

THE PHENOMENON OF THE MOSQUE AS A PHILOSOPHICAL SPACE: ANALYTICAL STUDY OF PARTICIPANTS OF *NGAJI FISAFAT* AT JENDERAL SUDIRMAN MOSQUE, YOGYAKARTA



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Abstract

This article discusses the phenomenon of philosophical recitation at the Jenderal Sudirman Mosque, Yogyakarta. This research starts from the public's assumption that studying philosophy is complex; studying philosophy makes people not believe in the existence of God, and then it starts from the assumption that mosques are usually used as places of worship, carrying out religious rituals. However, it is different from the Jenderal Sudirman Mosque in Yogyakarta. This research is qualitative and field-based with an Edmund Husserl phenomenological approach. The results of this research show that the participants who took part in the Philosophy Qur'an were not only students or Muslims but also non-Muslims, and some participants were transgender. Not only that, the participants also came from various social backgrounds. The activity of reciting the philosophical Qur'an is also popular because of the presence of Fahrudin Faiz as an icon of the Qur'an of philosophy at the Jenderal Sudirman Mosque. This reciting of philosophy can change the participants' perspective on error and distance them from God because studying philosophy can make people closer to God.

Abstrak

Artikel ini membahas tentang fenomena *Ngaji Filsafat* yang ada di Masjid Jenderal Sudirman, Yogyakarta. Penelitian ini berangkat dari anggapan masyarakat bahwa belajar filsafat itu sulit, belajar filsafat itu membuat orang tidak percaya akan adanya tuhan, kemudian berangkat dari anggapan bahwa masjid itu biasanya digunakan sebagai tempat beribadah, melaksanakan ritual keagamaan. Namun berbeda dengan Masjid Jenderal Sudirman yang ada di Yogyakarta. Penelitian ini bersifat Kualitatif berbasis lapangan dengan pendekatan Fenomenologi Edmund Husserl. Hasil dari penelitian ini menunjukkan bahwa peserta yang mengikuti *Ngaji Filsafat* bukan hanya dari kalangan mahasiswa atau kalangan Muslim saja, melainkan ada dari kalangan non-Muslim, dan ada peserta yang waria. Bukan hanya itu, peserta yang mengikuti juga dari berbagai macam latar belakang sosial. Kegiatan *Ngaji Filsafat* juga digemari karena adanya Fahrudin Faiz sebagai ikonik dari belajar filsafat yang ada di Masjid Jenderal Sudirman. Belajar filsafat ini mampu merubah cara pandang peserta tentang kesesatan, bukan menjauhkan dari Tuhan, karena belajar filsafat menjadikan manusia semakin dekat dengan Tuhan.



INTRODUCTION

Philosophy is a scientific discipline studied by almost all students. Philosophy emerged from Greek life dynamics that loved knowledge and wisdom. But so far, many people still think that philosophy is a dangerous science. The context of the danger referred to here is that it is considered to be able to make people not believe in the existence of God, considered unimportant to learn. Then, many assumptions say that people who study philosophy are considered strange, even not infrequently, who say that studying philosophy can make them crazy (Sobur, 2004).

From such assumptions, philosophy becomes a science often avoided and considered unnecessary. Some academics or intellectuals still have negative opinions about philosophy. Also, religious leaders forbade philosophy from being studied because it was considered misleading. So, in this case, in the context of Indonesian society, the study of philosophy is still compassionate if it is studied and becomes public consumption, so that the study of philosophy is challenging to enter into the activities of the assembly, unlike the *Kitab Kuning* studies that have become routine activities in every assembly of mosque. When talking about the function of the mosque, mosque is only used as a place of worship to carry out religious rituals. The function of the mosque in the prophet's era was not only used as a place of worship but also politically, militarily, socially, and educationally (Umar, 2019).

Around the city of Yogyakarta, the Jenderal Sudirman Mosque is a mosque that has a unique function. The mosque not only functions or is used as a place of worship, such as religious lectures, but its activities are used for science or education (Umar, 2019). Education is the spearhead of human progress; in Islam, education is number one over anything else (Lubis, 2022). In the context of the General Sudirman Mosque, the primary purpose is to introduce knowledge to all layers of society, which is usually used only as a means of worship that acknowledges religion through religion alone. However, in this case, it is different because knowledge is transmitted through a good ratio (Saputra et al., 2023). After all, the ratio is also considered important in understanding religion.

