

MOSQUE FUNCTIONS AS ISLAMIC EDUCATION CENTERS IN OVERCOMING COMMUNITY CRISIS

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ABSTRACT

This paper relates to the function of mosques as centers of Islamic education in overcoming the moral crisis in society. In connection with the title, the author explains the function of mosques in overcoming society's moral crisis. To answer this problem, the author uses library research, where he examines several books that are related to the problem being discussed. In this case, the author uses the direct quotation technique, that is, the author quotes a book or article without changing the editorial at all. And the indirect quotation technique, namely, the author quotes the book by adding the editorial, but the meaning and purpose remain the same. In this research, the results showed that the existence of a mosque in the midst of society needs to be considered both in terms of development and in terms of prosperity, with various religious activities in it such as congregational prayers, ta'lim assembly meetings, and various mosque youth guidance, especially during the holy month of Ramadan. various activities such as the Nuzulul Qur'an, a pious children's festival, and guidance for reading and writing the Qur'an. So that the function of the mosque can bring a wind of change for the better and spread peace and the nobility of morals in society.

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1. INTRODUCTION

One of the things that the Islamic faith emphasizes is nobleness and noble morality. This religion places a strong emphasis on having flawless morality toward Allah SWT, Rasulullah Saw, and His servants. The Islamic religion will reach its pinnacle and perfection with noble morals; that is, it will manifest as a beautiful and flawless religion in terms of aqidah, worship, manners, and morality. It is crucial to remember that obeying Allah SWT and hoping for His benefits are the primary reasons we should adorn ourselves with high morality and fulfill our duties to other people. It goes beyond merely wanting to be treated similarly by others.

Rasulullah SAW considered it very necessary to have a mosque built on the basis of piety, so a mosque was built with such requirements. Above the mosque, friends have

also prepared themselves to carry out activities and make it prosperous. For the Prophet Muhammad SAW, mosques were an integral part of his life. The mosque is a means to maintain and increase one's devotion to Allah SWT.

From the mosque, it is hoped that the life of the ummatin will grow, a noble title given by Allah to the Islamic ummah. Achieving the welfare of the ummatin requires serious efforts in guiding and developing the ummah so that its faith and piety continue to increase, its knowledge and deeds increase, its Islamic brotherhood becomes stronger, its welfare behavior is better, and its character is better.

The initial observations made by the author in this research regarding the community's attitude towards the presence of a mosque in their environment, namely that the community only competes to build and decorate it, but in terms of filling it with various religious activities, they pay little attention, especially when prayer time comes in, sometimes only the imam is present, and often, if the imam is sick, the mosque is only used as a decorative building in the midst of society, even though the role of the mosque, especially in moral development, is many.

In a hadith, Rasulullah SAW reminds us of the phenomena that will occur as the Day of Judgment approaches. At that time, the mosque was only decorated and strengthened physically but did not show any charisma; its meaning was lacking. In fact, people at that time were just proud of the majesty of the mosque building, competing to decorate it with expensive and valuable decorations.

If we examine further the history of the development of education in Indonesia, in ancient times there were educational figures or clerics who spread education, both general education and religious education, then the mosque is a potential place in the development of education for the community to determine and foster all their daily activities with morals that are noble and in accordance with the values of Islamic teachings.

As a student, the author was encouraged to study and discuss one of the discussion titles as a complete requirement to obtain a title at a certain level of education. Apart from that, members of society in general gain a broader understanding and insight into how many roles mosques play in the formation and development of noble morals.

Based on the conception above, the author formulates the research objectives as follows:.

1. How does a mosque function as a center for Islamic education?
2. What is the general phenomenon of a moral crisis in society?
3. What is the function of mosques in overcoming society's moral crisis?

2. METHOD

This research is educational theological research, namely Islamic religious education. To describe the variables in this research descriptively, a "qualitative" type of research was used, namely describing and analyzing all activities carried out by mosque administrators, namely worship activities and other religious rituals as well as

Islamic education activities. Therefore, this research starts with the social and religious reality of society, which is also the main variable in this research.

The approach method used is religious research, namely a religious approach method using postulates sourced from the Al-Qur'an and the Hadith of the Prophet. The postulates are explained, and a conclusion is drawn about the aims and objectives.

The application method applied in this research is educational research, namely a naturalistic research approach model, namely answering the problem formulation reflected in the hypothesis. The problem is in the form of a descriptive and elaborate description between two variables, which requires an in-depth and comprehensive analysis of the object. For this purpose, this research approach is determined:

- a. Educational Approach, namely an educational approach. This approach is intended to explore and identify educational aspects of worship and religious activities in existing mosques.
- b. psychological approach, namely a form of problem-solving by looking at the psychological symptoms of human objects within the scope of research through observable behavioral symptoms. This psychological approach is used to determine the psychological symptoms of mosque administrators, mosque worshipers, and community leaders in the mosque as seen from an Islamic education perspective.
- c. social approach, namely research to measure the conditions and atmosphere of society; the social approach is usually related to the formulation of constructive plans to improve things related to social life.

