



Empowering Communities: Contextualizing Living Hadith on Mosque Building for Modern Islamic Development

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Abstract

This article examines the contextualization of hadith interpretation in relation to the construction of mosques at the Darul Muttaqin Mosque in Makassar City. The research stems from mosque management practices believed to be rooted in prophetic traditions (hadith). This article aims to understand the mosque administrators' comprehension of the hadith on mosque construction that forms the foundation of their understanding. This is a field study employing a descriptive-qualitative method, grounded in a phenomenological approach. Primary data was obtained through interviews, and secondary data was sourced from relevant literature. The research findings and discussion indicate that the administrators of the Darul Muttaqin Mosque understand the hadith on building mosques as encompassing not only the construction of a mosque from scratch, but also the management of the mosque through infrastructure improvements and community empowerment within the mosque, which are also considered essential components of building a mosque. The research demonstrates that the hadith on mosque construction can be contextualized beyond literal building to include ongoing management, infrastructure development, and community empowerment, providing a practical framework for modern mosque administration rooted in prophetic traditions. Additionally, it highlights the "living hadith" approach in a real-world setting, offering a model that integrates theological motivation with socio-economic initiatives to enhance mosques as multifaceted community hubs.

Keywords:

Empowering Communities,
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Introduction

The mosque serves as a place of worship for Muslims and a central hub for social activities. It plays a significant role in various Islamic community endeavors, such as Qur'anic reading tutorials, zakat distribution, religious study sessions, and more. Mosques are also utilized to enhance human resources through knowledge-based programs.¹ The historical origins of mosque construction in Islam trace back to when the Prophet Muhammad (peace be upon him) migrated to Medina, where he established what is now known as the Quba Mosque. This mosque was built on the suggestion and initiative of a companion named 'Ammar, who proposed to the Prophet a resting place and shelter in the Quba village. At that time, mosques were constructed simply for worship purposes.²

During the Prophet's era, mosques also functioned as venues to strengthen communal bonds and familial ties in Medina. Yathrib (Medina's former name) was then a gathering place for Jewish and Christian communities. Hence, the Prophet's primary mission was to unite them and foster positive, peaceful social relations among different faiths.³ In the Prophet's time, mosques became central to Muslim activities. They were not limited to religious practices; instead, they served as spaces for diverse societal functions. The existence of mosques is inextricably linked to historical records that attest to their pivotal role in shaping Islamic civilization.⁴ During Islam's golden age, mosques proliferated in large numbers. Records indicate that there are 30,000 mosques in Baghdad, 12,000 in Alexandria, and 500 in Damascus. Islamic leaders of that era demonstrated mosque prominence by assigning teachers to educate in each one. The immense role and function of mosques led to the addition of supporting facilities, such as lodging for travelers. Mosque manage-

¹ Yayat Hidayat et al., "Program Pengawasan Pembangunan Masjid dalam Rangka Dakwah," *Prosiding Semnas PPM 2020: Inovasi Teknologi dan Pengembangan Teknologi Informasi dalam Pemberdayaan Masyarakat Pasca Covid-19* 1, no. 1 (2021): 2170–2174, <https://doi.org/10.18196/ppm.311.346>.

² Mifda Hilmiyah et al., "Analisis Hubungan Fungsional Jumlah Masyarakat Muslim Pembangunan Masjid/Musholah di Sulawesi Selatan," *Jurnal Komunida: Media Komunikasi dan Dakwah* 8, no. 1 (2014): 61–76, <https://doi.org/10.35905/komunida.v8i1.601>.

³ Muhammad Irhamdi and Yusri Hamzani, "Dakwah Toleransi di Indonesia: Kontekstualisasi Hadis Penghancuran Masjid," *Mudabbir: Jurnal Manajemen Dakwah* 2, no. 2 (2021): 132–148, <https://doi.org/10.20414/mudabbir.v2i2.4174>.

