

NEGOTIATION SPACE BETWEEN WORSHIP AND ECONOMICS ON FRIDAY PRAYER IN URBAN SOCIETIES

Muhammad Yafiz

UIN Sumatera Utara

Jl. Williem Iskandar Pasar V, Medan Estate, Medan,
Sumatera Utara, 20371

E-mail: muh4mm4d.yaf1z@gmail.com

Abstract: This article explains the negotiation space between worship and economic practice on Friday prayer at Masjid Ulul Albab (MUA) Medan. The main focus of this study is the appearance of *pedagang kagetan* (sudden traders) on Friday prayer laying down their merchandises such as worship equipments, Moslem clothing, meal, snack, mineral water, etc around the mosque. The finding of this article is the phenomenon of changing function of the mosque to a market. To understand this phenomenon, two questions appear: what are the factors that contribute to the negotiations of worship and economic practice, and how the economic practice progress. This paper explains that the factor pushing this situation is the blur between the room of worship and economic boundaries. Thus there is dominance of economic practice in the worship space. It happens because there is mutual need between merchants and pilgrims. It is done to meet the needs of the merchant family.

Keywords: negotiation, Friday prayer, urban, societies, and *pedagang kagetan*.

Abstrak: Artikel ini menjelaskan tentang adanya negosiasi ruang ibadah dan ekonomi dalam pelaksanaan ibadah shalat jumat di Masjid Ulul Albab (MUA) Medan. Kasus yang menjadi fokus kajian ini adalah munculnya “pedagang kagetan” pada hari jumat dengan menggelar berbagai dagangan seperti peralatan ibadah, busana muslim, obat-obatan, makanan dan lainnya di areal masjid. Kajian ini menemukan bahwa fenomena disebut ditandai dengan adanya perubahan fungsi masjid menjadi pasar. Untuk memahami fenomena disebut diajukan dua pertanyaan, apa faktor yang mendorong terjadinya negosiasi ruang ibadah dan ekonomi dan bagaimana praktek ekonomi yang berlangsung. Artikel ini menjelaskan bahwa faktor mendorong ruang negosiasi ini karena “kaburnya” ruang batas ibadah dan ekonomi, sehingga mengakibatkan dominasi ruang ekonomi pada ruang

ibadah. Praktek ekonomi berlangsung karena adanya saling membutuhkan antara pedagang dengan jamaah, yang memberi efek pada penghasil dari praktek ekonomi di ruang ibadah untuk memenuhi kebutuhan hidup keluarga para pedagang tersebut.

Kata Kunci: negotiation, Friday prayer, urban, societies, and *pedagang Kagetan*.

A. INTRODUCTION

Friday prayer is an obligation that should be done observed by every Moslem once a week, that is on Friday. It has a normative doctrine of Islam, especially in the scope of Islamic law. Implementation of Friday prayer is something important, at least it can be seen the mosque is always crowded with pilgrims-who enthusiastically-to do so. The enthusiasm in practicing Friday prayer seems very important compared by another prayer: *Subuh, Zuhur, Asar, Maghrib* and *Isya'*. It can be seen in every mosque that there are many pilgrim coming to do Friday prayer. Due to the belief that this ritual has significance for the pilgrims. The pilgrims considers Friday prayer has a social meaning (Bowen, 1989: 600-619).

The practice of Friday prayers in its development is no longer simply understood just a mere religious practice, but it becomes part of the cultural practices of Islamic society (Weix, 1998, 405-420). In a broader context, especially in urban communities, Friday prayer is not only meant a pure ritual (*mahdah*) as conventional understanding, but there is widespread social significance that has an implication on the activities of Friday prayers. The development of this meaning characterized by the concentration to pay attention to issues related to supporting the implementation of the ritual, especially places of worship such as physical development and other means of rituals to be arranged as well (Ayhan 2010, 229-238).

It is interesting to be informed that some large cities, such as Medan, do not treat mosques traditionally anymore. The managements of the mosques try their effort to remanage and provide the function of the mosques increasingly regarding the needs of modern society. Therefore, it is understood that there is a new meaning in the implementation of the development of worship, especially in Friday prayers. New meaning in practice the ritual of worship emphasizes on the physical-material and neglect on the meaning of the ritual. This trend is evidenced by the enthusiasm of management of the mosque to improve the physical development and other supporting facilities such as

providing as air-conditioning, TV, CCTV, etc.¹ The existences of modern facilities are part of efforts to improve the quality of service to the congregation to meet the needs of pilgrims in the sacred ritual of worship.

