

## The Spirituality of Urban Society

Guslita Siadeka<sup>1\*</sup>; Taslim M. Yasin<sup>2</sup>; Sehat Ihsan Shadiqin<sup>3</sup>

<sup>1,2,3</sup>Universitas Islam Negeri Ar-Raniry, Indonesia

<sup>1</sup>guslitasiadeka12@gmail.com

### Abstract

The phenomenon of roving morning prayers in the city of Banda Aceh is a new thing in Acehnese society. Supposedly, as an area that implements Islamic law with a majority Muslim community, the congregational dawn movement is not a strange thing. Because the morning congregation is an integral part of the implementation of Islamic teachings, this appears as a new movement in urban society. The main problems in this research are: how this movement initially appeared in the city of Banda Aceh. Then also see how the motivation of worshipers who follow What is the impact on society? This research uses descriptive qualitative methods in obtaining data using several techniques, namely observation, interviews, and documents, to analyze the data using descriptive qualitative methods. Acehnese society is known as a religious society that always upholds fundamental religious values. but now it has slowly begun to be eroded by the swift flow of globalization. Because the results of the globalization process, in fact, are able to anesthetize the human soul to always be addicted to technology as a vehicle for modern life, making humans forget what they have. Such a condition exists in Acehnese society for the people of the origin of life to seek the meaning of religion in life. This group plays a role in accommodating the spiritual needs of the community. One of the places to be able to express closeness to God is with the emergence of the Fajr prayer movement in congregations in Banda Aceh City. The presence of the congregational morning prayer movement in the public sphere has provided a new color in terms of Islamic spiritual experience, as seen from the number of congregants who follow and also receive support from the community and government as well. In terms of spirituality, there are two sides obtained from the congregational morning prayer movement, namely, the vertical spiritual side. The congregational morning prayer movement establishes a relationship with the creator through worship in the form of congregational prayer. Then, from the horizontal side, this movement can become a place for friendship between fellow Muslims in the city of Banda Aceh.

**Keyword:** Spirituality, Urban, Society

\*Corresponding author. Universitas Islam Negeri Ar-Raniry, Indonesia

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## INTRODUCTION

Every Friday, Saturday, and Sunday at dawn, a number of people perform dawn prayers in the large mosques of the city of Banda Aceh and the suburbs of Aceh Besar. Different from the usual dawn congregation, the number of worshipers this time is fairly crowded. This phenomenon occurs because of the congregational dawn prayer movement. The morning prayer routine carried out by this movement involves traveling from one mosque to another on each schedule. The congregational morning prayer movement has several variants in the city of Banda Aceh, including Safari Subuh Brotherhood Badminton Club (BBC), Subuh Keliling (Suling), Subuh Berkah, Subuh Damai (Sumai), Subuh Youth Movement (GPS), and Subuh Arafah. This movement was initiated by lecturers from campuses in Banda Aceh, such as Ar-Raniry State Islamic University (UIN) and Seurambi Mekkah University (USM), and then also by government officials, namely members of the DPR, DKMA institutions, and also youth-based organizations. While the congregation comes from among officials, students, and the community, Fajr prayer activities in congregation exist every week, but not every day. This program is carried out on certain days only, namely Friday, Saturday, Sunday, and every red date.

Looking at its history, this is a new movement in the city of Banda Aceh. A journalist named Rahmad Yuliadi Nasir explained the condition of mosques in Aceh, where before the earthquake and tsunami of December 26, 2004, there were many prosperous mosques with their congregations. In the city of Banda Aceh alone, there are 97 mosques that are well recorded in the SIMAS Application (Mosque Information System) out of 103 mosques. <sup>1</sup> However, mosques are not fully alive. There are mosques that are less prosperous, such as those with a lack of morning prayer congregations.

When viewed in general in Indonesia, the awakening of the morning prayer congregation has occurred in big cities. This is because these big cities have programs that move the morning prayer in congregation, whose purpose is to prosper the mosque. It also happened in Banda Aceh, which has now been formed by people feeling concerned about the condition of the mosque in Aceh before this movement was carried out. In line with the process of democratization, echoes of liberalization have triggered and spurred the religious activities of Muslims. The religious activities of urban communities, including young people in particular, They are generally students and university students, so their activities are usually centered in Islamic study centers, such as discussion clubs and mosques on campus. For mothers, it is usually done at home, in places of recitation, such as in homes and hotels for the upper class.

According to Julia Day Howell and Martin Van Bruinessen in *Urban Sufism*, the phenomenon of spirituality has been subjected to the tensions of modernization experienced throughout the Muslim world. The rapid increase in urban populations, the spread of non-religious public education and the natural sciences, increased mobility, and access to information have all brought pressures to Muslim communities similar to those experienced by Western societies in the process of industrialization. <sup>3</sup> In line with John O. Voll's thoughts, according to him, the symptoms of contemporary spirituality are often viewed within a conceptual framework of continuity and the difference between "premodern" and "modern" forms of religious institutions and experiences. The Islamic revival of the late 20th century is usually described as a Muslim response to "modernity."

In the Islamic treasury, the highest religious experience ever achieved by humans is the "mi'raj" event of the Prophet Muhammad, so this event is an inspiration that is always longed for by almost everyone, even regardless of religion. This is one of the reasons that the experience of spirituality is highly

coveted by humans in various kinds and forms. And to reach these experiences of spirituality, special ceremonies are needed to achieve them. Because of this religious experience, generally, a loving heart emerges, which is characterized by tenderness and sensitivity. So that the nature of love will give birth to "love" for fellow creatures regardless of race and different religions.

The phenomenon of the emergence of mobile congregational morning prayers in the city of Banda Aceh is a new thing in Acehnese society. Supposedly, as an area that implements Islamic law with the majority of Muslims, the subuh congregation movement is not a strange thing because the subuh congregation is an integral part of the implementation of Islamic teachings. This appears to be a new movement in the city community. This research will look at how this movement initially emerged in the city of Banda Aceh. then also see the motivation of the congregation that follows and also the impact on society. In connection with that, the author will raise a theme that is able to describe all the points of research. Therefore, the title of this thesis is "Spirituality of Urban Society (Study of the Fajr Prayer Movement in Banda Aceh)".

Compiling research certainly requires a literature review so that the research is not the same as that researched by others and compares the author's writing with that of other writers. The topic to be researched is about the spirituality of urban communities in the context of congregational morning prayers in the city of Banda Aceh. First, Martin Van Bruinessen and Julia Day Howell's edited book entitled *Urban Sufism* discusses the symptoms of spirituality as a target of modernization tensions experienced throughout the Muslim world. The rapid increase in cities, the spread of non-religious public education and the natural sciences, the erosion of family and village social hierarchies, the replacement of empires with people's power, increased mobility, and access to information have all brought pressure to Muslim communities similar to the pressure experienced by Western societies in the process of industrialization. 6 This book is closely related to the author's research; it's just that the case study is different, where the spirituality of urban communities in this book is a Sufi model while the author's research case study is a model of the morning prayer movement.

