

# **Implications of Community Perception of the Educational Functions of Mosques and Diniyah Madrasah According to Islamic Education Paradigm: Case Study in Wonokromo Comal Village, Pemalang**

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## **Abstract**

*The aims of this study were: To analyze the implications of public perceptions of the educational function of mosques and Madrasah Diniyah. In this research is a type of qualitative research. Based on the results of the study, that the mosque is a place to carry out all forms of activities of a Muslim in increasing forms of obedience to Allah. Whereas Madrasah diniyah is one of the religious education institutions on the out-of-school pathway which is comprehensively able to provide Islamic religious education to students and is given through the classical system. Thus the public's perception of the function of mosques and Madrasah Diniyah varies greatly. Then the implication of both is that mosques and Madrasah Diniyah are centers of Islamic religious education in the midst of society. The results of this study show that the functions of mosques and madrasah diniyah are very important in Islamic religious education.*

**Keywords:** perception, mosque education and early madrasah.

## **A. Introduction**

Education is the maximum effort in developing strategies in order to improve the quality of life, namely matters relating to human resources in dealing with a world that has been developing all the time. So it can be seen that education is something that is very fundamental for every individual.<sup>1</sup> Therefore, in the development of Islam in building Islamic civilization, it never fails to pay attention to the process of education and the widespread dissemination of knowledge to all Muslims in the world.

In the Law on the National Education System (UU SISDIKNAS) No. 20 of 2003 it is explained that education is a planned awareness effort in order to create an atmosphere of learning and learning process so that the potential that exists within can develop activeness in the spiritual strength of religion and in self-control of personality, intelligence who have noble character who have the skills needed by society, the nation and also the State.<sup>2</sup>

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<sup>1</sup>Veithzal Rivai; Sylviana Murni, Education Management. (Jakarta:PT RAJAGRAFINDO)

<sup>2</sup>Farah Muthia, Community Perceptions of Islamic Education Institutions in Pengkok Kedawung Village, Sragen, Central Java, al-Bahtsu: Vol. 3, No. December 2, 2018

Today Islamic educational institutions face various challenges in the development of the modern era. Having challenges with the presence of countries without borders (borderless) which are more popular with the label as global association between nations or globalization in all fields. So that includes a lot of influx of information with technological updates that reach every Islamic institution.<sup>3</sup>

Ahmad Sjalabi Qomar, the history of Islamic education cannot be separated from the mosque. When discussing the function of the mosque, it is not necessarily followed by a discussion about the basic location for the spread of Islamic knowledge and culture. Since the founding of the mosque, various types of recitations have been held there. In Islamic countries, this custom has been going on for centuries.

Another phenomenon that is currently problematic for mosques in Indonesia is the congregational crisis. There are many teenagers around the mosque, but the number who want to come to the mosque can be counted. In addition, the congregation is less enthusiastic about carrying out worship at the mosque, both because of the cleanliness factor and the management of the mosque. The mosque is only busy at certain times, for example at sunset prayers, on Fridays, during Ramadan, or during Eid prayers.<sup>4</sup> A study states that among the crises that are haunting mosques today are: management, financial, facilities, programs, and congregation crises.<sup>5</sup>

The problems above are a challenge for mosque managers, because managing a mosque today requires management knowledge and skills. If the mosque is only managed mediocre (in the traditional way), it will be difficult to develop (stagnant) and it is possible that the mosque will be abandoned by its congregation. That means, optimizing the role and function of the mosque is needed to develop the function of the mosque as a blessing for the people. Not only the function in the field of worship, but the function of the mosque in other fields, such as the economy and social community.<sup>6</sup>

Madrasah diniyah is one of the religious education institutions on the out-of-school pathway which is comprehensively able to provide Islamic religious education to students (who are not fulfilled on the school pathway) and is given through the classical system. Madrasah diniyah are generally organized by the

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<sup>3</sup>Ahmadi H. Syukran Nafis, *Management of Islamic Education*, (Yogyakarta: Laksbang Pressindo, 2011), p.2.

<sup>4</sup>Septiana Purwaningrum, *Optimizing the Role of Mosques as a Means of Worship and Islamic Education (Case Study at the Namira Lamongan Mosque)*, *Innovative: Volume 7*, No. February 1, 2021

<sup>5</sup>Syamsul Kurniawan, "Mosques in the Trajectory of Islamic History," *Khatulistiwa Journal-Journal of Islamic Studies* 4, no. 2 (2014): 169–184; Fauziyah, "Empowerment of People Through Mosque Management at the Great Mosque of Jakarta Islamic Center," *Harmoni: Multicultural and Multireligious Journal* VII, no. 28 (2008): 115–135; Mukrodi, "Analysis of Mosque Management in Optimizing the Role and Function of the Mosque," *Creative, Scientific Journal of Management Study Program, Pamulang University* 2, no. 1 (2014): 82–96.

