

## AN ANALYSIS OF THE SOCIAL AND RELIGIOUS ROLES OF TUAN KADI SHELTER FOR THE MUSLIM COMMUNITY IN PEKANBARU CITY.

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### ABSTRACT

Received: 04-02-2026

Accepted: 01-06-2026

#### Keywords:

*shelter home, social role, religious role, faith-based institution, Pekanbaru*

This study examines the social and religious roles of Rumah Singgah Tuan Kadi as a faith-based shelter serving the Muslim community in Pekanbaru, Riau Province. Shelter homes (rumah singgah) function as important social institutions that provide assistance for individuals facing social, economic, and spiritual challenges, particularly travelers and marginalized groups. This research employs a qualitative descriptive approach to explore how Islamic values are integrated into the shelter's social services and religious activities. Data were collected through participatory observation, in-depth interviews with administrators, beneficiaries, and community members, as well as document analysis conducted from November to December 2025. Data analysis followed the interactive model of Miles and Huberman, supported by source and method triangulation to ensure validity. The findings reveal that Rumah Singgah Tuan Kadi plays a significant social role by providing temporary accommodation, distributing social aid, and facilitating educational and community-based activities. In terms of religious function, the shelter offers regular religious studies, spiritual guidance, Qur'anic education, and moral development programs, particularly for children and adolescents. The community perceives the shelter positively due to its contribution to social welfare, spiritual growth, and community cohesion. Despite limitations in facilities, human resources, and funding, Rumah Singgah Tuan Kadi remains committed to fulfilling its socio-religious mission and strengthening social solidarity in an urban Islamic context.

### 1. INTRODUCTION

Shelter homes, known as Rumah Singgah in Indonesia, serve as social institutions that play a crucial role in assisting individuals facing social, economic, and spiritual challenges. In urban contexts such as Pekanbaru, the presence of these shelters is vital, providing temporary refuge for the underprivileged, travelers, and those undergoing transitional life situations (Departemen Agama RI, 2005). One of the most prominent shelter homes in the city is Rumah Singgah Tuan Kadi, which holds historical significance as a legacy of the early development of Islam in Riau while functioning as a center for social and religious services that directly benefit the Muslim community. The shelter embodies values of mutual cooperation, generosity, and care for others, which are deeply rooted in Islamic teachings (Berger, 1967).

The conceptual foundation of such shelter homes aligns with the principle of *al-ta'āwun 'ala al-birr wa al-taqwā* (mutual assistance in righteousness and piety), as emphasized in QS. Al-Ma'un, verses 1–3, which state that those who deny religion are the ones who neglect orphans and fail to encourage feeding the poor (Departemen Agama RI, 2005). This underscores the close relationship between an individual's faith and social responsibility. Rumah

Singgah Tuan Kadi manifests this principle by providing temporary accommodation, religious guidance, and spiritual support to those in need, including travelers, the poor, and individuals experiencing life transitions. In line with Berger (1967), religion functions not only as a spiritual belief system but also as a social system that regulates interpersonal relations and community cohesion.

Historically, Tuan Kadi was a central figure in the spread of Islam in Pekanbaru. He was a royal scholar influential in the Islamization of the Malay community during the Siak Sri Indrapura Sultanate. The title "Tuan Kadi" refers to a qadhi (religious judge) responsible for Islamic legal matters in the region, highlighting the historical and religious legitimacy associated with the shelter's name (Ali, 2014). From a sociological perspective, the shelter's social function aligns with Durkheim's (1912) concept of religion as a means of reinforcing social solidarity and creating moral cohesion within communities.

Beyond its physical function as a temporary residence, Rumah Singgah Tuan Kadi actively engages in dakwah activities, basic Islamic education, and the enhancement of spiritual awareness among marginalized populations. This demonstrates that the institution is not only charitable but also transformative, aiming to improve the social and spiritual conditions of its beneficiaries

(Yuliana, 2021). Conceptually, such shelters support participatory development in Islam, where local communities are not merely recipients of aid but active participants in fostering social solidarity grounded in religious values (Nasikun, 2007). In this sense, Rumah Singgah Tuan Kadi exemplifies the concept of *dakwah bil hal*, which emphasizes delivering Islamic teachings through concrete social actions that impact everyday life.

