

**THE CONTRIBUTION OF BAITUSSALAM MOSQUE IN PROVIDING
ISLAMIC EDUCATION FOR THE COMMUNITY OF GURAH KEDIRI**

SKRIPSI

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FACULTY OF TARBIYAH AND TEACHING TRAINING

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

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**THE CONTRIBUTION OF BAITUSSALAM MOSQUE IN PROVIDING
ISLAMIC EDUCATION FOR THE COMMUNITY OF GURAH KEDIRI**

SKRIPSI

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State
University Malang as the requirements for achieving the Degree of Sarjana Pendidikan

(S.Pd)

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Malang, August 24th, 2020



Fuadudin Abdillah Wakhid

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EDUCATION FOR THE COMMUNITY OF GURAH KEDIRI

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PREFACE

Alhamdulillah, all praises to Allah SWT, who always bestows us with His grace and gifts, the skripsi with the title "The Contribution of Baitussalam Mosque in Providing Islamic Education for the Community of Gurah Subdistrict" can be perfectly completed by the author. Upon finishing this scientific writing, the author certainly won't forget to express his greatest gratitude toward all people who are willingly ready to give their assistance to the author so, because this skripsi won't be finished without their helping hand. The greatest gratitude would be presented to:

1. Dr. H. Ahmad Nurul Kawakip, M.Pd, M.A. as a mentor lecturer who has patiently provided guidance and direction to the author until the completion of this thesis.
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The author realizes that this thesis is far from perfect so there still are many errors. Therefore, the authors expect constructive critics and suggestions from readers, especially those who study in Islamic Education field. Hopefully this thesis can be of benefit to readers.

Malang, April the 25th 2020

Fuadudin Abdillah Wakhid



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ABSTRAK

Wakhid, Fuadudin Abdillah. 2020. *The Contribution of baitussalam mosque in providing islamic education for the community of gurah subdistrict*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing: Dr. A. Nurul Kawakip, M.Pd, M.A.

Masjid adalah bentuk pendidikan non-formal, di mana semua komunitas/jamaah di sekitar masjid dapat memperolehnya secara bebas dan tanpa aturan atau kebijakan sistematis yang mengikatnya. Selain itu, pendidikan di masjid tidak berkaitan dengan usia, semua orang baik anak-anak, remaja, dewasa, dan orang tua bisa mendapatkan pendidikan Islam di masjid. Masjid sebagai institusi pendidikan yang diselenggarakan oleh Muslim juga berfungsi sebagai layanan pendidikan bagi masyarakat, khususnya yang berkaitan dengan kegiatan pendidikan agama. Sebagaimana diatur dalam undang-undang sistem pendidikan nasional (UU Sisdiknas 2003) menyatakan bahwa pendidikan agama memiliki fungsi untuk menarik siswa untuk menjadi bagian dari masyarakat yang memahami dan menerapkan nilai-nilai agama dan/atau menjadi ahli dalam ilmu agama.

Penelitian ini bertujuan: (1) Untuk mendeskripsikan kegiatan di masjid Baitussalam sebagai bentuk kontribusi dalam memberikan pendidikan Islam bagi masyarakat Kecamatan Gurah. (2) Mendeskripsikan masalah yang dihadapi organisasi takmir Masjid Baitussalam dalam memberikan pendidikan Islam bagi masyarakat Kecamatan Gurah. (3) Mendeskripsikan bagaimana organisasi takmir Masjid Baitussalam memecahkan masalahnya dalam memberikan pendidikan Islam bagi masyarakat Kecamatan Gurah.

Penelitian ini menggunakan metode kualitatif dalam jenis penelitian lapangan yaitu peneliti yang akan langsung menuju ke lapangan untuk memperoleh data yang berkaitan dengan fenomena atau peristiwa alam yang terjadi di masyarakat sesuai dengan topik yang akan diteliti.

Temuan penelitian mengungkapkan bahwa, (1) Masjid Baitussalam telah memberikan kontribusi dengan melakukan banyak kegiatan Islam seperti studi rutin Islam setiap Minggu malam, membaca kegiatan Al-Qur'an untuk remaja, studi Islam di aula Al-Kautsar, dan Learning Al- Qur'an untuk anak-anak (TPQ). (2) Masalah yang dialami oleh Baitussalam Takmir, adalah kurangnya antusiasme masyarakat kecamatan Gurah dalam mengikuti setiap kegiatan yang diselenggarakan oleh takmir. TPQ Masjid Baitussalam juga mengalami masalah dalam mendisiplinkan siswa, karena mereka kadang bertindak hiperaktif dan sulit mengendalikan perilaku mereka. (3) Organisasi takmir masjid Baitussalam menggunakan pemberitahuan lisan dan tertulis untuk menyelesaikan masalah.

ABSTRACT

Wakhid, Fuadudin Abdillah. 2020. *The Contribution of baitussalam mosque in providing islamic education for the community of gurah subdistrict*. Skripsi, Islamic Education Program, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Dr. A. Nurul Kawakip, M.Pd, M.A.

Keywords: Contribution, Mosque, Islamic Education, Community.

The mosque is a form of non-formal education, in which all the community/worshippers around the mosque can obtain it freely and without any systematic rules or policies that bind them. In addition, education in the mosque is not related to age, in other words all the people whether they are children, adolescents, adults, and parents can get non-formal education in the mosque. Mosques as an educational institutional held by the moeslems also served as a service of education for the society, particularly related to the religious educational activity. Therefore, the implementation model of education in the mosque is included in category of religious education, which in the law of national educational system (UU Sisdiknas 2003) stated that religious education has the function to draw up the student to become the part of the society who understand and apply the religious values and/or become the expert in religious science.

This research is aimed at: (1) To understand the activities in Baitussalam mosque as the form of contribution in providing Islamic education for community of Gurah Subdistrict. (2) Understanding the problems of Baitussalam Mosque takmir organization in providing Islamic education for community of Gurah Subdistrict. (3) Understanding how Baitussalam Mosque takmir organization solve its problems in providing Islamic education for community of Gurah Subdistrict.

This research utilized qualitative method in field research type of research which researchers will go directly to the field to obtain data relating to the phenomena or natural events that occur in the community in accordance with the topics to be studied.

The research findings reveal that, (1) Baitussalam mosque has made contribution by conducting many islamic activities such as Islamic studies routine every Sunday night, reading Al-Qur'an activity for teenagers, Islamic studies in Al-Kautsar hall, and Learning Al-Qur'an for children (TPQ). Those activities are organized by takmir organization and the participants are consist of of the citizens around Baitussalam mosque and from all citizens of Gurah subdistrict as well. (2) The problems experience by Baitussalam Takmir is the lack of enthusiasm possessed the community of Gurah subdistrict in following any activities organized by takmir. The TPQ of Baitussalam Mosque also experience problem in disciplining students, since they act hyperactively sometime and hard to control their behavior. (3) The takmir organization of Baitussalam mosque use verbal and written notice directed to all of jamaahs of Baitussalam mosque to overcome the problems experienced by takmir organization.

المخلص

واحد، فؤاد الدين عبدالله. 2020. مساهمة مسجد بيت السلام في توفير التعليم الإسلامي لمجتمع منطقة قورة. البحث الجامعي. قسم التربية الإسلامية. كلية علوم التربية والتدريس. الجامعة الحكومية الإسلامية مولانا مالك إبراهيم مالانج. المشرف: الدكتور أ. نور الكواكب، الماجستير.

المسجد هو شكل من أشكال التعليم غير الرسمي ، حيث يمكن لجميع المجتمعات او الجماعات حول المسجد ان يحصل عليه بحرية وبدون أي قواعد أو سياسات منهجية تربطه. كما أن التعليم في المساجد لا يرتبط بالعمر، أي أن جميع الناس سواء كانوا أطفالاً أو مراهقين أو كباراً أو شيوخاً يمكنهم الحصول على تعليم غير رسمي في المسجد. المساجد كمؤسسات تعليمية يديرها المسلمون تعمل أيضاً كخدمة التعليمية للمجتمع، وخاصة تلك تتعلق بأنشطة التعليم الديني. لذلك، نموذج تنفيذ التعليم في المساجد هو من فئة التعليم الديني، والتي تنص في قانون نظام التعليم الوطني (UU Sisdiknas 2003) على أن التعليم الديني له وظيفة لجذب الطلاب ليصبحوا جزءاً من مجتمع يفهم القيم الدينية ويطبقها، و / أو أن تصبح فقيهاً في علم الدين.

تهدف هذه الدراسة إلى: (1) فهم الأنشطة في مسجد بيت السلام كشكل المساهمة في توفير التعليم الإسلامي لمجتمع منطقة قورة. (2) الفهم على مشاكل منظمة مسجد بيت السلام بتعمير في تقديم التربية الإسلامية لمجتمع منطقة قورة. (3) الفهم كيف تحل منظمة تعمير مسجد بيت السلام مشاكل توفير التعليم الإسلامي لمجتمع منطقة قورة.

تستخدم هذه الدراسة الأساليب النوعية في هذا النوع من البحث الميداني، أي الباحث الذي سيتوجه مباشرة إلى الميدان للحصول على البيانات المتعلقة بالظواهر أو الأحداث الطبيعية التي تحدث في المجتمع حسب موضوع دراسته.

كشفت نتائج الدراسة أن (1) مسجد بيت السلام قد ساهم في تقديم كثيراً من الأنشطة الإسلامية مثل الدراسة الإسلامية الروتينية كل ليلة الأحد، وأنشطة قراءة القرآن للمراهقين، والدراسات الإسلامية في قاعة الكوثر، وتعلم القرآن للأطفال في روضة تعليم القرآن او (TPQ). تنظم هذه الأنشطة منظمة التعمير والمشاركين من سكان حول مسجد بيت السلام ومن جميع سكان منطقة قورة أيضاً. (2) المشكلة لتعمير بيت السلام هي قلة حماس أهل منطقة قورة في مشاركة كل الأنشطة تنظمه تعمير. روضة تعليم القرآن (TPQ) مسجد بيت السلام أيضاً لها مشاكل في تأديب الطلاب، لأنهم أحياناً يتصرفون بفرط النشاط والصعوبة في تحكم سلوكهم. (3) يستخدم منظمة تعمير مسجد بيت السلام في إخطارات شفوية ومكتوبة موجهة إلى سائر جماعة مسجد بيت السلام لحل المشاكل التي يعاني منها تنظيم التعمير.

الكلمات الرئيسية : المساهمة، المسجد، التعليم الإسلامي، المجتمع

CHAPTER I INTRODUCTION

A. Background of the Research

In freedom and heterogeneity, man can live and survive on this earth. Whether it's activities related to social, economic, education, health, and so forth. They can perform the various activities in accordance with what they want to meet their life needs. But not everything in this world can be done freely. Humans also need to know which things can be done and not bring various hazards, and also which should not be done. Therefore came the religions of this world that aims to guide people so that they are not wrong in determining their life purpose.

One such religion is Islam. In Islam all aspects of human life are arranged in detail and thoroughly with the aim that people in this world do not fall into error that can damage human life. Islam is revealed by Allah SWT is nothing but to be a mercy to all nature. The purpose implies that Islam as a religion of revelation contains comprehensive guidelines and rules, including worldly life and ukhrawi. With these guidelines, human beings will never get lost in their lives because they are always guided by what has been given by Allah SWT.

Islamic education is one way for people to learn the religion of Islam that has been revealed by Allah SWT through His Apostle. With education, human beings can know well everything that exists in this world. According to Imam Al-Ghazali, the goal of Islamic education is to acquire religious

knowledge and to create Muslims who have good personality, elegant behavior and good manners.

The Qur'an explains that the function of human creation in this world is as khalifah and 'abd. To carry out this function Allah equip man with a set of potentials. In this context, Islamic education should be an effort aimed towards the development of human potential maximally so that it can be realized in concrete form, in the sense of being able to create something that is beneficial to the self, the society and its environment as the realization of the function and purpose of its creation, either as *khalifah* and *'abd*.¹

Education becomes a very priority thing in Islam. The Messenger of Allah was born in the days of Jahiliyah where the people of that time could not yet know which was the truth they were supposed to believe and the ugliness that would lead to misguidance in life. Yet God is the Most Merciful and Merciful to all His people. Through His revelation conveyed through the intermediary of the angel Jibril, Allah taught the Messenger of Allah a truth. A guide that will guide mankind to avoid their ignorance. A belief that will never mislead mankind until the end of life, that is Islam Religion.

In the meantime, to get the knowledge about Islam is perfectly human ordered by Allah SWT to always learn. Today many educational institutions are not only studying worldly science alone, but the science of Islamic education has also become an important field of science to learn. In addition to

¹ Samsul Nizar, *Filsafat Pendidikan Islam*, (Jakarta: Ciputat Press, 2002), hlm. 22

the many schools that stand, many *madrasahs* also can be used as a place to gain knowledge of Islamic education.

The mosque is a form of non-formal education, in which all the community/worshippers around the mosque can obtain it freely and without any systematic rules or policies that bind them. In addition, education in the mosque is not related to age, in other words all the people whether they are children, adolescents, adults, and parents can get non-formal education in the mosque.

The Function of mosque as an educational institution since the beginning of the Islamic expansion in the middle east. Even the term “ta’lim” or instruction in english still existed in the mosque environment until today and can be found in every mosque in the world. That’s why mosque has been considered as the center education and instruction due to its function.

The history of the first mosque construction began when the Prophet Muhammad conduct a journey from the city of Mecca to Madinah to avoid the pursuit of his enemies, the infidel clan of Quraisy. On the way the Prophet stopped at a village called Quba and built a mosque in the village and named At-Taqwa mosque. The mosque is approximately 2 miles from the city of Medina. The mosque is functioned as a place of worship and also a place to spread the da'wah of Islam for all Muslims. Allah SWT says:

مَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ

يُحِبُّ الْمُطَهَّرِينَ. (التوبة : 108)

Meaning: "Surely a mosque founded on the basis of taqwa (Masjid Quba) from the first day is more worthy of you to pray in it. Inside are people who want to clean themselves. And Allah loves those who are clean."²

Since that time, more mosque had been constructed after the death of the Prophet. One of the most famous mosques is Al-Azhar Mosque in Cairo, Egypt. The Al-Azhar mosque arranged varioety of Islamic educational activities in it. The great scholars/Sheikhs took seats at the corner of the mosque and were surrounded by his disciples, giving lectures on the sciences of Islamic religion such as the Qur'an, Hadith, Tafsir, Fiqh, Adab, Arabic and many more. Students are given the freedom to express things they do not know yet so they can discuss and examine the problems by themselves.³

That was the function of the mosque in ancient times, in addition to being a place to pray and fulfill obligations to Allah, it was also used as an educational institution where discussions and studies about sciences are conducted between teachers/ustadz and students. This has an impact on the significant increase of Islamic da'wah through Islamic education.

Along with the development of the times, the needs of mankind for science, especially knowledge of Islam is also increasing. The mosque which originally is an institution of Islamic education is needed by people regardless of age, ethnicity, race, and even social status. With the technological sophistication and modern thinking that is developing today, it is necessary for humans to obtain Islamic education in order to be protected from the dangers posed by the times.

² Ali Al-Jumbulati, *Perbandingan Pendidikan Islam*, (Jakarta: Rineka Cipta, 1994), hal. 22

³ *Ibid*, hal. 25

The mosque also has the function as the center of science, especially religious science. The religious science taught by the teacher through many ways such as literature study, lecture, sermon, and many more. When in the mosque, prophet Muhammad saw often conduct a discussion together with his companions about the problems regarding beliefs and behaviour norms.⁴

Mosques as an educational institutional held by the moeslems also served as a service of education for the society, particularly related to the religious educational activity. Therefore, the implementation model of education in the mosque is included in in category of religious education, which in the law of national educational system (UU Sisdiknas 2003) stated that religious education has the function to draw up the studen to become the part of the society who understand and apply the religious values and/or become the expert in religion science.⁵

Today there are many mosques were built in the midst of the village community to the urban areas that provide Islamic education for surrounding community. An example of this mosque is Baitussalam Mosque. Baitussalam Mosque is a largest mosque in Gurah Subdistrict and become the center of Islamic education in Gurah subdistrict. Despite the people density in Gurah with their various daily activity, The mosque has been keeping to provide the Islamic education to improve the people's knowledge and consciousness about Islam in this modern era. Based on this background, the authors compiled a

⁴ A. Bachrun Rifa'i & Moch. Fachrurroji, *Manajemen Masjid*, (Bandung: Benang Merah Press, 2005), p. 59

⁵ A. Fatah Yasin, *Dimensi-Dimensi Pendidikan Islam*, (Malang: UIN-Malang Press, 2008), p.231

study entitled "The Contribution of Baitussalam Mosque in Providing Islamic Education for the Community of Gurah Kediri."