Availability of modern mosque is certainly a serious effort from the manager of the mosque to follow the progress of technology. Provision of modern house of worship certainly be understood as a form of enthusiasm in providing a comfortable space to practice their religion, which of course again it is understood as a form of devotion to God. Aside from what has been explained regarding the implementation of the Friday prayers, in contrast with other rituals-including praying five times in a day-there is a strong impression in urban communities that this implementation is not only understood within the meaning of the implementation of the ritual alone, but also there is a contradictory of implementation purpose of the worship ritual viewed by another group of people.

The interesting phenomenon, especially at the moment of Friday prayer, is the emergence of the *pedagang kagetan*. As it has been mentioned before by the writer that this “pedagang kagetan” has actually existed quite a long time in the big mosques in urban areas, particularly the mosques belonging to the category of *jami’* or grand, and great filled with “pedagang kagetan”. The sellers understand that Friday prayers will be visited by many pilgrims compared to other activities and also there will be economic space.² It is not too surprising that this phenomenon will be found in the mosques at the big cities, and it is also an opportunity to doing business.

According to observations made by the author, there is a negotiation space between worship and the economy in the implementation of the Friday prayers, which marked their efforts to dominate the other of the two spaces. Negotiating room is of course has a broader impact than just their bargaining space in it. It is certainly a phenomenon of economic practice in the worship space and must be seen in a broader perspective. In the context of Masjid Ulul Albab (MUA), Medan as a place of doing research, there is a reality found that how the worship space can be turned into economic space, which of course does not happen by automatically, but must be there is a specific elements causes it changes.

¹Observation done by author to some big mosques in Medan that generally have some modern facilities installed at the mosques.

²Till now, we do not know exactly when *pedagang kagetan* begins to use mosques as a part of economic space, but perhaps this this phenomenon happens because the development of the society which changes day by day, especially the effort in joining worship space and economic space

Interesting phenomenon that the audience of pilgrims visits MUA Medan, is the understanding of the pilgrims that the moment of execution ritual Friday prayers as a part of economic activity. Because based on the observation that the author did, actually pilgrims deliberately visit the house of the Lord for the sake of the economy, especially for shopping something needed. This phenomenon is real and it is very interesting to be studied in depth, especially to find out what driving factors behind the negotiations worship with economies in ritual prayers as it is common found at the major mosques in urban areas (Muslim, 2014: 80-93).

Another interesting phenomenon that is pilgrims who visit MUA, do not only doing payer but shopping something that is needed. It is interesting to be studied in depth, especially to find out what is the factor behind the negotiation worship with economies in ritual prayers. Seeing the phenomenon above, then of course this paper will focus on two research questions, namely what are the factors that contribute to the negotiations of worship and the economy in the implementation of the Friday prayers and how the economic practice in the implementation of the Friday prayers at the MUA Medan. The two questions will be the focus of this study in doing research. This phenomenon is very interesting to be observed because this situation has been common found in some big mosques in Medan.

B. FRAMEWORK: NEGOTIATING SPACE

This negotiation space for worship and economic are viewed from the framework of interests between religious and economic space happening in urban communities. The formation of this space is not only understood as a common spatial form in urban communities, but more than that there is a sacred negotiations and profane space in society, in which there is also a dispute between the two spaces. To explain this framework, we may refer to the statement given by Karl Marx (1973) that capitalism always tries to eliminate the spaces for fully be on the influence of capitalism. In this context, the theory of space given by Henri Lefebvre (1979, 292) is relevant to be informed that capitalism and space are two elements which cannot be separated. In fact, both will establish relations of production and reproduction of continuous economic space in a broader space, so that the elements of capitalism in its intended space cannot be avoided again.