Second, the book edited by Nuhri M. Nuh, a collection of the Research Team of the Center for Research and Development of Religious Life entitled *Aliran/faham Keagamaan dan Sufism Perkotaan*, looks at why urban people are interested in Sufism, the involvement of urban middle-class groups choosing Sufism, the response of religious leaders and religious organizations, and the government's response to the development of Sufism in urban communities. This is also what the author wants to research; it's just that urban Sufism is studied in the form of congregational prayer movements in Banda Aceh in particular.

Third, the book edited by Rizal Sukma and Clara J, entitled *Contemporary Indonesian Islamic Movements and Thought*, discusses how Islam in Indonesia is becoming increasingly complex. This is due to the increasingly diverse manifestations of Islam in Indonesia, both as a political force and as a societal force. The complexity of Islam in post-New Order Indonesia is also increasingly evident due to the process of development and change in terms of thought and forms of movement. Islam can no longer be described and understood through the simplicity of the modernist and traditionalist categories, which have been the mainstream in Indonesian Islam. 8 This book is needed by the author to see how the contemporary Islamic movement, especially in Indonesia, has to do with the morning prayer movement in Banda Aceh.

Fourth, the book *Contemporary Islamic Movements in Indonesia* by the editors Abdul Aziz et al. Regarding the discussion of contemporary Islamic movements, it not only requires the availability of adequate theoretical constructs but also the availability of empirical knowledge that can explain contemporary Islam and then identify its movements. Finding such a construct is not too easy and may even still be in the exploratory stage. In addition, empirical knowledge about contemporary Islamic movements, especially in the case of Indonesia, is still very scarce. 9 This book discusses a lot about the Islamic movement in Indonesia, which has become a large organization. In contrast, the movement that the author examines is a community that is not too large and non-formal.

Fifth, Yusuf Qardhawi's book entitled *The Rise of Islam: In the Conversation of Experts*, translated by Moh. Nurhakim, contains a lively Islamic revival that is a symptom that has appeared in the reality of life today. Previously, Western analysts predicted that, along with the pace of modernization, the existence of religion would weaken. However, it turned out that they revoked the estimate after seeing the rise of Islam in various parts of the world. 10 This book explains the rise of Islam, so the author uses it to explain the phenomenon under study.

Sixth, in addition to books, the author also uses journals as a literature review, including a journal entitled *Spirituality in the Midst of Urban Modernity*. This journal discusses spiritual movements that are rampant in urban areas in Indonesia, especially dhikr groups and the like. Urban spirituality, or urban Sufism, has indeed begun to appear in cities, and this phenomenon is encouraging, but on the other hand, it can be worrying too. Spirituality is seen as nothing more than escapism. 11 The focus of the research focuses more on dhikr groups and the like, which is different from the focus of the research that the author examines, namely on morning prayer.

Seventh, a journal entitled *The Rise of Urban Tariqah*, written by Ahmad Amir Aziz, is one of the journals that has drawn quite sharp criticism of Sufism, more specifically on the institution of tariqah (Sufi order), and sees the dynamics of tariqah from a political point of view. The phenomenon of the development of tarekat in urban communities is interesting because, previously, tarekat was often identified with the activities of traditional rural communities and was even considered a symbol of backwardness. The entry of middle-class groups into the tarekat network has brought fresh air of change and supplied a flourishing internal dynamic. In general, it can be emphasized that there are three arguments why tarekat develops in urban areas: first, because tarekat is a means of searching for the meaning of life; second, tarekat is a means of psychological therapy; and third, tarekat is a means of reinforcing religious traditions. 12 This journal focuses more on the institution of tarekat and also draws a lot of criticism. However, the different focus taken by researchers is more on its development, namely the *subuhnya* prayer movement.

Eighth, according to the *Journal of Religious Guidance for Urban Communities* by Irzum Farihah, every community must need religion, regardless of their origin or level of social class, without even paying attention to whether they come from rural or urban areas. But the way to understand the religion of each group is different. This is also the case in urban communities. With the busy work that must be done, they really need religious guidance that is able to provide peace and enlightenment to themselves. Of course, the way they choose is different from rural communities, which are able to get religious guidance through collective religious ritual routines. Meanwhile, urban communities prefer to choose a more practical way that tends to be individualistic, namely obtaining religious guidance through television. This is due to the

level of busyness and the form of relationships or associations they experience, which can affect the pattern of religious guidance they choose. 13 This journal discusses the community's need for religious guidance in cities that tend to be practical and individualistic. The same is true of the author's research, namely urban society, but more focused on movements that are followed by crowds and open.

Ninth, the journal *Urban Sufism and Inclusive Religious Reasoning (Study of the Role of the Jamuro Assembly in Efforts to Deradicalize Religious Movements in Surakarta)* by Rosidin discusses the symptoms of social conflict that often arise due to a religious crisis that begins with a claim of truth over interpretation and a strong exclusive attitude in religion. This spiritual crisis makes religious leaders nervous, so it gives rise to various dhikr assemblies or urban Sufism, one of which is the *Jamaah Muji Rosul (Jamuro)* assembly. This research aims to find out the background of the establishment, the community response, and the role played by the Assembly of *Jamaah Muji Rosul (Jamuro)* in efforts to de-radicalize religious movements. Basically, his research talks about urban Sufism but is more focused on the role of the Assembly, while the author is more concerned with the development of the morning prayer movement in Banda Aceh.

Tenth, a thesis entitled *The Da'wah Strategy of the Subuh Fighters Community in Inviting Fajr Prayers in Congregation in Jakarta* by Sitty Annisa This thesis discusses the congregational prayer movement gathered in a community called the *Subuh Fighters Community*. As for what is studied, it is more focused on the da'wah strategy, which, with this strategy, is able to invite people to pray at dawn in congregation, which has a great influence not only centered in Jakarta but also outside Jakarta. This research is the same as what the author is researching, namely the morning prayer movement, but it is different in the problem. In this research, the problem is more related to the da'wah strategy than to its development.