The scholarly-based activities here are "*Ngaji Rutin Malam Jum'at*" led by Khamim Zarkasih; there is also "*Ngaji Rutin Malam Selasa*" by reviewing the book *Nasha'ihul Ibad*, "*Ngaji Rutin Malam Sabtu*" by checking the book *Al-Adzkar*, Then there is "*Ngaji Rutin Malam Senin*" examining the book *Risalatul Mu'awanah*, there is also "*Ngaji Rutin Malam Kamis*" about the study of the Qur'an, not only that but at the Jenderal Sudirman Mosque also held "*Ngaji Rutin Hari Rabu* (Masjid Sudirman, 2023)." The phenomenon of this philosophy study which is the author's interest to study further about the Sudirman mosque.

Many activities at the Jenderal Sudirman Mosque, the author sees that the most popular study is the study of philosophy. Interestingly, the participants who follow the study of philosophy are Muslim students and non-Muslims. Not only that, the participants also come from various social backgrounds. This is a phenomenon to be studied further. In this case, the author needs to examine the participants more deeply about their high interest in studying philosophy. The themes presented in this *Ngaji Filsafat* activity are also diverse, themes about Islamic philosophy and philosophy themes (Masjid Sudirman, 2023).

In cases where learning philosophy is considered futile or daunting, mosques are ideal places to think philosophically and deeply. At the Jenderal Sudirman Mosque,

philosophy education is taught, especially critical thinking. This activity has become routine. This research will investigate why *Ngaji Filsafat* is favoured by many people and how it affects their mindset (Masjid Sudirman, 2023).

This study uses Edmund Husserl's Phenomenological approach; this research is qualitative and field-based. This research emphasizes a multi-dimensional reality and interaction or the exchange of interpreted social experiences. This research uses three steps in collecting data: observations, interviews, and documentation. This field-based qualitative research emphasizes an open, meaningful reality, interaction, or the exchange of interpreted social experiences. This paper takes a case study in a mosque as a philosophical space by looking at the "*Ngaji Filsafat*" activity at the Jenderal Sudirman Mosque, Yogyakarta.

The object of this research is the participants who participate in the *Ngaji Filsafat* activity. Researchers took data sources from primary informants and secondary informants. Primary informants are data from "*Ngaji Filsafat*" participants, such as resource persons, mosque administrators and initiators. While secondary informants are obtained from research that has been done before, both journals and books related to the research. This research has three kinds of data collection methods: observation, interviews, and documentation. The first step, observation, is a process that needs to be carried out on objects to feel and understand phenomena based on existing knowledge and ideas. Observation itself is important to do to get various information from these activities.

Data collection through interviews is used to obtain data not yet to be obtained during observation, then clarify and deepen the data obtained through the observation process. Therefore, before the interview was conducted, an interview guide was made. However, the interviews were unstructured, where the questions asked were adjusted to the conditions and tried to remain guided by the guidelines that had been made. Documentation is used as a data collection method in archives about the Jenderal Sudirman Mosque, especially those related to the "*Ngaji Filsafat*" activity and photographs. Documentation is a writing instrument used to collect qualitative data by investigating and analyzing documents or written media related to the object under study.

HISTORY OF JENDERAL SUDIRMAN MOSQUE

The Jenderal Sudirman Mosque, located on Jalan Rajawali No. 10, Colombo, was established in 1960. Its establishment was based on the needs of the Colombo community, especially the need to perform Friday prayers. The reason was that at that time, the Colombo Muslim community performed Friday prayers at the joint dormitory of the Indonesian Batik Cooperative, most of whose members were Muhammadiyah members (Arafat, 2019).