In urban communities, capitalism will make available space as part of efforts to establish a space-oriented capitalism, then of course the negotiation will establish a space battle arena orientation of two or three different spaces

for competing to influence on the tendency of the available space. According to Lefebvre, formation of space is the result of social action committed by individuals or groups. This establishment will construct the value of the available space in many forms of perception such as; a) spatial practices which refers to the production and reproduction between the object and the resulting production; b) representation of space relating specifically to the relations of production and the order provided in the form of knowledge, signs, codes, and others; and c) representational space, the space refers to a real (live space) relating to the appearance of dreams and symbols associated with the chamber. According to Lefebvre (1979: 292), production of space forms a part of social space, the man will organize the existing space in the context of relations to each other, either in a private space or public space. Practically, in urban communities which tend to be capitalist will attempt to fill all the space with elements of capitalism, including the sacred space. This capitalism tends to be abstract space that the economic space in the shape of the market will tend to power in the available social space. However, the sacred space will provide resistance to the economic space, although of course the negotiation of both space called is not likely to be won precisely the economic space. According to David Leahy (1970), spatial economy will be precisely shaped significantly by the strong influence of the market that are considered sacred, then surely this context worship space is regarded as a form of sacred space and will change orientation in accordance with the interests of the market (spatial demand), which not only minimize sacred space, but also there is a tendency to negotiate in the context of mutually advantageous between the two spaces.

This framework as it is explained above, will be as a foothold in an attempt to explain the existence of the negotiation room of worship and economics in implementing the Friday Prayers in urban communities which are clearly visible from both of negotiating room. This framework is essential to be explained that negotiating space occurs because it has implications for the effort to organize these two different spaces.

C. SPACE BETWEEN WORSHIP AND ECONOMICS IN THE HOUSE OF GOD

1. Establishment of Negotiation Space

Worship and economic negotiation space in MUA are not formed automatically, but there is an important element establishing the negotiating room (Lefebvre, 1979, 291). It occurs because of the weak element system in the

community. It has been believed that the mosque is an empty space of economy, but it changes because there are changes that occur in society, particularly in urban's point of view that between the two spaces has been "blurring" the limit, then surely a bargain of necessity cannot be avoided (Shiner, 1972: 426).

Blurring of worship and economic space in the mosque relates in particular to the strengthening of globalization and capitalism which are not only able to weaken the system of values that are considered well-established, but it is able to form a new format of the practice of worship. The effects of globalization and capitalism as social scientists believed does not eliminate religion in life, but it is precisely able to manifest religion with the new charge, which tends to lose its sacred value (Beyer, 1997: 24). The existence of religion in the development of globalization and capitalism is the potential for great efforts on the formation of the negotiations between the sacred with the profane, so the worship space-at least-regarded as a space that is only oriented towards spiritual values must eventually be negotiated with economic space.³

The experience of MUA Medan in doing negotiations of worship and the economy is concerned specifically with the management system which gives wide space to the managers to make creative efforts, including in the economic field. Economic practices that exist in the space of MUA Medan is of course as the starting point of the "accepted" economic space in the chapel, although this economy runs very simple and tends not to be well organized because it is conducted as a "side job" only (Raka, 25/12/2015).

It gives additional economic benefit for the culprit, although the value of the gains-at that time- is limited. However, economic practice in a special prayer room is also associated with the strategic location of Medan MUA in middle of Medan city which are visited by many pilgrims from various places. In addition, this mosque has a big parking area and will be easiest for pilgrims to perform the ritual of worship. Not only that, another important element of MUA that it becomes a basecamp for alumni of IAIN Sumatera Utara (now it becomes UIN SU) to meet each other and sharing information.⁴ Of course, it will give a great potential in strengthening economic space in the mosque because of the availability of the many pilgrims as consumers.

As it has been explained before that a weak system of religious understanding regarding mosques is only a little part of a religious place. Based on

³ Mosque space becomes part of economic activity rises some debates between muslim scholars. Some of them can receive this changes but others refuse it based on their own argumentation.

the fact, there are negotiations on the economic interests to be open widely. Early-economic practice is done with a very simple way-giving advantage to the perpetrator, so that these practices persist. In fact, it tends to strengthen economic activity by providing material merchandise with higher numbers than before (Djafar 25/12/2015). According to information found, economic practice in the worship space has existed long enough.⁵

An attractive statement given by manager of MUA Medan that he does not realize the economic space in the mosque has an impact on their negotiation of space in it. There is "an impression" of acceptance from the manager of the mosque himself that the economic practice in the area of the mosque as a part of effort to "prosperity" the mosque, eventually the economic practice in mosque is no longer viewed in the context of the deviation function of the mosque, but precisely as a part of a strategy to improve the quality of the mosque which is understood as a form of obedience to God.

