

THE EXISTENCE OF LANGUAGE IN THE SOCIAL INTERACTION OF CROSS-SUMATRA TRAVELERS AT THE BABUR RAHMAT MOSQUE AS A SOCIAL STUDY LEARNING

Violeta Inayah Pama,¹ Rafidah Ulfah,² Suche Eka Rahmayani,³ Siti
Lathifah,⁴ Nidaul Hasanah Siregar⁵

¹Universitas Islam Al-Kifayah Riau
²³⁴⁵ UIN SUSKA, Riau

*violeta.inayahpama@gmail.com, rafidahulfa04@gmail.com,
sitolathifah992@gmail.com, cemoyylucu@gmail.com,
nidaulsiregar@gmail.com,*

ABSTRACT

This article aims to examine in depth the existence of language in the social interaction of cross-Sumatra travelers at the Babur Rahmat Grand Mosque as a social study study. This is because the travelers who stop by to rest at the Babur Rahmat mosque consist of various tribes and are never empty of visitors. The method used is qualitative with a phenomenological approach with data collection through observation and interviews. Meanwhile, the analysis leads to content analysis that observes the phenomenon that occurred at the Babur Rahmat mosque. The findings show that the Babur Rahmat mosque has a very complex role, the mosque is not only a place of worship, but also a space for social interaction for cross-Sumatra travelers. The difference in language and dialect is not an obstacle in communication that occurs because of the common goal, namely rest and worship. Even with the diversity of cultural backgrounds, the travelers make language function as the main tool in bridging communication, building social relationships and creating integration in the midst of differences. In addition, the existence of language is also a means of effective social adaptation in the mosque environment. The existence of the Babur Rahmat mosque with conducive facilities also supports harmonious social interaction so that it can be used as learning in the field of social studies, because it contains the values of diversity, tolerance, communication and the dynamics of community life in real terms.

Keywords: *Language, Interaction, Traveler, Babur Rahmat Mosque, Social Studies*



ABSTRAK

Artikel ini bertujuan untuk mengkaji secara mendalam tentang eksistensi bahasa dalam interaksi sosial musafir lintas Sumatera di Masjid Raya Babur Rahmat sebagai pembelajaran studi social. Hal disebabkan musafir yang singgah beristirahat di masjid Babur Rahmat terdiri dari berbagai suku dan tidak pernah sepi dari pengunjung. Metode yang digunakan adalah kualitatif dengan pendekatan fenomenologis dengan pengumpulan data melalui observasi dan wawancara. Sedangkan analisis mengarah kepada content analysis yang mengamati fenomena yang terjadi di masjid Babur Rahmat. Hasil temuan menunjukkan bahwa mesjid Babur Rahmat memiliki peran yang sangat kompleks, mesjid tidak hanya sebagai tempat ibadah, tetapi juga sebagai ruang interaksi sosial bagi para musafir lintas Sumatra. Perbedaan bahasa dan dialek tidak menjadi hambatan dalam komunikasi yang terjadi karena adanya kesamaan tujuan yaitu beristirahat dan beribadah. Bahkan dengan keberagaman latar belakang budaya para musafir menjadikan bahasa berfungsi sebagai alat utama dalam menjembatani komunikasi, membangun hubungan sosial serta menciptakan integrasi di tengah perbedaan. Selain itu, eksistensi bahasa juga menjadi sarana adaptasi sosial yang efektif dalam lingkungan masjid. Keberadaan mesjid Babur Rahmat dengan fasilitas yang kondusif turut mendukung terjadinya interaksi sosial yang harmonis sehingga dapat dimanfaatkan sebagai pembelajaran dalam bidang studi sosial, karena memuat nilai-nilai keberagaman, toleransi, komunikasi serta dinamika kehidupan masyarakat secara nyata.

