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# Academia Open



*By Universitas Muhammadiyah Sidoarjo*

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## Mosque-Based Islamic Education for Converts Through Community-Centered Programs

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### Abstract

**General Background:** Mosques serve not only as places of worship but also hold potential as educational hubs, particularly in areas with high religious learning needs. **Specific Background:** Kampung Muallaf, home to many new converts, reflects a critical need for structured Islamic education. **Knowledge Gap:** Despite the significance of mosques in religious education, limited studies explore their pedagogical roles in muallaf communities. **Aims:** This study aims to investigate the mosque's role as a center for Islamic education, identify existing educational activities, and assess the supporting and inhibiting factors in Kampung Muallaf. **Results:** Findings reveal that the mosque functions as a hub for Qur'anic learning, da'wah, religious training, and social cohesion. Key educational activities include MDTA programs, wiridan, recitations, and convert coaching. Support is driven by active da'wah teams, while lack of parental encouragement hinders youth participation. **Novelty:** The study highlights a holistic educational model tailored for converts, integrating worship, learning, and community support. **Implications:** These insights inform mosque-based educational strategies and policymaking to better serve marginalized religious communities.

### Highlights:

- Highlights the mosque's role beyond worship—as an Islamic education hub.
- Identifies structured programs for converts and local community engagement.
- Reveals key support and barriers in sustaining religious learning activities.

**Keywords:** Mosque Education, Kampung Muallaf, Islamic Learning, Religious Practice, Community Da'wah

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## Introduction

Indonesia as a large country with a majority Muslim population, certainly needs adequate places of worship or mosques as a means of actualizing its Islam. Currently, in Indonesia there are more than 900,000 mosques, if added to the prayer rooms and suraus spread throughout the country, the number may be more than one million places of worship[1]. Seeing the potential of this large mosque resource, it will be very sufficient to be used as a center of activities in empowering the local community. Mosques have an important role in the development of Islamic education in Indonesia. Based on Law Number 20 of 2003 concerning the National Education System, education in Indonesia is divided into formal, non-formal, and informal pathways. Formal education takes place in schools and madrasas, while non-formal and informal education develops in family and community settings, including mosques. In addition to functioning as a place of worship, mosques also serve as centers for educational and social activities that contribute to the spiritual and intellectual development of the community. The word mosque is repeated 28 times in the Qur'an, in terms of language, the word is taken from the word *Sajada-Yasjudu-Sujudan* which means obedient, obedient and submissive with respect and *ta'dzim*, putting the forehead, hands, knees and feet to the earth. In accordance with Q.S. At-Taubah verse 18:

إِنَّمَا يَغْفُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

*Meaning: "Indeed, those who (deserve) to prosper the mosques of Allah are only those who believe in Allah and the Last Day, establish prayer, pay zakat, and fear no one but Allah. They are what is expected to be included in the group of people who receive guidance"[2].*

Mosques from a historical aspect have a journey and development that cannot be separated from the life of a Muslim. In the time of the Prophet PBUH and the generations after him, the mosque not only functioned as a place of worship, but also as a center for education and social activities. For example, in the Prophet's Mosque in Medina, the function carried out is not only for prayer, but also as a center for religious learning, a place for political deliberations, and a means of Islamic da'wah. This role continued in the era of the caliphs, including during the time of the Abbasids, where mosques became centers for the teaching of religious and other sciences. In this modern era, the function of mosques is slowly undergoing significant changes. Many mosques are only used for five-hour prayers without being used optimally as an educational and social center. This shift in function needs to be studied more deeply to understand the challenges that cause these changes and find solutions that can restore the role of the Mosque as the center of the civilization of the people as exemplified in Islamic history[3].

Islamic education is very closely related to mosques. Therefore, when discussing mosques, it means discussing an institution that is seen as a place to broadcast Islamic science and culture. How are the efforts of the Mosque Welfare Agency (BKM) as a mosque administrator who is able to manage the mosque and maximize the function of the mosque as a place that is not only used for worship but can be used as an educational center in today's society, namely modern society.