The initiator of the Jenderal Sudirman Mosque was Hasan Tausikal. He is a resident of Colombo, one of the administrators of the Syuhada Dormitory and Mosque Foundation, as well as an employee at *Kepatihan*; his idea received a positive response from the people of Colombo; in the end, the construction was carried out in 1974. The groundbreaking was done on 7,700 square meters of land. Then, the construction of the Jenderal Sudirman Mosque was completed in 1978 (Arafat, 2019). Throughout the process of completing the construction of the mosque, two mosque administrators became managers. The two administrators are Abu Jibril and the Irfan brothers. Since

both were activists, the Sudirman mosque became the headquarters for radical Islamic activists to fight the New Order.

In 1980, the Jenderal Sudirman Mosque published a newsletter called *Ar-Risalah* for the first time to criticize and oppose the New Order. Not only that but the two mosque administrators were also thrown into prison as punishment for criticizing the government frontally. Since the tragedy that dragged the two takmirs of the Jenderal Sudirman Mosque, the activist activities have ended. The memory of the Jenderal Sudirman Mosque that is heard to this day is that the Jenderal Sudirman Mosque was once used as a headquarters for Radical Islamic-based activists, which was later documented by M. Yaser Arafat's work entitled "*Apa Kabar Islam Kita.*" After the arrest of radical Islamic activists in 1985, it was the starting point for a change in Islamic orientation at the mosque. This movement is referred to as the identity recovery movement (Arafat, 2019).

The history of the Jenderal Sudirman Mosque turned out to have a long vacuum period, during which the Jenderal Sudirman Mosque experienced a vacuum, and the labeling of Islamism or radical Islam was still attached to the body of the Jenderal Sudirman Mosque. The mosque management in holding activities is very careful to eliminate suspicion. The activities carried out to revive the activities of the Jenderal Sudirman Mosque are filled with performing five daily prayers and Friday prayers. At the same time, events for religious studies are avoided to restore the identity of the Jenderal Sudirman Mosque. This fear is not only felt by the mosque administrators but also by the community around the mosque. It is not uncommon for parents to forbid their children to come to the Jenderal Sudirman Mosque (Iwanebel, 2019).

In 1990, the mosque administrators began to close ranks to revive its activities. The activity to start reviving the Mosque was reading and writing the Qur'an. This was held in the afternoon, which then became a new forum and a gathering point for children who gave rise to a new identity for the Mosque. This activity was really encouraged which later became an educational institution for children or what is commonly called *Taman Pendidikan Anak-anak* (TPA). This TPA activity is also the longest running activity. (*Taman Pendidikan Anak* (TPA) from 1990–2005 was a heyday, attracting people to come back to the mosque (Iwanebel, 2019). This activity attracts the community's interest and many visits to conduct study tours from various cities such as Bandung to learn the TPA learning system in it. The reality above is a clue to explain that the Jenderal Sudirman Mosque movement's orientation from 1990 to the early 2000s was more directed toward education-oriented activities. From here, the idea is to make the Jenderal Sudirman Mosque a center for da'wah through children and a strategy to cover up the bad story in it.

The journey or dynamics of the Jenderal Sudirman Mosque did not only end with the social-religious movement and the identity restoration movement but also at the stage of bringing up the cultural movement. M. Yaser initiated this cultural movement; besides being the initiator, he is also the main actor in the cultural movement. Yaser, one of the administrators, is a figure who tends to study Javanese culture; he was also the first person to voice the *Langgam Jawa* in prayer readings during *Jama'ah*.

The practice of reciting the Javanese language gradually became a national discourse. The *Langgam Jawa*, which is usually hummed by Yaser, from being local, has a wide influence, not only nationally but also internationally. In the context of *Langgam Jawa*, at certain points, it becomes a discourse that is not finished being used as

material for discussion among Muslims, practitioners, and academics; of course, this has generated many pros and cons against *Langgam Jawa* used to read the Qur'an.

Starting from the *Langgam Jawa* culture, the activities at the Jenderal Sudirman Mosque are getting busier. Cultural activities were encouraged, followed by spirituality and intellectuality that also colored the activities at the mosque. In this phase, the Jenderal Sudirman Mosque was used for activities focused on children. It became a favorite place for students to gain knowledge, which many circles used as a reference.

