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The Role of Mosques in Fostering Jama'ah Character Education (Case Study at Masjid Al-Ikhlas Kab. Bogor)

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Abstrak

Kata Kunci: Peran;
Pembinaan Masjid;
Pendidikan Karakter

Masjid berfungsi sebagai wadah pencapaian tujuan sosial, keagamaan, dan kemanusiaan serta sarana strategis penyebaran dakwah Islam guna menghasilkan manusia yang memanusiakan sekaligus menjadi manusia. memanfaatkan masjid untuk keperluan pengajaran. Masjid tidak hanya dimanfaatkan untuk salat tetapi juga berfungsi sebagai ruang pendidikan. Mereka dilengkapi dengan sumber daya untuk mengajar. Selain itu, masjid berfungsi sebagai tempat pendidikan anak-anak, pengajian ulama dalam halaqah, diskusi dan munazarah dalam berbagai mata pelajaran ilmiah, serta memiliki ruang perpustakaan yang penuh dengan bahan-bahan ilmiah. Tujuan penelitian ini adalah untuk mengetahui tingkat Peran Masjid Dalam Pembinaan Pendidikan Karakter Jamaah di Masjid Al – Ikhlas Kab. Bogor. Permasalahan yang muncul pada saat ini yaitu sulitnya membangun pendidikan karakter pada masa sekarang ini yang sangat dipengaruhi oleh berbagai faktor mulai dari perkembangan dan kemajuan teknologi yang mewarnai aktivitas sehari-hari masyarakat. Tujuan penelitian ini adalah untuk mengetahui tingkat peran masjid dalam pembinaan pendidikan karakter di Masjid Al - Ikhlas. Dalam peran masjid dalam pembinaan pendidikan karakter meliputi peranan individu dan peranan sosial. Penelitian ini dilaksanakan di Masjid Al - Ikhlas Desa Parungpanjang Kecamatan Parungpanjang Kabupaten Bogor. Jenis penelitian deskriptif dengan pendekatan kualitatif ini untuk mengetahui populasi dalam penelitian pembinaan pendidikan karakter jamaah di Masjid Al – Ikhlas Kabupaten Bogor. Penelitian ini termasuk dalam kategori penelitian lapangan karena sumber datanya. Penelitian ini juga termasuk dalam kategori penelitian kualitatif karena ciri-ciri datanya. Penelitian deskriptif dengan menggunakan pendekatan deskriptif kualitatif karena pembahasannya. Wawancara, teknik

dokumentasi, dan observasi digunakan untuk mengumpulkan data.

Abstract

Keywords: Role;
Development
Mosque; Character
Education

The role of mosques is basically to achieve goals in the social, religious and humanitarian fields and as a means of spreading Islamic da'wah in the most strategic way to create human beings who can humanize humans and become human beings. Use of mosques as a means of education. Apart from worship, they are also used as educational facilities, mosques are also equipped with facilities and facilities for education. Mosques are also used as places for children's education, places for recitations from scholars in halaqah, places for discussions and munazarah in various sciences, and are also equipped with library rooms with books from various kinds of science. pretty much. The aim of this research is to determine the level of the role of the mosque in developing the character education of the congregation at the Al - Ikhlas Mosque, Kab. Bogor. The problem that arises at this time is the difficulty of building character education today which is greatly influenced by various factors ranging from technological developments and advances that color people's daily activities. The purpose of this research is to determine the level of the mosque's role in fostering character education at the Al - Ikhlas Mosque. The role of mosques in fostering character education includes individual roles and social roles. This research was carried out at the Al - Ikhlas Mosque, Parungpanjang Village, Parungpanjang District, Bogor Regency. This type of descriptive research with a qualitative approach is to determine the population in research on developing congregational character education at the Al - Ikhlas Mosque, Bogor Regency. Based on the data source, this research is included as field research, and in terms of the characteristics of the data, it is included in qualitative research, based on the discussion, it is included as descriptive research using a qualitative descriptive approach. Data was collected using observation, interviews and documentation methods.

