

Analysis of Islamic Education Program at Taqwa Mosque Durian Village Medan

Agus Pratama¹, Muhammad Qorib²

¹ Universitas Muhammadiyah Sumatera Utara, Indonesia; pratamaagus272@gmail.com

² Universitas Muhammadiyah Sumatera Utara, Indonesia; muhammadqorib@umsu.ac.id

ARTICLE INFO

Keywords:

Program;
Islamic religious education;
Mosque

Article history:

Received 2023-12-06

Revised 2024-01-25

Accepted 2024-03-08

ABSTRACT

Islamic religious education programs are a form of real activities that are arranged systematically and integrated with the nuances of Islamic education. This study aims to gain a more detailed understanding of Islamic religious education programs at Taqwa Mosque so that it can be used as a reference for the public in designing Islamic education programs that are needed by the ummah in the future. In this study using descriptive qualitative methods with data collection techniques through interviews, observations and documentation studies. Then the data analysis techniques used are data reduction, data presentation and conclusion. The findings in this study are that the Islamic religious education program at Taqwa Mosque Kampung Durian East Medan has five programs including: 1). Routine Study Program of Muhammadiyah Fathers; 2). Routine Study Program of 'Aisyiyah Mothers; 3). The recitation of Tahsin Al-Qur'an for children; 4). Muhammadiyah Youth Routine Study Program; 5). Friday Alms Routine Program. Of all routine Islamic religious education programs, it is carried out with the aim of meeting what Muslims need today in living the challenges of life in the futur.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Agus Pratama

Universitas Muhammadiyah Sumatera Utara, Indonesia; pratamaagus272@gmail.com

1. INTRODUCTION

Mosques are an integral part of the social, spiritual, and cultural life of Muslims (Region & People, 2017). The mosque is also a place where Muslims meet and gather with a clear heart and mind, because in the mosque Muslims will be closer to Allah Subhanahu Wa Ta'ala (Di &; Tasikmalaya, 2016). At present, the implementation of Islamic education program managers in mosques is still unproductive and cannot answer to meet the needs of Muslims, therefore the importance of managing and improving Islamic education programs in mosques so that it becomes an attraction for Muslims to carry out activities that can get closer to Allah Subhanahu Wa Ta'ala (Caniago, 2023).

Islamic religious education is very important for human life. Islamic religious teachings are not just rituals but up to the actualization of Islamic teachings and values in life (Anggraini, 2019). Given the importance of education for human life, Islam as a religion that rahmatan lil alamin, pays serious attention to the development of education for human survival (Epistemology et al., 2018). Education as a process will give birth to many benefits and great wisdom for human survival. The presence of Islamic education and teaching programs has an impact on the good personality of the people. The activity program is certainly very beneficial for mankind (Islam) in order to be able to implement Islamic teachings in everyday life. One of the Islamic religious education programs that is very familiar to the community is the routine study program every week. In Surah Al-'Alaq verses 1-5, Allah Subhanahu Wa Ta'ala commands all Bani Adam people to seek knowledge, one of which is by following the study programs that have been carried out both inside the mosque and outside the mosque environment (Ayatollah, 2020).

Not only the recitation program formed by the association / organization in Taqwa Mosque, there may also be other programs. It's just that, broadly speaking, the recitation program already exists and is even very well known by the community and is applied by various mosques in all directions, especially in large mosques. Of course, in the formation of these routine programs, there will definitely be various designs that must be made in a coherent and integrated manner, then deliberated by parties who join the association / organization under the auspices of the Taqwa Mosque. In this deliberation, it aims to produce ideas that can facilitate the running of the program that has been made. The ideas that usually appear in the results of these deliberations are such as compiling the initial steps in the formation of Islamic religious education programs, formulating goals and benefits to be achieved in the program, and finding solutions to obstacles in the implementation of the program. By forming and implementing various programs that are beneficial to the benefit of the people, it is one part of the form of prospering the Masjid Allah Azza Wa Jalla. A Muslim prospering the house of Allah is a form of proof of a believer in the ungodly; Allah and the last days, so Allah Azza Wa Jalla gave His gift of guidance to these people. Allah Subhanahu Wa Ta'ala said:

إِنَّمَا يَعْزُمُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُتَّقِينَ

"Indeed, those who prosper Allah's mosque are only those who believe in Allah and the day after, and (remain) to perform prayers, perform zakat, and fear nothing but Allah. Then hopefully they are among the ones who got the lead." (QS. At-Tawbah 9: Verse 18)

The above verse explains the criteria of Muslims who prosper mosques i.e. those who believe in Allah and the Day of Judgment with great confidence, one who prays diligently and correctly according to the guidance of the Shari'i, one who pays zakat, and a servant who only fears Allah Subhanahu Wa Ta'ala alone. In the book *Al-Misbaahul Muniir fi Tahdziibi Tafsiiri Ibn Kathir* it is explained that Allah describes Muslims who include prospering mosques, namely people who have faith in the unseen, who establish prayers because of religious pole prayers, perform zakat, and only fear Allah Subhanahu Wa Ta'ala and there is no worry about anything else, then they are the ones who are expected to belong to the group of people who are instructed (S Anam, 2022).

Quoted from the article of one of the lecturers from UIN ANTASARI (<https://www.uin-antasari.ac.id/memaknai-memakmurkan-mesjid/>), it can be concluded that prospering the mosque is not only successful in its physical establishment and improvement, but more fundamentally in prospering the mosque of God is by utilizing the mosque as a place of worship activities such as prayer, dhikr, Islamic studies, and various activities which educates for the benefit of the people (Nirvana, <https://www.uin-antasari.ac.id/memaknai-memakmurkanmesjid/>, 2019). In Sura Ali-Imran (3): 104 also Allah Azza Wa Jalla commands that Muslims should call upon each other to virtue calling upon the ma'ruf and preventing the munkar, so that we can take advantage of the use of the mosque as a place to call for virtue and prevent things that are munkar by forming and implementing

various educational programs with Islamic nuances guided by the rules of shari'i (Abbas, 2017). With the explanation above, it provides an illustration to be able to motivate the organization / association to be more active in forming various useful Islamic education programs, in another sense that can meet the needs of the people, both from children, adolescents, and parents. With the existence of the program is a form of implementation of a Muslim to jointly guide each other towards the goal of happiness in life in the world and the hereafter.

Based on the above problems so that it can attract the author's attention to conduct research related to analyzing Islamic religious education programs that are currently very much needed for Muslims in facing the challenges of life in the future.

2. METHOD

This research is qualitative research using descriptive methods. According to Sugiyono (2016), qualitative research methods are methods used to examine natural object conditions where researchers are key instruments. Descriptive research is research that aims to analyze or describe the results of the subject but is not intended to provide broader implications (Adiputra et al., 2021). The data collection techniques in this study are through interviews, observations, and documentation studies. The techniques used in data analysis are data reduction, data presentation, and interpretation/conclusion (Ramadan, 2021).

3. FINDINGS AND DISCUSSION

Masjid Taqwa Kampung Durian Medan Timur is one of the branch mosques affiliated under the Muhammadiyah association/organization. However, in general, mosques under the management of the Muhammadiyah organization wherever they are located will definitely be called Taqwa mosques. This mosque also houses three branches, namely branches 1, 2, and 3. Based on the results of observations and interviews with the leaders of the Tabliq Council of Taqwa Mosque in East Medan Durian Village, the Islamic education program precisely at the Taqwa mosque in East Medan Durian Village there are several activity programs such as the study of Mr. Muhammadiyah, the recitation of Mothers of 'Aisyiyah, the recitation of Tahsin Al-Qur'an for children, the study of Muhammadiyah youth, and the program of Friday alms activities targeting underprivileged people.

a. Islamic Education Program at Taqwa Mosque Durian Village, Medan

1) Routine Study Program of the Fathers of Muhammadiyah

In the Islamic education program, especially the routine recitation of the fathers of Muhammadiyah, it is divided into two, namely routine recitation from branches and from branches. There are two forms of routine study of the fathers of the Muhammadiyah branch: 1). Routine recitation is carried out once every week on Friday ba'da Maghrib prayer; 2). Routine recitation is carried out once a month on Sunday morning ba'da Fajr prayer. While the routine recitation of the fathers of the branches of Muhammadiyah is carried out once a month, on the 2nd week of Tuesday night Wednesday exactly ba'da Isha prayer.

