



Sijil Penyertaan

Adalah dengan ini disahkan bahawa

DR. ZAINI DAHLAN

telah mengikuti dengan jayanya

**SEMINAR PENYELIDIKAN KEARIFAN ISLAM NUSANTARA
ANTARA UNIVERSITI SAINS MALAYSIA
DAN UNIVERSITAS ISLAM NEGERI SUMATERA UTARA**

pada

13 November 2021

sebagai

PEMBENTANG

secara dalam talian **Aplikasi WEBEX**

PROFESOR MADYA DR JASNI SULONG
Pemangku Dekan
Pusat Pengajian Ilmu Kemanusiaan
UNIVERSITI SAINS MALAYSIA

THE SOCIAL AND RELIGIOUS HISTORY OF INDIAN MOSQUES IN INDONESIA:

A Study of the Ghaudiyah Mosque

Zaini Dahlan

Introduction

In the classical period of Islam, the mosque had a very varied function when compared to its current function. In the initial phase, the mosque was used as the first institution as well as the center of early Muslim activities. Islamic history shows that mosques and culture are dialectically correlated—the progress of the mosque shows the progress of Islamic civilization and vice versa.

In the past, the establishment of mosques in Indonesia was a symbol of the Islamization of an Islamic power. In this case, Sultan Malik al-Salih (1261-1297) was recorded as a figure who contributed to building a mosque during the Samudera Pasai empire. Sultan Iskandar Muda (1607-1636), Sultan of the Kingdom of Aceh Darussalam, initiated the construction of the Baiturrahman Grand Mosque in 1612. This mosque was used as part of the mission to spread Islam in Aceh Darussalam.

As migrants to North Sumatra, Indian Muslim groups have actually built several mosques in North Sumatran cities. In the sociological context, most of its users identify these mosques as 'Indian Mosques'.

History of the Ghaudiyah Mosque in Medan

The background to the establishment of the mosque was the arrival of Indians from their homeland to Indonesia. They entered Indonesia, especially North Sumatra via Aceh, NAD and North Sumatra, Belawan, Ajamu, Barus, Sibolga in the late 19th and early 20th centuries. The concentration point for the early Indian-Muslim generation was Kampung Keling, later in 2008 it changed to Kampung Madras. The village with an area of approximately 10 ha is often

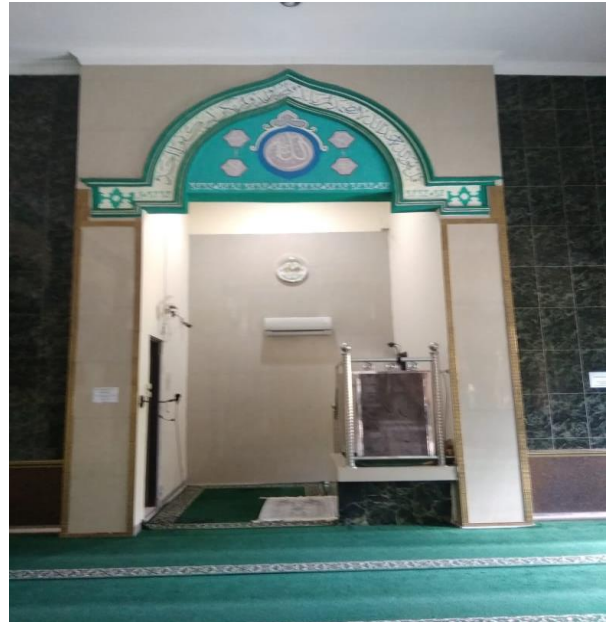
referred to as Little India because of the relatively large percentage of the Indian population, as well as other historical factors. The Indian population that inhabits Kampung Madras consists of those who are Muslim and Hindu.

The background of the concentration of Indians in the village of Madras was the grant of land (grant) by the Sultan of Deli Makmun Al-Rasyid Perkasa Alamsyah (1873-1924). For Indian-Muslims in 1887 the Sultan of Deli bestowed two plots of land each on Jalan Calcutta (now Jalan KH Zainul Arifin) and on Jalan Taruma/Kejaksaan.

The Ghaudiyah Mosque, which is estimated to have been built in 1888, has undergone renovations and even a shift in location; Originally the mosque was located more in front, directly facing Jalan KH Zainul Arifin. The Jamik Mosque was built in 1887 and still retains its original shape and structure, although there are minor additions here and there. Currently, around the Ghaudiyah Mosque there are shop houses (ruko) and most of them stand on the mosque's land.

Architecture and Building Characteristics





Management: BKM Structure, Succession Mechanism, Relations with the Ministry of Religion, Sources of Funds

The Ghaudiyah Mosque is managed by BKM which is directly appointed by The South India Moslem Mosque & Welfare Communittee Foundation which is chaired by H. Muhammad Siddiq Saleh. Succession is carried out by means of an election conducted by the Muslim India Foundation and must be of ethnic Indian origin. This Muslim Mosque has been recorded in the database of the Indonesian Ministry of Religion and has the potential to be registered as a cultural heritage of historical heritage. Most of the funding sources for this mosque come from donors and congregational donations.

