BARTHES' SEMIOTICS ANALYSIS OF THE IMPLEMENTATION OF THE MEANING OF THE WORSHIP BY TAKMIR PURWOKERTO MOSQUE

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Abstract. The objective of this study is investigate the meaning of the worsahip practiced by Takmir Purwokerto Mosques through the use of Barthes' semiotic analysis. It is argued that humans' language goes dynamically in which the developments and changes in human language can cause a shift in meaning. To understand the phenomenon, this study used qualitaive research method. Data was colected through direct observation of worship activites and we also conducted in-depth interview with the participants. At the analysis stage, the author uses Barthes semiotics to reveal the implementation of the meaning of worship by the takmir of the Purwokerto mosque. The results of this study show that the importance of worship at the time of the Apostle has a broader sense. In this case, the implementation of the meaning of the term worship by the Takmir of the mosque in Purwokerto was only for mahdhah worship only. Mosques are not used for other activities as support for mahdhah worship. So the mosque is closed at certain times. Future studies need to focus on the reason why the moques is not open all the time as suggested by Islam.

Keywords: Barthes Semiotics, Takmir Masjid, Worship, Meaning of Worship

Abstrak. Tujuan dari penelitian ini adalah untuk mengetahui makna worsahip yang dilakukan oleh Masjid Takmir Purwokerto melalui penggunaan analisis semiotika Barthes. Dikatakan bahwa bahasa manusia berjalan secara dinamis dimana perkembangan dan perubahan bahasa manusia dapat menyebabkan pergeseran makna. Untuk memahami fenomena tersebut, penelitian ini menggunakan metode penelitian kualitatif. Data dikumpulkan melalui pengamatan langsung terhadap kegiatan ibadah dan kami juga melakukan wawancara mendalam dengan para peserta. Pada tahap analisis, penulis menggunakan semiotika Barthes untuk mengungkap implementasi pemaknaan ibadah oleh takmir masjid Purwokerto. Hasil penelitian ini menunjukkan bahwa pentingnya ibadah pada zaman Rasul memiliki arti yang lebih luas. Dalam hal ini, penerapan makna istilah ibadah oleh takmir masjid di Purwokerto hanya untuk ibadah mahdhah saja. Masjid tidak digunakan untuk kegiatan lain sebagai penunjang ibadah mahdhah. Jadi masjid ditutup pada waktu-waktu

tertentu. Studi selanjutnya perlu fokus pada alasan mengapa masjid tidak dibuka sepanjang waktu seperti yang disarankan oleh Islam.

Kata Kunci: Ibadah, Semiotika Barthes, Takmir Masjid, Makna ibadah

Introduction

In the reality of the life of Muslims in this contemporary era, mosques are mostly used for worship in the form of rituals only. This happens because the understanding of worship in the minds of Muslims is often related to matters in the form of rituals, such as Friday prayers, five daily prayers, and so on.[1] This understanding becomes a collective understanding that is always considered correct. With this view, many mosques use certain rules, such as not sleeping in the mosque because the mosque is a place of worship. In addition, for security reasons, most mosques have their own rules regarding curfews. Within a specific time, mosque officials will lock every door and gate of the mosque. Usually, the closure is carried out at night according to a specified schedule.

Although this regulation was not echoed in writing, visitors who try to sleep or do night activities in the mosque will receive a warning from the mosque officials. Especially if what is being done is not worship in a ritual or mahdhah worship. In fact, in Islamic scientific studies, the meaning of worship has a broader view. One of the scholars who is often used as a reference regarding religion and worship, namely Ibn Taimiyah, even interprets worship with a broader scope. He stated that the meaning of worship is as broad as its scope in Islam. Worship is prayer, fasting, pilgrimage, and so on, and everything that Allah SWT approves.[2]

Regarding activities in the mosque, if we look back at the time of the Prophet and his companions, the function of the mosque was not only as a place for mahdhah worship but also as a center for community development and

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[1] Ahmad Rifa'i, "Revitalisasi Fungsi Masjid Dalam Kehidupan Masyarakat Modern," *Universum* 10, no. 2 (July 2016): 155–56.

