



## Typology and Characteristics of Community-Based School Mosques in Magelang Raya-INDONESIA: A Study on Da'wah Curriculum Management Model of *Rahmatan Lil Alamin*

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This study examined the social dynamics of the phenomena of community-based school mosques, which are today rarely found. In essence, these mosques are used not only to support religious subjects (PAI), but also to develop daily religious activities for the community. This is a phenomenon that can synergize schools and communities in tackling the emergence of the issue of violence on behalf of religion in mosques, and connecting all the potential of da'wah with the Islamic mission of rahmatanlil'alamin (a mercy to all creation). The objective of this study was to map the typology and characteristics of community-based public school mosques at the Junior and Senior High School level. The methods of data collection were interview, observation, and documentation techniques with a qualitative approach. The results of the study were the data mapping of the specific characteristics of the school mosques with the following indicators: mosque management system, the concept of da'wah, understanding of Islam rahmatanlil'alamin, and curriculum management of da'wah in the mosque. Based on these study results, a community-based school mosque management draft and the draft of curriculum management model design can be developed. The contribution of this study is to assist the government in mapping, improving the management of school mosques, and developing the management of the da'wah curriculum to increase the quality of school residents and community members around the mosque, based on the



Islamic values of *rahmatanlil'alam*, which are humanist, tolerant, friendly, and democratic.

**Keywords:** *Achool mosque, Community, management, Rahmatan lil alamin preaching(da'wah), curriculum*

## Introduction

Being a center of Islamic worship rituals, a mosque is also a place to perform social roles badly needed to build the character of society. A polite, friendly, tolerant, community with deep understanding the meaning of diversity is really the manifestation of Islam as *rahmatan lil 'alamin*. Cases of intolerance and violence on behalf of religion in many communities allegedly resulting from the delivering of *da'wah* material in mosques, are a narrowly focused, one sided perspective far removed from an understanding of the substance of vast and progressive Islamic mission. This is allegedly due to: (1) the occurrence of polarization of religious ideologies of people who do not understand the mission of Islam *rahmatanlil'almin* so that violence occurs on behalf of religion; (2) the focus of *da'wah* is still dominated by the material of *aqidah*/belief, routine worship and *akhlaq*, but is less associated with the Islamic spirits of *rahmatanlil'alam*; (3) not all schools have community-based mosques; the school mosque merely serves as facility for Islamic Religion Education (PAI), one of the formal subjects and school needs; and (4) the absence of *da'wah* curriculum management based on the concept of *rahmatanlil'alam* in the school mosque.

The mosque for muslims is actually the center of worship activities in a broad meaning, not merely the place of prayer and recitation (*mengaji*). This includes all activities having benefits in the world and the hereafter, in the form of lectures, discussions, studies, and religious, social and cultural training, even science and technology can be developed in the mosque (Rukmana, 2001: viii). The mosque plays roles so strategically and significantly for the community that it is necessary to improve mosque management. Further, with the increasingly advanced era supported by better economic development, lots of community members are competing to build mosques and renovate the old ones. Adnan Hye, & Ali Khan, (2013).

The Indonesian Mosque Council (*DMI*), in its mission describes a mosque as having at least three functions. First, the mosque as a specific worship (*mahdlah*) also serves as the place of general worship (*ghairu mahdlah*) as long as it is done under sharia regulation. Second, the mosque is a place for community development through various facilities and infrastructure owned by the mosque concerned. Third, the mosque is the center of communication and unity



of the people. Based on the findings of the study by Center for Research on Religious Life, at a practical level there were only a few mosques meeting the criteria of the three functions above. Generally, thousands of mosques in many regions in Indonesia have not been well-managed. The currently-applied management is relatively unable to respond to the community's demands increasingly concerned about empowering the mosque community as a basis for empowering society. (Syukur, 2014: 40-41).

At schools, mosques are established to serve as Islamic Religious Education (*PAI*) and to support mental spiritual life for the school residents, especially after being supported by the issuance and enactment of the Minister of National Education Regulation No. 24 of 2007 concerning Standards for Facilities and Infrastructure for SD/MI, SMP/MTs, and SMA/MA, mosques have grown rapidly. In line with this regulation, schools at all levels are required to have places of worship, such as mosques. In junior high schools (SMP) for example, there must be a mosque that functions as the place of worship with the following specifications: (1) A mosque is a place of worship serving as the place for school residents to worship required by Islam at school; (2) The number of mosques is adjusted to the needs of each education unit with a minimum area of 12 m<sup>2</sup>; (3). The mosque is equipped with the following facilities: a. Furniture, such as cabinets and shelves with a ratio of 1 piece/mosque used to store worship equipment, such as sarongs, prayer mats and *mukenah*; b. Other equipment such as worship equipment and wall clocks (Minister of National Education Regulation No. 24 of 2007).

