



## Research Article

# Islamic Education Centers in Mosque-Based Communities

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### Article Info

Received: 23<sup>rd</sup> Februari 2024

Revised: 25<sup>th</sup> Februari 2024

Accepted: 04<sup>th</sup> March 2024

Available Online: 10<sup>th</sup> April 2024

### Keywords:

Mosques;  
Islamic Education Centres;  
Communities

[p\\_2775-2682/e\\_2775-2690/](http://p_2775-2682/e_2775-2690/)

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### Abstract

This study aimed to describe the programs and their implementation in the mosque as a community education center, using a qualitative approach with a case study at the H.M. Wijadi Dandangan Mosque in Kediri City. The findings showed that the mosque functioned as a center for Islamic education through three main programs: a spiritual education program (*tahsin* for mothers, *Pengajian Abad Pagi Haromain*, *kuliah shubuh*, thematic routine study, *khataman*, and *tabligh akbar*), a skill education program (English Massive, screen printing and graphic design courses, *adban* and *iqomah* courses), and a social education program (*Jumat Berkah*). The *Tahsin* Women's Program had been running for about five years, held from Monday to Thursday between 12:30 p.m. and 2:30 p.m. using the *sorogan* method, fostering social bonds and Qur'anic values. The English Massive program, also running for five years, was conducted every Thursday and Saturday using teacher-centered and pairing methods. The *Jumat Berkah* program was held routinely every Friday. However, several challenges were identified, including a lack of interest from new students in the *tahsin* program, inconsistent participation, limited awareness of the mosque due to its new status, age-related learning difficulties, and fluctuating motivation and engagement among learners.

### To Cite this article:

Dariyanto. Islamic Education Centers in Mosque-Based Communities. (2024). *Journal of Education and Religious Studies*, Vol. 04 No. 01 April 2024. Doi: <http://dx.doi.org/10.57060/jers.v4i01.124>

## INTRODUCTION

In the context of education in Indonesia, mosques have long played a significant role as centers for Islamic education. According to Law No. 20 of 2003 on the National Education System, education in Indonesia consists of formal, non-formal, and informal pathways. Formal education typically includes institutions such as schools and madrasahs, while non-formal and informal education often take place within families and communities, including mosques. Beyond serving as places of worship, mosques also function as centers for education and social activities, enriching both the spiritual and intellectual lives of the community. Historically, since the time of the Prophet Muhammad (PBUH), mosques have served as hubs for learning, discussion, and religious outreach, emphasizing their crucial role in the Islamic educational system (Ahmad, 2020).

During the time of the Prophet Muhammad (PBUH) and subsequent generations, mosques were not only places for prayer but also functioned as centers for education and social affairs. The Prophet's Mosque in Medina, for instance, served as a center for religious instruction, political deliberation, and Islamic propagation. This function was continued by later caliphs, including during the Abbasid Caliphate, when mosques became key institutions for religious and scientific education. However, in the contemporary era, the role of mosques

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has undergone significant changes. Many mosques today are primarily used for the five daily prayers, with limited utilization as educational and social centers. This shift necessitates an in-depth study to understand the challenges faced and to develop constructive solutions (Maasawet, 2018).

This study intended to examine and reassess the role of mosques as centers of Islamic education in the context of modern society. Specifically, it focuses on a case study of H.M. Wijadi Mosque in Kediri, which is known for its diverse and impactful educational programs for the surrounding community. A qualitative approach was applied to explore the functions of mosque as an educational center and the interactions of its administrators and congregation within this framework. Data in this study were collected through direct observation, interviews with mosque administrators and attendees, and document analysis of mosque activities. Through this methodology, the study could identify patterns, challenges, and opportunities in managing mosques as centers for Islamic education (Sudirman, 2019).

This study aimed to formulate effective strategies for maximizing the role of mosques in education and social development. By analyzing the successful implementation of educational programs at H.M. Wijadi Mosque, this study also intended to provide recommendations for other mosques to restore their traditional functions. The findings are expected to contribute to the development of mosques as integral educational institutions within society, extending beyond religious rituals to encompass broader educational and social dimensions. Ultimately, the results of this study could serve as a foundation for improving policies and practices related to mosque-based education in the future (Kotler, 2017).

## **METHOD**

This study was conducted using a qualitative approach, emphasizing an in-depth understanding of phenomena through textual and contextual analysis. This approach is particularly effective in exploring the meanings and social dynamics embedded in the phenomenon under investigation. The utilization of the qualitative approach enabled the researcher to gather data from various natural sources, such as field notes, interviews, personal documents, and photographs. These sources provided a holistic picture of the role of H.M. Wijadi Mosque in Dandangan, Kediri, as a center for Islamic education within the community. A case study was selected as the primary study method, as it provided a thorough and comprehensive examination of this specific case. Furthermore, the case study method facilitated an analysis of the social context and background influencing the mosque's role in society, thereby providing a more nuanced understanding of the phenomenon under investigation (Miles & Huberman, 1994).