Considering its historical, social, and religious significance, analyzing Rumah Singgah Tuan Kadi provides valuable insights into how religious institutions operationalize their social and spiritual roles in urban communities. It is essential to understand how the shelter integrates religious values into practical social services and how it navigates challenges related to urban development, resource limitations, and community needs, thereby serving as a model of faith-driven social engagement in Pekanbaru.

## 2. METHODS

This study employs a qualitative descriptive approach aimed at providing an in-depth and comprehensive portrayal of the social and religious phenomena occurring at Rumah Singgah Tuan Kadi. A qualitative approach was chosen because it emphasizes understanding the context, meanings, and social processes in a naturalistic setting (Creswell, 2014). According to Moleong (2017), qualitative research positions the researcher as the primary instrument for data collection, prioritizing narrative descriptive analysis rather than statistical interpretation. In this study, the researcher seeks to explore the perceptions, experiences, and social interactions within the shelter to represent its social and religious roles comprehensively. The descriptive approach is used to present the research object as it is, without intervention or experimentation, thereby providing a realistic and contextualized depiction of the social and religious functions of Rumah Singgah Tuan Kadi (Sugiyono, 2017).

This approach is particularly suitable for socio-religious studies that require an understanding of cultural and spiritual values, which are inherently subjective and complex (Denzin & Lincoln, 2018). The study prioritizes the perspectives of community members and religious leaders as primary sources to understand the dynamics occurring within the shelter. The research was conducted at Rumah Singgah Tuan Kadi in Pekanbaru, Riau Province, selected for its relevance as a center of social and religious activity for the local Muslim community, and as a representative site for examining socio-religious roles within a local context (Moleong, 2017). Choosing this location ensures access to primary sources, including shelter administrators, congregants, and direct beneficiaries, while also providing a strong cultural and historical context for qualitative analysis (Sugiyono, 2017). The research was carried out from November to December 2025, a period considered sufficient for comprehensive data collection through participatory observation, in-depth interviews, and document analysis (Creswell, 2014). A relatively extended research period allows the researcher to understand the dynamics of activities at the shelter

continuously and to perform data triangulation to enhance the validity of the findings (Denzin & Lincoln, 2018).

Data were collected using multiple techniques to ensure richness, validity, and comprehensiveness, including field observation, in-depth interviews, and document studies. Participatory observation enabled the researcher to capture daily activities, social interactions, and religious dynamics in their natural setting without intervention, providing authentic contextual insight (Moleong, 2017). In-depth interviews were conducted with the shelter administrators and beneficiaries to explore their experiences, perceptions, and meanings regarding the shelter's social and religious roles. Semi-structured interviews allowed flexibility for the researcher to delve deeper while maintaining focus on the research objectives (Kvale & Brinkmann, 2009). Document studies complemented and validated the findings by analyzing archives, activity reports, photographs, and other relevant documents, which provided historical and administrative context for the shelter (Yin, 2018).

Data analysis followed the interactive model developed by Miles and Huberman (1994), emphasizing a dynamic and iterative process involving data reduction, data presentation, and conclusion drawing or verification. Data reduction involved selecting, focusing, simplifying, and transforming raw data into manageable forms for analysis, allowing the researcher to highlight relevant information aligned with the research objectives (Miles, Huberman, & Saldana, 2014). The presentation stage involved organizing data into narratives, tables, diagrams, or charts to facilitate interpretation and understanding, enabling patterns, relationships, and phenomena to be identified clearly (Miles & Huberman, 1994). The final stage, conclusion drawing and verification, was conducted continuously, with triangulation of data from multiple sources and discussion with informants to ensure validity (Miles et al., 2014). The interactive model is particularly suitable for exploratory and descriptive qualitative studies, providing flexibility and depth in line with the data collected in the field (Creswell, 2014).

To ensure data validity, the study applied triangulation by sources and methods. Source triangulation involved collecting information from shelter administrators, beneficiaries, and local community leaders to compare perspectives and check the consistency of the data (Patton, 2015). Method triangulation used observation, interviews, and document studies to cross-verify information, enhancing the credibility of the findings (Creswell & Miller, 2000). Combining these triangulation techniques minimized bias and strengthened the relevance and reliability of the research results in the socio-religious context of Rumah Singgah Tuan Kadi.

