

## Revitalizing the Mosques Function as a Means of Forming Muslim Scholars and Students in Indonesia

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### Abstract

*This study aims to explore the function extension of the mosque as a means of education for scholars and Muslim students' formation in Indonesia. This study used qualitative method with descriptive study approach. All data was taken through interview to forty-four informants consisting of students, lecturers and administrators of mosques in two provinces which are Daerah Istimewa Yogyakarta (DIY) and East Java, to strengthen the data, the authors also conducted direct observation to the object of research. Overall results showed that there are six functions of mosques in those two provinces, namely, means of worship, religious education, scientific discussions, entrepreneurship studies, literary studies as well as studies related to art. Referring to the results of this study, which means that the function of the mosque today is no longer just a place of religious worship muslims rituals, but also serves as a means of society development activities in various fields and expertise. According to the writer this needs to be emulated because in the context of Islam, the mosque should be the center of activity for the Muslims advancement. The concept of the mosque as the central activity of Muslims basically has exemplified by Prophet Muhammad in early Islam development in the medina. The results can also be a reference by other mosque administrators in managing the function of the mosque from being used as a means of worship only.*

**Keywords:** Revitalization, mosques, students, scholars, muslim

### Abstrak

*Penelitian ini bertujuan untuk mengeksplorasi sejauhmana fungsi masjid sebagai sarana edukasi pembentukan kaum cendekiawan dan mahasiswa muslim di Indonesia. Penelitian*

*ini menggunakan metode kualitatif dengan pendekatan studi deskriptif. Seluruh data diambil menggunakan wawancara kepada empat puluh empat orang informan yang terdiri dari mahasiswa, dosen dan pengurus masjid di dua Provinsi yaitu Daerah Istimewa Yogyakarta (DIY) dan Jawa Timur, untuk memperkuat data, penulis juga melakukan observasi langsung pada objek penelitian. Secara keseluruhan hasil penelitian menunjukkan bahwa terdapat enam fungsi masjid di dua provinsi tersebut yaitu, sebagai sarana peribadatan, pendidikan agama, diskusi ilmiah, kajian kewirausahaan, kajian sastra dan juga kajian yang berhubungan dengan seni. Merujuk kepada hasil penelitian ini, artinya fungsi masjid saat ini tidak lagi hanya sekedar tempat ritual ibadah keagamaan umat Islam saja, namun juga berfungsi sebagai sarana kegiatan pengembangan umat dalam berbagai bidang dan keahlian. Justru itu menurut penulis ini perlu dicontoh karena dalam konteks Islam, masjid harus menjadi pusat aktivitas untuk kemajuan umat Islam. Konsep masjid sebagai pusat aktivitas umat Islam pada dasarnya telah dicontohkan Nabi Muhammad SAW pada awal Islam berkembang di Madinah. Hasil penelitian juga dapat dijadikan rujukan oleh pengurus masjid lainnya dalam mengelola fungsi masjid agar tidak terpaku kepada sarana ibadah saja.*

**Kunci kunci:** *Revitalisasi, masjid, mahasiswa, cendekiawan, muslim*

## **Introduction**

Islam through the friendly teachings can be accepted by all people, especially people in Indonesia. In tune with the spread of Islam in Indonesia, is certainly can not be separated from the existence of the mosque as the background of the development of this religion. However, the massive development of Islam is not in line with the public perception of the existence and function of the mosque itself, this can be seen in the neighbourhood of Muslim society today, there are hundreds of mosques which stands majestic, but less activities. Because generally public is still think that the mosque serves as a place of worship visited at any given time, not to make it work as a central activity as in the times of Prophet Muhammad and the previous wali (Murniyetti et al., 2016; Anam & Alexander, 2019; Arifin, 2018).

Etymologically, the mosque comes from the Arabic language with the words of *sajada*, *yasjudu*, *sujudan* which implies submissive and obedient, then the essence of the mosque is a place to do all the activities relating to the submission to Allah. Therefore, the mosque can be interpreted further and not only as a place of praying and ablution, but the mosque also became a means or a place to carry out all the activities of the Muslims regarding compliance to Allah SWT (Handryant, 2010).