<sup>6</sup>Septiana Purwaningrum, *Optimizing the Role of Mosques as a Means of Worship and Islamic Education (Case Study at the Namira Lamongan Mosque)*, *Innovative: Volume 7*, No. February 1, 2021

community as an embodiment of education from, by and for the community. Long before Indonesia's independence, religious colleges had already developed. Apart from being the cultural root of the nation, religion is consciously an integral part of the dynamics of education. Religious education also develops as part of religious education subjects which are considered to face various limitations.<sup>7</sup>

Babburrohman Mosque and Madrasah Diniyah Hidayatul Atfal are located in Wonokromo Village in Comal sub-district, Pemalang, Central Java, Indonesia. Most of the residents of Wonokromo village work as farmers, ranchers, civil servants. This village has experienced quite rapid development over time, both infrastructure, social life and education in this village.<sup>8</sup> Wonokromo Village is located in the Comal sub-district, Kab. Pemalang, has an area of 143,694 Ha Km<sup>2</sup> or 1.4369 Km<sup>2</sup> Ha consisting of 85,560 Ha of paddy land and 58,143 ha of land.

Ha. Administratively, Wonokromo Village is divided into 3 hamlets and institutionally divided into 6 RWs and 22 RTs. The population of Wonokromo Village at the end of 2003 to 2015 was 5183 people consisting of 2632 men and 25 women.<sup>9</sup>

The existence of mosques and madrasas in the village of Wonokromo is very interesting to examine, regarding community perceptions of mosques and madrasas in relation to education. So the authors formulate the title as follows, Implications of Community Perceptions of the Educational Function of Mosques and Madrasah Diniyah According to the Islamic Education Paradigm (Case Study in Wonokromo Comal Village, Pemalang).

## **B. Discussion**

### **Community Perceptions of Mosque Educational Functions**

In language, the mosque means a place of prostration (Cyril Glasse, 2002: 262). The word prostration, according to Quraish Shihab, contains several meanings, for example first, acknowledgment and respect for other parties (such as the prostration of the Angel to Adam as mentioned in Surah al-Baqarah [2] verse 30), secondly, awareness of the mistakes and acknowledgment of the truth of the other party. others (eg the prostration of the sorcerers of the king of Pharaoh after Moses performed a miracle and defeated their magic. See QS Thaha [20] verse 20). Third, prostration means following and conforming to the provisions of Allah/sunatullah (eg the prostration of the stars, plants and so on. See QS ar-Rahman [55] verse 6). From some of these meanings when it is associated with the meaning of the mosque, which is a place of prostration, it can be understood that the meaning of the word "prostrate" is in a broad sense.<sup>10</sup>

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<sup>7</sup>Anis Fauzi and Cecep Nikmatullah, Implementation of Early Madrasah Education in Sarang City, Journal of Education and Culture: Vol.1 , Number 2 August 2016

<sup>8</sup>Xhotonx.blogspot.com, October 22, 2022, at 5:32.

<sup>9</sup> <https://www.facebook.com/watch/?v=246682460333286>. Accessed on Saturday, October 29, 2022 at 09.37.

<sup>10</sup>Darodjat and Wahyudiana, Functioning Mosques as Education Centers to Establish Islamic Civilization, Islamadina, Volume XIII. No. July 2, 2014: 1-13

Quraish Shihab argues, the mosque is a place to carry out all forms of activities of a Muslim in increasing forms of obedience to Allah. And E. Ayub believes that the mosque is a gathering place for a Muslim to increase the friendship of a Muslim in carrying out congregational prayers.

Az-zarkashi also argues, The meaning of a mosque is specifically for the place of a Muslim servant who is only devoted to worshiping Allah. Because this mosque is a place where a Muslim performs prayer. Like, praying in congregation 5 times (dhuhur, ashar, magrib, isya' and dawn), prayers for holidays (Eid al-Fitr and Eid al-Adha).

