THE ROLE AND POLITICAL DYNAMICS OF HISTORIC MOSQUES IN EAST KALIMANTAN: A COMPARATIVE STUDY OF THE NURUL IBADAH MOSQUE AND THE JAMI AJI AMIR HASANUDDIN MOSQUE

Amirullah[1], Ramadiva Muhammad Akhyar[2]
[12]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda

Email:
[1]amirullah@uinsi.ac.id
[2]ramadiva.m.akhyar@gmail.com

ABSTRACT

Mosques serve not only as places of worship but also play social, educational, cultural, and political roles. This study aims to examine the political roles and dynamics of two historic mosques in East Kalimantan: the Nurul Ibadah Mosque in Paser Regency and the Jami Aji Amir Hasanuddin Mosque in Tenggarong. This study employs a qualitative method with a historical approach. Data were collected through interviews, observations, and documentation, then analyzed using the Miles, Huberman, and Saldana model through data condensation, data presentation, verification, and conclusion drawing. The results of the study indicate that both mosques serve religious, social, educational, and cultural functions. In the political dimension, both act as symbols of the legitimacy of power, vehicles for cultural and religious diplomacy, links between political and religious interests, and centers for education and the preservation of traditions. These findings demonstrate that historic mosques are not only centers of religious activity but also play a significant role in the social and political life of the community.

Keywords: *Historic Mosques, Functions of Mosques, Political Dynamics*

INTRODUCTION

Mosques served as centers of activity in the past. However, visits to mosques are still often perceived solely as religious events related to worship. In reality, the functions of mosques extend far beyond that[1] . Mosques can serve as places for the development of the Muslim community. Within them, a community can be fostered that bears the responsibility to nurture and empower families and society a community committed to continuous learning *(learning society)*[2] . In fact, upon closer examination, if we look back to the time of the Prophet Muhammad, mosques were not merely places of worship but also venues for Islamic activities, gathering spaces, forums for deliberation, sites for devising war strategies, and places to receive envoys or delegations from abroad[3] .

[1]Apiah Apiah et al., The Mosque as the Center of Civilization for the Ummah, **Jurnal Religion: Journal of Religion, Society, and Culture** 1, no. 2 (2023): 504 14.

[2]Asep Supriyadi, Fahmi Izzulhaq Ramadhan, and Ardi Gunawan, Revitalizing the Role of the Mosque in Shaping a Learning Society, Al-Azhary Journal, 8, no. 2 (2022): 58 72.

[3]Ab. Halim Tamuri, THE CONCEPT AND IMPLEMENTATION OF THE MOSQUE S FUNCTIONS IN UPLIFTING THE COMMUNITY, *International Journal of Mosque, Zakat, and Waqf Management (Al-Mimbar)*, June 30, 2021, 1 12, https://doi.org/10.53840/almimbar.v1i1.11.

The Indonesian government, through the Ministry of Religious Affairs, classifies mosques into several categories: state mosques, national mosques, grand mosques, great mosques, large mosques, jami mosques, historic mosques, and mosques in public spaces. Among these categories, one category that comprises as many as 1,022 mosques is that of historic mosques. Historic mosques, as the name implies, hold a long history, reflecting the age of historic mosques in Indonesia in general.

Studies on historic mosques have been widely discussed. However, related research has primarily focused on the architecture of these mosques. For example, a study conducted by Ernawati et al. examined the wooden roof structures of historic mosques in Jakarta, using Masjid Al-Alam in Marunda and Masjid Al-Alam in Cilincing as case studies.[4] Another study by Khoiriyah et al., which examined the Datuk Badiuzzaman Surbakti Grand Mosque in Medan, details the history and architecture of that mosque.[5] Subsequently, a study by Ahmad Zainuri provides a general explanation of how Islam integrated with local culture in the architecture of ancient mosques in Java.[6] Finally, there is a study by Dermawan et al., which discusses the typology of ancient mosques in West Sumatra, using the Asasi Sigando Mosque in Padang Panjang as a case study.[7]

Specifically, there are 13 historic mosques recorded in East Kalimantan. It is interesting to take a look back at the history of these mosques, considering that for some of them, detailed information such as historical records, documents, and photographs is not yet available on the official website of the Ministry of Religious Affairs of the Republic of Indonesia s Mosque Information System (SIMAS). Additionally, it is necessary to conduct an in-depth exploration of the functions and roles these mosques played for the broader community during their respective eras whether they served as centers of community activity or merely as places of worship for Muslims. Furthermore, it is essential to elaborate on how these mosques evolved over time.