⁴ Aswan Haidi, "Peran Masjid dalam Dakwah Menurut Pandangan Mohammad Natsir," *Bina Ummat: Membina dan Membentengi Ummat* 2, no. 2 (2019): 45–58, <https://doi.org/10.38214/jurnalbinaummat.stidnatsir.v2i02.50>.

ment is crucial, as historically, mosques originated as multifunctional spaces, including the establishment of madrasas and libraries.⁵

History illustrates that as times evolved, mosques became venues for various activities, making their management essential to provide benefits to society. Sucipto argues that mosques can have a profound positive impact on communities by applying the concept of "prospering the mosque and being prospered by it." According to Sucipto, this strategy depicts how mosque prosperity can be realized through management that empowers the community. Building strong relationships between mosque administrators and the community is a foundational step in the mosque's prosperity, meaning that the process of enriching the mosque should align with creating community prosperity through its facilities and infrastructure. The prosperity of the surrounding community greatly influences the mosque's own prosperity.⁶

History has left a grand legacy for Muslims in the form of multifunctional buildings that serve as gathering places for Muslims to perform worship to the Creator. Enhancing the local economy is a hope for those facing economic hardships, allowing them to truly experience the mosque's role not just as a worship space, but as a platform for community empowerment.⁷ Mosque architecture has advanced over time. Grand mosque structures are not the primary indicator of progress; rather, managing mosque infrastructure is key to signifying advancement in mosque development, making the oversight of various mosque components vital.⁸ Mosque management is essential but challenging, as various issues can arise and hinder the process. Administrators' awareness and initiative in properly managing mosque infrastructure are primary supporting factors for optimal utilization.⁹ Mosques yield

⁵ Khairuddin and Muhammad Shaleh Assingkily, "Urgensitas Mendirikan Madrasah di Samping Masjid: Studi Sejarah Pendidikan Islam Masa Pembaruan," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021): 413–429, <https://doi.org/10.30868/ei.v10i01.1338>.

⁶ Eka Siskawati et al., "Bagaimana Masjid dan Masyarakat Saling Memakmurkan? Pemaknaan Akuntabilitas Masjid," *Akuntansi Multiparadigma* 7, no. 1 (2016): 70–80, <https://dx.doi.org/10.18202/jamal.2016.04.7006>.

⁷ Muhammad Muhib Alwi, "Pemberdayaan Ekonomi Masyarakat Berbasis Masjid di tengah Pandemi Covid-19," *Al-Hikmah* 18, no. 1 (2020): 99–116, <https://alhikmah.uinkhas.ac.id/index.php/alhikmah/article/view/25>.

⁸ Tri Hartanto and A Bambang Yuono, "Pendampingan Perencanaan Renovasi Masjid Nurrulloh Dua Lantai untuk Meningkatkan Kapasitas Jamaah," *Ganesha: Jurnal Pengabdian Masyarakat* 1, no. 2 (2021): 93–100, <https://doi.org/10.36728/ganesha.v1i02.1533>.

⁹ Septiana Purwaningrum, "Optimalisasi Peran Masjid sebagai Sarana Ibadah dan Pendidikan Islam: Studi Kasus di Masjid Namira Lamongan," *Inovatif* 7, no. 1 (2021): 96–116, <https://jurnal.iaih.ac.id/index.php/inovatif/article/view/210>.

significant outputs, necessitating excellent management, including physical aspects such as the building, external facilities like terraces, and internal worship areas.¹⁰

In contemporary times, mosques have evolved into versatile spaces for activities such as education and social events, including blood donations and Qur'an endowments. Some mosques even feature auditoriums for gatherings such as weddings, seminars, and other events.¹¹ The mosque's role, once limited to worship and religious matters, has expanded to become an agent of community empowerment, offering solutions to social issues. Mosques are now believed to play a significant role in addressing societal problems.¹² Muslims position mosques as spaces for seeking knowledge, preaching, and deliberating ideas. Mosques host activities of both ritual (shariah) and essential nature (*hakikat*). Management for each activity must be carefully attended to, whether ritual or essential.¹³ All mosque facilities, such as equipment and supplies, are part of the mosque's amenities that should be maintained and preserved. Mosque infrastructure encompasses all supporting facilities for activities, including the building and terrace.¹⁴