B. Focus of the Research

Based on the background that the author has conveyed above, some research questions posed by researchers are as follows:

1. What are the activities in Baitussalam mosque as the form of contribution in providing Islamic education for the community of Gurah Kediri?
2. What are the problems experienced by Baitussalam mosque in providing Islamic education for the community of Gurah Kediri?
3. How Baitussalam Mosque in solve those problems in providing Islamic education for the community of Gurah Kediri?

C. Objective of the Research

The objectives that would be achieved by researcher in this research are as follows:

1. To describe the activities in Baitussalam mosque as the form of contribution in providing Islamic education for community of Gurah Kediri.
2. To describe the problems of Baitussalam Mosque in providing Islamic education for community of Gurah Kediri.
3. To describe how Baitussalam Mosque solve their problems in providing Islamic education for community of Gurah Kediri.

D. Significances of the Research

1. Theoretical Significance

This research is useful to increase knowledge and understanding to the community about the role of mosque as one of the non formal education institution of Islam.

2. Practical Significance

This research is a material of input and notification, the contribution of ideas and thoughts, as well as consideration in the development of education, especially the role of mosques in non-formal Islamic education conducted in the mosque.

E. Previous Researches

To avoid plagiarism, the researcher has written several research titles related to the researcher's topic, as follows:

“Peran Masjid dalam Meningkatkan Toleransi Internal Umat Beragama, Studi kasus di Masjid Nuruttaqwa kelurahan Jatimulyo kota Malang.” (Muhammad Irham, 2014). Researchers describe how the role of Nuruttaqwa mosque in improving the internal tolerance of religious communities, given the differences of faith among jama'ah in Nuruttaqwa mosque. The result of his research is Nuruttaqwa Mosque provides socialization and regular meetings attended by the mosque jama'ah and give freedom to the jama'ah in performing the procedures of worship according to each belief. Yet there is still an overwhelming sense of fanaticism from the community so that the intervention of one of the schools of Islamic groups can

arise easily. Coupled with the lack of public understanding of religious education so that it can be easily influenced by outsiders and will hinder the sense of tolerance among jama'ah mosque.⁶

“Pemberdayaan Masjid Sebagai Sarana Pendidikan Islam dalam Membentuk Karakter Percaya Diri Pada Siswa MAN Jombang, Studi Kasus di Masjid Fadlum Minallah MAN Jombang.” (Ahmad Baihaqi Hamid, 2014). The focus of the research is the empowerment of the mosque as a means of establishing confident character in the environment of MAN Jombang. The results of his research is the teenage mosque Fadlum Minallah MAN Jombang compile several plans or work programs to increase the confident character of MAN Jombang students as well as to empower the mosque which has only functioned as a place of worship only. Among these work programs include holding khotib training and muballigh/muballighah, organizing the cult, and so forth. The impact resulting from the empowerment of the mosque is the formation of the character of MAN Jombang students who believe, pious, have good morals, high social spirits, care about the prosperity of the mosque, diligent worship, and high confidence.⁷

“Peran Masjid Agung Jami’ Malang dalam Pembinaan Agama Islam Anak Yatim Piatu Non-Panti Asuhan Kota Malang Melalui Madrasah Diniyah Abul Yatama.” (Muhammad Iqbalillah, 2014). The purpose of this research is to understand the role of mosque in organizing Islamic religion for

⁶ Muhammad Irham, *Peran Masjid dalam Meningkatkan Toleransi Internal Umat Beragama, Studi kasus di Masjid Nuruttaqwa kelurahan Jatimulyo kota Malang*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2014

⁷ Ahmad Baihaqi Hamid, *Pemberdayaan Masjid Sebagai Sarana Pendidikan Islam dalam Membentuk Karakter Percaya Diri Pada Siswa MAN Jombang, Studi Kasus di Masjid Fadlum Minallah MAN Jombang*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2014

orphans non orphanage in Malang city and also to know the implementation of Islamic religion development in Madrasah Diniyah Abul Yatama. The result of this research is Madrasah Diniyah Abul Yatama which is held in Masjid Agung Jami 'Kota Malang to hold a series of education which can increase religious knowledge for orphans in Malang. In addition, the Great Mosque of Jami 'Malang also plays a role in the social field by providing access to the jama'ah to provide compensation to orphans, santri tuition fees, and operating dues Madrasah Diniyah Abul Yatama. The resulting impact of this religious formation is the increase of religious knowledge for the santri, increasing the intensity of the more diligent worship, as well as changes in the better attitude shown by the santri.⁸

“Fungsi Masjid Pada Masyarakat Pedesaan di Dusun Sebaloh Desa Pandesari Kecamatan Pujon Kabupaten Malang.” (Kurnia Iswuria, 2014).

Researchers describe the function of mosques for rural communities. The result of his research is the community in Sebaloh Hillbilly Pandesari Pujon village still not maximize the function of the mosque well. Most of the villagers are utilizing the mosque as a place of worship only. This is due to lack of understanding of the community about the optimization of mosque functions.⁹

From the various previous studies that have been written by the researchers above, the focus of research in this research is how people,

⁸ Muhammad Iqbalillah, *Peran Masjid Agung Jami' Malang dalam Pembinaan Agama Islam Anak Yatim Piatu Non-Panti Asuhan Kota Malang Melalui Madrasah Diniyah Abul Yatama*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2014

⁹ Kurnia Iswuria, *Fungsi Masjid Pada Masyarakat Pedesaan di Dusun Sebaloh Desa Pandesari Kecamatan Pujon Kabupaten Malang*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2014

especially in rural areas, function their mosques as non-formal education institutions to improve the quality of their Islamic education. While some previous studies examined the role and function of mosques in different environments, namely in the environment orphanage, madrasah Aliyah, and urban environment. In addition, some researchers sought the role and function of the mosque for different purposes.

To facilitate in understanding the similarities and differences between previous research and research conducted by current researchers, researchers have written a detailed explanation in the table as follows:

No	Research Titles	Similarity	Differences	Research Originality
1	<i>Peran Masjid dalam Meningkatkan Toleransi Internal Umat Beragama, Studi kasus di Masjid Nuruttaqwa kelurahan Jatimulyo kota Malang. (Muhammad Irham, 2013)</i>	Researching the role of the mosque	- Increasing religious tolerance. - The object of research is in urban areas	This research explains about how Nuruttaqwa mosque plays a role in developing tolerance among religious people, especially in internal Islam itself
2	<i>Pemberdayaan Masjid Sebagai Sarana Pendidikan Islam dalam Membentuk Karakter Percaya Diri Pada Siswa MAN Jombang, Studi Kasus di Masjid Fadlum Minallah MAN Jombang. (Ahmad Baihaqi Hamid, 2014)</i>	Researching the role of the mosque	- Understanding the development of selfconfidence character for students - The object of Research is at Madrasah mosque	This research explains the role of mosque Fadlum Minallah MAN Jombang in improving students' selfconfidence

3	<i>Peran Masjid Agung Jami' Malang dalam Pembinaan Agama Islam Anak Yatim Piatu Non-Panti Asuhan Kota Malang Melalui Madrasah Diniyah Abul Yatama. (Muhammad Iqbalillah, 2014).</i>	Researching the role of the mosque	- Understanding the fostering of Islamic religion for orphans non-orphanage children - The object of research is in urban mosques	This research describes how the Great Mosque of Malang in providing Islamic education to orphans outside the orphanage care of Malang city
4	<i>Fungsi Masjid Pada Masyarakat Pedesaan di Dusun Sebaloh Desa Pandesari Kecamatan Pujon Kabupaten Malang. (Kurnia Iswuria, 2014)</i>	Researching the role of the mosque	The research conducted in different Region	The research describes about the role of rural mosque to provide Islamic education

F. The Definition of Key Terms

To avoid misunderstanding in understanding the topic of this study, the definition of terms in the research topic can be explained as follows:

1. Contribution, means the support or effort do by something or someone.¹⁰
2. Mosque, literally interpreted as a seat or any place used for worship. The mosque also means a place of congregation player or a place of prayer for the public (the crowd).¹¹ The Mosque used as an object in this research is Baitussalam Mosque

¹⁰ Kamus Besar Bahasa Indonesia Offline

¹¹ Hasbullah, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: PT RajaGrafindo Persada, 2001), p. 131

3. Education, is the whole activity or conscious effort undertaken by educators to learners about the whole development of the personality both physically and spiritually, and periodically continuously to achieve happiness and high value.¹²
4. Islam, the language is derived from the Arabic *salima* which means prosperous, safe, and peaceful. While in Islamic terms is a name for a religion whose teachings are revealed to God through humanity through the Holy Prophet who aims to realize a prosperous, safe, and peaceful life.¹³
5. Non-formal education, is education in which the form of subject matter, teachers, teaching methods, teaching media and so on is not standardized by formal rules.

G. Systematic Writing

To describe the content of this research, the researcher provide the explanation about the systematic writing that being used in reporting the results of conducted research. The form of systematic writing are:

Chapter I (Introduction) Which contain background of research, research focuses, research objectives, research significances, previous researches, the term of studies, and systematic writing.

Chapter II (Discussion of Theories) which underlying of thought in writing this research. It contain the definitions of mosque, Its roles and functions as well. Continued by explaining the study about Islamic education, its

¹² Moh. Haitami Salim & Syamsul Kurniawan, *Studi Ilmu Pendidikan Islam*, (Yogyakarta: Ar-Ruzz Media, 2012), p. 28

¹³ Muhammad Alim, *Pendidikan Agama Islam*, (Bandung: PT Remaja Rosdakarya, 2006), p. 91

foundation, and its goal as well. At last, the explanations about Educational Institutions and its varieties

Chapter III (Research Method) which consist of research approach and type, the presence of researcher, data and source of data, data collection techniques, data analyzing techniques, research procedures

Chapter IV (Result of the Research), consist of the general explanation about object of research, the series of data collection gathered by researcher, and research findings as well.

Chapter V (Discussion of the Research Result), contain the analysis of research data that had been collected by researcher

Chapter VI (Closing), contain the summaries of the entire research analysis and suggestions about the research.

CHAPTER II

LITERATURE REVIEW

H. Theoretical Framework

I. Mosque

a. The Definitions of Mosque

According to Sidi Gazalba, literally the word mosque derived from the Arabic word. The root of the word "mosque" is *sujudan*, with *fi'il madli sajada* which means the worship place or place for conducting prayer, and because of the form of *isim makan*, it is given the prefix "ma" which then changed the word into *masjid*. Generally in Indonesian the letter "a" becomes "e", so the word mosque is sometimes mentioned with the term "*mesjid*".¹⁴

Agreeing with Sidi Gazalba, Wahyudin Supeno gives the literal meaning of the mosque as a word which derived from Arabic. The main word *sujudan*, *masjidun* which means place for worship or place of conducting prayer, so the mosque contains a meaning of place to fulfill the obligations for Muslims to perform the five times prayed by Allah SWT. Another understanding of the mosque, such as the entire surface of the earth is a worship place, except the cemetery.¹⁵

¹⁴ Sidi Gazalba, *Mesjid Pusat Ibadah dan Kebudayaan Islam*, (Jakarta: Pustaka Al-Husna), p. 118.

¹⁵ Wahyudin Supeno, *Perpustakaan Masjid, Pembinaan dan Pengembangannya*, ed. Abdul Hamid, (Bandung: Remaja Rosdakarya), p. 1.

b. The Urgencies of Mosque For Moeslems

The mosque is the most important place in Islam. Mosque. That's why the mosque has a variety of urgencies that will be explained as follows:¹⁶

1) The Medium of Faith Cunstruction

For a Muslim, faith has a very important position. However, one's faith is not always stable, in other words sometimes it will have ups and downs. With strong faith, one will always be committed to the values that come from Allah and His Messenger, and make him not dare to deviate from the right way of life.

Therefore, in the mosques, the Muslims must get the provision of knowledge to strengthen his faith. Allah SWT says:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنَ آمَنَ بِاللَّهِ وَالْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ. أَلَيْكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

Meaning: "The prosperity of Allah's mosque is only those who believe in Allah and the Last Day, and (continue) to perform the prayers, to perform zakat and not to fear anything except Allah. Then hopefully they are among those who are guided. "(Q.S. At-Taubah: 18)

2) The Medium of Islamic Community Construction

Muslim personal guidance must be followed up towards an Islamic society. When we will realize an amazing society as well as in the time of the Messenger of Allah, the mosque is the most important means to be utilized. So that later Islamic society is a

¹⁶ Ahmad Yani, *Panduan Memakmurkan Masjid*, (Depok: Al-Qalam, 2009), p. 23

society whose heart is always adhered to the mosque and cause them not to deviate from the path of Allah SWT.

3) The Medium to Strengthen Ukhuwah Islamiyah

Rasulullah saw and his companions made the mosque as a means of strengthening ukhuwah, especially between the Muhajirin and Ansar. Therefore, the existence of the mosque becomes very important in strengthening ukhuwah Islamiyah. Moreover in the mosque often lasts five congregational prayers, which is a symbol of obedience to Allah SWT. So from the congregational (jama'ah) prayer can cultivate the spirit of ukhuwah Islamiyah.

When the mosque used as a means of strengthening ukhuwah Islamiyah, undoubtedly all the problems that will be faced by the Muslims can be overcome, both issues concerning personal, family, and society affair.

4) The Medium of Islamic Struggle

Allah SWT likes those who strive to uphold His religion. But the field of struggle within Islam is vast, not limited only in the form of physical warfare. Improving people's morals is a form of struggle, as well as improving the economy and welfare, improving knowledge, and so on. In this regard, the mosque is very important to be utilized for the effort of repairing the society of Muslim society.

5) **The Medium of Tarbiyah (Education)**

The mosque is one of the most appropriate means for the education process towards the Muslims. Allah's Messenger and his Companions are well aware of this matter. Therefore, when the mosque used as a means of education for the Muslims, surely Muslims will feel the true existence of the mosque. When increasing the number of mosques that serve as a means of education for the Muslims, undoubtedly increased the quality of the Muslims.

c. The Roles and Functions of Mosque

The mosque has a very important position in Islam. Therefore the mosque must be functioned optimally. The role and function of the mosque are as follows:¹⁷

1) Place for Conducting Worship

The main function of the mosque is as a place of prayer and zikr. Therefore, all activities carried out in the mosque are zikrullah oriented, regardless of the form of the activity. Therefore, preventing the man from zikr to Allah in various forms of activity is a very persecuting act.

2) A Meeting Place Between Moeslems

The Messenger of Allah used the mosque as his meeting place with his companions. Not only meeting physically, but also

¹⁷ Ibid, p. 37

bringing their hearts and minds together. So in the mosque that the relationship with others to be closer. Even with the frequent gathering in the mosque, all the issues concerning private and social life can be solved easily.

According to Dr. Sa'id Ramadlan al-Buthi in his book *Sirah Nabawiyah*, *ukhuwah*, *mahabbah*, equality, and justice will not be realized if the Muslims do not often meet every day in shafat prayers in congregation, so erased the differences of rank, position, wealth, and Status and other social attributes. From here the mosque has an important role as a gathering place of Muslims from various backgrounds, social status, color, ethnicity, and position in society.

3) Place of Discussions

At the time of the Messenger of Allah, the mosque has been used as a place to hold deliberations both to plan a problem and solve the problems that occur regarding to personal issues, family, and people affairs.

When deliberations are held in the mosque, there will be a harmonious fraternity, and an agreement will be made that can be accepted by all people and not cause bloodshed.

4) Place for Protection

The traveler can keep themselves protected from the sun and rain during the trip while resting himself for a while. At the time of the Prophet, in addition to the mosque as a refuge for the traveler, the mosque also serves as a refuge from various threats. Rasulullah SAW provides security guarantees to anyone who feels threatened as long as they are in goodness.

5) Place of Social Activities

Social relations between the Muslim community must create harmonically so there would be no social disparities that will divide the Muslim community. In addition to functioning as a place of worship, the mosque can also be used as a place of social activity. People from various backgrounds gather in an activity within the mosque, so that they can understand each other's differences so as to create a peaceful and peaceful atmosphere of social life.

6) Place of Islamic Studies

The mosque also has a function as a place for Muslims to study. Through knowledge, Muslims can form a devout Muslim person to Allah SWT through the knowledge of the good things that must be done and the bad things that must be abandoned. This is where Islamic education plays a major role in guiding Muslims in goodness until the end of their life. In addition, the mosque can also be used as a means to devote all the hearts of

Muslims. The Islamic studies that all Muslims can obtain in the mosque are including Al-Qur'an and Hadith studies, Tauhid, Fiqih, Akhlak, and many other studies which is very important to guide and assist Muslim's life in this world

7) Place for Spreading Preaches (Da'wah)

At the time of the Prophet Muhammad saw, he used the mosque as a place to convey the da'wah Islam he has received from Allah SWT to his people. Allah's Messenger (may peace be upon him) conveyed the truth of the teachings of Islam to his Companions and his people, and reminded each other when among those who did not comply with what had been led by the Messenger of Allah. The function of the mosque as a place of da'wah is still valid until today. Today there are many da'wah institutions centered in the mosque to provide enlightenment for the whole society.

