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Research Article

The Implementation of Mosque-Based Islamic Education Programs in Schools

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Article Info	Abstract
	In today's era, many children face challenges, including a declining interest in attending mosques and participating in mosque-related activities. Addressing this issue requires the collective effort of the government, parents, educators, the community, and other stakeholders. Schools, as key educational institutions, play a crucial role in instilling and applying religious values in children. Parents aspire for their children to be intelligent, pious, memorizing the Quran (hafidz), and deeply connected to the mosque. This aspiration inspired Laznas Nurul Hayat and the Khairunnas Education Foundation to introduce an innovative program: "School in the Mosque." This study aimed to analyze the implementation of the mosque-based Islamic education program at SD Khairunnas 2 Surabaya and to identify the supporting and inhibiting factors affecting its execution. The study was conducted using a qualitative descriptive approach, utilizing observations, interviews, and documentation for data collection. Data analysis followed the Miles & Huberman model. Findings of this study indicated that the Khairunnas Education Foundation, established by LAZNAS Nurul Hayat in 2018 in Surabaya, is dedicated to enhancing education in Indonesia across various levels, from early childhood (KB-TK) to higher education (KEPQ). One of its key initiatives is SD Khairunnas 2 Surabaya, which has successfully implemented a mosque-based Islamic education program in collaboration with As-Shobirin Mosque and Al-Haq Mosque. The implementation of this program is influenced by four key factors: (1) communication, (2) resources, (3) disposition, and (4) bureaucratic structure.

INTRODUCTION

As a Muslim, studying Islamic education is essential for developing one's religious potential. However, in Indonesia, Islamic education is often perceived merely as a distinctive feature of religious-based educational institutions (Halim Soebahar, 2005:13).

The implementation of religious education does not necessarily have to take place inside a classroom; it can also be conducted outside the classroom, particularly in mosques, to better achieve its learning objectives. Al-Abdi, as cited by Abdul Mujib in Ilmu Pendidikan Islam, explains that the mosque is the best place for educational activities. Establishing educational institutions within mosques helps revive Islamic traditions, eliminate innovations (*bid'ah*), promote divine laws, and remove socio-economic stratification in education (Abdullah Mujin, 2010:232). Thus, the primary function of a mosque is not limited to a place of worship; it also serves as an educational center.

In the present era, one of the challenges faced is the declining interest of children in attending mosques and participating in mosque-based activities. Parents naturally aspire for their children to be intelligent, righteous, memorizing the Quran (hafidz), and deeply connected to the mosque, as this is believed to bring

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blessings to the parents as well. Inspired by this, Laznas Nurul Hayat and Yayasan Pendidikan Khairunnas introduced a new initiative: School in the Mosque. This study focused on this mosque-based elementary school, which emphasizes character development through Islamic manners, language enrichment, knowledge acquisition, logical reasoning, and Quran memorization. The school follows the K13 curriculum and applies the Self-Organized Learning Environment (SOLE) method, aiming to produce academically outstanding students, particularly in Mathematics and Language. Additionally, the institution adopts a PKBM (Community Learning Center) or homeschooling curriculum, allowing for a more flexible and community-driven learning approach.

A study conducted at SD Khairunnas 2 Surabaya on mosque-based religious education highlighted that learning takes place permanently inside the mosque—not due to the absence of a school building but as a deliberate implementation of Islamic education within the mosque. The program targets first- and second-grade students to fluently read and complete the Quran (30 Juz) and third- to sixth-grade students to memorize at least five Juz. It also fosters children's love for mosques under the guidance of competent and experienced teachers. Despite its simplicity, the school integrates skill development through engaging extracurricular activities such as swimming, book clubs, scouting, qira'ah, and Islamic arts.

This study aimed to shed light on the implementation process of mosque-based Islamic education and its impact on shaping students who are not only academically capable but also deeply connected to the mosque.

