



Land use change in suburban of Gowa Regency: responses of jama'ah An-Nadzir as religious community

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ABSTRACT

Jama'ah An-Nadzir is one of the religious communities dealing with land changes in Gowa Regency, living traditionally. The traditional life of this community is in line with the religious expression shown in daily life. However, this condition contrasts the land use change in Romang Lompoa Village to become an urban area with modern characteristics. This study aimed to determine how the Jama'ah An-Nadzir responds to the changes in land use and their daily religious expressions. The methodology used in this study is through in-depth interviews with an emphasis on three community response variables: Based on the research results, it was found that the response of the Jama'ah An-Nadzir to the belief variable stated that land change did not affect beliefs in religious life, in terms of worship the Jama'ah An-Nadzir wanted freedom of expression by the worship procedures that had been carried out so far and wanted the acceptance of the surrounding community for their worship procedures, and for the variable Jama'ah An-Nadzir's value system states that land changes do not affect the interaction procedures that have been carried out so far, but land changes do not change the main principle of the community, namely the enforcement of Islamic law.

Keywords: Land-use change; jama'ah An-Nadzir; religious expressions; community; response

1. INTRODUCTION

Urbanisation is a common phenomenon in the process of becoming an urban area. Urbanisation is often interpreted only as moving people from villages to cities. However,

in reality, according to Rahardjo (1983), urbanization also means a process of developing or urbanizing an area (village). This definition of urbanization emphasizes the city's socio-cultural rather than physical aspects. The process of urban development can occur naturally or through planned government policies. One of the reasons for the rapid process of converting village land into a city is the integrated city expansion policy, such as the Mamminasata City Development Area policy in South Sulawesi.

As mentioned earlier, the physical environmental impact felt due to the policies is the massive expansion of urban land into suburban areas. This further led to the emergence of suburban areas (urban fringes), originally rural lands, which gradually turned into built-up areas with an urban pattern. This area is called the Sub-Urban Region, a rural area where agricultural activities still dominate land use, but some of the land has been built up and has a non-agrarian pattern. The suburban area is a transitional zone of land use, transitional social characteristics and transitional demographic characteristics (Yunus, 2008), both from the perspective of immigrants and the perspective of indigenous people.

Romang Lompoa Village is a sub-district in Bomtomarannu District, Gowa Regency, one of the hinterland areas to establish new growth centres. This resulted in the land in the area changing from its primary function as an agricultural and plantation area. It is now starting to experience changes in several non-agricultural activities such as housing, trade and services, and educational activities. As we can see at the current location, Romang Lompoa Village is transitioning from the main agricultural activities to non-agricultural activities oriented towards urban activities. In other words, the Romang Lompoa Village has shifted into new growth centres.

The phenomenon of physical change in land use is contrary to the daily life of the people, especially the Jamaah An-Nadzir, who still live traditionally. So far, the Jamaah An-Nadzir community has lived physically segregated from the surrounding community. Even though quite dynamic interactions have been carried out, especially in collaboration with the surrounding community, such as in terms of agriculture, animal husbandry, and trade (Ismail, 2017), the fact that land conversion will gradually shift traditional lifestyle patterns as farmers, both as land-owning farmers and as sharecroppers due to rampant changes in land use in this region. The second reason for the importance of this research is because, so far, the religious life of Jamaah An-Nadzir is different from that of the surrounding community. The daily appearance of this congregation and the religious rituals they undergo are also different from the religious life of the surrounding community. As a result, the community's acceptance of the Jamaah An-Nadzir community is still paradoxical. Because some people accept its presence, but some also reject its existence for reasons of different religious practices and physical appearance (Pabbajah, 2020).

Meanwhile, on the one hand, land change is currently "forcing" Jama'ah An-Nadzir to live side by side with other communities due to the rampant construction of housing for the general public. The conditions prompted researchers to study how the Jama'ah An-Nadzir responded to land changes that occurred, especially around Bontolompoa Village where they lived. Knowing the response of Jama'ah An-Nadzir, it is hoped that the marginalisation of this community can be eliminated. In the future, it can become information for city planners in compiling planning documents to notice more sensitivity to the existence of this community.