Mosque infrastructure management has a significant impact on the mosque's role, so maximizing it requires attention to the infrastructure. One example of a mosque prioritizing infrastructure is the Darul Muttaqin Mosque, established in 1986 as a residential mosque in Makassar City. Its infrastructure management is notably well-organized, making it consistently bustling with activities like worship, Islamic studies, and social events.¹⁵ The effective management at Darul Muttaqin Mosque reflects the administrators' attention and initiative, grounded in hadith about building mosques. This hadith motivates administrators to embody it through care and development to enhance the mosque. The efforts of the Darul Muttaqin

¹⁰ Nurseri Hasnah Nasution and Wijaya, "Manajemen Masjid pada Masa Pandemi Covid 19," *Yonetim: Jurnal Manajemen Dakwah* 3, no. 1 (2020): 84–104, <https://doi.org/10.19109/yonetim.v3i01.6204>.

¹¹ M. Zulfa, "Transformasi dan Pemberdayaan Umat Berbasis Masjid: Studi pada Masjid Nurussa'adah Salatiga," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 9, no. 1 (2015): 257–278, <https://doi.org/10.18326/infsl3.v9i1.257-278>.

¹² Ahmad Arif Widianto and Rose Fitria Lutfiana, "Menegukan Spirit Kemaslahatan: Masjid, Pemberdayaan, dan Transformasi Sosial," *Asketik: Jurnal Agama dan Perubahan Sosial* 5, no. 1 (2021): 1–17, <https://doi.org/10.30762/asketik.v5i1.36>.

¹³ Hasbi Anshori Hasibuan, "Urgensi Manajemen Masjid dalam Proses Dakwah," *Tadbir: Jurnal Manajemen Dakwah* 2, no. 2 (2020): 367–82, <https://jurnal.uinsyahada.ac.id/index.php/Tadbir/article/view/3346>.

¹⁴ Toni Antoni et al., "Manajemen Sarana dan Pemeliharaan dalam Meningkatkan Mutu Pelayanan kepada Jamaah Masjid," *Cendikia Muda Islam Jurnal Ilmiah* 1, no. 1 (2021): 35–46, <https://jurnal.staialhidayahbogor.ac.id/index.php/cendikia/article/view/1410>.

¹⁵ Mufidahul Fitri, "Manajemen Pembinaan Jamaah Masjid Darul Muttaqin BTN Minasa Upa Kecamatan Rappocini Kota Makassar" (Undergraduate Thesis, UIN Alauddin Makassar, 2019), 6.

Mosque administrators to elevate the mosque's role through proper infrastructure management represent the application of the Prophet's hadith.

Efforts to embody the teachings of the Prophet Muhammad (peace be upon him) through various activities, traditions, and habits remain ingrained practices passed down by Muslims to this day. Muslims have unique and diverse understandings of applying religious texts, leading to innovations that emerge through the reinterpretation of these texts in community activities, traditions, and daily practices.¹⁶ Thus, this article further explores the understanding of the Darul Muttaqin Mosque administrators regarding the hadith on building mosques, which underpins their infrastructure management. Based on the explanations in the introduction, this research addresses three research problems: the history of the Darul Muttaqin Mosque, the content of the hadith related to mosque construction, and how the administrators of the Darul Muttaqin Mosque interpret the hadith concerning mosque construction.

Methods

This field research study employs a descriptive-qualitative approach and is analyzed through a phenomenological lens. The phenomenological analysis aims to identify patterns and distinctive characteristics in how mosque administrators embody hadith. This article does not judge the correctness or incorrectness of societal understandings in applying hadith, as the primary value lies not in evaluating the accuracy of such understandings, but in the patterns and unique features of those understandings.¹⁷ This research employs a combination of library and field methods.¹⁸ Data sources include library materials from books and field data obtained through interviews with administrators of the Darul Muttaqin Mosque, who served as informants.

