

Mosque as an Educational Space: Effectiveness of Management and Implementation of Al-Quran Learning Program

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Abstract

Apart from being a place of collective worship, mosques can also be a potential place of Qur'an education for Muslims. However, this context has not been comprehensively discussed in previous studies. This study not only aims to complement the shortcomings of previous studies but also focuses on the question of the function and potential of the mosque as a place of Qur'an education for Muslims. To answer this question, this study chose to use a descriptive qualitative approach by conducting direct and structured observations and interviews with informants. The findings in this study show two important contexts regarding the function and potential of the mosque as a place of Qur'an education for Muslims. First, the management of mosque space can be a potential place in conducting Qur'an education for Muslims as has been done at the Baiturrahmah Mosque. Second, good management of the Qur'an education program can increase interest and shape Muslims to be more active and participatory as happened at the Baiturrahmah Mosque. From these two important findings, it can be reflected that the mosque, apart from functioning as a space for collective worship, can also be a potential place to conduct effective and efficient Qur'an education.

Keywords: Mosques; Houses of Worship; Spaces and Programs; Quran Education

I. INTRODUCTION

Besides being used as a place of worship for Muslims collectively, mosques are also used as a space and place for Qur'an education in improving the quality of spirituality of Muslims [1]. Hayati [2] also said that the mosque is functionally not only operationalized as a place of faith, but also used by Muslims for Qur'an education for children. In other words, the function of the mosque in addition to functioning as a worship space can also be a place to learn the Qur'an for Muslims simultaneously [3]-[5]. Through the process of management and development based on worship and education, the mosque has a potential function in shaping religious values in Muslims [6]. This context can be reflected through the Al-qur'an education activities carried out at the Baiturrahmah Mosque in Tanah Merah Merah, Mandobo District, South Papua consistently.

So far, studies that discuss the function and existence of mosques among Muslim communities only focus on three contexts. First, studies that focus on discussing the function of the mosque as a means or space for collective worship for Muslims [7]-[9]. Second, studies that focus on the function of the mosque as a space for cultural activities for local communities [10]-[12]. Third, studies that focus on the mosque as a symbol of civilization or cultural heritage that can be used as a religious tourism site for Muslim communities [13]-[15]. In general, studies that discuss the function and existence of mosques only focus on the context of worship spaces, places of deliberation, and the commodification of mosques in the context of tourism, so that discussions about the function and existence of mosques have not been carried out

comprehensively, especially those that discuss the potential of mosques to become educational spaces.

This study not only aims to complement the studies that have been conducted regarding the function and existence of mosques, but also to explain and reflect on the potential of mosques to be used as a space for Qur'an education for Muslims. Azizuddin and Azam [16] also said that in addition to functioning as a place of worship, the mosque can also be a place for Muslims to conduct Qur'an education in order to form spiritual, moral aspects, and manifest Islamic values in Muslims. However, studies that discuss the function and existence of mosques have not been conducted comprehensively, especially studies that explain and reflect on the potential of mosques as a space for conducting Qur'an education. Therefore, this study not only explains the potential of the mosque as a place for Qur'an education but also reflects on the program or method of mosque-based Qur'an education, as carried out at the Baiturrahmah Mosque. Thus, this study can contribute to a better strategy in explaining the potential of the mosque as a space for Qur'an education.

Mosque-based Qur'an education has significant relevance in providing and developing alternative learning methods for Muslims. An explanation of the function and existence of the mosque as a potential place in developing a mosque-based Qur'an education model is expected to provide an empirical basis for shaping effective and efficient learning methods [17]. In line with that, in explaining the function and potential of the mosque as a place of Qur'an education, this study focuses on two questions. First, how is the management of the Baiturrahmah Mosque space as a place to conduct Qur'an education? Second, how is the management of mosque-based Qur'an education programs carried out at the Baiturrahmah Mosque? This study is also based on the argument that the mosque in addition to functioning as a space to perform worship collectively, can also be a potential place in conducting effective and efficient Qur'an education.