[2] Mudhofar, "Konsep Ibnu Taimiyah Tentang Ibadah Dan Muamalah Telaah Normatif Dan Historis Sosiologis," *Jurnal Pusaka (Media Kajian Dan Pemikiran Islam)*, 2017, 79.

culture. In addition, the mosque is also used as a place to stay for the *ahlus suffah* because they do not have a place to live. It was not even their choice but an order from the Prophet himself. The *ahlus suffah* chose to stay in the Medina mosque using their blankets.[3]

Apart from the time of Rasulullah SAW, during the reign of Ali bin Abi Talib, the mosque also had multiple functions. One was used as a place to pledge allegiance to Ali bin Abi Talib himself after Uthman bin Affan died. More than that, Ali bin Abi Talib often decided to go to the mosque and remain silent when he had problems with his wife. This has even been done since the Prophet was still alive. Based on the history of Imam Bukhari, it is stated that Rasulullah SAW went to Ali and Fatimah's house, and he did not find Ali there. When the Apostle asked, Fatimah replied that Ali went to the mosque because he was having problems with himself.[4]

Some of the facts above show a contradiction between Islamic discourse regarding the definition of worship and the implementation of mosque management in society. Literary facts in Islamic discourse show the meaning of worship with a broader scope. In contrast, in its performance, the mosque is used only as a place to perform rituals or mahdhah services, so at certain times, the mosque must be closed, and there are restrictions on other activities. The enforcement of these prohibitions is of course based on the understanding of the mosque takmir regarding the role and function of the mosque. Seeing this fact, the author needs to examine more deeply the comparisons between the two, which seem incompatible. In his analysis, the author uses Barthes' semiotics because this method is suitable for exploring the term worship in Islam and its meaning according to the takmir of the mosque.

In previous studies, there have been many studies on the functions and roles of mosques but with different perspectives and analysis methods. First, a study by Septiana Purwaningrum entitled Optimizing the Role of Mosques as a

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[3] Abidin Natta, *Akhlak Tasawuf* (Jakarta: Rajawali Pers, 2009), 197.
[4] Ahmad Abdul Al-Thahthawi, *150 Kisah Ali Bin Abi Thalib* (Bandung: PT Mizan Pustaka, 2016), 81.

Means of Islamic Worship and Education (Case Study at the Namira Lamongan Mosque). This study discusses the management of the Namira mosque. The results show that optimizing the role of mosques results in more comfortable and adequate mosque facilities, better service from mosque administrators to worshipers, more beautiful and cleaner mosque conditions, and other services.[5]

Second, research was conducted by Ahmad Rifa'I with the title The Essence of the Mosque in the Civilization of Civil Society. This article discusses the function of the mosque during the Prophet's time, which was very different from the definition of a mosque in general. The function of the mosque at the time of the Prophet had a wider reach, not only as a place for prayer but also as a place for economic and political development and preaching to the community. Thus, this phase becomes necessary to become a model for revitalization in the modern era.[6]

Third, research was conducted by Septiani Dwi with the title Optimizing the Role and Function of the Mosque in Increasing Da'wah at the al-Huda Sukarame Mosque. This study stated that optimization was carried out by increasing the role of the mosque as a social activity so that its impact could be felt better and directly by the community. This was done as a means of da'wah for ordinary people to increase their attractiveness in worship at the mosque to provide a more positive nuance to visitors.[7]

Fourth, research was conducted by Tika Mailani with the title Application of Da'wah Management Functions in the Implementation of Da'wah Activities at Masjid Raya al-Aman Aek Kanopan Labuhanbatu Utara. This research is a final project and was published in 2022. It includes several matters regarding mosque management and management. The existence of organizational functions and management of the mosque makes management

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[5] Septiana Purwaningrum, "Optimalisasi Peran Masjid Sebagai Sarana Ibadah Dan Pendidikan Islam (Studi Kasus Di Masjid Namira Lamongan)," *Inovatif: Jurnal Penelitian Pendidikan, Agama Dan Kebudayaan* 7, no. 1 (2021).

[6] Ahmad Rifa'i, "Esensi Masjid Dalam Peradaban Masyarakat Madani," *Jurnal Pendidikan Dan Pemikiran* 2, no. 1 (2022).

[7] Septiani Dwi, "Optimalisasi Peran Dan Fungsi Masjid Dalam Peningkatan Dakwah Di Masjid Al-Huda Sukarame" (UIN Raden Intan Lampung, 2022).

better. This function is carried out to carry out various controls on processes or activities carried out in the mosque.[8]

Fifth, research was conducted by Enjen Zaenal Mutaqin with the title Jami' at-Taqwa Mosque as a Cultural Heritage in Gumelem Village, Susukan District, Banjarnegara Regency. This research is more about discussing the functions of the Jami mosque besides being a place of prayer. This mosque is a cultural heritage, so visitors can visit it as an excellent place to learn about the culture.[9]

With some of the previous studies mentioned above, people still need to compare the meaning of worship in Islam and its implementation in people's lives. Additionally, the analysis has yet to use Barthes' semiotic analysis to explore the term worship more deeply. Thus, this research is included in the new research. In this case, the author uses case studies from mosques in Purwokerto as the object of research because, as a city with many mosques, many people use them as a means of worship.