One of the mosques having educational dimension for the growth of the religious character of students and also the community nearby is the school mosque. The school mosques are considered to be the agent of change for the ideas of progress, although still mostly confined only as the one intended for activities supporting *PAI* subject, so that their utilization only occurs during school hours; if the school is off then the function does not work well. Meanwhile, community-based school mosques have not been developed by the government with various kinds of excuses and constraints. This fact shows that the school mosque has not optimally functioned due to the weakness of the mosque management system in regulating the contents of *da'wah* systematically. Each mosque managed by the school and accessible to the community around the school has their own characteristics.

Several studies have chosen mosques as objects of research, including: (1) Burde, D., Middleton, JA, Wahl, R. (2015: 70-79) Islamic studies as early childhood education in countries affected by conflict: The role of mosque schools in remote Afghan villages. (2) Tamuri, A.H., Ismail, M.F and Jasmi, K.A (2012: 1-12) A new approach in Islamic education: mosque based teaching and learning; (3) Zaimeche, S. (2002: 2-9) Education in Islam: The Role of the Mosque. (4) Jaafar, A. et al. (2013); Adigwe, et al. (2018) A Proposed Model for Strategic Management (SM) and Mosque Performance (MP) in Mosque Management (5) Jannah, R.R. and Jazariah (2016: 15-28), Internalization of Religious



Values on Early Childhood through the Redesign of the Great Mosque of Jatinom Klaten; (6) Kadir, F.A.A. (2007: 73-88), Religious Class Messages in Selangor Upstream Region Mosque; (7) Badawi, A.A. (2008), Islam as Rahmatan Lil' alamin.

From an analysis the research results above, it can be concluded that mosques have an integral role in education, both for the community and students. The development of the concept of education conducted in mosques is more likely to use the role of the mosque normatively. However, these studies have not specifically discussed the phenomena of community-based school mosques. For this reason, this study will be conducted as a novelty by looking at mosques from other sides that have not been discussed by previous researchers, that is how to develop community-based school mosques, viewed from two sides, The former is the mosque management that includes the surrounding community. This is because not many school mosques are inclusive of the community; The latter is the curriculum management of *rahmatanlil' alamin* preaching as a means to strengthen the character of Islam that is friendly and tolerant through various educational da'wah activities managed by the mosque.

For this reason, the objective of this study was to map the typology and characteristics of community-based public school mosques in Junior High and Senior High Schools in Magelang Raya, Central Java, Indonesia (Magelang Regency, Magelang Municipality, Temanggung Regency and Wonosobo Regency). It is expected that this study can discover the community's understanding towards Islam *rahmatanlil'alamin*, and formulate a concept draft of the school mosque management and the curriculum of *rahmatanlil'alamin* preaching established in the community-based school mosques.

The contribution of researchers in this study is to assist government programs to increase the faith and piety of citizens and create harmony in diversity by presenting Islam as suggested by the true teachings, full of peace and humanity, and to prevent the radicalism and intolerance being potential to ruin the survival of the nation.

## **Research Methods**

This type of research belongs to the discipline of field research, in that it collects data and information about problems in the field via a qualitative approach. This approach is implemented since it involves natural settings as direct data source, which is descriptive, prioritizing the process rather than the results.

The research subjects were community-based school mosques in the area of Magelang Municipality, Magelang District, Temanggung Regency and Wonosobo Regency, Central



Java Province. Based on the dissemination of data from the local Ministry of Religion, data were obtained on public schools at the junior and senior high schools / vocational high schools having mosques that can also be used by the community. They are mosques in SMPN 2, SMPN 12, SMAN 2, SMAN 3 (City of Magelang), SMPN Jumo, Vocational High School Jumo and SMAN 1 Candiroti (Temanggung District) and they are the location of this study. Public schools are chosen as those schools have the function and role of monitoring school policy in the religious community around the school.

The data collection method used three techniques; interview, observation, and documentation. This method was to examine intensively the background of the current situation, and the interaction of the environment as the overall social situation of the school mosque based on the characteristics developed. The social situation observed included aspects of place, actor and activity interacting synergistically. Meanwhile, data analysis techniques used were qualitative data analysis techniques using a general inductive approach. The data of this study was concerned with mapping the school mosque based on the characteristics of the mosque characteristics, so that researchers could find out the management structure developed by each school mosque, especially related to the *da'wah* curriculum.

