

Mosque Management as Islamic Religious Education Laboratory (Research Study at SMPN 17 Bandung)

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Abstract

The function and role of the mosque which was carried out by the Prophet Muhammad when he first founded the mosque, that is, apart from being a place of worship, it is also a place of education. Based on the researcher's observations from the preliminary study conducted, the mosque at SMPN 17 Bandung is highly optimized and used as a laboratory for Islamic religious education in the midst of other junior high schools that already have a special laboratory for Islamic religious education. The problem is, how is the effectiveness of the management of the mosque as a laboratory for Islamic religious education at SMPN 17 Bandung, which encourages the author to conduct research on this matter. This study aims to (1) describe the profile of the mosque, (2) describe the effectiveness of planning, organizational effectiveness, implementation effectiveness, and effectiveness of supervision of mosque management as a laboratory for Islamic religious education. This research starts from the idea that achievement in managing mosques as Islamic Education laboratories can be measured through 4 aspects, namely planning, organizing, implementing and monitoring which will be used as a measure of the effectiveness of mosque management. This research uses a qualitative approach, the research method is descriptive, with the type of research being field research. Which is located at SMPN 17 Bandung. Data collection techniques using observation, in-depth interviews and documentation. The result of the research is that the effectiveness of mosque management as an Islamic religious education laboratory can be said to be quite effective with the running of each planned program, although there are still some that are less than optimal in technical implementation, such as in organizing in terms of the person in charge still lacking human resources but does not hinder the activities. In terms of implementing the activities, everything went well, only because of the large number of students, the activities carried out in the mosque were only certain programs, and the researchers focused on activities that went well in the mosque. For supervision, teachers and related parties in the ongoing activities take attendance before starting

and directly monitor the course of activities by paying attention to students who do not participate in activities.

Keywords: Mosque Management, laboratory, Islamic Education

Abstrak

Fungsi dan peranan Masjid yang diemban oleh Nabi Muhammad SAW saat pertama kali mendirikan Masjid yaitu selain untuk tempat beribadah adalah sebagai tempat pendidikan. Berdasarkan pengamatan peneliti dari studi pendahuluan yang dilakukan, Masjid di SMPN 17 Kota Bandung sangat di optimalkan dan dijadikan sebagai laboratorium pendidikan agama Islam ditengah-tengah sekolah menengah pertama lain yang sudah memiliki laboratorium khusus untuk pendidikan agama Islam. Persoalannya adalah, bagaimana efektivitas pengelolaan Masjid sebagai laboratorium pendidikan agama Islam di SMPN 17 Kota Bandung yang mendorong penulis untuk melakukan penelitian mengenai hal tersebut. Penelitian ini bertujuan untuk (1) mendeskripsikan profil Masjid, (2) mendeskripsikan efektivitas perencanaan, efektivitas pengorganisasian, efektivitas pelaksanaan, dan efektivitas pengawasan pengelolaan Masjid sebagai laboratorium pendidikan agama Islam. Penelitian ini bertolak dari suatu pemikiran bahwa keter Islamic Educationan dalam pengelolaan Masjid sebagai laboratorium Islamic Education dapat diukur melalui 4 aspek yaitu perencanaan, pengorganisasian, pelaksanaan dan pengawasan yang akan dijadikan ukuran sebagai keefektifan pengelolaan Masjid. Penelitian ini menggunakan pendekatan kualitatif, metode penelitiannya deskriptif, dengan jenis penelitiannya penelitian lapangan. Yang berlokasi di SMPN 17 Kota Bandung. Teknik pengumpulan datanya menggunakan observasi, wawancara mendalam dan dokumentasi. Hasil penelitiannya adalah Efektivitas pengelolaan Masjid sebagai laboratorium pendidikan agama Islam bisa dikatakan cukup efektif dengan berjalannya setiap program yang di rencanakan walaupun masih ada yang kurang optimal dalam teknis pelaksanaannya, seperti pada pengorganisasian dalam hal penanggung jawaban masih kekurangan SDM namun tidak menghambat jalannya kegiatan. Dalam hal pelaksanaan kegiatan semua berjalan dengan baik hanya saja karena banyak sekali jumlah siswa, kegiatan yang dilakukan di masjid hanya program tertentu saja, dan peneliti memfokuskan pada kegiatan yang berjalan dengan baik di Masjid. Untuk pengawasan, guru dan pihak terkait dalam berlangsungnya kegiatan melakukan absensi sebelum dimulai dan secara langsung memantau jalannya kegiatan dengan memperhatikan siswa yang tidak ikut serta dalam kegiatan.