Kata Kunci: Bahasa, interaksi, Musafir, Mesjid Babur Rahmat, Studi Sosial

A. INTRODUCTION

The Babur Rahmat mosque is located in Pargarutan village, South Angkola, South Tapanuli Regency. The location of this mosque is very strategic and precisely on the side of the Sumatra crossroad. With the facilities owned and the mosque environment is kept clean, the Babur Rahmat Mosque is the main choice for travelers who travel across the island of Sumatra, both heading north and heading to the south of Sumatra. The Babur Rahmat Mosque functions many things, one of which is to stop by to rest and carry out worship. With this very strategic position, it is predicted that the Babur Rahmat Mosque will be a comfortable stopover place for travelers. This can be seen by the facilities or facilities available at the



Babur Rahmat Mosque which is very conducive for travelers who stop by or unwind on their way so that every day, the Babur Rahmat mosque is never empty by visitors, both as travelers and as tourists. With the crowds that come to the Babur Rahmat mosque, of course, it can be predicted that there will be communication in various languages according to the origin of the traveler with traders who sell a lot around the mosque yard which has been provided with a location. It can be said that there is two-way communication between the migrants and the other migrants.

Even though the language or dialect is different, communication goes well between travelers and traders who sell at the mosque location. As is generally known, each region or country must have a different language style, but because it has one purpose, there is a communication of language that understands each other between tribes and tribes. Thus, the Babur Rahmat mosque is not only crowded with visitors but also brings prosperity to the local population because they are allowed to sell at the mosque without disturbing the comfort and cleanliness of the mosque environment. As explained by Mandala Putra (2019), the prosperity of a mosque can be seen from the increasing number of worshippers and visitors. Even mosques must have a strong attraction in order to function optimally. On the contrary, a mosque that is deserted from visitors or worshippers shows that the mosque does not carry out its role as the center of Muslim activities. A mosque like this has the potential to become useless in the community.

It is also necessary to look back, namely when the Prophet PBUH migrated to Medina where the first step he took was to build a mosque with his followers. The mosque not only functions as a place of worship, but also as a center for the development of the ummah and the development of civilization. In fact, the existence of the mosque is one of the factors that prompted the birth of Medina as a "city of civilization", in accordance with the literal meaning of the name (Syamsul Kurniawan, 2024).



It is well understood that normatively, that the mosque has a very noble position because it has been revealed in the words of Allah SWT in Surah An-Nur verses 36-37 which translates *to be blessed by Allah in the mosques that are commanded to be glorified and His name is mentioned in them, in the morning and in the evening, the man who is not neglected by business and not by the buying and selling of remembering Allah, and (from) establishing prayers, and (from) paying zakat. They are afraid of a day when their hearts and involvement will be shaken.* However, in the reality of today's social life, the ideal function of mosques has often been optimally realized. On the one hand, mosques are often used as a symbol of aesthetics and pride so that many mosques are built magnificently. On the other hand, its main function as a center for fostering faith and piety is getting more and more attention. One of them is the Babur Rahmat mosque which is the topic of this discussion.

According to Ahmad Rifa'i's (2016) view, in another reality, it was found that most mosque management sometimes does not fully reflect its ideal function. For example, mosque administrators do not always come from people who actively prosper the mosque, but are chosen based on social or economic status. Then there is also a view that limits certain conversations in the mejib on the grounds of maintaining the sanctity of the house of worship. In fact, during the time of the Prophet PBUH, mosques actually became the center of various affairs of the people, including social and political aspects and others. However, Ellya Roza (2023:101) looks at other aspects based on what is developing in the community, where nowadays mosque buildings are equipped with various facilities ranging from inside the mosque to outside the mosque. A comfortable prayer place with carpets and prayer mats as well as multicolored electric lights and air temperatures that cool the congregation when they are in the mosque. In addition, the mosque is also equipped with a conducive ablution place and



toilets, a parking lot that is large enough for visitors to motorized vehicles and cars.

Based on relevant and recent research that has been carried out, either in the form of articles in journals, research results, books, booklets, leaflets or simple explanations such as guidebooks or pocket books , there have been many studies on mosques that have been published in journals, including Ellya Roza et al (2023), Yufrizal et al (2023), Divka Hafizh Al Fattah (2023), Mauludi et al (2022), then a thesis written by Rini Widya Astuti (2017). In addition, a search of scientific studies was also carried out through data from the Publih or Perish *website and application* from 2020-2025, it turned out that tens or even hundreds of writings about mosques were recorded. However, the study of the Babur Rahmat mosque on the focus and scop of this article study was not found. Therefore, basedon the *literature review*, this article is very important to be published in this journal because the discussion of the Existence of Language in the Social Interaction of Cross-Sumatra Travelers at the Babur Rahmat Mosque as a Social Studies Learning has not been written by anyone. The significance of the uniqueness of the Babur Rahmat mosque is very urgent to be publicized so that it is known to the public in general and can also be an example for other mosques in maximizing the function of the mosque as a means of uniting the community and the nation consisting of various tribes. Thus, the uniqueness of the Babur Rahmat mosque which greatly contributes to the visitor community whose notabene is an inter-provincial and regency/city traveler is known and known by the community and even the people of the archipelago. In addition, the Babur Rahmat mosque ultimately becomes a place for social interaction of the community in the life of the state and nation so that unity and unity are well built. This is a learning in social studies in its name.