Drawing conclusions was conducted through descriptive analysis technique. This descriptive analysis method aimed to systematically describe the facts and characteristics of certain fields factually and carefully by describing the state or status of the phenomena about the object of research being examined.

The results obtained from the study are the data mapping of specific characteristics of the school mosque, with indicators: mosque management system, the concept of *da'wah*, understanding of Islam *rahmatanlil'alamain*, and curriculum management of *da'wah* in the mosque. From the mapping of research results, the draft for community-based school mosque management model and the draft for curriculum management design of *rahmatanlil'alamain* dakwah in school mosques were developed.

## **Results and discussion**

### ***School Mosque: Typology and Characteristics***

The definition of a mosque is derived from Arabic vocabulary "sajada" meaning a place of prostration or a place to worship Allah SWT (Job, 1997: 1) A hadith narrated by Tirmizi from AbiSa'id Al-Khudri saying that each piece of land is a mosque . In another Hadith the Prophet Muhammad explained. "The land has been made a mosque for me, a place of prostration". (Rukmana, 2001: 23). In its development the word "mosque" is used to refer to Muslim



places of worship. The school mosque has the same meaning as the mosque in general; which distinguishes school mosques from mosques in general, namely school mosques are established by the school to meet the religious needs of school residents and as a religious practice for students in the subjects of Islamic Religion and Characteristics.

A Mosque has a main function, as a place of worship and as a center of community activity (social roles, political roles, educational roles) (Laugu, 1997). Mosques are clearly a place of worship where the main function is to serve as a place to prostrate and worship Allah Almighty (prayer). The mosque is also the place where the name Allah Almighty is most pronounced through the call to prayer, *qamat, tasbih, tahmid, tahlil, istigfar*, and other readings that are recommended to be read in the mosque, as part of relating to the glorification of Allah's asma. Based on these facts, it is clear that the mosque is intended to be a place to carry out religious ritual activities. In such activities, Muslims must worship (religious rituals) in the right way to follow certain rules referring to the rituals in the concept of Islam originating from the Qur'an and the *sunnah* of the Prophet.

The mosque is a community center. As a community center, mosques play at least three basic roles, they are social, political and educational one. Each role has a different meaning depending on the context of different places and times, but in many cases, mosques are usually designed to provide anything demanded by people living in the surroundings in terms of community service (Laugu, 1997).

According to Al-Buthy(1999: 171), the mosque is used not only as a place of worship, but also for other social activities, because the mosque is considered as the most important means of fostering commitment to the Islamic system, *aqidah*, and laws. Besides, mosque enable people to establish *ukhuwwah* (brotherhood), equality and justice. At further development to consider is that in order to meet the religious needs of the community, mosques are built in government and private institutions, including formal and non-formal educational institutions. One of the formal education institutions related to a mosque is school; which is intended as a means of infrastructure for the needs of places of worship for school residents as well as supporting subjects of Islamic Religious Education (*PAI*).

School mosques usually have strategic roles to deal with religious activities at schools. This of course will have impacts on the school's mental spiritual development pattern to increase faith and piety. This strategic role functions as moral borders underlying Islamic values and nationality for all school members. The effectiveness of the school mosque depends much on the policy of the principal through activities proposed by religious teachers, and empowering student activities through Islamic spiritual organizations at schools.

School mosques are designed to be specifically accessible to the community and are located in the front part of the school so that it is easier for the community to access. It is not a coincidence then and rather it is intentional that school mosques are designed so that they can be accessed and shared by the surrounding community. The capacity of usage varies greatly in line with religious activities involving the community.

Based on data from surveys conducted in public schools at Junior and Senior High School/Vocational High Schools in Magelang District, Magelang Municipality, Temanggung District, and Wonosobo District, it is evident that most of the school mosques still serve merely to meet the religious needs of school residents and supporting subjects of Islamic Religious Education (*PAI*). Yet, the data also show there are few school mosques collaborating with the community, with different typologies and characteristics.

The data collection of school mosques were classified into three categories; they are typology A, typology B, and typology C with different characteristics of each typology as shown at table 1 below:

**Table 1:** Typology and Characteristics of School Mosques.

Typology		Characteristics
<b>A</b>	School mosques of which functions and benefits are largely shared between schools and community nearby	<ol style="list-style-type: none"> <li>1. Mosque management is carried out jointly between school and community.</li> <li>2. Management of facilities and infrastructure is provided by the school.</li> <li>3. Activities for programmed Islamic study are held by mosque administrators, consisting of teachers and community members. The participants are mostly from the wider community.</li> <li>4. The materials of <i>da'wah</i> and <i>mubaligh</i> (the Da'i) are proposed by the community members and approved by the school.</li> <li>5. The mosque is daily used to pray in congregation five times for public.</li> </ol>
<b>B</b>	School mosques serve as school facility and infrastructure and the community nearby can use it in a limited way.	<ol style="list-style-type: none"> <li>1. Management of mosques is fully managed by schools, the community just follow the school policy.</li> <li>2. Management of facilities and infrastructure are totally handled by the school.</li> <li>3. Activities for Islamic study are held by schools to meet the needs of school residents</li> </ol>



