganda most strategic, develop and drive the Muslims in realizing the potential of human resources and quality tough. But the existence of the mosque are now faced with a variety of changes and challenges that continue to roll in the community. In this era of globalization changes occur so fast that cultural order, so we should have a wise and prudent attitude in directing the public to not just mimic what is trendy, but remember to always carry Khaliq obligations as a Muslim.

Based on these facts it is not surprising that some of the old mosque in North Sumatra is also a "living witness" progress and development as well as the central role of Islam in North Sumatra, especially those directly related to the empire that ever existed in North Sumatra. In this case, it is clearly visible pull of Islamic relations with the Sultanate. In fact, it can be said that once powerful Malay sultanate in North Sumatra is an Islamic Sultanate. So there is no doubt that the evidence of the Sultanate of existing historical relics related directly to the history of Islam itself as Binjai City City Mosque is the source of this research.

If the trace is actually much more historic mosques that have not known a popular, which probably overlooked many students of the history of this country, including the Mosque City of Binjai. This mosque is the pride of the community locally Binjai City which obviously can not be separated from the influence of the once powerful Empire at that time. Prior to the status of municipality, Binjai is the capital of Langkat which then moved to the Stabat. Evidence to suggest that this mosque is directly related to the Sultanate Langkat is that the groundbreaking of this mosque in 1887 by Sultan Langkat Moses H. I. However Mosque officially opened (inaugurated) by T Sultan Abdul Aziz Langkat II in 1890 Since inaugurated, this mosque is used by Muslims in the town of Binjai for compulsory and voluntary prayers and other religious activities until now.

The mosque was later renovated in 1924 so it looks like this now. In a further development, either during or after the Sultanate Langkat II, this mosque became the center of various activities, whether it is related to the religious, social and cultural Islamic community in the city of Binjai. This is evidenced by convening the first level MTQ (Musabaqah Tilawatil Qur'an) East Sumatra initiated By Shaikh H. Abdul Halim Hasan in Binjai in 1951 in the courtyard Kingdom Binjai.

Based on this fact, the researchers looked at the need to examine in depth, using the patterns of history and cultural studies, how the history, function and existence Binjai City Mosque, this mosque since its inception to the present, and all things related in it, is the uniqueness that needs further revealed through the study entitled:

"Mosque Binjai City in History of Islam in North Sumatra"

B. Problem Formulation

The problem of this study are:

- 1 How history of the Grand Mosque Binjai City?
- 2 What role Binjai City Mosque in the history of Islam in North Sumatra?
- 3 How does the existence of the Great Mosque of Binjai City for Communities around?

C. Research Methodology

1. Location and scope of research

This study is a field study, researchers confine themselves to research the Malay community and surrounding communities who know the history of the Mosque City of Binjai. The reasons for selecting this location only in Binjai City Mosque, because based on the history of the mosque, the mosque was first built before Azizi Mosque in Langkat. However, the existence and history of this mosque is less known to most people and youth due to various factors.

2. Approach and Type Research

This study used a qualitative method with a historical approach. That describes the position of the mosque Kingdom Binjai City from the perspective of the history of Islam in North Sumatera. This study is a review of the other sources that contain information about the past and carried out systematically. In other words, this study describes the symptoms, but not what happens at the time of the study.

The steps in the method applied in this paper is as follows:

1. Heuristic; or the collection of sources is a process undertaken by the researcher to gather resources, data, or trace history.
2. Criticism source, is one activity to examine the sources of those obtained in order to get clear whether the source is credible or not, and whether the source is authentic or not.
3. Interpretation or interpretation, is an attempt to historians look back on the resources obtained, whether the sources are obtained and that was tested contained authenticity mutual relationship or the one and the other.
4. Historiography, are preparing or reconstruct the facts that have been composed obtained from the interpretation of historians to historical sources in written form.

3. Sources of data

Source of data used are primary and secondary data. Primary data obtained through interviews with people who know the history and development of the mosque of a city Binjai. (key informant, is a local scholars who know the history of the mosque, administrators, as well as those who had been active in the mosque. secondary sources, is physical evidence, documents, artefak, and others who support history, and Binjai City mosque functions Kingdom.

4. Data Collection Techniques

Techniques of data collection in this study were interviews with key informants. In addition to the interview, techniques of data collection is done through observation also directly observe routine activities performed in Binjai City Mosque. This observation needs to be done, in order to see the role of the mosque today.

In addition to primary data, researchers often use secondary data from literature studies. In accordance with the demands of the use of secondary data, then the data retrieval research has focused on literature data, namely collecting, selecting and analyzing materials related to research, such as books, documents are available in the form of Malay historical texts , existing photo-photo of the mosque's history.