B. METHODS



The method used in studying the focus of the study is qualitative. Qualitative research is an approach used to explore and understand various social phenomena or human behavior in depth. This process results in rich and comprehensive presentations in the form of narratives, describing the subject's views in detail as obtained from the informant, and carried out in a natural context without environmental manipulation (Nur Wulan Intan Palupi, 2025). Qualitative research is also useful for measuring and observing a person's behavior, attitude, or reaction because it focuses on the meanings and phenomena that are being studied and observed (Rohkmah, 2024:132). According to Rukin (2019:106), qualitative research is a type of research that is descriptive and tends to use an inductive analysis approach. Meanwhile, Bungin (2022:245) explained that the qualitative approach is based on empirical philosophy, idealism, criticism, vitalism and rationalism.

The data collection was carried out through participatory observation (October 25-26, 2024), to the location where the Babur Rahmat Mosque is located. The team directly observed the activities of the mosque related to its role as a center of worship, social and social interaction of travelers. This observation involves the ability of a person (team) to utilize observation through the five senses, which can be supported by the use of other five senses.

Observation is used to observe and record what is happening in the Babur Rahmat mosque, especially in terms of communication between travelers. Data collection is then through documentation to find data in the form of records, transcripts, books, newspapers, magazines, inscriptions, agendas and so on. This documentation is very important in qualitative research because the data is written in the document. This documentation is very important in qualitative research because the data is written in the document (Bungin, 2022 and Harun, 2007:70).

Furthermore, in analyzing qualitative data, it leads to content analysis. According to Frankle and Wallen in Sari (2020:2), content analysis is a study that focuses on actual content and internal media features. This technique can be used by researchers to study human behavior indirectly through communication analysis such as books, texts, essays, newspapers, novels, magazine articles and so on. According to Creswell (2014:263 and Burngin, 2022:247) *content analysis* is carried out with six stages of work, namely (1) processing and preparing data by sorting and compiling data; (2) read all the data; (3) coding all data by collecting pieces of text; (4) describe the *setting*, people, categories and themes to be analyzed; (5) description; (6) interpretation.

C. RESULTS AND DISCUSSION

1. Social Interaction

Social interaction is literally defined as "touching together". Meanwhile, conceptually, social interaction is a process of reciprocal relations between individuals and individuals, individuals and groups, and groups to groups. There are several opinions about social interaction, for example, Nasdian used by Fahri and Qusairy (2019:153) that social interaction is a social intensity that regulates behavior and relationships between members of society, as well as being the basis for the formation of social structures. Likewise, the opinion of Setiadi & Kolip and Jacky, emphasizes that social interaction involves two-way actions that affect each other and require mutual awareness and orientation between the interacting parties. Then Bonner's view used by Qusairy (2019:153) emphasizes that interactions can influence and change the behavior of other individuals. Likewise, according to Kimball Young and Raymond W. Mack, social interaction is the key to all social life.



Meanwhile, Soekanto argues in Hana Nur Fadhilah & Titik Indarti (2025) that social interaction is a form of reciprocal relationship that occurs by involving individuals with other individuals, involving individuals with groups, and involving groups with groups. The practice of this social interaction is to establish community relations between individuals in a community environment.

The process of social interaction is carried out as a form of process that occurs between individuals or groups that are interconnected and also communicate. Social interaction will affect each other in various social situations. This interaction can happen directly, such as a conversation or also indirectly such as through a social media. In people's lives, every individual will need another individual, that is what makes an individual with another individual will carry out a social interaction as a form of maintaining good relationships between individuals.