The mosques mentioned above are located in strategic locations. First, the Nurul Ibadah Mosque which serves as a center for religious activities and is also a historical site of the Sadurengas Kingdom of Paser Belengkong stands next to the palace of the Pasir Sultanate. Second, the Jami Aji Amir Hasanuddin Mosque in Kutai Kartanegara is situated next to the royal palace of the Kutai Kartanegara Kingdom and behind the Mulawarman Museum. It can be said that both mosques not only serve as places of worship but, given their proximity to the sultanate, likely also fulfilled political functions.

In addition to fulfilling religious functions, these mosques are strongly believed to have played a role in supporting governmental and social activities of their time. The presence of mosques near the seat of government, such as the

[4]Atie Ernawati et al., Traditional Wooden Roof Structures in 16th-Century Historic Mosques in Jakarta: A Case Study of the Al-Alam Marunda Mosque and the Al-Alam Cilincing Mosque, *Lakar: Journal of Architecture* 6, no. 1 (March 31, 2023): 114, https://doi.org/10.30998/lja.v6i1.17129.

[5]Fitri Khoiriyah, Jufri Naldo, and Anang Anas Azhar, Datuk Badiuzzaman Surbakti Grand Mosque: Its History and Architecture, *Warisan: Journal of History and Cultural Heritage* 4, no. 1 (March 28, 2023): 19 26, https://doi.org/10.34007/warisan.v4i1.1890.

[6]Ahmad Zainuri, The Integration of Islam and Local Culture in the Architectural Art of Ancient Mosques in Java: A General Overview, *Heritage: Journal of Social Studies* 2, no. 2 (December 31, 2021): 125 44, https://doi.org/10.35719/hrtg.v2i2.58.

[7]Alif Dermawan, Ni Ketut Puji Astiti Laksmi, and Zuraidah, Typology of Ancient Mosques in West Sumatra (A Typological Analysis of the Asasi Sigando Mosque in Padang Panjang, West Sumatra), *ULUL ALBAB: Multidisciplinary Scientific Journal* 1, no. 10 (2022): 3532 39.

royal palace or kedaton, indicates a close connection between religious institutions and political authority. In this context, mosques functioned not only as places of worship but also as symbols of the legitimacy of power, imbued with Islamic values. This aligns with the role of mosques in Islamic history, where they often served as centers for administrative, educational, and diplomatic activities.

Furthermore, the strategic locations of these two mosques suggest that they may have served as gathering places for the community, venues for important decision-making, and sites for various collective religious events. Thus, mosques function not only as spiritual spaces but also as social and political spaces capable of bridging interactions between the community and the government.

Based on the above discussion, the existence of these mosques plays an important role and serves a significant function in the development of Islam in East Kalimantan. This has sparked the researcher s interest in conducting an in-depth study on the relationship between mosques and politics. Consequently, the researcher aims to explore the roles and functions of these historic mosques in a study titled Mosques and Politics (A Study of Historic Mosques in East Kalimantan).

RESEARCH METHODOLOGY

The research methodology employed in this study is qualitative with a descriptive approach. The approach used in this study is the historical approach. The historical approach is a discipline that examines various events by considering elements such as place, time, subject, background, and the actors involved in those events. According to this discipline, every event can be traced by considering when it occurred, where it took place, what caused it, and who was involved in the event[8] . The historical approach is used as an effort to explore the history and politics of mosques during the sultanate period.

The data collection method employed is field research, utilizing three approaches: first, conducting interviews with knowledgeable individuals; second, documentation specifically archival data to support this study; and third, observation (Sugiyono, 2019) .

The analysis technique used is the Miles, Huberman, and Saldana theory, which involves analyzing data in three steps: data condensation, data display, and drawing conclusions or verification. (M.B. et al., 2014)

This study was conducted at two historic mosques located in East Kalimantan. Data regarding these mosques were obtained from the Directorate General of Islamic Community Guidance (Ditjen Bimas Islam) on the website https://bimasislam.kemenag.go.id/infomasjid/masjid. The mosques that served as the subjects of this study are as follows:

1. Nurul Ibadah Mosque

   The Nurul Ibadah Mosque is a relic of the Paser Sultanate, founded in 1851. This mosque is located on Jalan Keraton, Paser Belengkong Subdistrict, Paser Regency.
2. Jami Aji Amir Hasanuddin Mosque

[8]Syarifuddin Syarifuddin, A HISTORICAL APPROACH TO THE STUDY OF ISLAMIC EDUCATION, *KREATIF: Journal of Islamic Religious Education Thought Studies* 13, no. 2 (May 4, 2018): 121 33, https://doi.org/10.52266/kreatif.v13i2.91.

The Jami Aji Amir Hasanuddin Mosque was founded by Sultan Sulaiman, the ruler of the Kutai Kartanegara Sultanate, in 1874. This mosque is located in Tenggarong, Kutai Kartanegara Regency.