Based on interviews with the leaders of the Tabliq Council of the Taqwa Mosque in Durian village, specifically for the routine study of the Fajr prayer, there is a theory that is directly practiced and guided by the ustadz who filled out the study. There are several materials that are often practiced, including: 1). Compulsory prayer materials; 2). The material for praying the corpse along with the procedures for carrying out fardhu kifayah (Bathing, kafani, prayer, and burial); 3). Berthoharoh material and others. The results of portraits / pictures of routine recitation of the fathers of Muhammadiyah can be seen in Figure 1.



Figure 1. Routine Study of the Fathers of Muhammadiyah

This study is certainly filled by bishops, lecturers, or young people from among Muhammadiyah organizations who have been equipped with adequate knowledge in the religious field. In routine recitation activities, Muhammadiyah fathers also do not rule out the possibility that only fathers (men) are present, but mothers (women) can also attend recitation activities. This study is also a form of study that is general, so that it is possible from all Muslims both from Muhammadiyah and outside Muhammadiyah to participate in the study.

2) Routine Study Program of 'Aisyiyah Mothers

Based on interviews with the leaders of the Tabliq Council of Taqwa Mosque, Durian village, in the Mothers of 'Aisyiyah recitation program there are two forms of recitation activity programs, namely branch recitation and branch recitation. In the recitation of the Branch of Mothers 'Aisyiyah is held once a week on Friday, precisely ba'da Friday prayer at 14:00 WIB until the entry of Asr prayer time. While in routine recitation the twigs consist of three branches then carried out once in each week, precisely on Wednesday ba'da Dhuhr prayer until the entry of Asr prayer time and the program is carried out alternately between branches. For example, in one month there are four weeks, then in the first week of the recitation carrier, namely on the first branch, the second week of recitation is brought by the second branch, and so on. The results of portraits / pictures of routine recitation of 'Aisyiyah mothers can be seen in Figure 2.



Figure 2. Routine Study of 'Aisyiyah Mothers

In the study of branches and branches of the Mothers of 'Aisyiyah were also filled by Ustadz and lecturers who were experienced in the field of Islamic education, especially in the field of women's fiqh, and in this study there were also quite a large number of participants of the mothers of 'Aisyiyah who attended.

3) Qur'anic Tahsin Recitation for Children

In the recitation of the Qur'an Tahsin, children at the Taqwa Mosque, Durian Village, East Medan are held four times each week and precisely starting on Monday to Thursday Ba'da Maghreb prayer until before Isha prayer. This recitation is also general so that all children have the opportunity to follow this Qur'an Tahsin recitation. The supervisor of the recitation of the Qur'an Tahsin is one of the Mosque Kenaziran Board (BKM) at the Taqwa Mosque.

Based on the results of interviews with the supervisor of the recitation of the Qur'an, the participants in the recitation of the Qur'an Tahsin varied, which on the first day of the recitation had many participants and when it arrived at the end of the day the recitation had few participants. However, in the number of participants in the Tahsin recitation Children are many-at least relatively, and moreover children are more likely to be in playtime. Therefore, the importance of the role of parents to guide their children to balance between learning religion and playing so as to form a generation of people who have knowledge in the field of religion. The results of the recitation of Tahsin Al-Qur'an for children can be seen in Figure 3.



