



Reactualize the Role and Function of Mosque in Developing the Education of Ummah: Study in East Lombok West Nusa Tenggara Province

Muh Hasanain; Baiq Muslimatusshalihah

Islamic State University of Mataram, West Nusa Tenggara, Indonesia

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Abstract

The mosque as a "Center of Excellence" has multiple functions, not only used as the centre of worship but also as the starting point of the rise of the ummah (moslem people). The mosque was used as the social activities, education centre, da'wa, government, and economy. It was because that the mosque has been emebeded to the social life since early year of Islam. This study was focused to describe and identify the role and function of the mosque in developing education of the ummah in east Lombok west Nusa Tenggara province. The study used qualitative-descriptive method by using phenomenological approach. The data was described into primary and secondary data sources. The techniques to collect the data were carried out by observation, interview, and documentation. The data was analyzed logically, systematically through collection, reduction, presentation, and drawing conclusions. The results of this study found that the function and role of the mosque in developing the education of the ummah in east Lombok Regency West Nusa Tenggara province was not only used as the centre of worship but also as a means of education, social activities, da'wah (Islamic teaching), economic, cultural and other socio-religious activities. These functions and roles were expected to be the centre of social activities and coaching the ummah, to improve the religiosity of the ummah, attitudes, morals, mentality, science and education and work ethic.

Keywords: *Mosque; Education; Ummah*

Introduction

In early years of Islam, the first who establish a mosque was carried out by the Prophet Muhammad pace be upon him when migrated to Yathrib (Medina). The mosque was used as the center of da'wah to develop the civilization of Ummah. The historical story left by the Prophet Muhammad Pace Be upon him in Yathrib (Medina) shown that the early year development of the mosque as a means of worship, and teaching and lerning of Islamic tenet. Further, the mosque was developed into an Islamic educational center and then known as the *Jami'* mosque, then establish the educational institution called *al-Jami'ah* or university (Abdul Wahid et al, 2019).

Abd al-Rahman al-Nahlawi in Haidar (2009), explained that the mosque has an important role as a center for educational institutions, where the mosque was functioned not only as a place of the *madhah* worship but also as social worship (*ijtima'iyah* worship), ones was through education as for developing human resources among Muslims. Further, Qomar (2015) also mentioned that the role of the mosque in

developing the education of people can not be separated from its main function, namely as a place of worship and education centre for the the *Ummah* in all ages.

Meanwhile, Shihab (1996) argued that the role of the mosque for Muslims people were not only as a place of worship (prayer) but also as place for consultation and communication for economical problems, social and cultural issues, education, social, symphatetic care, military training, medicinal treatment, halls and places to receive guests, holding prisoners, places for peace and dispute courts, centers for religious information and defense.

Furthermore, In Islam the mosque has strong necessity for the *Ummah*; the mosque was seen as a baitullah, a place to pray and as the first education institution in Islam. In addition, the mosque is refered to as place for the parliament of the *ummah*, University, revival point, and becoming the home for the civilization of ummah. Further, mosques are also considered as the center of social and political life, and one of the main pillars of Islam. So that, these were making the mosques become important place for Muslim poeple.

This phenomenom was related to the Functionalism theory by Durkheim (*Susdiyanto, 2009*), he emphasized that the forms of social institutions in society such as politics, religion, norms, moral values, and ethics are highly dependent on the social process that occurs in educational institutions. Further, according to this view, the social function in education is producing social control and reducing deviant behavior. This in line with Muthali'in (2001) he conveyed that functionalism theory assume that every social structure was functioned towards the others. Functions are observable consequences leading to adaptation or adjustment in a system. Functions were ideologically neutral, social structures may contribute to both the maintenance of social facts and causing negative consequences.

Related to Abul Qaraya (2015), he explained, generally there were three strategic functions of mosques, namely: monotheistic functions, socialization functions and communicative functions. These functions have broad sub-functions to form an integrated system of functions.

The education and teaching carried out in the mosque was aimed for all ages and strata as well as to cover all subjects (Islam science). Further, the purpose of education conducted in mosques is to bring the younger generation closer to the mosque. E. Ayub, et al (1996) revealed that in principle, when viewed from several religious provisions, the Muslims cannot be separated from mosques. The history proves that the mosque as the beginning of the center of Islamic religious education. Therefore, according to Hasanuddin (1996), one of the functions and roles of mosques in Islam was as a place of education and teaching. Some mosques, especially mosques funded by the government, usually provide a place of learning or schools, by teaching both Islamic science and general knowledge.