II. Islamic Education

A. The Definitions of Islamic Education

Islamic education has a variety of definitions in terms, such as At-Tarbiyah (Education/teaching), At-Ta'lim (advice/direction), At-Ta'dib (warning/discipline), At-Tahdzib (improvement/refinement) Al-Riyadhah (training/application), At-Tazkiyah (purification/cleansing),

At-Tadris (teaching), and many more Arabic language terms which indicate the meaning of education.¹⁸

According to Muhammad S.A. Ibrahimy, Islamic education is "an educational system that can provide a person's ability to lead his life according to the ideals and values of Islam that has animated and colored his life style." Islamic education covers all aspects of human life, as Islam has become a guide for All aspects of human life, be it earthly and ukhrawi life.

In the same context, Omar Muhammad also reveals that "Islamic education is the process of changing the behavior of individuals in their private lives, the environment and society, by way of teaching as a basic activity and as a profession among the basic professions in society."

Abudin Nata stated that "All education formulation always put education as a strategic means to give birth to human being which is built all his potential (physical, psychic, intellectual, spiritual, fitrah, talent, and social) so that it can carry out its service function in.

Islamic education not only teaches the students about the science of Islam only. But it also guides the people with the guidance of divine revelation so they will be able to create themselves as individuals who have an Islamic personality. Islamic education facilitates people to learn and practice to actualize all their potential,

¹⁸ Abudin Nata, *Ilmu Pendidikan Islam*, (Jakarta: Kencana Prenada Media Grup), p. 7

both physical (jasmaniyah), and nonphysical (rohaniyah). So that created the figure of a human ulul albab, muslim man plenary who believes, knowledgeable, and always productive to do good deeds in accordance with the guidance of Islamic teachings.¹⁹

B. The Foundations of Islamic Education

The Foundations of Islamic education are divided into three parts.²⁰

1) Religious Foundation

Religious foundation is the basis for maintaining and upholding human rights, and maintaining human morality. The religious foundation is humanism-theocentric, the basic that treats and glorifies human beings according to the direction of Allah. Besides, it can also mean the basis that leads people to be devoted, obedient, and submissive to Allah SWT in order to glorify human beings.

2) Philosophical Foundation

Philosophical Foundation is the foundation that is extracted from the speculative, profound, systematic, radical, and universal thought of things which are then used as the basis for the formulation of the concept of Islamic education. In Islamic philosophy there is a discussion of the problems of divinity, the

¹⁹ Heri Gunawan, *Pendidikan Islam, Kajian Teoretis dan Pemikiran Tokoh*, (Bandung: PT. Remaja Rosdakarya), p. 16

²⁰ Abudin Nata, *Op. Cit.*, p. 90

universe of nature, people, society, science, and morals, all of which will be a deeper discussion of Islamic education.

3) Scientific Foundation

The definitions of Science Foundation is the foundation of value of use and benefits contained in every science for the interests of education and teaching. Every science, both natural science and social science, has its own purposes and benefits. The various benefits of such science should be used as the scientific foundation of Islamic education.

C. The Goals of Islamic Education

Man who knowledgeable and use his knowledge for a good purpose will get a remarkable benefit from Allah SWT compared with human being who is rich and have high position. As Allah SWT Said:

...يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(المجدله: 11)

Meaning: Allah will exalt those who believe among you and those who are given knowledge of some degree, and Allah is Knowing what you do. "(Q.S. Al-Mujadalah: 11)

In the verse is stored the meaning that people who are knowledgeable with those who believe in Allah SWT and they will be elevated their degree by Allah SWT. Humans not only need faith or religion in their lives, but they also need knowledge that will improve the welfare of their lives both physically and spiritually.

Islamic education was created by Allah SWT not without reason. The purpose of Islamic Education is to form a faithful Muslim character to God and morality, and equip humanity to be able to face the life of the world and in the hereafter.

The goal of Islamic education is closely related to the creation of human beings as the Khalifah of Allah SWT and as 'Abdullah (the servant of Allah). The World Islamic Education Congress sets out the goal of universal Islamic education:

Education Should aim at the balanced growth of total personality of man through the training of man's spirit, intellect the rasional self, feeling and bodily sense. Education shoul therefore cater for the growth of the man in all its aspects, spiritual, intelectual, imaginative, physical, scientific, linguistic, both individual and collectively, and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of eucation lies in realization of complete submission to Allah on the level individual, the community and humanity at large.²¹

In addition to the results of the World Islamic Education Congress above, the goal of Islamic education is also universally expressed by experts of Islamic education, one of which is 'Atiyah Al-Abrasyi who expressed details of the objectives of Islamic education, among others, as follows:²²

1. Helping the building of good character
2. Preparation for the life in the world and the hereafter
3. Fostering the scientific spirit

²¹ Abudin Nata, *Op Cit*, p. 61

²² Haidar Putra Daulay, *Pendidikan Islam dalam Perspektif Filsafat*, (Jakarta: Kencana Prenada Media Grup, 2014), p. 16

4. Preparing students to become professional
5. Prepare to seek sustenance

Agreeing with 'Atiyah Al-Abrasyi, Abdurrahman An-Nahlawi also put forward the objectives of Islamic education as follows:²³

1. As an intelligence education and preparation to be entellect.
God commands humans to think of heaven and earth in order to attain the perfect level of faith.
2. Improving the talents of the learners.
3. Pay attention to the strength and potential of the young generation and educate them as well as possible.
4. Strives to balance all human powers and willingness.

Based on the various opinions from the educational experts above, the goal of Islamic Education is to manifest human function as' abdullah (servant of Allah) that is by growing knowledge and belief of human that they are servants who must worship to their God that is Allah SWT, and human function as Khalifatullah (khalifah of Allah) by providing provisions to human beings both physical, spiritual, and intellect so that they can carry out their life on earth in accordance with the order that has been arranged by Allah SWT.

²³ Soleha dan Rada, Ilmu pendidikan Islam, (Bandung: Alfabeta, 2011), p. 39

D. Islamic Educational Institution

1. The Definition of Educational Institution

Educational institution is an institutions or venues for the educational process undertaken with the aim of transforming the individual's behavior toward a better direction through interaction with the environment.

2. The Kinds of Educational Institution

The kinds of educational institutions are:

a. Formal Educational Institution

According to Abu Ahmadi and Nur Uhbiyati, formal education is an education that is carried out in a certain place and determined time, work systematically, has a certain period of time, lasts from basic education to higher education, and implemented based on official rules that have been established.²⁴

b. Non formal Educational Institution

According to UU Sisdiknas No. 20 (2003: 72) non-formal educational institutions are educational channels outside of formal education are conducted in a structured and tiered. Non-formal education institutions are educational institutions provided for citizens who do not have time to

²⁴ Moh. Haitami Salim & Syamsul Kurniawan, *Op Cit*, p. 268

attend or complete education at a certain level in formal education.²⁵

Like the formal education, non-formal education also has the same characteristics which is the presence of educators and learners, but in terms of time and rules are not as systematic as formal education.

c. Informal Educational Institute

Informal educational institution is educational institution which scope is more focused on family and society.²⁶ Family education is first and foremost. It is said first, because the baby or the child was first acquainted with the environment and get coaching from a family member. This first education can be seen as laying the foundations of subsequent developments. The existence of the term of primary education is also due to the development.

E. Mosque as an Islamic Educational Institution in Indonesia

Indonesia has been admitted juridically the existence of mosque as the non formal Islamic educational Institution. In the other word, The mosque, as one of the religious educational institution outside the formal school has been obtained the acknowledgement and legitimation to organize and develop Islamic education program in Indonesia.²⁷

²⁵ UU no. 30 tentang Sisdiknas pasal 26

²⁶ UU no. 30 tentang Sisdiknas pasal 27

²⁷ A. Fatah Yasin, *Op Cit*, p.231

The Mosque, based on the perspective of national education in Indonesia is defined as the Islamic educational institution or organization, which is accomodative toward the aspiration of all the moeslems and oriented to the realize the missions of Islam through the three dimensions of human life development.²⁸

- a. The dimension of hereafter living that encourage the mankind to improve themselves in harmonious and balanced pattern of relation toward the God.
- b. The dimension of the real life living that encourage mankind as the servant of God to improve themselves with knowledges, skills, and Islamic values.
- c. The dimension of the balanced relation of real life and hereafter that encourage mankind to make themselves as the proper servant of God by the science and deed, and become the supporter and the implementer of Islamic values.

²⁸ *Ibid*, p. 232

CHAPTER III

RESEARCH METHOD

A. Research Approach and Design

In this study, researchers used a qualitative research approach. Qualitative research is carried out through an inductive process, i.e. departing from a special concept to the general, conceptualization, categorization, and description developed on the basis of problems occurring in the field. The purpose of qualitative research is to understand the phenomena of social settings that occur in the field.²⁹

Qualitative research is research that holds to naturalistic paradigm or phenomenology. Objects studied can not be separated from the context of time / situation particular. And the resulting research data is descriptive interpretative in accordance with the reality of time and conditions.³⁰

Bogdan and Taylor (1975: 5) Defines a qualitative methodology as a research procedure that produces descriptive data in the form of written or oral words of observable persons and behaviors. According to them, this approach is directed to the background and the individual is holistic (whole). So, in this case should not isolate individuals or organizations into variables or hypotheses, but rather need to look at it as a whole.³¹

²⁹ Iskandar, *Metodologi Penelitian Pendidikan dan Sosial (Kualitatif dan Kuantitatif)*, (Jakarta: Gaung Persada Press, 2009), p. 187

³⁰ Nana Sudjana & Ibrahim, *Penelitian dan Penilaian Pendidikan*, (Bandung: Sinar Baru, 1989), p. 7

³¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Rordakarya, 2005), p. 4

Meanwhile, John W. Creswell defines qualitative research as a research method for exploring and understanding the meaning which (by some individuals or groups of people) is deemed to be derived from social or humanitarian problems. The process of qualitative research involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively from themes that are specific to the public, and interpreting the meaning of data that has been obtained.³²

From the above definitions can be concluded that qualitative research aims to understand and explore the reality that occurred around the researchers. This research is inductive, which begins with specific themes to the general themes.

B. Type of Research

This study uses a type of descriptive research. Descriptive is a kind of qualitative research which describe and represent the the research object based on the real and accurate fact that gathered during research. Descriptive research tries to describe and reveal as many informations and facts as possible concerning the situation and condition on the field.

This research is also categorized as a field research (field research) since the researcher go directly to the field to obtain data relating to the topic of the research and is taken based on the events that occur in the community in accordance with the focuses of the research. Researcher

³² John W. Creswell, *Research Design, Pendekatan Kualitatif, Kuantitatif, dan Mixed (terj.)*, (Yogyakarta: Pustaka Pelajar, 2010), p. 4

have to involve himself to the object of research as participant as well as observer in every event that occurs in the society. Researcher has to possess the knowledge about conditions, situations and intricacies of the object that is studied.³³ By doing this, researcher can obtain the detailed and comprehensive data because he has participated and observed every events that occurred in the society.³⁴

C. Attendance of the Researcher

Attendance of researcher in qualitative research is as a planner, implementing data collection, analyzer, data interpreter, and reporting research results.³⁵ Researchers present directly in the middle of the object of research to observe and record the phenomena that occur in the middle of the object of research. Therefore, the main function of researchers in this study is as a data collector.

D. Data and Data Sources

According to Lofland and Lofland (1984: 47) Source Data is divided into 2 kinds, namely:³⁶

a. Primary Data

Primary data is data obtained directly from the research object studied. Primary data can be either words or actions of the subject being studied or observed. Primary data sources are recorded through written notes or via video/audio recording, photo capture, or movies.

³³ J.R. Raco, *Metode Penelitian Kualitatif*, (Cikarang: Grasindo), p. 9

³⁴ Arief Furchan & Agus Maimun, *Studi Tokoh*, (Yogyakarta: Pustaka Pelajar, 2005), p. 97

³⁵ Lexy J. Moeleong, *Op. Cit.*, p 168

³⁶ *Ibid*, p 157

In this case the researchers collect primary data from the figures related to the implementation of Islamic education in the mosque environment. The primary sources of this research is the result of the interview between researcher to the people related to the research topic, including takmir of Baitussalam Mosque. The researcher also supported this data with researcher's observation toward the activities related to Islamic education in Baitussalam Mosque.

b. **Secondary Data**

Secondary data is data that become the complementary and amplifier of primary data which have been obtained by researcher. Secondary data comes from written sources of books, scientific magazines, scientific journals, archives, personal documents, and official documents. This kind of data was taken by the researcher from the archives of the mosque.

E. Data Collection

Data collection techniques are very important because it is a strategy to obtain the necessary research data. Techniques used by researchers in obtaining research data are as follows:

a. **Observation**

Observation is a method or ways of analyzing and holding a systematic record of behavior by seeing or observing individuals or groups directly (Ngalim Purwanto: 1985). This method is used to see

and observe directly on the field situation so that researchers get a broader picture of the problems studied.³⁷

One type of observation techniques that will be used in this study is participant observation in which the researchers directly involved with the object of research to observe the phenomena that occur in the object of research. Researchers record the behavior and events as happened in the actual situation, so that will be obtained accurate data about the phenomenon studied.

The researcher observed the Islamic education activities in Baitussalam Mosque periodically. Including the procedure of activities and the condition of participants. The researcher also took some pictures as the observation evidences which can encourage the data.

b. Interview

Interviews are conversations with the intended intentions of two parties, namely the interviewer (interviewer) as the advocate / questioner and the interviewee (interviewee) as a giver of answers to the question.³⁸ In this study that acts as an interviewer (interviewer) is a researcher and the interviewee (interviewee) are public figures related to the object of research.

In this study, researchers get research data by asking some questions about the phenomenon that occurred in the middle of the object of research in accordance with the research topic that has been

³⁷ Basrowi & Suwandi, *Memahami Penelitian Kualitatif*, (Jakarta: Rineka Cipta, 2008), p. 93

³⁸ Ibid, p. 127

prepared. In order for the questions posed during the interview does not shift from the research topic, the researcher first develops a structured interview guide so that the valid research data will be obtained well.

The researcher asked some questions related to the Islamic education activities in Baitussalam Mosque which the questions are refers to the research focuses formulated by researcher.

c. Documentation

This technique is a ways of collecting data that produces important records related to the problem under study, so that will be obtained complete data, valid, and not from the results of thought.

This method is used to collect data already available in the document records. The function of data obtained from documentation techniques is as supporting and complementary data for primary data obtained through observation and interview.³⁹

The pictures and records that were taken from the object of research can be used as the complimentary data for the primary data. The Camera and tape recorder were used as the medium in gathering this data.

F. Data Analysis

Qualitative Data Analysis according to Bogdan & Biklen (1982) is the work done by working with data, organizing the data, sorting it

³⁹ Ibid, p. 158

into manageable units, synthesizing it, searching and finding patterns, finding what is important and what is learned, and decide what can be told to others.

According to Janice McDrury (1999), the stages of qualitative data analysis are as follows:⁴⁰

- a. Read / study the data, mark the keywords and ideas that exist in the data
- b. Learn the key words, trying to find the themes that come from the data
- c. Write down the found model
- d. Doing Encoding

In addition John W. Creswell said that qualitative data analysis can be done in ways known as spiral analysis of the following data:⁴¹

- a. Organizing Data
- b. Read data and create memos
- c. Describe, clarify, and interpret data into memos and themes
- d. Interpreting data
- e. Presenting and visualizing data

This research utilizing the taxonomy analysis to analyze the result of the research. Taxonomy analysis not only creating general and comprehensive analysis, but also analyze certain domain which is exceptionally useful to describe phenomenons or problems that are

⁴⁰ *Ibid*, p. 248

⁴¹ John W. Creswell, *Op Cit*, p. 254

become the research focuses. The chosen domains that would be deeply researched are the focus of the study that need to be searched with detailed and deeply.⁴²

This research focused not only in generalizing the function of the Baitussalam Mosque Gurah, but rather specify the explanation about the contribution of Baitussalam mosque as realization of the function of the mosque as the institution of Islamic education. Therefore, researcher only gathering research datas concerning the activity of islamic education that has been held in Baitussalam Mosque.

From the data analysis techniques above we can concluded that the data analysis is a very important thing to do because the data that has been obtained during the study is still raw data and need to be reinterpreted in order to produce a clearer research results so that it can be understood well by the reader or audience.