Figure 3. Regular Recitation of Tahsin Al-Qur'an for Children

4) Muhammadiyah Youth Routine Study Program

Based on interviews with leaders at the Taqwa Mosque in Durian Village, the routine recitation of the Muhammadiyah Youth used to be routinely carried out at the Taqwa Mosque. Over time due to the small number of participants attending the Muhammadiyah Youth recitation due to many factors, one of which is the work factor, so that this study program is not active again.

5) Friday Alms Routine Program

Based on the results of an interview with the chairman of the Tabliq Council of Taqwa Mosque in Durian Village, the Friday alms program is currently running and is routinely carried out every Friday at 11.00-12.00 WIB. The program was carried out by Mrs. 'Aisyiyah at the Gudeg Jogja Buk Ari stall next to the Musholla owned by the Muhammadiyah Branch located on Jalan Bambu, Durian Village, Medan City, North Sumatra.

b. Objectives of the Islamic Education Program at Taqwa Mosque

Based on the results of an interview with the chairman of the Tabliq Council of the Taqwa Mosque of East Medan Durian Village, there are objectives of the Islamic Education Program at the Taqwa Mosque of East Medan Durian Village as follows.

- 1) Forming a devout people. Taqwa not only includes worship but also includes morals and ethics among His fellow creatures. In general, taqwa can be interpreted as carrying out all His commandments and as much as possible to fulfill all that He forbids.

- 2) Always channel religious sciences to Muslims. Religious science is very important for human life, life without being based on religious science will cause a lot of damage. Blessed knowledge will present a fearful soul to *Rabbul 'allamin*. With the application of good and correct religious knowledge, it will guide the soul of a Muslim in being on the straight path.
- 3) Forming organizational personnel in accordance with the objectives of the Muhammadiyah organization such as upholding the religion of Islam so that a true Islamic society is realized. Meanwhile, Muhammadiyah is an Islamic movement of da'wah amar ma'ruf nahi munkar and tajdid (renewal of the main teachings of Islam) based on the Qur'an and as-Sunnah as-Sohihah.
- 4) Building Islamic relations within the social community. There are four ways to realize ukhuwah islamiyah, namely: 1). Get to know each other; 2). Understand each other's weaknesses and shortcomings; 3). Help each other in good things; 4). Give each other a sense of security among Muslims.

c. **Obstacles and solutions in the implementation of Islamic education programs at Taqwa Mosque in Durian Village**

Based on an interview with the chairman of the Tabliq Council of Taqwa Mosque in Durian Village, in the implementation of Islamic education programs at Taqwa Mosque in Durian Village, there are several obstacles including: 1). The existence of ustadz and lecturers as fillers for studies cannot fulfill the invitation to study because there are busyness / obstacles; 2). The maximum number of pesetas participating in the study.

Solutions to handle it are: 1). Contact the nearest Ustadz or lecturer who is not busy / hindered in filling out studies at the Taqwa Mosque in Durian Village; 2). Provide recitation invitation papers directly to the homes of nearby residents; 3). Make food and beverage banquets for pilgrims such as coffee, rice wraps, porridge, and others.

4. CONCLUSION

The Islamic religious education program at the Taqwa Mosque in Durian Village, East Medan, which is currently needed for the benefit of the people in the future, is first, the routine study of branches and branches of the Fathers of Muhammadiyah and Mrs. 'Aisyiyah, which in the routine study is not only a theory but there is a practice of implementation whose study material is very important to master for each Muslim. Second, the recitation of the Qur'an tahsin for children, with the recitation of the Qur'an tahsin guiding children to be able to read the Qur'an properly and correctly. However, in the process of recitation of the Qur'an, children must also be taught how to write Qur'anic verses using blackboard media so that a child can have the ability to write them. Third, Muhammadiyah youth studies, in this study it is emphasized to be productive again so that young people are not separated from learning religion, even the Prophet Shalallahu 'Alaihi Wassalam emphasized that all Muslims learn religious knowledge, because learning Islam is mandatory for every Muslim (HR. Ibn Majah. Judged shahih by Shaykh Albani in Saheeh wa Dha'if Sunan Ibn Majah no. 224). Fourth, the Friday alms program, in this program is very good to be applied in everyday life because it teaches people to be diligent in alms because one day all Muslims will be under the auspices of alms on the Day of Judgment which will lead the person into the Paradise of Allah Azza Wa Jalla. (HR. Ahmad No. 18043. Hadith sahih).