Research Methodology

This article uses a type of qualitative research to find data related to the implementation of the roles and functions of the mosque based on the meaning of the takmir of the mosque. To obtain these data, the authors use three methods of data collection. First, the author conducted in-dept the interview by asking the informants several questions regarding the research problems. Interviews were conducted with informants from the takmir of the Bhayangkara mosque, the General Soedirman mosque, the Al-Ishlah mosque, and the Baitussalam grand mosque. Second observation. This technique is carried out by directly visiting the research object and observing every activity in it. Third, documentation. This technique is carried out by taking several pictures as documents and evidence of activity at the research site.

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[8] Tika Mailani, "Penerapan Fungsi Manajemen Dakwah Dalam Pelaksanaan Kegiatan Dakwah Di Masjid Raya Al-Aman Aek Kanopan Labuhanbatu Utara" (UIN Sumatra Utara, 2022).

[9] Enjen Zaenal Mutaqin, "Masjid Jami' at-Taqwa Sebagai Cagar Budaya Di Desa Gumelem Kecamatan Susukan Kabupaten Banjarnegara," *Jurnal Penelitian Agama* 23, no. 1 (2022).

The data obtained from the results of this collection are primary because they are directly obtained from the main sources. The existing primary data is strengthened by secondary data that the authors get from several related articles or books. After collecting the data, data analysis is carried out using Barthes' semiotics as the analysis method. Based on Barthes ' semiotics, the result will be a conclusion and deconstruction of understanding and constructive criticism.

Result and Discussion

Barthes Semiotic

1. *Biography of Ronald Barthes*

He was born in 1915 on the peninsula of the Northwest French continent, also known as Cherbourg. Barthes spent his childhood in Bayonne, Southwestern France, before moving to Paris to attend primary and secondary school. While suffering from tuberculosis in 1943 and 1947, he used his time to read many things and published Andre Gide, which was his first article.

Barthes had an active career in education and research during his lifetime. In Romania and Cairo, Barthes taught languages and literature. Meanwhile, he taught at a prestigious institution in France called the Ecole des Hautes Etudes en Sciences Sociale. It was there that he met Algirdas Julian Greimas. Upon returning to France, Barthes devoted himself to a research institute in sociology and lexicology called the Center National de Recherche Scientifique. He wrote many works related to literature here. He became an assistant and then was appointed director of d'Etudes in 1960. Even so, he continued to teach actively. Barthes then became a professor at the Collage de France for literary semiology in 1964.

Roland Barthes died in 1980 at 64 in a car accident in Paris. With many works and career paths that Barthes did, he became known as a structuralist thinker who played an essential role in the practice of Saussurean linguistics and semiology. In addition, he is also known as a famous intellectual and literary

critic in France. Meanwhile, Bertens said Roland Barthes was a central structuralist figure from the 1960s to 1970s.

2. *Definition of Semiotics and Its Elements*

According to Kurniawan, semiotics is part of the previous logical systematics.[10] In Greek, semiotics is rooted in semeion, which means 'sign.' In social conventions, signs usually represent something with something else. Ferdinand de Saussure said semiotics is a type of study of knowledge about signs that are part of social life.[11] Even though it is said that a sign can represent something, de Saussure believes there is an artificial relationship between the signifier and the signified because they have no logical attachment.[12] Pateda said semiotics are divided into several types, including medical and general semiotics.[13] Medical semiotics explains the relationship between one sign and another, while general semiotics explains the function of the sign used.

According to Muzakki, the term semiotics is often juxtaposed with semiology. Both, both semiotics and semiology are studies that examine signs and the relationships between signs.[14] The two terms have no substantive difference but depend on where the term is more popular. For example, de Saussure's followers use semiotics more often because it is more popular than semiology.

According to Barthes, there are two essential components in semiology: the signifier and the signified. However, in the semiological system, we are more familiar with, there are three important components in semiology: the signifier, the signified, and the sign. The signifier is what is visible. The signified is the concept, while the sign is the relationship between the visible and the concept. The term sign is the third object of the union of the signifier and the signified.[15]

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[10] Kurniawan, *Semiologi Roland Barthes* (IndonesiaTera, 2001).
[11] Y. A Piliang, *Bayang-Bayang Tuhan: Agama Dan Imajinasi* (Mizan Publika, 2011).
[12] Y. A Piliang, *Hiper-Realitas Kebudayaan. Lembaga Kajian Islam Dan Sosial*, 1999.
[13] M Pateda, *Semantik Leksikal* (Nusa Indah, 1986).
[14] A Muzakki, *Kontribusi Semiotika Dalam Memahami Bahasa Agama*, 2007.
[15] Roland Barthes, *Mitologi Roland Barthes* (Yogyakarta: Kreasi Wacana, 2004).