This research was conducted in systematic stages to answer three main research questions: the history of the Darul Muttaqin Mosque, the content of the hadith on building a mosque, and the understanding of the hadith among mosque administrators. The initial stage involved collecting secondary data from historical

¹⁶ Ilham Syamsul and Farida Nur Anisa, "Resepsi Nilai Hadis Birru al-Walidain dalam Tradisi Sadranan di Desa Gunung Gebang: Kajian Living Hadis," *Al-Manar: Jurnal Kajian Alquran dan Hadits* 10, no. 2 (2024): 1–18, <https://almanar.uinkhas.ac.id/index.php/al-manar/article/view/70>.

¹⁷ Amrullah Harun et al., "Living Hadis dalam Tradisi Ma'gawe pada Pasca Pernikahan di Makam Datuk Sulaiman Pattimang Kecamatan Malangke Kabupaten Luwu Utara," *Al-Munir: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 2 (2024): 151–176, <https://doi.org/10.24239/al-munir.v6i2.978>.

¹⁸ Hafizzullah and Fadhilah Iffah, "Living Hadis Dalam Konsep Pemahaman Hadis," *Thullab: Jurnal Riset Publikasi Mahasiswa* 1, no. 1 (2021): 1–15, <https://ejournal.iainkerinci.ac.id/index.php/thullab/article/view/903>.

literature and hadith texts to analyze the background of the mosque's establishment since 1986, as well as the content of the hadith narrated by Usman ibn Affan and other supporting hadiths, which included textual and inter-textual interpretations to understand the meaning of "building" broadly, including renovation and maintenance. Next, the field stage employed a phenomenological approach, conducting in-depth interviews with the administrators of the Darul Muttaqin Mosque to explore their contextual understanding of how the hadith is used as motivation in infrastructure management and community empowerment. Data analysis was conducted descriptively and qualitatively to identify patterns of experience related to living hadith, resulting in the conclusion that mosque construction is not limited to physical construction but also encompasses sustainable development oriented towards the welfare of the community.

History of the Darul Muttaqin Mosque

The Darul Muttaqin Mosque was first established on March 28, 1986. When initially built, the mosque was small in size; according to accounts from the mosque administrators, it measured only nine by twelve meters at the time. From the outset, the administrators of Darul Muttaqin Mosque have continuously taken the initiative to improve the mosque building, starting with the terrace and then the interior. Since its inception, the mosque has undergone three renovations, with initial funding for management provided solely by the congregation, followed by government financial assistance in subsequent years.¹⁹

In 2012, the mosque administrators agreed to undertake a significant overhaul of the building, involving the demolition of the existing structure and its reconstruction on a much larger scale, with two levels added. This larger building also increased the capacity for worshippers, believed to accommodate around 1,200 people across the two floors. In addition to the significantly expanded structure, the administrators of Darul Muttaqin Mosque initiated a partnership with Bank Muamalat, a financial institution, to empower the mosque congregation and the surrounding community by utilizing the spacious terrace as a venue for food and beverage sales, known as the "Empowering Food Court." Furthermore, the administrators have taken the initiative to assist the underprivileged through rice sales under the concept of "Buy Rice While Giving Charity," where proceeds from the sales are distributed to those in need.²⁰

¹⁹ Rusjdin [First Treasury of the Darul Muttaqin Mosque Management], interview by author, March 26, 2023.

²⁰ Zul Ishaq Nur [Secretary of the Darul Muttaqin Mosque Management], interview by author, April 9, 2023.

Based on interviews with the mosque administrators, it is known that since its establishment, the mosque has undergone a series of management stages, progressing from building expansions to area oversight. The interview results also indicate that the management conducted by Darul Muttaqin Mosque administrators goes beyond merely expanding the building; rather, the infrastructure management performed by these administrators represents an effort to maximize the mosque's role and functions.