G. Checking Data Validity

Data validity means that the data that has been collected can describe the state of reality that the researcher wants to disclose.⁴³

Valid data elements according to Lincoln and Guba include Credibility (accountability), Transferability (dependability), Dependability (dependence), and Confirmability (certainty).⁴⁴

⁴² Arief Furchan & Agus Maimun, *Op. Cit.*, p. 65

⁴³ Afrizal, *Metode Penelitian Kualitatif*, (Jakarta: Rajawali Press, 2015), p.167

⁴⁴ John W. Creswell, *Op. Cit.*, p. 340

In this research, for the data produced by researchers to be more accurate and accountable, the researchers used the following techniques:

- a. Long-term engagement and persistent and ongoing observation in the field. Fratterman (2010) argues that "participant observation requires close and long association with the studied community."⁴⁵ In this case researchers stay in the field of research until saturation of data collection is achieved, because the involvement of researchers is crucial in data collection.
- b. Triangulation, ie checking the validity of data that utilizes something else outside the data as a comparison to that data.⁴⁶ Researchers use a variety of sources, methods, researchers, and theories to provide proof of reinforcement. This process involves amplifying evidence from different sources to explain the theme or perspective. In this way researchers will get more powerful and complete data about research coming from various sources. The source can be the result of interviews with other sources, documents and institutional archives, as well as the results of the researcher's own observations.
- c. Peer Examination, a check done by collecting peers, who have the same general knowledge of what is being studied, so that with them researchers can review the perceptions, views and analyzes

⁴⁵ Ibid, p. 349

⁴⁶ Lexy J. Moeleong, Op.Cit., p. 330

that are being conducted.⁴⁷ The way that is done is to present the results of temporary or or the end result of research to colleagues in the form of discussion. So that colleagues can criticize and assess the results of research research that can be used as improvement and research development.

H. Research Prosedure

Researchers in carrying out its research is necessary to plan and carry out its research in accordance with the procedures for the research carried out well and produce good research. The research procedure in this research is as follows:⁴⁸

a. Pre Research Stage

Before conducting the research, the researcher should plan the research that will be done. The things that will be done before the researchers conducted the research is Drafting the research design, determine the field of research, take care of licensing, determining informants, and preparing research supplies.

b. Field Stage

This stage requires researchers to be able to join the object of research while collecting data required in the study. Researchers should be able to familiarize themselves with the object of research so that they do not put doubts and thieves against researchers who have an impact on the inhibition of researchers in obtaining

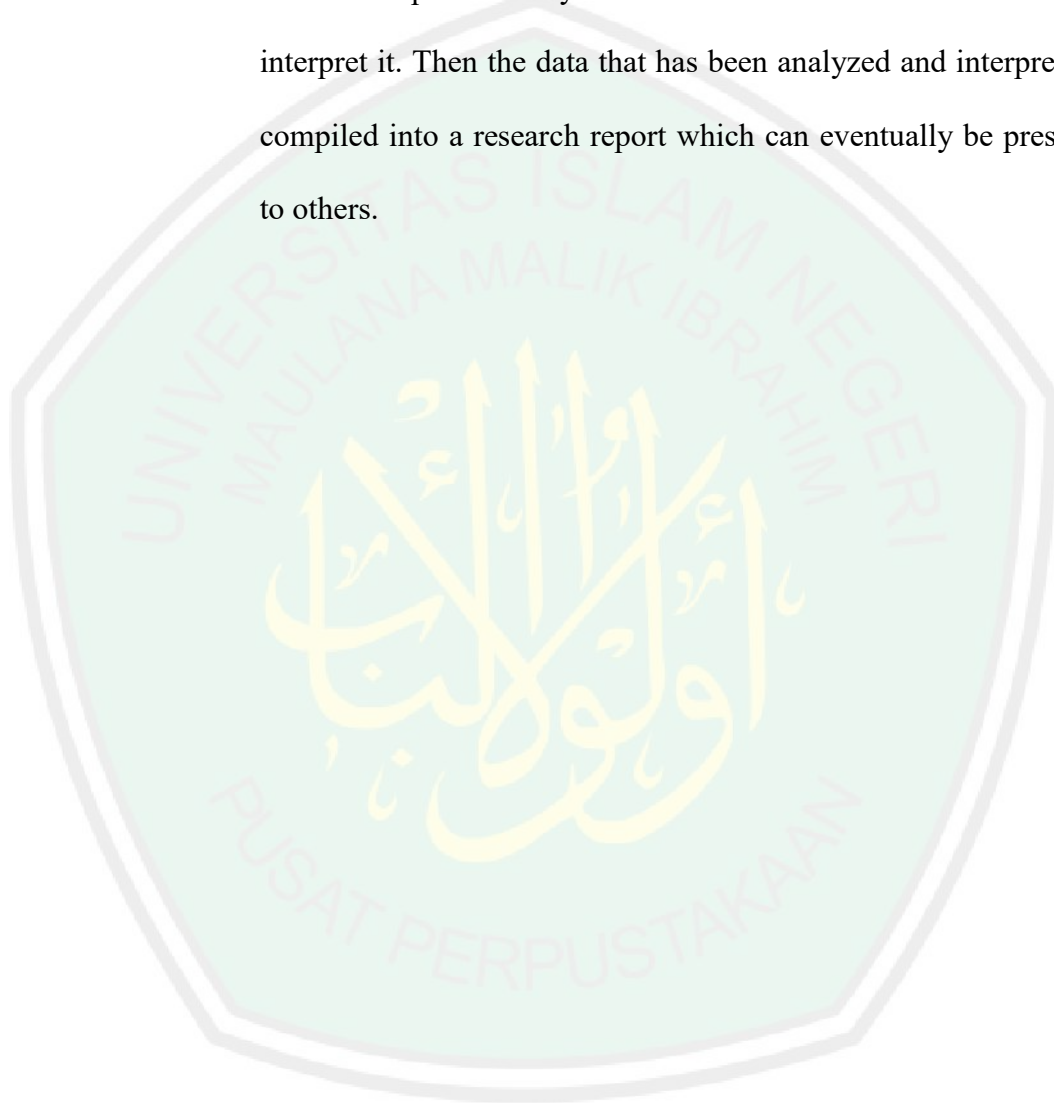
⁴⁷ Ibid, p. 334

⁴⁸ Ibid, p. 127

research data. Therefore, researchers should pay attention to ethics and manners while in the middle of the object of research.

c. Data Analysis Stage

Once the data collected by the researcher is sufficient, then the next step is to analyze the data set that has been obtained and interpret it. Then the data that has been analyzed and interpreted is compiled into a research report which can eventually be presented to others.



CHAPTER IV

EXPLANATION OF DATA AND RESEARCH RESULT

A. Description of Research Object

1. The History of Baitussalam Mosque

Baitussalam Mosque is a mosque located in the village of Gurah Subdistrict Kediri Regency. Located on Seruji road no. 46 and is the largest mosque in Gurah sub-district. The mosque is located right near several schools, namely SD Assalam, TK Perwanida and RA Aisyiyah, so this mosque is oftenly used as a place of worship as well as a place of learning Islamic education for students in these schools. The densely populated village of Gurah surrounds the Baitussalam mosque, making it a center for Islamic worship and education activities in Gurah Sub-district.

Regarding the history of the founding of the Baitussalam mosque, the researcher has given some questions to one of the takmir member of Masjid Baitussalam namely Mr. Hamdan. Pak Hamdan has lived in Gurah Village since the mosque was erected. He also explained the history of Baitussalam mosque as follows:

“Masjid ini dulunya adalah masjid milik kantor KUA kecamatan Gurah. Sekarang kantor itu beralihfungsi menjadi TK Perwanida dan kantor KUA-nya dipindah di tempat lain. Setelah itu, pada tahun 1998 musholla tersebut diwakafkan kepada Kecamatan Gurah untuk di renovasi ulang dan diperbesar, sehingga jadilah masjid besar yang bisa kita nikmati sekarang ini. Kemudian mengapa masjid ini disebut masjid besar? Karena di Desa Gurah ini sebenarnya ada beberapa masjid lain selain ini dan mereka disebut masjid jami’. Masjid ini terletak di di pusat kecamatan Gurah dan manfaatnya tidak hanya

dirasakan oleh masyarakat sekitar masjid saja, tetapi juga seluruh masyarakat kecamatan Gurah juga dapat memanfaatkan masjid ini. Maka dari itu masjid ini disebut masjid besar.”⁴⁹

As explained by Mr. Hamdan above, Baitussalam Mosque has been used as a center of Islamic education activities for the people of Gurah Sub-district. These activities may be Islamic Religious Studies which regularly held by jama’ah until Islamic education competition for students in Gurah Sub-district.

Furthermore, researchers also asked about the religious affiliation of Baitussalam mosque Gurah. Affiliation here refers to an Islamic organization or group in which the results of Islamic Shari'ah's review of the organization serve as a foundation for Islamic societies, especially in Indonesia, in the practice of religious and social life. Mr. Hamdan’s explanation about Baitussalam Mosque affiliation is as explained bellow:

“Kebanyakan orang menganggap kalau ini masjid milik Muhammadiyah. Karena kebanyakan orang mengetahui kalau masjid ini melaksanakan shalat shubuh tanpa do’a qunut. Tapi ini bukan masjid NU, bukan juga masjid Muhammadiyah, ini masjid milik kecamatan. Jama’ah disini bukan jama’ah Muhammadiyah saja, bukan juga dari NU saja. Imamnya saja ada yang dari NU. Anggota ketakmirannya juga ada yang dari NU bahkan salaf. Kita menerapkan prinsip *Ummatan Wasathan*, Penengah para umat. Jadi kita mengajak semua jama’ah dari berbagai ormas untuk menjalankan ibadah bersama-sama tanpa ada perselisihan antara sesama muslim. Dengan begitu akan terwujudlah sikap ukhuwah Islamiyah antar sesama muslim.”⁵⁰

This mosque has called “masjid besar” as it located on the center of subdistrict and become the center of worship and education activities for the citizens. This mosque also utilized by jama'ah from various

⁴⁹ Hasil wawancara dengan bapak Umar Hamdan, Minggu, 19 November 2017

⁵⁰ Hasil wawancara dengan bapak Umar Hamdan, Minggu, 19 November 2017

backgrounds of different Islamic organizations which create a sense of brotherhood and unity as well as avoid disputes that can undermine the unity of Muslims.

2. The Organization Structure of Baitussalam Mosque

The organizational structure is necessary in managing and developing a mosque. The progress of a mosque depends on the performance of the takmir organization of the mosque. The organizational structure of Baitussalam mosque in the period 2016-2019 is as follows:⁵¹

No.	Nama	Jabatan
1	Pembina	H. Wiyoto Drs. H. Muhadi Umar Ahmad Thoha D.W.
2	Penasehat	Drs. H. Suhudi H. Moh. Syafi'i H. Aliyul Hadi, S.Pd.I H. Alfian
3	Ketua Umum	H. Ruhani
4	Wakil Ketua	Hendrayono S.E
5	Sekretaris	Drs. Didik Nurhadi
6	Bendahara	Sukimin
7	Seksi-seksi	
	a. Seksi Peribadatan	H. Choirul Sholeh, S.Si Sugeng H. Imam Pratikno
	b. Seksi Pembangunan dan Pemeliharaan	Eko Sudaryanto Joko Hariyanto Yani Tri Herwanto Olik Trianto
	c. Seksi Kepemudaan	Agung Mafazi, S.H, M.H M.Riza Jauharuddin Noor, S.Pd

⁵¹ Arsip Masjid Baitussalam

		Arrobothoh
d.	Seksi Pendidikan	Heri Susilo, S.Pd Noer Hidayati, S.Pd Rinawati, S.Pd
e.	Seksi Kemuslimahan	Sri Astutik, S.Pd Tarwiyati, S.Pd Indah Kusnatul Amaliyah
f.	Seksi Sosial	Masiran Sujarwo Nurhuda Lupi Basuki
g.	Seksi Keamanan	M. Yusuf Amirul Khoiri Ariadi
h.	Seksi Kegiatan	Drs. Moh. Khozin Umar Hamdani

Tabel 1: Struktur Pengurus Takmir Masjid Besar Baitussalam Gurah

B. Research Result

The research data gathered by researcher related to the research topic are explained below:

1. The Activities In Baitussalam Mosque That Gives Contribution In Providing Islamic Education For the Society of Gurah Subdistrict

The mosque is a gathering place for Muslims to organize various activities for the common good. Those activities comprise of the aspect of education, social, economic, and so on. The focus in this research is the education activities in the mosque. Baitussalam Mosque has quite a lot of Islamic activities joined by the community of Gurah village itself as well as the community from all districts of Gurah. As explained by the takmir head of Baitussalam mosque, Mr. Ruhani in an interview:

“Kegiatan pendidikan Islam di masjid ini cukup banyak. Mulai dari TPQ untuk anak-anak kecil, sampai kajian rutin untuk orang-orang dewasa. Dan waktunya pun hampir setiap hari, mas. Jadi bisa dibilang masjid kita ini lumayan sibuk dalam mengadakan kegiatan-kegiatan.”⁵²

To facilitate the reader in knowing the activities in Baitussalam Mosque related to Islamic education, the following details are presented some activities in Baitussalam mosque:

a. Islamic Lecture Every Sunday Night

This weekly study is the first activity of the Baitussalam Mosque with the father of takmir himself as the person in charge. This routine study activity is held every Sunday night after Isya 'and the participants are ranged from children until adulthood. Mr. Ruhani as takmir chairman explained about this activity as follows:

Kajian ini diadakan setiap minggu pada hari ahad malam senin yang dibawakan oleh ustadz dari desa Gurah sendiri dan juga didatangkan dari tempat lain. Kegiatan ini dimulai setelah shalat Isya' sampai pukul setengah sembilan malam. Materi yang diberikan oleh ustadz-ustadnya juga bermacam-macam tergantung para ustadznya sendiri. Untuk pesertanya dari anak-anak hingga orang tua semua bisa hadir di kajian ini.”⁵³

The interesting part about this activity for researchers is the takmir of Baitussalam Mosque are able to invite speakers who fill this activity. This activity also can be joined by participant in general not only the residents of Gurah subdistrict.

b. Al-Qur'an Recitation and Tajweed Study for Teenagers

⁵² Hasil wawancara dengan bapak Ruhani, Sabtu, 18 November 2017

⁵³ Hasil wawancara dengan bapak Ruhani, Sabtu, 18 November 2017

The next Baitusslam Mosque activity is Tadarus Al-Qur'an and learning tajwid. This activity is held regularly every Thursday night and Saturday night after Maghrib until the before Isha '. This study was formed by one of the members of takmir mosque that is mas Riza. Here's a researcher's conversation with mr. Riza as the leader of this activity:

“Kegiatan ini sebenarnya merupakan tindak lanjut dari kegiatan tadarus Al-Qur'an di bulan puasa yang kebanyakan ikut itu anak SD. Pada waktu puasa itu yang tadarus kan anak-anak yang masih SD. Nah, agar tidak berhenti sampai di situ saja, maka pihak takmir melanjutkan kegiatan tersebut di luar bulan puasa. Kegiatan ini diikuti oleh para pelajar tingkat SD hingga SMA. Sementara ada mahasiswa yang mendampingi dan mengajari adik-adiknya membaca Al-Qur'an dan bisa *sharing* ilmu juga. Mereka yang membimbing adik-adik mereka.”⁵⁴

Afterward, regarding to the learning tajwid activity, mr.Riza gave further information as follow:

“Kalau untuk tajwidnya, kebetulan yang ngajar itu bapak saya. Belajar tajwidnya setiap hari Sabtu malam Ahad, Kalau kamisnya ngaji tadarus biasa. Pelajaran Tajwid ini diberikan pada anak-anak supaya ngajinya menjadi bagus dan sesuai dengan kaidahnya. Karena dulu pada waktu tadarus di bulan puasa, anak-anak ngajinya masih banyak yang salah. Bapak saya memberikan pelajaran tajwid ini agar nanti pas tadarus di bulan puasa nanti anak-anak sudah bisa ngaji dengan lancar dan benar.”⁵⁵

On the same day, researchers took the time to follow the activities of the Qur'an tadarus to find out how the activity took place. After following these activities, researchers found that some children who have not been able to read the Qur'an smoothly even though they are

⁵⁴ Hasil wawancara dengan Mas Riza, Kamis, 2 November 2017

⁵⁵ Hasil wawancara dengan Mas Riza, Kamis, 2 November 2017

already junior high. There are also participants who are ashamed of the ability to read it so that he reads the Qur'an in a quiet voice and it makes it difficult for the companion to correct the reading of his younger brother. Takmir mosque Baitussalam has provided a great place for students to improve their Qur'anic reading skills for the.

c. Al-Kautsar Islamic Study Club

Al-Kautsar is the name of a hall which is located not far from the mosque (approximately 50 m). According to the chief of the Baitussalam mosque takmir, this hall was built using private funds belonging to one of the takmir member of the Baitussalam mosque. This hall is often used by mosque jama'ah Baitussalam for Islamic education activities every Monday to Thursday Ba'da Isya '. Mr. Ruhani as the head of takmir organization explained the activities as follows:

“Aula Al-Kautsar ini sebenarnya bukan milik masjid, tapi yang membangun aula ini adalah salah satu pengurus takmir yaitu pak Sukimin. Beliau membangun aula ini menggunakan dana pribadinya. Kemudian setelah aula ini terbentuk, Pak Sukimin mengusulkan aula ini untuk dijadikan tempat kegiatan kajian untuk para jama'ah masjid. Pihak takmir pun setuju dan segera menghimbau seluruh jama'ah masjid Baitussalam untuk mengikuti kajian tersebut. Aulanya sendiri dibangun dekat dengan masjid agar para jama'ah perempuan yang sedang berhalangan tetap bisa mengikuti kegiatan kajian. Karena dalam Islam perempuan yang sedang halangan tidak diperbolehkan masuk masjid.”⁵⁶

The activity held in the Al-Kautsar hall was a study of Islam filled by religious teachers from the Al-Baitussalam mosque. The participants of the Islamic study in the Al-Kautsar hall consisted of the

⁵⁶ Hasil wawancara dengan bapak Ruhani, Sabtu, 18 November 2017

members of the Baitussalam mosque from children to adults, men and women, where between them stood a dividing barrier that separated men and women. As with the study activity of ba'da isya 'every Sunday that was explained in the previous discussion, this activity is also a kind of public activity, which everyone can take part in this activity. This activity lead by religious teachers (ustadz) who are competent in their fields. The following is a schedule table of study activities held in the Al-Kautsar hall:

No.	Hari	Materi	Pengisi
1	Senin	Bahasa Arab	Ust. H.Abdul Karim
2	Selasa	Tafsir Al-Qur'an	Ust. H. Hermanto
3	Rabu	Tafsir Hadits	Ust. H. Hermanto
4	Kamis	Ilmu Tajwid	Ust. Shobirin

d. Al-Qur'an Education School (TPQ)

TPQ (Al-Qur'an Education school) is a medium of learning the Qur'an from basic for students who generally consist of school-age children. Baitussalam Mosque has a TPQ which is directly guided by the mosque's takmir. TPQ activities does not take place inside Baitussalam Mosque, but is located in the Kusuma Mulia Kindergarten building which is located next to the mosque, so that the santri do not make noise inside the mosque which is sometime used by travelers to perform prayer activities.