So far, it is still clear the boundaries of worship space and economic. The place of whorship is only mosque itself while the other places around the mosque are regarded as an open place that can be used for many activities such as doing business. The open attitude of the mosque manager-as will be explained in further discussion-precisely gives wide space to the economic practice in it. The opportunity given by manager make the sellers happy by providing a variant of merchandise that is able to attract pilgrims with worship accessories or household facilities.⁶

In general, economic space in MUA can be seen clearly at the moment of Friday prayers. At this time, the place is crowded by pilgrims to meet the space of the mosque (Geertz, 1978: 28-32). The fact is of course related to the MUA entity Medan which is strategically be a technical reason to be part of a congregation choice to choose this mosque as a place of worship Friday prayers. Based on the business, where there is people gathered, then there must be economic space in it. The practice of economic development in this mosque is precisely

⁴ For the alumni of IAIN SU, MUA, Medan has its romanticism value. Long time ago, the location of this campus is here, in Medan but because of the development of the university, it moves to another place that is on Jalan William Iskandar. That's why, MUA medan has a special meaning for the alumni of UIN, North Sumatera. Besides, it location in the middle of Medan City makes this place becomes a transit place from all of the region in Medan.

⁵ From the conventional point of view, they always focuses to the quantity, not the quality. And it happens in the case of MUA Medan that they regard this is as good prestation because there are many people come to Friday pray without seeing the quality of it as a main factor.

to be part of its own phenomenon that can not only be seen as a purely religious phenomenon, but economic element is more prominent in it. In this context, it is finally getting blurred boundaries in economy than the worship space.

The phenomenon of economic space shows that the tug of war between the mosque and market relationships that are no longer clearly differences. Therefore, the consequences is that economic activity is more real than the worship. According to Henri Lefebvre (1991: 27), negotiation space is produced by a certain space to preserve the power and create dominance, then the praxis of the traders involved in the implementation of this moment is settled as a form of domination creation of a larger room. There is an impression that available space in a mosque owned by sellers permanently, because they will occupy a particular place as a form of their strong negotiating space in it.

There are some findings that traders can occupy a certain space in the mosque. It indicates that there is an involvement of manager of the mosque. It seems they also get legitimacy, especially from the security that gives permission to do a business in the space of the mosque. Therefore, the availability of economic space indicates that the mosque authorities realizes the phenomenon is a norm for the other side with their economic practice is able to enliven the mosque.

Whatever mention above, as a mean of weakness of mosque manager against the economy progress. A long before the Friday prayer ritual conducted, the sellers have open their business in the periphery area of the mosque. In addition, the function of the mosque as a place of worship, has changed as the market, where the seller and the buyer meet each other at a mosque (Djafar, 25/12/2015). The visitors “accidentally” come to MUA by two purposes, the first they want to take Friday pray and another purpose is to buy something they need in the “pasar kaget” around the mosque (Waiz 03/01/2016).

It is important to be described that the audience involved in the implementation of economic as well as worship is comprised of various circles of society, then of course it will also automatically give wide space to the public to get involved in the moment of the activities carried out in the mosque. To that end, the visitors of MUA is part of efforts to strengthen their economic space which is great, because as it is believed that the general public will give the economy room to a particular group.

⁶ Aware or unaware, actually the management of MUA involves in the blurring of the worship space.

Economic practice in this mosque space will give material benefits to the traders. These communities increase day by day. MUA economic phenomenon in Medan is able to deliver economic benefits to the merchants. It is the main reason why this practice continues till this day. Basically, every economic practice will be able to survive in a particular moment because of the possibility of giving hope and promise of profits to the traders (Odean, 1998: 1888). Economic practices provides opportunities in an effort of weakening the meaning of the ritual execution of worship carried out, because the concentration of the audience as pilgrims more focused on the type of merchandise although of course there are still many specific group that are still very consistent in the implementation of worship without being influenced on economic phenomena around the mosque. MUA economic practice in this field only occurs at specific moments such as Friday prayers, although there is still a small fraction of traders who consistently hold merchandise on an average day.

2. Business Practices in the House of God

Traders are legalized to hold merchandise for their “kind of” support at the complex. Legality is evidenced by the space division of trade separately between each merchant, although of course the room can be changed at any time, because space is dynamic nature and can be occupied by any merchant, but should be there is an involvement from the security forces to give space to the efforts of the monopoly of a certain space around the mosque.⁷ Traders generally occupy a certain space that never changes so the space of trade owned by certain groups.