Kata Kunci: Pengelolaan Masjid, Laboratorium, Pendidikan Agama Islam

INTRODUCTION

When you hear the word "Masjid" what comes to mind is a place of worship for Muslims, especially in Indonesia, where the majority of the population is Muslim. Mosques grow like mushrooms with various architectural forms. Shahidin said; "Based on the categorization given by the Ministry of Religion on the basis of the size of the mosque and its function, it is categorized into three, namely Mosque, Langgar and Musholla". Then it is explained that the mosque is; The building for worship (prayer) which is specially designed with various attributes of the mosque such as there are quite majestic minarets, domes and others, the building is quite magnificent and the capacity can accommodate hundreds or even thousands of worshipers and can be used to perform Friday prayers or celebrations of the day major Muslim holidays. This type of mosque is often referred to as a large mosque and is located in a strategic place such as in city centers (Shahidin, 2003: 120)

Meanwhile Langgar and *Musholla* are basically the same as mosques but have a relatively simpler capacity. As we know now in Indonesia, mosques or prayer rooms are available in various places ranging from schools, campuses, offices, to public places, almost all of which have facilitated places of worship for Muslims.

The function and role of the mosque in the present era Syahidin (2003:80) suggests; Quraish Shihab (1996: 462) notes that throughout the history of his journey, the mosque that was first established by the prophet (Masjid Nabawi) three of the ten functions it carried out were as follows: 1) Places of Worship (prayer and dhikr); 2) Place of consultation and communication (economic, social and cultural issues); 3) School.

To be able to worship properly and appropriately requires knowledge that can be obtained through education. From this statement, there are now mosques in almost all schools, both public and private. Mosques play a very important role in the world of formal education, especially schools. Moreover, the school or madrasa in which there are Muslim students, of course the mosque is very useful to facilitate places of worship or other educational activities.

Judging from the facts, to prosper the mosque, efforts must be made to prosper it, in addition to functioning as much as possible and continuously. However, optimizing the role and function of the mosque is not an easy thing, it requires management and time readiness from the mosque manager. Of course there must be an internal improvement from the congregation of the mosque itself. At least, there are several things that must be considered, including

activating the management of the mosque, improving the quality of mosque management, increasing awareness of the mosque's mandate, and physical maintenance of the mosque.

Islamic religious education learning in schools must show its contribution, that Islamic religious education learning does not only pay attention to cognitive aspects, but also must foster awareness of religious values through affective and psychomotor aspects. So that there is a combination of knowledge and experience in the life of religious values, so as to be able to form an Islamic person who has the knowledge and skills as well as a steady and independent personality. Religious education is essentially value education. Therefore, religious education is more focused on how to form habits that are in line with religious guidance.

If the function of the mosque in schools is utilized as the purpose of its establishment, it will have a positive impact in accordance with the goals of national education, namely to increase devotion to God Almighty, intelligence and skills, enhance character, strengthen personality, and strengthen the spirit of nationalism and love for the homeland, in order to grow people of development who can build themselves and are jointly responsible for the development of the nation.

Humans were created to worship and fear Allah SWT. Through religious knowledge and skills will form the desired character in the Al-Qur'an and Hadith, all of which can be reached through education levels, so teaching from educators is needed. In realizing this, supporting factors are needed in the form of facilities and infrastructure.

In the Republic of Indonesia Law No. 20 of 2003 article 45 which reads: Each formal and non-formal education unit provides facilities and infrastructure that meet educational needs in accordance with the growth and development of the physical potential, intellectual, social, emotional intelligence and obligations of students.