		<p>only; the community might use it incidentally related to certain matters.</p> <ol style="list-style-type: none"> <li>4. The contents of the <i>da'wah</i> and the presenters in the Islamic religious day are absolutely determined by religious teachers.</li> <li>5. Mosque is used for <i>dhuhur</i> and <i>asyar</i> prayers; the community can use it for worshipers outside school hours.</li> </ol>
<b>C</b>	School mosques are used only for school residents	<ol style="list-style-type: none"> <li>1. Mosque is only used as a means of completing infrastructure for the religious needs of school residents</li> <li>2. Mosques are used by school residents for <i>dhuhur</i> and <i>asyar</i> prayers</li> </ol>

Based on the typology and characteristics above, it is an obvious observatopm that all public schools at the junior and senior high school/vocational high school in the Magelang Regency, Magelang Municipality, Temanggung Regency and Wonosobo District already possess mosque/*musholla* worship places. However, there are only a few mosques that can be used by the community for religious activities classified in typologies A and B. School mosques categorized in typology A are the mosque of Junior High School (*SMP 2*)Magelang Municipality and Senior High School (*SMA 3* Magelang Municipality. The mosque belonging to type B is the mosque of *SMA 2* Magelang Municipality, *SMP 8* Magelang Municipality, *SMP 12* Magelang Municipality, *SMP 13* Magelang Municipality, *SMP 1* JumoTemanggung, the State Vocational High School (*SMKN*)1 Jumo Temanggung, and the State Senior High School (*SMA*) 1 Candirototemanggung.

Viewed from a point of view of uniqueness, the mosque of Junior High School (*SMP*) 2 Magelang Municipality and Vocational High School (*SMK*) 1 Jumo Temanggung, has a strategic location by the main road, therefore it functions as a transit mosque for travelling people who want to pray. In addition, the design of *SMK 1* Jumo included a rest area, a meeting hall, a canteen and several other needs in the master plan of the mosque. Although *SMPN 2*, *SMAN 3* Magelang Municipality and *SMP* JumoTemanggung are located in non-Muslim communities, the school mosques are able to meet the religious needs of the surrounding Muslims, especially during the Friday prayer service. *SMPN 2* Magelang Municipality holds a Sunday morning routine recitation program by inviting speakers from outside the school and also as the center for board members of Islamic Spiritual Units(*Rohis*) in Magelang Municipality.





### ***Concept of Da'wah rahmatanlil'alamin: Understanding the facilitator education and community***

The understanding of school and community members as *jamaaha* community-based mosque towards *da'wah* of *rahmatanlil'alamin's* preaching shows a comprehensive awareness and synergy with the patterns of life they understand. Religion is the guidance of life, leading its adherents to carry out what Allah SWT commands and abstain from what He forbids; and enables obedience to what the Prophet Muhammad did in daily behavior. This attitude is the basic capital to set up good social relations among diverse communities despite their different religion, races, ethnic and tribe backgrounds; and also to filter out disturbances leading to disruptive and immoral things in community life. School community members and the public are also aware of the emergence of radicalism potentials from incorrect religious understanding, so preventive efforts can always be carried out by presenting a peaceful pattern of *da'wah* curriculum.

From the understanding of basic religion like this, schools and communities try to conduct two important things; firstly, they need to establish positive cooperation in fostering peaceful, encouraging Islamic teachings and developing tolerance in a multicultural society. **Secondly**, the concept of *da'wah* developed by the school mosque is inherent with counter-radicalism Islamic education and introduces Islam *rahmatanlil'alamin*, reflecting muslims who are friendly and full of peace and tolerance.

Understanding of *rahmatanlil'alamin's* preaching cannot be separated from the mission of the presence of Islamic teachings. Basically, *da'wah* is defined as the whole communication process, the transformation of Islamic teachings and values and the process of internalization, practice and civilization of teachings and values of Islam, changes in beliefs, attitudes and behavior in humans in relation to Allah SWT. *Da'wah* in nature is an inseparable part of the substance of Islamic education, especially when the mission of *da'wah* is institutionalized in regular organization.

