



## MOSQUE MANAGEMENT AS A REINFORCEMENT OF COMMUNITY RELIGIOUS MODERATION

Duwi Miyanto<sup>1</sup>, Mirza Mahbub Wijaya<sup>2</sup>, Dwi Arni Siti Margiyanti<sup>3</sup>

<sup>1</sup>Universitas Wahid Hasyim, Semarang

<sup>2</sup>Politeknik Negeri Jakarta, Depok

<sup>3</sup>Universitas Islam Negeri Walisongo, Semarang

<sup>1</sup>sitimardiyah@yahoo.com; <sup>2</sup>mirzamahbub27@yahoo.com; <sup>3</sup>dwiarni@walisongo.ac.id



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### Abstrak

Berpijak dari strategi manajemen masjid yang bertujuan untuk meningkatkan kegiatan keagamaan, kita bisa menunjukkan kepada dunia bahwa Islam tidak alergi terhadap budaya dan negara. Pembentukan pola pikir tersebut dapat dilakukan secara luas melalui pengelolaan masjid yang baik. Kajian ini bertujuan untuk mengetahui manajemen yang baik dalam meningkatkan kegiatan keagamaan di masjid. Penelitian ini menggunakan metode deskriptif kualitatif, teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Teknik analisis data menggunakan analisis kualitatif Creswell. Pada manajemen masjid yang bertujuan untuk meningkatkan kegiatan keagamaan di masjid secara umum dalam pendidikan Islam ditemukan beberapa hal: a) Adanya nilai-nilai yang hingga kini masih dipegang oleh masyarakat dari tradisi dan kegiatan keagamaan di masjid Baitul Muttaqin. Nilai-nilai tersebut diantaranya nilai religi, serta nilai toleransi, b) Perspektif masyarakat terhadap imam masjid dari segi dakwah berupa pemberdayaan masyarakat sebagai wujud pengembangan ekonomi kepada lingkungan, sedangkan perspektif masyarakat terhadap imam masjid sebagai *waliyul ilmi* membentuk karakter moderat dan toleran di masyarakat, c) Enkulturasinya yang dilakukan oleh masyarakat di sekitar masjid Baitul Muttaqin dengan melalui berbagai cara, di antaranya melalui bidang pendidikan TPQ, perdagangan berupa warung di sekitar masjid, serta menjaga ucapan lisan yang hingga kini dijadikan dalam berperilaku dan bersikap menentukan baik buruknya suatu tindakan.

**Kata kunci:** manajemen masjid, moderasi beragama; penguatan agama; nasionalisme

### Abstract

Based on the mosque management strategy, which aims to increase religious activities, we can show the world that we are not allergic to culture and country. The formation of such a mindset can be carried out broadly through good mosque management. This study aims to determine a good direction in increasing religious activities in mosques. This study used a qualitative descriptive method and data collection techniques using observation, interviews, and documentation. The data analysis technique used Creswell's qualitative analysis. In mosque management, which aims to increase religious activities in mosques, several things are found: a) There are values still held by the community from traditions and religious activities in the Baitul Muttaqin mosque. These values include religious values and tolerance values; b) The community views the imam of the mosque as *waliyul ilmi* forming a moderate and tolerant character in society, while the community views the imam of the mosque from the perspective of da'wah in the form of community empowerment as a form of economic development for the environment, c) Enculturation carried out by the community around the Baitul Muttaqin mosque in various ways, including through the field of TPQ education, trading in the form of stalls around the mosque, as well as maintaining oral speech which until now has been used in behavior and attitudes determines the good or bad of an action.

**Keywords:** mosque management; religious moderation; strengthening religion; nationalism



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## INTRODUCTION

The study of mosque management in welcoming a moderate society needs further investigation. In reality, the current management of da'wah mosques is progressing, ranging from urban areas to rural and residential areas. This is where Muslims can learn that they are all the same (Khunaifi et al., 2022). In mosques, Muslims no longer distinguish differences in skin, ethnicity, position, wealth, sect, and ideology. From God's point of view, all human beings are the same, like a group of brothers and sisters who are in one accord, obeying the one who leads the prayer in front of him. Stand them, bow them, sit down, and bow them down together, shoulder to shoulder. Islam and mosques became the vessels of their unity, and congregational prayer made them uniform among the people here. Worship is carried out because it solely worships Allah Almighty, but it greatly affects the positive impact on the formation of daily human morals (Rifa'i, 2016).

Along with the increase and distribution of human beings worldwide, there are also differences in religion, ethnicity, and customs. The thoughts of the earlier salaf scholars written in Arabic can no longer meet the complexity of human problems (Kementerian Agama, 2020). Religious verses can also be multi-interpreted, the assumption of truth branched. Some religious believers are no longer based on the content and nature of their religious teachings but think fanatically about the type of interpretation of truth that they profess, and sometimes interpretations that are relevant to their political direction. However, this diversity has been challenged by nuanced attitudes and behaviors of violence by a group of people in Indonesia under the pretext of being based on the name of religion (Hasyim, 2019). The series of events was in the public spotlight at the time. This may be because Indonesia is a plural and multicultural country, and the easiest triggers for conflict in Indonesia are mostly related to the religious background (Kementerian Agama, 2020). Then, the question arises: Why is religious moderation considered such an important thing? This is because Tafsir regarding religious verses also needs to be interpreted contextually, and also, this religion has been born for a long time, so humans continue to increase and vary.