Economic practices that take place on the space of the mosque is almost the same as the public in a market, namely the practice of bargaining between buyers and sellers that is prevalent. Bargaining practice shows that the space of the mosque actually has functioned as a market that brings buyers and sellers. To that end, the practice of bargaining on economic space clearly shows the absence of standardization of prices as it exists in the modern market system. This bargain price cannot be controlled and monitored, then surely their chances of “markup” pricing.

According to the author, the range of prices and profits imposed merchants reached 50% up to more than the cost of the type of goods traded. This reality

⁷Actually, securities in MUA, Medan do not involve in the management of the mosque, they just have a job to take care of the situation running well around the mosque of UIN, North Sumatera which is located on Sutomo street.

is part of its own why traders choose to trade in the area of the mosque (Raka, 25/12/2015), because apart from the available audience as a potential buyer nor the price standarisasi which gives opportunity for traders to profit as much as possible. Economic space took place in the mosque does not necessarily refer to the mosque itself. It is regarded as a symbol of obedience to God, because the economic practice tends to be somewhat at odds with the spirit that is in the mosque. To that end, it is understood that the actual economic practice taken place in the house of the Lord can be called more oriented to profit.

Other findings, traders involved in the space of the mosque, especially at the moment of execution Friday prayer is generally a group of freelance traders,⁸ who do not have special business like shopping. Therefore, these traders are generally the lower middle group for merchandise that generally have limited capital, then the consequences would also supply merchandise refers to the lower middle group as its main target. The identities of the traders referred to as “traders off” is a group of people who do not have access to great efforts on business development, but rather on economic activities carried out in order to meet daily needs, so that economic practices that run also tend not to have good marketing as should practice an organized economy run.

Economic practices that take place in the worship space is of course, as the main purpose of the audience came to MUA field for the benefit of the implementation of the Friday prayers. When the implementation of the Friday prayer takes place, traders generally cover their traders and there is also a small portion of them to keep silent (Raka, 25/12/2015). The accepted practice when the khatib Friday has been completed and will be performed Friday prayers in congregation, then the same time also traders—so far—are still involved in the procession implementation prayers Friday that, although of course the main focus remains on merchandise for the completion of prayers Friday. These traders are not involved in the implementation of other rituals such as reading remembrance and prayer as is generally done every moment before Friday prayer ended. Options may soon be returned to the merchandise because the intensity of the selling process will be more instents.⁹

Another phenomenon that is there is a contestation between traders in Medan MUA space. The contestation relates specifically to the economic prac-

⁸*Pedagang lepas* is a community of traders doing the business without having focus on what kind of product that they will sell, they change the product based on the wish of the buyers or situation. And also it depends on the money that they possess to buy the product to be sold. Their money is very limited.

tices that run between one trader with other traders who tend to be different, so the differences in economic practices run whether it relates to trade land space to kind of merchandise presented. Contestation is related to lack of clarity about the existence of space between the merchant trade with other traders, thus opening space for one another "scramble lands", especially the space which is considered as a strategic land in the "hold" merchandise. Form of contestation of this trade, it can be marked for example the different price for a unit of merchandise between the merchant. They claim to be the quality of the merchandise is most excellent, as well as their efforts to provide a warranty on any merchandise sold.

Contestation which takes place on a trading room called a dynamic part where the actual economic space walk is not as it should be, because the ongoing contestation precisely shaping their economic practices that are not healthy. Contestation among traders is confirmed by interviews conducted by the author to one informant; Raka (38 years old) which states:

"Ya bagus, macam kawan-kawan biasa, gak ada iri, dengki. Cuma yang menyakiti itu sama juga jualannya, sama-sama jualan barang sama, dekat-dekat pula, dulu gini, ada yang jualan obat herbal, sekarang dia jualan parfum depan-depan awak kalau awak usir pun awak segan juga namanya orang mencari makan, aturnya sebelumnya mikir dia, kalau hatinya bagus kan pasti bakalan pindah dari situ, kalau aku tidak pernah menyakiti orang, tapi orang yang sakitin aku".

("Yes, it is good. As our friends, there is no jealous and envy. But make me injure, the products are same, another trader sells the same product with mine and near. Few weeks ago, there is someone who sells herb, but now he sells perfume in front of me. If I cast out, I feel reluctant because he also tries to find money. He should think first before selling the same product. If he has a good manner, he will move from here. I never hurts anybody, but another people who hurts me).

The transcript above shows that economic practices taken by traders around the mosque have no limitation. Because there is no regulation made by the manager of the mosques. No limitation will make the space is loaded by traders rather than for praying. To that end, economic practice in the worship space is not always associated specifically with the orientation of the implementation of the worship, because they still focus on the profit orientation.