The success of qualitative study depends on the active involvement of the researcher in the field. Miles and Huberman (1994) emphasized that direct presence in the study setting not only allows for better adaptation to the environment but also enhances the credibility and validity of the collected data. In this study, the researcher actively engaged in the field, adopting the 3S (senyum, salam, sapa – smile, greet, and regards) approach to foster a positive rapport with research participants. This approach was expected to build trust and comfort, encouraging participants to share relevant information more openly. The study was planned to be conducted over two months, a duration deemed sufficient to collect comprehensive and in-depth data. This time frame allowed for full immersion in the study environment, enabling detailed and continuous observation of on-site dynamics (Miles & Huberman, 1994).

The selection of H.M. Wijadi Mosque in Dandangan, Kediri, as the study site was based on its strategic role within the local community. Established in late 2018 by the family of Mr. Atma Gunawan, the mosque occupies an area of 283.05 m<sup>2</sup> and has a unique historical background. Beyond its function as a place of worship, the mosque serves as a hub for social and educational activities benefiting the surrounding community. This study aimed to explore the mosque's contributions to Islamic education through a variety of data sources, including both primary and secondary data. Primary data was collected through direct observation, interviews with mosque administrators and congregants, and documentation of ongoing activities. Meanwhile, secondary

data was sourced from official documents, the mosque's online profile, and relevant photographs. The integration of diverse data sources was expected to provide a clear and comprehensive depiction of the mosque's role as a center for Islamic education within the community (Miles & Huberman, 1994).

The data were then analyzed by utilizing the Miles and Huberman model, which consists of three main steps: data reduction, data presentation, and conclusion drawing. Data reduction was the initial step, where the most relevant data was selected and refined to align with the study objectives. The summarized data was then presented in a narrative format, facilitating a deeper understanding of the relationships between different data categories. This stage also enabled the identification of emerging patterns and themes from the collected data. Finally, the conclusion-drawing phase aimed to address the study questions and provide a clear overview of the study's findings. The validity of the data was ensured through credibility, transferability, confirmability, and dependability tests, ensuring that the collected data was reliable and applicable in broader contexts. Through this rigorous methodology, this study aspired to make a significant contribution to the understanding of the role of mosques in Islamic education within the community (Miles & Huberman, 1994).

## RESULTS AND DISCUSSION

### Programs at H.M. Wijadi Mosque, Dandangan, Kediri

H.M. Wijadi Mosque in Dandangan, Kediri, played a crucial role in the development of Islamic education within the community. The mosque offered various programs encompassing spiritual, skill-based, and social aspects. Through interviews with key stakeholders, detailed insights into the ongoing activities were obtained. According to Ustadz Agus Pramono, S.Pd., the mosque organized multiple programs, including *Shalat Jumat*, *Jumat Berkah*, and *Qurban*. Educational programs include English Massive, TPA, and regular religious study sessions such as *Kajian Rutin Ba'da Subuh* on Tuesdays, *Ba'da Maghrib* on Fridays, and *Pengajian Abad Pagi Haromain*. Social programs, such as mass circumcision, charity distributions, and zakat collections, were also conducted. Additionally, the mosque offered training courses in screen printing, graphic design, and adhan and iqamah recitation.

Ustadz Agus Ahmad, the mosque's marbot, highlighted that many of these programs have been consistently implemented. Daily prayers are held punctually, while TPQ, *Majlis Taklim*, *Kuliah Subuh*, and weekly *Khataman Al-Qur'an* have become routine practices. Mrs. Dwi Astutik, a mosque congregant, noted the diversity of programs, including *Kajian Abad Pagi*, *Kuliah Subuh*, English Massive, and TPA sessions for women.

Observations conducted on Sunday, March 12, 2023, confirmed the successful execution of the *Pengajian Abad Pagi Haromain* program. The event began at 6:00 AM with murottal recitation, followed by a lecture delivered by Ustadz Ahmad Fauzi, S.Pd.I., on the theme "*Menggapai Sukses Ramadhan*". The session concluded with a communal prayer, attended by approximately 50 congregants, predominantly women.