To meet the minimum requirements set out in the standard of religious facilities and infrastructure, the Ministry of Religion has developed the appropriate standards set out in KMA Number 211 of 2011 concerning guidelines for developing national standards of Islamic Religious Education in schools which reads: Each school has at least the following Islamic Education facilities and infrastructure: 1) Worship facilities and infrastructure; 2) Islamic Education laboratory facilities and infrastructure; 3) Islamic Education library facilities and infrastructure

Based on the preliminary study, the authors found the mosque as a Islamic Education laboratory in a school, namely at SMP Negeri 17 Bandung, every religious development program (PAI) teachers use the mosque as a place for students to be directly involved in activities, besides that all infrastructure facilities that support the needs of these activities have been provided. inside the mosque. According to the Islamic Education teacher's statement when conducting preliminary studies and direct interviews, there are several junior high schools that already have an Islamic Education laboratory, one of which is SMPN 13 Bandung which has its own Islamic Education laboratory complete with facilities. The mosque at SMPN 17 Bandung is not only used for obligatory prayers, but in Islamic Education learning this mosque is also used for learning because there are still students who are not perfect in terms of praying and reading the Qur'an, so this mosque is used as a Islamic Education laboratory. The Islamic Education activities carried out at the mosque include: reading and writing the Koran, Islamic spiritual extracurricular activities "Garis Madu", Friday prayers, learning to slaughter livestock, Islamic Education learning that requires practice, etc.

Based on the data obtained by the researcher from the preliminary study, the writer concludes that the mosque at SMPN 17 Bandung is highly optimized, especially in religious activities and Islamic Education learning due to limited space. For this reason, the research entitled "The Effectiveness of Mosque Management as a Laboratory for Islamic Religious Education" is very important, interesting and strategic to do.

RESEARCH METHOD

In this study, descriptive qualitative research methods will be used. According to Moleong, this research is a research that can produce descriptive data in the form of words in written or oral form which are sourced from people and observed behavior (Moleong, 2014: 4).

By using qualitative methods, the data obtained will be more complete, in-depth, credible and meaningful so that the research objectives can be achieved. The use of qualitative methods is deemed appropriate in this study based on the following considerations: 1) The problem regarding the Effectiveness of Mosque Management as a Islamic Education Laboratory at SMPN 17 Bandung as the object to be studied is a problem that is still unclear (still dim); 2) This study is to understand the meaning of the data that appears to be related to the effectiveness of mosque management at SMPN 17 Bandung; 3) This research is useful for

understanding the management of mosques as Islamic Education laboratories in SMPN 17 Bandung; 4) This research is useful for developing a theory about the Effectiveness of Mosque Management as a Islamic Education Laboratory at SMPN 17 Bandung.

RESEARCH FINDINGS AND DISCUSSION

In planning the management of the mosque there are three things that are done by the mosque management and in collaboration with PAI teachers at SMPN 17 Bandung, including the following:

Formulate the Goals of the Mosque Activities to be Achieved

The purpose of making the mosque an Islamic Education laboratory is basically other than being an adequate mosque and for increasing IMTAQ (Faith and Taqwa). As in the purpose of education, namely character building, it is closely related to moral education, moral education itself is found in Islamic Religious Education. as the following PAI teacher statement.

"The purpose of this activity is that the first school is in accordance with the vision and mission, one of which is IMTAQ for increasing faith and piety and for the facilities and infrastructure there is none other than the mosque, incidentally the mosque is adequate, adequate meaning that it is adjusted to the existing arrangements then combined with other facilities and infrastructure. existing infrastructure and every activity is optimized according to the planned program" (Interview with the chairman of DKM Darul Ulum Mosque SMPN 17 Bandung City, HAZaenal Mutaqin, A.Ag, May 25, 2018)

Choosing an Activity Program

The religious development program (PAI) at SMPN 17 Bandung has 18 activities, but some are carried out outside the mosque due to certain activities that are not possible to do inside the mosque, here is a list of activities:

Table 1. Islamic Education Development Activities

No	Activity
1	Habituation of early Qur'an recitations KBM
2	Dzuhur and Asr prayers in congregation
3	Implementation of Friday Prayers
4	Tadarusan Friday One Juz
5	GARIS MADU Mosque Youth Development

No	Activity
6	PHBI Maulid Prophet Muhammad SAW
7	PHBI Isra Mi'raj Prophet Muhammad SAW
8	Islamic New Year PHBI
9	Ramadan Islamic Boarding Schools
10	Ramadhan Sharing (Baksos)
11	Ramadan Week of Creativity
12	Prayers and Meditation Ahead of US/UN
13	Farm Animal Slaughter Lessons
14	Hajj rituals
15	Advice (Recitation of Seventeen Hooray Ready)
16	Habituation of Duha Prayer
17	Read and Write Quran (BTQ)

The above program of activities carried out in the mosque are dzuhur prayers in congregation, Friday prayers, youth development at the GARISMADU Mosque, tahrib Ramadhan, Ramadan pesantren, animal slaughtering lessons, Hajj rituals, corpse management and BTQ. But in essence, the eighteen program activities can make students able to relate to Allah through various religious practices in accordance with Islamic teachings.