Figure 1. Mosque Building



Figure 2. Mosque Infrastructure



Figure 3. Mosque Cooperative Business

The administrators of the Darul Muttaqin Mosque consistently strive to maximize the mosque's functions and roles, not just through building and area expansions, but also by empowering the congregation and surrounding community via existing infrastructure. The Darul Muttaqin Mosque also serves as a venue for various activities, including both social and religious events. The activities conducted at the Darul Muttaqin Mosque are diverse, including zakat distribution, blood donation, and consultations between the mosque administrators and the local community.



Figure 4. Zakat Management Body



Figure 5. Blood Donation



Figure 6. Joint Consultation

Exploring the Core: Interpretations and Rewards in Hadith on Mosque Building

Based on the interviews conducted,²¹ the hadith that motivates the mosque administrators in carrying out mosque management is the one narrated by Uthman ibn Affan as follows:²²

حَدَّثَنَا الصَّحَّاحُ بْنُ حَلْدٍ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، حَدَّثَنِي أَلِي، عَنْ مُحَمَّدٍ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ، أَرَادَ أَنْ يَبْنِي مَسْجِدَ الْمَدِينَةِ فَكَرِهَ النَّاسُ ذَلِكَ وَأَحَبُّوْا أَنْ يَدْعُوهُ عَلَى هَيْنَتِهِ، فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ يَبْنِي مَسْجِدًا لِلَّهِ يَبْنِي اللَّهُ مِثْلًا فِي الْجَنَّةِ مِثْلُهُ.

"Al-Dahhak bin Makhlad has narrated to us, he said, Abdul Hamid bin Ja'far has narrated to us, he said, my father has narrated to me, from Mahmud bin Labid, that Uthman intended to renovate the Medina mosque, but the people disliked that and preferred to leave it in its original form, so Uthman said, I heard the Messenger of Allah (peace be upon him) say, "Whoever builds a mosque for Allah, Allah will build for him a house in Paradise like it."

Textually, the word بَنَى, which means "build" in the hadith's *matan*, cannot be understood with just one interpretation (building a mosque entirely). The word "build" in the hadith is not limited to those who construct a mosque completely from scratch, but in essence, "building a mosque" should be understood broadly, encompassing people who are active in the mosque-building process, such as renovating the mosque, completing and adding necessary items to the mosque, helping to seek mosque funds, channeling funds or collaborating with the mosque—all of these are included in the people referred to in the hadith. This is similar to what Uthman bin Affan did in renovating the mosque.²³

Intertextually, there is another hadith related to building mosques but in a different context (*tanawwu' fi al-hadis*), namely:²⁴

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: سَمِعْتُ أَلِي، حَدَّثَنَا أَبُو التَّيَّابِ، قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَمَرَ بِبَنَاءِ الْمَسْجِدِ، وَقَالَ: يَا بَنِي النَّجَارِ ثَمَنُونِي بِحَائِطِكُمْ هَذَا، قَالُوا: لَا وَاللَّهِ لَا نَطْلُبُ ثُمَّةَ إِلَّا إِلَى اللَّهِ.

"Ishaq has narrated to us, Abdu al-Samad has narrated to us, he said I heard my father, Abu al-Tayyah has narrated to us, he said, Anas bin Malik has narrated to me, "When the Messenger of Allah (peace be upon him) arrived in Medina, he ordered the

²¹ Abdullah [Deputy Chairman of the Darul Muttaqin Mosque Management], interview by author, August 2, 2022.

²² Ahmad ibn Hanbal, *Musnad al-Imām Aḥmad ibn Muḥammad ibn Ḥanbal*, ed. Aḥmad Muḥammad Syākir, Juz 1 (Kairo: Dār al-Ḥadīṣ, 1995), 380.

²³ Ibnu Hajar Al-Asqalani, *Fathul Baari: Penjelasan Kitab Shahih al-Bukhari*, Terj. Amiruddin, Abu Rania, and Titi Tartilah, Juz 3 (Jakarta: Pustaka Azzam, 2003), 201.