2. METHODS

This research departs from massive land-use change, especially in suburban areas. This phenomenon causes much land, especially agriculture, which has now changed its function to non-agriculture. In a relatively open society, transforming rural communities into urban communities is relatively faster, marked by changes in the population composition and transfer of jobs. Some sell their agricultural land to move to places farther from the city centre, or some sell and rent their land to be used as agricultural land. as business capital for the informal sector. Whereas in a more closed and exclusive society, this transformation process is certainly not more straightforward because apart from dealing with public perceptions, there will also be more internal obstacles, such as the quality of human resources related to education, the ability to interact, religious understanding can be a catalyst process. The type of research used in this research is qualitative research. In general, qualitative research aims to understand the world of meaning symbolised in people's behaviour according to the community's perspective. Qualitative descriptive research examines the status of human groups, an object, intending to make descriptive, systematic, factual and accurate descriptions of the facts or phenomena being investigated.

To find out the response of the Jama'ah An-Nadzir to the phenomenon of urban land change, this research focuses on religious responses. In studying religious responses, this research is based on the theory put forward by W.J.S Poerwadar Minta, which explains the pattern of religious understanding: "Religion is a trait contained in religion, everything about religion". For this reason, religion is an attitude that grows or is owned by a person and will naturally colour attitudes and actions in everyday life. The form of attitude and action in question is by the teachings of Islam. Religion is defined as an orientation system and an object of devotion. In this case, all people are religious beings because no one can live without a system that regulates it. A culture that develops among humans is a product of human religious behaviour. From the understanding above, a religion usually includes three main issues, namely:

- a. Belief (credential) is the belief in the existence of a supernatural power that regulates and creates nature.
- b. Worship (rituals), namely human behaviour in dealing with these supernatural powers as a consequence of acknowledgement and submission.
- c. Value systems (laws/norms) that regulate human relationships with others or the universe associated with these beliefs.

Exploring the three religious variables mentioned above, in-depth interviews were conducted with Jamaah An-Nadzir figures. The initial steps taken in this study were site exploration, preliminary observation, and informal interviews. Location exploration was carried out using the Google Earth application to determine the exact geographical position of the place where Jamaah An-Nadzir resided at the research location. Preliminary observations or direct visits to the location are carried out to see the actual conditions in the research area by making direct observations of the community and the phenomenon of changes in land use around the research location. Site observation is also complemented by limited communication activities with Jamaah An-Nadzir residents to explore community aspirations regarding their response to changes in land use around the community. In-depth interviews were conducted with the Leaders of Jamaah An-Nadzir in the form of direct questions and were recorded and recorded by researchers.

3. RESULTS AND DISCUSSION

Overview of Research Location

Romang Lompoa is a village in the Bontomarannu sub-district, Gowa Regency, South Sulawesi, Indonesia. Bontomarannu District is a flat area which is bordered to the north by Pattalassang District, to the south by Pallangga District and Takalar Regency, to the west by Somba Opu District and to the east by Parangloe District, with nine villages, formed based on PERDA No. 7 of 2005. The capital of Bontomarannu District is Borongloe, with a distance of about 9 Km from Sungguminasa. The total population of Bontomarannu District is 33,858 people, consisting of 16,796 men and 17,062 women. Several public facilities in Bontomarannu District, such as educational facilities, include 13 kindergartens, six public elementary schools, 12 Presidential Instruction elementary schools, three public junior high schools, one public high school, Madrasah Tsanawiyah 1 fruit, there are several health facilities, places of worship (mosques and churches), and markets. The population who are Muslim is around 96.74 percent. In general, residents of Bontomarannu Sub-district have a livelihood as rice and secondary crops farmers and sugar cane plantations. At the same time, the agricultural sector mainly engages in wholesale and retail trade. Administratively, Romang Lompoa Village is located in

Bontomarannu District, Gowa Regency. Romang Lompoa Sub-District has territorial boundaries; namely, to the north, it is bordered by Somba Opu District, to the south by Borongloe, to the west by Sombaopu District, and the east by Bontomanai. Romang Lompoa Village consists of 7 RW (Rukun Warga) and 19 RT (Rukun Tetangga) with an area of 1.64 km². One of the Sub-Districts/Villages where Al-Nadzir is located is in Romang Lompoa Sub-District. Romang Lompoa Sub-District is one of the hinterland areas to establish new growth centres.