Mas'od, and Zainuddin (2018) states that the mosque at least have a strategic function as a center of religious facilities, social and economic development centers, educational centers and science as well as the political center. Saputra et al., (2017) states that the mosque as a symbol of Islam cannot be separated from spiritual life, social, and cultural Muslims themselves. The mosque as worship facilities occupy a strategic function in public life, it was a mosque should be managed properly to the benefit of their resources. Therefore the mosque should also be used as a center of worship and service place for the people.

The function of the mosque in Islam includes several common functions such as imaniyah function that is closer to Allah with a true knowledge of the divine, ubudiah function is to perform rituals according to the rules of religion, muamalah function is in the form of empowering people in various aspects of life, adabmu'asyarah function is to establish social relations and harmony in life, and moral function with good behavior to build a better civilization (Cholil, 2015). Melany (2013) states that the mosque that implement education will create generations of pious Muslims, smart and intelligent. Thus, mosques should act as a facilitator of education either directly or indirectly, by organizing activities and scientific assessments.

Related issues of worship places, especially mosques in Indonesia at this time, most of the mosques in Indonesia has shifted away from its historic role which mainly in the context of education, towards an implementation of pure worship such as praying five times, then there was dwarfing in the role of educational and social role of the mosque. In fact, the activities of the people aims to make the congregation feeling close to the mosque through various activities such as coaching people through a variety of teaching activities, recitations, training in entrepreneurship, the speech training, reading and book provided in the mosque library, also belong to the religious practices (Rosfiantika & Joseph, 2015).

Fact shows that the function of the mosque began to be interpreted narrowly (Fadlullah & Mahmud, 2017). In Indonesia, although number of mosques is

increasing relatively and can be found easily, even in a shopping center, but the role and benefits have not been felt significantly by society. The mosque is only use as a shrine for worship and religious learning. Thus, the reason is for maintaining the sanctity of the mosques by implementing regulations that tend to be excessive such as close access to the mosque when it is not being used for worship, after hours of worship or religious events, gave an appeal for parents to soothe their children not to play and rowdy around the mosque.

Instead, this study is trying to discuss how the function of the mosque in the perspective of the present moment as the center of the Muslims, not only as a place of ritual worship, but also as a means of other activities such as discussing and economy developing, the politics, defense and other topics that can build the development of Muslims.

### **Literature Review**

The word "mosque" in the Quran called 28 times, including 22 times in the singular and 6 times in the plural (Jannah, 2016). Zulfa (2015) stated that in the history, the mosque is not only used for the sake of performing the ritual prayers, but also for other purposes that are social and educative. History of Islamic education records that the mosque has been functioning as a medium of education as well as a place to serve, receive, and distribute zakat. Thus, not a few mosques that has now grown and working for society service. Basri (2018) & Zulmuqim (2018) states that the mosque as a religious institution, not only serves as a means of religious rituals but can also play a role as a center for social development (social of change) as well as a place to maintain the hablu minallah (vertical) relations and the development humanitarian mission hablu min an-nass (horizontal).

The mosque became one of the instruments empowering the people who play a strategic role in improving the quality of society. Therefore, it is appropriate that the academic society participate in making use of the mosque as the media in empowering the surrounding communities by implementing educational function of the mosque itself, so that the quality, faith, Islam, and perfection of societies

around the mosque is becoming better. This is consistent with development goals in Indonesia that is to synergize towards physical and spiritual welfare (Syakirin, 2018).

The essence of the mosque is as a place to foster human resources, when the Prophet Muhammad migrated, which was first built a mosque known as the Mosque Quba. By the time arrived and settled in Madina, he built a mosque known as the Nabawi Mosque. Throughout the history of Islam until today, the mosque became the center people and development of Islamic culture for the local society. In summary, it can be said that the function of the mosque is a gathering place for people of faith with all its activities as well as the empowerment of human resources (HR) in order to become more qualified and being personally cautious and scholarly (Sofwan, 2013; Judge, 2019; Anwar et al., 2018).