Based on the diversity of religions, each adherent has their own truth claim as a teaching that has its own value and history of development (Burhani, 2020). If this is not accommodated properly, it can cause friction between followers of their religion, starting from a shift in thought, which can then lead to behavior that is disrespectful to each other. In terms of religious life, differences often ignite several conflicts and even the most brutal inter-religious wars in human history. Religion has a double potential, namely as a unifying element, and simultaneously has the potential to divide. Religion as a belief involves inner life related to the value system (Budiman & Wijaya, 2022).

The value itself is something that is considered true and followed. Values are abstract realities that are perceived in as driving forces or principles that guide life. The value system that is considered the highest is religious values, whose teachings come from God. So, it is not surprising that religion is often used as a reason for conflict. The background to this religious conflict is quite complex. Basically, religious conflict can be classified as a form of deviant religious behavior. All religions teach this concept of respecting differences in life because the basic concept of any religion advocates a harmonious and harmonious life amid inevitable differences. Together, they come together but do not lose diversity. This is then formulated in the words "Indonesian Unity."

Mosques are very important institutions not only as places of religious worship but also as civil and social institutions. As a social institution, mosques are a reflection of society. In fact, according to research from Muhlis et al., it was found that madrassas and schools needed mosques as learning resources and laboratories of Islamic education (Muhlis et al., 2016). Mosques are formed and shaped by their congregations through a long process of internalizing religious teachings with accompanying social, political, economic, and cultural factors. Although these elements may be common to all mosques, their architecture, type of congregation, administration, voiced sermons, rituals of worship, and activities may be very different. Mosque differentiation in Indonesia has occurred depending on location (village and city), mosque affiliation with Islamic mass organizations (Nahdhatul Ulama (NU), Muhammadiyah, and other Islamic organizations), and between mosques in areas where the majority is Muslim and where they are located (Ridwan, 2014).

K. H. Imam Fauzi, the head of the Al-Muttaqin mosque, explained that there were Islamic activities that could become a culture, such as orphan compensation, which was not popular in Semarang at that time. This fact leads to the intention for us to find where religious activities are located that can increase *ukhuwah* and advance education for people who cannot afford it. At that time, it is intended for social care or economic



empowerment by providing small capital to sell to mothers So that they not only pray and do activities in the mosque but also have business encouragement that can produce something in the economic field. The social condition of the community at that time was still very strong, with selling activities alone, and the community could not make progress (D. Miyanto, personal communication, December 2022).

At that time, the mosque management was not well organized; many people only knew about school education until elementary and junior high school. People tend to do something if there is a reward. They do not know about tolerance and its application in life and society. This can turn a simple problem into something serious, even to the point of a fight. Some are even instigated by not praying in mosques just because they don't have a regular job. If in a society, there are still conflicts between communities and tribes, it may not touch on the true attitude of mutual respect (P. Raharjo, personal communication, December 2022).

Not only limited to discourse but in our learning to get along, there needs to be an awareness of mutual respect directly; differences are natural. Let there be no differences as we continue to be far from the unity of our fellow human beings. That difference is actually a blessing to the universe. The key is that if we want to respect each other, respect each other, then God willing, a peaceful, just, and prosperous life will be established. Mutual respect is related to the character of the human heart. The character of the heart possessed by humans takes place after meeting the environment. If the environment is good, it will be affected to be good; on the other hand, if the environment is far from good, then a bad disposition is born (P. Raharjo, personal communication, December 2022).

By investigating how religion and Nationalism are strengthened through coffee recitations at the Baitul Muttaqin mosque, this study seeks to fill in the gaps in areas that have not yet been covered by researchers. The strategy of Islamic studies is to prevent pilgrims from being easily influenced by radical ideas and how they relate to messages that can empower people economically. Then, the extent to which Islamic teachings carry the missions of togetherness in cultural diversity through mosque management strategies Ngopi recitation activities (*ngobrol perkara iman*) can be answered to be applied by the context of plurality in the modern era. Furthermore, the study of strengthening religion and Nationalism through Ngopi recitation is important to see the interesting facts that the author found related to the theme of empowering the community around the mosque.

The basic assumption in this study is the need for a comprehensive elaboration of the meaning of strengthening religion and Nationalism through the *ngopi* studies in a good mosque from an Islamic perspective as the highest authority who has the task of creating peace and community unity. Furthermore, to see the extent to which efforts to strengthen religion and nationalism strategies through *ngopi* studies in mosques can bring positive messages in the current context, content research "Strengthening religion and Nationalism through *ngopi* studies in mosques in increasing religious activities in which there are Islamic teachings is one of the interesting alternatives to explore these answers, will increasingly provide a complete picture. In this study, a problem formulation was found: How is the strengthening of religion and Nationalism through the *ngopi* studies at the Baitul Muttaqin mosque in increasing religious activities?