- Processing and Data Analysis

The data collected will be tailored to the needs of data processing analysis to be performed. In this stage will try to analyze the data that has been collected, the technique of data analysis is descriptive-qualitative. In this way there will be described the phenomenon as accurately as possible along with the analysis and interpretation. And in this research will be aided by the use of tables that are relevant to the study. But the use of tables and figures in this study it is only to strengthen and clarify the description of the data.

D. Results of Research

A. History of the Great Mosque Stand Binjai City

Binjai City Mosque was founded in 1887 by Tengku Haji Musa al-Khalid al-Mahadiah Muazzam Shah (Tengku Ngah) bin Raja Ahmad, who served from 1840 to 1893 period (Sultan Langkat I). This mosque has the values and the history of the struggle of the Indonesian nation, including the oldest mosque in North Sumatra (now 124 years old), which was formerly named Jami '(later changed his name to Mosque Binjai).

Construction of the mosque itself is not without obstacles. Future Tuanku Haji Moses, mosque construction has not been completed and has not been used as a place of worship. Then after Tuanku Haji Musa died, his position was replaced by his son Sultan Tuanku Abdul Aziz bin Abdul Jalil Rahmat Shah Sultan Haji Musa (1893-1927). Future this sultanate Binjai Mosque construction was completed and inaugurated its use as a place of worship.

The mosque is in use for the first time Friday prayers in 1890 by Tengku Abd. Aziz (Sultan Langkat II). He is also a role in the continuing development of a number of mosques that had been pioneered by the Sultan Langkat I, by collecting the results of the kings and salary-Datok Datok each area in Langkat. Mosque is Tuanku Abdul Azis inaugurated in 1892 Since inaugurated, this mosque began to be used as a place of worship and still be one of the largest and oldest mosque in the city of Binjai.



Binjai City Mosque (1890-1894)

One of the other historical evidence of this mosque is the mosque yard immortalized telegram, precisely on 22 November 1922 in addition to the mosque. This mosque became the first

army physical Hezbollah during the revolution against the Dutch colonialists. The war in komandoi by great scholars al-Ustaz Haji Abdul Halim Hasan Daulay the rank of Colonel of the time. Under his command, this Mosque as the first headquarters in Langkat. The mosque is also the first time as a witness fighters kemerdekaan Binjai / Langkat held a meeting after receiving a telegram from Adi Negoro Jamaluddin in Bukit Tinggi.

Based on the contents of the telegram which posted by Adi Negoro Jamaluddin and AR Sutan Mansur is, clearly indicates that the contents of the womb is a command of Indonesian independence, then at the same time the flag was also hoisted at Binjai Indonesian independence. Thus, at the same time anyway, resmilah Indonesian independence in Binjai. After independence in 1945, he had organized the forming Muslim army consisting of young people in this mosque for Binjai / Langkat.

Over time, this mosque in 1961 also had a chance to experience the restoration of the collection endowments Muslims Binjai / Langkat. Furthermore, also the dome was restored in 2005, funded by the budget Binjai city government. Until now building this mosque still stands majestic and sturdy in the midst of city Binjai, which is included in the city budget maintenance Binjai. Because it has a high historical value, Mosque Binjai become one of the heritage buildings are protected Binjai City law to remain preserved its existence.

B. Role Mosque Binjai In Spreading Islam

As usual a religious role of the mosque is a central practice in it. Therefore, do not say a mosque when there is no religious activities conducted in it. Because it is the terminology of the mosque itself means a place of prostration. Place of prostration is defined as execution of formal worship. So, it is enough to prove that the mosque is a place of execution relating to religion, or more pointedly places of worship.

In the context of religious practice, Binjai City Mosque is a religious reference. This role can be seen clearly from the various activities of the activities formerly carried out in it. As the narrative of one of the officials said that the welfare agencies mosque (BKM) in mosques Kingdom Competition was first held Quran (MTQ) level of the East Sumatra precisely on the night of Sunday January 17, 1951, which was pioneered by H. Abdul Halim Hasan Daulay.

In the early days of the Malay sultanates very famous for its proximity to the scholars. In fact, according to Azyumardi Azra mention of the term "sultan" for the title of the Malay kings clearly shows the closeness of Islam to the Malay Sultanate. Therefore, the proximity of the Malay Sultanate by scholars into its own traditions. In fact, some of the Malay Sultanate provides scholarships for prospective scholars from each region to study abroad, such as Mecca and Egypt.

In 1922, founded a college in addition to the mosque of Al-Ishlahiyah this as a family gift Sultan Langkat, which until now still exist as a learning process and Langkat Binjai city, even now growing rapidly, as evidenced by the opening of the Islamic Institute of Al-Ishlahiyah (stais) at this college.