The Chief of TPQ is Mr. Didik Nurhadi, who also one of the member of the takmir. When the researcher interviewed him about this TPQ, he explained to the researchers as follows:

“Kegiatan TPQ ini dilaksanakan setiap hari Senin-Jum’at pukul 3 sampai pukul 5 sore di TK Kusuma Mulia di samping masjid itu. Para santri diwajibkan masuk pukul 3 karena masjid adzan pukul 3 jadi para santri bisa ikut shalat ashar berjamaah di masjid.”⁵⁷

Mr. Didik added, this TPQ has 50 students who are divided into 3 classes according to the level of Al-Qur'an reading ability of the students.

“Saat ini TPQ kami memiliki 35 santri yang dibagi menjadi 3 kelas, kelas pemula yang ditempati oleh anak kelas 1 & 2, kelas menengah yang diisi oleh anak kelas 3 & 4, dan kelas atas yang diisi anak kelas 5 & 6. Tapi kami bisa menaikkan santri dari kelas bawah yang kami anggap sudah mampu untuk membaca dengan baik. Metode yang digunakan TPQ ini adalah Al-Barqi yang sudah dipraktekkan di banyak TPQ lainnya.”⁵⁸

The researcher also asked Mr. Didik about what material that teach by the TPQ of the Baitussalam Mosque to his students. Mr. Didik answered as follows:

“Materi yang diajarkan yaitu belajar membaca dan menulis Al-Qur'an yang dibimbing oleh para ustadz-ustadzah kami yang jumlahnya 6 orang. Seperti yang saya katakan tadi, santri yang sudah bisa membaca dan menulis dengan baik akan dinaikkan ke kelas yang lebih tinggi. Selain itu kami juga memberikan materi yaitu Fiqih dan Akidah Akhlak yang mana kami diisi oleh ustadz-ustadz yang juga mengisi di kegiatan kajian keislaman di Masjid.”⁵⁹

The researcher observed the Al-Qur'an reading and writing activities at the TPQ of the Baitussalam mosque, where the students

⁵⁷ Hasil wawancara dengan bapak Didik Nurhadi, Selasa, 2 Desember 2017

⁵⁸ Hasil wawancara dengan bapak Didik Nurhadi, Selasa, 2 Desember 2017

⁵⁹ Hasil wawancara dengan bapak Didik Nurhadi, Selasa, 2 Desember 2017

were called one by one by the teachers who taught and then they listened and corrected the reading of the santri. While waiting, the students who have not been called learn to write Al-Qur'an writings in their seats. Teachers also occasionally warned students who made noise and disrupted teaching and learning activities.

Those were the activities Organized by takmir of Baitussalam Mosque as the contribution in providing Islamic education for surrounding society particularly. All of this activities were also can be joined by all the citizen in Gurah Subdistrict, since it is a subdistrict mosque which provides many activity for all the citizens in Gurah subdistrict

2. The Problems Experienced by Baitussalam Mosque in Providing Islamic Education for Community of Gurah Subdistrict

Not every activity organized by the Baitussalam mosque can run perfectly. Sometimes the takmir of the mosque encounters several problems that hinder the running of the activities being held. As stated by Mr. Hamdan as a member of the Baitussalam mosque takmir organization, as follows:

“Masalah yang dihadapi dari kegiatan-kegiatan masjid adalah kurangnya partisipasi dari para jamaahnya, khususnya adalah kalangan muda. Kebanyakan yang mengikuti kajian-kajian malam senin dan yang di al-Kautsar itu adalah orang-orang tua. Anak-anak mudanya tidak ada yang mau ikut. Padahal sebenarnya jumlah anak-anak muda di sekitar masjid itu ada banyak tapi yang kelihatan ikut itu hanya sedikit. Sementara pihak masjid sudah

menghimbau kepada para jamaah untuk mengajak anak-anaknya untuk ikut kajian di masjid.”⁶⁰

The same problem is also experienced by Mr. Riza, as the one who is in charge in the Al-Qur'an and Tajweed Study, which also complained about the lack of enthusiasm for the students to follow this activity. Here is the explanation he conveyed:

“Kegiatannya sendiri sebenarnya tidak ada masalah. Yang menjadi masalah itu hanya tergantung minat anak-anaknya sendiri. Karena anak-anak yang kebanyakan masih sekolah jadinya mungkin mereka punya kesibukan sendiri-sendiri. Kemarin saya tanya salah satu anak yang nggak masuk jawabnya karena ada bimbel habis maghrib. Kemudian ada juga yang alasannya karena pulang sekolah sore jadi kecapekkan di rumah dan nggak bisa ikut kegiatan, begitu”.⁶¹

Mr Didik Nurhadi also expressed his opinion on the problems he had experienced in teaching the students at TPQ as follows:

“Para santri di TPQ ini tidak hanya berasal dari warga di sekitar masjid saja, ada juga yang rumahnya dari jauh sampai harus diantar orang tua dan membuat mereka jadi sering telat. Seringkali juga ada orang tua yang lagi repot jadinya tidak bisa datang. Kadang itu yang bikin saya geleng-geleng kepala itu ada anak yang tidak masuk TPQ, pas ditanya jawabnya diajak main ke SLG sama orang tuanya. Saya kadang heran masak waktunya mengaji kok sama orang tuanya diajak ke SLG. Sebaiknya kan perginya pas hari Sabtu atau Minggu, TPQ libur jadi bisa pergi ke manapun sepuasnya. Selain itu pada waktu musim hujan banyak santri khususnya di luar desa Gurah yang tidak bisa hadir dengan alasan hujan lebat sementara rumahnya jauh.”⁶²

Pak Didik also informed to researcher that still, there were some of his students who were mischievous and always be noisy during the activity as he explained below:

⁶⁰ Hasil wawancara dengan bapak Umar Hamdan, Minggu, 19 November 2017

⁶¹ Hasil wawancara dengan Mas Riza, Kamis, 2 November 2017

⁶² Hasil wawancara dengan bapak Didik Nurhadi, Selasa, 2 Desember 2017

“Ada beberapa anak di TPQ itu rame sekali sampai mengganggu teman-temannya ngaji. Sampai yang mengurusinya mereka itu saya sendiri. Jika ada yang mengganggu ketertiban di kelas saya suruh mereka berdiri di depan kelas sampai pulang. Jika tidak, saya biasanya menyuruh mereka menulis tulisan Arab satu halaman penuh dan dikumpulkan besoknya.”⁶³

Those are the problems experienced by Baitussalam Mosque in providing Islamic Education to the community. It can be concluded that the main problem of the takmir mosque in carrying out Islamic education activities is the lack of enthusiasm of the community in enlivening the mosque activities. So that it becomes a concern for the takmir of Baitussalam mosque in order to solve these problems and be able to provide Islamic education to the community well.

3. How Baitussalam Mosque Solve the Problem on providing Islamic Education

Every time there are problems in carrying out activities in the Baitus mosque, especially Islamic education activities, the members of talmir try their best to overcome them so that activities can continue to run as they should. Takmir take various actions to deal with these problems so that they won't happen again in the future.

As the head of the takmir organization of Baitussalam mosque, Mr. Ruhani explained to researchers about how takmir solved the problems they faced in conducting activities. His explanation is:

“Karena yang menjadi masalah adalah kurangnya minat dari para jama'ah dalam mengikuti kegiatan, khususnya untuk para pemuda, kami selalu menghibau untuk para jama'ah mengikuti kegiatan

⁶³ Hasil wawancara dengan bapak Didik Nurhadi, Selasa, 2 Desember 2017

kajian di masjid. Untuk bapak-bapak yang memiliki putra yang masih anak-anak atau remaja diminta untuk mengajak putranya mengikuti kegiatan kajian di masjid. Ini demi kebaikan mereka sendiri jadi tidak ada salahnya daripada di rumah bermain hp atau nonton tv, lebih baik mengikuti kajian di masjid. Selain itu kami juga menyebarkan informasi melalui poster atau media wa kepada seluruh masyarakat kecamatan Gurah agar masyarakat Gurah bisa mengikuti kegiatan kajian di Masjid ini.”⁶⁴

Then on another occasion, Mr. Riza, who had previously explained about the problems he faced in the course of Qur'an and tajweed studies, he also has initiatives to solve the problems in preventing his students from absence in this agenda. The result of interview is written as follows:

“Dari kami inisiatif yang dilakukan adalah bekerjasama dengan pihak takmir, terutama bidang pendidikan, untuk menulis edaran yang ditujukan kepada seluruh jama'ah yang memiliki putra dan putri agar mengajak putra dan putri mereka untuk mengikuti shalat maghrib dan isya' berjama'ah di masjid. Dan menghimbau putra dan putri mereka untuk mengikuti kegiatan belajar membaca Al-Qur'an dan tajwid setiap hari Rabu dan Sabtu setelah shalat maghrib. Selebihnya nanti tergantung pada anak-anak sendiri apa mereka mau mengikutinya atau tidak.”⁶⁵

Meanwhile, Mr. Didik also provided a solution for his students who were less active in attending TPQ activities. His explanation is as follows:

“Untuk mencegah masalah yang terjadi saya mengadakan pertemuan dengan wali santri dan menghimbau kepada mereka untuk menggerakkan para putra dan putri mereka untuk menghadiri TPQ secara rutin dan meminta kepada para wali santri untuk mengutamakan kegiatan belajar mengajar daripada kegiatan lain kecuali apabila ada hal-hal yang mendesak yang membuat para santri harus absen dari kegiatan. Selain itu untuk para wali santri yang rumahnya di luar desa Gurah dihimbau untuk mengantar dan menjemput putra-putrinya sesuai dengan waktunya. Dengan demikian kegiatan TPQ dapat berjalan dengan baik berkat kerjasama antara pihak pengurus TPQ dan wali santri.”⁶⁶

⁶⁴ Hasil wawancara dengan bapak Ruhani, Selasa, 21 November 2017

⁶⁵ Hasil wawancara dengan Mas Riza, Kamis, 2 November 2017

⁶⁶ Hasil wawancara dengan bapak Didik Nurhadi, Selasa, 2 Desember 2017

Mr. Didik also explain the way he overcome the students with indiscipline behavior which disrupt other students. The explanation is written below:

“Jika ada yang mengganggu ketertiban di kelas saya suruh mereka berdiri di depan kelas sampai pulang. Jika tidak, saya biasanya menyuruh mereka menulis tulisan Arab satu halaman penuh dan dikumpulkan besoknya.”⁶⁷

Those are the interview result of researcher regarding the solutions that provide by the takmir organization to solve the problem in giving Islamic education for the citizens surrounding the mosque particularly and the entire Gurah subdistrict Generally. Not every activity held by takmir organization can't be perfectly execute. In fact there are still some problems that need deeper concern experienced by takmir organization. Therefore, they try to find the solutions to overcome those problems so the takmir organizations can continue the islamic education activities the are already held and the society of Gurah subdistrict can obtain the benefit of the Islamic education in the Baitussalam Mosque.

C. Research Discovery

From the result of research that researcher explained above, we can conclude some points as the research discovery, those are:

1. This Baitussalam Mosque has called “masjid besar” as it located on the center of subdistrict and become the center of worship and education activities for the citizens of Gurah Subdistrict. Eventhough some people thought this mosque as the mosque of one of Islamic organization,

⁶⁷ Hasil wawancara dengan bapak Didik Nurhadi, Selasa, 2 Desember 2017

Particularly Muhammadiyah. In fact, however, the jamaah of this mosque consist of the citizens from many background of Islamic organization. Not only Muhammadiyah, but also Nahdhatul Ulama (NU) and even salaf, who always do they mandatory worship and religious activities in this mosque. Since it is the subdistrict mosque, The jamaah all around Gurah subdistrict may join every activities held in this mosque.

2. Takmir organization of Baitussalam Mosque have many activities relating islamic education that can be attended by jamaah. There are islamic lecture, Al-Qur'an and tajweed study, Al-Qur'an education school, and many more. It's clear that Baitussalam Mosque give big contribution in spreading Islamic education to the society of Gurah Subdistrict in general.
3. The main problem the takmir organization encounter in implementing the islamic education activities of Baitussalam Mosque is the lack of enthusiasm from the jamaah to participate in the activities held by takmir organization, Especially for the teenagers. They attend another agenda instead of the activities held by takmir organization. Whereas, teenagers don't get enough Islamic education material from their school, and mosque is a place where teenagers receive additional materials they don't get from their school.
4. When solving the problems in executing Islamic education in Baitussalam Mosque, takmir organization of Baitussalam Mosque inform all of jamaah to actively participate every activity that is provided by takmir organization. They also write a letter of notification directed to all kids and teenagers in Gurah subdistrict as well as inform their parents to encourage

their children to participate in activities held by takmir organization of Baitussalam Mosque.

To make it easy for the readers to understand, the researches draw some summary in a chart as drawn below :

1. What are the activities in Baitussalam mosque as the form of contribution in providing Islamic education for community of Gurah Subdistrict?
2. What are the problems experienced by Baitussalam mosque in providing Islamic education for community of Gurah Subdistrict?
3. How Baitussalam Mosque in solve those problems?

1. The activities held by Baitussalam Mosque in providing Islamic Education are Islamic lecture in mosque and Al-Kautsar Hall, Al-Qur'an and Tajweed study for teenagers, and TPQ.
2. Lack of enthusiasm from jamaahs of Baitussalam Mosque in participating Islamic education activities.
3. The takmir organization of Baitussalam mosque use verbal and written notice directed to all of jamaahs of Baitussalam. Takmir organization also planned another activities with more attractive method to increase the enthusiasm of jamaahs to join the activities.

From the research we can conclude that Baitussalam Mosque contributed in providing Islamic education as a non formal institution, represented in all of the activities conducted by Takmir organization. The lack of enthusiasm from jamaahs of Baitussalam Mosque in participating Islamic education activities seems yo be one of the problem that always faced by Baitussalam mosque. To soleve solve the problems they face, takmir organization always cooperate with all of the jamaahs of Baitussalam mosque.

BAB V

ANALYSIS OF RESEARCH DATA

A. The Activities In Baitussalam Mosque That Gives Contribution In Providing Islamic Education For the Society of Gurah Subdistrict

History has recorded that Rasulullah SAW built the first mosque, the Quba mosque, as a gathering place for Muslims to perform the five daily prayer obligations that have been ordered by Allah SWT. Besides that, the mosque is also a place for Rasulullah saw to spread da'wah to his people, provide education and teaching of Islam that comes from Allah SWT as a guide for humanity in their lives.

