



IMPLEMENTATION OF NON-FORMAL ISLAMIC EDUCATION IN MOSQUE PLANNING KEC. BRASTAGI

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Abstract: *The role of the mosque in education Islam non formal for construction people in Mosques in Non-Formal Islamic Education For coaching Muslims in the district. Beratagi, could drawn conclusion that for to do construction people in village, stage a number of education Islam non-formal. study this is study field, because study done in environment public and House care child orphaned, and the data under study is qualitative, that is study which generate descriptive data in the form of words written or oral. Development education and Islamic culture during the development of Islam a lot mosques founded by businessmen, besides for worship also used for suggestion education, besides that the mosques are also equipped with means and facility for education. Mosques also used as a place for children's education, the place for study from parascolars, a place to discuss in various branches of science.*

Key Words: *The Role of Mosques, Non-Formal Education.*

1. INTRODUCTION:

In living this life, man no can free from education, because education is effort aware for help man find teak himself, so that he can find out from where he originated, created from what, why he created and to where someday he will come back, then will account for answer all behavior During life. And when seen return from aspect history Islamic education, it will be found how Rasulullah SAW on beginning Islam already very focus in education Islam, he start educate and teaching his people (friend), education and teaching done at the house of a friend his name is *al-Arqām bin Abi al-Arqām* or normal called with *Dāru al-Arqām* which located in Mecca, in House here he holding meetings and teaching with friends. When that amount follower he still very a little, will but day for the sake of day followers too the more increase. So when the Messenger of Allah migrated to Medina, the first thing he did was build a mosque, which we now call the Prophet's mosque. This mosque functioned as a place of worship, education, deliberation, and others. (Heri Sucipto, 2014:81).

According to M. Quraish Shihab, the goals of education to be achieved are: Fostering human beings to be able to carry out their functions as servants of Allah and His caliph. Humans who are fostered are creatures who have material (physical) and immaterial (mind and soul) elements. Intellectual development produces purity and ethics, while physical development produces skills. By combining these elements, a multi-dimensional being that is balanced between the world and the world is created hereafter. (M. Quraish Shihab, 1995:175).

Mosques are not just places of worship, mosques must be prospered with various activities with nuances of religious rituals such as prayer, dhikr, and reading the Qur'an. However, on the other hand the mosque must be busy with various activities to increase da'wah *bil hal*. Da'wah *bil hal* is a da'wah activity that is directed at improving the welfare and happiness of people's lives, both spiritually and physically. (Moh Ayub, 1996:34).

So when Rasulullah SAW migrate to medina, Thing which he do first time is build a mosque, which we are now say mosque Nabawi. mosque this enabled as the place worship, education, consultation, and others. Use mosque as receptacle education develop fast in time Caliph Bani Abbas which famous with development education and There was a lot of Islamic culture at that time mosques founded by businessmen, besides for worship also used for suggestion education, besides that the mosques are also equipped with means and facility for education. Mosques also used as a place for children's education, the place for study. (Zuhairini, 1991:99)

Globalization is now increasingly occult which is marked by the explosion of information in various parts of the world. This development has encouraged mankind to always be prepared with various possibilities caused by the strength of this information wave. The rapid process of information increasingly makes the horizon of life in the world



wider and at the same time the world is shrinking. This means that various problems in human life have become global problems or at least cannot be separated from the influence of events in other parts of the world, whether political, economic, or social. (H.A.R, Tilaar, 2001:4).

Islamic education contained in mosque activities such as maintaining brotherhood, social life and helping each other has become something that is very rare. Recognizing the importance of this problem, local culture-based Islamic education can play a role in solving conflict problems that occur in the Brastagi community.

2. LITERATURE REVIEW:

Understanding and Role of Mosques

“Etymologically, the mosque comes from the root of the word *sajada-yasjudu* which means bowing respectfully in a prostrate position at prayer time. From the root of the word, it turns into a *mosque* which means a place to prostrate or a place worship. Meanwhile, in terms of terminology, the mosque is a building, building, or a fenced environment around it which was specially established as a place of worship to Allah SWT. Departing from the root of the word which means submission and obedience, then the essence of the mosque itself is a place to carry out all activities related to obedience to Allah alone.