## METHODS

This study was a qualitative research that will specify in detail the Al-Muttaqin Pamularsih Mosque in West Semarang's "Mosque Management Based on Religious Moderation" scenario. We'll present this phenomenon in a comprehensive and descriptive way. A case study methodology is used in this work (Creswell, 2013). The case study technique will demonstrate a thorough grasp of the mosque management model based on religious moderation in accordance with its peculiarities.

This study took place from April to August 2021. In the first two months, December 2022 and January 2023, it will take place at Al-Muttaqin Mosque, Pamularsih West Semarang. Furthermore, for the subject of this study is Al-Muttaqin Mosque, located in Jalan Pamularsih, West Semarang District, Semarang City, Central Java. Data was obtained from mosque administrators and worshippers.

The data collection procedure in this study was carried out with three activities, namely interviews, observation, and documentation. The interview was conducted by communicating directly with the resource persons to exchange information and ideas through questions and answers (Sugiyono, 2010). The interview used is a structured interview. Researchers have prepared alternative written interview instruments, such as pesantren curriculum, financial system, pesantren establishment decision, pesantren infrastructure, and SDI

recruitment system. The second method is observation. This is a collection of data obtained from systematic recording and observation according to what happens to the object of study. The observations used are non-participant observations carried out to find out the general description, mosque activities, socio-cultural conditions, mosque infrastructure, and others. Third, the documentation method. It is a way of taking or collecting data from the object of research by obtaining information from various written sources or existing documents (Sukardi, 2009).

Data analysis in qualitative research begins with preparing and organizing data (Creswell, 2014). There are six steps to analyze the data. The first step is to process and prepare the data. This step includes interview transcripts, material scanning, field data typing, data sorting, and data organizing. The second step is to read the entire data. At this stage, general ideas or special ideas related to the data are recorded. The third step is to start labeling all data. This can be done by grouping data according to its data type. The next step is grouping the text of the interview and observation results among foundation trustees, chairmen, caregivers, administrators, and students. After the coding process, the grouped data is used to describe the type of data in the form of photos of mosques and religious activities. The next step is to describe the data that has been selected and presented in a qualitative report. Finally, analyze the data. Namely interpreting data in the form of a mosque management system based on religious moderation.

## RESULT AND DISCUSSION

### 1. Overview of Al-Muttaqin Mosque

Al-Muttaqin Mosque is located at Jl. Pamularsih IV, Bojongsalam, Kec. West Semarang, Semarang City, Central Java. History was founded on April 7, 1990. Then, in 1997 it was built again. Completion in July 2011. In general, the Al-Muttaqin mosque facilitates the local community to pray five times a day and Friday prayers in congregation. In addition, the mosque also carries out regular study activities by inviting several ustaz who are qualified in the field of religion (P. Raharjo, personal communication, December 2022).

In the era before there was a mosque in Pamularsih, Muslims who lived around the Baitul Muttaqin mosque consisted of several groups and tended to be heterogeneous. While religion has been running, it is very easy to be influenced by understandings that damage morals in terms of belief in God, the creator of the universe. We, as Javanese, are certainly worried about issues that can have a big impact, even if it is small, especially in matters of worship.

Most of the Pamularsih people at that time still had mutual suspicion still liked to follow the invitation of their ancestors who believed in the culture of not praying. There is still a lack of good relations and mutual respect for one another. There is still no awareness of belonging to each other and advancing the community where they live; instead, there is an attitude of mutual destruction. As a result, life is increasingly immeasurable, and when worshipping, they prefer not to go to the mosque (P. Raharjo, personal communication, December 2022).

Today's social facts still maintain the Islamic teachings taught by K.H. Imam Fauzi from Grabag Magelang by respecting fellow adherents of other religions and being tolerant of others. He does not fight because he has to be able to keep his emotions in check. Always respect differences and stick to Islamic teachings. But there are some who may come out of tolerance, while others still maintain the teachings of mutual respect so that people's lives become peaceful. As for the facts in the literature regarding mosque management, there are some who study it, but so far, no one has studied mosque management in increasing religious activities at the Baitul Muttaqin mosque.

Therefore, there are activities that try to prosper the mosque and its surroundings. The background to the emergence of the Coffee recitation started with conversations between Ustadz Puji Rahardjo and the congregation with the youth of the mosque. Many congregations do not know the knowledge of the Koran, fiqh, tajwid, or Islamic sharia. From this conversation, chat or talk about Faith, which is limited on Sundays after the Fajr prayer in congregation appears. Then, the name Ngopi was set. Due to discussing matters of Faith or discussing matters of Faith, the Baitul Muttaqin Mosque Coffee Council was held in 2019 and is always held after the morning prayers at 04.35 – 5.30 WIB (D. Miyanto, personal communication, December 2022).