²⁴ Abū 'Abdillāh Muḥammad ibn Ismā'īl bin Ibrāhīm ibn al-Mugīrah al-Ju'fiy Al-Bukhāriy, *Al-Jāmi' al-Musnad al-Šaḥīḥ al-Mukhtaṣar min Umūr Rasūlullah Ṣallāllah wa Sunanīh wa Ayyāmīh*, Juz 4 (Mesir: al-Matba'ah al-Salafiyyah wa al-Maktabatiha, 1991), 12.

building of the mosque and said, 'O Banu Najjar, set a price for me for this garden of yours.' They said, 'No, by Allah, we do not seek its price except from Allah.'

The above hadith explains how the Prophet Muhammad (peace be upon him) intended to buy a garden to build a mosque, but the owner did not want to sell it; instead, he gave the garden voluntarily (sincerely for Allah). Ibn Hajar al-Asqalani explains that the reward for building a mosque will also be obtained by those who designate or donate their land as a site for building a mosque.²⁵ Another hadith discussing building mosques is:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ،
قَالَتْ: أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَنَاءِ الْمَسَاجِدِ فِي الدُّورِ وَأَنْ تُنَظَّفَ وَتُطَيَّبَ²⁶

"Muhammad ibn al-'Ala has narrated to us, Husain ibn 'Ali has narrated to us, from Zaidah, from Hisham ibn 'Urwah, from his father, from Aishah, she said, "The Messenger of Allah (peace be upon him) ordered the building of mosques in residential areas and that they be cleaned and perfumed."

Based on the hadith narrated by Aishah above, building a mosque means not just constructing it but also providing maintenance, such as thoroughly cleaning the mosque, so the Prophet also ordered perfuming it to make worshippers feel comfortable, as the Prophet did not merely give directions limited to building mosques but also encouraged maintaining and preserving them.

The hadith narrated by Anas bin Malik above functions as *bayan al-taqrir* (reinforcing the Qur'anic content) for the following verse:²⁷

حَوَالَّدِينَ اتَّخَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَنَفْرِيًّا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَازَبَ اللَّهُ وَرَسُولُهُ مِنْ قَبْلٍ وَلِيَحْلُمُنَّ
إِنْ أَرَدْنَا إِلَّا الْخَسْنَى وَاللَّهُ يَشْهُدُ إِنَّهُمْ لَكَاذِبُونَ (١٠٧) لَا تَقْنُمْ فِيهِ أَبْدًا لَمَسْجِدٌ أَسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ
يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحْمِنُونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (١٠٨)

Translation: "And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars. (107) Do not stand [for prayer] within it ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves, and Allah loves those who purify themselves. (108)

²⁵ Al-Asqalani, *Fathul Baari*, 204.

²⁶ Sulaimān ibn al-Asy'ās al-Sijistāniy al-Azdiy Abū Dāud, *Sunan Abū Dāud*, ed. 'Izzat 'Ubaid al-Da'ās and 'Ādil al-Sayyid, Juz 1 (Beirut: Dār Ibnu Hazm, 1997), 124.

²⁷ Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an dan Terjemahnya* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 279-280.

Meanwhile, the hadith conveyed by Aishah serves as *bayan al-tafsir* (explaining the Qur'anic content) for another verse, namely:²⁸

وَإِذْ جَعَلْنَا الْبَيْتَ مَنَابَةً لِلنَّاسِ وَأَمْنًا وَأَخْنَدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهْدُنَا إِلَى إِبْرَاهِيمَ وَإِسْتَعْيَلَ أَنْ طَهَرَا
بَيْنِ لِلْطَّاغِيَنَ وَالْعَاكِفِينَ وَالرَّكْعَ السُّجُودَ (١٢٥)

"And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." (125)

Thus, from the two hadiths above, an understanding can be derived that the Prophet Muhammad's (peace be upon him) statement '*man bana masjidan*' can be interpreted in several ways: First, that the encouragement to build mosques is fundamentally a practice performed for the common good, such as congregational prayer, so creating the mosque is also an activity that must be done collectively to achieve shared interests. Second, building a mosque is not only about erecting the physical structure, but also involves aspects of mosque maintenance and utilization on a broader scale. Third, in essence, building a mosque should not be understood narrowly as constructing from the beginning, but all activities aimed at improving and developing the mosque are also forms of mosque building in the context of prospering the mosque.