Eleventh, the dissertation entitled *Urban Community Spirituality (An Examination of the Model and Movement of Urban Community Sufism in Makassar City)* by Gustia Tahir discusses the spirituality of urban communities. The main problem lies in the model and movement of urban Sufism in the city of Makassar. The problem is more detailed into sub-problems, namely the background of the Sufism movement in demand by the people of Makassar. Then the author also explains the motivation of the community and its impact on society. The research is similar to the authors; the only difference is in the model of the movement and the place of research. From all the books, journals, and theses mentioned above, this research is very related to the research that has been done before. All of them are also used by the author as scientific references to answer the problems in this study. The purpose of this research is to know the background of the emergence of the congregational morning prayer movement in Banda Aceh City. knowing the motivation of the community to follow the congregational morning prayer movement. knowing the impact of the congregational morning prayer movement on the people of Banda Aceh city.

## **THEORETICAL FRAMEWORK**

The term urban Sufism became popular after Julia Day Howell used it in an anthropological study of the Sufism movement that was rampant in urban areas in Indonesia, such as Paramadina, Tazkiya Sejati, ICNIS, IIMAN, and so on. Howell's study at that time did not include the phenomenon of the congregational morning prayer movement because this phenomenon only appeared later. In this paper,

urban Sufism is used in a loose sense, so that it includes various phenomena of spiritual movements that emerge in urban communities. Urban Sufism is a common phenomenon that occurs in almost all major cities in the world. However, urban Sufism cannot be understood as shifting the popularity of conventional tariqahs. In fact, conventional Sufism with tariqah organizations can still thrive in the midst of the hustle and bustle of modern society. This fact further confirms the universal value of Sufism. As is known, Sufism is flexible, tolerant, and accommodating to the diversity of religious views. Even at a certain level, Sufism contains the teachings of the unity of religions. In this regard, Komaruddin Hidayat explains that there are four perspectives on why spirituality is growing in big cities. First, spirituality is in demand by urban communities because it is a means of searching for the meaning of life. Second, spirituality becomes a means of intellectual struggle and enlightenment. Third, spirituality as a means of psychological therapy. Fourth, Sufism as a means to follow trends and developments in religious discourse.

Through Peter Drucker's theory, in the 1960s, a number of scholar-observers asserted that the special golden era of the elements that make up "modernity" had already passed. Peter Drucker says that at some unexpected point during the last twenty years, we unwittingly exited the modern century into a new era, albeit without a name. Our understanding of the world is changing; there is a new spiritual center for human existence; there has been a philosophical shift from the Cartesian realm of the mechanical to a new realm of pattern, purpose, and process. The role of religion in the postmodern era is very different from the role assigned to it in "modernity." It is important that religious institutions and perspectives change because the postmodern context that accompanies them also changes. It is important to question the place of spirituality in this postmodern context.

## METHOD

This research uses descriptive and qualitative methods. Research with the intention of understanding the phenomenon of what the subject experiences, for example, perceptions, motivations, and actions holistically by means of descriptions in the form of words and language, in a special natural context and utilizing various natural methods. Using a natural setting is intended so that the results can be used to understand the phenomenon of the congregational morning prayer movement that occurs in the city of Banda Aceh.

Data collection techniques This research uses several data collection techniques, which are as follows: a. Observation Based on the involvement of observations in the activities of the person being observed, the observation used by the author is participant observation, which involves participating in the activities carried out by the subject. In conducting research, the author made several observations. In observation, the author makes observations, such as from the beginning of going, then during prayer, when reading dhikr after prayer until it is finished, then listening to the dawn lecture and understanding the content of the lecture. Furthermore, observing the atmosphere after the lecture is finished, there is interaction between fellow worshippers of women with women and men with men, namely shaking hands; sometimes there are also those who splash. Some eat together with other worshippers by sitting in a circle, and some go straight home. b. Interviews The answers of the respondents were recorded on notepads, and some were recorded. The interviewees were the administrators of the morning prayer movement, the congregation, and religious leaders. The interview was conducted while attending the congregational prayer, precisely while the lecture was taking place, and some were eating. While interviews with administrators took place in the office and in the mosque.

The types of interviews conducted are: a. structured interviews, addressed to the administrators or movers of the morning prayer movement in congregation regarding the background of its emergence from the beginning of the establishment until now. b. Open interviews, addressed to the congregation regarding the motivation for following the morning prayer movement in the congregation and to religious leaders regarding the influence of the morning prayer movement on society. Open interviews are also conducted with the activator of the morning prayer movement, so that the interview is not monotonous. Then, so that more data is obtained, c. Research documents will be complemented by documents in the form of images obtained both when researching and from the media. The documents obtained from the Subuh prayer movement are the DKMA Book, the award picture from the Mayor of Banda Aceh, and photos from their Facebook account.

To be able to analyze the data in this study, the author uses a descriptive-qualitative method, which aims to provide a description of the research subject based on the data obtained from the subject group under study. The author also conducts a thorough field study by conducting interviews so that the objectives outlined above can be achieved. The analysis can be pursued by connecting the data obtained with each other, compared to how to connect the data obtained with each other. In this way, it is hoped that concepts will be obtained and conclusions drawn from the data. The process of analyzing qualitative data is to review all available data from various sources, namely interviews, observations that have been written in field notes, drawings, photographs, and so on. With this, the data obtained can be analyzed using the theory of sociology of religion in order to solve research problems.

## FINDING AND DISCUSSION

In Banda Aceh, there is a group of people who follow the morning prayer in the congregation. This morning prayer is different from the usual morning prayer. The morning prayer that the author refers to here is the congregational morning prayer, which routinely goes on safari or travels from one mosque to another, precisely in the mosque around the center of Banda Aceh and the suburbs. According to the confession of one of the drivers of this morning congregational prayer, named Ustad Safwan Yusuf, this idea emerged after the 2004 tsunami. Over time, several morning congregations emerged in the city of Banda Aceh, including the Brotherhood Badminton Club (BBC), Safari Subuh, Subuh Keliling (Suling), Subuh Berkah, Subuh Damai (Sumai), Subuh Youth Movement (GPS), and Subuh Arafah. However, considering the large number of morning congregations in the city of Banda Aceh, the author only focuses on the four morning congregations, namely the BBC, Suling, Friday Blessing, and GPS safaris. Here, the author will explain the profiles of the four morning safaris, which will be discussed one by one.

The BBC is a badminton club generally consisting of old people whose purpose is not achievement but health, friendship, and worship. At first, the BBC was only a forum for channeling sports hobbies. This club consists of 12 people who have a friendship relationship. Among them are officials, members of the DPR, businessmen, academics, ordinary employees, and politicians. They have a schedule to play badminton at night. Then, through this forum on how to mobilize others, Ustad Safwan Yusuf came up with the idea to mobilize the morning prayer in congregation by traveling to mosques. The number of worshippers who attended was quite crowded, reaching thousands.