## 2. Mosque Management

Management, in theory, comes from the English word "manage," which means to organize, manage, or govern, and some argue that management comes from the Italian word "*managiere*," which means to train horses or as a trainer. In French, management means the act of leading or guiding (Tanthowi, 1998).

According to G. R. Terry, quoted by Hasibuan, management is defined as "a distinctive process consisting of planning, organizing, directing, and controlling actions carried out to determine and achieve predetermined goals through the utilization of human resources and other resources." other sources" (Hasibuan, 2006). Meanwhile, according to the terms, management is the science and art that regulates the process of utilizing human resources and other resources effectively and efficiently to achieve certain goals (Hasibuan, 2006). We see in history, mosques will be able to progress if there are good management arrangements.

Eman Suherman argues that the mosque comes from the Arabic language, namely from the words *sajada*, *yasjudu*, *sajdan* with the *isim makn masjidun* which means obedient, obedient, submissive, and respectful. Meanwhile, the mosque is a place that is used for worship and Islamic culture (Suherman, 2012). Terminologically, the mosque has the meaning as a place to worship Allah SWT. In it, there are two forms of virtue, namely virtue which is packaged in the form of special worship or fardhu prayers, and virtue which is packaged in the form of amaliyah to communicate and stay in touch with fellow worshippers.

The word mosque in the Qur'an is repeated 28 times. In the science of exegesis, words or sentences that are repeated in the Qur'an show that these sentences have an important meaning. This shows how meaningful the role and function of the mosque is in Islamic teachings (Sochimim, 2017). So, we can understand that mosque management is an activity that uses mosque equipment which includes elements and functions in place to carry out all activities that contain obedience to Allah SWT through worship in the broadest sense.

Sufaat Mansur explained that mosque management is the efforts of a person or several leaders to realize the functions of the mosque as it should, through the activities of other people (Mansur, 2011). Meanwhile, the strengthening of religion is a study created to ward off radical understanding. So that, the strengthening of religion aims to provide understanding to the public about the importance of doing good, distancing themselves from radical understanding. According to Oliver Roy, explaining religious fundamentalism will often turn into radical action to reform society through power politics (Roy, 2005).

In order to advance the mosque, we need to arrange mosque management regarding recitation activities with such careful planning, but if there is no planning and deliberation, then the management of the mosque will fail. The Baitul Muttaqin Mosque is named Coffee, because of the importance of discussing matters of Faith. This activity is carried out every Sunday after the morning prayer (P. Raharjo, personal communication, December 2022). In this case, the takmir of the mosque plays the most important role. His job is as a leader of the people and a determinant in the success of managing a mosque and must be able to empower all activities related to the mosque.

Supadmo, explained that the mosque building in the Kudus mosque resembled a building with Hindu ornaments; what was seen was not the shape of the building but how the management of the mosque managed to make the community comfortable, as well as the nature of society to face phenomena to maintain the teachings of mutual respect (Supatmo, 2014). In contrast to the Baitul Muttaqin mosque building, which is more national in nature, the shape of the building resembles a mosque in general, with two towers on the right and left.

## 3. Religious Moderation

If examined in terms of language, the word moderation has a root word from Latin, namely *moderatio*, which means moderation (not excess and not lacking). The word also means self-ability (from the very strengths and weaknesses of behavior). When it is said, "that person is acting moderate", that sentence means that the person is acting normal, mediocre, and not extreme. In English, the word moderation is often used in the interpretation of average, core, standard, or non-aligned. Universally, moderation means prioritizing a balance in matters of belief, morals, and character, both when treating other people as people or when dealing with state institutions (Ministry of Religion of the Republic of Indonesia, 2019).

In contrast, in Arabic, moderation is known by the words *wasath* or *wasathiyah*, which have the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who practice *wasathiyah* principles can be called *wasith*. In Arabic too, the word *wasathiyah* is meant "the best option." Whatever word is used, all of them imply the same meaning, which is fair, which in this context means choosing

a middle ground position between various extreme options. The word *wasith* has even been absorbed into Indonesian into the word *referee* which has three interpretations, namely: 1) intermediary, intermediary (for example, in trade, business); 2) arbitrator (separator, peacemaker) between the disputants; and 3) the leader in the match (Anshori et al., 2021).

Moderation is often referred to as *wasathiyah* and is confronted with the terms liberalism, radicalism, extremism, and puritanism. Moderation, if interpreted linguistically, according to the Big Indonesian Dictionary (*Kamus Besar Bahasa Indonesia*) means reducing violence and avoiding extremism. Tholkhatul Kooir stated that moderation is intended to avoid extreme attitudes and expressions. In this regard, a moderate person is someone who avoids extreme behaviors and expressions. Thus, it can be concluded that moderation or *wasathiyah* is a commendable condition that protects a person from tending towards two extreme behaviors; exaggerated behavior (*ifraath*) and *muqashshir* behavior that reduces something that is limited by Allah swt. The *wasathiyah* character of Muslims is a gift given by Allah SWT in a special way. As long as they don't constantly carry out the teachings of Allah SWT, until such a time they will become the best and chosen people. This characteristic has made Muslims a moderate people, moderate in all affairs, both religious and social (Choir & Fanani, 2009).