Based on this opinion, Fahri et al. (2019) concluded that social interaction is a social process that involves active reciprocal relationships, where there is mutual influence between individuals or groups. This interaction is important to maintain because it plays a role in shaping a person's behavior, meaning, and understanding of his or her social environment.

Social interaction must occur in two directions and demand reciprocal activities. From the results of the experts' research, the process of social interaction will only take place if an activity creates an action or influences others to react. The process of interaction takes place based on various factors, including imitation, suggestion, identification, and sympathy factors (Janu Murdiyatmoko, 2007).

Regarding social interaction at the Babur Rahmat mosque, it occurred between visitors who reprimanded each other when stopping

at the mosque. This was seen during the observation (October 25, 2024) where the team was also greeted by pilgrims from West Sumatra who were about to go to Sibolga. At the same time, the team also greeted the food vendors and asked them several things related to the use of the language they used to communicate with buyers. In this activity, information was obtained that sellers often use Indonesian language with buyers or visitors. Although it also uses regional languages depending on the language used by the buyer. If the buyer has a Minang dialect, then they also speak Minang and if the visitor speaks Malay for example from Jambi, Palembang and so on, then they also speak Malay. Especially if the buyers or visitors speak Batak, they also speak Batak. Thus, it can be said that social interaction through language has occurred in such a way in the Babur Rahmat mosque.

1. Musafir

Traveler is a form of *isim fa'il* (doer) from the word *safar*, which means journey. *Safar* comes from the Arabic word *safara*, which means to travel (Achmad Warson, 2007). In the Qur'an it has been written as follows.

وَأِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً فَإِنْ أَتَىٰ بَعْضُكُم
بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

Meaning: *If you are on a journey (and do mu'amalah not in cash) and you do not get a writer, then there should be a dependency held (by the debtor). But if some of you believe in others, then let the one who is trusted fulfill his mandate (his debt) and let him fear Allah his Lord. And do not hide your testimony. And whoever conceals it, he is a sinner in his heart; and Allah is Aware of what you do. (Q.S.Surah Al-Baqoroh:283)*

Furthermore, a traveler refers to a person who is traveling for a specific purpose. In the view of fiqh, a person is considered a traveler if the distance of his journey reaches about 80 km and has no intention of staying somewhere for more than 3 days. However, if a person intends



to stay for 3 days or more, his status is no longer considered a traveler. Likewise, if the distance travels is less than 80 km, then the person is not eligible to be called a traveler (Yusuf Qardhawi, 2000). In other words, a traveler is a person who is traveling long distances and has rights and waivers that can be used in the trip (Yufrizal et al. 2025:33).

A traveler is given leniency in worship, namely by being allowed to multiply and recite prayers, canceling the Ramadan fast and abandoning Friday prayers by replacing them with Dzuhur prayers. What needs to be underlined is that this rule only applies to travelers whose purpose of travel is not for immorality (Mahima Diahloka, 2016). In addition, there is also the understanding of the traveler in the distribution of zakat who happens to be carrying out the distribution of zakat, so he is given enough zakat to make it to the destination. That was if he was unable to travel except with help. In this case, the traveler has a similar meaning to *amil* in some respects (Imam Abu Abdillah Muhammad Bin Idris Asyafi'i, 2017).

Travelers who stop by the Babur Rahmat mosque are people who travel far and near. Long trips can be from cities that come from other provinces on the island of Sumatra so it takes a long time. Therefore, they stopped or stopped at the Babur Rahmat mosque which is located on the side of the Sumatra cross road so that the travelers could rest their bodies and rest the car or bus engines used on the trip.

2. Sumatra Cross Road

The Sumatra Cross Road is one of the main transportation routes in Indonesia that connects various regions on the island of Sumatra for smooth intercity and inter-provincial travel. (Yoga Pratama and Farlin Sosyad, 2024:9). Suprpto (2018) explained that the Sumatra Highway is a national road that stretches from the north to the south of the island of Sumatra, which starts from Banda Aceh in Aceh Province to Bakauheni

port in Lampung Province with a total road length of 2. 508.5 km. This Sumatra cross road began to be built in 1965 during the era of President Soekarno's administration.