The activities that are used as a goal by many students are the activities of "*Sinau Kembang Macopat*," *Ngaji Pewayangan*, *Ngaji Tembang Jawa*, *Ngaji Serat Sunan* and *Suluk Jawa*," and "*Ngaji Filsafat Jawa*." This series of learning activities is used as a routine agenda with the hope of developing a Javanese cultural framework. In this phase, it is not only cultural-based activities that are made into routines, but there are also cultural agendas, such as the remembrance of "*Joged Sholawat Mataram*," commonly known as the "*Tarian Wirid Keliling*," which is held in Syawal. There is "*Mubeng Benteng*," which is held every Suro month; there are cultural activities or parades in which this activity collaborates with the group (Rusdiyanto, 2023).

The spirit of reviving Javanese culture is none other than to be able to restore the truth that the Jenderal Sudirman Mosque is not a radical Islamic mosque. From the beginning, people did not want to come to the Jenderal Sudirman Mosque; they were finally interested in coming because it carries Javanese culture (KumparanNEWS, 2019).

THE DEVELOPMENT OF *NGAJI FILSAFAT*

The study of philosophy at the Jenderal Sudirman Mosque started in 2013 and continued until 2023 when it experienced tremendous development. Initially, it was only held in a classroom with only a dozen participants. Now, the study of philosophy is attended by hundreds of participants from various regions and groups, and of course, this development has gone through a long process. The journey of the *Ngaji Filsafat* activity at the Jenderal Sudirman Mosque has been immortalized in various social media of the Jenderal Sudirman Mosque, Yogyakarta, as has been uploaded on the YouTube channel, Instagram, Facebook, and the Jenderal Sudirman Mosque website (Nugraha & Sunartiningsih, 2021).

Several sources explained that the philosophy study activity at the Jenderal Sudirman Mosque began in 2013, precisely in April. Regarding the reason why there should be a philosophy study program, there is no specific reason. However, what is clear is that several administrators of the Jenderal Sudirman Mosque promoted the idea of studying philosophy, which departed from the idea of wanting to hold alternative studies with a spiritual, intellectual, and cultural vision (Ahmad, 2023).

Since 2013, this is proof of the history of the philosophy study at the Jenderal Sudirman Mosque. According to his explanation, there were also fewer participants than today. The philosophy study program also experienced a move in the place of study, which was originally only in the classroom, followed by a dozen participants; now, it has moved to the mosque. Although the recitation of philosophy moved into the mosque the first time, there were not too many participants (Wahid, 2023).

In the *Ngaji Filsafat* activity in Wahid, it was not only Faiz Fakhruddin who was presented or asked to fill the *Ngaji Filsafat* at that time. Three speakers, such as Uts, were presented by the Jenderal Sudirman Mosque administrators to fill this activity.

Sofwan is the caretaker of the Rausyan Fikr hut and a lecturer at Gajah Mada University (Fikr, 2023).

So why, in the end, should the recitation of philosophy be used as an alternative to routine non-formal community education studies? None other than because of the mosque, observed that this study of philosophy turned out to cause various reactions from the participants. As there is a capture or creating a new perspective in understanding the material, the participants who follow the study of philosophy are also more critical in analyzing something, considering also that the material about philosophy is very much so that this is an added value to then be agreed to be a routine activity, while still presenting a variety of interesting themes ranging from Greek philosophy, Classical Philosophy, to contemporary philosophy. Start studying Muslim philosophers and Western philosophers.

In the early days of *Ngaji Filsafat*, the themes were less diverse than they are today. The presenters only dwelled on the introduction to philosophy by introducing some thoughts of philosophers such as Al-Farabi, Al-Kindi, Al-Ghazali, and Ibn Sina. In addition to Muslim philosophers, the presenters also introduced the thoughts of Western philosophers such as Nietzsche, Sartre, Heidegger, Husserl, Karl Marx, and many others. From the variety of material presented by the speakers, the mosque management found the style of delivery of each speaker (Wahid, 2023). Some of the participants who participated in the study of philosophy also knew about the routine activities of the study of philosophy from the information and invitation of a friend (Agustina, 2023).