REFERENCES

- Anggraini, F. S. (2019). *Development of Islamic Religious Education*. 4(2), 106–121.
- Ayatollah, Ayatollah. "Learning Islamic Religious Education and Ethics in Madrasah Aliyah Palapa Nusantara." (2020)
- Anam, Saeful. *The Concept Of Prospering Mosques In The Perspective Of The Qur'an*. Diss. PTIQ Institute Jakarta, 2022.

- Abbas, Abbas. "Da'wah in Islamic Perspective." *Al-Nashihah Journal* 1.01 (2017): 13-23.
- Afriansyah, Ade. "The Concept Of The Ideal Leader According To Al-Ghazā'ī Lā." *REASON: Journal of Islamic Civilization and Thought* 1.2 (2017): 82-94.
- Akhiruddin, Muhammad. *Material On Children's Moral Education According To Umar Bin Ahmad Baraja In The Book Al-Akhlāq Li Al-Banīn*. Diss. IAIN Raden Intan Lampung, 2017.
- Budiman, Hasir. "The Relationship Between Science and Religion from an Islamic Perspective." *Jurisprudencia: Journal of Economic Law* 5.1 (2019): 1-15.
- Caniago, F. (2023). Implementation of Al-Muhajirin Mosque Management in Prospering the Mosque. *Journal of Socio and Humanities (SOMA)*, 2(1), 117–129. <https://doi.org/10.59820/soma.v2i1.117>
- Di, M., & Tasikmalaya, K. (2016). *Asep Suryanto Asep Saepulloh*. 5(2), 150–176.
- Epistemology, T., Problems, T., & Islam, P. (2018). *No Title*. 19(1), 34–49.
- Elihami, Elihami, and Abdullah Shahid. "The application of Islamic religious education learning in shaping Islamic personal character." *Edumaspul: Journal of Education* 2.1 (2018): 79-96.
- Fadillah, Ivan Fahmi. "Analysis of the concept of taqwa in the Quran: A study of the verses that mention taqwa." *ACADEMICS: Humanist Student Journal* 3.3 (2023): 110-119.
- Kartini, Ajeng. "Taqwa is the savior of the ummah." *AL'ULUM* 52.2 (2012).
- Area, D. A. N., & People, P. (2017). *Revitalization of mosques in the dialectic of community service and people's economic area* * 1(1), 1–16.
- La Moane, Martono, and Syarifuddin Ondeng. "The Implementation Of Faith And Piety In Modern Life." *MUSHAF JOURNAL: Journal of Quran and Hadith Science* 4.1 (2024): 29-38.
- Nirvana, Dzikri. "Interpreting the Prosperity of the Mosque". Quoted in <https://www.uin-antasari.ac.id/memaknai-memakmurkan-mesjid/>, February 4, 2024, 07:00 WIB;
- Narbuko, C & Achmadi. H. A. (2012). "Research Methodology". Jakarta: PT Bumi Aksara
- Prasanti, Ditha. "Use of communication media for adolescent girls in the search for health information." *LONTAR: Journal of Communication Studies* 6.1 (2018): 15-22.
- Ritonga, Hasir Budiman. "The relationship between science and religion is viewed from an Islamic perspective." *Al-Maqasid Journal: Journal of Sharia and Civil Sciences* 5.1 (2019): 55-68.
- Solehat, Titin Lestari, and Zaka Hadikusuma Ramadan. "Analysis of character education strengthening programs in Islamic religious education (PAI) subjects in elementary schools." *Basicedu Journal* 5.4 (2021): 2270-2277.
- Utami, Destiani Putri, et al. "Village Organizational Climate in an Ecological Perspective." *Journal of Research Innovation* 1.12 (2021): 2735-2742.