The mosque as one non-formal of the religious educational institutions has legitimated as legal-formal to organize and develop education. According to Natsir (1395), he explained that the increasing number of mosques and the demand for building mosques shows that the mosque has the potential to become a center for Islamic religious education and a center of civilization that accompanies the development of Muslim life throughout the ages.

In indonesisa, especially in Lombok Island west Nusa Tenggara, the growth and development of mosques, especially in East Lombok regency was as a symbol of the strong spirit of community through the religious values. Their attention to the religious values were reflected on the enthusiasm of the community to build mosques, the mosques almost appear in all corners in Lombok Island. So that the mosque has a multi-function, it was used as places of worship and social activities.

The Lombok Island was known as '*Island of a Thousand Mosque*'. The historical story begin when the Director General of Islamic Guidance at the Ministry of Religion of the Republic of Indonesia

Mr. Effendi Zarkasih in 1970 was invited to inaugurate the *Jami'* mosque in Cakranegara-Mataram. At that time he was very impressed with the large number of mosques on the island of Lombok. Based on the mosque information system of the Regional Office of the Ministry of Religion of West Nusa Tenggara Province in 2019, the numbers of mosques were 4,689 mosques. Thus, the existence of the mosque is in line with the growth and development of Muslims spreading on the island of Lombok. So that the role and function of mosques in coaching, protecting, empowering and uniting the *ummah* through the development of mosque-based education in Lombok, especially in East Lombok regency can be realized.

After conducting observation, the Mosques in East Lombok regency were used as religious symbols faced contradictory to the rapid growth of mosques. It was shown on the lack participation of community in optimizing the function and role of mosques through the development of mosque-based education such as the lack participation in carrying out religious routines such as congregational prayers and participating in religious studies such as the *majlis ta'lim*, discussions and activities for Islamic ceremony and others. Several mosques in sub-district and *lurah* (village) in East Lombok regency indicate that the function and role of the mosque was not optimal, so that it needs serious attention.

Therefore, the purpose of establishing a mosque should be adjusted with the needs of the people, namely as an educative place such as teaching Islamic concepts regarding to the needs of community lives; economically, socio-religiously and politically, and coaching skilled of preachers as well as the place for locus of religion (place for charity).

Restoring the function and role of the mosque was being a part of the obligations, rights and responsibilities of every Muslim. The function and role of an ideal mosque based on the *Qur'an* and *as-Sunnah* needs to be developed. But the problem was the mosques from the aspect of quantity and quality have not been optimally actualized as a center for development of education for *ummah*. That is why, all parties, mosque *ta'mir* (official), mosque technical officials, mosque institutions, government, community and other stakeholders (religious instructors) can make themselves as *al-Uswah Wa al-Qudwah* by means of visit more, gather, meet, stay in touch and carry out religious activities of the community at the mosque.

Therefore, the main focus of this study was to investigate the function and role of mosques in developing the education for *Ummah* (Moslem people) in East Lombok regency West Nusa Tenggara Province.

Methodology

The method used of this study was qualitative-descriptive by using phenomenological approach. The data was described into primary and secondary data sources. The techniques to collect the data were carried out by several steps; observation, interview, and documentation. The data was analyzed according to Milles & Huberman (1994), logically and systematically with four stages, i. e data collection, data reduction, data presentation, and drawing conclusions or verification.

Results and Discussions

The function and role of mosques in developing education for the *ummah* was not only limited to worship activities, but also has functions and role as a means of education, *da'wah*, social, economic and cultural activities. The mosques in east Lombok regency including; the *Jami' al-Akbar Masbagik* mosque, the *Jami' Raden Anji Ma'ra Dasan Lekong* mosque, the *Jami' al-Wasilah Rumbuk* mosque and the *Jami' Sulaiman Fauzan al-Fauzan Bagek Nyaka* mosque were used as the places to coach and develop the future leaders of the *Ummah*, to collect, store and distribute funds, as well as a place to carry out

regulations by controlling people's lives. Because the mosque was the only place that was very central in the development of Islam.

Thus, the mosque does not only has a function as a place for worship but also has multiple functions, the function and role of mosques in developing the education of the people were also inseparable from coaching and worship, which were two activities that interconnected. Likewise, with the activities contained in the mosque, was being an effort conducted by the manager (ta'mir) of the mosque in developing the potential existence of the mosque. These efforts were hoped that the community will have an attachment to the mosque so that the mosque becomes more prosperous. The functions and roles of the mosque appear from the various activities in the context of developing education of *the Ummah* that including; a) mosque as the place for worship, b) central education of *Ummah*, c) central of social activities, d) central of da'wa, e) central of culture activities, and f) mosques as the structural institution.