Along with the times, since the emergence of social media, information about the recitation of philosophy at the Jenderal Sudirman Mosque is not only obtained from friend-to-friend information. Instead, many people know from the content uploaded on social media such as YouTube, Facebook, Instagram, TikTok, and Twitter.

On social media, many pieces of philosophy study content are presented very interestingly, such as recorded philosophy study, then given a melody song or acoustic music and designed as interesting as possible to make content. From there, many people admitted that they were impressed with the content of the study and then flocked to look for more information related to the study of philosophy at the Jenderal Sudirman Mosque.

The increasing number of participants in the philosophy recitation at the Jenderal Sudirman Mosque proves the extraordinary influence of social media in providing information, knowledge, and wisdom. In addition, the calm way of delivering the material uploaded on social media is also one factor that attracts participants to study, follow and regularly study philosophy at the Jenderal Sudirman Mosque. The positive impact of social media is not only on the study of philosophy and the Jenderal Sudirman Mosque but also benefits universities, especially UIN Sunan Kalijaga, as an interest and destination for studying philosophy, considering that Faiz Fakhruddin is a lecturer in Philosophy at UIN Sunan Kalijaga as well as in his track record, Faiz Fakhruddin is also an alumnus of UIN Sunan Kalijaga.

On the other hand, Wahid also explained that the participants of the philosophy class have now exceeded the mosque's capacity. A few years ago, the participants of the philosophy class could still sit inside the mosque. But as time passes, the number of participants increases, so the taker needs to provide mats for the philosophy recitation participants who do not get seats in the mosque. If the mats are not enough, the participants usually choose to sit outside using their sandals as a place to sit (Wahid, 2023).

THE CONCEPT OF *NGAJI FILSAFAT*

The concept of studying philosophy at the Jenderal Sudirman Mosque is very simple (Nugraha & Sunartiningih, 2021). The delivery process is by presenting the material that is the theme of the discussion and then displaying it on the projector screen; the participants listen, and the speaker explains. *Ngaji Filsafat* has developed quickly since the content on social media was posted from several accounts belonging to some of the participants of *Ngaji Filsafat*. The displayed content is made as interesting as possible by including melodic backgrounds and footage from *Ngaji Filsafat* (Ngajifilsafatofficial, 2023).

As far as the analysis is concerned, researchers have found a lot of accounts that have helped broadcast the recitation of philosophy in addition to the official account of the Jenderal Sudirman Mosque. Also, through Instagram accounts, there are *Ngaji Filsafat*, *Gubuk filsafat*, *Ngaji Filsafat official*, *dr_fahrudin_faiz*, *drfahruddinfaiz*, *logikafilisuf*, *rumah filsafat*, and many more accounts that are like podcasts. The accounts mentioned above, apart from Instagram, are also directly connected to TikTok and other social media (Ngajifilsafatofficial, 2023).

As for further analysis related to the recitation of philosophy at the Jenderal Sudirman Mosque it self, it is still the same as before in both the delivery system and the way of learning. The delivery system is a one – way communication method where a speaker is in charge of explaining the existing material, and there are audiences or participants themselves as recipients or listeners of what is conveyed and explained by the speaker. Then, the way of learning is also the same as before, where how to convey the material by displaying and showing on the projector screen, the participants listen and note important things to be recorded in their respective books (Ngajifilsafatofficial, 2023).

The analysis found that what makes *Ngaji Filsafat* widely known in various circles is the existence of a branding strategy on social media that is packaged in such an interesting way that it can attract social media viewers, especially among millennial children. From the results of the interviews that have been conducted, if a comparison is made, it is more interesting to follow the study directly at the Jenderal Sudirman Mosque or more interested in enjoying the study of philosophy through social media. Almost all participants answered that they are more interested in enjoying the study of philosophy on social media, which has been packaged as interestingly as possible.

Although, on average, they are more interested in following studies on social media, some prefer to follow the recitation of philosophy directly at the Jenderal Sudirman Mosque. This is because they prefer learning to listen and understand as a whole rather than enjoying pieces of footage like those that have been popular on social media (Ahmad, 2023).