Meanwhile, semiotics can be divided into three sub-studies: syntax, semantics, and pragmatics.[16]

Syntactics is a sub-study that explains formal relations between signs,[17] so, the syntax is part of the science of language that examines the intricacies of discourse.[18] Semantic is commonly used in linguistics,[19] it is a sub-study that explains the relationship between the sign and the meaning of the sign before it is used or the object it refers to. Thus semantics can also be said to be the science of meaning[20] and signs.[21] Meanwhile, pragmatics is a sub-study that describes the relationship between signs and their users. In particular, pragmatics deals directly with sign users in constructing ideas.

As for the elements of semiotics, the authors limit them to three basic elements in semiotics, namely:

1. Sign component

   The sign component in de Saussure's theory consists of two inseparable things: the signifier and the signified. Signifiers are visible things of the senses, such as pictures, shapes, letters, motion, sounds, etc. At the same time, the signified is the concept of a relationship that represents it (marker) with what it means.

2. Sign relationship

   Based on the rules of combining, which refer to the structuralism theory of sign language, signs can be seen through combinations and relations in the system, then sign relationships are divided into two. These relationships are synagmatic (relationships between words) and paradigmatic (selection of signs as part of a paradigm).

3. Sign levels

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[16] T. F Djajasudarma, *Semantik 1: Pengantar Ke Arah Ilmu Makna* (Bandung: Eresco, 1993), 145.
[17] Muzakki, *Kontribusi Semiotika Dalam Memahami Bahasa Agama*.
[18] M Ramlan, "Sintaksis / M. Ramlan" (Universitas Indonesia Library, 1981).
[19] A Khaer, *Pengantar Semantik Bahasa Indonesia* (Rineka Cipta, 2009).
[20] J. D Parera, *Teori Semantik* (Erlangga, 2004).
[21] Aminuddin, *Pengantar Apresiasi Karya Sastra* (Sinar Baru, 1987).

According to Roland Barthes, the levels of signs can be divided into levels of denotation and connotation. The level that explains the relationship of a sign with real things that produce definite meanings is called the denotation level. For example, like someone who looks in a mirror, the reflection of his face is a certainty about the real face. While the level that explains the relationship of semiotic components with pseudo/indirect/indefinite meaning is called the connotation level. For example, a flower sign can be an expression of affection or have other meanings. Thus, denotation is the real meaning, and connotation is the meaning of the second level of a sign.

If we conclude the elements above, Roland Barthes at least gives two things related to his semiotics: denotation and connotation. Between the two, there is a relationship between the signifier and the signified. Meanwhile, in the process, there are first and second levels. At the first level, the signifier and the signified have a relationship that gives rise to denotative meanings. The meaning of denotation, as meant by Barthes, is different from denotation in general. Barthes explains denotation as the first level in the realm of language so that it shows the real meaning. Meanwhile, at the second level, the denotative meaning can be a marker for the signified connotation to give birth to the sign of connotation and myth. What is meant by myth here is not as understood by the general public regarding abstract or occult matters, but rather a meaning obtained from subjective cultural constructions at a particular time so that there are different myths at each period. In more detail the following is an overview.
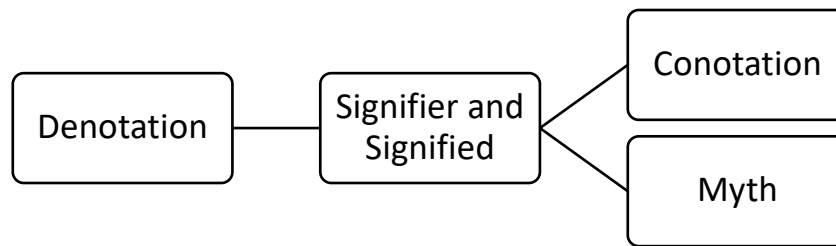
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┌──────────────┐     ┌──────────────┐        ┌──────────────┐
│              │     │ Signifier and│        │  Conotation  │
│  Denotation  │─────│   Signified  │────────└──────────────┘
│              │     │              │────────┌──────────────┐
└──────────────┘     └──────────────┘        │     Myth     │
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Fig 1.1 Roland Barthes' Semiotic Scheme

A Brief History of the Mosque in Purwokerto Banyumas

1. *Bhayangkara Mosque*

The Bhayangkara Mosque was built on land that belonged to the police. In constructing this mosque, the party that played a role was that of Al-Irsyad. The development was carried out by three parties the Muhammadiyah mass organization, the police, and community leaders. At first, this mosque was named the Pioneer Muhajidin mosque. After the renovation, this mosque was renamed the Bhayangkara mosque.