II. METHOD

This study was conducted at the Baiturrahmah Mosque, which is one of the oldest mosques in Tanah Merah, Mandobo District, South Papua. This mosque has been used as a place for children to learn the Qur'an in a very unique method and way. The uniqueness of the mosque in teaching Al-quran to children makes the basis of this study to reflect on the effectiveness and implementation of the Al-quran reading education program that takes place at the Baiturrahmah Mosque. This study is descriptive qualitative using a naturalistic approach as done by Fernando et al. [18] in explaining and revealing the function and existence of the mosque. Thus, the program and method of Qur'anic education can be explained through an event, behavior, or situation formed in Muslims. The data collected in this study were obtained through a process of direct observation and interviews with informants who are considered to have the knowledge and capacity to explain the Qur'an education program conducted at Baiturrahmah Mosque. The interview questions focused on two important contexts. First, how the management of the mosque space becomes a place of Al-qur'an education carried out at the Baiturrahmah Mosque. Second, how the management of the Al-qur'an education program carried out at the Baiturrahmah Mosque in improving the ability to read the Al-qur'an. In line with that, data analysis in this study was carried out through three stages as ever done by Miles and Huberman, namely; data reduction, data presentation, and data verification. Through the analysis process, a conclusion can be formulated about the phenomenon under study [19].

III. RESULT AND DISCUSSION

A. *Management of mosque-based Qur'anic Education Centers*

Mosque-based Qur'an education has a very important role in shaping the character and spirituality of youth groups. In line with that, Nashihin [20] also said that in addition to a place of worship, the mosque can also be used as a center or place to improve the character of children based on Qur'an education. In other words, the mosque is not only a place or space for worship for Muslims but can also be used as a place of education for young generations in learning religious sciences. Setiawan et al. [21] also said that religious education carried out in mosques can not only provide a comprehensive understanding of religious values and morality but can also increase the motivation of adolescents in increasing the intensity of their worship in congregation at the mosque. This context is also in line with what So (2023) said that:

“The mosque used as a place to learn the Qur'an can not only improve the mental and moral characteristics of students, but can also increase children's motivation in practicing worship in the mosque in congregation. This is what I see with my students who learn the Qur'an in this mosque (So, 2023)”.

The main purpose of Qur'an education in the mosque is to guide groups of children and adolescents to be able to understand, memorize, and practice the teachings of the Qur'an in everyday life, such as carrying out worship in the mosque in congregation. In line with that, Putra et al. [22] Al-quran education in the mosque in addition to being able to form a strong child's character, high morality, and deep spiritual awareness of the individual, can also form motivation for children in realizing their worship activities in congregation. This context can be reflected through what was experienced and conveyed by an informant named So (2023) as a teacher or Al-Qur'an educator in a mosque. Thus, it can be said that mosque-based Qur'an education can not only improve the character of students and fluency in the values of the Qur'an, but can also shape children's social values in a more positive direction. This context can be reflected through the statement from the informant below:

“When children learn to recite the Qur'an in the mosque at Asr, Maghrib, and Isha, at that time they also practice praying in congregation, so that the congregation is crowded. So that indirectly children who learn the Qur'an in the mosque can increase their motivation to worship in congregation. These positive effects should be utilized as an effective way of learning (Dn, 2023)”.

Learning the Qur'an in the mosque has had significant implications for children's motivation to increase congregational prayer. This context is also emphasized by Ridhwan et al. [23] that the process of learning the Qur'an which is carried out regularly can not only improve children's ability to read, understand, and memorize the verses of the Qur'an, but also can increase children's motivation in praying in congregation. In addition to increasing children's motivation to worship in congregation, it can also improve children's relational relationships in their social environment in a more positive direction. In other words, learning the Qur'an by mosque children can not only increase its transcendental values, but can also realize children's social values that are more oriented towards communal interests [24]. Learning the Qur'an in the mosque which has implications for children's social values can also be reflected through the informant's statement below which says that:

“The mosque, which is used as a means of learning the Qur'an, can not only improve children's spiritual abilities, but also improve children's social abilities. By making the

mosque a place of learning, it has given children active interaction by using religious values in the mosque environment. This can improve the quality of children's socialization with their environment well (If, 2023)".