The functions of mosques are divided into four categories: places of worship (developing faith and piety), social, educational and human resource development, and economics. Many functions of the mosque are clearly visible if monitored clearly and in detail. According to Syafiyurahman Al-Mubarakfuri, the Prophet SAW founded the Prophet's Mosque in Medina, which has approximately ten tasks and functions. Worship (prayer and remembrance), consultation and formation of communication, social and economic culture, education, military training, social compensation, peace agreements, courts of disputes, detention of prisoners of war, and treatment of war victims, as well as religious information and defense centers.<sup>11</sup>

Based on the observations of mosque researchers in Wonokromo Village, namely the Babburrohman Mosque, it is different from the mosque at the time of the Prophet in the modern era, its function has changed and decreased a lot. As the building should be the center of human civilization, now it has changed its function to only being a place of worship. Educational activities such as recitation for young people and community studies are still ongoing, even beside the mosque building there is the Al-Kholili Middle School.<sup>12</sup>

In line with the results of the interview with the chairman of the Baburrohman mosque foundation, Mr. there is also an early childhood education center for children beside the mosque, then every Mass there is also a recitation for teenagers who are directly cared for by Kyai Slamet Untung.<sup>13</sup>

The mosque is not just a place of prostration for the Prophet and his followers; the fact shows that it was also the place where the Prophet regulated the social life of the community. Not only with humans, but also, of course, with God. Mosques were built by the Prophet for studying, debating, planning military strategies, treating victims, and receiving state guests.<sup>14</sup>The three roles of the mosque according to Asadullah Al-Faruq are:

a. The mosque functions as a mahdhah and a social worship facility. Prayer is one example of mahdhah worship. While the mosque can function as a forum

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<sup>11</sup>Satrio Fajar Romadhon, *Community Perceptions of the Function of a Mosque as an Education Center in the Modern Era (Case Study: Bengan Kidul Hamlet, Mangunsari Village, Sawangan District, Magelang Regency, Central Java)*, Yogyakarta, UII: Yogyakarta, 2022, p. 39

<sup>12</sup>Observation of the Functions of the Wonokromo Village Mosque, 19 November 2022.

<sup>13</sup>Mr. Kardashian, Wonokromo Village, 19 November 2022.

<sup>14</sup>Ahmad Putra Prasetio Rumondor, "The Existence of Mosques in the Prophet's Era and the Millennial Era" *Sunan Kalijaga State Islamic University Yogyakarta*. Vol. 17 No 1, December 2019, Pg. 253

for handling zakat, increasing the people's economy, and so on in the context of communal worship.

b. The mosque is a place for people to gather. This is possible thanks to the various facilities and infrastructure of the mosque. Sermons, recitations, skills courses for congregations, and community-based formal education, such as children's playgrounds, TPA/TPQ, mosque youth, and taklim assemblies, are just a few examples.

c. The mosque serves as a gathering place for individuals to form and unite.

There are still many people in Wonokromo Village who do not understand the usefulness of mosque buildings and their functions. So they think of using the mosque building only as a place of worship. Some hamlet youths who have more knowledge and forge learning at well-known universities outside the city want to hold lessons and invite hamlet children to study directly in the hamlet environment. But the confusion about what building to use to gather children, the mosque should be a solution for learning. But because the community thought that they could not use the mosque as a place of study apart from studying the Islamic religion, in the end the youth from the village were reluctant to use the mosque building.<sup>15</sup>

As described by the Prophet Muhammad SAW, the role of the mosque as an educational facility is to become a learning space for the community to develop religious understanding. It could also be a place for reading, writing, or other difficulties, and the mosque will respond. The Prophet established mosques as centers of activity and study for his companions during his lifetime so that they could acquire religious knowledge. To become *Rahmatan lil'alamin*, education must be balanced between general knowledge and religion.

### **Community Perceptions of Early Madrasah Educational Functions**

Madrasah Diniyah is different from formal madrasahs such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah. Madrasah Diniyah study time is carried out outside school hours and the subjects are fewer than formal madrasahs. Madrasah diniyah also has levels of education. The first level is called Madrasah Diniyah Awaliyah, followed by Madrasah Diniyah Wustho, and the last level is Madrasah Diniyah Ulya. Madrasah diniyah focuses on Islamic religious education only, there are no additional general subjects. When compared between madrasahs and public schools, many differences will be found. Among them are student input, teacher competency, curriculum, infrastructure, government support and budget, as well as public opinion.<sup>16</sup> and government budgets, as well as public opinion.<sup>13</sup> Formal Islamic educational institutions can be found in madrasahs. Such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah. The subjects in the madrasa are not only about religion, but there are also general subjects. The existence of formal Islamic educational institutions is still very numerous and easy to find. In fact, there are already many madrasahs that can compete with public schools. Unlike the case with non-formal Islamic educational

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<sup>15</sup>Observation of the Functions of the Wonokromo Village Mosque, 19 November 2022.