The mosque, which is located on Jalan Perintis Kemerdekaan Banyumas has management in the form of 1 takmir chairman and three deputy takmir, with Purniawan Iswa Hindarto as chairman of takmir, Dwi Cahyo Sutarno as deputy takmir who is a community figure, Muhammad Sinni Muhasyim from al-Irsyad, and Wawan Subekti from the police. In the process of its service, this mosque was always open before the Covid-19 pandemic. However, the regulations were changed after the pandemic by implementing a schedule for opening and closing mosques.[22]

2. *Jendral Soedirman Mosque*

The Jendral Soedirman Mosque was inaugurated in 2014. In the past, the land used for the construction of this mosque was used as a gathering place for the Japanese military. The mosque, which is located on Jalan Gatot Subroto,

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[22] Andi, "Interview with the Informant of Masjid Bhayangkara" (Purwokerto, 2022).

Sokanegara Village, Purwokerto, has management from the Koren and irsad-irsad from the community. The mosque is always open, so everyone who wants to pray can visit it anytime without worrying about being closed.[23]

3. *Al-Islah Mosque*

Masjid al-Islah is a mosque next to the State Police School Purwokerto. This mosque was founded based on the need for a large mosque for State Police School Purwokerto students. This need was conveyed directly by the Central Java Regional Police. Given this need, a meeting took place between the regional police chief and those from al-Irsyad so that cooperation was carried out between the two to build a mosque. Until now, the mosque management is held by al-Irsyad, the State Police School Purwokerto, and the surrounding community. This mosque is always open to the public. However, due to security factors, this mosque has regulations to close the gate at a certain time.[24]

4. *Grand Mosque of Baitussalam*

The mosque, located west of Purwokerto Square, was founded in 1910 with land donated by Mochammad Dirdjo, a prince. The establishment of this mosque was carried out in cooperation with the local community. This mosque is one of the pride mosques of the Muslim community. The history of this mosque was built as a symbol of the religious values of the Pengiyongan community. As for the management of the mosque, like other mosques, it comes from heterogeneous parties. The management was formed by the Department of Religion of Banyumas. In this case, the local government feels that it has a responsibility to provide funds for the construction and development of the mosque so that the mosque is expanded to be better and more optimal in its management.[25]

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[23] Yusuf Nahdi, "Interview with the Informant of Masjid Jenderal Soedirman" (Purwokerto, 2022).

[24] Said Muhsin, "Interview with the Informant of Masjid Al-Ishlah" (Purwokerto, 2022).

[25] Sudarman, "Interview with the Informant of Masjid Agung Baitussalam" (Purwokerto, 2022).

Critical Analysis of the Implementation of the Meaning of Worship According to the Takmir of the Purwokerto Mosque

Before discussing the meaning of worship according to the takmir of the mosque, the author feels the need to explain the meaning of the term worship in Islam with Barthes' semiotic analysis. Islam has two main foundations as a guide for life, namely the Qur'an and hadith. Many verses in the Qur'an mention the term worship. In verb form, the term worship is approximately 123 words. Whereas in the form of nouns, there are around 151. If the two are put together, the verses that mention the term worship are 274. One of the verses that mention worship is Qs. al-Zariyat: 56 is translated textually, *"And I did not create the jinn and mankind except to worship Me."* This verse is often used to argue for the obligation to worship Allah. In this verse, the term used is ya'budun, which is a verb beginning with lam ta'lil so that in its meaning, the purpose of human creation is only to worship Allah.[26]

If this word is taken, that the worship in question is only worship in rituals, such as prayer, fasting, pilgrimage, and so on, then that is an impossibility. That is because activities in human life are very complex. Humans not only have a duty to perform prayers but also must take care of the world, such as in economic and political matters. Both are very important in human life as caliphs on Earth. With the activity of the two, life on Earth goes well.