Viewed from the aspect of the Prophet Muhammad's position and authority in conveying the hadith on the virtue of building mosques, this hadith is closely related to the Prophet's capacity as a messenger. Scholars confirm that hadiths on Muhammad's status as a messenger include various explanations from the Prophet regarding the Qur'an, worship, and law.²⁹ Mosques have a grand vision in advancing the Islamic civilization system as gathering places for Muslims from all walks of life—poor, rich, officials, and every stratum—meeting in one building with the same purpose: surrendering to the Almighty Creator.

In terms of context, examined from its *asbab al-wurud* (occasion of revelation), the delivery of the Prophet's hadith began when Uthman intended to renovate the mosque in Medina, but people wanted to maintain the mosque's original form, so Uthman conveyed the words of the Prophet Muhammad (peace be upon him) as follows:

²⁸ Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an dan Terjemahnya*, 25.

²⁹ Arifuddin Ahmad, *Metodologi Pemahaman Hadis: Kajian Ilmu Ma'ani al-Hadis* (Makassar: Alauddin University Press, 2013), 127.

أَنْ عُثْمَانَ أَرَادَ أَنْ يَبْنِي مَسْجِدَ الْمَدِينَةِ فَكَرِهَ النَّاسُ ذَاكَ وَأَحْبُبُوا أَنْ يَدْعُوهُ عَلَى هَيْئَتِهِ فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهَ لَهُ بَيْتًا فِي الْجَنَّةِ مِثْلَهُ.

The mosque construction carried out by Uthman ibn Affan was not building from scratch; instead, Uthman expanded the mosque (renovated it), thus providing an understanding that building a mosque is not just about constructing from the beginning, but renovating the mosque is also included in the process.³⁰ Based on the historical context of the hadith, socio-cultural differences among the Prophet's companions appear to have led to the rejection of Uthman's initiative. As al-Baghawi explains, the companions' rejection of Uthman's action was not about expanding the mosque, but rather about Uthman's intention to use painted stones. According to Ibn Hajar al-Asqalani, the renovation of the Prophet's Mosque by Uthman bin Affan, in terms of time and place, occurred in Medina in the year 30 Hijri.³¹

The phrase فَكَرَهَ الْمَسَدَّاكُو أَحَبُّوا أَنْ يَدْعُوهُ هَيْئَتَهُ in the hadith describes the events surrounding the hadith, namely objections to the initiative Uthman intended to undertake. In another narration, such as in Bukhari's, the objection is expressed in the phrase عَنْدَقُولَ الْأَسْفِيَهِ, meaning "when people talked about it," so by knowing the form of this event, a lesson can be drawn that when undertaking an activity, it should be discussed first to avoid misunderstandings or rejections, as in the mosque construction by Uthman bin Affan. Based on these explanations, understanding the hadith on the virtue of building mosques should consider civilizational developments, such as observing habits and understandings that develop in certain regions.

From Tradition to Action: Administrators' Contextual Understanding of Mosque Construction Hadith

To understand the administrators of Darul Muttaqin Mosque's comprehension of the hadith on building mosques, interviews were conducted at the mosque. Some of the interview results are as follows: How is the hadith on building mosques applied? According to explanations from the administrators of the Darul Muttaqin Mosque, the hadith on building mosques serves as a motivator for the congregation and community to participate in mosque development. This motivation is realized through donation boxes equipped with the hadith. The idea of attaching hadith writings to donation boxes, according to the administrators, originated from suggestions and input from the congregation, which resulted from comparative studies conducted at several mosques. The author assumes that the hadith on building

³⁰ Ibnu Hamzah al-Husaini al-Hanafi al-Dimasyqi, *Asbabul Wurud: Latar Belakang Timbulnya Hadits-Hadits Rasul*, Trans. Suwarta Wijaya dan Zafrullah Salim, Juz 3 (Jakarta: Kalam Mulia, 2002), 269.