The Sumatra cross road makes travel on the island of Sumatra very easy because with the construction of the road transportation becomes smooth. Although at first there was a prolonged conflict considering the change in land use, which was used for the road body. Thus, the consequences cause varied enthusiasm in the community. The realization of the Sumatra cross road facilitates traffic so that small or large will have an influence on the economy of the people who pass through and around it. Annisa (2024) has studied the anticipation of the considerable influence of traffic on the transportation network around the construction of the Sumatra highway, an analysis study has been conducted on the impact of traffic which functions as a special study study to assess the influence caused by traffic generated by a development of kawasan on the surrounding transportation network. This is as stated in Law No. 22 of 2009 concerning Traffic and Road Transportation article 99 paragraph (1) which reads "Every plan for the construction of activity centers, settlements, and infrastructure that will cause security, safety, order, and smooth traffic".

Furthermore, in the era of President Jokowi, a toll road has been built and this development is one of the major infrastructures that aims to improve accessibility and connectivity throughout Indonesia. According to Government Regulation of the Republic of Indonesia No. 15 of 2005 concerning Toll Roads, which was later amended to Government Regulation of the Republic of Indonesia No. 17 of 2021 concerning Toll Roads. The purpose of making toll roads is to improve the efficiency of distribution services and support economic growth, especially in areas that have experienced rapid economic growth. The easier the



distribution process, the faster the economic growth in regions in Indonesia. The construction of the Trans Sumatra Toll Road is one of the proofs of equitable economic growth. This toll road connects Lampung Province with Nanggroe Aceh Darussalam Province through infrastructure development on the island of Sumatra. Here can be seen the picture.



Figure 1: Sumatra Highway and Toll Road
Source: internet

Based on the map shown above, it can be clearly known the location of the Babur Rahmat mosque which is in the South Tapanuli area, precisely in the East Angkola area, which is around the Pargarutan market. The location of the mosque is indicated by a red arrow on the map, making it easier for readers to understand its geographical position more accurately. The existence of this mosque in the midst of a fairly crowded environment shows that the mosque not only functions as a place of worship, but also becomes an important part of the activities of the surrounding community. In addition, its location close to the center of economic activity such as the Pargarutan market makes this mosque easily accessible to the local community and immigrants. This condition

provides its own advantages because the mosque is an easy place to reach for anyone who wants to worship.

With this strategic location, the Babur Rahmat mosque is often used by travelers or passers-by to rest for a while after a long journey. Road users can stop by to carry out worship, unwind, or simply rest before continuing their journey. This makes the mosque not only a center of religious activities, but also a stopover that provides comfort and tranquility for travelers who cross the area.

3. Babur Rahmat Mosque as a means of social interaction for travelers

Based on the history of mosques, mosques have an important meaning for people who are not Muslims. The important purpose here is in an effort to form and build the character of every Muslim individual. Thus, mosques are not only places of worship in the literal sense, but mosques have many functions for the benefit of the people (Ade Saputra and Ellya Roza, 2023:4870). Teguh Purwantari (2023) explained that mesjid has a very important position in the development of Islamic civilization. Since the time of the Prophet PBUH, mosques have become the main center of various activities of Muslims. Therefore, with its dynamic function, mosque activities continue to grow, not only limited to religious rituals but also as an economic unit (Hidayat, 2020:11). In addition, mosques are not only limited as places of worship, but also as centers of Muslim community life. For example, carrying out various activities such as Islamic holiday celebrations, discussions, lectures, and learning the Qur'an. Even in Islamic history, mosques have a broader role, which includes social, community activities, and military aspects (Mirwan, 2017). More broadly, the concept of mosque in Islam does not only refer to physical buildings. The whole earth can basically be a place of worship as long as it is holy, so a Muslim is allowed to perform prayers anywhere, except for the implementation of Friday prayers which have

special conditions. However, terminologically, a mosque is still understood as a special building that has the virtue of carrying out congregational prayers, Friday prayers, and various other religious and social activities (Mirdad et al., 2023). Mosques are not only rooted as places of worship, but also serve as social and educational centers that shape the character and values of Muslim society. Therefore, understanding the role of mosques holistically is important to see how the lives of Muslim communities develop as a whole (Rasyid, 2023).