Ethical considerations were strictly observed throughout the study to protect informants' rights and ensure the integrity of the research. Confidentiality was maintained to prevent the disclosure of sensitive personal information without consent (Orb, Eisenhauer, & Wynaden, 2001). Informed consent was obtained from all participants, with a clear explanation of the research purpose, procedures, benefits, and the participants'

right to decline or withdraw at any time without consequences (Polit & Beck, 2012). The researcher maintained neutrality and objectivity during data collection and analysis to avoid biases that could compromise the study's credibility (Creswell, 2014). By adhering to these ethical principles, the study ensured valid, reliable, and academically accountable results while respecting the rights and welfare of all participants.

### 3. RESULTS AND DISCUSSION

#### *Research Site Overview*

Rumah Singgah Tuan Kadi is strategically located in the center of Pekanbaru, Riau Province, serving as a vital hub for social and religious activities within the local Muslim community. Its location was deliberately chosen due to the shelter's well-established role in providing temporary accommodation and social services for individuals in need, including travelers, the economically disadvantaged, and those seeking spiritual guidance (Berger, 1967). The accessibility of the site is facilitated by major transportation routes, enabling both local and non-local visitors to reach the shelter conveniently. This ease of access allows the management to implement programs effectively and supports the integration of the shelter within the wider community (Moleong, 2017).

The surrounding environment is characterized by a densely populated yet socially cohesive neighborhood, with residential houses, mosques, schools, and small marketplaces nearby. This urban setting provides a supportive context for the shelter's activities, allowing it to complement existing social infrastructure and provide essential services to vulnerable populations. Socially, the shelter functions as a center for community support, distributing aid and facilitating temporary lodging for those affected by economic hardship or transitional circumstances (Durkheim, 1912; Yuliana, 2021).

Architecturally, Rumah Singgah Tuan Kadi consists of multi-functional spaces designed to accommodate both social and religious purposes. These include a main hall for religious gatherings and spiritual counseling, bedrooms for temporary accommodation, a kitchen and dining area for meal provision, and outdoor areas used for educational activities and community engagement. This spatial organization reflects the integration of social support and religious practice, reinforcing the shelter's dual role as both a social and spiritual institution (Nasikun, 2007).

The location also enhances the shelter's religious function, being in close proximity to mosques and Islamic educational institutions, which facilitates coordination for religious activities such as Qur'an recitation, lectures, and youth religious education. This setting promotes positive social interactions and strengthens community cohesion, while providing visitors from outside Pekanbaru with a secure and conducive environment for religious and social engagement (Berger, 1967).

Overall, Rumah Singgah Tuan Kadi exemplifies the integration of social and religious functions within a strategically positioned urban setting. Its accessibility, supportive neighborhood, and well-organized facilities enable the shelter to meet practical needs while promoting spiritual development and social solidarity, making it a critical institution for the local community (Creswell, 2014).

#### *Field Findings*

The findings of this study were obtained through a combination of direct observation, in-depth interviews with the management and visitors of Rumah Singgah Tuan Kadi, and documentation of on-site activities. The collected data were systematically analyzed to gain a comprehensive understanding of the social and religious roles of the shelter for the Muslim community in Pekanbaru. The analysis revealed key aspects of the shelter's functions and contributions, highlighting its significance in providing both social support and spiritual guidance to those in need (Creswell, 2014; Berger, 1967).

#### **The Social Role of Rumah Singgah Tuan Kadi**

The findings from field observations, in-depth interviews, and documentation reveal that Rumah Singgah Tuan Kadi plays a multifaceted social role for the Muslim community in Pekanbaru. Firstly, the shelter provides temporary accommodation for pilgrims and individuals in need, particularly those traveling from other cities or facing economic hardship. Observations indicated that rooms are well-maintained and equipped with basic necessities, while common areas facilitate worship, social interaction, and religious learning (Creswell, 2014; Moleong, 2017). Interviews with both visitors and management confirmed that this service ensures a safe and comfortable environment, allowing guests to focus on spiritual and religious activities (Kvale & Brinkmann, 2009).

Secondly, Rumah Singgah Tuan Kadi functions as a center for social aid distribution, delivering essential goods such as food, clothing, and medicine to local and visiting communities in need. Field data showed that aid is provided systematically and humanely, enhancing recipients' sense of security and dignity (Patton, 2015; Yin, 2018). Interviews with beneficiaries highlighted the tangible impact of this support, particularly for families facing economic difficulties or health challenges, demonstrating the shelter's strategic role in sustaining social welfare and community solidarity.