The concept of *Islam rahmatanlil'alamin* is an interpretation of Surat Al-Anbiya verse 107. "*Wamaaarsalnakaillarahmatanlil 'alamin; And We have not sent you, [O Muhammad], except as a mercy to the worlds*". Referring to *interpretation of Al-Mishbah*, it is explained that the Prophet was *rahmat*, not only did he come to bring teachings, but also his figure and personality were the blessings Allah awarded. This verse does not state that we do not send you to bring mercy, but as a mercy or that you will be a blessing to all nature (Shihab, 2009: 159). Furthermore, the noble personality of the Rasulullah is clearly described in Surah Ali Imran verse 159 meaning: "*So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded*



*from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him]."* Furthermore, according to QuraishShihab with this verse Allah alone educates and shapes the personality of the Prophet Muhammad. This is also consistent with his statement "I was educated by my Lord, so the results of His education are really good. He is a gift God gives to all the worlds "(Shihab, 2009: 159).

According to Jabali et al (2011: 42), Islam *rahmatanlil'alam* means understanding the Qur'an and Hadith for the goodness of all humans, nature and the environment. Islam brought by the Prophet is Islam for all. Islam teaches love for all beings: humans, animals, plants, water, soil, fire, air and so on. While Nurkholis Majid argued that Islam as *rahmatanlil'alam* is normatively understood from Islamic teachings related to the *aqeedah*, worship and morals. Faith or belief possessed by humans must lead to *rabbaniy* (a life in accordance with God's rules), noble goals in life, taqwa, tawakkal, sincere, worship. This aspect of the faith must foster an attitude of emancipation, uphold human dignity, awareness of justice, open, democratic, harmony in pluralism. (Majid, 1992: 38).

Thus, the concept of *rahmatanlilalam*'s preaching covers the following ideas; *first*, it is the activity of inviting people to the Islamic truth employing the method of love in its delivery, *da'wah* by promoting tolerance, *da'wah* by encouraging mutual respect among people, *da'wah* with the intention to lead people understand the universal goodness, the one acknowledged by all human beings without any limitation of space and time. *Second*, the implementation of Islam *rahmatanlil'alam* is often disturbed by those who want to make Islam an ideology; they want to force Islam as the foundation of the state, and impose Islamic laws formally and rigidly. This attitude in turn tends to be less tolerant, to impose its own will, and to consider other understandings as having no right to life. This attitude then leads to clashes with other attitudes, resulting in fragility, hostility, and even dispute.

*Third*, Islam *rahmatanlilalam* is often disturbed by negative images or stigma given by the opposing party that interpret Islamic teachings as hard, cruel and discriminatory teaching. This stigma, is exemplified in the case of for example, the Western black-and-white labelling in the interpretation of the teachings of Islam, especially the Qur'anic verses on *jihad*. It is perceived, for example, that Islam is spread by the sword, with a negative connotation of coercion and violence and that in the case of Islamic teachings about differences in the distribution of inheritance for women, that Islamic teachings are discriminatory.



## ***Management of community-based School Mosques (Msbm) In Da'wah Curriculum Development***

### ***Mosque Management System***

Management is the process and utilization of effective resources to achieve predetermined goals (KBBI, 2008: 979-980). Another definition refers to GR Terry (Syukur NC, 2011: 8; Daryanto and Abdullah, 2013: 2) Management is defined as a typical process consisting of planning, organizing, directing, and controlling conducted to determine and achieve the goals that have been formulated through the utilization of human resources and other sources. Based on the definition above, the school mosque management can be defined as the activity of school mosque management carried out by a school organization unit to shape the character of school residents, especially students. The involvement of the school mosque in the community network is effected through the shared usage of the mosque as the place of prayer and religious activities.

In the context of mosque management, there are concepts of *Idarah*, *Imarah* and *Ri'ayah*. *Idarah* that detail the activity dealing with planning, organizing, controlling, administering and supervising. *Imarah* is the activity of prospering mosques by holding various activities such as worship, education, social activities and commemoration of Islamic holidays, and some others. While *Ri'ayah* is the activity to conduct physical maintenance of buildings, equipment, environment, cleanliness and appearance of mosques including the determination of the *Qibla*. Meanwhile the mosque can also be interpreted as the place to do all activities connected with obedience to Allah SWT through worshipping in the broadest sense (Suherman, 2012: 84).

Connected with the function of *idarah*, *imarah*, and *ri'ayah* in the management of community-based school mosques (type A and type B), table 2 below shows the general description of the real condition of the management mechanism.