To find out about the Babur Rahmat mosque as a means of social interaction for travelers, the team conducted observations to the Babur Rahmat mosque on October 25 and 26, 2024. Observations at the location show that the mosque not only functions as a place of worship, but also as a stopover for cross-Sumatra travelers from various regions with different language backgrounds. In the interactions that occur, travelers generally use Indonesian as the main communication tool to ask for directions, seek information, and interact with the surrounding community, so that this language seems to have an important role as a unifying language. On the other hand, the use of regional languages such as Malay by the local community and other regional languages by travelers still appears and reflects the cultural identity of each individual. Thus, it can be said that the Baburrahmat Mosque plays a role in accommodating Sumatra cross-road travelers who use various dialects of the language of the visiting community.

To attract and increase the number of visitors who stop and rest, the mosque management and the local community renovate the mosque from time to time so that travelers are comfortable. Renovations have been carried out 3 times, the first in the 1900s approximately 100 years ago, the second 30 years ago and the third in 2002 (Nadhilah Alya Afifah & Andika Saputra, 2021:553). With periodic renovations, the physical



condition of the mosque including facilities and infrastructure becomes more organized and orderly so that the Babur Rahmat mosque has a special attraction so that travelers do not feel disappointed if they rest there.

Based on information from the mosque administrator, the Babur Rahmat mosque was originally built in 1928 from waqf land that did not want to be named. In fact, the Babur Rahmat Mosque received second place as the Cleanest Mosque in North Sumatra (wawanccara October 25, 2024). Then Nadhilah Alya Afifah & Andika Saputra, (2021:553) explained that the Babur Rahmat mosque was renovated in 2002 by a gold businessman in the city of Medan. The mosque is built on one floor on an area of 2,800 m² with a mosque building area of 294 m² and a rest area of 385 m².

According to the team's observation, the Babur Rahmat mosque is not classified as a large mosque. The area of the building is moderate, but the Babur Rahmat mosque is still the main choice of the community and pilgrims to rest. The same thing was also expressed by Darwin Harahap (2021) who stated that the Babur Rahmat mosque is very attractive so that travelers feel comfortable to worship and to rest because of the comfortable atmosphere of the mosque and the provision of a place to rest and a place to clean themselves for travelers who are separated between men and women. Here's the picture.



Figure 2. Special Toilets for Male Travelers



In addition, based on the team's observations, it can be said that the Babur Rahmat mosque has a very good contribution for cross-Sumatra travelers, in the mosque it provides various facilities that make travelers feel comfortable when they are there, for example there is a rest area for travelers who want to park their cars or buses to unwind during the trip. In the rest area, various drinks are available for free for travelers and visitors such as coffee, tea and instant noodles. There are also spoons, plates, glasses and hot water for travelers.

Not only the rest area, the mosque also provides mats for travelers who want to spend the night there, ablution places and comfortable and clean bathrooms. In addition, there is a large parking area in front and next to the mosque that is free of parking fees. Here you can see the parking lot.



Figure 3. Parking Area in Front of Babur Rahmat Mosque

Based on information obtained from traders (interview on October 26, 2024) who sell in the mosque yard, it turns out that traders are given the opportunity to sell at the mosque without being charged, on the condition that if they finish trading according to the set time, the traders will immediately clean up the garbage resulting from their goods.

Here is an example of a trader who sells in the rest area of the mosque.



Figure 4: Traders in the rest area of the mosque

According to Yufrizal et al. (2025:42), the mosque management participates in serving the pilgrims if anyone asks. Then invite travelers to enjoy hot drink treats by taking them themselves because they are available complete with glasses and spoons so that travelers can enjoy them.

4. Language as a social interaction of pilgrims at the Babur Rahmat Mosque

Language is a reflection of culture, each language carries a meaning embedded in the history, customs and life experiences of the people who speak it. Through ethnolinguistic studies, it is possible to understand how language shapes and is influenced by culture. For example, in regional languages in Indonesia, one can find unique vocabulary to describe different types of food, traditional clothing or traditional ceremonies. In fact, according to Yunidar (2025), language as a tool of representation, language functions as a medium to represent individual and community experiences, both in the form of oral and written narratives. For example, language is used to document history, express cultural values and craft scientific arguments. Thus, language is the key to understanding the diversity of human cultures. Ellya Roza (2017:179)



emphasized that language is one of the most important communication tools in human life, both oral and written. Spoken language contains sign language and words that are used for direct communication between humans and humans and between humans and other beings. Meanwhile, written language is of course a language written on a container that humans use for long-distance communication.