It was formed in 2011 and is held every Sunday dawn or Sunday dawn. It was initiated by three activists, namely: H. Safwan Yusuf as the coach at the BBC Subuh Safari. The coach is in charge of disseminating information through online media and also through short messages, besides looking for mosques that want to hold morning prayers in congregation. Second, H. Zulkifli Hasan is the coordinator in charge of finding the mosque to be attended, then communicating with the mosque, and then making an announcement to the congregation in front of the congregation on that day. And third, Ustadz H. Fakhrudin Lahmuddin as an advisor and speaker. The advisor is tasked with determining the prayer leader, and occasionally he is also the speaker of the BBC Safari Subuh.

The BBC's safari subuh strategy for inviting worshipers is: First, through this invitation, one of the methods used before the congregation was crowded, like now. This is done both orally and in writing. In writing, such as on social media, and also on banners. Second, the da'wah strategy is very influential in motivating the interest of the congregation to carry out the morning prayer in the congregation. Therefore, the enforcers, so that the da'wah is good, choose speakers with various knowledge bases and imams who have melodious voices based on Qori and Hafidz. This is one of the attractions of public interest in praying Fajr in congregation at the mosque. The selection is not arbitrary; it is selectively selected. Likewise with the imam of the mosque, who is selectively selected. The requirements are: the imam and the speaker are people who always keep the five daily prayers sincere with no strings attached. The special requirements of the speaker are not blaming others, who can solve the problems, and not being too comedic. The core theme of the lecture is inseparable from prospering the mosque and uniting the people.

Similar research conducted by Sitty Annisa studies the community of Subuh fighters, where the strategy carried out in inviting congregational morning prayers is through da'wah. There are three methods, namely, Bi al Hikmah is preaching by paying attention to the situation and condition of the target of da'wah by focusing on their abilities, so that they do not feel forced or objected. Mau'izatul Hasanah is preaching by giving advice or conveying the teachings of Islam with compassion so that it can touch someone's heart. Mujadalah billati hiya ahsan is preaching by exchanging ideas and arguing in the best possible way by not putting pressure on the target of preaching. The goal is to uphold the teachings of Islam addressed to every individual and society so that these teachings can encourage action in accordance with the teachings of Islam.

Third, through social media every week. With the Facebook account names "@SafwanYusufSfy and @SafariSubuhAceh," Whastapp is "Safwan Yusuf," and BBM is "@INFO SYIAR (Schedule Jamaah Subuh)." Through this medium, the activator announces the schedule and the speaker. In addition, the BBC activist admin also announces other morning prayer schedules, such as the schedule for Suling and Friday blessings. Previously, the schedule notification had been announced in front of the congregation after the morning prayer, but the activator re-notified it so that the congregation that was not present that day knew the next schedule.

Fourth, through government support that the author gets through online news, which explains that the city government is very supportive of this movement, the former Governor of Aceh, Dr. Zaini Abdullah, invites all people to jointly prosper the mosque by performing congregational prayers five times, especially at dawn. "Let us invite our families, brothers, relatives, friends, and neighbors in our environment to jointly carry out the morning prayer as Allah commands His servants," said the governor when participating in the BBC Subuh Safari with thousands of other worshipers at the Al-Makmur Grand

Mosque Lampriek Banda Aceh on Sunday. In his remarks, Governor Zaini conveyed some advice to the congregation who were present about the virtues of praying at dawn. In Surah Al-Isra' Verse 78, Allah said, "Establish prayer from after the sun has slipped until the darkness of the night and (also establish the prayer) at dawn." It is extraordinary the privilege of the morning prayer, but unfortunately many Muslims are negligent in doing the morning prayer. "If we look at the number of congregations who pray at dawn in the mosque, it will feel different compared to the number of congregations at other prayer times," said the governor. Nevertheless, the governor admitted that he was happy to see that more and more worshipers attended the BBC's Fajr Safari activities. "Alhamdulillah, the congregation of the morning prayer that we carry out is extraordinary in number; hopefully, in other places, similar activities can be carried out so that mosques in Aceh will prosper," hoped the governor. According to the governor, besides being obliged by Allah SWT, the morning prayer provides many benefits to humans, both in terms of health and social aspects. "One of the benefits of the morning prayer is that it is able to normalize the performance of the nerves and brain, supported by the condition that the morning has a high enough ozone (O<sub>3</sub>) level so that it can help the performance of the nerves and brain and reduce blockages in blood vessels that result in heart attacks," he said. The movements carried out in the morning during the morning prayer, according to the governor, who also works as a doctor, can have a good effect on body fitness, especially for people who have little time to exercise regularly. Fajr prayer also has surprising benefits that have the potential to bring us success in life. "Because in the morning until the arrival of dawn is the time when the doors of sustenance are wide open by Allah SWT.

In addition to the former governor, Irwandi Yusuf, the newly elected governor also appreciated this movement, as in the following news: Humans are required to be able to control their lust even though Ramadan fasting has ended, so that relations with Allah and fellow humans are good and worship practices are not in vain. This was said by Ustadz H. Fakhruddin Lahmuddin in his lecture at the Safari Subuh congregation on Sunday (17/7/2016) at the Al Jihad Mosque, Jeulingke Banda Aceh. Safari Subuh, which was attended by nearly a thousand worshipers, was the first safari subuh after Eid al-Fitr, which is a routine agenda of a number of worshipers from various circles who want to revive the atmosphere of subuh, which is different compared to other days. On the same occasion as the dawn prayer, the committee also held a blood donation conducted by PMI and a free health check involving the foundation for the health of the people (YPKU). There were a number of officials and important figures, such as Deputy Chairman of DPRA Sulaiman Abda, DPRA member from the PA faction DR. Marniati, Ir. H. T. Alaidin Vice Governor, TNI/Police officials, and a number of SKPA officials.

In another article, it was explained that the residents of Banda Aceh expected direct communication with the Governor of Aceh, Irwandi Yusuf. A number of residents asked Irwandi to carry out dawn safaris regularly in mosques. This was conveyed by Zulkifli, a resident of Lamtemeun, Banda Aceh City. When we met at the Baiturrahman Grand Mosque, he suggested that Aceh Governor Irwandi Yusuf routinely conduct dawn safaris in mosques. This is part of the governor's direct communication with the community, because in addition to *tausiah*, *dhikr*, the time after Fajr prayer can be used by Irwandi to dialogue with the community in the mosque; this is also *da'wah*, "said ustad Zululaan familiar, Saturday (07/22/2017) morning. According to Zulkifli, in the dialogue, Irwandi can convey what programs have been implemented and the obstacles faced. "This is a direct interaction between the regional head and the community; if Irwandi can do this, then the regents and mayors in Aceh will also do the same." The same thing was also conveyed by other residents. Some residents hoped that Irwandi Yusuf would start opening up routine dawn safari activities in Aceh. The Chairman of the Board of Trustees of the BBC Aceh Dawn

Safari, Safwan Yusuf, said that the Governor of Aceh could initiate a morning safari in every mosque throughout Aceh. "This is a good step for the Aceh Government; the Governor can issue instructions to municipal districts in Aceh to carry out dawn safari; this is part of da'wah in supporting the enforcement of Islamic Sharia in Aceh," Safwan Yusuf said on Saturday, July 22, 2017. If the governor is out of the area, the dawn safari is still running. "The expectations of these citizens are very good; they need to be welcomed and receive attention from the Governor of Aceh, Irwandi Yusuf," said this former member of the Aceh Parliament.