Communication Program Activities

The eighteen programs that have been planned are then socialized to the student section through classroom learning and in collaboration with the homeroom teacher, they will help convey to students about the planned programs. Meanwhile, socialization to school principals, vice principals, homeroom teachers and teachers is carried out through meetings. As the following PAI teacher statement.

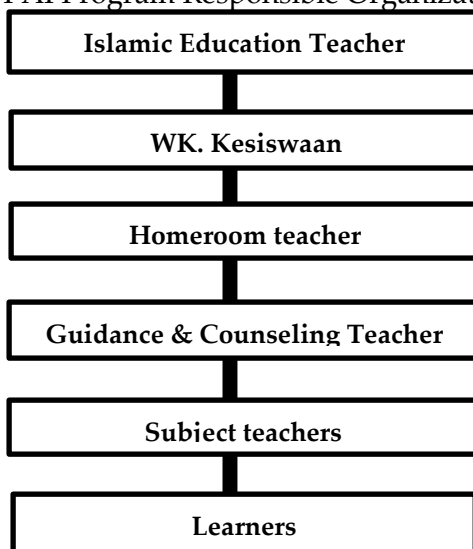
"The way to communicate the program that has been planned is through students, through classroom learning and in collaboration with homeroom teachers, while socialization to principals, vice principals, homerooms and teachers is carried out through meetings". (Interview with the chairman of DKM Darul Ulum Mosque SMPN 17 Bandung City, H.A. Zaenal Mutaqin, A.Ag on May 25, 2018)

The purpose of this socialization is to inform the work program that has been planned and to ask for cooperation with various parties involved in the implementation of the program.

Effectiveness of Organizing Mosque Management as a Laboratory for Islamic Religious Education

In the implementation of activities, Islamic Education teachers work closely with school principals, students, BK, homerooms and non- Islamic Education teachers in terms of conditioning students, for example, during Friday prayer activities all boys go to perform Friday prayers while girls only In class, there students and BK play a role to fill the void of time with female guidance, for dhuha prayer activities, the homeroom teacher plays a role in leading and monitoring students. Islamic Education teachers collaborate with them in every activity for the running of the program. The coordination is carried out through meetings, at the meeting discussing what programs will be implemented, what the technical implementation is and of course discussing various obstacles encountered by several parties. The following is the organizational chart for Islamic Education activities.

Table 2. PAI Program Responsible Organization Chart



Effectiveness of the Implementation of Mosque Management as a Laboratory for Islamic Religious Education

Various programs of religious development activities (PAI) that have been planned by PAI teachers are then socialized to school principals, homeroom teachers, subject teachers (especially PAI teachers), students, and BK teachers. The socialization was carried out not only to explain various programs, but also to cooperate with them when carrying out various program activities, because PAI teachers could not do it themselves, so they coordinated with other parties.

Without cooperation with homeroom teachers, subject teachers, students and BK all activities will not be carried out.

So, this collaboration can be realized with the participation of various parties in the PAI program of activities. At the time of carrying out their activities they supervise, provide guidance, admonish and provide examples to students. The inhibiting factor in the collaboration between PAI teachers and homeroom teachers, subject teachers and BK in the implementation of activities is the lack of human resources or there are teachers who are busy with teaching tasks so that they are not optimal to participate in various activities. As stated by the PAI teacher and chairman of the DKM Masjid SMPN 17 Bandung.

"I like to instruct them (BK, homeroom teacher, students) in activities, only with the lack of human resources or personnel, the impact of PAI teachers is that they are noisy themselves". (Interview with the chairman of DKM Darul Ulum Mosque SMPN 17 Bandung City, H.A. Zaenal Mutaqin, A.Ag on May 25, 2018)

For this reason, the example of various parties has a very important role in the success of the program of activities.

As for an example of a description of the implementation of activities at the mosque as a laboratory for Islamic religious education that has been carried out at SMPN 17 Bandung.

Dzuhur and Asr prayers in congregation

This activity is carried out every day, because there are a lot of students there, two sessions were made, first grade 7 and then grade 8. for the call to prayer and iqomah students are involved to train their courage and read the call to prayer correctly. The schedule for the Dzuhur and Asr prayers in congregation is as follows.