RESULTS AND DISCUSSION

1. Nurul Ibadah Mosque (1851)

   The Nurul Ibadah Mosque is one of the mosques located in Paser Regency, East Kalimantan. This mosque is designated as a national cultural heritage site in Indonesia. It is a historical relic of the Paser Kingdom. The Nurul Ibadah Mosque served as a place of worship for the family of Aji Tenggara, the king of the Paser Kingdom. Adjacent to the Nurul Ibadah Mosque is the royal palace, which has been converted into the Sadurengas Museum.[9] The Nurul Ibadah Mosque was actively used by the king from 1844 to 1873 CE. After Sultan Ibrahim Khaliluddin purchased the royal residence in the late 19th century CE, the Nurul Ibadah Mosque was used as a gathering and deliberation place for the community to discuss societal issues. The mosque features a drum and a minaret used by the muezzin to call the faithful to prayer[10] .

   The Nurul Ibadah Mosque was completed in 1851. It was constructed primarily of wood. The interior of the mosque is divided into a prayer hall, a mihrab, a porch, a roof, pillars, and a minaret[11] . The mosque is now 173 years old and is still used by the local community for religious activities and religious tourism.

   The Jami Nurul Ibadah Mosque is an old royal mosque, strategically located next to the easily accessible Sadurengas Museum, not far from the administrative center of Paser Regency. Although it has undergone several renovations due to the deteriorating condition of the Jami Nurul Ibadah Mosque s structure, it has retained the authenticity of its original design to this day.

   In addition to being a place of worship, this mosque was also frequently used as a gathering place to discuss various community issues of that era. Historical evidence is still clearly visible at the Jami Nurul Ibadah Mosque, with distinctive royal ornaments and calligraphic decorations that have survived, including wall decorations and a pulpit featuring traditional Paser carvings. To assist worshippers or visitors from outside the Pasir Belengkong area who wish to engage in religious tourism, there is a digital clock that not only displays prayer times but also indicates the year the Jami Nurul Ibadah Mosque was founded[12] .

2. Jami Aji Amir Hasanuddin Mosque (1874)

   The Jami Aji Amir Hasanuddin Mosque is a historic mosque designated as a cultural heritage site in Kutai Kartanegara Regency. It is located on Monumen Timur Street, Panji Village, Tenggarong Subdistrict, Kutai

[9]Interview with Mr. Arbain, Community Leader of Paser Belengkong Subdistrict, Paser Regency, n.d.

[10]BPCB Kaltim, A Glimpse at the Sadurengas Museum and the Nurul Ibadah Jami Mosque, Paser Regency, March 3, 2016, https://kebudayaan.kemdikbud.go.id/bpcbkaltim/masjid-nurul-ibadah-kec-pasir-belengkong/.

[11]Wonderland Family, Encyclopedia of Indonesian Cultural Heritage.pdf (Directorate of Cultural Heritage Preservation, 2019).

[12]Syaifullah Ibrahim, At 170 Years Old, the Nurul Ibadah Grand Mosque Bears Witness to the History of Islamic Civilization in Paser Regency, May 2021, https://kaltim.tribunnews.com/2021/05/02/berusia-170-tahun-masjid-jami-nurul-ibadah-jadi-saksi-sejarah-peradaban-islam-di-kabupaten-paser?page=2.

Kartanegara Regency. This mosque is a legacy of the Kutai Sultanate, founded in 1874[13] .

The mosque is situated within the Kutai Kartanegara Royal Cultural Complex, which reflects Javanese cultural spatial planning. Within this complex, the tombs of the Kutai kings and the Mulawarman Museum are situated to the west and east, respectively; the Kutai Kartanegara Sultanate Palace is to the south; the Sultan Sulaiman Grand Mosque is to the west; and the Kutai Kartanegara Regent s Office is to the north. This layout highlights the connection between the mosque s role as a center for religious development and the kingdom s system of government[14] .

The Jami Aji Amir Hasanuddin Mosque is a place of worship that cannot be separated from the other mosques built earlier. According to information obtained from several community leaders in Tenggarong and textual records from the Kutai Kartanegara Regency Office of Religious Affairs, an older mosque had previously been built at the mouth of the Mahakam River; however, this mosque was destroyed during the war between the Kingdom of Kutai and the British East India Company forces under the command of James Erskine Murray around the 1840s, during the reign of Aji Sultan Muhammad Salehuddin. In its place, a new mosque was built by Sultan Aji Muhammad Sulaiman at its current location and named the Sultan Mosque.

