

Mosques: Places of Education Outside of School

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Abstract

This research started from the background of the problem such as the lack of public understanding about the importance of Islamic religious education outside school, so this research discussed the use of the mosque which is used as a place for Islamic education outside of school (non-formal) at the Ar-Raudho mosque, Setiris Village, Marosebo District, Muaro Jambi Regency. The researcher focused this research on learning activities of the Qur'an in the Ar-Raudho mosque in Setiris Village, Marosebo District, Muaro Jambi Regency. This study aim to see the importance of the mosque as a place of education outside of school, especially Islamic religious education. This study used a qualitative descriptive method. The method of data collection was by conducting observations, interviews, and documentation. The data analysis technique was used by reducing the data, data presentation, and data conclusion drawing. The results of this study conclude that the Ar-Raudho mosque is used as an Al-Qur'an education place (TPQ) whose activities include recitations between Maghrib and Isha (PAMI) other than on Friday nights and Sunday nights. The Ar-Raudho Mosque is also used as a place to carry out all kinds of worship activities. The positive influence of the existence of TPQ in the Ar-raudho mosque is that it can prosper the mosque itself, increase religious knowledge for TPQ children, and shape the morals of children to be better, form religious, communicative, and independent characters. The results of this study conclude that the Ar-Raudho mosque is used as an Al-Qur'an education place (TPQ) whose activities include recitations between Maghrib and Isha (PAMI) other than on Friday nights and Sunday nights. The Ar-Raudho Mosque is also used as a place to carry out all kinds of worship activities. The positive influence of the existence of TPQ in the Ar-raudho mosque is that it can prosper the mosque itself, increase religious knowledge for TPQ children, and shape the morals of children to be better, form religious, communicative, and independent characters. The results of this study conclude that the Ar-Raudho mosque is used as an Al-Qur'an education place (TPQ) whose activities include recitations between Maghrib and Isha (PAMI) other than on Friday nights and Sunday nights. The Ar-Raudho Mosque is also used as a place to carry out all kinds of worship activities. The positive influence of the existence of TPQ in the Ar-raudho mosque is that it can prosper the mosque itself, increase religious knowledge for TPQ children, and shape the morals of children to be better, form religious, communicative, and independent characters.

Keywords:

Mosque, Islamic Education, Education Outside School

Introduction

The mosque is a place of worship for Muslims. The mosque itself is experiencing rapid development, both in the form of the building and in its function and role. Almost certainly, where the Muslim community is, there is a mosque. The mosque has become a means of gathering, studying, exchanging experiences, a center for da'wah in addition to being a place of worship. The mosque in the time of the Prophet Muhammad, apart from being used for prayer, also served as a place of worship, a place of education, a place for coaching congregations, a center for da'wah and culture, and a center for cadre of people (Siswanto, 2005: 26).

The mosque was also the first Islamic school where religious teaching and education began. At that time there was no separation between teaching and

worship as long as both were a means to draw closer to Allah SWT. Mosques are used as schools to teach religious matters to children and adults and places to discuss the Qur'an as well as places to learn and develop thoughts and literature (Qadir, 2008: 36).

To achieve the functions of the mosque, it is necessary to have non-formal education management in the mosque, so that good planning is arranged, the implementation of appropriate activities, correct evaluation, neat organization and effective and efficient work mechanisms. Through non-formal education management in mosques, professional administrators will be formed and able to choose and sort out various life priorities, so that education-based congregational activities can be created (Suherman, 2012: 5).

Religious education must be carried out in all educational environments by all elements in charge of education, considering that religious education in the country of Pancasila, which we love, is not merely a missionary call or religious da'wah, but it is a national mission that binds the entire nation to succeed as is the case with the components other basic education (Rosadi, 2016: 28-29).

Through educational activities, we can learn to know, learn to do, learn to live together and learn to be someone or learn to be ourselves based on a sincere desire, so that a person's insight will be wider about science, about positive values, about people. and about the various dynamics of changes that occur. All of this is expected to be a fundamental capital for a person to be able to direct himself in positive behavior based on values that he believes to be true, and in turn will be more open-minded to see the facts that are right and wrong, an action that is actually detrimental or brings progress for self and others (Aunurrahman, 2016: 8).

Seeing the importance of an education, namely to educate a good adab or creed and will include the goodness of education as a whole. Various educational institutions organization can be divided into school (formal) and out-of-school education (non-formal). Out-of-school education paths for Islamic religious education in the community look very diverse. Among them are education in the family, education for early childhood and youth, recitations held in mosques and prayer rooms such as the Al-Qur'an education place (TPQ), majlis ta'lim, or Islamic spiritual development (Nuryanis, 2003: 22). Thus the mosque is also used to study and distribute religious knowledge for someone who already knows it, and for someone who has high knowledge and applies it to others.

Ar-Raudho Mosque is a mosque that is developed and crowded around the area, almost every day there are teaching and learning activities at this mosque, in the afternoon this mosque is filled with children playing around the mosque area, after they finish playing they go home go home to get ready to pray maghrib

in congregation at the mosque, because after the maghrib prayer there is an recitation of the Koran there. At the Al-Qur'an Education Place (TPQ) the Ar-Raudho mosque, the activities are more focused on reading the Qur'an and Iqro'. There are no afternoon reading activities there because the teachers who teach cannot teach in the afternoon.

Method

This type of research approach was field research (field research). This study used a descriptive qualitative approach. This research was conducted at the Ar-raudho mosque, Setiris Village, Marosebo District, Muaro Jambi Regency. The subjects of this study were 17 people who were teachers of the Koran, students, parents and residents around the mosque. This study used observation, interviews and documentation in data collection.

Result and Discussion

Islamic education outside of school is very important to increase understanding of Islamic teachings, one of the means of Islamic education is a mosque which can be used as an Al-Qur'an Education Place (TPQ). The TPQ in the Ar-Raudho mosque has quite a lot of activities, such as recitations between maghrib and isya (PAMI) which are held other than on Friday nights and Sunday nights, the learning activities also vary. The Ar-Raudho Mosque is also of course used as a place to carry out all kinds of worship activities.

The positive influence of the existence of TPQ in the Ar-Raudho mosque which is used as a place of Islamic education is that it can prosper the mosque itself, because the mosque will function when there are Koran learning activities not only during prayer times. For children there is also a positive influence, namely being able to add insight into their religious knowledge, and with the help of the Koran teachers at TPQ who act as substitutes for parents at home, they can guide children in shaping their morals to be better, forming character. religious, communicative, and independent.

Conclusion

Mosques are very important to be used as centers of Islamic religious education such as TPQ in which there are Islamic activities, it is useful for religious, spiritual education, character education to create good faith for children, as well as adults. And for anyone who has religious knowledge, then spread his knowledge, and goodness will make its own reward later.

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