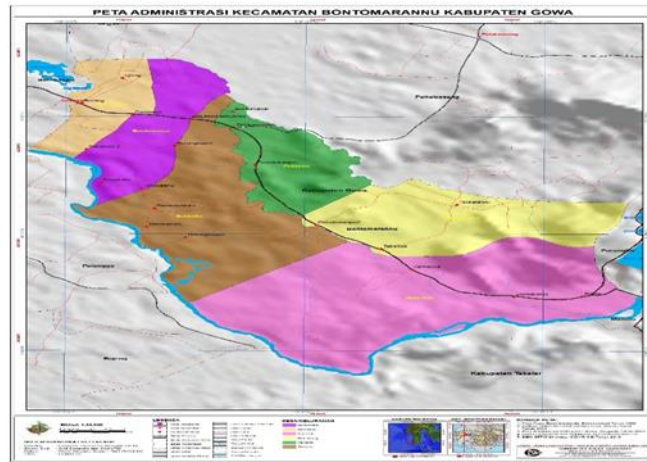


Figure 1. Map of Bontomarannu District

This result reveals the changing of its function from its primary function as an agricultural and plantation area, which is now starting to experience changes into several non-agricultural activities such as housing, trade and services as well as educational activities. As we can see at the current location, Romang Lompoa Village is transitioning from the main agricultural activities to non-agricultural activities oriented towards urban activities. In other words, the Romang Lompoa Village has shifted into new growth centres.

The shift of the Romang Lompoa Kelurahan into a new growth centre can be identified from land use, which is now increasingly diverse. From the results of the 2012 land audit, the area of paddy fields in Gowa Regency was 36,183 ha; 10,773 ha (30%) are irrigated rice fields, while in the Spatial Plan (RTRW) of Gowa Regency, only 26,618 ha of rice fields are included in the designated agricultural area, including 8,003 ha of irrigated rice fields (Sub Directorate of Land Database, 2014). Based on the results of Chairuddin's research (2016) it was found that existing paddy fields were identified as zoning for sustainable food agriculture (LP2B) and sustainable food agriculture reserve land (LCP2B) covering an area of 24,210 ha. The data provides an overview of how, in general, changes in agricultural land have occurred in Gowa Regency, including the Romang Lompoa Village.

Based on the results of observations of the research location in Romang Lompoa, the visible change is that road access is becoming more open, causing accessibility to increase, thereby having consequences for interactions between residents. Second, the location of a housing development directly adjacent to the location where Jamaah An-Nadzir resides was found. This will have consequences for the increasing intensity of interaction between the Jama'ah An-Nadzir and the people around it.



Figure 2. Neighbourhood of Jama'ah An-Nadzir
Source: Field Survey, 2023



Figure 3. Condition of Surrounding Infrastructure
Source: Field Survey, 2023

Road construction to and from Jemaah An-Nadzir village is now more easily accessible. The construction of this road is assistance from the government as a form of concern and cooperation between the government and Jamaah An-Nadzir. The current road is an asphalt road with very poor conditions, but compared to the previous conditions, this road is passable by four-wheeled vehicles. Based on observations, it was found that a housing development project was directly adjacent to the Jamaah An-Nadzir settlement. The housing development project currently being built in terms of its shape is very different from the houses of the Annadzir congregation. Currently, the Jamaah An-Nadzir house is dominated by wooden houses, while the newly built housing is permanent. In field observations, it was found that the houses of Jamaah An-Nadsir residents were starting to change. Some of the community had built permanent houses, which was different from the previous form of Jamaah An-Nadzir houses.



Figure 4. The House Condition of Jama'ah An-Nadzir
Source: Field Survey, 2023

Overview of Jamaah An-Nadzir as a Religious Community

Based on interviews with the leader of Jamaah An-Nadzir, it is known that the Jama'ah An-Nadzir were initially in the Palopo area of South Sulawesi. In 1998, they moved to the Romang Lompoe sub-district, Bontomarannu, Gowa, South Sulawesi. Initially, around 60 families were living there, which was called Kampung Batua. At the same time, the history of the entry of the An-Nadzir congregation in the Gowa area was originally brought by Sheikh Muhammad Al Mahdi Abdullah, the imam of the An-Nadzir congregation. Sheikh Muhammad Al Mahdi Abdullah entered the Gowa area in 1998. Until now, members of the An-Nadzir Jamaat are spread throughout Indonesia, but what often gets attention is the Jama'ah An-Nadzir in the Romang Lompoe Village because this is where the congregation lives in the most significant number currently in Indonesia. They occupy a land area of approximately 5 ha through land acquisition belonging to residents.