The purpose of the BBC Subuh Safari was to broadcast Islam, which is inseparable from inviting people to enliven the mosque rather than coffee shops, especially Baligh men. Then, as a place for ukhuwah amiyah between fellow congregants in order to unite the people and also as a forum for friendship, Activities in the BBC Subuh Safari other than dawn prayers, such as dawn lectures, are one of the attractions of public interest in praying dawn in congregation at the mosque. The selection is not arbitrary, namely selectively. Likewise with the Imam of the mosque, selected selectively. The conditions are: Imam and preacher People who always keep the five daily prayers sincere with no strings attached the special requirements of the preacher are not blaming others, who can solve the problems, and not being too comedic. The core theme of the lecture is inseparable from prospering the mosque and uniting the people.

As time goes by, BBC's morning safari is not only congregational morning prayer and tausiyah, but there are many other activities, including providing breakfast. Breakfast at BBC is in the form of wet cakes such as pulut, fried foods, and others, while the drink is glass aqua. The breakfast is distributed to all worshipers, both men and women. There are those who immediately eat on the spot, and some take it home. Blood pressure check services and heart and nerve health consultations are provided to worshipers for free. As was done in the past by the foundation of caring for the health of the people under the coordinator named Ibrahim Laweung (Unsyiah nursing lecturer), Then the BBC Dawn Safari also provides blood donation services. This activity is not routine every week, only when someone wants to provide it. They also often play badminton, but not as often as when the BBC dawn safari has not been raised.

Suling, or subuh keliling, is a program of the Aceh Mosque Prosperity Council (DKMA). Then, so that DKMA has a program, the idea was raised by forming a mobile subuh movement, commonly abbreviated as Suling, which is carried out at dawn every Saturday. 11 DKMA is a social-religious organization. DKMA is a forum for the guidance and development of Muslims who can give birth to a generation of knowledge, faith, piety, and morality that is socially religious in nature, namely: having a strong commitment to the development of an Islamic society that is mdani and respecting and appreciating various madhhabs within the scope of ahli sunnah wal jamaah. DKMA aims to mobilize and improve the function of the mosque as a center of worship, da'wah, and community development activities.

Muslims are responsible for the prosperity of the mosque, making the mosque a center of worship and a center for the development of Islamic science, technology, and culture. Conversely, Muslims who do not care about efforts to prosper the mosque need to be fostered on an ongoing basis so that their awareness and responsibility for the prosperity of the mosque and the progress of the ummah grow. One's caring attitude towards the construction and prosperity of the mosque, according to Allah's promise to him, will be rewarded with a palace in heaven. The mosque is a place of worship, a center of struggle, and a center for fostering aqidah, sharia, science, and culture in an effort to make the ummah noble, upright,

and firm in piety to Allah. The birth of DKMA is closely related to efforts to implement Islamic law in a kaffah manner in Nanggroe Aceh Darussalam. DKMA is the result of a growing thought to return to DKM on 21 to 24 Rajab 1422 H/October 09, 2001 in Banda Aceh.

Suling itself was established on August 27, 2011; it was monitored by Dr. H. Hasan Basri but is now monitored by Dr. H. Basri Abakar M.Si. In addition to prospering the mosque, suling is also used as a means of gathering from mosque to mosque and gathering among fellow worshipers in the city of Banda Aceh. The number of worshipers each week is not settled depending on the place where it is held, sometimes reaching 300 worshipers. But usually, the congregation is crowded in strategic mosques, meaning mosques in the center of Banda Aceh. The management structure of Suling is: Chairman, by Drs. H. Ibnu Sa'dan M.pd.; he is in charge of activities. The coordinator is H. T. Adnan Ali S.pd., and the deputy coordinator is T. Bukhari. The coordinator is in charge of finding mosques, speakers, and snacks, while the deputy coordinator is in charge of finding the imam. The strategy of BBC Safari Subuh in inviting the congregation is not much different from what is done by BBC Safari Subuh. Regarding notification through social media, besides being announced by the BBC activist, Suling also announces its own activities, such as on the Facebook account of @Adnan Aliy.

The purpose of suling activities is inseparable from the DKMA's goal, which is to enliven the morning congregation in all mosques in this city and also to establish friendship between congregants and mosques. Regarding suling activities, apart from carrying out prayers, there are other activities carried out as well as those carried out by the BBC's dawn safari. However, Suling has other activities, such as Kafalah Yatim. Kafalah yatim is an activity that helps orphans, such as alms. The interaction between suling congregants is still intertwined even though it is outside the morning prayer agenda; namely, when one of the congregants is hit by a disaster, it is assisted by other suling congregants, and if there is a party, they also attend the invitation. Suling has obstacles such as the lack of active members of the management, even though this movement is one of the most influential morning prayer movements in Banda Aceh. This was different before the early days of its establishment, chaired by Ustad Hasan Basri, where the management used to be more active, but after Suling was chaired by a new one, the performance level of the management weakened. And there has been no effort to overcome it; so far, it is the coordinator who fully participates in running the Suling program.

Friday Blessing was established on January 16 at the White Mosque, Darussalam. There is a specialty in Subuh Berkah, which is a Friday full of blessings. The blessing is because Friday is the leader of all subuh. The background of Subuh Berkah is to make the city of Banda Aceh like the city of Medina, built by the Prophet Muhammad. with the characteristics of a city based on congregational prayer.