Data Collection Technique: in this case, the author uses a direct quotation technique, namely, the author quotes a book or article without changing the editorial at all. And the indirect quotation technique, namely, the author quotes the book by adding the editorial, but the meaning and purpose remain the same. Meanwhile, for data analysis and to process existing data, the author uses several data analysis methods, as follows:

- a. Inductive, namely a method or path used to obtain data or information, starting from specific facts and then drawing a generally applicable conclusion.
- b. Deductive, namely a method or path to obtain knowledge, based on observations of general things in life, conclusions that apply specifically are drawn.
- c. cooperative, namely, the writer solves existing problems based on a comparative analysis of data. This means that the writer solves the problem by first comparing existing data and information and then analyzing it to find the strongest one with the right arguments.

3. RESULTS AND DISCUSSION

3.1. Mosque as a Center for Islamic Education

The mosque is the center of many places for education and the guidance of Islamic teachings at all levels of society. Mosques are not only places for congregational prayer but also places for educational development and community development. Education is very important to pay attention to and distribute to the community, namely:

a. Education and Maintenance of Aqidah

Regarding people's aqidah or beliefs, namely continuing to believe that Allah SWT is One, they are obliged to carry out His commands and stay away from their prohibitions, but idolatrous values are often found in society whenever there are activities carried out. Therefore, people need to be given religious knowledge about how to practice good faith.

Religious knowledge must begin as early as possible (since the child is still small). Of course, it is the duty of parents to realize that religious knowledge is so important in forming aqidah for each child for the development of his soul. In this way, parents must send their children to madrasas, places of study such as mosques, and convey religious advice.

In studying religious knowledge, we must provide information about what causes doubts in society and so on. Therefore, aqidah is a matter of humans and their creators.

Humans are one of the social creatures created to interact in this universe; they live in society and need help from each other. Humans can become legal subjects because they have rights and obligations that arise from human relationships with fellow humans. with Allah SWT. Therefore, it is very necessary to have firm faith in Allah SWT in the form of monotheism and faith in angels, His books and His Messengers, the last day, destiny, all unseen matters, and other news, both in the form of knowledge and good deeds.

Based on the concept above, it is understood that aqidah, or belief, will leave an imprint on humans with a religious education that is not narrow, because they will believe that Allah created them, gives them sustenance, determines their life in the right direction, is always merciful and affectionate, and has made all events that spread across the face of the earth, all of which are of interest to human life.

b. Education and Maintenance of Morals and Characters

Some people's morals are very concerned about the existence of habits that deviate from the values of Islamic teachings, such as liking to tell bad stories about other people, which can cause hostility between them. So, the community needs to be given education and moral development by carrying out Taklim Assembly activities at the mosque.

Moral education will not be successful, but it must be pursued with good role models. Someone who behaves evilly will not likely leave a good influence in the hearts of those around him. A good influence can only be obtained from continuous eye observation, and then all eyes admire his manners. That's when people learn a lesson; they will follow in their footsteps with sincere love. Not only that, but for their followers to gain great excellence, the people they follow must have high strengths and honesty. Meanwhile, in maintaining morals, there must be reflected in behavior, or, in other words, an external attitude, which is a manifestation of an inner attitude, whether that attitude is directed towards morals, towards humans, or towards the environment and surroundings.

The morals that are required and maintained are the morals that are the basis of religion in the sight of Allah SWT, not just knowing that truth is noble and lies are despicable, not just knowing that sincerity is something good while deception is

something that is destructive. However, the morals required are the reaction of the soul and what influences it to do something, whether it is permissible or not. This understanding of morals is the bulwark for the implementation of the Shari'a and a place of survival for truly Muslim people. Also, such morals are a refinement of faith and the relationship between faith and morals.

c. Education and Development of Ukhuwah Islamiyah

Society needs to pay attention to education and the development of Islamic ukhuwah so that they can live together and help each other, because people who are selfish will undoubtedly have difficulties in their lives.

Living religiously or socializing and getting to know each other is human nature. Therefore, Islamic religious education teaches that the rights and obligations of fellow Muslims are regulated in such a way that their interactions become more intimate and sustainable. In everyday life, humans must establish or carry out Islamic ukhuwah relations because they must associate with other people. This association is very important to fulfill one's life needs as a social creature.

Education and formation of Islamic brotherhood are not just for individuals; although the point is that it must start from there, education and formation need to be done together in society; Islam itself is a rule for living together. Islam regulates between individuals, society, a person, and Allah SWT. Therefore, Allah deliberately created us to be different in ability and strength; some are rich, and some are poor; some are smart, and some are stupid. Some are big, and some are small.