The majority of the congregation in this mosque are ethnic Indians, although they do not deny that the congregation comes from various tribes and other ethnicities. This is considering the strategic position of the mosque in the center of Medan city. Jama'ah came from various regions, especially the city of Medan.

Mosque activity

The majority of Imams, Khatibs and Ustaz who are empowered are Ustaz from ethnic India, for example Ustaz Abdul Latif Khan, Ustaz M. Rais Khan, Ustaz M. Rofiq Khan, Ustaz

Saleh Umar, etc. Routine recitations are held every Thursday night and live streaming on Facebook of the North Sumatra Indian Muslim Foundation.

At certain moments such as Ramadan, The South Indian Muslim Mosque Foundation provides Biryani rice, which is one of the specialties of India. Biryani rice is yellow rice like tumpeng rice in Javanese culture. It's just that the Biryani rice is mixed with goat meat which is cut into large sizes. Since 1880 the Indian Muslim tribe in Medan has been carrying out activities to commemorate 1 Muharram. This activity is a form of friendship between fellow Indian Muslims who come from South India. About 300 members of the foundation, who are members of the Indian Muslim community of South Indian origin, queued for dishes typical of their ancestors, such as Dalca, Curry Goat, Rice, Korma. This typical Indian food menu is served so that the Muslim Indian community can remember their ancestors.

Closing

In reality, many Ustaz come from Indian Ethnicity, especially the second and third generations, who are part of the Al Jamiyatul Washliyah organization, a local East Sumatra-based religious organization that promotes Ahlussunnah wal Jamaah teachings, with the Syafiiyah school of jurisprudence and Ash'ariyah theology. Ustaz Hanzalah, Ustaz Aslam Umar, and Ustaz Saleh Umar have even become relatively prominent figures in this organization. This assimilation is motivated by the process of religious education, social interaction and the original nature of Islam as an open religion. Some of them are figures in the Jama'ah Tabligh Movement.

Reading Resources

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S E R T I F I K A T

NOMOR: 25069/ITK/PP.009/11/2021
Diberikan Kepada

Dr. Zaini Dahlan, M.Pd.I

Atas partisipasinya sebagai PESERTA
Seminar Internasional Dengan Tema:
“Penyelidikan Kearifan Islam Nusantara”
Antara Fakultas PPIK dan BPI University Sains Malaysia dengan
Fakultas Ilmu Tarbiyah dan Keguruan
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Medan, 13 November 2021



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Tarikh : 11 November 2021

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Tuan,

**JEMPUTAN SEBAGAI PEMBENTANG DALAM SEMINAR PENYELIDIKAN KEARIFAN ISLAM
NUSANTARA ANJURAN BERSAMA USM DAN UINSU (SEJARAH SOSIAL DAN KEAGAMAAN
MASJID INDIA DI INDONESIA: KAJIAN TERHADAP MASJID GHAUDIAH)**

Dengan segala hormatnya perkara di atas adalah dirujuk.

2. Sukacita dimaklumkan bahawa untuk merealisasikan kembali MoA antara Program Magister FITK UINSU Medan dengan PPIK USM Malaysia, akan dianjurkan satu Seminar Penyelidikan Kearifan Islam Nusantara.

3. Sehubungan dengan itu, pihak PPIK USM dengan ini berbesar hati ingin menjemput Tuan sebagai salah seorang Pembentang dalam majlis tersebut yang akan diadakan pada tarikh dan masa seperti berikut :

Tarikh : 13 November 2021
Masa : 8.30 – 1.00 WIB / 9.30 – 1.00 Tengahari Malaysia
Tempat : Secara Atas Talian (Aplikasi Cisco WebEx)

4. Segala kesudian daripada pihak Tuan dalam menerima jemputan ini amatlah dihargai dan didahului dengan ucapan jutaan terima kasih daripada pihak PPIK USM.

Sekian untuk makluman dan perhatian Tuan selanjutnya.

Terima kasih

“BERKHIDMAT UNTUK NEGARA”

Saya yang menjalankan amanah,

(PROFESOR MADYA DR. JASNI SULONG)
Pemanku Dekan
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SURAT TUGAS

Nomor: B-31972/ITK/ITK.IV.11/PP.00.9/11/2021

Hal : Narasumber Webinar Internasional
Dari : Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN SU Medan

Assalamu'alaikum Wr, Wb.

Dengan ini kami menugaskan dosen dari Fakultas Ilmu Tarbiyah dan Keguruan UIN SU Medan yaitu:

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1	Dr. Zaini Dahlan, M.Pd.I	198905102018011002	Narasumber

sebagai narasumber pada kegiatan Webinar Internasional dengan tema Penyelidikan Kearifan Islam Nusantara yang Dilaksanakan atas Kerjasama antara UIN Sumatera Utara dengan University Sains Malaysia pada hari Sabtu, 13 Nopember 2021.

Demikian surat tugas ini diterbitkan untuk dipergunakan seperlunya.

Medan, 12 Nopember 2021

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