LITERATURE REVIEW

Implementation

The concept of implementation originates from the English word "to implement". According to Webster's dictionary, to implement means "to provide the means for carrying out" and "to give practical effect to.". Edwards III identified four key variables that influence policy implementation: (1) communication, (2) resources, (3) disposition, and (4) bureaucratic structure. These variables are interconnected and determine the effectiveness of an implementation process (Edward, 1990:149-154).

Mosque-Based Islamic Education

From an etymological perspective, Islamic education consists of two words: "education" and "Islam." Various Arabic terms are used to define education, including *altarbiyah, altaklim, al-ta"dib*, and *al- riyadoh* (Heri Gunawan, 2014:1-2).

Prof. Dr. Omar Mohammad At-Toumi Asy-Syaibany defined Islamic education as a process of shaping individual behavior in personal, social, and environmental life through teaching as a fundamental activity and a profession essential to society (Rahmat Hidayat, 2016:6)

The term *'berbasis'* in Indonesian is derived from the root word basis "*ber*" and "*basis*", meaning foundation, core, or fundamental element. In this study, mosque-based refers to education that is rooted in and centered around the mosque (Sekretariat, 2019:45). According to the Popular Scientific Dictionary, a mosque is a place of worship for Muslims. However, historically, mosques have served multiple functions beyond prayer. During the Prophet Muhammad's time, mosques were used for: 1) Worship; 2) Education and teaching; 3) Judicial affairs; 4) Economic empowerment; 5) Information dissemination; and 6) Military training and governance. Ramayulis argued that these mosque functions continued beyond the Prophet's era, particularly during the Golden Age of Islam, especially in major mosques.

Abdehf asserted that the functions of mosques during the Prophet's time remain universally relevant. Mosques should serve as centers for worship, culture, education, public health services, and social welfare. The Encyclopedia of Islamic Law states that historically, mosques played social roles such as preaching (*dakwah*), education, and even political functions as centers of governance and administrative affairs.

Al-Abdi further emphasized that mosques are the ideal places for education. Establishing educational institutions within mosques revives Islamic traditions, eliminates *bid'ah*, promotes divine laws, and removes socio-economic stratification in education. Therefore, the mosque is considered the second educational institution after the family (Mujib dan Mudzakkir, 231-232).

The Implementation of Mosque-Based Islamic Education

According to Edwards III, the success of policy implementation is influenced by four key variables: (1) communication, (2) resources, (3) disposition, and (4) bureaucratic structure. These variables are interrelated and significantly impact the effectiveness of implementation (Edward III, 1990 : 149-154).

1. Communication: Effective policy implementation requires that implementers clearly understand their responsibilities. The objectives and target groups of the policy must be effectively communicated to reduce distortion during implementation. If the objectives and target groups are unclear or unknown, resistance from the target group is likely to occur.
2. Resources: Resources can take various forms, including human resources, such as the competence of the implementers, and financial resources. Adequate resources are crucial for effective policy implementation. Without sufficient resources, policies remain as mere documents without meaningful execution.
3. Disposition: This refers to the attitudes and characteristics of the implementers. If they possess a strong commitment to the policy, they are more likely to implement it effectively according to the intended goals.
4. Bureaucratic Structure: The organizational structure responsible for policy implementation plays a significant role in determining its success. One of the most critical aspects of this structure is the presence of standard operating procedures (SOPs), which guide the implementation process systematically.

METHOD

Based on the study background, this study was conducted using a qualitative approach with a descriptive study design. Data were collected through interviews with key informants, direct observations, and documentation. The gathered data were then analyzed using Miles and Huberman's analytical model, which consists of three stages: data reduction, data display, and conclusion drawing. Through this approach, the study aimed to examine specific phenomena and generate insights that can contribute to the broader understanding of mosque-based Islamic education implementation.