Language is a bridge or intermediary between humans and other humans. The bridge is communication that has a social function as a form of self-expression and its use in establishing community relations in a community. The existence of language communication is what seeks to create understanding between humans to know each other's desires in society (Wahyuni, 2017:11). Therefore, language is a very important communication tool for humans because community interaction will be meaningless if it is not accompanied by language. Pentingnya keberadaan bahasa bagi umat manusia tergambar pada pembelajaran pertama yang diterima oleh Adam *alaihissalam*. Artinya, bahasa sama usianya dengan sejarah manusia itu sendiri, bahasa hadir bersamaan dengan sejarah sosial komunitas-komunitas yang dalam pengertian modern disebut masyarakat atau bangsa. Oleh karena itu pemahaman mengenai bahasa menjadi hal pokok bagi manusia karena bahasa adalah akar daripada suatu kehidupan dalam kegiatan sosial yang dilakukan manusia sebagai makhluk yang berakal dan berilmu (Ellya Roza 2017:178).

According to Adawiyah et al (2024), in general, the main function of language is as a means of communication to convey ideas, ideas, and feelings to others. Apart from being a means of communication, language also has several other functions, namely (a) as a means of self-expression, namely expressing thoughts, feelings, and desires; (b) as a means of communication to convey information to others; (c) as a tool for social

integration and adaptation, i.e. helping humans to interact and adjust in the social environment; (d) as a tool of social control, namely influencing the attitudes and behaviors of others in society.

In this regard, the functions of language can be seen in the social interaction of cross-Sumatra travelers. Language as a means of self-expression appears when travelers express their experiences, needs, and feelings during the journey. As a means of communication, language is used to convey important information, such as travel directions, road conditions, and the need for a stopover. In addition, the function of language as a tool of social integration and adaptation can be seen from the efforts of travelers to adjust the use of language so that it can be understood by others who have different regional backgrounds, so as to create harmonious relationships. Meanwhile, the function of language as a tool of social control is reflected in the use of polite and polite language in the mosque environment, which indirectly affects individual attitudes and behaviors to conform to applicable norms. Thus, the function of language is not only theoretical, but also manifest in everyday social life and can be used as a learning resource for social studies.

Regarding the existence of language as a social interaction of pilgrims at the Babur Rahmat mosque was observed through observation activities (October 25, 2024) carried out at the location of the mosque. In observation, it can be concluded that in addition to places of worship, mosques are also a stopover place for cross-Sumatra travelers from various regions with different language backgrounds. In the interactions that occur, travelers generally use Indonesian as the main communication tool to ask directions, seek information and interact with the surrounding community so that this language seems to have an important role as a unifying language. On the other hand, the use of regional languages such as Malay by the local community and other



regional languages by travelers still appears and reflects the cultural identity of each individual. In addition, in the religious context, the use of Arabic in the implementation of worship and Indonesian in the delivery of information or lectures increasingly shows the diversity of language functions in one social space. Thus, the results of these observations reinforce that the existence of language for cross-Sumatra travelers is very real, not only as a means of communication, but also as a cultural identity and social interaction medium that allows for harmonious relationships in the midst of diversity.

In addition, it can be seen from its role as the main tool in conveying messages and building interactions between individuals from different backgrounds. The travelers who stop by generally come from various regions, so the use of the same language, especially Bahasa Indonesia, is important so that communication runs effectively. Language serves as a bridge that connects cultural differences and regional languages, making it easier for travelers to interact with mosque administrators, traders, and fellow travelers. It is stated that language is the main tool in communication that determines the success of message delivery (Christina Purwanti, 2020).

Even language also plays a role in supporting social interaction and service in the Babur Rahmat Mosque environment. As a stopover, this mosque is not only used for worship, but also as a social and economic space for travelers, such as resting and making transactions. In this context, language helps to facilitate the delivery of information, services, and build harmonious social relationships. Language also functions as a tool of social integration that unites travelers from different regions and creates a sense of togetherness. The Babur Rahmat Mosque has an important role as a center for social interaction and services for cross-regional travelers (Yufrizal et al., 2025).