Thirdly, the shelter serves as a hub for social development and educational activities, including skills training, community discussions, and religious programs. Participants reported that these programs empower them socially and morally, strengthen interpersonal relationships, and enhance spiritual engagement (Denzin & Lincoln, 2018). Observations confirmed that activities for children and youth foster practical skills, discipline, cooperation, and understanding of social and religious values, contributing to long-term community development and cohesion (Miles, Huberman, & Saldana, 2014).

In summary, Rumah Singgah Tuan Kadi provides temporary accommodation, acts as a social aid distributor,

and functions as a center for educational and religious development, reflecting its comprehensive social and spiritual contributions to the Muslim community in Pekanbaru.

### **Religious Role of Rumah Singgah Tuan Kadi**

Based on field observations and interviews with visitors and administrators, Rumah Singgah Tuan Kadi plays a significant religious role by providing structured opportunities for spiritual education, guidance, and community engagement. Regular religious study sessions are held every weekend, attracting participants of various ages. Visitors reported that these sessions help them understand Islamic teachings more deeply and foster a sense of spiritual support among attendees (Visitor A, personal communication, 2025). The interactive nature of these sessions, which encourages discussion and questions, strengthens both religious knowledge and social cohesion (Creswell, 2014).

In addition to regular study sessions, the house conducts religious lectures delivered by local teachers or *ustadz*, which participants perceive as beneficial for applying religious values in daily life (Visitor B, personal communication, 2025). Spiritual counseling is also provided for individuals facing personal or family challenges, offering guidance in accordance with Islamic principles and helping visitors achieve emotional and spiritual stability (Visitor C, personal communication, 2025; Denzin & Lincoln, 2018).

Children and adolescents benefit from tailored programs that combine Qur'an reading, moral education, and religious ethics. Parents noted that their children gained both knowledge and practical moral guidance, while teenagers reported learning discipline, teamwork, and problem-solving skills through a religious framework (Visitor D; Visitor E, personal communications, 2025). These programs are complemented by temporary accommodation facilities that enable teachers and participants to focus on learning without logistical interruptions, which enhances the overall effectiveness of religious instruction (Visitor I, personal communication, 2025).

Administrators emphasized that the primary goal of these activities is to educate the Muslim community, provide spiritual guidance, and foster the development of younger generations both socially and religiously (Administrator F, personal communication, 2025). Moreover, religious activities are often combined with social programs, such as volunteer work and community assistance, reinforcing ethical and spiritual values while promoting social responsibility (Visitor J, personal communication, 2025).

Overall, Rumah Singgah Tuan Kadi functions as a holistic religious institution, integrating education, counseling, and community engagement. Its structured approach supports spiritual growth, encourages ethical behavior, and strengthens social bonds among participants, demonstrating the central role of the house in promoting both religious knowledge and community solidarity in Pekanbaru (Creswell, 2014; Denzin & Lincoln, 2018).

### **Community Perception of Rumah Singgah Tuan Kadi**

Interviews and observations reveal that Rumah Singgah Tuan Kadi is highly valued by the local community for its social, spiritual, and educational contributions. Local residents perceive the house as a supportive institution that addresses both material and non-material needs. One resident stated that the rumah singgah provides assistance to those requiring temporary accommodation or social aid, which fosters a sense of being cared for within the community (Resident A, personal communication, 2025). Observations confirmed that the institution distributes essential goods such as food, clothing, and medicine, while also offering a safe and supportive environment (Creswell, 2014).

The house also functions as a center for religious and moral guidance. Regular study sessions and lectures were reported to help participants achieve inner calm, spiritual insight, and practical application of religious teachings in daily life (Resident B, personal communication, 2025). This dual role of social support and spiritual education strengthens moral development and community cohesion, as participants feel valued and supported by the administrators and volunteers (Denzin & Lincoln, 2018).

Parents of children and adolescents highlighted the importance of rumah singgah in fostering moral, social, and religious growth. Programs for children include Qur'an reading, moral education, and teamwork training, while adolescents benefit from combined religious and social skill development activities (Residents C and D, personal communications, 2025). Such interventions enhance discipline, empathy, and social responsibility, thereby contributing to character development and holistic personal growth. Observations showed that the structured, interactive programs provide both guidance and a conducive learning environment (Creswell, 2014).

