



Abstraksi

Kampung Ramadan di Yogyakarta sebagai ruang sosial, meski disisi permukaan, menunjukkan gejala kebangkitan Islam Politik dan islamisasi yang bercorak puritan dengan dakwah dan adaptasi kultural. Dalam perspektif Lefebvrian, fenomena kemunculan Kampung Ramadan di Yogyakarta, khususnya di Jogokaryan dan Nitikan, tak bisa sepenuhnya dilepaskan akan kuasa dan ideologi dalam dominasi ruang ruang sosial untuk kepentingan identitas dan gerakan islamisme.

Penelitian ini menggunakan penelitian kualitatif dengan jenis penelitian studi kasus, dengan metode pengumpulan data dilakukan dengan wawancara mendalam, observasi, dan dokumentasi. Lokasi sasaran yang dikaji adalah kampung Ramadan Jogokaryan, tepatnya di masjid Jogokaryan di kelurahan Matrijeron, kota Yogyakarta dan kampung Ramadan jalur Gaza, tepatnya di masjid Muthohirin, di kelurahan Sorosutan kecamatan Umbulharjo, kota Yogyakarta.

Dalam penelitian ini, peneliti menemukan beberapa hasil penelitian yaitu *Pertama*, adanya dominasi atas ruang, yakni kampung Ramadan, oleh kelompok Islam mainstream, yaitu di kampung Jogokaryan oleh Kelompok Islam Tarbiyah, sedangkan di Kampung Nitikan oleh Kelompok Islam Muhammadiyah, *Kedua*, Kampung Ramadan menjadi ruang representasi ideologi dalam aktivisme dakwah. Adaptasi, Dakwah, Kesalehan menjadi strategi dalam gerakan islamisasi.

Masjid memiliki fungsi strategis. Selain sebagai tempat ibadah masjid juga berfungsi sebagai ruang kontestasi identitas. Di masjid, biasa dilakukan shalat berjamaah, juga bisa dilaksanakan kegiatan kegiatan sosial keagamaan guna mengembangkan masyarakat Islam. Masjid menjadi basis ruang penyebaran islamisme.

Kata kunci: Politik Ruang, Varian Identitas, Agama

Abstraction

Ramadan village in Jogjakarta as a social space, although on the surface, shows the resurgence of political Islam and Islamization which is puritanical with da'wah and cultural adaptation. In the perspective of Lefebvrian, the phenomenon of the emergence of Kampung Ramadan in Yogyakarta, especially in Jogokaryan and Nitikan, can not be fully released of power and ideology in the dominance of social space for the identity and movement of Islamism.

This research uses qualitative research with case study research, with data collection method is done by in-depth interview, observation, and documentation. The target location studied is Ramadan Jogokaryan village, precisely in Jogokaryan mosque in Matrijeron village, Yogyakarta city and Ramadan village of Gaza path, precisely at Muthohirin mosque, in Sorosutan sub district Umbulharjo, Yogyakarta city.

In this research, the researcher find some research result that is First, the dominance of space, that is Ramadan village, by mainstream Islam group, that is in Jogokaryan village by Tarbiyah Islamic Group, while in Kampung Nitikan by Muhammadiyah Islamic Group, Second, Kampung Ramadan become space ideological representation in da'wah activism. Adaptation, Da'wah, Piety becomes a strategy in the Islamization movement.

The mosque has a strategic function. In addition as a place of worship mosque also serves as a space identity contestation. In the mosque, commonly done shalat congregation, can also be held activities of religious social activities to develop Islamic society. The mosque became the basis of spreading space of Islamism.

Keywords: Politics of Space, Variant of Identity, Religion