Therefore, according to the author in order to revitalize the proper function of the mosque at the time of the Prophet Muhammad and the golden era of Islam as the formation of intellectual's necessary effort, the role and involvement of various parties. Such efforts can begin by doing a number of improved management and organizational structure of the management of the mosque (Hamid et al., 2012; Muhammadong, 2016).

Hentika et al., (2013) describes the mosque is no longer the educational and cultural center of Islam, caused by the fact that takmir mosque in performing duties, powers, and functions have no sincere intention and faith are less robust. Susanto (2015) states that takmir mosque is an important component in efforts to prosper and optimize the role of the mosque. Takmir management or managerial power and the mosque have a big role behind the progress of a mosque (Arrozy, 2016; Jaafar et al., 2020). Hence, takmir mosque need to be nurtured and empowered to be skilled prosperity of the mosque in the form of knowledge of islamic speech, islamic speech management, leadership as well as emotional and spiritual intelligence (Algahtani, 2014; Hallinger & Chen, 2015).

## **Method**

This study uses descriptive qualitative study approach. All data is taken through interview to forty-four informants consisting of students, lecturers and administrators of mosques in the two provinces which are Daerah Istimewa Yogyakarta (DIY) and East Java, to strengthen the data, the authors also conducted direct observation on the object of research. Sugiono (2013), Engkizar et al., (2018) & Khairuni & Widyanto (2018) Kasmar et al., (2019) descriptive study in qualitative can be done by the researcher through defining the object of research, defining informant and retrieving data through interview, direct observation or documentation. In order to avoid mistakes in carrying out this study, the authors refer to the instructions and the views of experts assembled techniques and measures conduct research with this approach.

## **Findings and Discussion**

Based on the results of the general analysis, this research found six functions of mosque namely: places of worship, religious education, scientific discussions, entrepreneurial studies, literary studies as well as studies related to art. Authors discuss these results based on data, historical facts, expert opinion and the results of previous research that addresses these problems in the same context.

If we refer to the concept of the Qur'an and Hadith mosque has many functions that covers all aspects of worship ritual functions, functions related to theology, functions relating to the educational, social, economic, and political. The mosque at the time of the prophets and companions have functions to cover all aspects of life. The mosque also became the center of education charged. However, entering the 5th century Hijri or 11st BC during the reign of the Abbasid precisely, several mosques functioned only as a place of worship ritual until only enabled to perform Friday and Tarawih prayers in Ramadan (Roqib, 2005).

In the history of civilization of the Muslims, the mosque is the heart of society activities to form Muslim scholar and intellectual life of the society through Islamic-based education. When first arrived in Yathrib (now Medina), Prophet and

the Companions as the pioneering efforts of Islamic civilization is to build a mosque in Quba. The mosque construction site is in the middle of the city. It is intended that the mosque could become the center of activity, where gathering strength and the unity of the Muslim society around it (Gina & Wartono, 2018).

Even in the recorded history of Islam, Nabawi mosque was the place for Prophet to educate Muslims of all ages and genders. For adults, they use the mosque for a place to learn the Quran, the Hadith, jurisprudence, fundamentals of religion, language and Arabic literature. As for women, they learn the Qur'an, hadith, Islamic principles and skills of weaving or spinning. While the children learn in the portico of the mosque with the material Quran, religion, Arabic, math, riding skills, archery and swimming (Idi & Suharto, 2006; Jaafar et al. 2020). According Bafadhol (2017) of the many educational institutions that exist in the society, mosques and Islamic school which plays a major role in the organization of Islamic education in the society itself.

These problems can be overcome by the provision of funds, incentives and adequate study. Improved management and to develop human resources management within the mosque to do with : first, providing knowledge and insight to the mosque officials to improve their professionalism, especially with regard to the management and organization, second, give a high appreciation of mosque administrators. For example, by giving special room as a place to stay viable, third, conduct training of religious and regeneration for mosque administrators, both to improve the quality and in terms of physical and mental, fourth, providing knowledge, insights, and training of management and financial development as well as the wealth of the mosque (Wage, 2018).