The Mosque as the Place for Worship Activities

The function of the mosque as a means of worship can actually be referred to the history of the earliest mosques of Islam, the use of mosques during the time of the Prophet Muhammad, *al-Khulafa ar-Rasyidun* (the four Islamic leaders after Prophet Muhammad; Abu Bakar as shiddiq, Ummar Bin Khattab, Usman bin Affan and Ali Bin Abi Thalib). At that time the mosque had at least two functions, namely religious functions and social functions.

Thus, the function of the mosque according to its meaning was as place of prayer. Not only as a place to carry out the *ibdah mahdlah* but also *gairu mahdlah* or other social activities. In relation to the function of the mosque as a place of worship, Hasbullah (1996) explained that worship means was the human service to Allah SWT, because it was founded and raised by faith and the worship was being the obligatory of human life.

The Mosque as the Center Education of Ummah

The mosque was place of the *da'wah* center which is always organizing the routine activities such as *majlis ta'lim* or religious lectures. These programs were very important for the *Ummah* to internalize the religious values and norms which were very useful for living guidelines in the society life. Through the religious lectures, the mosque has actually performed its social function. In addition, as the center of non-formal education; it also has a function to foster the people become good Moslem, knowledgeable, good character and being the responsible citizens.

Furthermore, the function of the mosque as an educational institution for the people was aimed to bring the youth generation and the community closer to the mosque. The activities were conducted i.e learning to read the Qur'an and learning Arabic language. Also the function of mosque was to provide educational services to the community, especially those related to religious education. Therefore, the model of organizing mosque education is included into religious education. So, the urgency of the mosque as an Islamic educational institution was to provide educational services for the people, especially related to socio-religious matters and to help them to learn continuously besides study in formal institutions.

The Mosque as the Center of Social Activities

As a symbol of Islam the mosque was not only functioned as a place of worship, but also has a social function and economic function. The mosque, besides being a place of worship, also has functions as place for social activities, and even was used as an Islamic social institution as well as medium for *rahmatan lil'alamina*.

Regarding to the function of the mosque as a social and economic, it was included to several things, namely: a) As a center for community social activities, b) Economic activities and fundraising. Thus, the mosque has a very strategic function as a social and economic mobile of ummah. From a social perspective, official of the mosques (ta'mir) collect funds from zakat, infaq, shadaqah and waqaf. Meanwhile, from economical point of view, mosques can mobile for the economy of the community by establishing a mosque cooperative.

Mosques as Central of Da'wah (Islamic teaching)

The mosque was the *baitullah*, not only used for worship but also used as a place for the Islamic *da'wah* and to develop the human resources of the *Ummah*. In the early years of Islam, the mosque was used as a base for *da'wah* and guidance for the *ummah*, in terms of moral, mental and spiritual improvement. Hence, the mosque as a central point for preaching and fostering the ummah through education, social, economic and cultural aspects for various backgrounds; for instance, religious background, scientific, social, economic, health, social, cultural as well as artistic aspects.

Thus, the existence of a mosque as a place of Islamic *da'wah*, moral and socio-religious in order create the society which has ability both intellectually and spiritually. The function of the mosque as a place of *da'wah* and a means of fostering the ummah, was carried out by optimizing the function of the mosque, namely the function of unity and the *ukhuwah Islamiyah* (the Muslims brotherhood), the function of the mosque as the values of Islamic teachings, the the *da'wah* activity and as the place to collect of islamic knowledge.

Mosques as the Center of Cultural Activities

Islamic culture was colored and inspired by Islamic teachings. The spreading and growing of Islamic culture in Indonesia was being the *ulama* responsibility'. It was conducted by coaching the ulama cadres who will serve as missionaries or *muballigh*. In Lombok Island, this can be seen from the existence of the ancient *Bayan* mosque which was always maintained and designated as a cultural heritage.

The existence of mosques on the island of Lombok began based on various studies conducted through Islamization; Islam entered to Lombok around the 16th century, with the main character of *Sunan Prapen*, after Islam was introduced by his father *Sunan Giri* in 1545. And also Islam entered by interactions between Javanese, Sulawesi, Banten, and Gresik in the 13th century with the Sasak people.

The function of mosques in Lombok not only appear in daily prayer such as; the *dhuhur*, *ashar*, *maghrib* and *isya* prayers but also Friday prayers, *Eid al-Fitr* and *Eid al-Adha* prayers by adhering to the guidelines and provisions in the Book of Allah and the *Sunnah* of the Prophet. The factors that also attract of the congregation to worship in the mosque rather than at home were because the mosque was supported by good facilities and aesthetic of it buliding. The devout atmosphere was also supported by several factors including; cleanliness and artistic of its building.