One of the mosques that still plays a role as *a center* of Islamic education in this modern era is the Ar-Rahman Ody Lestari Mosque in Muallaf Village. For the local community, the existence of a mosque is very important, especially for people who are still new to Islam. As a village where the majority of the people are converts, the need for Islamic education and Islamic religious activities must also continue to run regularly and continuously. They need guidance in understanding the teachings of Islam more deeply so that they can practice it well in their daily lives. Based on the results of the researcher's observations in Kampung Muallaf, it shows that the Islamic education program at the Kampung Muallaf Mosque includes various activities such as routine recitation, maghrib recitation, wiridid, Madrasah Diniyah Takmiliah Awwaliyah (MDTA), and kindergarten. However, the disadvantage is that the method used in the learning process must be more interactive and less attractive to the public, so that the converts in the village are more enthusiastic and enthusiastic in learning about Islam in the mosque. The lack of enthusiasm is also caused by parents not encouraging their children to come to the mosque to participate in these religious activities. Thus, the mosque can truly become a center of Islamic education in Kampung Muallaf.



Through this research, the researcher wants to convey that the mosque does not only play a role as a place of worship, it would be good if the mosque also plays a role in the teaching of Islam, especially for the people of Kampung Muallaf. The reason for choosing the Kampung Muallaf mosque as the center of Islamic education is because of the high need for Islamic religious learning for the community. This research is supported by previous research or previous research. Research[4] said that mosques have a strategic role in conveying religious, social, and cultural information through sermons, recitations, and deliberations. The mosque also serves as a public space that allows communication across social and generational layers. While[5] said that the Mosque as a center for Islamic education reflects the function of the Mosque in addition to praying five times in congregation, for example, the ta'lim assembly, youth empowerment, the organization of various trainings and seminars, making the Mosque a center of knowledge, increasing cooperation, empowering the poor and encouraging mosque independence. Based on the phenomena and problems that occurred as well as previous research, the researcher has conducted a study entitled "Mosque as a *Center* for Islamic Education in Muallaf Village, Pasar X Village, Kutalimbaru District, Deli Serdang Regency".

## Theoretical Studies

### 1. Mosque

According to the Great Dictionary of the Indonesian Language (KBBI), a mosque means a house or a building where Muslims worship. The mosque itself was established to meet the spiritual needs of Muslims, enslave themselves and get closer to Allah SWT. The historical journey of the mosque since the beginning of the mosque has a broader meaning, such as facilities for worship, educational institutions, consultation and communication institutions, social compensation, military training grounds, preparation of equipment, treatment of war victims, courts, places for gathering guests and Islamic information and guidance centers[6]. Along with the times, the definition of mosques is increasingly broad and influential in the lives of Muslims, including being a means of worship, a center for education and science, a forum for the development of the ummah, a center for Islamic revival and da'wah, and the foundation for the revival of Muslims[7].

The mosque is a symbol of the building of Muslims that functions as a center of worship, community building, and unity of Muslims. This is done in order to increase the faith, piety, noble morals, and intelligence of the people. This building was established as a means to serve Allah SWT[8]. Muslims use mosques as places of worship. Based on its history, there are many advantages, benefits and functions in all aspects of Muslim civilization. In addition to functioning as a place of prayer, mosques also function as educational centers for Muslims, places of religious studies, places of military education, and places of various other socio-economic functions[9]. In contemporary society, mosques are often thought of as simply places of worship where Muslims gather for daily prayers, Friday sermons, and religious holidays. But historically, mosques have transcended this limited role, evolving into centers of social, educational, economic, and political activities that contribute to the well-being of the community. Throughout Islamic history, mosques have been the center of socio-political order and community education[9]. The peculiarities of mosques are closely related to the broader Islamic worldview, which does not separate religious practices from everyday life. Islam views itself not only as a collection of rituals but as a comprehensive way of life that encompasses spiritual, social, economic, and political dimensions[10].

### 2. Islamic Education

Basically, Islamic education is a process that continues endlessly. This shows that the function and responsibility of Islamic education includes the formation of human beings as a whole and lasts throughout the course of their lives. This concept is in line with human nature that continues to evolve, both physically and spiritually, from time to time until the end of its life. Islamic education means an education system that can provide a person's ability to lead his life in accordance with Islamic ideals and values that have animated and colored his personality. The Qur'an is a revelation of Allah revealed to the Prophet Muhammad PBUH through the intermediary of the Angel Jibril. One of the first verses revealed in the Qur'an not only discusses aspects of faith, but also relates to education in Islam. This verse means that human beings will be raised with education. This can be found in the words of Allah in Q.S. Al-Alaq verses 1-5:



اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: "Read with the name of your Lord who created! He created a human from a clot of blood, Read it! Your Lord is the Most Exalted, who teaches (man) with the pen, He teaches man what he does not know" (Ministry of Religion, 2012).