⁹ Based on the observation done by the author, some pilgrims look and buy the products after they finish Friday praying.

As far as the assessment of the author, a variety of merchandise available in this worship space proves that the products sold by sellers do not always regard to the purpose rituals that are the focus of activities. The following describes some of the types of goods that are found in the MUA Medan and also will be seen aspects of the velocity of money which takes place at every moment of the implementation of the Friday prayers.

Table 1, Estimated Velocity of Money

No	Kind of Merchandise	Estimated Income
1	Worship equipment	5.000.000
2	Cloth	15.000.000
3	Medicine	3.000.000
4	Services	2.000.000
5	Religion book	2.000.000
6	Food	10.000.000
7	Drink	5.000.000
8	Etc	3.000.000
	Total	45.000.000

Source: Observation Result, 2015.

Refers to the table above, it can be seen that the various types of merchandise available at the moment of Friday prayers at MUA Medan is quite varied and not always related specifically to the practice of worship. Options for shopping are very dependent on the needs of buyers, although the merchandise supplied is not related directly to religious practices but it also attracts the sympathy of the public to “hunt” and buys for their need for their own pleasure.¹⁰ In addition, the velocity of money at every moment of Friday starts from 09.00 to 14.00 (Raka, 25/12/2015).

Another economic practice done by traders in MUA, Medan, that is, if the buyers do not find a certain product that he needs, he can order it. Of course, this situation will strengthen the the economic space. Usually, the traders can fulfill their family needs. According to Djafar (40 years old), the income produced from trade something in the Friday pray at MUA Medan can fulfill their family needs in daily life and the rest can be saved. That is way, economic practice done by the traders in Friday pray is a big chance to improve their life.

Other data explains that the revenue generated by the merchants to the moment of execution Friday prayers revolves around Rp. 700.000,- to Rp. 1,000,000,- (Raka, 25/12/2015). Although the numbers mentioned here are not

¹⁰ Basically, every people has different needs, so there are many various products sold by traders whether the products have relation or not to the pilgrims in doing whorship practice, they also try to offer the products to the pilgrims.

always settled. However, at least the benefit obtained by the traders is high enough for an economic activity which is doing in a glance. This high income has become a major driver of why traders tend to settle to continue holding their merchandise at the moment of implementation of the Friday prayers at the MUA Medan (Raka, 25/12/2015). Not only that, this fantastic income has encouraged a new trader from many places to sell his merchandise around the mosque, of course with new type of goods and new variation of price at MUA, Medan. This statement is not only just a statement but it is based on the observation of the author when doing Friday prayer at MUA, Medan and also this situation can be easily seen in some big mosques in the city of Medan.

Regarding to what has been mentioned above, it can be seen that the number of the traders increase every Friday, although the increasing number is not so fast. But Friday by Friday, the number of the traders from many places increase. The tendency of increase in the number of merchants happens because of the existancy of economic space in the space of worship. It can be understood that economic perspective reinforces the fact that indeed economic practice does not necessarily seen as part of the acts of worship, but more than to strengthening the economic activity. The traders regard the pilgrims as a potential consumer that will buy their goods especially at the moment of implementation of the Friday prayers giving wide space availability worshipers to congregate, which is seen as a consumer who will be involved in the practice of economic progress.

Likewise, based on the economic perspectives, of course economic practice in the house of God has a positive impact on improving the local economy. Because, by providing the economic space, the traders are able to increase their earnings who engage in economic activity (Muslim, 2014). MUA Medan as a place of worship cannot be separated from the practice of seeking advantage at the space of worship as a part of an effort to get a benefit in economic practices. We hope that this practice do not only have a negative implication to weaken the value system in a mosque, but also does not change the orientation of the implementation of worship taken in a mosque.

If it is so, of course, it can be concluded that in the context of the economy in the worship space, the role of MUA Medan tends to be passive in the economic perspective. Because the implication of opening up economic space in the mosque is only enjoyed by certain groups, especially the *pedagang kagetan* alone, while other communities precisely-impressed-harmed by the weakening of society's values system. Not only that, practically MUA as a

mosque is supposed to get economic benefit from the economic practices because the mosque will certainly has implications on the public interest. Therefore, as it is mentioned before, economic practice in the worship space is a reality that is hard to be avoided, although the management of the mosque can create policies to avoid this economic practice, but if it does not give contribution to improving the local economy.