The number of members is predominantly male, consisting of 250 men and only 20 women. The age of the members is usually above 40 years old. Another specialty in Friday blessings is choosing a speaker with a variety of knowledge. This is one of the attractions of public interest to pray dawn in congregation at the mosque. The selection is not arbitrary, namely selectively. Likewise with the mosque priest, who was selectively selected. The management structure of Friday Blessing is: Advisor, Prof. Dr. Zainal Abidin Alawi, is in charge of contacting the mosque to be visited. The coordinator is Tarmizi Rajab, who is also the originator of the blessing subuh and in charge of announcing the Friday blessing schedule both in front of the congregation directly and through social media. Regarding the strategy carried out by the Friday Blessing activist, it is the same as the two subuh movements that have been mentioned

previously. The purpose of Subuh Berkah is to mobilize morning prayers, friendship, and sole worship. Then the purpose of why subuh blessings are carried out by going on safari is to motivate people who live around the mosque that is visited to pray at dawn in congregation. Ustad Tarmizi explained the reasons for choosing to pray in congregation at dawn: 1. It is actually a challenge for the mobilizer because not everyone wants to get up for dawn prayer, let alone go to the mosque in congregation. 2. Fajr prayer has many privileges, such as: a. Witnessed by angels People who perform dawn prayers in congregation will be witnessed by angels on duty at night and during the day. Because when dawn arrives, alternately, the angels on duty at night will ascend to heaven and the angels on duty during the day will descend to earth. b. Expanded sustenance Allah distributes sustenance for servants between the time of dawn prayer and sunrise. So, for people who sleep at dawn, the sustenance distributed by Allah will not be obtained. c. Fajr prayer as a savior from Hell Hell is a place for people to sin. Therefore, if you regularly perform the morning prayer, it will be beneficial for him to survive the torment of hell. Friday blessing has an obstacle in its application in that there is still a lack of interest in the congregation to participate in enlivening the mosque. Various theories are conveyed about the benefits of congregational prayer, but in practice, they do not match the expectations of the enforcers. Efforts made with various motivations to step into the mosque are unable to foster overall community interest. The activities of the morning prayer in the congregation have not been seen for a while. What is seen is only the dawn lecture. This is because the day that is carried out is an active day. such as active work, college, or school.

The Subuh Youth Movement was originally founded under the name KOMPAS, which stands for Subuh Youth Community, which is a youth-based congregational subuh prayer. The congregation followed by GPS is under the age of 40. The management of GPS is: The chairman, Ustad Basri Effendi, is in charge of the activity, determining the theme of the da'wah or discussion and looking for the mosque. The coordinator, Ustad Abu Mas'ud Iryamullah, is in charge of preparing activities such as announcing the schedule to the congregation through social media and looking for imams, speakers, and discussion speakers. And the third is the treasurer in charge of holding the GPS cash. Cash is the money donated by ordinary worshipers, active worshipers, and the management itself. The ordinary worshipers referred to are worshipers who do not regularly follow GPS, while active worshipers are worshipers who are always present every time there is a GPS activity.

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In 2016, GPS received an award from the Mayor of Banda Aceh for its achievement as a youth-owned subuh berjamaah mobilizer. There are 15 members in the group who always attend, an average of 30. Outside of the subuh prayer activities, the movement has supported the coin movement for Australia in the media "and has also carried out a garbage disposal movement in the courtyard of the Baiturahman

Grand Mosque. Activities in GPS on active days start from five o'clock in the morning until half past seven in the morning, then go to the coffee shop until it is finished. The activities of the time period that have been mentioned are the morning prayer in congregation, after which the prayer is followed by a lecture. After that, it is continued with Ngopi "chatting the latest opinion," which moves to the coffee shop; some are close to the mosque and some are not. After that, it continues with coffee at the coffee shop. The term ngopi here is Ngobrol Opini Terkini, or more precisely, a discussion. The way they sit is with the table pressed together so that it forms a roundabout. And on the table are served coffee and wet cakes. They discuss casually while enjoying the dishes available at the coffee shop.

The opinions discussed are social, economic, political, and others. The aim is to broaden the knowledge of the congregation as well as invite them to think broadly, especially for youth. Because the youth are the chosen generation and the successors of the ummat relay. At the beginning of 2017, the name was changed to GPS (Subuh Youth Movement). This movement has not exploded until now, with around 30 active worshipers. The congregation of the Subuh Youth Movement comes from all organizations, students, and the community, including PII, KAMMI, PDDA, HMI, and others.

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The strategies for inviting congregations are generally the same as those carried out by other subuh movements, only in their social media groups. Before doing the morning prayer in congregation, it is announced via Facebook. In addition to the Facebook group, they also have a WhatsApp group. The notification is made before dawn, precisely around four o'clock, by the activist waking up the congregation through the WA group. In order to get up immediately to carry out the GPS morning prayer, another strategy is to hold morning discussions with interesting themes and insightful speakers. The purpose of GPS is to broadcast this youth-based subuh movement as a place for weekly discussions. Besides that, through this forum, youth are closer to the mosque than coffee shops and always perform the five daily prayers in mosques.

Over time, this GPS has encountered obstacles during the course of activities so far, namely in terms of the number of worshipers who often go up and down. In other words, the congregation is inconsistent, sometimes enthusiastic, sometimes not. GPS hopes that the congregation will be persistent, especially the youth, so that they will be more enthusiastic about carrying out this activity. Moreover, this movement has received a lot of support from both the city government and the people of Banda Aceh. The government support is in the form of an award from the mayor as a form of appreciation, and the community is to provide a mosque for this activity. The imam and local preachers also participate. The factor that determines the occurrence of obstacles is because it is related to the distance of the mosque that we determine, and also because the preacher factor is also very determining. The purpose of GPS is to broadcast this youth-based subuh movement as a place for weekly discussions. Besides that, through this forum, youth are closer to the mosque than coffee shops and always perform the five daily prayers in mosques.

In this article, we'll look at some of the best ways to get started in the field of human behavior. Motivation is the driving force that generates activity in humans, motivates behavior, and moves it towards a goal. The drives perform a variety of functions that are primary and important to humans. The drives also encourage humans to carry out many other important and useful behaviors in an effort to harmonize with their environment. According to Mursi in Wibisono, motivation is an internal state of the individual that gives birth to strength, enthusiasm, and dynamics and directs behavior towards a goal. Meanwhile, the actions carried out by religious people are also called religious spiritual activities related to worship.