The mosque is a center of education and a center of knowledge. These knowledges can be delivered through studies, lectures, and sermons. When in the mosque, Rasulullah SAW also discussed issues of belief and norms of behavior.⁶⁸ From the description above it can be concluded that the mosque is a building that has a sacred value to Muslims as a place of worship, especially for worshippers. But on the other hand, the mosque is also a place to sow the seeds of the development and formation of Muslims, both in terms of worship, education and social and cultural aspects.⁶⁹ It cannot be denied that the function of the mosque includes all the fundamental life of Muslims who have been ordered by Allah SWT. Starting from the basic aspects of the

⁶⁸ A. Bachirun, *Manajemen Masjid*, (Bandung: Benang Merah Press, 2005), hlm. 59

⁶⁹ A. Fatah Yasin, *Op. Cit.*, p. 222

relationship of Muslims with the Creator through worship rituals, to social and economic aspects that will create life support for Muslims in the world.

Today, the functions of the mosque are also implemented by all mosques in entire the World. Without exception the Baitussalam mosque has always contributed to spreading Islamic education to residents around the mosque particularly, as well as the Gurah District community in generally. The following are activities at the Baitussalam mosque that have contributed to providing Islamic education:

1. Sunday Night Routine Lectures

This activity is an activity that is focused on the study of tafsir books especially the Tawhid and Akhlak chapter. It also discussed issues in the ongoing Islamic world. This activity is held every Sunday after the Isha prayer and is attended by the community both men and women, from children to adults. Lecturers who filled this activity were ustadzs/lecturers in Gurah District who were invited by the takmir of Baitussalam mosque.

This Islamic study activity uses Halaqah method. Halaqah is a teaching and learning method in which an ustadz (teacher) sits to deliver study material while the study participants listen to the delivery of the material while sitting around the teacher. The halaqah participants learn Islamic education in accordance with the particular manhaj (curriculum) that has been provided by an organization that houses the halaqah.

The history of the halaqah has been recorded since the time of the Rasulullah saw during his early preaching in Makkah. He preached the first time in secrecy by arranging meetings at his friends' house to teach

Islam as well as establishing Islamic character and personality to his companions. Later in the period of his preaching in Medina, Rasulullah saw continued to teach the teachings of Islam through the halaqah he held at the mosque. In the Halaqah, the Prophet presented various materials of science. The knowledge he imparted among the basic sciences as well as his rules, insights, morals, good traditions and his great benefits were sources of knowledge. But Rasulullah's most important point was to teach the Qur'an and the Hadith which is the foundation of all the sciences in the world.

The source of sciences in the Islamic religion is derived from the Qur'an and Hadith since both of them are also the origin of knowledge in the entire universe. Al-Qur'an and Hadith not only explain about the matters of worship, but also about society, about culture, or other worldly affair. That is why in the development of science, the study of culture (social, economic, political, artistic and philosophical) is also found in the Qur'an and hadith.

Science material that in delivered in Sunday night routine lectures organized by the Baitussalam Mosque is Fiqh, Tafsir Al-Qur'an and hadith and morals. An ustadz explained the material in front of the study participants, while the pupils sat around the ustadz and listening to the material presented by ustadz. Usually among the lecture participants there are some people who take a note on important things in their notebooks so that they can used the notes as reminders. After the material explanation, the lecturer gave the opportunity for the participants to ask questions and

open a discussion session related to the material that had been delivered that day.

The discussion in this Islamic study aims to create an interactive learning environment which is able to establishing good communication between teachers and students. Besides that, among all the students can also express opinions and responses from each other so that they can broaden and enhance the insights that they can implement the in their daily lives.

2. Al-Qur'an Recital and Tajweed Study for Teenagers

Faith in the Qur'an as a holy book of Allah SWT is one of the pillars of faith that must be fully believed by all Muslims. Because the contents of the Qur'an are the guidance and directions that Muslims must follow in order to live all aspects of life in this world according to what Allah Almighty has ordered them and will not commit mistakes and misdirection that will bring difficulties to their lives. That is why the Baitussalam mosque in Gurah is holding the activities reciting Al-Qur'an together and learning tajwid. The target of this activity is for the youth around the mosque particularly to improve their reading skills and to understand the rules of reading skill that must be followed so that they can improve their reading ability well.

The lessons of the Qur'an and the Hadith cannot be separated from the role of the mosque. The basic ability as a guide to understanding Islam is to read and understand the content of the Qur'an. In the time of the Prophet Muhammad saw the lessons of the Qur'an and the Hadith were performed

in the mosque, where the Rasulullah saw taught them directly to the Muslims. Then after Rasulullah saw passed away, the task of teaching the Qur'an and the Hadith was continued by his companions who were well-versed in the Qur'an and hadith. From there came the Ahlul 'ilm community who spread the teachings of the Qur'an and the Hadith to all Muslim countries and countries they wanted to Islam be islamized. So it made the branches of knowledge to be getting expanded to the entire world, and became the sciences that until today has been learned by Muslims all over the world.⁷⁰

Takmir of the Baitussalam Gurah mosque also involves all the youth citizens in Islamic education and teaching activities in the mosque. As explained above, Qur'an is the source of all knowledge which is very important in the lives of Muslims. But to be able to understand the contents of the Qur'an well, first they must be able to read and master the rules of reading the Qur'an. Meanwhile adolescence is a very ideal time to learn to know and understand the Qur'an textually. That is the reason of Baitussalam mosque takmir organization to organize tadarus (reciting) Al-Qur'an and tajwid learning activities that is targeted at young people, especially in the Gurah subdistrict.

Recitation Al-Qur'an activities take place every Thursday night Friday while tajwid classes take place every Saturday night Sunday. The teacher for Al-Qur'an Recitation is Mr. Riza and for Tajwid was taught directly by his father, Mr. Umar Hamdan. The number of students ranges from 10-15

⁷⁰ Sidi Ghazalba, *Mesjid, Pusat Ibadah dan Kebudayaan Islam*, (Jakarta: Pustaka Al-Husna, 1989), p. 210

people with elementary to high school background. According to Mr. Umar Hamdan as the teacher of tajwid class, this activity is a follow-up to the Al-Qur'an reciting activities after the tarawih prayer in the month of Ramadan. In this activity there were many teenagers who enthusiastically participated in the reciting activity. Mr. Hamdan took the initiative to hold Al-Qur'an activities with the aim that reciting activities could continue even outside the month of Ramadan. Besides that he can also educate and train teenagers so that they can improve their Qur'an reading greatly and fluently. In this activity all the participants read the Al-Qur'an in turn and watched by Mr. Riza as the reading corrector for the participants.

According to A. Fatah Yasin quoting from Al-Qabisy's opinion, the aim of Islamic education is "an effort to prepare students to become Muslim individuals who can adjust their lives in accordance with Islamic teachings."⁷¹ Thus students are expected to be able to have knowledge and practice Islamic teachings, because life in this world is nothing but a bridge to the afterlife.

The Qur'an is a guidance for Muslims in all matters of the world and the hereafter. The Qur'an is the "Rope of Allah" that binds Muslims to their God, who acts as the true leader of Islam, who leads, controls, and guides mankind in into religion to its goals and reality.⁷²

So in this case, the education of reading and writing of the Qur'an must be taught to children and adolescents from an early age because young age is a very appropriate age where they can easily learn the Qur'an

⁷¹ A. Fatah Yasin, *Op. Cit.*, p. 110

⁷² Sidi Ghazalba, *Op. Cit.*, p. 161

by utilizing their good memory and intelligence. In addition, the existence of Al-Qur'an education from an early age will be able to divert their attention from negative influences that can damage the morals and attitudes of children.

That is the reason for takmir of Baitussalam mosque in organizing Al-Qur'an activities and recitation of recitation for adolescents. Takmir of Baitussalam mosque hopes to be able to provide education and teaching about the Qur'an and increase the enthusiasm of young people in understanding the Qur'an so that it can be useful for them in the future.

3. Al-Kautsar Islamic Study Club

Baitussalam mosque takmir organization organizes activities related to Islamic education not only aimed at the community around the mosque. All Muslims in Gurah Subdistrict are also allowed to participate in activities that have been held by takmir. Al-Kautsar Hall is a building that built by one of the takmir members of the Baitussalam Gurah mosque named Pak Sukimin.

Located a few meters south of the mosque, the hall is then used by the takmir as a place to hold regular Islamic studies every Monday to Thursday. Tafsir Al-Qur'an and Hadith, Arabic and tajweed are the Islamic materials arranged by the Baitussalam Mosque. Participants of the study held in the Al-Kautsar hall came from various backgrounds, ranging from children, adolescents, to adults. The lecturers of this activity are the *ustadz* who are expert in each of Islamic materials they teach and invited by takmir organization from Gurah subdistrict. Besides being used as a means

for jamaahs of the Baitussalam mosque to conduct Islamic studies, this hall is also often used by another Islamic organizations to hold their own activities. They often hold Islamic study activities in this hall and are followed by the entire community of Gurah District.

According to A. Fatah Yasin, the educative process in a mosque would be more effective if there are facilities provided to support the learning process. One of them is the of lecture halls which are used as training facilities (*tadrib*) for mosque youth, or also act as a *madrasah diniyah* (religion school). Dr. Omar Amin Hoesin gave the term of lecture room as a mosque school (Omar Amin Hoesin, 1981: 59). The curriculum delivered specifically about religious materials to help formal education with a proportion of religious material is less than the proportion of general material.⁷³

From the explanation above it can be concluded that the Al-Kautsar hall was used by the jamaahs of the Baitussalam Gurah mosque as a place called "madrasah diniyah" (religion school) in studying Islamic knowledge which would make a great benefit for them. In addition, since the participants come from various age groups, the youth of the Baitussalam Gurah mosque can obtain religious materials that they have not yet received in the formal education they are do. The Islamic religious knowledge possessed by the Baitussalam mosque youth in particular will increase and perception will also broadly expand.

⁷³ A. Fatah Yasin, *Op. Cit.*, p. 238

Having a hall in a mosque is a one essential thing that should be grateful. Hall is a kind of place which can be utilized conduct various activities, those activities could organized by takmir organization itself, or by other society or organization who want to rent the hall. The activities conduct by takmir organization consist of book review, public discussion, trainings, grand conference, and many more.⁷⁴

With the study activities held in the Al-Kautsar hall, hopefully the community will be more enthusiastic in participating in activities initiated by the Baitussalam Gurah mosque takmir organization. So that the Baitussalam mosque can carry out its function as an Islamic educational institution for the community around the mosque in particular and in the entire Gurah District in general.

4. TPQ (Taman Pendidikan Al-Qur'an)

The Qur'an education must have been taught to children from an early age. Because Qur'an is a guide that will help the children to refine their moral character and dignity in accordance with what Allah SWT has commanded in His book. In addition, the Qur'an is also act as a strong wall that will protect children from unforgivable deeds to God and lead them to the right path.

Allah SWT gives virtue to anyone who always reads and understands the Qur'an by giving them abundant rewards and priceless gifts. This is in accordance with the word of Allah SWT as below:

⁷⁴ Asadullah Al-Faruq, Panduan Lengkap Mengelola dan Memakmurkan Masjid, (Solo: Pustaka Arafah, 2010), p. 138

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً

يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ

شُكُورٌ ﴿٣٠﴾

29. Sesungguhnya orang-orang yang selalu membaca kitab Allah dan mendirikan shalat dan menafkahkan sebahagian dari rezki yang Kami anugerahkan kepada mereka dengan diam-diam dan terang-terangan, mereka itu mengharapkan perniagaan yang tidak akan merugi,
30. Agar Allah menyempurnakan kepada mereka pahala mereka dan menambah kepada mereka dari karunia-Nya. Sesungguhnya Allah Maha Pengampun lagi Maha Mensyukuri. (Q.S. Fathir: 29-30)

Baitussalam Mosque also play its role as a non formal institution of Islamic education by organizing a TPQ named “Al-Barqy”. This TPQ is aimed for children in Gurah subdisrict who are eager to learn about Al-Qur’an and deepen their knowledge about other Islamic materials. Since the TPQ is a non formal education, it provide Islamic teachings which hasn’t provided by another the formal education institution, in this case public school. The TPQ which located next to the mosque building provide many Islamic teachings that is essential for children. The materials consist of Fiqh, *tarikh* (Islamic history), daily prayer, *akhlak* (morals) and other Islamic material. By providing this, takmir organization of Baitussalam hope that it will help the children obtain the proper Islamic materials to enhance their knowledge and insight about aspects of Islam, as well as serve the community as the institution of Islamic education.

In the time of the Rasulullah saw performing his preach in Medina, the mosque has been used as an educational institution that teaches Islamic religious sciences. The materials he taught include aspects of worship (fiqh) and morals (akhlak) with the material sources are taken from the Qur'an verses and the personality of Rasulullah saw. In addition to Islamic sciences, Rasulullah saw also taught the knowledge of worldly matters such as social sciences, economics, politics, sports and health, engineering, arts, philosophy, reading and writing.

In the early days of the Islamic education development, the teaching of Qur'an and Hadith was practiced in the mosque, and was intended for those who want to be good on reading, writing and memorizing the Qur'an. Then they built a suffah that would be their residence while pursuing education in the mosque. After completing their education, they left the mosque and applied their knowledge by spreading it to other countries.⁷⁵ *Tarbiyah* (education) is an essential thing that must exist in every mosque. *Tarbiyah* is an intensive and continuous part of dakwah in the mosque. The realization of this *tarbiyah* activity is the concern of all takmir organization members, and it is not the responsibility of the dakwah (preach) division alone. Even the jamaahs of the mosque should take a role as the participant in every *tarbiyah* activity conduct by the mosque.⁷⁶

The students of TPQ Al-Barqy consist of approximately 35 students, which is later classified based on the ages and the adeptness of students in

⁷⁵ Sidi Ghazalba. Op. Cit. p. 214

⁷⁶ Asadullah Al-Faruq, Op.Cit., p. 189

reading Al-Qur'an. Mr. Didik as one of the teacher of TPQ teach Al-Qur'an by listening his student's reading one by one, and he will correct the reading while students make a mistake. After all of the students finish reading Al-Qur'an in front of the teachers and receive evaluation from the teachers, the next method is classical method. In classical method, teacher give an islamic materials that would be listened by the students. Teachers will give materials about fiqh, akhlak, and daily prayer to the students. Moreover, The TPQ activity start at 3.00 pm or ashar praying time. Teachers can direct the students to join ashar pray in congregation (jama'ah). It is also one of the goal of TPQ to make students accostumed to commit ashar prayer by jamaah in Baitussalam mosque particularly, and hopefully they will do the another four time obligatory pray at their home environment.

By developing TPQ, takmir organization of Baitussalam mosque hope that it can help the children of Gurah subdistrict to obtain Islamic education as through non formal education institution, and help the children to build their noble character as instructed by Allah SWT in His book Al-Qur'an.

B. The Problems Experienced by Baitussalam Mosque in Providing Islamic Education for the Community of Gurah Subdistrict

In carrying out Islamic Education is not always going well. Sometimes there are some obstacles that hinder the activities and make role of the mosque as an educational institution cannot run perfectly. Even the

Baitussalam mosque can also have some problems in carrying out its role as a non-formal Islamic educational institution.

One of the problems experienced by the Baitussalam Mosque in carrying out its role as a non-formal educational institution is the lack of enthusiasm of the Gurah sub-district community in following any activities organized by takmir. In fact, every activity requires a big participation from the community, so that people get knowledges regarding Islamic science based on the aim of the takmir organization in conducting these activities.

Pak Ruhani as the head of the Baitussalam mosque takmir organization said that what became an obstacle during the routine Monday night study was the lack of enthusiasm of the jamaahs, especially teenagers, in attending the activity. While Islamic studies are very important to improve the knowledge of all jamaahs of the Baitussalam mosque. Majelis ta'lim as a non-formal educational institution has the following functions:

1. Building and developing Islamic teachings in order to form a society with good piety to Allah SWT.
2. As a fulfillment of the spiritual need for religious knowledge.
3. The event of Silaturrahmi between fellow Muslims, so it will strengthen ukhuwah Islamiyah.
4. Medium of discussion between scholars and people.
5. Medium for delivering ideas that are beneficial to the development of the people.⁷⁷

⁷⁷ Ibid, hlm. 220

Meanwhile on the other hand, Mas Riza as the one who is responsible to Al-Qur'an tadarus activities also deplored the lack of enthusiasm of the youth in these Al-Qur'an tadarus activities. But in fact, Al-Qur'an education is very important for adolescents, considering the Al-Qur'an as one of the pillars of faith that the way to realize it is by being able to read and study the Qur'an well. In addition, the Qur'an is the source of all the knowledge that will be needed by teenagers to support their lives and protect them from the bad influences of their environment. By carrying out the activities of Al-Qur'an, the mosque will also be filled with chanting sound of the verses of Qur'an that can calm anyone who listens.