Referring to the case of MUA Medan, it is necessarily required the existence of a good management in an attempt to regulate all the interests involved in it, either merchants, pilgrims and manager of the mosque. Good management is meant of course to be able to maintain the value of sacred ritual became the main destination of pilgrims. So that the sacred element in the implementation of the rituals is expected to be maintained as it is. Likewise, traders involved in this prayer room, especially at the moment of Friday prayer ritual should able to be disciplined in order to be well organized to create economic space-which is expected to improve the local economy for the society.¹¹

D. CONCLUSION

Based on the description above, it can be stated that no negotiation causes the space for worship and economy becomes blurring, so it is no longer found any boundary between these two spaces. The lack of negotiation has implications to their dominance of space, so it tends to change the orientation of the worship space in the economic space, although worship space still has its own space, but the effect is precisely the larger economic space in it. In a larger context, the economic space will be able to dominate the worship space.

Based on the experience of MUA Medan above, it must be there is a strict explanation and definition which part as a part of worship and which space as an economic space. It is done to avoid any problems that could be appeared at the next time. The uncertain space for worship will have negative implication on the worship space that could be narrow and narrow. Not only that, empirically it can be called that economic practice in the worship space can eliminate the sacred elements that exists in the practice worship. It is afraid that focus of the implementation of economic interests will eliminate its ritual for worship. If it happens, it would adversely affect the implementation of the practice of

¹¹Some policies have been made by management of the big mosques to forbid some traders to hold their merchandises at the space around the mosque. But of course, these policies should not be implemented because it will "turn off" the creativity of the local economy. It needs the right solution to solve the problem.

ritual worship because it tends to be more ceremony on a serious effort to find a substantial aspect of the rituals carried out-as it should be- the main purpose of worship. Relating the findings of the study, authors recommends to manage clearly between the space for doing business and worship. In addition, good management is needed in efforts to clarify the worship space and economy, because actually the manager of the mosque do not get benefit from this economic progress, but of course the economic phenomena in the worship space is a reality that cannot be denied.

REFERENCES

- Ayhan, Irem and K. Mert Cubukcu. 2010. "Explaining Historical Urban Development using the Locations of Mosques: A GIS / Spatial Statistics-Based Approach", *Applied Geography*, 30, 2.
- Beyer, Peter. 1997. "Privatization and the Public Influence of Religion in Global Society", *Global Culture: Nationalism, Globalization and Modernity*, ed., Mike Featherstone. London: SAGE Publications.
- Bowen, John R. 1989. "Salat in Indonesia: The Social Meaning of an Islamic Ritual", *Man, New Series*, 24, 4.
- Foucault, Michel. 1980. *Power/Knowledge: Selected Interview and Other Writing, 1972-1977*. New York: Pantheon Books.
- Geertz, Clifford. 1978. "The Bazaar Economy: Information and Search in Peasant Marketing", *The American Economic Review*, 68, 2.
- Geertz, Clifford. 1963. *Agricultural Involution: The Processes of Ecological Change in Indonesia*. Los Angeles, California: University of California Press.
- Lefebvre, Henri. 1979. "Space: Social Product and Use Value", *Critical Sociology: European Perspective*, J. ed., Freiberg. New York: Irvington Publisher.
- Lefebvre, Henri. 1991. *The Production of Space*, trans. Donald Nicholson-Smith. Oxford: Blackwell.
- McLoughlin, Sean. 2005. "Mosques and the Public Space: Conflict and Cooperation in Bradford", *Journal of Ethic and Migration Studies*, 31, 6.
- Muslim, Azis, et al. 2014. "A Mosque-Based Economic Empowerment Model for Urban Poor Community", *International Journal of Social Science Research*, 2, 2.

- Odean, Terrance. 1998. "Volume, Volatility, Price and Profit when all Traders are Above Average", *The Journal of Finance*, 53, 6.
- Shiner, Larry E. 1972. "Sacred Space, Profane Space, Human Space", *Journal of the American Academy of Religion*, 40, 4.
- Weix, G.G. 1998. "Islamic Prayer Groups in Indonesia Local Forums and Gendered Responses", *Critique of Anthropology*, 18, 4.

Interviewee

- Raka (38 years old), 25/12/2015.
- Djafar (40 years old), 25/12/2015.
- Waiz (54 years old), 03/01/2016.