Islamic education is an educational system that covers all aspects of life needed by the servants of Allah, just as Islam has become a guideline for all aspects of human life, both worldly and ukhrawi. Islamic education has an important role in improving the quality of individuals who have superior abilities in science, technology, as well as character, morals, and religious practices. In summary, Islamic education ideally shapes and prepares a young generation who are knowledgeable, skilled in technology, and have faith and good deeds[11]. The main task of Islamic education is the formation of religious identity and individual morality. It includes the formation of attitudes, values, and behaviors that are in accordance with the teachings of Islam. This education is not only limited to theoretical knowledge of Islam, but also involves the practical application of Islamic teachings in daily life[12].

Islamic education in Indonesia is a reflection of a dynamic historical journey full of developments that follow the dynamics of time and complex changes at the social, political, and cultural levels of Indonesia, as a country rich in ethnic, cultural, and religious diversity, making Islamic education have the main function in shaping the character and identity of the nation. Islamic education has an important function as the main capital in facing a future full of challenges. In this context, Islam as a religion of *rahmatan lil alamin* pays serious attention to the development of education for human survival[13]. Based on some of the expert opinions above, it can be concluded that Islamic education is an educational system that organizes educational activities with the intention of implementing Islamic teachings and values. In the national education system, Islamic education can be pursued formally, informally, non-formally, and religiously.

### 3. Mosque as a Central of Islamic Education

Talking about the rapid development and progress of science in the context of the history of Islamic education cannot be separated from the development of Islamic educational institutions. One of the Islamic educational institutions that has an important contribution to the development and advancement of science is the mosque. According to [14] mosques are institutions that have been used for teaching or learning activities since the early days of Islam. One way to foster advanced thinking or practice of knowledge for Muslims in the community is to make the mosque a place of teaching or non-formal education. The mosque is one of the Islamic educational institutions that greatly advances science. The relationship between mosques and education has always been one of the key elements in the history of the spread of Islamic education. The Prophet Muhammad (PBUH) set out to build a mosque as an educational center after he left Mecca. The Prophet spent four days in Quba on his way to Yathrib, when he built a mosque that is now known as the Quba mosque. June 28, 622 AD is the first day of the Hijri or the 13th year of the prophetic year of the prophet Muhammad SAW, when the prophet built this mosque. The Quba Mosque is the first place of worship for Muslims which then becomes a model or basic reference for Muslims in building mosques in the future. In addition to serving as a place of worship which is its main purpose, the Quba Mosque also functions as a center of Islamic education[15].

From the beginning, the Prophet Muhammad PBUH has made the decision to build a mosque. However, its function is not limited to a place of worship or just a gathering place for certain groups in society. More than that, mosques are the main center for various activities of Muslims as a whole[16]. Muslim places of worship have long served as the main foundation in the traditional education system. Its existence is an important part of the evolution of Islamic educational institutions. As the first forum for the learning process, mosques were established to foster the people in understanding religious teachings. In it, basic Islamic education began to be introduced, then developed into a center for Islamic studies that still exists today.

## Method

The type of research used is qualitative research with a descriptive approach. A descriptive approach is research that focuses on accurately describing or explaining a particular phenomenon, without manipulating variables or looking

for cause-and-effect relationships. The research location is in Kampung Muallaf Pasar X Village, Kutalimbaru District, Deli Serdang Regency, North Sumatra. This research will use two types of data sources, namely primary data and secondary data. The primary data used are the results of observations and interview results. The secondary data used are articles, books, documentation and references related to this research. The selection of informants in this study was obtained through interviews with several resource persons, consisting of: the Chairman of the Mosque Welfare Agency (BKM), the Ustadz who teaches the study, and the mosque worshippers. The data collection technique uses data source triangulation and triangulation method. Triangulation of data sources includes written documents, archives, official records, personal writings and images or photographs. Meanwhile, the triangulation method includes interviews and field observations. The data analysis technique used is qualitative data analysis of an interactive model from Miles & Huberman including data reduction, data presentation and conclusion drawing[17].