The word An-Nadzir is taken from Arabic, which means warner. Warning to Jamaah An-Nadzir itself so that they fear and be ashamed of Allah SWT. As a manifestation of that fear by upholding the law of Allah and His Messenger to himself, the An-Nadzir will feel ashamed if they commit acts against the orders of Allah SWT and His Messenger. Jamaah An-Nadzir calls themselves Ahlus Sunnah. In their social life, the Jama'ah An-Nadzir has a characteristic: long blonde hair, a turban, and black robes. Likewise, female worshipers wear black robes or mukenas and veils to cover their faces and dye their hair. This is done as a religious expression displayed by Jamaah An-Nadzir in following the sunnah of the Prophet Muhammad.

The pattern of living in the jamaah community seems exclusive because it is separated from the surrounding community. Even so, in the social interaction carried out

by the congregation with the surrounding community, it still occurs, especially in its function as a farmer cultivating the fields owned by residents around the community's residence. In terms of religious understanding, Jamaah An-Nadzir calls itself *ahlul bayt*, which means consistently practising the Koran and al-hadith. They prefer to be away from the crowd, with the reason to be more solemn in carrying out their worship.

For Jama'ah An-Nadzir's teachings this is similar to their social life. Like most Muslims, Jama'ah An-Nadzir fills it with various activities, except for congregational tarawih prayers during Ramadan. According to their argument, the tarawih prayer was omitted to avoid the perspective of his people to make it obligatory. They did not perform the tarawih prayer because they followed the Prophet Muhammad. Because at the time of the Prophet, he and his people only performed the tarawih prayers on the 23rd, 25th and 27th nights. After that, the Prophet stopped forever. This is what the jama'ah An-Nadzir uses in Jama'ah An-Nadzir Prayer Times.

In terms of determining prayer times, Jama'ah An-Nadzir refers to the procedures of the Prophet by looking at the shadows of objects as narrated when the Prophet was being taught by the angel Gabriel/Jibril. One shadow for the noon time, two shadows for the asr time, maghrib time when the clouds in the north, south and east have descended, and redness on the western horizon remains. When there is a transverse white line, the Prophet is taught to perform the evening prayer or two-thirds of the night and dawn when the *siddiq* dawn appears.

Because the mid-day prayer is held at the end while the Asr prayer is at the beginning, the Jama'ah An-Nadzir performs the mid-day prayer around 16.00 WITA and the Asr prayer at 16.30 WITA. Maghrib at 19.00 WITA and Isha around 03.00 WITA and dawn after Fajr Sidiq. The implementation of this prayer time is divided into three times, namely first, for maghrib time, second, for isya and dawn prayers, which are close to dawn. Third is the time for midday and asr prayers, which are carried out close to asr time. Regarding another different thing, the prayer procedure for the Jama'ah An-Nadzir is not crossing their arms, and they are based on the Maliki school and Imam Ja'fari (Shia).

As we know, in determining the beginning of the month of qamariyah, there are still frequent differences, one of which is jamaah An-nadzir which has its own method. Even though there are many striking differences from this congregation, in fasting and Eid this congregation refers to the same proposition as the other streams. That is from the hadith which reads:

صومو لرؤيته وافطرو لرؤيته فان غمّ عليه واستعمال ثلاثين يوما

"Fast when you see the new moon (date) and break your fast because you see the date. If clouds cover you then complete the number of the month of Sha'ban 30 days" (HR. Bukhari and Muslim)".

In determining the beginning of the qamariyah month, Jama'ah An-Nadzir uses the hisab and rukyah methods by observing natural phenomena such as tides, rain, wind, and so on. First, Jama'ah An-Nadzir's method of hisab is different from the ephemeris and haqiqi hisab models as they are known so far. They have one number that is used as a benchmark to calculate the month's travel time every day. The guideline is the number 54 in degrees and minutes. The degrees will be calculated when the moon rises in the west, and the minutes are used when the moon rises in the east. This An-Nadzir congregation believes and is guided by the fact that the number 54 is a gift from Allah SWT.

Second, namely, the determination of the rukyah method. Their rukyah method uses rukyah bil qalby, and they believe that rukyah does not have to be done with the naked eye or with technological aids. Jamaah An Nadzir understands better that rukyah is sure and understanding. They are so sure of their understanding of when the moon will rise past the limit of the kadzib dawn. They exemplify this by believing in the order of the day.