Based on Barthes' semiotics, uncovering the meaning of worship based on the verse, is done by looking for denotative and connotative meanings leading to the discovery of myths:

1. The meaning of denotation is the first level in a language, namely jinn and humans, as God's creatures are obligated to obey and worship God.
2. The connotative meaning, or at the second level, indicates that the form of leadership, as well as human service, lies in how much and how big the role is in carrying out all the commands and avoiding God's prohibitions, both in horizontal relationship to other creatures and

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[26] Suarning Said, "Wawasan Al-Qur'an Tentang Ibadah," *Jurnal Syariah Dan Hukum Diktum* 15, no. 1 (2017): 46.

vertical relationship to their Lord. That is, this form can be in the form of a predetermined ritual or the form of the locality of human relations.

3. Myths are obtained by subjective influence from culture.

Human activities carried out for God are expected to provide human awareness and understanding of God's power so that various kinds of differences are born in the realm of theology and other sciences as an effort to draw closer to God. More details can be described in the table as follows.

Table 1.1 Barthes' Semiotic Analysis of Verses About Worship

Denotative Mean	Connotative Mean	Myth
Allah gave obligatory orders of worship to all humankind.	The measure of leadership (caliph) and human piety is seen from his efforts to carry out orders and stay away from Allah's prohibitions, both in horizontal (economic, political, and other) and vertical relationships (prayer, fasting, pilgrimage, and others)	Various activities carried out by humans will provide awareness and a better understanding of God's power so that different thoughts will emerge in theology and other sciences.

Based on this analysis, it can be understood that the meaning of the command verse to worship denotatively (first level) is generally seen as just an "order." The subjective difference is in the connotative meaning of the second level, which gives birth to the meaning of the size of human leadership as a caliph and his righteousness as a servant. A myth is produced from both of them, which can give birth to various kinds of different understandings in theology and other sciences. All created based on all human activities is considered worship if it is intended for Allah.

In addition to the information in the Qur'an, the term worship is much alluded to in the Hadith of the Prophet. In a hadith qudsi, Rasulullah said regarding the servant (abd) as follows.[27]

"A servant will draw closer to Me until I love him, and if I love him, it will be My hearing that is used to hear, My sight that is used to see, My hands are used to act, and My feet are used to walk."

This hadith is described textually that people who worship (servants) will approach God. In a denotative sense, God loves him so that all his actions are God's deeds. The connotative meaning obtained based on subjective experience and influenced by culture can be taken to mean that people who worship are people who are pleased by God, both in words and deeds. The myths obtained are related to human spiritual experience in the world of Sufism where all behavior originates from intuitive and direct knowledge from God. More detail can be described in the table as follows.

Table 1.2 Barthes' Semiotic Analysis of Hadith About Worship

Denotative	Connotative	Myth
A servant or person who performs worship is a person who draws closer to God so that God loves him and his actions are God's deeds.	Everything people intend to worship Allah makes everything they do acceptable to Allah, both in their daily words and deeds.	Related to spiritual matters often associated with the term Sufism so that you get experience intuitively and get it directly from God.

Based on the analysis of hadith using Roland Barthes's semiotics, it can be understood that connotative meaning differs from denotative meaning

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[27] Sudarsono, "Pendidikan Ibadah Perspektif Al-Qur'an Dan Hadis," *Cendekia: Jurnal Studi Keislaman* 4, no. 1 (2018).

(meaning at the language/first level). Even so, the withdrawal of the meaning of worship universally is seen in the formal realm in the form of mahdhah services so that all forms of human behavior, if intended for Allah, can be worth worship on His side.

Based on the description of the meaning of the term worship in Islam above, the following is a critical analysis of the meaning of worship according to the takmir of the mosque.

1. Bhayangkara Mosque

On one occasion, the takmir of the Bhayangkara mosque explained the worship he understood. The worship he means must have guidance from the Apostle. Everything about worship must have provisions in the Qur'an and hadith. Here's the statement.

Yes, there must be guidance from hadith or sunnah. We must follow the principles of living in the world as Muslims by following the rules established in the sunnah or hadith.[28]

Textually, the statement above indicates that what he means is worship that is of a mahdhah nature because if what is intended is ghoiru mahdhah, then it is impossible because human life is very complex, and the problems of the contemporary era are very different from those of the Prophet. Rules that cannot be changed are those related to mahdhah worship and are required to follow the guidance of the Apostle. Based on this statement, the following analysis uses Barthes' semiotics..