One of the strengthening of moderation is realizing that loving the motherland is part of religious teachings. The Prophet also loved the cities of Mecca and Medina and then built a sovereign government there (Ichrom, 2022). As an ideology that considers the highest loyalty of each individual to be included in the nation-state or as a mental attitude and behavior of individuals and society that shows high loyalty and devotion to the nation and state. Or Nationalism can be interpreted as love for the motherland. Departing from the fact that Nationalism began to fade in society. We need to voice this Nationalism again in order to safeguard national sovereignty and take Indonesia in a better direction. Because if there is no strengthening of religion as well as Nationalism, then the unity and unity itself will be threatened. And future generations may become apathetic towards their own country.

How to increase and grow fun Nationalism is: a) Introduce people to history through the study of Islamic Coffee; b) Watch films on the theme of history and struggle; c) Read history books by introducing literacy methods so that there is an interest in reading for the community or youth. This will provide an opportunity for children, youth, and adults to understand. Provide reading garden books at the mosque; 4) Invite them to visit museums like the Ranggawarsita Museum; 5) See cultural exhibitions; 6) Study the local language and culture; and 6) Using domestic products (D. Miyanto, personal communication, December 2022).

How to grow Nationalism is very important because only with this attitude will we be able to direct and encourage the community, especially the worshipers at the Baitul Muttaqin Mosque will understand more about religious knowledge and Nationalism (Parwoto, personal communication, January 14, 2023). At the Baitul Muttaqin Mosque, the strengthening of religion and Nationalism through Coffee assemblies is held every Sunday with four ustaz; the first week is Ustaz Puji, the second week is Ustaz Muallifin, AH, the third week is Ustaz Marwoto, the fourth week is Ustaz Dwi Miyanto What is interesting in strengthening religion and Nationalism through Coffee assemblies is that after the Fajr prayer in congregation remembrance, Islamic Coffee studies with themes around Islam, Hadith, Al-Qur'an interpretations, and even questions and answers, there is also Coffee drinking together, eating together after Islamic studies the strengthening of religion and Nationalism through the Ngopi assembly was completed. From this method, we can see that the activities greatly assist the community in strengthening religion and Nationalism through the Coffee assemblies. Those who do not know religion and its application, such as ablution, jurisprudence, prayers, reading the Qur'an, and things that invalidate prayer can become an understanding (Muallifin, personal communication, January 3, 2023).

#### **4. Islamic Education in Baitul Muttaqin Mosque Management**

Etymologically, education is called *tarbiyah* from the word *Rabba-Yarubbu*, meaning increase or development; it can be meaningful, cultivating behavior after behavior gradually until it reaches the limits of perfection (Junaedi & Wijaya, 2021). Here it contains dimensions: 1) Caring for and nurturing children, 2) Developing children's talents and potentials according to their respective peculiarities, and 3) Directing potentials and talents to achieve goodness and perfection. While Islamic education is a process of individual and social structuring that can cause a person to submit and obey the religion of Islam and apply it in community life (Tafsir, 2010).



Judging from the essence of education itself, it means a process of transferring values, knowledge, and skills from the older generation to the younger generation. So that the younger generation can survive (Tafsir, 2010). Therefore, education is a process of conscious guidance to develop a complete personality to achieve complete safety and happiness. The following is an explanation of Islamic education contained in the management of the Baitul Muttaqin mosque:

#### **a. Interaction with Society**

The Baitul Muttaqin Mosque in terms of management, prioritizes honesty because being honest will be able to keep us from acting sinfully, always trying to carry out the mandate in a good way too. Different from dishonest people. He will do whatever he wants without any awareness to admit mistakes. The point is an attitude of understanding each other even though the thing or job is not liked. He acts not based on tolerance in Arabic is called *tasamuh*. It can also be interpreted as allowing something to be able to allow and facilitate each other; it can also be interpreted as patience, emotional resilience and open-mindedness.

As for the argument regarding mosque management in Islam is the Al-Qur'an letter) at-Taubah verse 18, this letter contains content about the person who prospers the mosque is a person who believes in Allah and the Last Day and continues to pray. Allah SWT said, "Indeed, only those who prosper in Allah's mosques are those who believe in Allah and the Last Day, and still establish prayers, pay zakat, and do not fear (anyone) other than Allah, then they are the people the lucky one."

Second, Surat Yunus verses 40-41 Allah SWT says: Among them there are those who believe in the Qur'an, and among them there are also those who do not believe in it. Your Lord knows better about those who do mischief. The third is also in the letter al-Baqarah verse 256 which means, "There is no compulsion to enter the religion of Islam. Actually the right path is clear from the wrong path. Mosque management in associating with others are:

1. Mutual respect for fellow Muslims, for example, namely mutual respect, mutual affection, mutual help, keeping away from mutual suspicion.
2. Mutual respect among non-Muslims. Mutual respect for their rights as human beings and as fellow members of society within a country (Munzier, 2004).