This is in line with the opinion of Quraish Shihab that in the everyday sense the mosque is "a building where the Muslims pray. But because the root of the word implies submission and obedience, the essence of the mosque is a place to carry out all activities that contain obedience to Allah alone. The mosque is a place worship people Islam, however mosque is not just a place for Salat just, can also used for interest social for example place to study. (Harry Sucipto, 2018:81).

Salat people muslim. Will but, when seen from origin say the mosque means obedient, obey as well as bow respectfully and reverence. mosque this enabled as the place worship, education, consultation, and others. Because the origin of the word mosque contain meaning bow down and obedient, the truth mosque is the place To do all activity which contain obedience to God SWT only, as which mentioned in the Qur'an surah Al-Jn paragraph 18 which reads: *And actually mosque- mosque that is belongs to God, So don't you worship somebody in inside beside _ (worship) Allah" (Surat al-Jin [72] : 18)*

The Role of the Mosque

A function is a group of activities belonging to the same type based on their implementation. An organization carries out functions in order to carry out a main task. The mosque is a multi-functional place of worship. The mosque is not a place of worship that is devoted to prayer and I'tikaf alone. The mosque is the center of positive activities of the Muslims and is beneficial to the people. From there, the Muslims should design their future, both in terms of deen (religion), economy, politics, social and all aspects of life, as their predecessors functioned the mosque in a proper way. maximum. The main function of the mosque is a place of prostration to Allah SWT, a place of prayer and a place of worship to Him. Five times a day and a night Muslims are encouraged to visit the mosque to perform congregational prayers. The mosque is also the place where the name of Allah is most often echoed through the adhan, iqamah, tasbih, tahmid, tahlil, istighfar, and other sayings that are recommended to be read in the mosque as part of the lafaz related to glorifying Allah's name.

History of the spread of Islam very close relation with development mosque, because every time Islam enter to various country sure building a mosque as wrong one means of da'wah and various interest other. Prophet Muhammad SAW said,

When the Messenger of Allah migrated to Medina, the first thing he did was build a mosque, which we now call the Prophet's Mosque. This mosque functioned as a place of worship, education, deliberation, and etc.

Mosques have played a very important role for the Muslim community since the period of the prophet Muhammad SAW. And since the early days of the existence of the Muslim community in Medina. When he migrated from Mecca to Medina, he built a mosque as the first concrete effort for Islamic civilization. Since this important period the mosque he built was seen as the main center for various activities of the Muslim community. In other words, Tamuri said, “the mosque is a community center and a shelter for all forms of social and educational programs and activities for the Muslim community. (A. Halimamuri T, 2012:1).

The mosque in addition to being a place of worship for Muslims in a special sense (*mahdhah*) is also a place of worship in general, as long as it is carried out within the limits of shari'ah. A large, beautiful and clean mosque is the dream of Muslims, but it is not enough if it is not filled with activities for the prosperity of a lively mosque. It is congregational prayer which is a parameter of the prosperity of the mosque and is also an indicator of the religiosity of the Muslims around it. In addition, social activities, da'wah, education and so on will also add to the splendor of the



mosque's prosperity. Basically in the Koran there are many verses that discuss mosques, as in the following verse. (Al-Alim, 2009:190)

Meaning: only those who prosper the mosques of Allah are those who believe in Allah and the Last Day, and continue to pray, pay zakat and do not fear (of anyone) other than Allah, then they are the ones who are expected to be included in the group of people who the person who got the hint.

When viewed carefully, the verse emphasizes that the construction of a mosque is a manifestation of faith and only people who have faith can prosper the mosque. So, a mosque that is not prosperous and lonely reflects the faith of the people in its environment. (Supardi & Teuku Amiruddin, 2001:1) The mosque has an educational function, one of which is to function for the development of humanist values and general welfare. This function can be referred to as the educational function. This educational function is often overlooked by the people, although it is still recognized that this function is important to develop.