Recipients of social aid emphasized that support from the rumah singgah extends beyond material assistance to include moral and spiritual encouragement. This comprehensive support enhances emotional well-being and resilience among families in need (Resident E, personal communication, 2025). Similarly, visitors from outside the city reported feeling welcomed and safe, with access to both temporary housing and spiritual guidance, enabling them to engage confidently in local activities (Resident F, personal communication, 2025).

Volunteers and local participants confirmed that the house is widely appreciated as a center for multifaceted community activities. It integrates social, religious, and educational functions that strengthen communal bonds, enhance solidarity, and promote active participation across all age groups (Residents G–J, personal communications, 2025). The presence of Rumah Singgah Tuan Kadi thus reinforces both the social and spiritual fabric of the community, highlighting its strategic role as a hub for empowerment, moral development, and communal harmony (Creswell, 2014; Denzin & Lincoln, 2018).

### **Discussion**

#### **1. The Social Role of Rumah Singgah Tuan Kadi for Muslims in Pekanbaru**

The findings indicate that Rumah Singgah Tuan Kadi plays a significant social role in the community, particularly for Muslims in Pekanbaru. This social role is reflected through three main functions: providing temporary accommodation, distributing social aid, and facilitating social activities. These findings are consistent with theories stating that faith-based social institutions play an essential role in fulfilling both material and non-material community needs (Surbakti, 2017; Nasution, 2018).

First, the shelter provides temporary accommodation for congregants or visitors coming from outside the region as well as local residents facing economic difficulties. Interview data revealed that visitors feel supported as they receive a safe, comfortable, and proper place to rest, allowing them to focus on religious activities or learning (Interview, 2025). Observations showed that although room availability is limited, the management strives to ensure fair distribution among those in need. This aligns with Rahman (2019), who emphasized that temporary accommodation in religious institutions enhances the safety and comfort of congregants.

Second, the shelter functions as a center for distributing social aid to underprivileged community members. Aid packages, including basic food, clothing, and medicine, are regularly provided to those in need. Recipients reported that such assistance eases their daily burdens and ensures security in meeting basic needs (Visitor E, 2025). This function confirms that the shelter is not merely a temporary residence but also a social institution concerned with community welfare, in line with Hidayat's (2020) concept of the social role of religious institutions in community empowerment.

Third, Rumah Singgah Tuan Kadi serves as a venue for social development activities, including skills training, community discussions, and religious events. Participants acquire practical skills, moral values, and social support that enhance self-confidence and strengthen solidarity within the community (Participant A, 2025). Observations indicate that these activities create positive social bonds among community members, foster togetherness, and increase care for others. This finding supports Putra (2018), who argues that social activities in religious institutions strengthen social networks and empower communities.

Overall, the social role of Rumah Singgah Tuan Kadi provides holistic benefits for visitors, encompassing material, moral, and social dimensions. The institution significantly contributes to the welfare of Muslims in Pekanbaru, consistent with principles of socio-religious institutions that integrate material assistance with moral and spiritual guidance (Nasution, 2018; Hidayat, 2020). Thus, Rumah Singgah Tuan Kadi not only meets practical community needs but also strengthens social cohesion and solidarity, positioning itself as a strategic institution in socio-religious community development.

## 2. The Religious Function of Rumah Singgah Tuan Kadi in Community Spiritual Development

In addition to its social role, Rumah Singgah Tuan Kadi holds a strategic religious function in fostering the spiritual

development of Muslims in Pekanbaru. This function encompasses regular religious study sessions, lectures, spiritual guidance, counseling, and the development of children and adolescents. These findings align with Mulyana (2019), who stated that religious institutions serve as centers for spiritual education and character development in the community.

Regular study sessions and religious lectures act as interactive educational platforms. Participants not only learn about the Qur'an and Hadith but also how to apply religious values in daily life. Interviews revealed that visitors consider these activities helpful in facing personal or family challenges with greater calmness and wisdom (Visitor H, 2025). Observations indicate that interactions among participants and administrators create a supportive environment, strengthening social ties and fostering community care, consistent with Nasution (2018), who highlights that religious activities in social institutions promote community solidarity.