Table 1.3 Semiotic Analysis of Barthes' Statement of Mosque Takmir 1

Denotative	Connotative	Myth
Worship must have been demanded	The existence of a ritual (in the form of a	People who carry out worship are expected to be

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[28] Andi, "Interview with the Informant of Masjid Bhayangkara."

from a predetermined hadith or sunnah.	mahdhah) that is intended to worship Allah without any evidence or basis for the statement of the Prophet accompanying it will be rejected.	able to follow hereditary traditions following the scholars statically based on specific arguments

Based on this analysis, there is an awkwardness because the term worship in Islam is inclusive, not only fixated on formal worship without involving daily activities. In the previous analysis regarding the term worship in the Qur'an and Hadith, it is clear that all activities involving things pleasing to Allah and done only for Allah are included in worship. Thus, the meaning of worship based on the statement above shows a narrowing of the meaning that worship is an act that is only formal and related to mahdhah worship.

Such interpretation will give birth to different implementations. The mosque during the Prophet's time, which had various functions (multi-function), is now a narrower function only at the worship level, mahdhah. Daily activities, even intended for Allah's sake, are no longer considered necessary as part of worship. This follows the following statement.

Resting in the mosque after worship is permissible, but it is not permitted to sleep because the mosque is not a place to sleep. If, for example, you don't intend to pray, you don't have to go to the mosque. There are many places for that. And also, the Bhayangkara mosque has many travelers on the side of the road; there must be a homestay to rest, but not in the mosque to sleep.[29]

This statement is very contrary to the practice carried out during the time of the Prophet because during the time of the Prophet, ashabus suffah even slept in the verandah of the mosque, and there was no prohibition on this

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[29] Andi.

because of their shortcomings. This change is also marked by the separation between the terms of worship and sleeping activities, even though these activities are intended for Allah. Thus, it can be seen clearly from the two Barthes semiotic analyses above, which indicate that there were differences in the meaning of the word worship at the time of the Apostle with the meaning and implementation of the takmir of the mosque.

2. Jendral Soedirman Mosque

The meaning of the term worship for the takmir of the Jenderal Soedirman mosque is the same. Even the worship in question has a narrower sense, related to services only of a mahdhah nature. This is clearly seen in the following statements.

> *In principle, this mosque is welcome (for all people), but not for sleeping. If you want to sleep, it has its place. If, for example, many people sleep in the mosque, the carpet will get dirty.*[30]

From these two statements, it can be understood that meaning related to worship is still limited to worship in the form of rituals. That is, there is a narrowing of meaning as before. If analyzed using Barthes semiotics, the results are as follows.

Table 1.4 Semiotic Analysis of Barthes' Statement of Mosque Takmir 2

No	Denotation	Connotation	Myth
1.	The mosque is not a place to sleep. If used for sleeping, it can get dirty.	Visitors are prohibited from sleeping in the mosque because it worsens the atmosphere and	Showing a suggestion, even an obligation for people who want to rest to find another place

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[30] Nahdi, "Interview with Informant of Jenderal Soedirman Mosque."

		disturbs other people during prayers.	outside the mosque, because all of that is not classified as worship and lacks ethical value.

From this explanation, it can be concluded that the meaning and implementation of mosque takmir are based on worship that is mahdhah only. Worship no longer uses a broad definition but a narrower meaning. The result will provide a mosque service that is only intended for people who pray only or for formal religious activities.

3. Al-Islah Mosque

The third meaning given by the takmir of the al-Islah mosque is more neutral. He stated that people who need rest, such as travelers, cannot be deprived of sleep. Indeed, there should be a place in the mosque for several facilities for travelers to rest. Mosques with specific prohibitions may have several bad experiences, so certain rules are imposed, such as the prohibition on sleeping. This was stated directly by the following takmir of the al-Ishlah mosque.

We also have a shift in meaning. So, if we look at the time of the Prophet, the mosque became the spirit and center for the activities of the people. It means a comprehensive meaning. What was done was also not just prayers, discussions, and others. People are also empowered at the mosque, and the point starts with the mosque. When the Prophet migrated to Medina and immediately built a mosque, the meaning was so broad that the mosque had to live. So about sleeping people and others, we must be wise in interpreting it. This means that each other can't be deprived of sleep or just the opposite. But it would be nice if the mosque prepared a place for travelers or just resting. Maybe some mosques prohibit sleeping, and perhaps there are limitations or safety factors with the existence of

things that make rules arise. Try to understand each other. Regarding prohibition, there may be specific considerations or an experience like that.[31]

The meaning of worship for the takmir of the al-Islah mosque looks more neutral because it examines history at the time of the Prophet, so there is no narrowing of meaning. As for the rule of prohibiting sleep related to safety factors or specific considerations, if analyzed using Barthes's semiotics as follows.