If mosques play their roles, it is possible to establish cooperation with other institutions, which will eventually color people's lives with Islamic colors. It is proper for these institutions to cooperate with mosques in the field of counseling and civilizing. In fact, the role of the mosque in reality is an integrative part along with the role of other institutions in society. It is from the mosque that these institutions carry out their activities that unravel various common threads, and participate in knitting community life. (M, Quraish Shihab, 1992:142)

The mosque is one of the most important media as a center for da'wah activities. In addition, the mosque is also considered as a vehicle for the formation of morality and income for Muslims. But in fact, only some mosques can implement this management. According to the prominent cleric, Sheikh Yusuf Qardhawi, the mosque also functions as a social community place such as friendship to strengthen brotherhood, a place to gain knowledge, a place to collect zakat funds, infaq and alms, a place for dispute resolution, an institution of solidarity and humanitarian assistance, a place for fostering and developing cadres of leaders. The people are a place to build the integrity of the congregation, and a place to work together in realizing common prosperity. (Ahmad Yani, 2007:7).

The greatness of a mosque is if it is able to bestow various goodness on people who always visit it, as well as people who always prepare the mosque in order to welcome the arrival of the congregation to pray and worship in it. Meanwhile, the principle and foundation of the mosque building is the quality of piety that is bestowed upon Muslims, because of the majesty and height of Islam as well as because of its greatness and honor. At this time mosques increasingly need to function, expand the range of activities and services and be handled with good organization and management. Strictly speaking, action is needed to actualize the function and role of the mosque. Although its main function is as a place to enforce prayers, the mosque is not just a place to pray. To find out how big the role and function of the mosque in da'wah, education, and the spread of Islam, it is necessary to look back at the time of the Prophet where he was the first person to establish a mosque as the basis of all activities, ranging from vertical relationships with Allah SWT, to horizontal relationships with others. man.

Heri Sucipto also revealed that: "The function of the mosque began to change during the caliph Umar bin Khaththab who began to build facilities around the mosque so that the function of the mosque was focused on activities that were meaningful for the hereafter. If the mosque is managed properly and correctly, there will be an attraction for Muslims to visit, even if at first it is only to pray. The visit of Muslims to the mosque will certainly have a positive impact on the development of the role of the mosque from just a place of worship to a place for developing da'wah, communicating, staying in touch, fostering ukhuwah Islamiyah among the people, and other activities. For this reason, mosque managers must be good at creating interesting activities that are directly related to the life needs of the congregation around them. (Muhammad Hambal Shafwan, 2014:17)

Non-formal Islamic Education

Islamic education in Indonesia is a legacy of Islamic civilization and at the same time an asset for the development of national education. As a legacy, it is a historical mandate to be preserved and developed by Muslims from time to time. Meanwhile, as an asset, Islamic education spread across various regions opens up opportunities for the Indonesian people to organize and manage it, in accordance with the national education system. Efforts to manage and develop Islamic educational institutions are a necessity and a collective burden for Islamic education policy makers. They have the obligation to formulate strategies and put them into practice in order to advance Islamic education. They also have to revitalize institutions that have a low existence and are less attractive to the public as Islamic educational institutions. In the course of its history, mosques have experienced rapid development, both in the form of buildings and in their functions and roles. As the opinion expressed by Siswanto, it can almost be said that where there is a Muslim community there is a mosque. Muslims can not be separated from the mosque. In addition to being a place of worship, mosques have become a means of gathering, studying, exchanging experiences, centers of da'wah and so on.



Education Islam is education which based on on the teachings of Islam, in this case Qodri Azizy mention limits about the definition of Islamic education in two respects, namely (1) educating students to behave in accordance with Islamic values or morals; (2) educate participants educate to learn Theory teachings of Islam Islamic religious education in schools/madrasas aims to grow and increase faith through the provision and fertilization of knowledge, appreciation, practice and experience of students about Islam so that they become human beings who continue to develop in terms of faith, piety, nation and state, and to be able to continue at the higher education level. Higher.

3. METHOD:

This type of research is field research, because the research was conducted in the community and orphanages, and the data studied were qualitative, namely research that produced descriptive data in the form of written or spoken words from people and observable behavior. The place of this research is the Mosque in Non-Formal Islamic Education for the Development of Muslims in Brastagi. The research subjects in this study were the BKM management, the congregation and the community, some of the mosque congregation, members of the mosque takmir and all parties related to the implementation of community development. To get the data needed, the researcher designed and prepared the data needed, as seen in December 2021-March 2022.