**Table 2:** Types and Description of MSBM Management

<b>Type</b>	<b>Real Description of Research Object MSBM</b>
<b><i>Idarah</i></b>	The MSBM management system concerning (planning, organizing, controlling, administering and supervising) can be well managed between the school and the community. This can be clearly observed by the existence of <i>takmir</i> (administrators) of the mosque among the teachers and the community members; the scheduling of Friday's <i>khatibs</i> from community and teachers adjusted with the Javanese market day; the development of facilities and infrastructure; funding deriving from <i>infaq</i> , money obtained from pilgrims and the community which then becomes school/state assets. But the management is still manual and seems



	instantaneous.
<b>Imarah</b>	The activity of prospering the mosque is done by holding congregational prayers (especially <i>dhuhur</i> prayer/Friday prayers and <i>asyar</i> prayer; except for type A school mosques held five times), <i>tarawih</i> prayers during Ramadhan, Idul Qurban prayers, The education for reading and writing Qur'an, religion studies, social activities and commemorating Islamic holidays, and others; However, these activities are merely routines that have not been sistimatically organized in fixed curriculum management.
<b>Ru'ayah</b>	Maintenance of the building, cleanliness and beauty of the mosque, infrastructure are well carried out by each MSBM to ensure the solemn procession of the mosque worshipers. In type A school mosques, there are <i>marbot</i> /mosque guards, who have the task of managing the mosque's house and the call for five-times prayers. They are paid from the <i>infaq</i> income. In type B school mosques, mosque management is directly carried out by the school.

Improving the management of school mosques adjusted to the standard should be done in stages, especially the problems related to *imarah* (mosque prosperity). This term refers to the understanding that the school mosque can function properly; that is function as a means or place of worship, a place of guiding and enlightenment both in the field of religious studies and other general sciences. Of course it cannot be separated from the substance of education and the empowerment of school *civitas* in particular and community worshipers in general.

In accordance with the word of God Surah *At Taubah* verse 18: “*The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided*”.(QS.*AtTaubah* verse 18).

Any action of obedience to God can be classified into efforts to prosper the mosque. They are: (a). Setting up and building mosques; (b). Cleaning and purifying mosques including spreading fragrance; (c). Establishing prayers in the mosque; (d). Increasing the *zikrullah* and the Qur'anic recitations in the mosque; e. Prospering mosque with *taklimhalaqah* and other *majlis* of science (Rahmat and Effendi, 2014: 8).

### ***Development of Da'wah Curriculum Management***

Management of the *da'wah* curriculum in MSBM has not been optimally documented, but the implementation of activities has been regularly carried out. The activities can be seen in table 3 below.

**Table 3:** MSBM Activities and Development Notes

No	Activities	Development Notes
1	<p><b>Islamic studies</b>, carried out in collaboration with the school and the community in various forms of study, as implemented in SMPN 2 Magelang Municipality, namely:</p> <ol style="list-style-type: none"> <li>a. <b>JIHAD PAGI</b> (<i>Pengajian Ahad Pagi</i>/Islamic Study on Sunday Morning); This activity is regularly managed by the community approved by the school. Held at 6:00 a.m. The <i>Ustad</i> or speakers are religious teachers from outside the school.</li> <li>b. <b>JUS MANGGA</b> (<i>Kajian Khusus Minggu Kedua</i>/Special of Islamic Studies in the Second Week).</li> <li>c. <b>KURMA</b> (<i>Kelurga Rohis Magelang</i>/Islamic Spiritual Family Students of Magelang); that is the activity of Islamic spiritual extracurricular activities from schools in the City of Magelang</li> </ol>	<p>The menu of unique activities with the names and benefits obtained from the study can support the improvement of the knowledge of the Koran congregation. But the dakwah curriculum still needs improving regarding the objectives, the material presented, the method of the preaching, and the evaluation. There is only the schedule of speakers based on the (Javanese market days) and the material is fully handed over to each speaker.</p>
2.	<p>Commemoration of Islamic Holidays (PHBI): <i>Maulid Nabi</i>, <i>Isra 'Mi'raj</i>, and <i>Hijriah</i> New Year are held at the school mosque</p>	<p>PHBI is still incidental, not specifically designed to be sustainable</p>
3.	<p>Happy Ramadan, with several activities centered in the mosque</p> <ol style="list-style-type: none"> <li>a. <i>Tarawih</i> prayer and <i>Kultum</i> (short religious lecture)</li> <li>b. <i>Tadarus</i>, Reading Qur'an</li> <li>c. Distribution of <i>zakat fitrah</i></li> <li>d. Ramadhan Islamic Boarding School</li> <li>e. <i>Halal bi halal</i> (Gathering to ask for forgiveness)</li> </ol>	<p>The mechanism of activities is well scheduled; imam of shalat and da'i <i>Kultum</i> (short religious lecture) have been well arranged, including zakat management administration and <i>Ramadhan pesantren</i> manual for students, as well as <i>halal bi halal</i>. Hence, it still needs to develop curriculum management with some interrelated components.</p>
4.	<p>Lively <i>Eid Adha</i></p> <ol style="list-style-type: none"> <li>a. The implementation of Id prayers, <i>Khatib</i> (preachers) and <i>Imam Shalat</i> (prayer</li> </ol>	<p>The implementation mechanism can work well by involving school residents and the</p>