Table 1.5 Semiotic Analysis of Barthes' Statement of Mosque Takmir 3

Denotation	Connotation	Myth
A shift in the meaning of worship in the present. Prohibition of sleeping in the mosque due to security considerations.	There needs to be an effort to understand each other, namely towards people who want to rest and understand the background to enact the rules in the mosque.	Mosques need to provide a special place for people who want to rest and travelers so that they are separated from those praying to provide comfort.

Based on this analysis, the consideration of security in the mosque can be accepted by logic. However, it gives another implied meaning that security in the mosque by guarantee is incompetent because it can lead to deviations so that these rules are enforced. The neutral attitude of the takmir of the mosque indicates that their understanding is sufficient in terms of the broad meaning of worship. Still, this is often implemented in local mosques following current developments regarding the shift in meaning.

4. Grand Mosque Baitussalam

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[31] Muhsin, "Interview with Informant of Al-Ishlah Mosque."

The last meaning comes from the takmir of the Baitussalam Great Mosque. Definitions related to worship are more explained by the division of worship, where worship is divided into two forms, namely mahdhah and ghairu mahdhah. Here's the statement.

Worship is Allah's provision that his servant must carry out, whether mahdhah or ghoiru mahdhah, carried out at his command, or there is evidence and instructions, namely the Qur'an and Sunnah.[32]

This meaning contains a neutral message that all actions can enter into worship, that is ghoiru mahdah, with the intention of Allah. That is, worship is not only at the level of a ritual. This meaning then does not provide a commensurate implementation that all activities can be carried out in the mosque. For example, the takmir of the mosque explained that the mosque is not a place to sleep. Here's the statement.

The mosque is not a bed except for I'tikaf. He also sleeps not in the mosque but still in the mosque complex. We provide a special place for those who want to stay, and the condition is that the reason for visiting must be apparent.[33]

On another occasion, the takmir of the mosque also explained that the ban was more about controlling so that activities at the mosque were always orderly (order factor). Here's the statement.

Regarding the argument for banning sleeping in the mosque, there seems to be none. It is forbidden to sleep in the mosque for order only.[34]

The takmir of the mosque admits that there was a shift in the function of the mosque during the Prophet's time with the present. If, at the time of the Apostle, it could be used for politics, then at this time, it is only for worship (prayer & i'tikaf).

At the time of the Prophet, the mosque was used for politics. In the past, the mosque's imam was also the leader there. Meanwhile, it's just for worship.[35]

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[32] Sudarman, "Interview with Informant of Grand Mosque Baitussalam."
[33] Sudarman.
[34] Sudarman.

From the several statements above, when analyzed using Barthes' semiotics, the results are as follows.

Table 1.6 Semiotic Analysis of Barthes' Statement of Mosque Takmir 4

Denotative	Connotative	Myth
Implementation of the function of the mosque at the time of the Prophet is different from today. The role of the mosque is for worship only (prayer and i'tikaf and other religious activities)	Efforts to regulate mosque activities must be carried out by tightening the rules, including rules for personal activities in the mosque, such as sleeping and others.	The absence of specific rules and prohibitions in the mosque will have consequences in the form of irregularities committed by irresponsible people

The explanation above clearly shows that the meaning of worship is comprehensive. In addition, a mosque, defined as a place of worship, is also an open place to carry out activities related to worship with the intention of Allah. However, the function of the mosque has shifted to the present with some considerations or experience so that certain rules were not carried out at the time of the Prophet, which gave birth to a narrowing of meaning.

Conclusion

The word 'worship (ibadah)' had an inclusive meaning during the time of the Prophet. Worship is interpreted as all actions carried out by humans with the intention of God. However, this meaning has shifted so that the implementation will be very different. It can be seen that during the time of the Apostle, the center of political, cultural, and other activities could be carried out

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[35] Sudarman.

in the mosque. However, now, the mosque functions only as a place for Friday and five daily prayers. This shift in the meaning of worship can be seen in the implementation carried out by the takmir of the mosque.

In interpreting worship, the takmir of mosques in Purwokerto interpret it more in terms of mahdhah worship. By analyzing using Barthes's semiotics, a conclusion is generated that certain daily activities, such as sleeping and others, even though with the intention because Allah is prohibited for several reasons, namely related to security, order, and other experiences that give rise to these regulations. Some mosque takmirs think neutrally, such as the takmirs of the al-Ishlah mosque and the Bhayangkara Great Mosque. However, these regulations for them must be implemented with specific considerations. Besides all that, the shift towards the meaning of worship that has been mentioned resulted in a narrowing of purpose, so what happened was the difference in the implementation of the functions and roles of the mosque during the time of the Prophet and today.

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