Beginning of its establishment, the role of this Binjai Mosque in Islam is very significant development. However, as the Kingdom of the Sultanate mosques are always filled with other activities involving the recitation of the fathers and mothers and teenagers, this mosque has no regular activities like recitation of other mosques. This is because the Mosque is located in the city center on Jalan Binjai namely KH Wahid Hasyim, District Binjai City, the community around the mosque are the majority ethnic Chinese / China. While the Muslim community who do activities dimasjid pray this is the majority of migrants are traders who sell in the courtyard of this every day.

As the narrative of one of the residents who was formerly the chairman of the mosque's teenage period 1992-1993, said that "from the first until now there has never been a routine recitation in this mosque, if any such existing mosque first teenager, is a teenager who comes from other environments, for example, of Limes Sunde, Imam snag and others. Even the Eid prayer and Eid al-Adha was never implemented in this mosque, in the absence of the congregation of this

mosque which is about society, while society itself largely Binjai praying Eid and Eid al-Adha in the city of Binjai Field Soil.

In the present context, the organizational Mosque Binjai consists of several management, namely Agency Prosperity Mosque (BKM) is led by Drs. H. M. Yasin. MA. While the diary is chairman Lutfi Darwin, SE. BKM's Board of Advisors and is the Mayor Binjai, Chairman of the Indonesian Ulema Council Binjai City, and the Head office of the Ministry of Religious Binjai. Here it is clear that this mosque is of considerable concern to both government and society Binjai city itself.

Although in this mosque there are no study groups who routinely perform recitals in the mosque's activities, but there is always a prayer groups who perform religious activities, both the Quran and other religious activities at the mosque every week and sometimes every day. Besides that, this mosque is the resting place and the Muslim traders who sell in the market Tavip praying five times.

Another important tradition is also mentioned here, which may also be found in other Kingdom is a mosque to break the fast together during Ramadan. Break the fast together at Binjai Mosque has become a tradition that was so long ago. Therefore, breaking tradition with this addition does have a religious doctrine must also be part of a tradition that can not be separated from the Malay community life Binjai city. Previously available every day spicy porridge fatherly iftar in Masjid Raya Binjai, but by reason of various things, now it turned into mush spicy chicken porridge. It is still held when the month of Ramadan, to be funded by cash Infaq results mosque congregation and community. (The interview with the mosque)

D. Role of Social Community Mosque Binjai

In addition to the role of the religious, Binjai Mosque also has a social role. The role of civil society is evidenced by the many activities that are directly in contact with social problems. This social problem is also not directly relate specifically to the formal worship. However, a significant difference with the implementation of a formal worship called earlier, implementation focuses on purely formal religious regions and social roles while focusing more on humanitarian areas.

The existence of the Great Mosque in Jalan KH Wahid Hasyim, District Binjai City, can not be separated from the traders in traditional markets Tavip. Because the mosque is used by Muslim traders from praying prayers. So far, the mosque is also one of the favorite places of worship for merchants who sell at the Market Center and community Tavip Binjai. Since the Mosque is standing, not infrequently used as a resting place for traders. Especially in the month of Ramadan, the traders in the market is always crowded Instruction when entering the mosque prayer time.

This social role more express his humanity values than formal worship as practiced widely. The role of social Mosque keterlibat Binjai is evidenced by the whole community in the implementation of the worship. In this case, may also be mentioned that Mosque organically Binjai also appreciate the things that come into contact with social issues in a more technical. For example, in the case of slaughter of sacrificial animals.

C. Conclusion

Mosque Binjai is an inseparable part of the history of the Sultanate in Langkat. In addition to the historical assets Mosque also inseparable Binjai City's own history, and the history of the struggle of Muslims in it. Field results showed that among the freedom fighters in Binjai are the ones that have a major influence in the development of the history of Muslims in Binjai in particular and Indonesia in general.

In the context of this religious practice Binjai Mosque as a religious reference. This role can be seen clearly from a variety of activities formerly carried out activities in this mosque. however, from past to present in this mosque there are study groups as in other mosques. Due to the location of the mosque is located in the predominantly ethnic Chinese communities / Chinese. Although in this mosque there are no study groups who routinely perform recitals in the mosque's activities, but there is always a prayer groups who perform religious activities, both the Quran and other religious

activities at the mosque every week and sometimes every day. Besides that, this mosque is the resting place and the Muslim traders who sell in the market Tavip to pray five times a day.

In addition to the role of the religious, this mosque also has a social role. The role of civil society is evidenced by the many activities that are directly in contact with social problems. This social problem is not directly related also special to formal worship. This social role more express his humanity values than formal worship as a practice widely. The role of social Mosque keterlibat Binjai is evidenced by the whole community in the implementation of the worship.

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