INTRODUCTION

The most fundamental aspect of human existence is education, that is, a person's conscious effort to discover who he is, where he came from, what he was created for, why he was created, and where he will eventually return.

With this knowledge, they can then be held accountable for their actions. things he experienced during his lifetime. A better education should ideally allow him to find his true self and understand his responsibilities as a human being. Man can then understand his role as a servant of Allah,

khalifatullah fil ardh, who is able to bestow mercy on all nature.

Human life is greatly influenced by education, which cannot be separated from life, namely the life of oneself, family, society, and country. Education is a human effort to improve personality through the development of one's spiritual (mind, creativity, feelings, and conscience) and physical (skills and five senses) potential.

National Education Law Number 20 of 2003 states in article 3 that national education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, with the aim of developing the potential of students. In essence, education aims to improve the quality of human resources. grow into a person who is devout and upholds God Almighty, has noble character, healthy, knowledgeable, capable, creative, independent, and develops into a responsible and democratic citizen. A strong sense of religion and piety and high morals are the characteristics of qualified human beings, according to the Sidiknas Law mentioned above. The toughness of faith and piety and having high morals are characteristics of educational output competence. An important function that religious education plays in cultivating greater faith, piety, and moral superiority.

Character building is inseparable from the existence of mosques. Because since the time of Prophet Muhammad SAW until now, the mosque has been the main place of guidance for Muslims.

The focal point of Muslims' efforts to achieve worldly and heavenly satisfaction is the mosque. The mosque is still used by Muslims as a place of prayer as well as religious instruction, character building, and regularly scheduled religious events such as *yasinan*.

Therefore, if you want to see a generation that is tough, pious, dignified, and able to be grateful in the future, then character development is a problem that must be overcome immediately. In order for the Islamic generation to become the generation of dreams and hopes for the future, educate the younger generation with the words and spirit of the Quran through understanding, appreciation, and practice of the Quran and Islamic studies.

The most fundamental aspect of human life is education, that is, the conscious effort of a person to discover who he is, where he came from, what he was created for, why he was created, and where he will eventually return. Armed with this knowledge, they can then take responsibility for their life experiences. A better education should ideally allow him to find his true self and understand his responsibilities as a human being. Man can then understand his role as a servant of Allah, *khalifatullah fil ardh*, who is authorized to bestow mercy on all nature. Allah Almighty recognizes the value of education and promises that those who are knowledgeable will occupy noble positions.

History will show that Rosulullah SAW paid great attention to Islamic education at the beginning of the entry of Islam and began to teach and educate his people (companions). He did this in the house of one of his companions, al-Arqam ibn Abi al-Arqam, or it can be called Daru al-Arqam, and it is located in Mecca. It was in this house that he formed friendships and taught them lessons. Although his followers were still very few at the time, his followers were growing every day. Thus, the first project that Rosulullah SAW completed after arriving in Medina was the construction of a mosque now known as the Prophet's Mosque. The mosque serves as a place of prayer, study, worship, and other activities.

Some of the roles of mosques are born from the explanation of the Prophet's Mosque in Medina about its purpose. The Prophet's Mosque has served as a place of worship, a place of consultation and communication on economic, social, and cultural issues, an educational institution, a social service provider, a place of military training and equipment preparation, a medical facility. Casualties of war, venues of peace talks and disputes, and guest meeting rooms, are just ten of the roles it has had throughout history.

The mosque mainly serves as a forum for achieving social, religious, and humanitarian goals as well as a strategic means of spreading Islamic da'wah in order to produce humans who humanize as well as become humans. The mosque was also used as an

educational space during the reign of Caliph Bani Abbas which is considered the peak of the glory of Muslims. Businessmen at that time built mosques that were not only used for religious purposes but also as a means of education. In addition, the mosques are equipped with educational facilities. In addition, the mosque serves as a place for children's education, ulema recitation in halaqah, discussion and munazarah in various scientific subjects, as well as having a library room full of scientific materials.