In line with the statement of Mas Riza, Mr. Didik as the teacher of the TPQ Masjid Baitussalam also said that the lack of enthusiasm of children in attending TPQ became the main problem in carrying out this activity program. There are some students who did not attend the TPQ because they were invited by their families to go on vacation, the other reasons are because of bad weather and the location of the house far from TPQ, so they cancel to go to TPQ. Besides being enthusiastic in the form of the presence of students, Mr. Didik also complained about the discipline of students when attending teaching and learning activities. There are some students who make their own uproar that hinder teaching and learning activities in the TPQ. Similar to the activities of the Qur'an Al Qur'an which is fostered by Mr. Riza, TPQ activities also aim to educate children, especially in the Gurah Subdistrict so that they always learn and understand the Qur'an from an early age and will obtain good benefits for their lives in the future. It is an obligation for

students to prioritize their knowledge and worship to Allah SWT above other interests.

The prosperity of the mosque cannot be separated from various kinds of amaliyah activities, one of which is to study and teach the Qur'an. Studying or teaching the Qur'an at the house of Allah is a highly recommended practice because it has a lot of goodness in it. Al-Qur'an learning should be done since a child. By introducing the Qur'an to children from an early age, it is expected to grow trust in Allah SWT as his god and the Qur'an as His Book. Beliefs that are planted from an early age will be etched into adolescence and adulthood as well as affirm faith. Teaching the Qur'an can firm the faith and strengthen the morals through its holy verses in a heart that is still empty and clean. Studying and teaching the Qur'an is an obligation and responsibility of a Moeslim, because the most noble person in the sight of Allah is the person who wants to learn and teach the Qur'an.⁷⁸

C. The Solutions Offered by Baitussalam Mosque in Solving Problems on Providing Islamic Education for the Community of Gurah Subdistrict

Takmir of the Baitussalam mosque has prepared some steps to solve the problems in conducting Islamic education activities as explained in the previous discussions. The solution of the problems is explained as follows:

1. Giving Verbal Information to All Jamaahs of Baitussalam Mosque

Takmir members of the Baitussalam mosque always appeal to all jamaahs to attend the study activities which are held routinely every

⁷⁸ Agung Supriyanto, *Keutamaan Mempelajari dan Mengajarkan Al-Qur'an*, (www.republika.com, diakses 21 Januari 2020 pukul 13.55)

Sunday night. In addition, they appealed them to participate in the study activities which were also held by the takmir organization in the Al-Kautsar hall. Takmir of the Baitussalam mosque also appealed to parents to take their children along with them. Verbal appeal was delivered on various occasions, such as after the congregational prayer, completion of study activities, and so on.

In addition, the takmir organization of the mosque also took advantage on technological sophistication to deliver information about the study activities at the Baitussalam mosque through short messages which were then distributed directly to the entire Gurah sub-district community via group chat. With this appeal, it is hoped that this activity can be attended by all worshipers from various ages and the community can attend this routine study with enthusiasm.

2. Issue Written Notices Aimed to the Parents of All Teenagers

In addition to verbal notice, the Baitussalam mosque takmir organization also issued a written notice signed directly by the head of takmir to the jamaahs of the mosque. This was done by Mas Riza who cooperate with the takmir of the Baitussalam mosque to write a notice letter addressed to parents. He appealed to invite their sons and daughters to go together to the mosque to attend congregational prayers and attend Al-Qur'an activities held by the mosque takmir. Written notification will not be able to be conveyed properly if it is not balanced with verbal notice as explained previously.

With the issuance of this written notice, Baitussalam mosque takmir organization hoped that all of jamaahs, especially teenagers, can increase their enthusiasm in participating in Islamic education activities that have been organized by the mosque takmir. By doing so, it can make the role of the mosque as non-formal Islamic educational institutions for adolescents can be carried out properly.

3. Implement the proper learning method in every teaching and learning activity in TPQ Al-Barqy Baitussalam mosque

As explained earlier, one of the problems experienced by the TPQ Al-Barqy Baitussalam mosque beside the presence is the discipline of the students in participating teaching and learning activities. Some of the students at the TPQ often create noise that disrupts teaching and learning activities at TPQ. For this reason the TPQ Al-Barqy strives to apply appropriate learning methods to overcome these problems. The learning method used by TPQ Al-Barqy is the Reward and Punishment method.

Reward and punishment method is an interactive learning method that implements a system of giving gift or appreciation to students who are active in learning activities and giving penalties to students who are not active in learning activities. In this case, TPQ Al-Barqy of Baitussalam mosque also applies the method of giving penalties to students who are not active and make noise in the classroom. But the punishment given to students is a punishment that will make a deterrent. Among other things standing in front of the class during class hours or writing sentences on a piece of paper to be collected on the next day.

The reward and punishment method will be very effective if implemented in a classroom with a large number of students such as TPQ Al-Barqy of Baitussalam mosque. Teachers will have difficulty if they have to remind and reprimand their students one by one. By applying this method, the teacher can easily manage their students by giving awards or prizes to students who are active and disciplined and will give punishment to students who are less active and less disciplined.

But in giving punishment to students, teacher should give a rational and appropriate reason. Teachers should not be randomly in giving punishment to students because it will cause injustice and will stretch the relationship between the teacher and students who should be harmoniously established. According to Ngalim Purwanto, in the education world there are several things that must be considered in giving punishment to students, including:

- a. Punishment must have something to do with the mistake made by students.
- b. Punishment must be adjusted to the personality and age of the child.
- c. Punishment must be given fairly
- d. Teacher must apologize the student after the sentence is carried out. (Purwanto, 1985)

The teachers at Al-Barqy TPQ also apply attractive and fun learning methods in every explanation of Islamic material such as Fiqh and Aqidah and Akhlak after students finish tadarus. So by applying an attractive and

fun learning method, students will increase their in participating in teaching and learning activities at TPQ.



BAB VI

CLOSING

A. Conclusions

From the research conduct by researcher, we can conclude that:

1. Baitussalam Mosque of Gurah has contributed well as one of the Islamic Educational institution in providing various Islamic education activities to all off muslims in Gurah Subdistrict. Those activities held by Baitussalam mosque takmir organization are Sunday night routine islamic studies, Islamic studies in Al-Kautsar Hall, Al-Qur'an study for teenagers, and TPQ or Al-Qur'an education institute for children.
2. The problems experienced oftenly by Baitussalam mosque takmir organization in holding Islamic education activities are the enthusiasm of jamaah in participating the activities. The main concern for the takmir organization is the lack of enthusiasm that come from children and teenagers in participating islamic education activities held by takmir. In addition, the students that still indiscipline is also become a problem that should be solved by takmir organization
3. The solution that takmir organization considers to solve this problems are giving verbal notice to all of jamaahs of Baitussalam mosque. They also make written notices that is aimed to all of parents so they will accompany their sons and saughters in every activity held by takmir organization. In order to overcome the indiscipline of students in TPQ, the teachers of TPQ

will implement reward and punishment learning method to the students in every teaching and learning activity.

B. Suggestions

The suggestions that researcher can expressed in this writings are:

1. Baitussalam takmir organization ought to improve their management, particularly regarding the Islamic education activity, by doing that takmir organization will be able to managed the activities wisely, and Baitussalam mosque can play its role as the Islamic education institution.
2. People who are responsible in every activity in Baitussalam mosque such as teachers and instructors ought to cooperate with takmir organization. Because when the sinergy between the one who responsible and the takmir organization established intensely, the activities planned and organizad by takmir organization will work perfectly.
3. For the jamaahs of Baitussalam mosque and the citizens of Gurah subdistrict, it would be better if they prospering the mosque by participating in Islamic education activities that have been organized by takmir. Because the community, especially the jamaahs of Baitussalam mosque will get knowledge that will be very useful when they implement it in their daily lives.

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Lampiran-Lampiran

Lampiran 1. Data Penelitian

A. Wawancara

1. Instrumen wawancara

- Bagaimana latar belakang didirikannya masjid Baitussalam ini?
- Apa saja kegiatan yang diselenggarakan oleh masjid Baitussalam Gurah yang telah memberikan kontribusi dalam memberikan pendidikan Islam kepada masyarakat Kecamatan Gurah?
- Apa saja permasalahan yang sering dihadapi pihak takmir masjid dalam menyelenggarakan kegiatan Islam di Masjid Baitussalam?
- Apa solusi yang diterapkan oleh takmir masjid untuk menyelesaikan masalah yang dihadapi takmir masjid dalam menyelenggarakan kegiatan?

2. Subjek wawancara

- Pak Ruhani (Kepala Takmir Masjid Baitussalam)
- Pak Umar Hamdan (Anggota bidang kegiatan takmir masjid Baitussalam)
- Mas Riza Jauharudin Noor, S.Pd (Pembimbing di kegiatan tadarus Al-Qur'an untuk remaja)
- Pak Drs. DidikNurhadi (Pengajar TPQ Al-Barqy Masjid Baitussalam)

3. Transkrip wawancara

- Pak Ruhani (18 November 2017, pukul 19.30 di masjid Baitussalam)
Peneliti : Assalamu'alaikum pak, saya mahasiswa dari UIN Malang mau mengadakan penelitian di masjid Baitussalam. Apa anda berkenan untuk saya wawancara?

Pak Ruhani : Iya boleh silahkan, tapi saya nggak bisa lama soalnya habis ini saya ada keperluan

Peneliti : Apa saja kegiatan yang diselenggarakan oleh takmir masjid Baitussalam Gurah sebagai bentuk kontribusi dalam memberikan pendidikan Islam kepada masyarakat kecamatan Gurah?

Pak Ruhani : Kegiatan pendidikan Islam di masjid ini cukup banyak. Mulai dari TPQ untuk anak-anak kecil, sampai kajian rutin untuk orang-orang dewasa. Dan waktunya pun hampir setiap hari, mas. Jadi bisa dibilang masjid kita ini lumayan sibuk dalam mengadakan kegiatan-kegiatan. Nanti untuk lebih jelasnya sampeyan tanya ke para pembinanya saja. Nanti saya kasih tau orangnya. Kalau kajian rutin setiap hari ahad malam senin saya yang bertanggung jawab untuk kegiatan itu.

Peneliti : Kalau begitu bisakah bapak jelaskan bagaimana kegiatan kajian rutin malam senin tersebut?

Pak Ruhani : Kajian ini diadakan setiap minggu pada hari ahad malam senin yang dibawakan oleh ustadz dari desa Gurah sendiri dan juga didatangkan dari tempat lain. Kegiatan ini dimulai setelah shalat Isya' sampai pukul setengah sembilan malam. Materi yang diberikan oleh ustadz-ustadnya juga bermacam-macam tergantung para ustadznya sendiri. Untuk pesertanya dari anak-anak hingga orang tua semua bisa hadir di kajian ini.

Peneliti : Kemudian bagaimana dengan aula Al-Kautsar yang di sebelah selatan masjid pak? Saya dengar dari masyarakat sering diadakan kegiatan kajian di aula tersebut.

Pak Ruhani : Betul mas, masjid kita sering mengadakan kegiatan kajian di aula Al-Kautsar. Aula Al-Kautsar ini sebenarnya bukan milik masjid, tapi yang membangun aula ini adalah salah satu pengurus takmir yaitu pak Sukimin. Beliau membangun aula ini menggunakan dana pribadinya. Kemudian setelah aula ini terbentuk, Pak Sukimin mengusulkan aula ini untuk dijadikan tempat kegiatan kajian untuk para jama'ah masjid. Pihak takmir pun setuju dan segera menghimbau seluruh jama'ah masjid Baitussalam untuk mengikuti kajian tersebut. Aulanya sendiri dibangun dekat dengan masjid supaya para jama'ah perempuan yang sedang berhalangan tetap bisa mengikuti kegiatan kajian. Karena dalam Islam kan perempuan yang sedang halangan tidak diperbolehkan masuk masjid.

Peneliti : Iya pak tidak apa-apa, terima kasih atas informasinya, setelah ini saya akan ke rumah Pak hamdan.

- Pak Umar Hamdan (19 November 2017, pukul 18.05 di kediaman yang bersangkutan)

Peneliti : Assalamu'alaikum, permisi pak saya mahasiswa dari UIN Malang yang sedang mengadakan penelitian di masjid Baitussalam. Apakah Pak Hamdan berkenan jika saya wawancarai beberapa pertanyaan?

Pak Hamdan : Wa'alaikumussalam, iya mas monggo, silahkan masuk mas

Peneliti : Sebelumnya saya ingin tahu bagaimana latar belakang pembangunan masjid ini.

Pak Hamdan : Masjid ini dulunya adalah masjid milik kantor KUA kecamatan Gurah. Sekarang kantor itu beralihfungsi menjadi TK Perwanida dan kantor KUA-nya dipindah di tempat lain. Setelah itu, pada tahun 1998 musholla tersebut diwakafkan kepada Kecamatan Gurah untuk di renovasi ulang dan diperbesar, sehingga jadilah masjid besar yang bisa kita nikmati sekarang ini. Kemudian mengapa masjid ini disebut masjid besar? Karena di Desa Gurah ini sebenarnya ada beberapa masjid lain selain ini dan mereka disebut masjid jami'. Masjid ini terletak di di pusat kecamatan Gurah dan manfaatnya tidak hanya dirasakan oleh masyarakat sekitar masjid saja, tetapi seluruh masyarakat kecamatan Gurah juga dapat memanfaatkan masjid ini. Maka dari itu masjid ini disebut masjid besar.

Peneliti : Lalu untuk jamaah di sini bagaimana pak? Apa kebanyakan adalah jamaah dari ormas Muhammadiyah seperti yang orang katakan?

Pak Hamdan : Kebanyakan orang memang menganggap kalau ini masjid milik Muhammadiyah. Karena kebanyakan orang mengecam kalau masjid ini melaksanakan shalat shubuh tanpa do'a qunut. Tapi ini bukan masjid NU, bukan juga masjid Muhammadiyah, ini masjid milik kecamatan. Jama'ah disini bukan jama'ah Muhammadiyah murni, bukan juga dari NU murni. Imamnya saja ada yang dari NU. Anggota ketakmirannya juga ada yang dari NU bahkan salaf. Kita menerapkan prinsip *Ummatan Wasathan*, Penengah para umat. Jadi kita mengajak semua jama'ah dari berbagai ormas untuk menjalankan ibadah bersama-sama tanpa ada perselisihan antara sesama muslim. Dengan begitu akan terwujudlah sikap ukhuwah Islamiyah antar sesama muslim.

Peneliti : Oh iya pak, dalam melaksanakan kegiatan yang sudah dibentuk oleh pihak takmir masjid, apakah ada permasalahan yang menyebabkan terhambatnya kegiatan pak?

Pak hamdan : Masalah yang dihadapi dari kegiatan-kegiatan masjid adalah kurangnya partisipasi dari para jamaahnya, khususnya adalah kalangan muda. Kebanyakan yang mengikuti kajian-kajian malam senin dan yang di al-Kautsar itu adalah orang-orang tua. Anak-anak mudanya tidak ada yang mau ikut. Padahal sebenarnya jumlah anak-anak muda di sekitar masjid itu ada banyak tapi yang kelihatan ikut itu hanya sedikit. Sementara pihak masjid sudah menghimbau kepada para jamaah untuk mengajak anak-anaknya untuk ikut kajian di masjid.

- Mas Riza Jauharudin Noor, S.Pd (Kamis, 23 November 2017 pukul 19.15, di Masjid Baitussalam)

Peneliti : Assalamu'alaikum mas Riza, saya ingin menyampaikan beberapa pertanyaan tentang penelitian yang saya kerjakan di masjid Baitussalam ini.

Mas Riza : oh iya mas

Peneliti : Bisa mas jelaskan bagaimana latar belakang dibentuknya kegiatan tadarus Al-Qur'an ini.

Mas Riza : Kegiatan ini sebenarnya merupakan tindak lanjut dari kegiatan tadarus Al-Qur'an di bulan puasa yang kebanyakan ikut itu anak SD. Pada waktu puasa itu yang tadarus kan anak-anak yang masih SD. Nah, agar tidak

berhenti sampai di situ saja, maka pihak takmir melanjutkan kegiatan tersebut di luar bulan puasa. Kegiatan ini diikuti oleh para pelajar tingkat SD hingga SMA. Sementara ada mahasiswa juga yang mendampingi dan mengajari adik-adiknya membaca Al-Qur'an dan bisa *sharing* ilmu juga. Mereka yang membimbing adik-adik mereka.

Peneliti : Lalu bagaimana untuk kegiatan pembelajaran tajwidnya?