Based on this description, it can be seen that language has a very important role not only as a means of communication, but also as a reflection of culture and a means of conveying knowledge. In the context of travelers at the Babur Rahmat Grand Mosque, the existence of language is clearly seen as a link between individuals from different backgrounds, where Indonesian is the main medium to facilitate interaction. Thus, language not only serves to convey messages, but also strengthens social relationships and becomes a bridge that unites cultural diversity among travelers across Sumatra.

5. Language as a means of traveler interaction as a learning social study

Social studies are social sciences that are simplified for educational purposes including aspects of history, economics, political science, sociology, anthropology, psychology, geography and philosophy which in practice are chosen for learning purposes in schools and colleges (Qoidul Khoir, 2024). In some universities, social studies is realized into study programs with the name of Social Sciences (IPS) because it is based on the translation of *Social Studies*. Social studies lessons are an integration of four subjects, namely geography, economics, sociology and history. The four subjects are combined by the concept of space and interaction between spaces and their influence on human life in economic, social, cultural and educational aspects (Muhammad Liwa Irrubai, 2020).

Then Sumantri in Hamidi Rasyid (2024:1) states that social studies is an educational program and not a sub-discipline in itself, so it will not be found, either in the nomenclature of philosophy of science, social *science* disciplines, or educational sciences. Social studies is a sub-discipline that cannot stand alone. Likewise, according to Kosasih in Hamidi Rasyid (2014:1) stated that social studies is a science that combines a number of selected concepts from the branches of social sciences and other sciences and then processed based on educational



and didactic principles to be used as a teaching program at the school level. In fact, Charles R. Keller, used by Rasyid et al. (2024), also defines social studies as a combination of a number of social sciences and other sciences that are not bound by the provisions of certain disciplines/scientific structures but are linked to planned and systematic educational activities for the benefit of school teaching programs with the aim of improving, developing, and advancing human-community relations.

Thus, social studies learning as a social study is based on the assumption that students can think critically, be able to observe and research like what social science experts do. The purpose of teaching social studies is to create citizens who are able to learn and think well, as social scientists do (Sakilah, 2019). Not only that, the purpose of learning social studies is also to help students master, understand, and develop skills related to social problems. Through social studies, it is hoped that students can think rationally and critically in responding to social issues and make decisions based on information processing." Social Sciences (IPS) is one of the subjects given starting from SD/MI/SDLB to junior high school/MTs/SMPLB. Social studies examines a set of events, facts, concepts, and generalizations related to social issues." Through social studies subjects, students are directed to be able to become democratic and responsible Indonesian citizens, as well as peace-loving citizens of the world (Heni Waluyo Siswanto, 2011).

Social studies can be developed in three traditions: social studies are taught as civic education (*citizenship transmission*), social studies are taught as social sciences and social studies are taught as *reflective inquiry*.

The definition he proposed is as follows. Social studies is the integration of the social sciences and humanities for the benefit of

learning in civic education. In this definition, several things are implied and expressed. First, social studies is an integrated knowledge system; second, the main mission of social studies is civic education in a democratic society; Third, the main source of social studies content is the social sciences and humanities; Fourth, in an effort to prepare citizens who are democratic, open to the possibility of differences in orientation, vision, goals, and learning methods (Yulia Siska, 2016).

Based on various information as explained above, language in essence cannot be separated from social studies where language has an urgent role in the communion of society in all parts of the world. Language as the main communication tool in social life and not only as a means of communication but also as a learning social study that greatly influences the life of the nation and state.

CONCLUSION

Based on the results of the team's observations and discussions, it can be concluded that the Babur Rahmat mosque has a very strategic role not only as a place of worship, but also as a space for social interaction for travelers across Sumatra. The diversity of cultural and linguistic backgrounds of the travelers makes language function as the main tool in bridging communication, building social relationships and creating integration in the midst of differences. In addition, the existence of language also reflects cultural identity as well as being a means of effective social adaptation in the mosque environment. This phenomenon shows that the social interaction that occurs at the Babur Rahmat mosque can be used as a source of contextual learning in the field of social studies, because it contains the values of diversity, tolerance, communication and the dynamics of community life in real life in establishing a safe, harmonious and peaceful life in various lines, especially in Indonesia.

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