

THE ROLE OF THE MOSQUE IN NON-FORMAL EDUCATION IN LAU GUMBA VILLAGE, BRASTAGI DISTRICT

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Abstrak: 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. The role of the mosque in non-formal Islamic education for the guidance of the people in the mosque. Brastagi, it can be concluded that in order to conduct community development in the village, several non-formal Islamic education are held. This research is a 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. The development of Islamic education and culture during the development of Islam, many mosques were built by entrepreneurs, apart from worship, they were also used for educational advice, besides that these mosques were also equipped with facilities and facilities for education. Mosques are also used as places for children's education, places for recitation of the scholars, places for discussion in various branches of science. Carry out the function of the mosque as much as possible in order to make the surrounding community understand in terms of Islamic education.

Keywords: The Role of Mosques, Non-Formal Education

1. Preliminary

In living this life, humans cannot be separated from education, because education is a conscious effort to help humans find their identity, so they can know where they came from, what they were created from, why they were created and where they will return to, then they will take responsibility for their actions. answer all his behavior during life. At that time the number of his followers was still very small, but day by day his followers were increasing. So when Rasulullah SAW moved 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. (Sucipto, 2014) Intellectual development produces purity and ethics, while physical development produces skills. By combining these elements, a multi-dimensional creature that is balanced between the world and the hereafter is created. (M. Quraish Shihab, 1995)

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 directed at improving the welfare and happiness of people's lives, both spiritually and physically. (Job, 1996) So

when Rasulullah SAW moved 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. (Sucipto, *Prospering Masjid Bersama J*, 2014) The use of mosques as a place for education developed rapidly during the Caliph Bani Abbas who was famous for the development of Islamic education and culture at that time, many mosques were built by entrepreneurs, apart from worship, they were also used for educational advice, apart from In addition, the mosques are also equipped with facilities and facilities for education. Mosques are also used as places for children's education, places for recitation. (Zuhairini, 1991)

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 its strength the wave of information. 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, 2001).

2. Literature Review

a. Understanding and Role of Mosques

"Etymologically, the mosque comes from the root of the word sajada-yasjudu which means bowing respectfully in a prostration position at prayer time. (Munawir, 1997) From the root of the word, it turns into a mosque which means a place of prostration or a place of worship. Meanwhile, in terms of terminology, the mosque is a building, building, or an environment that is fenced around it which was specially established as a place of worship to Allah SWT.

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 of worship for Muslims, but the mosque is not only a place for prayer, it can also be used for social purposes such as a place to study. (Sucipto, *Prospering the Mosque with JK*, 2014)

In the Big Indonesian Dictionary it is explained that the mosque is a building where Muslims pray. However, when viewed from the origin of the word mosque which means obedient, obedient and submissive with respect and reverence. This mosque is functioned as a place of worship, education, deliberation, and others.⁴ Because the origin of the word mosque means submission and obedience, the essence of a mosque is a place to carry out all activities that contain obedience to Allah SWT alone, as mentioned in the Qur'an. an sura Al-Jin verse 18 which reads:

"And verily the mosques belong to Allah, so do not worship anyone in them beside (worshipping) Allah" (Surah Al-Jin [72]: 18) (RI, -)

b. The Role of the Mosque

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, Muslims should design their future, both in terms of deen (religion), economy, politics, social life, and all aspects of life, as their predecessors functioned the mosque to its full potential. 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 night Muslims are encouraged to visit the mosque to perform congregational prayers. The history of the spread of Islam is closely related to the development of mosques, because every time Islam enters various countries, it must build mosques as a means of da'wah and various other interests. 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 others. (Sucipto, Prospering the Mosque with JK, 2014)

Mosques have played a very important role in the Muslim community since the period of the Prophet Muhammad. 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. (Tamuri, 2012)

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 vibrant 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 excitement in the community.

Prosper the mosque. (Siswanto, 2005) Basically in the Koran there are many verses that discuss mosques, as in the following verse: (Al-, Alim, 2009).

Only those who prosper the mosques of Allah are those who believe in Allah and the Last Day, and continue to establish prayer, pay zakat and do not fear (of anyone) other than Allah, then they are the ones who are expected to be included in the class of those who the person who is guided.

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, mosques that are not prosperous and lonely reflect the faith of the people in their environment. (Amiruddin, 2001) Mosques have an educational function, one of which is to develop humanist values and general welfare. This function can be referred to as

the educational function. This educational function is often overlooked from the attention of the people, although it is still realized that this function is important to be developed. It is from the mosque that these institutions carry out their activities that unravel various common threads, and participate in knitting community life. (M, 1992)

According to the prominent cleric, Sheikh Yusuf Qardhawi, the mosque also functions as a social community place such as gathering 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. (Yani, 2007)

In today's modern era, the role and function of the mosque has begun to be returned to the time of the Prophet and his companions, in addition to places of worship the mosque is also used as a place for various activities related to the benefit of Muslims. And to be clearer and more specific, Siswanto gives several roles that a mosque must have, namely a place of worship, a place to study, a place for congregational development, da'wah and culture, and a center for cadre of people. 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. (Yahidin, 2009).