According to Kutai royal custom, the crown prince can be designated as the heir to the kingdom when a son reaches the age of 14 through the pendudusan ceremony a traditional ritual bath in a vessel known by the people as the Balai Mendudus Paca Persada or the 16-Pillar Bathhouse, constructed from large pieces of wood, along with all the other equipment required for its construction. The event also included a grand 40-day, 40-night Erau festival involving all segments of Kutai society. However, before the pendudusan could take place, the crown prince-designate passed away; consequently, the materials originally prepared for the pendudusan ceremony were donated by the sultan for the construction of a mosque after prior consultation with the Religious Affairs Official, or Prince Noto Igomo Haji Urai Ahmad. The materials, which had been piled up next to the palace, were moved by the community through a cooperative effort to the construction site of the [15] Mosque. In 1874, at dawn, the entire population of Tenggarong gathered to erect the first pillar of the mosque, accompanied by the recitation of the Prophet s praises led by Haji Ural Ahmad the highest-ranking religious leader in the Kutai Kingdom who also served as the one to drive in the first pillar of the grand mosque, which was named the Sultan Mosque. After construction was completed, the Sultan designated this mosque as the center for the development of Islam in Kutai Kartenegara. From 1874 to 1930, the Sultan Mosque served as the center for the development of Islam. The Sultan of Kutai at that time, Aji Sultan Muhammad Parikesit, decided to renovate the mosque, which he considered outdated and no longer in line with the kingdom s progress. To carry out this plan, the Sultan summoned H. Aji Amir Hasanuddin, known as Aji Pangeran

[13]Kutai Kartanegara Education and Culture Office, *9 Cultural Heritage Sites of Kutai Kartanegara* (Tenggarong: Kutai Kartanegara Education and Culture Office, 2022).

[14]Ema Dwi Arsita, Ema Yunita Titisari, and Damayanti Asikin, The Architectural Identity of the Jami Adji Amir Hasanoeddin Mosque in Kutai Kartanegara, *Journal of Social Research* 3, no. 1 (December 13, 2023): 95 107, https://doi.org/10.55324/josr.v3i1.1668.

[15]Abdul Baqir Zein, *Historic Mosques in Indonesia* (Jakarta: Gema Insani Press, 1999).

Sosro Negoro, the head of the Islamic Religious Court, to discuss the mosque s construction and appointed him as the project coordinator, with the goal of expanding the old structure.

The mosque renovation was carried out through a community-driven effort by local residents, religious leaders, and traditional community leaders under the coordination of Al Haji Aji Amir Hasanuddin, known as Aji Pangeran Sosro Negoro, and Sayyid Seggaf Baragbah, known as Aji Raden Sukmo. The renovation process began with the demolition of the old mosque structure, particularly the walls and floors. Construction continued with the erection of the main support pillars, made from a single ulin tree: four main pillars with a diameter of approximately 80 cm and a length of 16 meters, as well as 12 supporting pillars with a diameter of about 60 cm and a length of 14 meters. The project was subsequently completed through community self-help efforts. One valuable contribution to this mosque was made by a British citizen named A. Gray, a merchant from Samarinda: a copper ornament known as a sungkul adorned the top of the mihrab in the shape of a crescent moon and a star. The mosque s restoration was finally completed in 1930. Since the initial construction of this grand mosque, the Kutai community had not yet assigned it a specific name; it was originally known simply as the Sultan Mosque. Later, in 1962, when the mosque s board was chaired by Iskandar Usat, a meeting was held to determine the mosque s name. It was ultimately agreed upon as the Masjid Jami Aji Amir Hasanuddin, taken from the name of the pioneer of the mosque s second phase of renovation, who made such a great sacrifice to ensure the completion of this mosque s construction[16] .

According to the mosque s documentation, the naming of this mosque was finalized during a seminar on the History of Islam in East Kalimantan held from November 26 to 28, 1981, which coincided with the 15th-century arrival of Islam. This decision was based on a decree from the East Kalimantan Department of Religious Affairs in its letter No. WQ/2/2526/1981, which designated Aji Amir Hasanuddin as the mosque s name; it remains a historic mosque in Indonesia to this day[17] .

The Political Dynamics of the Mosque

The political dynamics of the Nurul Ibadah Mosque are analyzed through the perspectives *of high politics* and *low politics* concepts that distinguish between issues considered critical to the survival of the state or government (*high politics*) and issues more oriented toward the welfare or daily lives of the people (*low politics*). The following outlines the political dynamics of the Nurul Ibadah Mosque from the perspectives of *high* and *low politics*.

As a sultanate mosque, the Nurul Ibadah Mosque plays a crucial role in the political dynamics of the Pasir Sultanate. Based on the theories *of high politics* and *low politics*, the mosque s role encompasses various aspects both those directly related to the sultanate s power and continuity, as well as those contributing to social aspects and the community s well-being.

The Nurul Ibadah Mosque plays a vital role within the framework of *high politics* concerning issues of security, sovereignty, and the legitimacy of power,

[16]Abu Muslim, The Morphology of the Ancient Aji Amir Hasanuddin Mosque in Tenggarong, Kutai Kartanegara, *Al-Qalam* 21, no. 1 (January 9, 2016): 23, https://doi.org/10.31969/alq.v21i1.201.