#### **b. Financial Administration**

Within a month, the charity box reached five million rupiah. Then, in an orderly administration, there is nothing wrong, especially in counting money or reporting mosque finances. The types of activities in strengthening religion and Nationalism in the Baitul Muttaqin mosque are:

1. TPQ for children from 15.00 to 17.00 and tadarus al-Qur'an for adults after the Maghrib prayer until Isyak time.
2. Yasin and Tahlil studies once a week every Thursday night, and Friday night Saturday, especially for mothers who are *istiqamah*.
3. Coffee Islamic studies, namely discussing matters of Faith. This is carried out every Sunday in the congregation at the hour after the Fajr prayer.
4. Recitation of Mujahadah Istigasah once a month on Monday Kliwon, the joint prayer aims to make the congregation easy to work and successful in the household.
5. Sales for mothers such as fried foods, green beans, cigarettes and groceries. All of the capital was given a loan, as well as the *pecel* rice shop. So that it can produce something economically.
6. This village cleaning activity is carried out once a year; then a *khataman* al-Qur'an is held with the recitation of chapters 1 to 30 from the end of the Fajr prayer until it is finished. Usually, this activity is held in the month of Sya'ban. Then, in the evening, a congregational spirit is held as well as a *khatam* Al-Qur'an prayer.
7. Compensation for orphans in the month of Muharram (P. Raharjo, personal communication, December 2022).

Community empowerment like the one above can be used as a lesson that we Muslims can create jobs; if we have persistence, God willing, there will be a way, and we will be given guidance by Allah SWT by way of effort, prayer and endeavor. Then the task of pushing is the takmir of the mosque, who is willing to consult to find a solution so that the dreams awaited by our community can be realized, especially in the management of the mosque at the Baitul Muttaqin mosque in Semarang. So that the mosque is not only managed only as a place of worship but also, is able to be a solution in removing people from poverty.

Empowerment is a multi-dimensional social process that can help residents to control their own lives. Empowerment itself is a process that cultivates power, namely the ability to implement it in individuals, for use in their own lives. Their community, by acting according to the social norms they set.

### **c. Ideology in the Mosque**

Tolerance in Islam is a condition of understanding similarities in differences by "celebrating the diversity that greets each other" between different religious groups. The spirit of tolerance goes hand in hand with religious openness, respecting differences, and celebrating harmony.

The encouragement and *support* from the mosque takmir who provided business capital is what makes the community around the Baitul Muttaqin mosque able to achieve success materially. So that people are interested in going to the mosque, while for residents who are still not mentally ready are given advice through *Ngopi* studies recitation held on Sundays after Fajr prayers (P. Raharjo, personal communication, Desember 2022).

In Islam, the concept of tolerance is necessary for the context of the Indonesian nation which consists of a plural society. Religious diversity such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism is the capital of cultural wealth and inspiration for the establishment of democracy in the nation and state. Each of these religions contains teachings about tolerance or mutual respect between religious people as a call for good values in dealing with fellow humans (Mujani, 2019; Wijaya, 2019).

Thus, tolerance is a solution for the Indonesian nation to maintain peace in the context of diversity that needs to be considered by every element of the government and society. In the third precept of Pancasila "Indonesian Unity" teaches to uphold the principle of unity between people by not negating the dynamics and diversity that exist. Diversity is precisely the uniqueness and distinctiveness that needs to be knitted into a beautiful mosaic. Solutions to religious and religious conflicts in Indonesia can be faced with a vertical approach to improve relations with God and also a horizontal approach through *tasamuh* and *tawazun* attitudes. The attitude of *tasamuh* is theological in terms of creed to understand each other and not berate between people of different religions, while the attitude of *tawazun* is social in dealing with others (Hidayah, 2016).

Therefore, the application of mosque management is related to the meaning of inter-religious harmony, with the relationship between the basic meanings of tolerance as an airy attitude and accepting differences between religious communities. This attitude then continues to be an attitude of mutual respect between religious people in terms of worship and other religious activities (Suherman, 2012); (Azca et al., 2019). The invitation to kindness is done in a polite style taking Islamic teachings very *fitriah* (according to human conscience), with one's religion is in an inner attitude that politically, sociologically, we often see the phenomenon of coercion or persuasion on someone to embrace a certain religion. But such religiosity is not true religion. And because it is not true then it will not last long enough. Nor will it be able to bring peace and spiritual improvement but will instead bring distress and pretense (Arifin, 2017).

Thus the attitude of wanting to respect is a logical attitude and it becomes part of the embodiment of one's level of maturity in accepting a reality. Such as respecting adherents of non-Islamic religions, respecting the attitudes of other people who are different in worship because their religion is different or respecting them because they have different opinions because they live from rural areas.