Table 3 Dzuhur and Asr prayer times

No	Day	Class	Class Schedule
1.	Monday		7A, 7B, 7C,
2.	Tuesday		7C, 7D, 7D, 7E
3.	Wednesday	VII	7F, 7G, 7H
4.	Thursday		7i, 7J, JK, JL
5.	Friday		Alternate
1.	Monday	VIII	7A, 7B, 7C,

No	Day	Class	Class Schedule
2.	Tuesday		7D, 7E, 7F,
3.	Wednesday		-
4.	Thursday		7G, 7H, 7i
5.	Friday		Alternate
6.	Saturday		7J, 7K, 7L

The implementation of the Duha prayer

The Duha prayer itself is held in congregation every Friday. but on weekdays carried out individually. The implementation of the dhuha prayer is in collaboration with other teachers to be able to invite students to perform the dhuha prayer together, although not all of them are yet, but there are many students who are istiqomah to perform the dhuha prayer.

Implementation of Friday Prayers

The Friday prayer at SMPN 17 is held in the school mosque. Previously, all students performed Friday prayers at the mosque from grades 7 to 9, but because it was not conducive, it made students not be solemn in praying, so a schedule was made for Friday. on the first week of grade 7, the second Friday for grade 8, and Friday the third week of grade 9. With such a schedule, Friday prayers will be effective.

1. GARIS MADU Youth Development
2. This activity is routinely carried out on Fridays at half past 2 in the afternoon until 4 o'clock, with 40 members, for the program, namely bringing students closer to the Qur'an, there are 4 T: a) Tahsin; b) Tahfidz; c) Tafhim; d) Tabligh

Other activities that are programmed apart from coaching are for monthly activities such as mabit, then sports and iftar events during the month of Ramadan.

3. Ramadan Islamic Boarding School: For Islamic boarding schools, Ramadan is carried out in mosques, classrooms, and multimedia rooms. The series of events are Islamic motivation and the presenters are not from school PAI teachers but from outside, the implementation time is 2 days from 7 to midday.
4. BTQ: Reading and writing the Qur'an is carried out every day by taking turns in classes, not only reading the Qur'an, but students being guided in reading

the Qur'an in accordance with the rules of good and correct recitation. Students are also trained to memorize the Qur'an with various methods.

The fourth programs described above are a series of activities carried out in the mosque. For other activities carried out outside the mosque such as habituation of recitations of the early Qur'an, kbm, tadarusan on Friday one juz, PHBI Maulid and Isra Mi'raj of the Prophet Muhammad SAW, Islamic New Year PHBI, Ramadhan sharing, Week of religious creativity, prayers and muhasabah before US/UN, Hajj rituals, Advice (recitation of seventeen hurray is ready)

As for PAI learning, the mosque is used as a laboratory, namely on materials that require practice:

1. *Livestock Slaughter*: Students are trained in the correct way according to Islamic teachings on how to slaughter animals, for example students are told to bring a stuffed goat to be used as props. Students understand how to slaughter livestock, because it is not just a theory in class.
2. *Body Management*: All the complete body bathing equipment is in the mosque, the teacher explains and directs how to take care of the corpse and involves students to practice it.
3. *Hajj rituals*: In the implementation of the Hajj rituals, equipment has been provided by the school, including Ihram for boys, the Kaaba, a place to throw the jumrah made of boards, markers for the Maqam Ibrahim etc. Students are given directions before carrying out the Hajj rituals and these activities are guided by PAI teachers and students.
4. *Wudu*
5. There are still many students who do not understand how to perform ablution properly, for that the PAI teacher brings students to carry out the practice of ablution by being directed how to do it.

Not only material that requires practice to be carried out in the mosque, but in the mosque there is already a blackboard for learning so that students can experience learning PAI at the mosque. As the interview conducted by researchers to students related to studying at the mosque. "The difference is that studying in the mosque is the same as in class, at least there are no tables and chairs, but it's comfortable." (Interview with class VIII L Mira, May 25, 2018)

The Effectiveness of Supervision of Mosque Management as a Laboratory for Islamic Religious Education

1. *Activity Process Monitoring*: Supervision is an assessment that has a control function on the behavior of students. For this reason, supervision is carried

out during PAI activities. Supervision is carried out by providing comments on the behavior shown by students and providing examples of an action to students. For example, when the homeroom teacher supervises students who are reading the Qur'an and then it is found that the reading is wrong, the homeroom teacher immediately reprimands and justifies the reading properly and correctly.