## Results and Discussion

### A. The Role of the Mosque as *a Central of Islamic Education in Kampung Muallaf*

Islamic education carried out at the Ar-Rahman Ody Lestari Mosque in Muallaf Village is supported by structured management and supported by the Chairman of BKM, Ustadz and the community present at the mosque. This mosque not only serves as a center for Muslim worship, but also has various other roles, one of which is as a *center for Islamic education*. Through interviews with several related parties, the researcher obtained detailed information about the role of mosques as *a center of Islamic education in Muallaf Village*. According to the Chairman of the Mosque Welfare Agency (BKM), said that:

*"Mosques not only play a role as a place of worship but also as a means of preaching, delivering and teaching Islamic education, so BKM wants to maximize or optimize existing activities, because if it is only worship, maybe the mosque is only open during worship, the rest is closed. The Ar-Rahman Ody Lestari Mosque in Kampung Muallaf holds regular studies and this is to increase the understanding of Islam for the pilgrims, because later if the congregation already understands related to Islamic materials, it is also hoped that they will spread information about Islam to other people or their closest relatives (Interview Results: Mr. Suparman, April 15, 2025)".*

This is strengthened by the statement [18] that mosques not only function as places of worship, but also have an important role in building social relationships through the dissemination of information and da'wah communication in the community. The mosque is an information center that conveys religious teachings as well as relevant social issues through mechanisms such as lectures, Friday sermons, recitations, and written or oral information media. Furthermore, the explanation of Ustadz Banu Wira Baskara, S.Pd.I., regarding the role of the mosque said that:

*"The Ar-Rahman Ody Lestari Mosque has various roles, namely as a center for learning the Quran, recitation and study, a center for community activities, a place for worship practice, a center for the dissemination of Islamic knowledge, and the last as a place to gather and learn together for people who want to increase their knowledge about Islam (Interview Results: Ustadz Banu, April 30, 2025)".*

This is supported by the opinion[19] that mosques play a role as a worship institution with evidence that many visitors come to carry out prayers, various religious activities are held to support daily worship and strengthen faith. Furthermore, mosques also play a role as da'wah institutions, as evidenced by the existence of activities to broadcast Islam and arouse the spirit of worship, which are in the form of routine recitation activities, recitation of the Qur'an and so on. Finally, mosques play a role as a community institution which is also part of the role of mosques as an institution of worship, namely when praying in congregation. With congregational prayers held in mosques, mosques are also places that create familiarity and togetherness for the community. Meanwhile, it is promised guidance and ease of the way of goodness for people who do learning in the mosque. The words are (Ministry of Religion, 2012):

*"That is: whoever enters my mosque to learn the good or teach it, then he is equal to the position of a mujahid in the way of Allah. And whoever enters the mosque with a purpose other than the words of men, then he is like a person who sees something interesting when he sees something else" (H.R. Thabrani).*

Furthermore, according to the opinion of the worshippers of the Ar-Rahman Ody Lestari Mosque, the role of the mosque is as follows:

*"The role of mosques is a means of religious activities intended for worshippers, the source of Islamic knowledge includes knowledge of Islamic fiqh to monotheism, pilgrims who convert to learn to know Islam and pilgrims who are already Muslims can deepen their religious knowledge (Interview Results: Mrs. Nurleni, May 15, 2025)". "The role of mosques as a place of Islamic learning is very important. The mosque is a center for religious activities, a place to study knowledge, and a forum to apply Islamic values in daily life (Interview Results: Mrs. Wahyuni, May 15, 2025)".*

*"Mosques have an important role as a place of learning that is not only limited to religious knowledge, but also includes the development of the people, social development, and improving the quality of life of worshippers (Interview Results: Mrs. Elvi, May 15, 2025)".*

This is strengthened by a statement which says that during the time of the Umayyad Bhus, the role of the mosque was as a center for learning the Qur'an, hadith, fiqh, the basics of religion, and the Arabic language. The role of mosques is so important that mosques are not only used to carry out prayers, but more than that mosques function as Islamic educational institutions that are very *urgent* in transferring Islamic knowledge. In the mosque, the process of learning the Qur'an, Al-Hadith, fiqh, the basics of religion, Arabic language and literature is held[20].

So, based on the explanations delivered by the informants about the reasons for the need to make mosques as a *center of* Islamic education, it can be concluded that mosques as a *center of* Islamic education play a very important role in efforts to teach and transfer Islamic religious knowledge to the congregation, as well as equip the congregation with Islamic understandings that can be used as guidelines in doing everything and the mosque becomes the center Islamic learning for converts in Kampung Muallaf Pasar X Village, Kutalimbaru District.