From this, this philosophy recitation can provide a specialty where the online and offline recitation can captivate and create its own attraction for connoisseurs and activists of philosophy recitation. Online and offline certainly have advantages and disadvantages for each participant who has long been Istiqomah following the recitation of philosophy. Because if something is done, Istiqomah, then Allah will give glory to him.

FAHRUDDIN FAIZ AS AN ICON OF *NGAJI FILSAFAT*

Another interesting thing that makes *Ngaji Filsafat* a phenomenal activity is the figure of the material presenter, Fahrurddin Faiz, who is also a lecturer in philosophy at Sunan Kalijaga University, Yogyakarta. During the interview with Fahrurddin Faiz regarding the origin of the *Ngaji Filsafat*, he explained that *Ngaji Filsafat* was taken from a joking term that was not so serious. Still, if traced from the anthropological side, *Ngaji Filsafat* was based on the habits of Javanese society in terms of *Ngaji*. Besides, the impression could be more manageable if you want to use the term philosophy lecture. "*Ngaji*" is chosen from the root word "*Aji*," which means noble. This *Ngaji* seeks to find glory and become noble with philosophy. In every *Ngaji Filsafat* activity, there is a coloring event. Don't forget to stay focused on the knowledge that is part of our journey to *Ilaihirajiun*."

From the explanation of Fahrurddin Faiz, who is the icon of the recitation of philosophy, it can be seen that the recitation of philosophy is not only limited to activities but also makes those of us who follow the recitation able to look for noble things, good things, and also be able to become noble humans, become good humans with the science of philosophy. Fahrurddin Faiz also explained that the science of philosophy, through the explanation of previous events, was able to make provisions for the participants who followed the recitation of philosophy towards the creator. This means that the knowledge gained from studying philosophy is part of the journey to the Divine, making humans better before God.

In addition to explaining the history of the recitation of philosophy itself, Fahrurddin Faiz also responded when he saw that the recitation of philosophy at the Jenderal Sudirman mosque was said to be successful and had succeeded in becoming the idol of millennial children, in his statement explained:

".....The number of people who attend, who are famous everywhere, should be regarded as something other than a success. But success is when you are on the path of knowledge. Making us more and more close to Allah, and that is the main goal and the ultimate goal of humankind (Faiz, 2023)."

Fahrurddin Faiz's explanation of the meaning of success is not seen from the number of participants who participate and is not also known everywhere. But in Fahrurddin Faiz's view, it can be said that success is when this activity is still on the scientific path, and most importantly, it can make all those who follow the recitation of philosophy closer to Allah, which is the main goal as well as the ultimate goal of man on earth.

PHILOSOPHY STUDY PARTICIPANTS

The analysis of the participants of the *Ngaji Filsafat* departs from a long history that began in 2013 until 2023 and has experienced significant progress, as explained in the previous chapter. From what was initially only attended by a dozen participants, hundreds of people now follow the study of philosophy at the Jenderal Sudirman Mosque, Yogyakarta. According to the research that has been conducted, the participants have many different backgrounds. *Ngaji Filsafat* is attended by students, employees, writers, teachers, and the general public. In addition to the participants of *Ngaji Filsafat* having different social statuses, the participants also have diverse religions, meaning that those who follow this *Ngaji Filsafat* are not only Muslim but there are also Hindus and Catholics (Faiz, 2023).

As far as the analysis that has been carried out on the aspect of participants ranging from different social and religious backgrounds, each participant has different goals – where the purpose referred to here is in addition to learning and exploring philosophy; the participants also feel that when following the recitation of philosophy their hearts feel calm and peaceful. In addition, many explained that studying philosophy led and taught them to think deeply and critically about something. At the Jenderal Sudirman Mosque, during the study of philosophy, equality can be applied where all are treated equally, blending into one another regardless of social status and religion (Ahmad, 2023).

The participants learned various kinds of knowledge from philosophers with a lot of expertise, such as Western and Islamic philosophers. Of course, the knowledge presented is for advancing a better civilization to create a healthy, critical, and wise generation. In addition, the *Ngaji Filsafat* activity can cultivate writing by providing a place for the writing of the *Ngaji Filsafat* participants on the website of the Jenderal Sudirman Mosque. The results of what has been built in the study of philosophy to create an intellectual generation have been felt by many participants—especially participants who have participated in philosophy studies for many years.