In an effort to improve the quality of the management and organization of mosques, the presenters, teachers or Islamic preachers should also get a reward, incentive, and the appreciation of the local society. In addition, they also have to be given further training and learning to improve the knowledge, insight, skills and professionalism. If the management, organization, and educators in the mosque

had been running properly and professionally then a mosque can arrange various interesting educational activities in accordance with the intended target.

Activities must consider the balance between the theoretical and the practical. One form of activity that can be done in the mosque is the assessment or recitals, as well as book reviews. The activity can be carried out actively, where the pilgrims are not just listening, but can ask questions and express opinions about each other submitted materials or contents of the book being discussed at that time. In addition, there is the exchange of information and insight, the assembly also indirectly practice communicating in public, and ability to process and communicate information can also be honed.

The mosque is also supposed to be equipped with a library containing literature for all ages and publics, where people can access easily borrow the books so that the culture of literacy can be increased. It is in line with the statement Zuhdi (2010) about the important role of the library, that library in a mosque be one key to the success of the mosque as a center for the development of civilization. That is because the library of the mosque plays an important role in educating the people and bring people who are aware of the information, and good at sorting them.

To attract children and teenagers, the mosque can provide an interesting and interactive Islamic-based education. An example is a demonstration involving them in the 'science project' in the form of a series of simple science experiments, both in terms of biology, physics and chemistry in explaining the science is not only based on science but also in terms of the religious phenomenon. Another thing that can be done is providing training in gardening, where all ages can be involved in the process of planting and harvesting. In gardening, the presenter can also explain the phenomenon from the standpoint of science and religion.

In improving empathy and social sensitivity, the mosque can also be a place of learning. In addition to social activities that have been widely known in the society such as the reception and distribution of ZIA (zakat, donation, and alms), reception, management and distribution of sacrificial meat, as well as be able to

encourage people to develop a sense of empathy with activities visit the sick and childbirth.

Process of forming a scholars generation (the intellect) can be started by working and nurture young people. As explained by Azzama, and Muhyani (2019) in his research on Jogokariyan Mosque of Yogyakarta, where one of the coaching in the younger generation is to facilitate youth mosque. The youth mosque built directly by the board with the aim of regenerating mosque administrators. Through this youth mosque superior generation born through routine activities such as youth study, thoughts, Islamic. This has become one of the forms of realization of empowerment conception carried out by the mosque to regenerate the management of the mosque as well as a form of mosque contribution in generating generations of scholars.

To achieve these things, the mosque infrastructures must also be repaired and maintained properly. In addition, in order to create maximum results of Islamic education in the mosques must be combined with other educational institutions. Required the cooperation between the houses, mosques and institutions of formal education (Wage, 2018), in addition to the necessary resources to make it happen. In an effort to achieve the prosperity of the mosque, the participation of the society cannot be abandoned (Siskawati et al., 2016).

The more complex the benefits provided by the mosque, it will be the more resources are needed. The mosque actually has great potential to achieve economic independence. The role of the mosque in management economics are not interpreted as economic real measures such as production, distribution, or consumption, but rather lies in the economic concept stems and based on the Qur'an and the hadith (Auliyah, 2014).

Social capital can be a local society participation or mosque assembly who generated by the trust and supported by the social structure in dealing with various issues together. In the context of the financial management of mosques, social capital is especially important linkages with society participation and responsibility

in order to enlighten the mosque for the society itself (Alwi, 2015). One form of social capital is the cooperation between members of the public and participatory attitude, both materially and financially. Furthermore, some of the financial resources of the mosque can be obtained and utilized by the public, including; First, the participation of philanthropic activities, such as ZISWA (zakat, donation, charity, and endowments, second, independent business activities such as LKMS (Islamic microfinance institutions).

### **Conclusion**

Based on research results obtained from interviews, surveys and observations, can be concluded that the position and function of the mosque in Yogyakarta and East Java is not only a place of worship, it also has a function as an educational institution that is not only concentrated on religious education but also scientific discussion activity, entrepreneurial studies, literary studies and the study of art. Most people who become research subjects have felt the presence of educational functions of the mosque around them. Society hope that the revitalization of the mosque can be done and implemented as a means of education in the region of Yogyakarta and East Java. In an effort to establish the Muslim scholars.

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