c. Non-formal Islamic Education

1) Understanding Islamic Education

Efforts to manage and develop Islamic educational institutions are a necessity and a collective burden for policy makers of Islamic education. 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. (Siswanto, Practical Guide to Mosque Youth Organizations, 2005)

Islamic education is education based on the teachings of the Islamic religion. Qodri Azizy mentions the limitations of the definition of Islamic education in two respects, namely (1) educating students to behave in accordance with Islamic values or morals; (2) educating students to learn the material of Islamic teachings. (Shafwan, 2014) 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 proceed to a higher level.

a) Non-formal Education

Non-formal education is an educational activity that is regulated outside the formal education system, either running alone or as an important part in meeting student target services for educational purposes. (Kadir, 1982) Non-formal education is an educational path whose purpose is to replace, add and complement formal education. This education can be held by a special institution appointed by the government based on national education standards. And because it is guided by national education standards, the results of non-formal education can be valued on a par with formal education.

b) Non-formal Islamic Education

Non-formal Islamic education is Islamic education in which every activity is organized and systematic outside the established school system, based on Islamic teachings and carried out independently or is an important part of a wider activity, which is intentionally carried out to serve certain children in achieving their learning goals. . (Daulay, 2004) Several non-formal Islamic educations played by the Mardhatillah mosque which have been mentioned previously, function to foster the people, develop the teachings of Islam in order to form a community that is devoted to Allah SWT.

Non-formal Islamic education is all forms of Islamic education that are carried out intentionally, orderly and planned which take place within the community, and those who are responsible are scholars, uztads, missionaries and other Islamic leaders, as well as community leaders and organizational leaders. In this case there are several objectives of Islamic Religious Education, namely:

1. The general aim is all educational activities, either by teaching or by other means. That goal covers all aspects of humanity which include attitudes, behavior, appearance, habits, and views. The form of human beings with a pattern of piety must be reflected in the person of someone who has been educated, even though it

is small in size and of low quality, according to these levels. The general purpose of education must also be linked to the national educational goals of the country where Islamic education is used and must also be linked to institutional goals.

2. Islamic education lasts for life, so the ultimate goal is found when life in this world has ended. General goals in the form of Insan Kamil with a pattern of piety can experience ups and downs, increases and decreases in one's life journey. That's why Islamic education is valid for life to grow, cultivate, develop, maintain, and maintain the educational goals that have been achieved. The ultimate goal of Islamic Religious Education will be better understood in the word of Allah SWT in Surah Ali Imran verse 102:

The Translation:

O you who believe, fear Allah, truly fear Him; And never die except in a state of Islam

The implementation of education in the community can take place anytime and anywhere with various forms and presentation models, such as religious counseling and guidance, recitations, seminars, discussions, taklim assemblies and so on, which have a very large role in increasing understanding, appreciation and practice of the values of Islamic teachings.

3. Research Methods

a. Research Approach

This type of research is field research, because the research is conducted in the community and orphanages, and the data studied are qualitative, namely research that produces descriptive data in the form of written or spoken words from people and observable behavior. (Meleong, 2007) The research was carried out using a natural qualitative approach. That is, research does not attempt to manipulate the research setting, but rather conducts a study of a phenomenon in the situation when the phenomenon exists.

The focus of research can be in the form of people, groups, programs, patterns of relationships or interactions and all of them are seen in a natural context (as they are). The approach used in this research is a qualitative approach, which is an investigation process to understand social problems or human problems, based on creating a holistic picture formed with words, reporting detailed views of informants, and arranged in a scientific setting. (Patilima, 2005)

b. Research Location and Research Time

The location of this research is the Karo Regency 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

designs and prepares the necessary data, as seen in December 2021-March 2022. Research instruments can be understood as measuring tools used to collect data in the research process.³

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 to dusk on every day, week, month and year. Where the Islamic education provided daily is the cult of the dawn and the study of youth in the evening, the weekly Islamic education is in the form of TPQ, recitation of recitations for majlis ta'lim mothers and recitation of the elderly, and for activities that contain Islamic education on a monthly and annual scale.

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

Types of Non-Formal Education at Al-Aman Mosque:

- 1) Guidance and education for youth at the Mardhatillah mosque is carried out after every Maghrib and Fajr prayers, including learning to read the Qur'an, coaching qauliyah worship (reading prayers and prayers) and coaching amaliyah worship (practice). purification, prayer and other worship), as well as moral development in the family and society.
- 2) The recitation of elderly women is held on Thursday afternoon 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 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, namely activities filled with various recitation activities such as routine recitations, Sunday afternoon recitations, incidental activities (tabligh akbar and sholawat together) and tadarusan Ramadhan. The management carried out at 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 implement the program as agreed. 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 the interaction of education.

This is done so that the community gets appropriate direction and guidance continuously in living daily life, both in the family and in society, so that family and community life can be realized that has 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 directed at improving the welfare and happiness of people's lives, both spiritually and physically. (Ayub, Mosque Management Practical Guide for Management, 1996)

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 assemblies taklim, TPQ both daily and monthly according to a predetermined schedule. 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 Hijriyah new 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 factor is the lack of public awareness in participating in the activities carried out at the mosque due to being busy with their respective activities, the use of monotonous methods by the speaker so that the congregation became bored.

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