In terms of educational objectives such as borrowing capital for mosque management which includes morals, it will make a person of good character in terms of behavior and in terms of motivation, he will also be able to encourage someone to become an entrepreneur, the community to always be active and





also be able to think creatively. . Respect each other, appreciate each other, do not discriminate between people, be it culture or religion, want to help each other among human beings who need each other.

In Islamic education there are actually several objectives that will be achieved during the strengthening of religion and Nationalism in the Ngopi assemblies at the Baitul Muttaqin mosque, including: a) Preparing a person from a religious perspective, namely by teaching religious poetry according to the Qur'an and the Prophet's Hadith because by That way the potential of Faith is strengthened. b) Preparing a person from a moral point of view, namely the main essence of education according to Islam is actually growing and forming a perfect human personality through noble character and noble character. c) Prepare someone in terms of society or social. d) preparing someone from vocational or work. Affirmed the importance of work throughout human life; while teaching or education is included among those skills. e) Prepare someone in terms of thought; because by thinking a person can hold a variety of jobs or certain skills. f) Preparing someone in terms of art, here including music, poetry and others (M. Arifin, 2009).

Based on the objectives above, it means that education is not only to gain knowledge, but also to gain skills and expertise. In a broad sense education is personal development in all its aspects. It means that personal development includes education for oneself, education by the environment and education by other people (teachers). All aspects cover (body, mind and heart) (Maragustam, 2021); (Ainuri & Wijaya, 2021). The aspects discussed in Islamic religious education are as follows:

- 1) Physical aspect education: within the family, in the community, in school, 2) Mind aspect education: within the family, in the community, in school, 3) Heart aspect education: within the family, in the community, and at school (Reszky Fajarmahendra, 2001, p. 1). Allah says in the Qur'an Surah Al-Lukman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (English Shahih Translations)*

The verse explains that the most emphasized education is character education which is carried out by parents from home. Because education from parents is the first education a child gets before getting outside education; such as schools or madrasas. And this verse explains to us that parents as adults who are at home and as the first teacher, will forbid us to do things that are not in accordance with religious teachings.

Tasamuh behavior in the general sense is a commendable moral attitude in association where there is mutual respect among fellow human beings within the limits outlined by Islam. Meanwhile, the emergence of intolerance in religion is a challenge in the context of the study. Tolerance efforts include approaches;

- 2) Oriented to the individual, namely how to develop personality in religion; while there is still an attitude of intolerance in a small part of society. Indonesia has a tradition of promoting tolerant and moderate religious teachings. This can be started from the family can introduce to children the existence of other religions around. Teach how to respect religious culture by respecting each other,
- 3) Relational is like a communication relationship between people. The goal is for each of them to get to know each other and to be able to increase mutual trust. With the establishment of communication will be able to reduce prejudice or suspicion, will increase cooperation and increase tolerance. We can build this attitude in neighboring life, in the world of education, by visiting each other, carrying out activities that can establish cooperation with other schools that have differences, conducting seminars to improve learning methods for progressive children.

- 4) Ideology and policies, here the government makes policies that are fair to all groups from threats of discrimination and violence; ensure that all adherents of religions carry out their religious teachings and beliefs in a peaceful and secure manner.

From these tolerance efforts, it shows that education is something that is interconnected to need and complement each other. Because in terms of educational purposes, religion will be able to make its adherents become ethical both in terms of behavior and in terms of motivation, it will also be able to encourage someone to always be active and also able to think creatively (Mujani, 2019). From these tolerance efforts, it shows that education is something that is interconnected to need and complement each other. Because in terms of educational purposes, religion will be able to make its adherents become ethical both in terms of behavior and in terms of motivation, it will also be able to encourage someone to always be active and also able to think creatively.

## 5. Islamic Religious Education Through the Coffee Assembly

According to anthropologists such as Koentjaraningrat, the definition of religious activities is a social process that arises if a group of people carries out positive activities with religious nuances. Such as Islamic studies, *yasinan* (reciting surah Yasin), *salawat*, *ngaji* (reciting quran), and *Ngopi* (drinking coffee) together, namely chatting matters of Faith, *mujahadah istigasah*, selling around the mosque area, so that the elements of the selling culture are slowly accepted and processed in their own culture, without causing the loss of the personality of the culture itself (Tanthowi, 1998).

At the Baitul Muttaqin mosque, so far the financial statements in management are still at a good level. According to Maksum as the head of the Takmir of the Baitul Muttaqin mosque, explained that we need to increase religious activities, be it Islamic studies *Ngopi* (drinking coffee), *yasinan* (reciting surah Yasin), *salawat*, *mujahadah istigasah*, selling at the level of community empowerment. Because every day we must walk and must not despair. Only willpower, effort, prayer and effort willing, God willing, can we succeed in planning something (P. Raharjo, personal communication, Desember 2022).