Spiritual guidance and religious counseling are crucial for visitors facing moral, emotional, or familial challenges. Participants report receiving guidance and moral support that enhances inner peace and confidence. Children and adolescents also benefit from Qur'an learning and value-based education, instilling discipline, cooperation, and empathy from an early age (Participant E, 2025). This aligns with Putra (2018), who emphasizes that character development based on religious values is vital for the social and spiritual growth of younger generations.

Thus, Rumah Singgah Tuan Kadi functions as a comprehensive center for spiritual development, integrating educational, moral, and social aspects. Its religious function not only strengthens individual faith but also reinforces community solidarity and expands harmonious social networks (Hidayat, 2020). The shelter's presence provides long-term benefits, as participants gain both spiritual knowledge and practical moral skills while developing socially responsible character.

## 3. Challenges Faced by Rumah Singgah Tuan Kadi in Fulfilling Its Role

Despite its significant contributions, Rumah Singgah Tuan Kadi faces several challenges in implementing its social and religious functions. These challenges reflect the operational dynamics of faith-based institutions that integrate social and spiritual aspects, as noted by Hidayat (2020), who stated that socio-religious institutions often face resource limitations in meeting community needs.

First, limited facilities and accommodation capacity present a primary challenge. The small number of rooms requires management to prioritize visitors who are most in need and ensure fair allocation (Administrator G, 2025). Rahman (2019) also highlighted that physical capacity constraints are a major limiting factor in the operation of shelters and similar social institutions.

Second, limited human resources and funding pose significant challenges. Conducting social activities, skill training, and religious programs requires competent

instructors and volunteers, as well as sufficient funds to support facilities and social aid (Administrator G, 2025). The shelter often relies on donations from the community or other institutions, making program sustainability dependent on external support. This underscores the importance of resource management and strategic partnerships to ensure continuity (Nasution, 2018).

Third, reaching a wider community remains a challenge, as some individuals in need may not be aware of the shelter's existence. Management must enhance promotion, establish communication networks with local communities, and leverage social media or community networks to expand outreach (Surbakti, 2017). Such efforts are critical to ensure that social and religious programs benefit all potential recipients.

Despite these challenges, Rumah Singgah Tuan Kadi demonstrates proactivity and adaptability. Management implements efficient scheduling, targeted aid distribution, and collaboration with volunteers and the surrounding community. This strategy aligns with Mulyana (2019), who emphasized that effective socio-religious institutions adapt their operations to resource constraints and community needs. These efforts illustrate the shelter's high commitment to fulfilling its role optimally, despite structural and resource limitations.

In conclusion, although facing constraints in facilities, human resources, funding, and outreach, Rumah Singgah Tuan Kadi continues to perform its social and religious roles effectively. The institution provides tangible benefits to the community while building strong social and spiritual support networks for Muslims in Pekanbaru. The research findings confirm that Rumah Singgah Tuan Kadi operates as an integrated socio-religious institution, offering material, moral, and spiritual support through temporary accommodation, social aid distribution, religious education, counseling, and youth development programs.

#### 4. CONCLUSION

Based on the research findings and discussion, it can be concluded that:

##### 1. Social Role

Rumah Singgah Tuan Kadi plays a strategic role in providing social assistance to the community. The institution offers temporary accommodation for congregants and visitors in need, distributes material aid such as food packages, clothing, and medicines, and organizes skills training and social activities that enhance practical abilities, self-confidence, and community solidarity. This social role affirms the function of the shelter as an institution committed to holistic community welfare.

##### 2. Religious Role

The shelter also plays an important role in fostering the spiritual development of the community. Through regular religious study

sessions, sermons, spiritual guidance, and educational programs for children and adolescents, Rumah Singgah Tuan Kadi equips participants with applicable religious understanding and instills moral values, discipline, cooperation, and empathy. This religious function not only strengthens individual faith but also reinforces community solidarity and builds harmonious social networks.

##### 3. Community Acceptance and Impact

The presence of Rumah Singgah Tuan Kadi is well received by both the local community and visitors from outside the region. The institution strengthens social relationships, increases mutual concern among residents, and enhances religious awareness. These positive impacts demonstrate that the shelter functions as an effective socio-religious center, providing tangible benefits to the community and contributing to the development of social and spiritual welfare in Pekanbaru.

Overall, Rumah Singgah Tuan Kadi is an institution that integrates social and religious roles in a cohesive manner, making a significant contribution to the material, moral, and spiritual well-being of the Muslim community in Pekanbaru.

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