In this rukyah method, there is a rukyah method by dreaming using a black cloth, observing the moon phases, or paying attention to the tides. The congregation performs the ritual of rukyah using a black cloth, and the method is by gazing on the 26th before the 27th. If there are visible lines, this indicates that the moon is indeed old, so pay attention to how many lines there are in that month. When there is a line of 3, it means this month will be three nights or three days and so on.

Then, make a ritual by paying attention to the moon's phases. The phases of the moon range from the full moon or full moon to the dead moon or moon without light. The full moon is related to the dawn of sidiq, which is preceded by the dawn of katzib. Observation of the full moon then determines when conjunction will occur. Conjunctions are a sign of the entry of a new moon. If the conjunction occurs during or before ghurub, then the night and the following day are the new moons. In the concept of Jama'ah Annazir, the end of the khadzib dawn is where day and night separate.

In addition to the above methods, there is also the sea tide method. Tides are a physical phenomenon that constantly repeats itself within a certain period. Tides occur because of the movement of celestial bodies, namely the rotation of the earth, the circulation of the moon around the earth, and the circulation of the moon around the sun. The movement takes place regularly following a particular orbit and period. Ocean

tides are a result of gravitational attraction and centrifugal effect. The gravitational pull pulls the ocean water towards the moon and sun, producing two gravitational tidal bumps in the ocean. The latitude of the tidal bulge is determined by the declination, the angle between the earth's axis of rotation, the orbital plane of the moon and the sun, and the new moon. The rise in sea level in the middle of a month is called "Purnama Tide" and is the second highest tide in a month.

Meanwhile, the highest seawater tides are seawater tides that occur when the 'ijtima' or new moon occurs. The tidal force will be minimal when the gravitational force between the moon and the sun forms a 90° angle, which position is called a Quaternary moon, which occurs more or less when the moon is seven days and 21 days old. When the beginning of the month of Qamariyah is coming, some signs start, such as the peak tide of the sea, where there is rain accompanied by lightning and wind. So when it was approaching the beginning of the lunar month, all Jama'ah Annazir people made observations on the beach. They usually ask fishermen to find out when the highest peak of sea tide will occur and ask for the truth.

Response of Jamaah An-Nadzir to the Change of the Land-Use

To find out the response of the An-Nadzir congregation in terms of land-use change, an in-depth interview method was carried out with the Jama'ah An-Nadzir leader, Samiruddin, as the primary informant in this study. Here, we present the results of interviews with informants.

Following are excerpts of the interview:

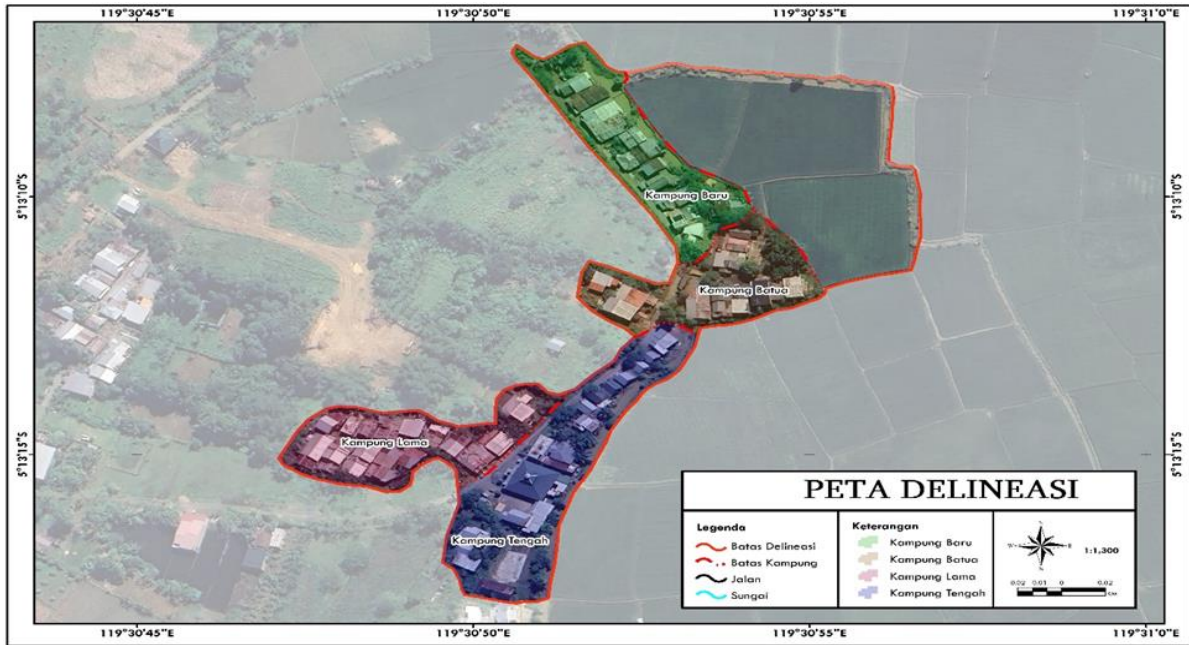
How did An-Nadzir first settle in Romanglompoa?