[17]Mashud Achmad, History of the Development of Islam in Kutai, n.d.

particularly within the context of the Pasir Sultanate. As the sultanate s primary symbol, this mosque reaffirms the government s commitment to Islamic values, which serve as the foundation of governance. The mosque was founded during the reign of Sultan Aji Tenggara in 1851, near the royal palace, signifying the close relationship between religion and power. Its existence served as a vital instrument in strengthening the sultanate s legitimacy, both as a religious center and as a political symbol reflecting dedication to Islamic law. Historically, as explained by Tua Aji Jamil, this mosque has been preserved since the monarchy transitioned to a sultanate in 1660, making it a symbol of the resurgence of Islam as well as the consolidation of the sultanate s authority as a religious leader.

The mosque served as a diplomatic tool that played a crucial role in strengthening bilateral relations between the Pasir Sultanate and other sultanates in Kalimantan, such as Kutai Kartanegara and Banjar. The Malay architectural motifs carved on the interior of the mosque underscore its Islamic identity as well as the existence of inter-royal marriages. These relationships not only strengthened regional power networks but also supported broader political stability in Kalimantan. Furthermore, the mosque s significant contribution to *high politics* is evident in the involvement of Khatib Muhammad Saleh as the sultanate s imam and religious advisor. His role was not only religious but also strategic, ensuring that the sultanate s political decisions aligned with Islamic principles.

As a religious center, this mosque also served as a venue for resolving social and religious issues that impacted public policy. Its strategic location near the royal palace reflects the synergy between religion and government. Serving as a symbol of political legitimacy, a spiritual center, and a diplomatic liaison, the Nurul Ibadah Mosque not only affirms the existence of the Pasir Sultanate, but also strengthens regional sovereignty and political stability within the framework of Islamic values respected by surrounding political powers.

Low politics encompasses areas related to public welfare, such as social, cultural, and educational matters. In interviews, the social function of the Nurul Ibadah Mosque was evident in its role as a center for community deliberation. During the sultanate era, mosques were used to resolve social issues faced by the community. This demonstrates that mosques served as gathering places and forums for discussion for the community, which aligns with the theory of *low politics,* in which mosques function as social institutions that strengthen social harmony.

Haji Rusdan[18] and Tua Aji Jamil[19] noted that the tradition of deliberation at this mosque continues to this day, although official political activities are not conducted at the mosque but rather at the palace. The mosque s social role is focused more on socio-religious matters than on practical politics. The separation between official political activities at the palace and the socio-religious functions of the mosque demonstrates how the mosque is strategically utilized to foster social welfare and cohesion, without direct involvement in practical politics. In the context of *low politics*, the mosque serves as a mechanism for social control that maintains order in the

[18]Interview with Haji Rusdan, a Religious Leader in Paser Belengkong Subdistrict, Paser Regency.
[19]Interview with Tua Aji Jamil, a historian from Paser Regency.

community and ensures that social issues can be resolved through discussion and deliberation within a safe and peaceful framework.

The Nurul Ibadah Mosque is not only a center for religious activities but also supports the development of Islamic values through education. Based on an interview with Tua Aji Jamil[20] , this mosque provides religious education taught by scholars from outside the region. The mosque, as an educational center, exemplifies the function of *low politics*, namely to enhance the community s religious understanding and moral character. However, this religious education also has implications in the realm of *high politics*, where the mosque supports the sultanate in fostering religious awareness, which ultimately increases support for an Islam-based government. This religious education enables the community to more readily accept the sultanate s authority as the legitimate leader, thereby bringing political stability through the dissemination of Islamic values.

In addition to education, the management of the mosque carried out through community cooperation demonstrates strong public involvement in maintaining the mosque s functions. According to Haji Rusdan[21] , the upkeep of the mosque was carried out without interference from outside parties, including the Dutch colonizers. The independent management of the mosque demonstrates the freedom and autonomy of the Pasir community in preserving their culture and religion, reflecting loyalty to the sultanate and resistance to colonial influence. This is a unique dynamic in which *low politics* in mosque management contributes to the political stability of the sultanate s *high politics* by strengthening a sense of nationalism and resistance to colonial influence. This mosque management, which involves all segments of society, fosters a deep sense of ownership and strengthens a shared identity as a community grounded in Islamic values. In the context of *low politics*, the mosque serves as a social institution that provides moral and spiritual support to the community and plays a role in maintaining social cohesion.

Still within the context of *low politics*, the continuity of religious traditions at this mosque also highlights its important role, particularly as a guardian of culture and a strong religious identity. Haji Rusdan explained that this mosque still upholds traditions such as the recitation of Surah Yasin every Friday night and religious study sessions for children. The continuity of these traditions demonstrates the role *of low politics* in strengthening social and cultural bonds within the community.