Forms of Activities to Support the Implementation of the Islamic Education Process at the Kampung Muallaf Mosque To find out the forms of activities carried out at the Ar-Rahman Ody Lestari Mosque, the researcher conducted direct observations and interviews, by participating in various religious activities in the mosque. The Ar-Rahman Ody Lestari Mosque in Muallaf Village in carrying out the Islamic education process has forms of activities that support the implementation of Islamic education centers. According to the Chairman of the Mosque Welfare Agency (BKM), said that:

*"Forms of Islamic education activities at the Kampung Muallaf Mosque include Qur'an learning programs, such as maghrib recitation activities which are carried out every day, MDTA (Madrasah Diniyah Takmiliyah Awwaliyah) which is held from Monday to Friday. Study programs and studies such as, ba'da maghrib study every Tuesday, and lecture study once a month from Ustadz Parlaungan. Furthermore, community activity programs, such as fostering 20 (twenty) converts every year, women's officers, and distributing alms (Interview Results: Mr. Suparman, April 15, 2025)".*

This is reinforced by the opinion of the worshippers of the Ar-Rahman Ody Lestari Mosque, who also said that:

*"Islamic education activities carried out at the Kampung Muallaf Mosque are maghrib recitation activities, women's officers, and learning studies of worship practices for converts (Interview Results: Mrs. Nurleni, May 15, 2025)". "The learning activities in this mosque are MDTA (Madrasah Diniyah Takmiliyah Awwaliyah), recitation of ba'da maghrib, reading of the Qur'an (Interview Results: Mrs. Wahyuni, May 15, 2025)". "Knowledge about Islam is also obtained from Ustadz/Ustadzah who are invited every week to give lectures or studies at the Kampung Muallaf mosque (Interview Results: Mrs. Evi, May 15, 2025)".*

In line with research conducted by Humasyah *et al*, it is said that the concept of mosque-based Islamic education has been running a lot in Indonesia, both as formal and informal education, some mosques have even established foundations of educational institutions that oversee MDTA, kindergartens or even universities. The learning system also follows government instructions through the local education office. Furthermore, the forms of Islamic educational activities in mosques according to Ustadz Banu Wira Baskara, S.Pd.I., said that:

*"Forms of population activities for the implementation of Islamic education at the Kampung Muallaf Mosque are for example learning about Islamic teachings, gathering to feel part of the Muslim community, strengthening worship practices such as worship practices such as ablution, prayer, memorizing prayer readings, learning to read Iqro, and finally deepening religious understanding (Interview Results: Ustadz Banu, April 30, 2025)".*

All forms of activities are educational activities that support the implementation of the Islamic education process in mosques, because these activities are a learning process with the guidance of an educator, namely the ustadz to the community with the aim of making an individual better and knowing Islam more deeply. According to [21] in the current *millennial era*, mosques are also filled with educational activities with an Islamic education background. On average, mosques already have a TPA (Al-Qur'an Education Park), Islamic Kindergartens, mosque libraries, Ramadan Islamic boarding schools, Islamic elementary schools, and even mosques that have Islamic universities. Then there are also shadaqah collection units in several mosques and containers as a place for infak for the community. It is also not forgotten that in mosques activities are often held to increase knowledge, such as recitation, religious learning, mosque youth, and others.

This is in line with the opinion [22] which says that at the beginning of the Islamic period in Indonesia, mosques were places to recite and learn basic skills about Islam, such as the main teachings of Islam, or skills on how to perform ablution, prayer and reading the Qur'an. In its development, mosques began to become an orderly educational institution, not only learning to recite but also becoming a place to learn various aspects of Islam more broadly. For example, mobilizing the taklim assembly, organizing various trainings, studies, community deliberations, and mosque independence development activities.

## **B. Supporting and Inhibiting Factors of the Islamic Education Process for the Kampung Muallaf Community**

A mosque can be said to have been optimal in carrying out its functions judging from several activities and activities held in the mosque. These activities will ultimately have a positive impact on the community's Islamic education which will subsequently become the foundation in daily life. Regarding the process of Islamic education in improving the quality of Islamic education of the Muallaf village community, there are several factors that affect the process, namely supporting factors and inhibiting factors. According to the Chairman of the Mosque Welfare Agency (BKM), said that the supporting factors for the Islamic education process for the people of Kampung Muallaf are:

*"The existing support is from the mosque management who are sincere in prospering the mosque, the support from the da'wah walking team, the hijrah preacher team who presents free preaching and presents a free recitation team every Sunday night and Wednesday night, and the recitation team from MTTQ School who presents ustadz/ustadzah every Saturday night to provide learning to recite, pray, and read the Qur'an (Interview Results: Mr. Suparman, April 15, 2025)".*

This is strengthened by the opinion [23] which says that the existence of clear goals, sincerity, awareness and loyalty of mosque administrators are factors that support the implementation of various activities in mosques. In addition, other factors such as having a wide network so as to provide openness to anyone who wants to be involved and become a sponsor in the development of activities in the mosque. In optimizing the role of mosques as a *center* of education, it must be supported by empowerment in other fields, such as the religious field, the education sector, the field of mosque youth development, the social field of society, the field of art and culture, and regional economic life. So that the empowerment of mosques as educational centers can run optimally, because it is supported by optimization in other fields. It is also in line with the opinion of Ustadz Banu Wira Baskara, S.Pd.I., who said that:

*"The supporting factors of the Islamic education process are very real in strengthening social relationships, improving religious literacy and religious practices, and empowering the community through various religious programs. However, there are still obstacles that need to be overcome, such as the lack of support from parents who encourage their children to attend the mosque. Parents who do not provide encouragement or good examples in terms of involvement in the mosque, such as invitations to pray five times and recitation activities, will have a negative impact on children's religious interest and awareness (Interview Results: Ustadz Banu, April 30, 2025)".*



This is strengthened by research[3] explaining that the solution to the lack of public interest in attending Islamic education activities in mosques is that mosque administrators should be more proactive towards the community, invite, come to people's homes to remind each other in kindness, invite various ustadz who have qualified knowledge in delivering material so that it becomes a separate attraction to increase the enthusiasm of the community. According to one of the mosque worshippers in Kampung Muallaf, said that:

*"In supporting the role of mosques as a center of Islamic education in Muallaf Village, there needs to be cohesiveness between mosque administrators, ustadz and the community so that the mosque activity program continues to develop. These efforts are in the form of maintaining the activities that have been carried out so far and adding new activities that can certainly support the development of Islamic education in Muallaf Village (Interview Results: Mrs. Nurleni, May 15, 2025)".*

Based on the results of interviews with other pilgrims, it also explains the support and obstacles experienced in the process of Islamic education for the people of Kampung Muallaf, namely:

*"The existence of Islamic learning in mosques receives support from mosque administrators, adequate facilities, good learning resources, and active participation of the community. Meanwhile, inhibiting factors include the lack of parental attention to their children's participation (Interview Results: Mrs. Wahyuni, May 15, 2025)".*

*"There is support from Ustadz who regularly come to the mosque to provide learning about Islam because indeed mosques are a very strategic place to study general science, especially religious science (Interview Results: Mrs. Evi, May 15, 2025)".*

In line with the opinion[18] that cooperation, cohesiveness, and good coordination between all administrators, the quality of human resources also affect the success of a program. Quality administrators and ustadz will be able to foster worshippers to be of quality as well. The human resources of mosque administrators and ustadz must be qualified in planning and implementing activity programs in mosques. Mosque management must run well, characterized by systematic conceptual planning and implemented for the benefit of the people. Services to the people are provided by providing good and clean mosque facilities, as well as services in the field of Islamic worship and education. One way that may be taken to empower mosques is to publish success stories of mosques that are good at managing education, da'wah and the implementation of Islamic teachings in various aspects so that it can be known and imitated by other mosques, so that more mosques function as they should[16].

## Conclusion

Based on the findings of the research and discussion that have been explained previously, it was concluded that the role of the mosque as *a center of* Islamic education at the Ar-Rahman Ody Lestari Mosque in Kampung Muallaf is as a center for learning the Qur'an, recitation and study, a center for community activities, a place for worship training, a center for da'wah or the dissemination of Islamic knowledge, and the last as a place to gather and learn for people who are new to Islam or converts. Forms of activities that support the implementation of the Islamic education process at the Ar-Rahman Ody Lestari Mosque in Muallaf Village include: maghrib recitation activities, MDTA (Madrasah Diniyah Takmiliyah Awwaliyah), recitation of ba'da maghrib, wiridan of mothers, lecture studies, coaching of 20 (twenty) converts every year, learning worship practices for converts. The supporting factor of the Islamic education process for the people of Kampung Muallaf is the support of the da'wah walking team, the khotib hijrah team, and the recitation team from MTTQ School.

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