RESULTS AND DISCUSSION

The Implementation Process of Mosque-Based Islamic Education

The mosque serves as an ideal place for educational activities. Establishing educational institutions within the mosque brings Islamic traditions to life, eliminates religious innovations (*bid'ah*), reinforces divine laws, and removes social and economic stratification in education. Consequently, the mosque's primary function extends beyond worship. It also plays a fundamental role as an educational center. The implementation of mosque-based Islamic education at SD Khairunnas 2 Surabaya follows a structured process involving the following key aspects.

First, communication: it is crucial for fostering relationships between individuals, as observed in SD Khairunnas 2 Surabaya. The interaction between teachers, students, and stakeholders involved in mosque-based Islamic education is well-established. Communication processes are intentionally structured to convey educational messages and information effectively. Through these interactions, stakeholders can exchange ideas and insights, whether orally or in written form, ensuring smooth coordination within the school.

Second, resources: the successful implementation of mosque-based Islamic education depends on the availability of both human and non-human resources. Human resources include parents, teachers, students, and community members who actively participate in supporting the program at SD Khairunnas 2 Surabaya. Non-human resources involve facilities, infrastructure, and financial support that enable the program to function efficiently. Third, disposition: this aspect involves two critical elements: a) implementers' response to the mosque-based Islamic education program, which influences their willingness to carry out the initiative, b) cognition, referring to the implementers' understanding of the program. A deeper comprehension ensures better execution and commitment to the school's vision. Fourth, bureaucratic Structure: a well-structured bureaucracy helps streamline educational services, ultimately contributing to the enhancement of education quality at SD Khairunnas 2 Surabaya. The bureaucratic framework within the school functions as an educational development instrument, leveraging mosque-based Islamic education. If effectively managed, the bureaucratic system can serve as a powerful driver for advancing educational welfare.

Supporting and Inhibiting Factors in the Implementation of Mosque-Based Islamic Education

The successful implementation of the mosque-based Islamic education program at SD Khairunnas 2 Surabaya is supported by the full cooperation of the mosques used as learning spaces. The mosque management (*takmir*) is open and enthusiastic about having children actively engaged in mosque activities. Unlike traditional TPQ programs that last only about 90 minutes in the afternoon, this initiative fosters a stronger connection between children and the mosque by encouraging daily participation in various activities. By integrating learning with regular mosque visits, the program aims to cultivate a generation that naturally engages with and contributes to the mosque community from an early age.

In addition to the support from mosque management, the mosque-based school program at SD Khairunnas 2 Surabaya is also strengthened by the enthusiasm of its students, who grow into outstanding individuals with a strong connection to the mosque. This program challenges the notion that academic excellence is solely tied to schools with grand buildings and extensive facilities, proving that mosques can also nurture exceptional, mosque-loving generations. Furthermore, the program receives full support from parents, as they find joy in seeing their children comfortable and thriving in this unique learning environment, further reinforcing their commitment to the school's vision.

One of the main obstacles in implementing the mosque-based Islamic education program is that not all mosques function as they ideally should. Many mosques focus solely on serving as places of worship, with only a few extending their role to include religious studies or madrasah diniyah, and even then, their activities remain limited. Fully functional mosques that integrate faith education with broader Islamic teachings are still rare, making it challenging to comprehensively implement Islamic teachings. In this program, Nurul Hayat collaborates with specific mosques, such as As-Shobirin and Al-Haq, for its mosque-based school initiative. While these mosques are strategically located, the significant distance between them poses a challenge for teachers, making accessibility a key issue despite being within the same city.