The importance of managing the place of learning Al-quran in the mosque can not only create a physical environment conducive to teaching and learning, but also plays an important role in supporting the social development of children in their social environment. Sirojudin [25] also said that the use of the mosque as a place of Al-qur'an education in children can dominantly have a positive impact on the development of students who become increasingly religious in faith and social behavior. With good management, Qur'an education for children can be more effective and efficient in integrating religious and social values to children [26]. By involving careful handling, character education for children can be implemented through patterns based on mosque values [27][28][29]. Thus, the function of the mosque is not only utilized as a means of worship, but can also be a place to carry out Qur'an education for children as can be seen through the statement below:

"We always make the mosque the most important worship space, but we also make this mosque a space for learning the Qur'an for children. It turns out that this pattern can dominantly help and improve children's social and spiritual values (Na, 2023)".

The mosque as a place of learning the Qur'an has great potential in shaping children's character to become more religious. Puspitasari et al. [30] also said that the place of learning the Qur'an in the mosque has great potential to form a positive and religious environment for students, so that the utilization of mosque space can not only be used as a means of worship but can also affect the social attitudes of students. This context indicates that the mosque can also facilitate interactions between individuals that have social and spiritual goals, so that in addition to improving the quality of students in reading the Qur'an, it can also shape children's social attitudes in a more positive direction. Mawartika et al. [31] also said that with a good management system, mosques can attract more worshipers and learning participants, which in turn can improve the quality of children, so that the learning model of Qur'an education can simultaneously shape children's social and spiritual character.

B. Management of the mosque-based Qur'anic Learning Center program

The importance of managing the Al-quran learning place program in the mosque is not only related to the continuity and quality of children's faith, but also can create broader positive implications for the community [32]. By managing a good mosque-based Qur'an education program, it can dominantly provide effectiveness to the learning process as well as bring up high worship motivation from students in congregation at the mosque. Therefore, the support of facilities and community participation in utilizing the Qur'an learning space is a very important context to ensure the quality of faith and social quality of children. In other words, the management of mosque-based Qur'an learning space programs can not only ensure quality religious education in children, but also contribute positively to children's mental and social development in a more positive direction [33]. This context can also be reflected in the interview below:

"By managing Qur'an education in the mosque, it can increase children's motivation in learning and practicing worship in congregation at the mosque. Therefore, we utilize managing mosque spaces not only to practice worship but also to foster motivation for children to worship in congregation (So, 2023)".

The management strategy of mosque-based Qur'anic learning places can be applied by emphasizing key aspects such as the management of an accommodating learning system [34]. The management of mosque-based Qur'an learning must be arranged in accordance with the curriculum and accommodating needs so that it suits the needs of students. This context can be started with a pattern of recruiting educators who are competent and dedicated in manifesting the strategies and goals of utilizing the mosque as a place to learn the Qur'an. The utilization of mosque-based Al-quran study sites is also part of a modern strategy in the process of educating children in their social environment [35]. The management of mosque-based Qur'an learning centers can be more efficient, competitive, and have a positive impact on the development of educational models for learning the Qur'an to children. This context can also be reflected in the interview below:

“If mosque spaces can be utilized in addition to places of worship, they can also be used as places of learning the Qur'an. Thus, it is expected to improve the quality of children in reading the Qur'an and can also motivate children to practice praying in congregation at the mosque (Na, 2023)”.