Answer:

"At first, we migrated from Palopo, there were about 60 families, indeed the most. We used to buy this land, it was still cheap, but because there were already many residents, now it is expensive. In the past, no one wanted to live here, especially since this place is known as Kampung Batua. It was used for worship, that is why people used to be afraid of coming here, but after we were here, thank God, now there is no more like that (-the practice of worship-pen), now residents live. Moreover, many pilgrims live with around 100 families. There are 4 locations, and here is the name of the old village, middle village, stone village, and new village."

Using the Google Earth application, we made a delineation map of the locations where Jama'ah An-Nadzir resided.

Figure 5. Delineation of Jama'ah An-Nadzir Area



Based on interviews and observations, it was found that Jamaah An-Nadzir occupies an area of approximately 5 ha, with most of the land being used for agricultural, plantation and animal husbandry activities. Even though Jamaah An-Nadzir is currently maintaining the agricultural land area, some community members working as sharecroppers admit they are worried if the land owner converts or sells the agricultural land they are working on. This has not happened, but the community members are concerned that one day, the land they are working on will be sold by the landowner. Based on the results of interviews with the community, agricultural landowners are not too worried if their surroundings have changed the function of land use. However, their desire to maintain their agricultural land is much greater. The community leaders also conveyed the same thing, stating that if they had sufficient capital to acquire community land, they would like to maintain the surrounding land as agricultural land.

The following is an excerpt from the interview.

Question: How does the Jamaah An-Nadzir respond to the large amount of agricultural land that has now been converted into non-agricultural land?

Answer:

"If we have money, we want to buy the residents' rice fields before selling them to developers, but now the price of land is getting more expensive, we cannot afford to buy it. It is different from before when we just lived here. The price of land used

to be cheap, so we bought the people's land to be managed by the congregation. What else can we do if the local people with rice fields continue wanting to sell them? We cannot do anything. However, the congregation is still maintaining the rice fields because that is the main job here. Some are farming, raising goats, some are selling, some are employees, online motorbike taxis, but most are still farmers. At the moment, the residents are focused on agriculture, now the atmosphere is calm, there is no noise, there is no sound of cars, and so on, so indeed we are used to living close to the rice fields away from the crowds because we can also worship more. Specifically, children can also be calm if studying, like now they are _ while pointing at students _ preparing for exams, I am the one who guides directly,"

A quiet life in the middle of rice fields for the Jamaah An-Nadzir community provides more comfort for its citizens because this will make the implementation of worship more unique compared to being in a noisy urban situation. A calm atmosphere away from the hustle and bustle of the city is also considered good in supporting the learning environment for children's education.

In organising education, Jamaah An-Nadzir residents have an organisational structure where one is in charge of education. They have their curriculum by collaborating with the Ministry of Religion to implement Madrasah Diniyyah Takmiliah (MDT). Implementation of MDT education is an option carried out by school-age children in the Jamaah An-Nadzir community. In terms of organising this education, it is adjusted to the community's needs.

The results of the interview are as follows:

How does Jamaah An-Nadzir carry out the education system?

Answer:

"There are 7 fields here at An-Nadzir, one of which is education, and I am directly responsible for fostering the children here. We collaborated with the Ministry of Religion to hold MDT. For other subjects, students also study things such as Pancasila, and mathematics. It is just that we develop more of the lessons ourselves, and we make the curriculum, but this has been conveyed to the Ministry of Religion. The Ministry of Religion agrees. At first, we thought we were anti-Pancasila even though we always cooperate with the government, and there are also those from UIN Alauddin who often come here to give public lectures. On average, most of them have graduated from high school, and some are already in college. There are many residents at UIN, as long as we are given the freedom to determine education and the state recognises it."

Question: Are there any efforts made by An Nadzir to prepare their congregation for this land-use change?