Mas Riza : Kalau untuk tajwidnya, kebetulan yang ngajar itu bapak saya. Belajar tajwidnya setiap hari Sabtu malam Ahad, Kalau kamisnya ngaji tadarus biasa. Pelajaran Tajwid ini diberikan pada anak-anak supaya ngajinya menjadi bagus dan sesuai dengan kaidahnya. Karena dulu pada waktu tadarus di bulan puasa, anak-anak ngajinya masih banyak yang salah. Bapak saya memberikan pelajaran tajwid ini agar nanti pas tadarus di bulan puasa nanti anak-anak sudah bisa ngaji dengan lancar dan benar.

Peneliti : Apakah ada permasalahan yang membuat kegiatan ini terhambat?

Mas Riza : Kegaiatannya sendiri sebenarnya tidak ada masalah. Yang menjadi masalah itu hanya tergantung minat anak-anaknya sendiri. Karena anak-anak yang kebanyakan masih sekolah jadinya mungkin mereka punya kesibukan

sendiri-sendiri. Kemarin saya tanya salah satu anak yang nggak masuk jawabnya karena ada bimbel habis maghrib. Kemudian ada juga yang alasannya karena pulang sekolah sore jadi kecapekkan di rumah dan nggak bisa ikut kegiatan, begitu.

Peneliti : Lalu bagaimana cara mas Riza dalam mengatasi permasalahan yang mas hadapi dalam kegiatan ini?

Mas Riza : Dari kami inisiatif yang dilakukan adalah bekerjasama dengan pihak takmir, terutama bidang pendidikan, untuk menulis edaran yang ditujukan kepada seluruh jama'ah yang memiliki putra dan putri agar mengajak putra dan putri mereka untuk mengikuti shalat maghrib dan isya' berjama'ah di masjid. Dan menghimbau putra dan putri mereka untuk mengikuti kegiatan belajar membaca Al-Qur'an dan tajwid setiap hari Rabu dan Sabtu setelah shalat maghrib. Selebihnya nanti tergantung pada anak-anak sendiri apa mereka mau mengikutinya atau tidak.

- Pak Drs. Didik Nurhadi (Selasa 2 Desember 2017 pukul 18.15, di kediaman yang bersangkutan)

Peneliti : Assalamu'alaikum Pak Didik, saya Fuad mahasiswa UIN Malang yang melakukan penelitian di Masjid Baitussalam ini. Pak Ruhani kemarin menyarankan saya untuk menemui

bapak karena bapak adalah pengajar di TPQ. Bolehkah saya menanyakan beberapa pertanyaan kepada bapak?

Pak Didik : Boleh mas, silahkan

Peneliti : Bagaimana kegiatan TPQ di masjid Baitussalam ini berlangsung?

Pak Didik : Kegiatan TPQ ini dilaksanakan setiap hari Senin-Jum'at pukul 3 sampai pukul 5 sore di TK Kusuma Mulia di samping masjid itu. Para santri diwajibkan masuk pukul 3 karena masjid adzan pukul 3 jadi para santri bisa ikut shalat ashar berjamaah di masjid.

Peneliti : Bagaimana dengan para siswa di TPQ, pak?

Pak Didik : Saat ini TPQ kami memiliki 35 santri yang dibagi menjadi 3 kelas, kelas pemula yang ditempati oleh anak kelas 1 & 2, kelas menengah yang diisi oleh anak kelas 3 & 4, dan kelas atas yang diisi anak kelas 5 & 6. Tapi kami bisa menaikkan santri dari kelas bawah yang kami anggap sudah mampu untuk membaca dengan baik. Metode yang digunakan TPQ ini adalah Al-Barqi yang sudah dipraktekkan di banyak TPQ lainnya.

Peneliti : Apa saja materi-materi yang diajarkan di TPQ?

Pak Didik : Materi yang diajarkan yaitu belajar membaca dan menulis Al-Qur'an yang dibimbing oleh para ustadz-ustadzah kami yang jumlahnya 6 orang. Seperti yang saya katakan tadi, santri yang sudah bisa membaca dan menulis dengan baik akan dinaikkan ke kelas yang lebih tinggi. Selain itu kami juga memberikan materi yaitu Fiqih dan

Akidah Akhlak yang mana kami diisi oleh ustadz-ustadz yang juga mengisi di kegiatan kajian keislaman di Masjid.

Peneliti : Apa bapak pernah menghadapi permasalahan selama bapak mengajar di TPQ?

Pak Didik: Iya, pernah mas. Para santri di TPQ ini tidak hanya berasal dari warga di sekitar masjid saja, ada juga yang rumahnya dari jauh sampai harus diantar orang tua dan membuat mereka jadi sering telat. Seringkali juga ada orang tua yang lagi repot jadinya tidak bisa datang. Kadang itu yang bikin saya geleng-geleng kepala itu ada anak yang tidak masuk TPQ, pas ditanya jawabnya diajak main ke SLG sama orang tuanya. Saya kadang heran masak waktunya mengaji kok sama orang tuanya diajak ke SLG. Sebaiknya kan perginya pas hari Sabtu atau Minggu, TPQ libur jadi bisa pergi ke manapun sepuasnya. Selain itu pada waktu musim hujan banyak santri khususnya di luar desa Gurah yang tidak bisa hadir dengan alasan hujan lebat sementara rumahnya jauh.

Peneliti : Kalau selama kegiatan belajar mengajar di kelas, apakah bapak juga pernah menemui masalah?

Pak Didik: Ada beberapa anak di TPQ itu rame sekali sampai mengganggu teman-temannya ngaji. Sampai yang mengurus mereka itu saya sendiri. Jika ada yang mengganggu ketertiban di kelas saya suruh mereka berdiri di depan kelas sampai pulang. Jika tidak, saya biasanya menyuruh mereka menulis tulisan Arab satu halaman penuh dan dikumpulkan besoknya.

Peneliti : lalu bagaimana cara bapak menyelesaikan permasalahan-permasalahan tersebut?

Pak Didik : Untuk mencegah masalah yang terjadi saya mengadakan pertemuan dengan wali santri dan menghimbau kepada mereka untuk menggerakkan para putra dan putri mereka untuk menghadiri TPQ secara rutin dan meminta kepada para wali santri untuk mengutamakan kegiatan belajar mengajar daripada kegiatan lain kecuali apabila ada hal-hal yang mendesak yang membuat para santri harus absen dari kegiatan. Selain itu untuk para wali santri yang rumahnya di luar desa Gurah dihimbau untuk mengantar dan menjemput putra-putrinya sesuai dengan waktunya. Dengan demikian kegiatan TPQ dapat berjalan dengan baik berkat kerjasama antara pihak pengurus TPQ dan wali santri.

Peneliti : Bagaimana dengan kegiatan belajar mengajar?

Pak Didik : Seperti yang saya jelaskan tadi jika ada anak yang mengganggu ketertiban di kelas saya suruh mereka berdiri di depan kelas setelah dia selesai tadarus sampai pulang. Jika tidak, saya biasanya menyuruh mereka menulis tulisan Arab satu halaman penuh dan dikumpulkan besoknya. Semoga anak-anak bisa jera dengan hukuman ini dan tidak akan mengulangi lagi.

B. Observasi

1. Kegiatan Tadarus Al-Qur'an dan belajar tajwid untuk remaja

Kegiatan ini dilaksanakan setiap hari Kamis dan Sabtu ba'da shalat Maghrib. Peneliti memilih hari Kamis, 2 November 2017 untuk dijadikan waktu mengobservasi kegiatan Tadarus Al-Qur'an dan belajar tajwid ini. Peneliti memilih metode observasi partisipatif di mana peneliti mencoba untuk menjadi penyimak bacaan para peserta didik sekaligus melakukan pengamatan terhadap suasana dalam kegiatan.

Berdasarkan pengamatan yang dilakukan peneliti, para peserta didik mengikuti kegiatan ini dengan antusias dengan jumlah peserta didik 12 anak dan 3 pengajar (termasuk peneliti). Kegiatan diawali dengan bacaan Basmalah bersama-sama. Kemudian di antara 12 anak tersebut akan dibagi menjadi 3 kelompok yang nantinya diminta untuk membaca beberapa ayat Al-Qur'an dan disimak serta dikoreksi oleh pendidik.

Peserta didik yang mengikuti kegiatan ini rata-rata merupakan pelajar SMP yang tinggal di sekitar masjid. Meskipun berasal dari sekolah umum, namun kemampuan bacaan mereka sudah cukup bagus dan lancar. Tidak lupa tiap pendidik juga akan memberikan koreksi apabila ditemukan kesalahan dalam bacaan peserta didik. Acara selesai begitu mendekati waktu shalat Isya'. Mas Riza sebagai pengajar sekaligus penanggungjawab kegiatan ini akan memberikan sedikit penjelasan tentang kaidah bacaan Al-Qur'an kepada para peserta didik. Kemudian kegiatan ditutup dengan membaca Hamdalah dan do'a bersama.

2. Kajian rutin di aula Al-Kautsar

Aula Al-Kautsar adalah sebuah bangunan aula yang difungsikan oleh jama'ah Masjid Baitussalam untuk kegiatan kajian keislaman yang diadakan setiap hari Senin hingga Kamis. Peneliti melaksanakan observasi pada hari Selasa, 28 November 2017. Kegiatan pada hari itu dimulai pada pukul 20.00 dengan materi kajian adalah tafsir Al-Qur'an Surat Al-'Alaq yang diisi langsung oleh Ustadz Hermanto dari Gurah. Sebelum kegiatan dimulai, para peserta mengawalinya dengan bacaan basmalah dan lantunan ayat suci. Al-Qur'an.

Peserta kajian terdiri dari berbagai kalangan baik anak, remaja, hingga dewasa. Antara tempat Jama'ah laki-laki dan perempuan berdiri sutrah untuk memisahkan antara kedua jama'ah tersebut. Tidak hanya jama'ah dari masjid Baitussalam sendiri yang menjadi peserta dari kajian ini, namun banyak pula peserta yang datang dari seluruh Kecamatan Gurah sehingga kegiatan ini sangatlah ramai dan terbuka bagi seluruh jama'ah Kecamatan Gurah pada umumnya.

Setelah kajian selesai, para peserta disuguhkan hidangan yang merupakan hasil dari donasi para jama'ah yang bersedia menyisihkan sejumlah uang mereka untuk kegiatan ini. Kegiatan selesai pada pukul 21.30 diakhiri dengan do'a bersama-sama dan bacaan hamdalah.

3. Kajian rutin mingguan ba'da Isya'

Kegiatan kajian rutin juga dilaksanakan di masjid setiap hari minggu ba'da Isya'. Peneliti mengambil waktu pada 19 November 2017.

Sebagai waktu observasi kegiatan kajian mingguan ini. Pada hari itu, kegiatan kajian diisi oleh Bapak Suhudi yang merupakan pengurus takmir masjid Baitussalam, dengan tema kajian isu terkini dunia Islam modern. Peserta kajian terdiri dari jama'ah laki-laki dan perempuan dari berbagai usia dari muda maupun tua.

Kegiatan kajian ini berjalan dengan baik karena para jama'ah mengikutinya dengan antusias, ditambah dengan penyampaian kajian yang baik disertai dengan diskusi dan tanya jawab, sehingga jama'ah masjid Baitussalam dapat menyerap ilmu yang telah disampaikan oleh pemateri dengan baik.



C. Dokumentasi

1. Masjid Baitussalam Gurah

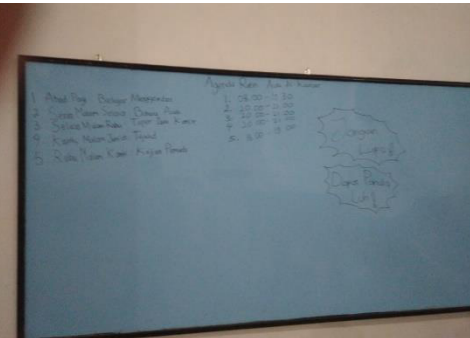


2. Kegiatan Tadarus Al-Qur'an



3. Kajian Islam rutin di Aula Al-Kautsar






4. TPQ "Al-Barqy" Masjid Baitussalam Gurah



5. Kajian rutin minggu ba'da Isya'



Lampiran 3. Surat Izin Penelitian


KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS ILMU TARBİYAH DAN KEGURUAN
 Jalan Gajayana 50, Telepon (0341) 552398 Faksimile (0341) 552398 Malang
<http://ftk.uin-malang.ac.id> email : ftk@uin-malang.ac.id

Nomor : 8596/Un.03.1/TL.00.1/10/2017 05 Oktober 2017
 Sifat : Penting
 Lampiran : -
 Hal : Izin Penelitian

Kepada
 Yth. Ketua Takmir Masjid Baitussalam Kec. Gurah Kab. Kediri
 di
 Kediri

Assalamu'alaikum Wr. Wb.


Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama	: Fuadudin Abdillah Wakhid
NIM	: 13110177
Jurusan	: Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik	: Ganjil - 2017/2018
Judul Skripsi	: The Role and Function of Mosque as a Non Formal Educational Institution (Case Study in Baitussalam Mosque Gurah Kediri)
Lama Penelitian	: Oktober 2017 sampai dengan Desember 2017 (3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.


Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.


 Dr. N. Agus Maimun, M.Pd
 NIP. 19650817 199803 1 003

Tembusan :
 1. Yth. Ketua Jurusan PAI
 2. Arsip








Lampiran 4. Bukti Konsultasi



MAULANA MALIK IBRAHIM
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FACULTY OF TARBIAH AND TEACHING TRAINING
Jalan Gajayana Nomor 50 Telepon (0341) 552398
Website: www.fitk.uin-malang.ac.id Faksimile (0341) 552398

EVIDENCE OF CONSULTATION

Name : Fuadudin Abdillah Wakhid
 Number of Student : 13110177
 Department : Islamic Education
 Advisor : Dr. A.Nurul Kawakip, M.Pd, M.A.
 Title of Skripsi : The Contribution of Baitussalam Mosque in Providing Islamic Education for
 The Community of Guruh Subdistrict

No.	Date of Consultation	Consultation Material	Signature
1	21st February 2020	Chapter I, II, III	
2	26th February 2020	Revision Chapter I, II, III	
3	4th March 2020	Chapter IV	
4	10th March 2020	Revision Chapter IV	
5	17th March 2020	Chapter V, VI	
6	27th March 2020	Revision Chapter V, VI	
7	31th March 2020	Appendix	

Acknowledged by,
Head of Department of Islamic Education

Dr. Marno, M.Ag
NIP. 196504031998031002

Lampiran 5. Nota Dinas Pembimbing

Dr. H. Ahmad Nurul Kawakip, M.Pd, M.A.
Dosen Fakultas Ilmu Tarbiyah dan Keguruan
Universitas Islam Negeri Maulana Malik Ibrahim Malang

NOTA DINAS PEMBIMBING

Hal : Skripsi Fuadudin Abdillah Wakhid

Lamp. : 6 (eksemplar)

Yang Terhormat,
Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang
Di
Malang

Assalamu'alaikum Wr. Wb.

Sesudah melakukan beberapa kali bimbingan, baik dari segi isi, bahasa maupun teknik penulisan, dan setelah membaca skripsi mahasiswa tersebut di bawah ini:

Nama : Fuadudin Abdillah Wakhid

NIM : 13110177

Jurusan : Pendidikan Agama Islam

Judul Skripsi : The Contribution of Baitussalam Mosque in Providing Islamic Education for the Community of Gurah Kediri

Maka selaku Pembimbing, Kami berpendapat bahwa skripsi tersebut sudah layak diajukan untuk diujikan. Demikian, mohon dimaklumi adanya.

Wassalamu'alaikum Wr. Wb.

Pemimbing,



Dr. H. Ahmad Nurul Kawakip, M.Pd, M.A.

NIP. 19750731 200112 1 001

Lampiran 6. Daftar Riwayat Hidup

DAFTAR RIWAYAT HIDUP

Nama : Fuadudin Abdillah Wakhid
Tempat/Tanggal Lahir: Kediri, 11 Juli 1995
Jenis Kelamin : Laki-laki
Agama : Islam
Kewarganegaraan : Indonesia
Alamat Tinggal : Dusun kebonagung RT 3 RW 1 Desa Wonojoyo
Kecamatan Gurah Kabupaten Kediri Jawa Timur 64181
Telepon/HP : 085877584168
E-Mail : fuadudin146@gmail.com

Riwayat Pendidikan Formal

1. Madrasah Ibtidaiyah PSM Kebonagung, lulus pada tahun 2007
2. Madrasah Tsanawiyah Negeri Kediri 2, lulus pada tahun 2009
3. Madrasah Aliyah Negeri Kota Kediri 3, lulus pada tahun 2012

Riwayat Organisasi

1. Bendahara 1 Pramuka Penggalang MTsN Kediri 2 tahun 2008-2009
2. Anggota bidang Media dan Komunikasi IMM Komisariat “Pelopor” UIN Maliki Malang tahun 2014-2015
3. Anggota Bidang Riset dan Teknologi IMM Komisariat “Pelopor” UIN Maliki Malang