	priests) by PAI teachers b. Slaughtering qurban (cows or goats) and the distribution of qurban meat	community. .
5.	Organizing five congregational prayers	For MSBM type A, it can be well carried out every time, but for MSBM type B, it cannot be consistently implemented except for school hours; and only a few members of the surrounding community perform <i>maghrib</i> , <i>isyak</i> and <i>subuh</i> (dawn) prayers.
6.	Quran Education Park (TPA), for children around MSBM at SMP 12, held in the afternoon after <i>Asyar</i> prayer.	Communities can use MSBM to guide Islamic cadres. So the learning of the <i>Quran</i> for the surrounding children needs to be designed with an interesting curriculum
7.	The function of MSBM as a learning laboratory for PAI subjects, for example: the practice of prayer, the management of <i>jenazah</i> , BTQ activities. Likewise Islamic extracurricular activities, such as <i>MTQ</i> , <i>Tahfidz</i> , <i>kultum</i> , <i>hadrah</i> and <i>sholawatan</i> .	The mosque becomes active because it is used as a center for religious activities of students who can foster religious experience

An analysis of Table 3 finds that the activities conducted require creativity and special formulation of curriculum management, so that it can develop the substance of more optimal study, which can improve personal piety and Islamic character for the community; and also it can prevent the contents deviating from the true teachings of Islam.

The curriculum described in Law No. 20 of 2003 concerning the National Education System Chapter 1 Article 1 paragraph 19 explains that the curriculum is a set of plans and arrangements regarding the objectives, contents, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals.

Thus, curriculum management is cooperative, comprehensive, systemic and systematic curriculum management system in order to reach the achievement of curriculum goals (Rusman, 2013: 3). Curriculum management is also interpreted as a whole process of joint efforts to facilitate the achievement of teaching objectives with emphasis on efforts to improve the quality of teaching and learning interactions (Wahyudin, 2014: 27).

In order to implement the *da'wah* curriculum well, it is necessary to have several curriculum components that can explain what and how the curriculum must be implemented. These components are objectives, contents, strategic teaching/learning experiences (teaching strategies / learning experiences), evaluation of learning. Besides, the management of curriculum development is connected with the degree of management aspects in the form of planning, implementing, and evaluating curriculum (Wahyudin, 2014: 6). This is related to the distribution and availability of curricular documents on Community-Based School Mosques (MSBM).

### ***Planning MSBM***

The important part of MSBM management is planning for activities. This should consider components in the development of the *da'wah* curriculum. The components are; formulating the objectives of activities that will be implemented in a systematic program; developing materials / contents of activities or studies that will be carried out; determining the method in accordance with the objectives and material of the study activities to be carried out; and determining the type of evaluation to assess the level of success of the activities. The description of the inter-relationship among components can be seen in Figure 1 below:

**Figure 1.** Curriculum System Components



All activities held by MSBM can be designed according to the linkages of the curriculum components, so that they work well without limiting the content in it but they are still safely controlled in each program of activities. This will thus avoid radicalism, far from the spirit of the Islamic teachings *rahmatan lil alamin*.

### *Implementation of MSBM Activities*

The implementation of MSBM activities is the realization of the activity program. In other words, the implementation of the curriculum is the realization of curriculum programs, that have been developed in the previous stage, then tested with implementation and management adjusted with the situation and field conditions and characteristics of community (Wahyudin, 2014: 94). In context of the planning function, it deals more with abstract aspects of the management process, while the implementation function context has greater emphasis on activities directly related to the *da'wah* curriculum. (Wahyudin, 2014: 94).