The following are the things that underlie the emergence of community spiritual motivation in the context of congregational morning prayer in the city of Banda Aceh. The motivation is obtained from interviews with worshipers who follow the congregational morning prayer movement, as below: 1. Means of Worship Worship is an attitude of submission solely elevating the deity it worships. It is not known where its source is, and trust in the power that exists in it cannot be reached by understanding its essence. Ibn Taymiyyah formulates the meaning of worship with all the efforts ordered by Allah for His servants. As told by the following source: The informant (Nuraisyah) from Rukoh village, Darussalam, said that "the motivation to join the morning prayer is solely for worship, because we have lived in this world a lot of favors that Allah has given, so we must repay it." 2. Gathering Through this activity, the community has the opportunity to interact more closely within the scope of faith with each other. If there are those who do not know each other, it is in the mosque that they can get acquainted with each other; besides that, here they are also met with friends who are already known. As said by the following informant: The informant (Mr. Rahmat) comes from Lingke village, saying that this activity is a crowd that follows, so you can meet many people while staying in touch. Besides that, it also meets friends who already know. So, friends already know meet, and new friends can be here." 3. Increasing devotion Increasing devotion through congregational morning prayers is the reason for the motivation of the following sources: The interviewee (Buk Fah) from Tungkop village, Aceh Besar, said: "Prayer is an order of Allah; through participating in this activity, it will increase our devotion to Allah." 4. Adding Insight Through the dawn lecture in the morning prayer, it turns out to be able to add insight, as said by the following sources: The informant (Mr. Hasan) from Gampong Rukoh, Darussalam, said that "the motivation to join the morning prayer is solely for worship; then it can add insight as well, through the morning lecture that is held every morning prayer." 5. Fear of the Hereafter The feeling of fear of the afterlife is something that makes people want to always obey Allah. The image of the afterlife is associated with natural disasters that occur on earth. This is what motivated the following informant: The interviewee (buk Leli), a resident of Lampriet village, said: "Because of fear of the afterlife." "All activities related to religion are followed, one of which is participating in the morning prayer in the congregation." 6. Da'wah Da'wah is an effort to maintain, preserve, and perfect humanity so that they continue to believe in Allah by carrying out His laws so that they become humans who live happily in this world and the hereafter. Da'wah is calling or inviting others to practice the teachings of Islam, which are done consciously and deliberately. Da'wah is one of the motivations for the following congregation. 26 The informant (Mr. Saipul) from Keutapang village said, "I join the morning prayer because there is da'wah here, and the ustad who is invited is very good." 7. Older Age Factor A study states that older people who are closer to religion show higher levels of life motivation, life satisfaction, self-esteem, and optimism. Spiritual and religious needs are instrumental in providing inner peace. Religious therapy can provide the most important and fundamental healings in the existence and essence of mental and spiritual human beings, especially the elderly. Religious maturity shows the level of mental maturity of a person, while mental maturity will give birth to peace that makes

a person far from anxiety, waswas, anxiety, and fear to face the qadha and qadar that Allah has determined for him. Religious people are very sure that Allah provides rewards for those who carry out His commands and provides threats for those who violate His prohibitions. Therefore, the soul will always demand to anticipate based on the threat of fear that is felt. This was expressed by one of the worshipers, Nek Aton, a resident of Lampeuneurut village. "I want to get closer to Allah because I am getting old. "So, what are you waiting for again?"

The emergence of the congregational morning prayer movement aimed at prospering mosques in Banda Aceh has been able to spread the virus. Some mosques have improved, and some have not. The impact on the community is better than before the activity. There is a group of people who support the congregational morning prayer activities by following them every week. The city government also supports and appreciates that this activity continues. According to the Imam of the Lampriet Great Mosque, regarding the emergence of the morning prayer movement, his opinion varies. Some think it creates a new sunnah because, in the days of Rasuluulah, there was no such thing as traveling or praying in congregation. So, traveling should not be unpretentious, especially prayer. There is a hadith of the apostle of Allah that if someone worships with the intention of being in the mosque, it is legalized, even if his intention is to broadcast the morning prayer. According to the opinion of the Imam of the Great Mosque, Lampriet, it can be done but is not sustainable, meaning not until it becomes a sunnah. Once in a while, it must be canceled either once a month or once every two months.

Fajr prayer in congregations around this becomes a religion, and that is not allowed. So, it should not be done on an ongoing basis, because this is feared to be bid'ah. not only broadcasting but also providing knowledge to the community. But this is instead concentrated on inviting the crowd to follow the morning prayer. What happens is that it is not the people who do not want to pray at dawn but are more concentrated on the da'wah safari. The invitation initiated by the activist, such as "let's pray Fajr in congregation at the mosque," is a clear invitation; the problem of congregational prayer can later be carried out in their respective mosques. It is feared that the main goal may be lost, becoming a matter of pride. And the crowds are not people who really pray in congregation, but people who just want to gather.

According to Ustad H. Zainuddin's view as the head of the Al-Abrar Mosque Prosperity Board (BKM), Lamdingin, there is a great benefit to inviting and luring people to pray Fajr in congregation in the mosque, which used to be only one shaf, and Alhamdulillah, it is now three shafs. There is a hadith of the prophet that says that the Jews are afraid of Muslims whose morning prayers exceed Friday prayers. With the movement of morning prayers in the congregation, they will be called and motivated to join the congregation. There are lectures there, and there are priests with good voices. And now teenagers are active too. With the dawn safari, there is an increase in the dawn congregation to pray, one of which is at the AlAbrar mosque in Lamdingin village.

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the AlAbrar mosque in Lamdingin village. According to Uin Ar-Raniry Postgraduate Students, the movement of congregational dawn prayers is phenomenal in cities. Because the existence of these activities can trigger the spiritual community and the spirit of da'wah. In addition, it can also build public awareness of the importance of morning prayers in the congregation at the mosque, and it can have an effect everywhere through that awareness. This movement is much in demand by parents around the age of 40 and above. For teenagers themselves, it is still lacking when compared to parents.

Along with the efforts to develop Islamic law in Aceh, various spiritual groups also developed at the same time. In the Acehnese context, the emergence of Sufism groups can be read in Tasawuf in the Region of Sharia: Sufism in Contemporary Acehnese Society There is an assumption that the condition of Acehnese society is such that it is likely that groups of people who have lost the meaning of life, the emergence of soul emptiness, emptiness, and others are considered the beginning of life to seek religion in life. This group plays a role in accommodating the spiritual needs of people who feel dissatisfied with formalities that do not provide space and freedom for expressing their closeness to God.

The emergence of this phenomenon is quite interesting to observe because the pattern is much different from formal religions, if not contradictory. The style of belief is basically the result of their confusion in determining life. They are confused and lose control in the face of an increasingly difficult life. Their souls and minds are busy searching, but they do not know what they are looking for. In Sayyed Hossein Nasr's view, spirituality tends to be understood as merely a psychological phenomenon. This development is inseparable from the human consequences that arise in the process of modernization, which then encourages humans to look for a place of escape that can provide protection and quick satisfaction. This is then obtained by entering fundamentalist and spiritual groups.