Answer:

"We also have an institution that deals with industrial and trade issues. Indeed, the main sector is agriculture, but there is also industry and trade. During the day, the students here are usually given sewing skills for women. For boys, they are trained to repair motorbikes. So, the congregation here already has real expertise even though they do not have a formal school. From a young age, young people here have been able to repair damaged machines because they have been trained. The industrial sector takes care of the congregation's needs in terms of training. The industry we mean here is indeed a simple industry, such as repairing machines, becoming a mechanic, and then working with workshops that are outside. Some are good at sewing in collaboration with boutiques but still work from home because we do not allow women to leave the house to work."

The community's response in terms of education has removed the stigma that has so far assumed that the Jama'ah An-Nadzir does not care about education. The community has actually made various efforts, but in facing the flow of urban development, the congregation's skills and knowledge must be increased to eliminate marginalisation in society due to urban development. The existence of barriers in terms of gender to carry out activities in public spaces for ideological reasons can certainly be an obstacle to progress and increase the capacity of the resources owned by congregations. However, this is different from understanding.

The response of the Jama'ah An-nadzir from the social aspect stated that they would adapt to the changes. The rampant construction of housing around the Jama'ah's land is not a concern for the community because the effort to assimilate with the community has been attempted for a long time. Even though they were initially rejected, over time, the surrounding community has been able to accept the existence of the Jamaah An-Nadzir. In terms of interacting with the surrounding community, it is generally only done by male congregations. As for female congregations, they prefer to be inside the house or mingle with other female congregations. This is in line with the understanding of the An-Nadzir congregation in terms of social relations, where they limit women from socialising and being outside the home. At the time of the observation, the researcher could not communicate directly with the female congregation, even though they were the same as the women. This shows the closed nature of the female congregation. The male congregation showed a different expression when they entered the Jamaah An-Nadzir village, and they did not mind taking the researcher to meet the congregation's leadership.

From the health aspect, the congregation of An-Nadzir has developed herbal medicine, but knowledge regarding herbal medicines has yet to be developed. This is because the training provided to the congregation still needs to be improved.

The following is an excerpt from the interview,

Question:

How does the land-use change affect the congregation of An-Nadzir from a social aspect?

Answer:

"In terms of interaction with the residents, it has been good, especially since many pilgrims work on the residents' land here. In the past, if we saw other people wearing black, they dyed their hair, but now we will accept newcomers, especially if Adam is building housing here. I am sure many people are not congregation members, and An-Nadzir, we are not anti-ji. We are sure to adapt to developments; we will accept anyone, let alone fellow Muslims, and we will accept non-Muslims if they come here because that is our teaching, especially if people come with good intentions, we will welcome it,"

..." we also took part in training on the development of herbal medicines. I have participated in the training, but it has not yet been developed because not many have participated."...

... women are to stay at home, it is in the Koran "...

How does the land-use change affect the congregation of An Nadzir from a religious aspect?

Answer:

As long as Islamic law is upheld, the An-Nadzir congregation has never objected to the presence of the community around here. From a belief point of view, it does not affect the change in land area. Moreover, we want to expand da'wah bil haal. That is, when people come here, we show a good attitude. As the Prophet gave an example, we preach through actions. If someone comes here to conduct interviews, we also preach orally. That way, outsiders can know how the congregation of An-Nadzir is,"

.... Nothing is covered up, the MUI has summoned us, and we are declared according to Islamic law, so there is no genuine concern, as long as we are not disturbed, we do not mind...

...from the value system, we only have two sources, namely the Koran and hadith. As long as they do not contradict the Shari'a understanding in general, yes_ we keep up with the times. We have been carrying out the mission of developing congregations for a long time. However, yes, it is limited due to human resources, but in the future, scholars have already graduated. They are expected to come back here to continue coaching congregations...

Based on the excerpts of the interview above, from the religious aspect, the response of the Jama'ah An-Nadzir was not too concerned about the land-use change that occurred and the impact that the land change would cause. A peaceful life adhering to the understanding and principles carried out so far will be maintained and maintained. The congregation's open attitude to existing changes is a positive response to the presence of the community, even though there are limitations that can hinder the community from interacting with other communities. This is a fundamental understanding and cannot be changed in the community. The need for mutual understanding between the congregation and the surrounding community, including the government, is the right thing to do.

Acknowledgement

The researcher would like to thank the respondents, especially the Leaders of Jamaah An-Nadzir, for their very open welcome in the researcher's presence.

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