The social behavior of the congregation in the mosques was indicated by the existence of activities that involve the community by distributing sacrificial meat to the poor, orphans and poor people. These activities were carried out as a form of social solidarity that has been carrying out for a long time in the Great Mosque of *al-Mujahidin Selong*, the Great Mosque of *at-Taqwa Pancor*, the Great Mosque of *Jami' al-Akbar Masbagik* and the *Jami' Sulaiman al-Fauzan* mosque every Eid al-Adha. Other social activities that were carried out by distributing zakat fitrah, compensation to orphans, elderly parents every month of Ramadan, these activities conducted in the *Al-Mujahidin Selong* Mosque, the Great Mosque of *at-Taqwa Pancor*, the Jami Great Mosque *'al-Akbar Masbagik*, *Jami' Raden Anji Ma'ra* *Dasan Lekong* mosque, *Jami' al-Wasilah Rumbuk* mosque.

In addition, the educational activities were organized by TPQ (The Qur'an teaching center) including; *daurah*, ta'lim assemblies, *dawn* lectures, Ramadan boarding schools, Islamic studies, mosque libraries, and *tahfiz* and *khataman al-Qur'an*. Those were conducted at the *Raden Anji Ma'ra Dasan Lekong* mosque, the Grand Mosque *at-Taqwa Pancor*, the Great Mosque of *al-Mujahidin Selong*, the *Jami' al-Wasilah Rumbuk* mosque and the Great Mosque of *Jamik' al-Akbar Masbagik*. Meanwhile, legal aid institutions for mosque congregations were only available at the Great Mosque of *Jami' al-Akbar Masbagik*.

The cultural activities in the mosques were carried out routinely voluntarily according to the situation and conditions not only as a form of gratitude for the blessings of practicing Islam but also to encounter (*shilaturrehman*) the strength of *ukhuawah Islamiyah* and *Wathaniyah* among all levels of society from various social statuses. Besides that, it was also to embed the noble values to the next generation so that they always pay attention and prosper the mosque.

Mosque as the Structural Institutions

The mosque as an educational, social and da'wah institution since the era of the Prophet Muhammad pace Be Upon Him was being the center and foundation of the people to learn of good behavior for daily life (*akhlaqul karimah*). The Prophet Muhammad Pace Be upon Him succeeded in transforming the ignorant society into a highly civilized of Muslim society through the Islamic *da'wa* began from the Nabawi Mosque in Medina. Further, Sidi Gazalba (1989) stated, in the golden age of Islam, besides being a center of worship, the mosque was also becoming the cultural center of the Islamic community. Also, Subhan (1996) emphasized that the starting point for literary activities in the Islamic countries were conducted in the mosque.

Likewise in Indonesia, Nata (2012) conveyed that before establishing the formal education institutions such as pesantren, the mosques were being a center of Islamic teaching and learning and used by preachers and Ulama to broadcast and conduct Islamic da'wa. In West Nusa Tenggara Province, especially in the island of Lombok which was known as *the island of a thousand mosques*, the growth and development of mosques from year to year was increasing and the administrators or *the ta'mir* of mosques in West Nusa Tenggara, especially in the island of Lombok, has begun to develop the functions of mosque as applied by Prophet Muhammad Pace Be Upon Him in the early of Islam not only for congregational prayers or worship but also the mosques as a means of developing Muslim community.

This was evidenced by increasing a number of educational, social and the *da'wah* activities managed and carried out in mosques. In addition, the activities of Islamic studies were not only at the moment of Islamic days but also carried out regularly and programmed, such as the *ta'lim ba'da dzuhur* prayer (*Islamic teaching after pray Zuhur*), *ba'da Maghrib*, and the *ta'lim* three days of the week and monthly. These, activities were not only attended by men but also several activities were specifically attended by women, children, and students.

In addition, Syekh Abdurrahman an-Nahlawi in Yusuf Al- Qardawi (2000) mentioned that the mosque as a center for non-formal education has a large implication for carrying out all the functions of the mosque, so the mosque covers its role as the *jami'*, a place of collective worship, learning Islamic science, becoming universities, and educational institutions as well as for literary *halaqahs*, and for delivering the Islamic orientations. In addition, it becomes a "parliament" for deliberations of the *ummah*, a gathering place, sports clubs, places of daily activity, and organizations of community.

Conclusions

Functions and roles of the mosque in developing the education of the people especially to the muslim people in East Lombok Regency was not limited to daily worship but as a means of education,

social, *da'wah*, economic, cultural and other socio-religious activities. Its functions and roles were expected to be able to improve the quality of *the ummah* religion, attitudes, morals, mentality, work ethic, and science and education, so that a multi-functional mosque become the center of all activities and development of the human resources.

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