2. Evaluation of Activity Responsibilities: In the evaluation of program accountability there is a special form, for example in BTQ activities there is an absent form held by the spiritual section of each class, then the form for reading the Qur'an is made on a different schedule from other classes in the letters read, etc. All these activities have records as evidence that they have carried out activities in each class. Then after the activity has been running for a month, the notes are submitted to the PAI teacher to monitor who is effectively present and who is not present, as well as active and passive students, all have notes. The absent form will be used as a guide for attitude assessment.
3. Supporting Factors for Mosque Management as a Laboratory for Islamic Religious Education: Supporting factors in running PAI activities at the SMPN 17 Bandung Mosque are the availability of facilities in the mosque such as prayer mats, carpets, prayer tools, cupboards for books and the Qur'an, fans, sound systems, fans, hijabs, pulpits, , Wall clock. These facilities are already standard mosques and are used to support worship.

As for the facilities to support the PAI activity program, namely props for *Hajj rituals*, schools have provided ihram cloth which was obtained from donations from teachers who had performed the pilgrimage, next was *Kaaba* engineering, signs for the *maqam ibrahim*, places for throwing *jumrahs* made of wood, a pocket for storing stones and papers for Hajj rituals. The Hajj ritual activities at SMPN 17 Bandung went well by using the facilities provided, the students not only imagined from theory but with the facilities they were able to demonstrate and better understand how to carry out the Hajj properly and correctly.

Next are the facilities for slaughtering sacrificial animals in the form of goat displays, fake knives/machetes, animal straps, special places for digging holes for the slaughter process, and artificial blood. Props for bathing the corpse in the form of a shroud, human statues, and paper guides for taking care of the corpse and their prayers. In addition to these facilities, there are blackboard facilities in the mosque to support learning activities.

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Inhibiting Factors in Mosque Management as Islamic Education Laboratory

In every activity there must be an inhibiting factor, one of which is the PAI activity program at the SMPN 17 Bandung Mosque which is used as a laboratory. making PAI teachers very overwhelmed, so there are students who come late and miss the meter when they arrive, then there are those who chat and enjoy themselves while doing BTQ (Read Write Qur'an).

CONCLUSION

Based on the data in the discussion of research results that have been described in the previous chapter, it can be concluded as follows: 1) Planning for the management of the mosque as an Islamic Education laboratory at SMPN 17 Bandung is going well with the implementation of Islamic Education

development programs such as: BTQ, training on slaughtering livestock, handling corpses, Hajj rituals, fostering the Islamic youth movement of the Daarul Ulum Mosque (GARIS MADU) etc; 2) Organizing Islamic Education activities at the mosque as a laboratory for Islamic religious education including collaboration between Islamic Education teachers, students, homeroom teachers, BK teachers and subject teachers, all of which are interconnected in running activities at school; 3) Implementation of Islamic Education activities at the mosque as a laboratory for Islamic religious education goes according to plan, students follow every activity well; 4) Supervision of Islamic Education activities is carried out by making student assessment instruments related to the implementation of activities, which will later serve as guidelines for attitude assessment. As for direct supervision by monitoring each student in the implementation of activities, in this monitoring students are successfully mobilized to follow it.

The effectiveness of mosque management as a laboratory for Islamic religious education can be said to be quite effective with the implementation of every planned program, although there are inhibiting factors that make it less than optimal in technical implementation, such as in organizing in terms of the person in charge who still lacks human resources but does not hinder the activities. In terms of implementing the activities, everything went well, only because of the large number of students, the activities carried out in the mosque were only certain programs, and the researchers focused on activities that went well in the mosque. The supporting factors for these activities are in the form of teaching aids facilities for practicing such as equipment for Hajj rituals, slaughtering sacrificial animals, bathing bodies, and other supporting facilities in the mosque.

ACKNOWLEDGEMENT

Based on the results of the research conclusions, there are several things that can be considered: 1) To the principal. Because ideally Islamic Education has a lab, Islamic Education should be given a special room for the lab so that each activity goes well; 2) To Islamic Education teachers. There should be a meeting to increase human resources, especially Islamic Education teachers to help run the activity program; 3) To prospective researchers. Welcome to consider making a thesis title that is relevant to this research, with a different concept, for example a research entitled Mosque Management as a Character Education Laboratory.

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