Like the rice proverb "the fuller, the lower. The more knowledgeable, the more downward," this proverb is seen from research carried out with philosophy study participants who have been following philosophy study participants for many years. When asked a question and asked for an opinion from old and new participants, the researcher considered that the answers that had long followed the study of *Ngaji Filsafat* were very wise in assessing and arguing, which certainly did not mean that new participants were not good, it was just that in building arguments based on logical and critical analysis and opinions (Masjid Sudirman, 2023).

The way of thinking between the participants who often attend the study directly and the participants who only enjoy pieces of social media content, of course, the analysis is also very different. The findings obtained from the old participants, especially those who have participated in the study for many years with the new participants of the philosophy study that I have followed counted in months, found that many of the old participants have been able to publish writings on philosophical studies and uploaded in Sudirman Press, both in the form of books and web writings (Masjid Sudirman, 2023).

The increasing interest of the participants has decreased in quality. In the past, many participants focused on listening and listening to the material presented. Now, such a phenomenon is reduced. The quantity of participants is indeed increasing; it's just that many participants who come to attend philosophy studies at the Jenderal Sudirman Mosque are not learning but to create content material that will be uploaded on their social media, considering that philosophy studies have gone viral to become an opportunity to increase paid advertisements which then people compete to come to find their content material. This is not a problem for the mosque administrators or those in charge of the *Ngaji Filsafat* activity. The administrators allow anyone interested to attend the *Ngaji Filsafat* at the Jenderal Sudirman Mosque (Rosmala Dewi, 2023).

The benefits of philosophy study for the participants of philosophy study are very much by the motivation of the participants who come to philosophy study activities, as for the benefits, among others, students who are new to studying philosophy and do not understand philosophy on campus, attend philosophy study activities because they feel that Fahrudin Faiz explains philosophy and easily understood. Participants revealed

that following the *Ngaji Filsafat* added knowledge about the philosophy that had yet to be obtained in lectures. Participants become critical thinkers about the problems or issues they face. Calm in facing problems and not ambitious in pursuing something. Some participants feel that philosophy can be misleading, but after studying philosophy, participants have a different view, namely realizing that philosophy is important to learn.

CONCLUSION

The Jenderal Sudirman Mosque, especially through the *Ngaji Filsafat* activity, which has been going on for a long time since 2013, exists to this day, making extraordinary progress, especially in the intellectual and religious world. *Ngaji Filsafat* activities are increasingly popular in various circles because of the many benefits experienced. This also does not look at who and where we come from; all can learn at the Jenderal Sudirman Mosque, especially *Ngaji Filsafat*. *Ngaji Filsafat* is increasingly popular because of the figure Fahrudin Faiz, who has simplicity in conveying philosophy, and the themes presented every month are different and interesting for the audience.

The development of *Ngaji Filsafat* activities that are increasingly rapid and booming on social media can shift society's paradigm about the wrongness of studying philosophy. The mindset of people who say that *Ngaji Filsafat* is very dangerous and only keeps humans critically and deeply about something.

The participants' mindset has also changed since participating in the *Ngaji Filsafat*. Learning philosophy is no longer a fear that needs to be avoided. Philosophy now makes many people want to learn and explore philosophy. The Jenderal Sudirman Mosque has succeeded in creating an intellectual culture and a culture of literacy, which is realized in the form of website writings, articles, magazines, and books to accommodate and improve the writing skills of the *Ngaji Filsafat* group participants. In this case, the mosque officials provide a place for the contributors to write and give appreciation in the form of an honorarium given to the contributors.

This *Ngaji Filsafat* activity has changed the way the participants and the audience of *Ngaji Filsafat* think on social media. Through the science of philosophy that presents many advanced thoughts from Western and Muslim philosophers, it can create new optimism, create peace and tranquility, create healthy reasoning, create deep thinking, be able to create a generation that has a good mind, all of which through the study of philosophy at the Jenderal Sudirman Mosque has created an intellectual generation that is progressive and beneficial for the progress of the State, nation and religion.

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