A more detailed description of the political dynamics at the Nurul Ibadah Mosque in Pasir Regency is as follows.

Political Dynamics of the Nurul Ibadah Mosque

No	Political Dynamics of the Mosque	Description	
		High Politics	***Low Politics***
1	Symbolism and the Legitimization of Power	Mosques serve as instruments to strengthen sovereignty and political stability	-

[20]Interview with Tua Aji Jamil, a historian from Paser Regency.
[21]Interview with Haji Rusdan, a religious leader in Paser Belengkong Subdistrict, Paser Regency.

2	A tool for cultural and religious diplomacy	The involvement of sultanate advisors as mosque imams helps ensure that political decisions align with Islamic principles	The presence of mosques strengthens bilateral relations with other sultanates
3	Political and Religious Integration	-	The placement of mosques adjacent to the royal palace reflects the synergy between religion and government
4	Center for Social and Community Welfare	-	The mosque serves as an institution that strengthens social harmony, such as by providing a venue for gatherings and discussions to resolve social and religious issues
5	Center for Education and Community Morality	The existence of mosques supported the sultanate in fostering religious awareness grounded in Islam	Enhancing the community s religious knowledge and morality
6	Sustainability and Preservation of Traditional and Religious Values	-	The collective management and preservation of the mosque s religious traditions by the community without foreign (Dutch) interference s demonstrate a strong desire to preserve culture and religion

The Nurul Ibadah Mosque plays a crucial role in fostering political and social stability in the Pasir Sultanate through its role in *high* and *low politics*. In *high politics*, the mosque serves as a symbol of the sultanate s sovereignty and political identity rooted in Islam, strengthening the legitimacy of its authority through bilateral relations and cultural influence. On the other hand, in *low politics*, the mosque functions as a social and religious center, supporting community well-being through deliberation, religious education, and the preservation of traditions. The interplay between these functions *of high* and *low politics* reveals a strong dynamic between the mosque s political

and social roles, which ultimately fosters unity among the government, the community, and religion.

Overall, the Nurul Ibadah Mosque serves as a center for worship, social life, education, a cultural symbol, and a political tool that strengthens the Pasir Sultanate in various aspects of community life. Through these roles, the mosque is not merely a place of worship but also a center for the community s spiritual, social, educational, and political development. By maintaining these functions, the Nurul Ibadah Mosque stands not only as a historical witness to the Pasir Sultanate but also as a symbol of cultural and religious continuity that remains alive within the community to this day.

CONCLUSION

Based on the research findings and analysis, it can be concluded that the Nurul Ibadah Mosque in the Pasir Sultanate plays a multidimensional role encompassing religious, social, educational, cultural, and political functions. As a center of worship, this mosque serves as a spiritual space for the community to practice their religious teachings while simultaneously eroding the influence of animism. In its social function, the mosque serves as a venue for deliberation, community empowerment, and the resolution of social issues, fostering harmony and strengthening social bonds. Additionally, this mosque functions as a center for Islamic education, disseminating religious knowledge, morality, and Islamic traditions to the community. In a cultural context, the Nurul Ibadah Mosque reflects the identity and openness of the Pasir community to external influences through its symbolic Malay architecture, while also serving as a symbol of local cultural continuity. From the perspective of political dynamics, this mosque plays a significant role in high politics as a symbol of the sultanate s legitimacy and a tool for diplomacy between sultanates, as well as in low politics as a vehicle for social welfare and the preservation of traditions. Through these roles, the Nurul Ibadah Mosque is not only a religious center but also a driving force for sustainable social, political, and cultural life in the Pasir community.

Similarly, the Jami Aji Amir Hasanuddin Mosque, whose roles encompass religious, social, educational, cultural, and political aspects, reflects the importance of the mosque as an integral institution in the life of the Kutai Kartanegara community. As a center of worship, this mosque strengthens the community s spirituality and preserves Islamic values. In its social function, the mosque serves as a space for community interaction to foster harmony through discussions and conflict resolution grounded in religious values. Culturally, the mosque s Malay-Kutai-style architecture demonstrates the integration of local traditions and Islam, making it a symbol of the Kutai community s identity. In the political sphere, this mosque plays a role in high politics as a symbol of the sultanate s legitimacy and a tool for inter-kingdom diplomacy, as well as in low politics with a focus on community welfare, religious education, and the preservation of traditions. This mosque remains relevant as a religious, social, and cultural icon of the Kutai Kartanegara community, bridging the past with the present.

REFERENCES

Achmad, Mashud. The History of the Development of Islam in Kutai, n.d.