<sup>16</sup>Anwar Rasjid, "Urgency of Madrasahs in the Contemporary Era," *Journal of Islamic Religious Education* 1, no. 1 (2013). P. 193.

institutions. Examples of non-formal Islamic educational institutions are the Koran Education Park (TPA) and Madrasah Diniyah. The Qur'an Education Park is the first education for students in learning the Qur'an. Whereas Madrasah Diniyah is a non-formal educational institution that contains the teaching of Islamic values. These values are contained in several fields of study, namely Fiqh, Tauhid, Akhlaq, Hadith, Tafsir and other subjects that students have never received in formal schools.<sup>17</sup>

Madrasah Diniyah in carrying out this function as an educational institution in modern society includes as a socialization function Madrasah Diniyah tries to understand students about how to understand and practice moral values that live in society, religious values and national cultural values. Then the second function, namely schooling (schooling), Madrasah Diniyah is tasked with providing knowledge, especially in the field of religion, so that these students will have certain competencies that are useful as provisions for their life later. Then the function of Madrasah Diniyah as education is to create an elite group educated and have good morals to be able to contribute to the development of today's modernization.<sup>18</sup>

Madrasah Diniyah must be able to respond to the demands of modernization, so that Islamic education is able to keep up with the current rapid flow of technology and information. The goal to be achieved is that Madrasah Diniyah can become one of the elite Muslim schools that is able to bring progress in Islamic science which is manifested in a society that is physically and mentally prosperous.<sup>19</sup>

Mr. Sayadzali as the principal said, the Hidayatul Atfal Madrasah consists of four classes and a total of 145 students, then there are 7 teaching staff, but this madrasa is still under the same roof as TPQ, 14.00-15.30 hours then continued from 16.00-17.00 for Madrasah Diniyah and it has been scheduled according to each class, seeing the presentation from the school principal, the authors suggest having a place to study each so that the learning process is more comfortable and achieves goals.<sup>20</sup>

Then the results of the interview with Mr. Gunadi were thus, that the number of ustadz and ustadzah in the Madrasah was around 16 teaching staff, this was because of the combination of TPQ and Madrasah Ustadz, and in Wonokromo village there was only one Madrasah Diniyah, namely Madrasah Diniyah Hidayatul Atfal, then the response people from the community are very enthusiastic both with the presence of madrasah diniyah in the midst of the community, children use their time to study more and spend more time studying

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<sup>17</sup>Zulfia Hanum Alfi Syahr, "Establishing Madrasah Diniyah as an Alternative Elite Muslim Education Institution for the Community," *Journal of PGMI Study Program* 3, no. 1 (2016): 47.

<sup>18</sup>Moh Masnun, *Development of Madrasah Diniyah Takmiliah in Bababakan Village, Losari District, Brebes Regency* (2019 KKN), IAIN Syekh Nurjati, Dimasejati, Vol. 1 No. 1, 2019

<sup>19</sup>Moh Masnun, *Development of Madrasah Diniyah Takmiliah in Bababakan Village, Losari District, Brebes Regency* (2019 KKN), IAIN Syekh Nurjati, Dimasejati, Vol. 1 No. 1, 2019

<sup>20</sup>Observation of the Functions of the Madrasah Diniyah in Wonokromo Village, 19 November 2022.

so that parents prefer their children to go to school in madrasas compared to children playing unclearly.<sup>21</sup>

Along with the development of the times, educational institutions also experienced development. In society, many modern educational institutions have been established, which in terms of facilities and infrastructure, methods, and even materials, prioritize modern educational material. Madrasah Diniyah is the only madrasa educational institution that still maintains its uniqueness which only teaches Islamic religious material. So that it becomes an institution that exists in preserving Islamic teachings in addition to Islamic boarding schools.

### **C. Conclusion**

Research results that can be concluded are as follows, As described by the Prophet Muhammad SAW, the role of the mosque as an educational facility is to become a community learning space to develop religious understanding. It could also be a place for reading, writing, or other difficulties, and the mosque will respond. The Prophet established mosques as centers of activity and study for his companions during his lifetime so that they could acquire religious knowledge. To become *Rahmatan lil'alamin*, education must be balanced between general knowledge and religion.

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<sup>21</sup>Observation of the Functions of the Madrasah Diniyah in Wonokromo Village, 19 November 2022.

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