### Implementation of Mosque Programs as a Center for Islamic Education

The programs at H.M. Wijadi Mosque in Dandangan, Kediri, serve a vital role in shaping Islamic education within the local community. One of the most essential programs is the Spiritual Education Program, which includes women's religious study groups, *Kuliah Subuh*, and *Tabligh Akbar*. These initiatives aim to enhance the faith and piety of congregants through regular religious discourse. Studies indicated that such programs not only serve as platforms for religious instruction but also help maintain the congregation's spiritual resilience in navigating daily challenges. The religious advice delivered in these sessions, as defined by The Great Dictionary of the Indonesian Language (KBBI), serves as moral guidance for participants. Spiritual activities, such as *pengajian* and *khataman Al-Qur'an*, strengthen the bond between individuals and Allah SWT, aligning with the teachings of Surah Al-Qadr (1–5), which highlights the significance of Lailatul Qadr as the night of the Quran's revelation.

In addition to spiritual education, H.M. Wijadi Mosque also offers a Skill-Based Education Program, including English courses, screen printing, and graphic design training. The English Massive program, for instance, has become a valuable platform for improving congregants' international communication skills. This aligns with Kardimin's perspective that English proficiency opens broader opportunities. Furthermore, this course prepares participants for educational and career prospects abroad, making English proficiency a valuable asset. A hadith narrated by Abu Hurairah RA reinforces the importance of skill development, stating that a strong believer is more beloved to Allah than a weak one. Similarly, the screen printing and graphic design courses provide participants with practical skills that can generate income while keeping youth engaged in productive activities.

The Social Education Program, such as *Jumat Berkah*, also significantly contributes to fostering solidarity and community engagement. This initiative not only provides free meals after *Shalat Jumat* but also facilitates social interactions among congregants. Goody and Smith argue that communal meals serve as powerful promoters of social cohesion. Moreover, Prophet Muhammad SAW encouraged communal dining, emphasizing its blessings, as noted in a hadith recorded by Abu Dawud: "Eating together brings blessings from Allah SWT." Consequently, the *Jumat Berkah* program at H.M. Wijadi Mosque goes beyond fulfilling physical needs; it also reinforces unity and a sense of belonging among congregants.

Through these well-structured programs, H.M. Wijadi Mosque in Dandangan, Kediri, has successfully established itself as an integral center for Islamic education within the community. The *Tahsin Ibu-Ibu* program, for example, has been running for five years, with remarkable dedication from its participants. Many attendees who initially struggled with Quranic recitation have now mastered it, demonstrating the effectiveness of sustained education. According to Sadirman, the primary goal of education is to acquire knowledge, skills, and positive attitudes, all of which are reflected in the success of these programs. Likewise, the skill-based and social education initiatives at this mosque have transformed it into an institution that not only focuses on spiritual enrichment but also equips the community with practical skills and promotes social welfare.

## CONCLUSION

Based on the findings of this study on the role of H.M. Wijadi Mosque in Dandangan, Kediri, as a center for Islamic education in the community, it can be concluded that the mosque has three main programs that play a significant role in educating its congregants. Spiritual Education Program includes activities such as women's religious study groups, *Pengajian Abad Pagi*, *Kuliah Subuh*, thematic religious lectures, *kebataman*, and *tabligh akbar*. These activities strengthen the faith and piety of the congregation while providing a structured platform for continuous learning about Islam. The program highlights that the mosque is not only a place of worship but also a center for spiritual development, aligning with the Islamic educational concept that emphasizes spiritual growth as a fundamental aspect of daily life.

Moreover, H.M. Wijadi Mosque also offers skill-based training, including English courses through the English Massive program, screen printing and graphic design workshops, and *adhan* and *iqamah* training. These programs are designed to enhance practical skills, particularly in areas relevant to contemporary needs. The English Massive program, for instance, has successfully improved the English proficiency of congregants, especially teenagers, opening opportunities for further education and employment at a global level. The screen printing and graphic design courses equip participants with additional skills that can be utilized for economic productivity. This program reflects the mosque's role as a center for skill development, in line with Islamic teachings that encourage continuous learning and self-improvement.

Despite the success of these programs, several challenges remain in their implementation. One significant issue is the low interest of new participants in the *Tahsin Ibu-Ibu* program. Various factors contribute to this, including a lack of awareness about the program, the busy schedules of the target participants, and age-related learning difficulties that affect consistency and motivation. Addressing these challenges requires

constructive solutions, such as improving outreach efforts through more effective media channels and providing stronger motivation for participants. Continuous evaluation and refinement of program methods are essential to ensuring their long-term effectiveness.

### ACKNOWLEDGEMENT

This journal article was written by Dariyanto from the Islamic Education Study Program, based on research conducted under the Research and Community Service Institute (LPPM) of Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Kediri, Indonesia. The content of this article is entirely the responsibility of the author.

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