3.2. General Phenomenon of Community Moral Crisis

The moral crisis phenomena that we are currently witnessing are indeed true; the morals and moral values that are currently developing have fallen far short of expectations and are very worrying. As victims, we often blame the world of education, which is responsible for everything that happens. It seems that there is some truth if you think about it in depth because the decline in values cannot be separated from the role of the world of education, one of whose tasks is to prepare quality human resources and educate the nation's moral values.

There are quite a lot of root causes of the moral crisis, the most important of which are several expert opinions:

Firstly, the current crisis has become the reality of a decline in the moral values of the younger generation or students, which in principle is because they do not know religion and are not given a sufficient understanding of religion so that their attitudes, actions, and deeds become wild.

Second, a moral crisis occurs because of a loose grip on religion, which causes a loss of self-control from within.

Third, the moral crisis occurs because the moral guidance carried out by parents, schools, and society is less effective. Those responsible for implementing education in our country are the family, community, and government.

3.3. Function of Mosques in Overcoming the Moral Crisis in Society

In general, the implementation of Islamic teaching activities in mosques is very beneficial in terms of building and maintaining morals because all levels of society, including children, teenagers, and adults, regardless of rank and position, can receive education and guidance through Islamic da'wah, which is carried out through:

1. Content of Sermons Every Friday

Some scholars define "sermons" as composed words containing advice and information. According to Dr. Ahmad al-Hufi, namely, the branch of science or art of speaking in front of many people to convince and influence them, Thus, the sermon must be delivered orally in front of many people, be convincing with strong arguments, and influence the listeners, whether in the form of motivation or warning.

In the book Bada'iush Shana'i, in the explanation of the law of Friday sermons, it is stated, "Khutbahs in general are words that include praise to Allah SWT, prayers to the Messenger of Allah, prayers for the Muslims, as well as lessons and warnings for them."

2. Celebration of the Prophet's Birthday

The Prophet's birthday is a commemoration of the birthday of the Prophet Muhammad, whose celebration in Indonesia falls on the 12th of Rabiul Awal in the Hijri calendar. The word maulid or milad in Arabic means birthday. This birthday celebration is a commemoration of expressions of joy and respect for the Prophet Muhammad.

3. Celebration of the Prophet's Isra' Mi'raj

Isra Mi'raj is the second part of the journey carried out by the Prophet Muhammad SAW in just one night. This incident is an important event for Muslims because it was during this event that he received the order to perform prayers five times a day and night.

4. Nuzulul Qur'an

Nuzulul Qur'an, which means the revelation of the Qur'an (the holy book of Islam), is a term that refers to the important event of "the Qur'an being revealed from Lauhul Mahfuzh to Baitul 'Izzah in the heavens of the world. Then it was revealed gradually to the Prophet Muhammad according to events over around 23 years.

Coinciding with the 17th of Ramadan, the night of Nuzulul Qur'an is a very sacred night for Muslims. The main guideline for Muslims, namely the Koran, was first revealed by Allah SWT through the Angel Gabriel to the Prophet Muhammad Saw.

5. Mosque Youth Development

Mosque youth have a very strategic position and role in the framework of empowering and developing Islamic youth, as well as having a role in making the mosque prosperous. Mosque youth must be a unifying forum that can fortify and prevent the younger generation of Muslims from being involved in negative behavior or juvenile delinquency. Guidance that can be carried out includes holding meetings or studies once a week and providing guidance on reading and writing the Koran.

So, it can be understood that mosques have a very big function in education and community development. By functioning as a mosque as a place to carry out Islamiyah da'wah, Islamic education will certainly develop and overcome the moral crisis in society with Islamic da'wah, which is carried out in mosques.

In the end, the author hopes that mosques can function as places to serve Allah SWT. We can continue to develop Islamic education through Islamiyah activities that can educate and guide the younger generation to the teachings of the Islamic religion.

4. CONCLUSION

The function of the mosque as a center for Islamic education began to appear when the Prophet Muhammad SAW and his entourage started with the teachings of the Islamic religion upon arriving in Medina to establish the mosque. He and previous scholars made the mosque a center for education, community development, study, religious centers, and Islamic culture.

The moral crisis in society can be marked by the existence of attitudes that easily take away other people's rights, do not appreciate and respect them, and take the law into their own hands. There is a moral crisis among students who are difficult to control, naughty, and often cause trouble, brawl, drink, and other criminal behavior.

Mosques have a very big function in education and community development. Because, by functioning as a mosque as a place for Islamic da'wah, of course, Islamic education will develop further and can overcome the moral crisis in society with the Islamic da'wah carried out in it.

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