Ahlan, Ahlan. THE ROLE OF THE MOSQUE AS THE FOUNDATION OF ISLAMIC CIVILIZATION. *An-natiq: Journal of Interdisciplinary Islamic Studies* 2, no. 2 (July 12, 2022): 154. https://doi.org/10.33474/an-natiq.v2i2.16066

Andea, Elta, and Asyrul Fikri. INNOVATIVE: Volume 1, No. 2, 2021 Research & Learning in Primary Education. *Innovative: Journal of Social Science Research* 1, no. 2 (2021): 423 27.

Apiah, Apiah, Novi Andini Lailiya Ayu Putri, Riza Yulvira Andini, and Mulia, Sri. The Mosque as the Center of Civilization for the Ummah. *Jurnal Religion: Journal of Religion, Society, and Culture* 1, no. 2 (2023): 504 14.

Arsita, Ema Dwi, Ema Yunita Titisari, and Damayanti Asikin. The Architectural Identity of the Jami Adji Amir Hasanoeddin Mosque in Kutai Kartanegara. *Journal of Social Research* 3, no. 1 (December 13, 2023): 95 107. https://doi.org/10.55324/josr.v3i1.1668.

Ashadi, Ashadi, Anisa Anisa, and Ratna Dewi Nur aini. THE FUNCTION OF THE HISTORIC LUAR BATANG MOSQUE IN NORTH JAKARTA AND ITS IMPACT ON THE SURROUNDING SETTLEMENT PATTERNS. *NALARs* 16, no. 2 (July 28, 2017): 169. https://doi.org/10.24853/nalars.16.2.169-178

Ayyub, Moch. E., MK Muhsin, and Ramlan Mardjoned. *Mosque Management*. Jakarta, 2001.

Aziza, Aulia. Empowering Historic Mosques in South Kalimantan: An Effort at Mosque-Based Social Transformation. *Proceedings of the International Conference on Da wa and Communication* 1, no. 1 (2019): 409 18.

BPCB East Kalimantan. An Overview of the Sadurengas Museum and the Nurul Ibadah Jami Mosque, Paser Regency, March 3, 2016. https://kebudayaan.kemdikbud.go.id/bpcbkaltim/masjid-nurul-ibadah-kec-pasir-belengkong/.

Dermawan, Alif, Ni Ketut Puji Astiti Laksmi, and Zuraidah. Typology of Ancient Mosques in West Sumatra (A Typological Analysis of the Asasi Sigando Mosque in Padang Panjang, West Sumatra). *ULUL ALBAB: Multidisciplinary Scientific Journal* 1, no. 10 (2022): 3532 39.

Kutai Kartanegara Department of Education and Culture. *9 Cultural Heritage Sites of Kutai Kartanegara*. Tenggarong: Kutai Kartanegara Department of Education and Culture, 2022.

Effendi, Bahtiar, and Abdul Ghofar Saifudin. Optimizing the Function of Mosques as a Means of Da wah and Economic Empowerment for the Muslim Community. *JIEF: Journal of Islamic Economics and Finance* 2, no. 2 (November 1, 2022): 12 23. https://doi.org/10.28918/jief.v2i2.5989.

Ernawati, Atie, Ryan Hidayat, Marselly Dwiputri, Karya Widyawati, Atfal Murodif, Asri Budiarto, Luis Ferdian, and Yusuf Irwansyah. Traditional Wooden Roof Structures in 16th-Century Historic Mosques in Jakarta: A Case Study of the Al-

Alam Marunda Mosque and the Al-Alam Cilincing Mosque. *Lakar: Journal of Architecture* 6, no. 1 (March 31, 2023): 114. https://doi.org/10.30998/lja.v6i1.17129

Falaah, Muhammad Fajrul, Rijal Izzudin Muhlis, Aminatul Munawwaroh, and Muhammad Prio Kuncoro. Optimizing the Management of Mosque Functions to Improve the Quality of Worship for Muslims in Dukuh Ngelo, Kedawung Village, Jumapolo Subdistrict, Karanganyar Regency, AL-HAZIQ: Journal of Community Service, 1, no. 2 (2023): 1 10.

Ghazalba, Sidi. *The Mosque: Center of Islamic Worship and Culture*. Jakarta: Pustaka Antara, 1983.

Ibrahim, Syaifullah. At 170 Years Old, the Nurul Ibadah Jami Mosque Bears Witness to the History of Islamic Civilization in Paser Regency, May 2021. https://kaltim.tribunnews.com/2021/05/02/berusia-170-tahun-masjid-jami-nurul-ibadah-jadi-saksi-sejarah-peradaban-islam-di-kabupaten-paser?page=2.

Karim, Hamdi Abdul. Revitalizing the Management, Roles, and Functions of Mosques as Islamic Institutions. *Jurnal Isema: Islamic Educational Management* 5, no. 2 (2020).