³¹ Al-Asqalani, *Fathul Baari*, 208.

mosques is no longer unfamiliar to the community around Darul Muttaqin Mosque; even the idea of disseminating hadith writings on donation boxes originated from the congregation's initiative, which the administrators of Darul Muttaqin Mosque then followed up. All hadith writings are placed on each donation box as follows:



Figure 7. Mosque Donation Box

How is the hadith on building mosques understood? The author conducted further interviews with the administrators of the Darul Muttaqin Mosque to discuss the congregation's and local community's knowledge of the hadith used as the foundation. The Darul Muttaqin Mosque administrators revealed that a large portion of the hadith has been known to the community through lectures delivered by ustaz (Islamic teachers) at the mosque. Interview results with several administrators of the Darul Muttaqin Mosque show that the Prophet's hadith, serving as the basis for practice, is widely known. Through the interviews, the Darul Muttaqin Mosque administrators not only understand the intent of the hadith on building mosques as constructing from scratch, but also recognize that contributing ideas is an integral part of building a mosque. The administrators also understand that the meaning of building a mosque in the hadith can have a collective connotation, namely, building, renovating, and developing the mosque together.³²

The information obtained clarifies that the productive mosque development at the Darul Muttaqin Mosque can be realized due to the administrators' initiative in using the hadith as motivation for the congregation and community to continually participate in mosque development, specifically in the maximum renovation of the mosque. Observing the phenomenon of hadith application at the Darul Muttaqin Mosque reveals contextualization of hadith understanding. The hadith on building mosques is conveyed orally and in writing to support and enhance the Darul Mut-

³² Amir Ma'mur [Head of Facilities and Infrastructure for the Darul Muttaqin Mosque], interview by author, March 26, 2023.

taqin Mosque, promoting its prosperity while also benefiting the local community through the utilization of its facilities and infrastructure. The phenomenon of hadith application by the administrators of the Darul Muttaqin Mosque is also part of living hadith. Suryadilaga views that a hadith lives in society through three forms: writing, speech, and practice.³³

Interview results with Darul Muttaqin Mosque administrators indicate that the Prophet's hadith, serving as the basis for practice, is widely known among both the administrators and the congregation themselves. Hence, the values of the Sunnah that are lived are not only in written form but also through speech in the form of hadith delivery and practice, as seen in continuous mosque renovation. The phenomenon behind the application of the hadith on building mosques is the administrators' understanding at Darul Muttaqin Mosque that building a mosque involves not just construction, but also improving and maximizing mosque development in every aspect, which is also what is meant in the hadith.

Conclusion

This research demonstrates that the development of the Darul Muttaqin Mosque in Minasa Upa, Makasar City, proceeds in a sustainable and phased manner, not only focusing on physical aspects but also on optimizing facilities and infrastructure to strengthen the mosque's socio-economic functions. Innovations such as the "Empowering Food Court" underscore the mosque's role as a hub for community empowerment, focusing on both social and spiritual well-being. The understanding of the hadith on building mosques is practiced contextually by the administrators, emphasizing community participation in the maintenance, enhancement, and prosperity of the mosque, through both material and non-material contributions, in line with the historical model carried out by Uthman ibn Affan. The hadith serves as theological and motivational legitimacy, as well as a da'wah instrument to mobilize community participation, transforming the mosque not only into a place for ritual worship but also a space for social, economic, and educational empowerment. This research enhances contextual understandings of hadith, providing an adaptable, applicable, and relevant model for mosque management that addresses modern societal needs, while affirming that Islamic teachings can be implemented concretely to create inclusive, productive, and beneficial mosques for the welfare of the ummah.

³³ Yuna Ulfah Maulina, "Living Hadis pada Tradisi Kenduri di Kampung Mee Adan Aceh," *Riwayah: Jurnal Studi Hadis* 6, no. 2 (2020): 211–230, <http://dx.doi.org/10.21043/riwayah.v6i2.7327>.

Authors Contribution

All authors agree to be accountable for all aspects of this work.

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