The reality is that there are currently a number of communal problems that plague the existence of mosques. Social structure has undergone many substantial changes in this era of globalization. To cope with these changes, we must approach society with wisdom and wisdom, guide it to become a highly moral human being and uphold the kholiq by obeying the obligations of Muslims wherever they are. Whether built in a village or in a big city, mosques have the same purpose and task when they are erected.

Congregational prayers, Friday prayers, and especially Sunnah prayers, many Muslims today are satisfied if mosques are used as places of worship. In addition, formal educational institutions such as schools and other educational institutions seem to receive the entire educational credit. The role of mosques in the field of education must be abandoned because such situations are not very much in line with the objectives of mosques. While there are

other forms of education available outside of school hours and outside of school, education is not limited to formal educational environments such as schools.

The researcher chose this title because in order to advance religious character education and foster religious spirit, the mosque as a forum for Islamic education activities needs to be improved in its ability to transmit the values of Islamic teachings to the community, especially among the community.

Al Ikhlas Mosque, Bogor Regency is located in the middle of a neighborhood where the majority of the population is Muslim. Therefore, it does not rule out the possibility that Islamic education can be implemented in the region through Masjid Al Ikhlas.

RESEARCH METHODS

This study used qualitative descriptive methodology to investigate the function of mosques. Refers to the process of solving real-world problems in character education at Masjid Al-Ikhlas by collecting data, categorizing it, then evaluating and interpreting it.

This study examines the purpose of mosques using qualitative descriptive methodology. Explain how to obtain information, classify or compile it, then assess and interpret it to solve real-world problems in character education at Masjid Al-Ikhlas.

According to Sugiyono (2009: 15), the idea of qualitative research

approach is based on post-positivist philosophy, and is used by researchers to examine the condition of significant natural objects (not experimental subjects). Targeted data sampling from data sources is one way. Triangulation (combination) is used in survey approaches; The data analysis used is inductive or qualitative, qualitative findings are not generalized.

Based on that, developing fundamental assumptions is the first step in the qualitative method research process. This is then connected with the application of the law of thought in the study. After that, the survey data is analyzed.

RESULTS AND DISCUSSION

a. Coaching

Effectiveness in the Big Dictionary Indonesian defined as a success in a particular effort or action.¹ Effectiveness is always associated with results that are in accordance with planned goals. An effort can be said to be effective if it can show a success or has achieved a planned goal. Thus, effectiveness can be interpreted as the success achieved from an action or effort in a particular activity. Character building can be said to be effective if the results achieved in these activities are in accordance with the objectives that have been set. Simply put, the measure of the effectiveness of character building is the

achievement of the goals that have been set from the activity.

Effective means that there is an effect on something we do (its effect, influence, or effect), so effectiveness is the match between what is carried out and the goal we expect. Literally, effectiveness can be interpreted as being useful and bringing useful results. According to the Big Indonesian Dictionary, Pattern means a fixed pattern, model, system, way of working, form (structure).⁶ Meanwhile, according to the Complete Dictionary Indonesian pattern means the description used for examples of batik, batik patterns, or weaving, suri, pieces of paper and so on used for examples of making clothes.²

Construction comes from the word "bina" which has got the prefix "pe" and the suffix "an". In Indonesian Complete Dictionary it is also mentioned that building is building, building and building.

While coaching is doing work that always obeys existing regulations or does not violate established regulations. Meanwhile, according to the term coaching is the development of human character or character as a person and social creature whose implementation is

carried out practically, through the development of attitudes, abilities and abilities.³ Etymologically, the word character can mean the character, psychological traits, morals or ethics that distinguish a person from others, or A person of character means a person who has a disposition, personality, ethics, or morals.⁴

From the above understanding, it can be concluded that the pattern of character development means an effort to form a person in accordance with the expected behavioral values through a certain method in order to achieve the goals of character education. The realization of a goal can be seen by a change in a person, not only in the insight of science but also a positive progress in one's behavior. Character building of students in madrasah means various efforts made by schools in order to build student character. The term synonymous with coaching is formation or development.