Khoiriyah, Fitri, Jufri Naldo, and Anang Anas Azhar. Datuk Badiuzzaman Surbakti Grand Mosque: Its History and Architecture. *Warisan: Journal of History and Cultural Heritage* 4, no. 1 (March 28, 2023): 19 26. https://doi.org/10.34007/warisan.v4i1.1890

Merriam, Sharan B., and Elizabeth J. Tisdell. *Qualitative Research: A Guide to Design and Implementation*. 4th ed. California: Jossey-Bass, 2016.

Merriam-Webster. Politics. In *Merriam-Webster.com Dictionary*. Accessed September 30, 2024. https://www.merriam-webster.com/dictionary/politics.

Miles, Matthew B., A. M. Huberman, and Johnny Salda a. *Qualitative Data Analysis: A Methods Sourcebook*. Third edition. Thousand Oaks, California: SAGE Publications, Inc., 2014.

Muslim, Abu. The Morphology of the Ancient Aji Amir Hasanuddin Mosque in Tenggarong, Kutai Kartanegara. *Al-Qalam* 21, no. 1 (January 9, 2016): 23. https://doi.org/10.31969/alq.v21i1.201.

Nata, Abuddin. The Role and Function of Mosques in Indonesia from the Perspective of Islamic Education. *Ta dibuna: Journal of Islamic Education* 10, no. 3 (September 26, 2021): 414. https://doi.org/10.32832/tadibuna.v10i3.5203.

Nathan Olsen. Blurring the Distinction Between High and Low Politics in International Relations Theory: Drifting Players in the Logic of Two-Level Games. *International Relations and Diplomacy* 5, no. 10 (October 28, 2017). https://doi.org/10.17265/2328-2134/2017.10.005.

Pandapotan, Pandapotan, Ismail Ismail, and Dana Syahputra Barus. Promoting Productive Activities Among Mosque-Based MSMEs, JGIES JOURNAL OF GLOBAL ISLAMIC ECONOMIC STUDIES, 1, no. 1 (2023): 19 26.

Qanita, Rafifah, Nursyafna, Muhammad Fadhly, and Wismanto. The Role of the Mosque as an Institution for Community Development Amid Social Dynamics: A Historical and Contemporary Review. *Ikhlas: Journal of Islamic Education* 2, no. 1 (2025).

Ripsman, Norrin M. 2 False Dichotomies: Why Economics Is High Politics. In **Guns and Butter**, edited by Peter Dombrowski, 15 32. Lynne Rienner Publishers, 2005. https://doi.org/10.1515/9781685857370-003.

Rosadi, Barit Fatkur. The Mosque as a Center of Islamic Culture. *Jurnal An-Nur* VI, no. 1 (2014): 137.

Shihab, Quraish. *WAWASAN AL-QURAN: A Thematic Exegesis on Various Issues Facing the Muslim Community*. Bandung: Mizan, 1996.

Supriyadi, Asep, Fahmi Izzulhaq Ramadhan, and Ardi Gunawan. Revitalizing the Function of the Mosque in Shaping a Learning Society, Al-Azhary Journal, 8, no. 2 (2022): 58 72.

Sutrisno, Bambang. Enhancing Mosque Prosperity Through Regulations on the Election of the BTM Chairperson and Imam. *Transformasi: Journal of Management, Administration, Education, and Religious Affairs* 5, no. 1 (2023): 178 202.

Syarifuddin, Syarifuddin. A HISTORICAL APPROACH TO THE STUDY OF ISLAMIC EDUCATION. *KREATIF: Journal of Islamic Religious Education Thought* 13, no. 2 (May 4, 2018): 121 33. https://doi.org/10.52266/kreatif.v13i2.91

Tamuri, Ab. Halim. THE CONCEPT AND IMPLEMENTATION OF THE MOSQUE S FUNCTION IN UPLIFTING THE COMMUNITY. *International Journal of Mosque, Zakat, and Waqf Management (Al-Mimbar)*, June 30, 2021, 1 12. https://doi.org/10.53840/almimbar.v1i1.11.

Wonderland Family. Encyclopedia of Indonesian Cultural Heritage.pdf. Directorate of Cultural Heritage Preservation, 2019.

Youde, Jeremy. High Politics, Low Politics, and Global Health. *Journal of Global Security Studies* 1, no. 2 (May 2016): 157 70. https://doi.org/10.1093/jogss/ogw001.

Zainuri, Ahmad. The Integration of Islam and Local Culture in the Architecture of Ancient Mosques in Java: A General Overview. *Heritage: Journal of Social Studies* 2, no. 2 (December 31, 2021): 125 44. https://doi.org/10.35719/hrtg.v2i2.58.

Zein, Abdul Baqir. *Historic Mosques in Indonesia*. Jakarta: Gema Insani Press, 1999.