One of the places to be able to express closeness to God is with the emergence of the Subuh Berjamah prayer movement in Banda Aceh City. This movement is phenomenal. In recent years, in Banda Aceh, there has been a group of people who follow the morning prayer in the congregation. This morning prayer is different from the usual morning prayer. The morning prayer that the author refers to here is the congregational morning prayer, which routinely goes on safari or travels from one mosque to another, precisely in the mosque around the city center of Banda Aceh and the suburbs. The phenomenon of the congregational morning prayer movement in urban communities, especially in the city of Banda Aceh, is a new thing because previously such a movement did not exist in the city of Banda Aceh. However, if spirituality is associated with the congregational morning prayer movement, first know the explanation of prayer as follows:

The definition of prayer according to sharia law, as stated by Imam Shafi'i, is all words and actions that begin with takbiratul al-ihram and end with salam with certain conditions. While the meaning of prayer that covers the form, essence, and soul of prayer itself is facing the soul to Allah SWT, which brings fear, which fosters a sense of freedom and power with solemnity and sincerity in several words and actions that begin with takbir and end with salam, Thus, prayer is not only worshiping God but also relating to Him, remembering Him, surrendering, complaining, pleading with Him, purifying the heart, and strengthening and improving the spirit. On the other hand, prayer does not only regulate man's relationship with his Lord in soul or spiritual relationships, as mentioned, but also regulates man's relationship with man and also with society. Because of the cleanliness of the soul and spirit that appears from the

concentration of the soul that humans are accustomed to in their prayers, it certainly results in a relationship between the person praying with his friend and with his community.

Based on Yusuf Asry's perspective, the people who followed were a place of escape. According to the author, it is not much different from what is experienced by the people of Banda Aceh City today. So far, this may be understandable, but this effort only involves the vertical side. But what about the horizontal side? Moreover, this activity is carried out in a congregation, of course, filled with many people from different backgrounds. Functionally, prayer is not only worshiping God but also connecting with Him, remembering Him, surrendering, complaining, pleading with Him, purifying the heart, and strengthening and improving the spirit. On the other hand, prayer does not only regulate man's relationship with his Lord in the soul or spiritual relationship, as mentioned, but also regulates man's relationship with man and also with society. So, in one ritual, there are two relationships that can be built. But what about the phenomenon of the congregational morning prayer movement? Departing from the concept of vertical and horizontal spirituality, the author analyzes that in the congregational morning prayer movement in the city of Banda Aceh, there are two relationships. First, good relations with the Creator are often referred to as vertical relations, and second, the relationship between fellow human beings is called horizontal relations. These two kinds of rewards are the same, namely, worship. Through this morning prayer movement, the relationship between the creator and fellow communities can be balanced.

In terms of vertical relationships, congregational prayer is a form of worship to remember Allah SWT, the creator who must be worshiped. Congregational prayer will make humans realize and believe that God is close to them. Through congregational prayer against fellow human beings, namely fostering a sense of brotherhood, or *ukhuwah Islamiyah*, which can be applied through the bond of friendship, This is what is said to be spiritual from the horizontal side. So far, the various motivations that the author has obtained from the field indicate that this is in line with spirituality, but it returns to the congregation that runs it. It appears from the author's observation that the motivation is seen in the enthusiasm of the community. Then, in terms of horizontality, it seems that this has not been realized properly; this kind of movement is only attended by the middle and upper classes. Then the mosque that is abstracted is only around the city and suburban mosques. When looking from the horizontal side of the relationship, it should not be done in the middle of the city but also in the village. So that the relationship between urban communities and rural communities can be well established, and besides that, through this forum, these two groups of people know each other's problems. In the concept of the Koran, interaction is the relationship between humans and Allah (*hablumminallah*) and human relations with humans (*hablumminnannas*). *Hablumminnallah* and *Hablumminnannas* are a unitary package that cannot be separated.

The spiritual movement can also be a call to return to the pure teachings of Islam as life during the time of the Prophet, where the prosperity or welfare of the community is due to people who pray in active congregation. We try to reflect on the country of Turkey, the government there built a congregational morning prayer movement, but also made economic-based programs such as the strong economy movement and the *infaq* alms movement. In building a relationship with the Creator, of course the relationship with humans must also be maintained. The most prominent problem in our society in Aceh in particular is one of the weakening of the economy. It is said to be prosperous and prosperous when all elements move, not weakening on one side alone. Moreover, Aceh is thick with Islamic law, which of

course has many explanations about social economic systems. So not only responding to the vertical spiritual crisis, the crisis from the horizontal side also needs to be responded.

## CONCLUSION

Based on the analysis and data findings in this study, the authors can draw conclusions from the research on urban community spirituality: a study of the congregational morning prayer movement in Banda Aceh, namely, about the profile of the congregational morning prayer movement in the city of Banda Aceh, which starts with BBC, Suling, Friday Blessings, and GPS. Of the four da'wah strategies, the first is very influential in motivating the interest of the congregation to carry out congregational morning prayers. Therefore, the enforcers, so that the da'wah is good, choose preachers with various knowledge bases and imams who have melodious voices based on Qori and Hafidz. Especially for the three prayer movements, namely BBC, Suling, and Friday Blessing, schedule notifications are usually announced in front of the congregation directly, and some are also through the WhatsApp application. For the three prayer movements, sometimes it is announced by the BBC activist alone for the schedule of the three, and some are done by the activist of each morning prayer. Another strategy to attract public interest is through city government support. The purpose of the morning prayer movement in congregations is to broadcast Islam, inviting people to enliven the mosque rather than coffee shops.

The essence of this activity is actually, in addition to wanting to broadcast Islam, to stay in touch. With friendship, the Ukhuwah Islamiyah of the Acehnese people will be close. Given that there are people from various backgrounds and community statuses, So, through this forum, it is hoped that Muslims can unite. The motivation of the congregation of the morning prayer movement in Banda Aceh is: means of worship, friendship, increasing devotion, adding insight, fear of the afterlife, da'wah material, and age factors. Activities in the BBC Subuh safari and suling are almost the same besides the morning prayer, among others: Ceramah Subuh, breakfast or snack, blood pressure check services, and free heart and nerve health consultations for worshippers. while Friday blessings, besides dawn prayers, are only dawn lectures. while GPS has coffee activities, namely morning discussions. The emergence of the congregational morning prayer movement aimed at prospering the mosques in Banda Aceh has been able to spread the virus. Some mosques have improved, and some have not. The impact on the community is better than before the activity.

There is a group of people who support the congregational morning prayer activities by participating every week. The city government also supports and appreciates that this activity continues to be carried out. Departing from the concept of vertical and horizontal spirituality, the author analyzes that in the congregational morning prayer movement in the city of Banda Aceh, there are two relationships. First, good relations with the Creator are often referred to as vertical relations, and second, the relationship between fellow human beings is called horizontal relations. These two kinds of rewards are the same, namely, worship. Through this morning prayer movement, the relationship between the creator and fellow communities can be balanced. In terms of vertical relationships, congregational prayer is a form of worship to remember Allah SWT, the creator who must be worshiped. Congregational prayer will make humans realize and believe that God is close to them. Through congregational prayer against fellow human beings, namely fostering a sense of brotherhood, or ukhuwah Islamiyah, which can be applied through the bond of friendship.

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