The management of a mosque-based Qur'an learning place if carefully designed can be used to realize spiritual and social values towards children. Badrudin [36] said that the management of the place to learn the Qur'an can be done holistically in houses of worship, so that the design of mosque-based Qur'an education can shape children's attitudes and motivation to worship in congregation at the mosque. The management of a mosque-based Qur'an learning place indicates that houses of worship can not only be utilized as a space for worship such as prayer, but can also be utilized as a learning space for children in learning the Qur'an. In line with that, Buana [37] also said that by utilizing houses of worship as mosque-based Qur'an learning centers can be a source of comprehensive knowledge and spirituality for students, and can form a generation that is strong in worship, as can be reflected through the interview below:

“We not only make the mosque a space for worship, but we also use it as a space for learning the Qur'an for children. As a result, it not only makes children more effective in learning the Koran but can also motivate children to more intensely worship in congregation at the mosque. That is what we do in utilizing the mosque as a space for worship and a learning space (If, 2023).

The mosque-based Qur'an learning model also has a few advantages that can have a positive impact on learning participants. The context is also confirmed by Nashihin [20] that the mosque in addition to being a place of recitation is also not a little used as a place of learning the Qur'an. Mosque-based Qur'an learning can be used as a solution for Muslims in utilizing houses of worship in learning and teaching the knowledge of the Qur'an. In other words, learning the Qur'an carried out and based on the mosque can realize the character of students who are not only based on the values of the Qur'an but can also increase the intensity of congregational worship in children in an increasingly positive direction. Sulistyorini [38] also said that mosque-based Qur'an learning education can make a major contribution to the spiritual and intellectual development of students, as can be reflected in the interview below:

“TPQ facilities are adequate with special classes for reciting the Quran, which was previously still in the mosque, o it was very dirty and difficult for the *takmir* to clean it during prayer. So the cleanliness is maintained now but the children can still play freely in

the mosque so alhamdulillah, I am happy that the mosque remains crowded and remains clean (Na, 2023).

The implementation of the mosque-based Quran learning model also faces several obstacles that need to be overcome. One of the main obstacles is limited resources, including adequate learning facilities and infrastructure as well as the limited number of qualified teachers. In addition, financial constraints may also affect the sustainability of the program, especially in terms of procuring teaching materials and learning support technology. Other challenges may involve varying levels of community participation and a lack of parental support for learning programs. In addition, changes in the formal education curriculum in certain countries can also be a barrier, requiring adaptation efforts to keep the mosque learning program relevant. By identifying and addressing these barriers, the implementation of mosque-based Quranic learning place models can become more effective and have a positive impact on the religious and moral development of participants.

The mosque-based Quran learning model faces challenges and opportunities that need to be carefully considered. The main challenges involve limited financial and human resources, such as funds for learning facilities, selection of qualified teachers, and time management that suits the needs of participants. In addition, differences in the level of understanding and motivation of participants can also be an obstacle. However, amidst these challenges, there are opportunities to improve access to religious education and deepen understanding of the Quran among the community. This model can be a vehicle to strengthen community ties, increase parental involvement in children's religious education and create a supportive environment for spiritual development. The integration of technology in learning can also provide opportunities to improve the efficiency and attractiveness of the program. With a thorough understanding of these challenges and opportunities, the mosque-based Quran learning model can be developed more optimally, providing great benefits for the religious development and morality of the community.

IV. CONCLUSION

The findings in this study highlight that mosques have an important and potential role in realizing Qur'an education programs for Muslims. As a center of worship, the mosque is not only a place to perform prayers but can also be used as a place for collective and sustainable Qur'an education. This context can be reflected through two important findings in this study. First, the management of mosque space can be a potential place in conducting Qur'an education for Muslims as has been done at the Baiturrahmah Mosque. Second, good management of the Qur'an education program can increase interest and shape Muslims to be more active and participatory as happened at the Baiturrahmah Mosque. From these two important findings, it can be reflected that the mosque, in addition to functioning as a space for collective worship, can also be a potential place to conduct effective and efficient Qur'an education. In line with that, this study also has weaknesses in the data collection process, which is only carried out in one mosque, namely the Baiturrahmah mosque in Papua. However, the limitations of this study are expected to be the basis for further studies that want to analyze the potential of the mosque as a place of learning the Qur'an more comparatively and comprehensively.

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