The mosque-based school program at SD Khairunnas 2 Surabaya is a true mosque-centered education system, where students study entirely within the mosque premises. Classes are conducted on the second floor of Masjid As-Shobirin, and students continue their education there until graduation, unlike SD Khairunnas 1, which has a traditional school building with classrooms. However, this concept is often misunderstood by the community. Many people are not fully aware of how a mosque-based school operates, leading to misconceptions about its structure and purpose.
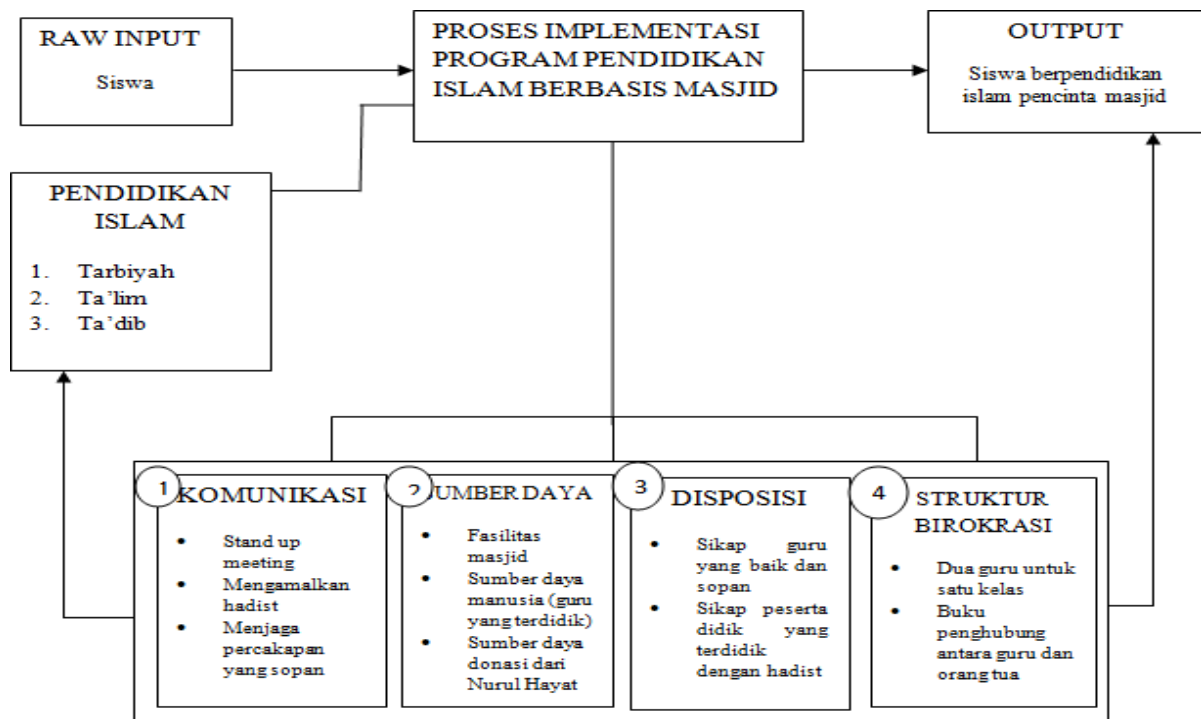

Figure 1:
The Implementation of the Mosque-Based Islamic Education Program

CONCLUSION

Based on the findings and analysis presented in the previous chapters, the implementation of the mosque-based Islamic education program at SD Khairunnas 2 Surabaya was influenced by four key variables: (1) communication, (2) resources, (3) disposition, and (4) bureaucratic structure. These factors are applied within the framework of Islamic education (*tarbiyah*), derived from the Arabic verb *rabba*. Additionally, the concept of Islamic education encompasses *ta'dib*, derived from *addaba*, and *ta'lim*, from *allama.* The supporting factors of this program include the role of Yayasan Nurul Hayat, the active participation of students at SD Khairunnas 2 Surabaya, parental support, and the collaboration of mosques affiliated with Nurul Hayat. Meanwhile, the inhibiting factors include the geographical distance between participating mosques and the lack of public awareness regarding the mosque-based school concept at SD Khairunnas 2 Surabaya.

RECOMMENDATION

Future studies could further explore mosque-based Islamic education programs, particularly studies involving similar variables. Given that studies on the implementation of mosque-based Islamic education programs remains underdeveloped, continued study in this area could contribute to enhancing and expanding Islamic education for students through learning activities conducted within mosques.

ACKNOWLEDGEMENT

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