The pattern of character building in madrasah means various efforts made by the madrasah in order to build the character of students.

The term synonymous with coaching is formation or development.

Character coaching consists of two words, namely coaching and character. The word coaching means renewal or refinement and efforts, actions and activities that are carried out effectively and efficiently to obtain better results.⁵ Coaching refers to an activity that maintains and perfects what already exists.⁶

Coaching is a formal and non-formal educational effort carried out consciously, planned, directed, organized, and responsible in order to introduce, grow, guide, and develop a basis of his personality balanced, complete and harmonious, knowledge and skills in accordance with his talents, tendencies / desires and abilities as provisions, henceforth on his own strength to add, improve and develop himself, others and its environment towards the achievement of optimal human dignity, quality and ability and an independent person.⁷

According to Mangunhardjana, to do coaching, there are several approaches that must be considered by a coach, including:

1. Informative approach, which is how to run a program by conveying information to students. Students in

- this approach are considered uninitiated and have no experience.
2. Participative approach, where in this approach students are used so that it is more of a shared learning situation.

Character education aims to improve the quality of education implementation and outcomes in schools which leads to the achievement of character building and noble morals of students in a whole, integrated, and balanced manner in accordance with graduation competency standards.¹¹ Character education is the ultimate goal of life. Educated human beings have good character. The more educated each human being, the better his character.

The results of a study by Marvin Berkowitz from the University of Missouri, St. Louis, showed an increase in school students' motivation in achieving academic achievement in schools that implemented character education, classes that were comprehensively involved in character education showed a drastic decrease in negative student behavior that could hinder academic success.¹² Thus, character education is very important to

be applied to every educational institution. Character education is not only to improve student achievement, but also to improve the quality of life of students.

1. The Value of Character Education
2. Character education is currently a much talked about topic among educators. Character education is believed to be an important aspect in improving Human Resources (HR), because it also determines the progress of a nation. Quality community character needs to be formed and fostered from an early age, because early age is a "golden" but "critical" period for the formation of one's character.(Heri Gunawan, 2017)
3. Character education according to Thomas Lichona is education to shape one's personality through ethical education, the results of which are seen in one's real actions, namely good behavior, honesty, responsibility, respect for the rights of others and so on. Character education is very necessary for the continuation of a nation's life, because if a nation's mind has been

have been damaged, then sooner or later the nation will disappear from the surface of the earth.(Abdul Rohman, 2020)

4. Character education can also help overcome the moral crisis in our country. The crisis in question is in the form of rampant rates of violence among children and adolescents, delinquency against friends, theft, cheating habits, and drug abuse.(Dyah Sriwilujeng, 2017) Character education is needed to achieve humans who have integrity moral values so that children become respectful to others, honest and care about the environment because the younger generation (students) that we educate both at home and at school not only have cognitive abilities, but affective aspects and morality must also be touched and at school.
5. Character education is essentially a consequence of a person's responsibility to fulfill an obligation.

Character education is essentially an integration of intelligence, personality, and noble morals. In its

implementation, the number and type of characters chosen will certainly be able to differ from one region or school to another. Based on the description above, character education can be understood as an educative collaborative effort from three aspects, namely knowledge, feelings and deeds. (Nur Ainiyah, 2013) *The ultimate goal* of character education is the realization of knowledge obtained by a person which is manifested with feelings and moral content so as to be able to produce positive values both individually and collectively.

CONCLUSION

The title "The Role of Mosques in Fostering Jama'ah Character Education" indicates that mosques have an important role in shaping the character of individuals who are part of the congregation or community of the mosque. In this context, mosques not only function as places of worship, but also as centers of character education that help strengthen moral, ethical, and spiritual values in society. In conclusion, the mosque is not only a place of religious rituals, but also an institution that plays an active role in forming a person with good morals and responsibility.:-

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