Before the *ngopi* assembly begins, it begins with praying Al-Fatihah, then reading the holy verses of the Qur'an 2 to 3 verses. Then the main event, Q and A, and closing prayer. Alhamdulillah, there are teenagers who have khatam al-Qur'an and some have even memorized the Qur'an with the 30th Juz. Technically, pilgrims make rote deposits to Ustaz Rulli, AH. There is something interesting in the *Ngopi* assembly at the Baitul Muttaqin mosque, which is like many young teenagers who participate in the *Ngopi* assembly, the aim is to gain knowledge and understanding of religion mixed in strengthening religion and Nationalism so that young people will not be easily influenced by radical ideas. Once when there was no ustaz, one could be an imam and someone could fill a short lecture, even though he only read one hadith of Imam al-Bukhori (Muallifin, personal communication, January 3, 2023).

When there was a *yasin* and *tahlil* recitation, the enthusiasm of the teenagers was so great that it encouraged the mosque takmir to want to build (IRMABA) mosque teenagers. Even when there is *an istighotsah mujahadah* or even *Eid al-Qurban* activities, all of them are involved in the committee, and during the holy month of Ramadan many teenagers, pilgrims who participate in *tadarus al-Qur'an* (P. Raharjo, personal communication, Desember 2022).

Thus, in strengthening religion and Nationalism in the Baitul Muttaqin mosque, we pay great attention to worshippers, both teenagers, children, adults, all of whom we embrace. So that what we aspire to can be realized, especially at the end of the *Kalasuoto*, where an age full of slander and disaster, many people come out of the values of Islamic teachings. Perhaps through the *Ngopi* assembly, it will be able to provide Islamic education to the community, children, adolescents. The assembly that is always longed for even the Islamic teachings of the ustadz can make their morals good in behavior and always be *tawadu* (P. Raharjo, personal communication, Desember 2022).

## 6. Religious Moderation Strategy in the Coffee Assembly at the Baitul Muttaqin Mosque

In carrying out religious activities at the Baitul Muttaqin mosque, it is more important to consult with mosque administrators and some worshippers, then determine the schedule of Islamic studies. If there is radicalism that disturbs the community, the steps taken by raising Nationalism through the ustadz can build



immunity in the community to understanding and good movements in Islamic studies, the *Ngopi* assembly (D. Miyanto, personal communication, Desember 2022).

One of the teaching strategies of strengthening religion and Nationalism is to combine the teachings between the religious approach and the national approach through cooperation. Because through cooperation between the community and religious institutions, for example, they will be able to go through a storm of tests that will surely pass. In this case we need to understand that the value of nationalist character is a way of thinking, behaving and doing that shows loyalty, concern and high respect for the language, environment, social, culture, economy, and politics of the nation. As well as placing the interests of the nation and State above the interests of themselves and their groups (Mubasyaroh, 2014).

The values of nationalist character are love of the motherland, discipline, national spirit, love of peace, care for the environment, respect for achievements, and also tolerance by respecting the diversity of other cultures, tribes and religions. we need to see history that after Indonesia's independence, the concept of Nationalism was emphasized in the basic form of the Indonesian State, namely Pancasila, the 1945 Constitution, and also the motto "Bhinneka Tunggal Ika" (Maragustam, 2021).

At the Baitul Muttaqin Mosque so that people can understand Nationalism, national lectures are also given and also examples of Nationalism itself, which are examples of direct attitudes of the national spirit that can be done every day, including: feeling proud to be Indonesian citizens, loving our homeland with all our hearts without demonizing other countries. Mental attitude, individual behavior indicates high loyalty and devotion to the nation. It can also be through the habit of singing the national anthem, respect for the red and white flag, the use of good and correct Indonesian. The important thing is to do it with a continuous system or with habituation and not just done once or twice. Therefore, the sense of Nationalism in the community, students or the younger generation in particular will be able to continue to grow.

## CONCLUSION

Some of the goals that will be achieved during the strengthening of religion and Nationalism in the Coffee assemblies at the Baitul Muttaqin mosque include: a) Preparing someone from a religious perspective, namely by teaching religious poetry according to the Qur'an and the Prophet's Hadith because in that way the potential for Faith strengthened. b) Preparing a person in terms of morals, namely the essence of the main education according to Islam is actually to grow and form a perfect human personality through noble character and noble character. c) Prepare someone in terms of society or social. d) preparing someone from vocational or work. Affirmed the importance of work throughout human life; while teaching education is included among those skills. e) Prepare someone in terms of thought; because by thinking a person can hold a variety of jobs or certain skills. f) Preparing someone in terms of art, here including music, poetry and others. How to grow Nationalism is very important, because only with this attitude will we be able to direct and encourage the community, especially the worshipers at the Baitul Muttaqin Mosque will understand more about religious knowledge and Nationalism. The method of appeal from the Study of Coffee at the Baitul Muttaqin Mosque is based on and adheres to the Qur'an Surah An-Nahl verse 125, using wisdom and meekness. Namely with *bil wisdom* and with *bil mujadalah*. using guidance methods and giving examples to the community directly and doing community service. Hopefully it can be an inspiration for us so that in conveying invitations, learning to others to strengthen religion and Nationalism in the Coffee assemblies at the Baitul Muttaqin mosque is carried out in polite and humble language.

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