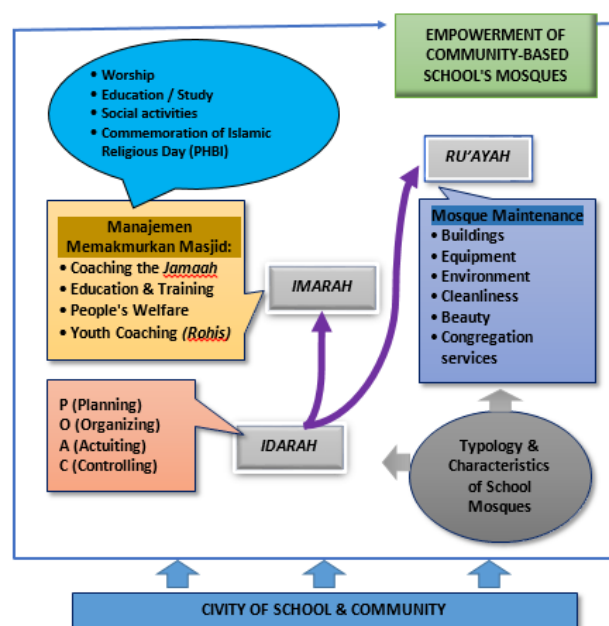
### *Evaluation of MSBM Activities*

Evaluation of MSBM activities is intended to examine two things; 1) Observing on-going implementation process as the controlling task, whether the implementation is in line with the planning and remedial function if something wrong is found during the process; 2) Observing the final result achieved. This refers to the time criteria and the achieved results compared to the planning steps. Evaluation is carried out using a method, instruments, personal budget and specified time in the planning steps. (Wahyudin, 2014: 102). 2)

### *The Draft of MSBM Management Concept and Da'wah Curriculum Management Model*

The draft community-based school mosque management model is developed according to the following design represented in Figure 2 below:

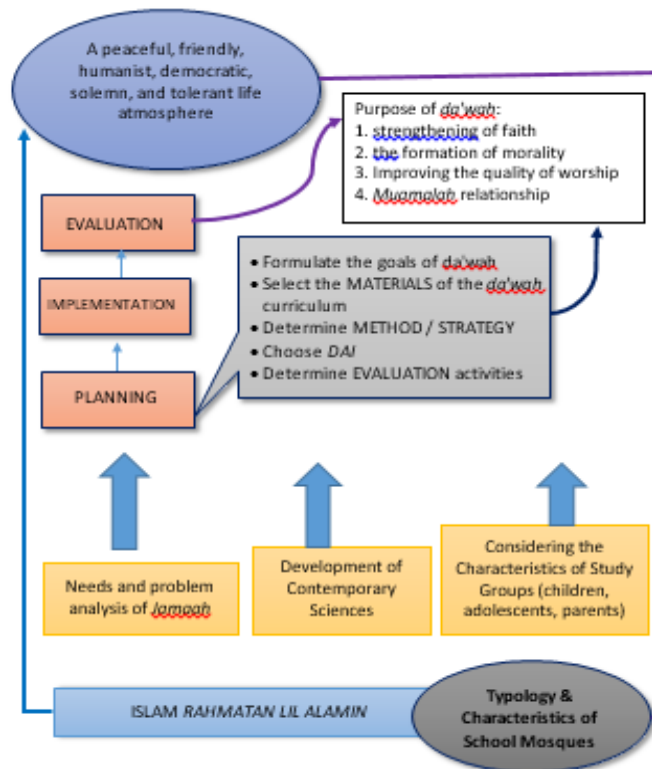
**Figure 2.** Model of Management Design of Community-Based School Mosques





The dakwah curriculum model based on rahmatanlil'amin Islamic values that are humanist, tolerant, friendly, and democratic is developed as follows in Figure 3 below:

**Figure 3.** Design of the management model for the development of *da'wah* curriculum



## Conclusion

School mosques when categorised based on characteristics and typology are classified into three types: first, type A, a school mosque whose functions and usage are shared between schools and communities simultaneously, indicated by e.g the mosque holds five-time daily prayers for the community nearby; secondly, type B, a school mosque facilitated by the school and the surrounding community which might use it outside of school hour and thirdly, type C, a school mosque that is used only to serve school residents as the school worship facility.

The understanding of the school members and the community about *rahmatanlil'amin* preaching shows comprehensive awareness and synergy with the understood patterns of life. There are two important points. First, schools and community cooperate to establish positive collaboration in fostering Islamic teachings that is peaceful and exciting and maintaining tolerance in multicultural society. Secondly, the concept of *da'wah* developed by the school mosque is coherent with counter-radicalism Islamic education and promotes Islam as *rahmatanlil'amin*, that is friendly, full of peace and tolerant.



In the context of mosque management, there is a concept of *Idarah*, that is the activity involving the school mosque management system. There are two activities in the implementation, they are *Imarah* and *Ri'ayah*. *Imarah* is the activity of prospering mosques such as worship, education, social activities and commemoration of Islamic holidays, and some others. While *Ri'ayah* is the activity of physical maintenance, equipment, environment, cleanliness, and beauty of the mosque.

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