4. DISCUSSION:

Based on the results of interviews, observations, and documentation that the researchers did, the researchers found that the Mardhatillah mosque had played its function in non-formal Islamic education, as evidenced by the existence of several Islamic education activities played by the Al-Aman mosque in Lau Gumba Village, Brastagi District, Karo Regency starting from dawn until night day on every day, week, month and year. Where the Islamic education given daily is the cult of the dawn and the study of youth at night, the weekly Islamic education is in the form of TPQ, recitation of majlis ta'lim mothers and recitation of the elderly, and for activities that contain Islamic education on a monthly and yearly scale it is the commemoration of Isra ' Mi'raj and Mawlid Nabi. In addition, other annual activities are Islamic activities in the month of Ramadan and also the implementation of the Ida'in prayer (Eid al-Adha and Eid al-Adha). Fitri).

This is done so that the community gets continuous direction and guidance in living daily life, both within the family and society, so that family and community life can be realized with noble character and is blessed by Allah SWT.

Types of Non-Formal Education at Al-Aman Mosque

- 1) coaching and Education for teenagers at the Mardhatillah mosque is carried out after every sunset and dawn prayer, including learning to read the Qur'an, coaching *qauliyah worship* (reading prayers and prayers) and fostering *amaliyah worship* (practicing purification, prayer and worship). other worship services), as well as moral development in the family and society.
- 2) The recitation of elderly women is held on Thursday afternoons at 13.00 until the end of every second and fourth week, with various materials depending on the ustadz/dzah who delivers the lecture. The last one is the grand recitation which is held on major Islamic holidays such as in the month of Robi'ul Awal, the month of Rajab and also the beginning of the month of Muharram.
- 3) Majelis Ta'lim is an activity filled with various recitation activities such as regular recitations, Sunday afternoon recitations, incidental activities (tabligh akbar and sholawat together) and tadarusan Ramadhan. The management carried out at the Al-Aman mosques, Brastagi District, Karo Regency begins with planning programs such as activities for the community in order to achieve common goals. Then form a harmonious organization and be managed with the board through youth organizations. The next step is to carry out the program according to what has been mutually agreed upon. The management will be more active and make the programs that have been planned a success. The last step is monitoring. Supervision of organizations that have been given responsibility for certain programs.
- 4) Carry out the function of the mosque as much as possible in order to make the surrounding community understand in terms of Islamic education. The efforts made are to maintain the activities that we have carried out so far and try to present new activities in order to develop Islamic education more deeply in the community. Instilling Islamic education in the community through mosques is something that has been done since the time of the Prophet Muhammad. Therefore, it is obligatory for Muslims to take advantage of the mosque in developing Islamic education. Since ancient times the mosque is the beginning of educational interaction.

This is done so that the community gets continuous direction and guidance in living daily life, both within the family and society, so that family and community life can be realized with noble character and is blessed by Allah SWT. Mosques are not just places of worship, mosques must be prospered with various activities with nuances of



religious rituals such as prayer, dhikr, and reading the Qur'an. However, on the other hand the mosque must be busy with various activities to increase da'wah *bil hal*. Da'wah *bil hal* is a da'wah activity that is directed at improving the welfare and happiness of people's lives, both spiritually and physically.

In maximizing the function of the mosque as a center for Islamic education in Lau Gumba Village, Brastagi District, Karo Regency, efforts must be made to continue to develop. These efforts are in the form of maintaining the activities that have been carried out so far and adding new activities which of course can support the development of Islamic education in Lau Gumba Village, Brastagi District, Karo Regency.

5. CONCLUSION :

The Berastagi Mosque has carried out its functions optimally. This is marked by the implementation of activities such as the taklim assembly, TPQ both every day and every month according to a predetermined schedule set. The forms of activities in the process of developing Islamic education carried out at the Brastagi mosque are TPA, ta'lim assembly which consists of several activities, namely daily, weekly, monthly and annual recitations such as tabligh akbar in welcoming the new hijriyah year with the aim that young people are avoided from activities that are not useful, as well as recitations conducted on the celebration of Islamic holidays. In carrying out the function of the mosque as a center for the development of Islamic education, there are supporting and inhibiting factors. Supporting factors such as the existence of an organized agenda/activities, communication and cooperation between the management and the community, while the inhibiting factors are the lack of public awareness in participating in the activities carried out at the mosque is due to being busy with their respective activities, using monotonous methods by the speaker so that the congregation becomes bored.

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