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OPTIMIZATION OF THE ROLE OF THE MOSQUE AS A FACILITY OF WORSHIP AND ISLAMIC EDUCATION IN THE BAITUL HAKAM PELINDO REGIONAL MOSQUE 3

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ABSTRACT

This study investigates the optimization of the role and function of mosques in the Pelindo Regional 3. The main cause is the decline in the function of mosques as places of worship and other functions such as places of education and other social activities. This is due to the lack of cleaning facilities and mosque management so that worshipers who will perform worship do not feel comfortable. The study was conducted using a qualitative method, namely by conducting in-depth interviews with mosque founders, mosque administrators, mosque employees, and several worshipers, then the results will be analyzed by data reduction, data presentation, and conclusions. Optimization can be started with the ownership of the waqf land itself so that it will be able to avoid the reallocation of the mosque. Then, optimization in the use of mosque functions can be increased, namely by maximizing it as a means of worship that is always open without being limited by time and as a means of education for worshipers and employees.

KEY WORDS

Indonesia, Mosque, optimization, role.

In the history of Islamic civilization, Rasulullah Muhammad SAW on the journey of migration with Abu Bakar established a mosque in the Quba area named the Quba Mosque. The mosque was built on the basis of obedience and devotion of the Prophet Muhammad to Allah SWT.

الْمُطَهَّرِينَ يُحِبُّ وَاللَّهُ يَنْظُرُ وَأَنْ يُجِبُونَ رَجَالًا فِيهِ تَقْوَمُ أَنْ أَحَقَّ يَوْمَ أَوَّلِ مِنَ التَّقْوَى عَلَى أَسَسٍ لِمَسْجِدٍ أَبَدًا فِيهِ تَقُمْ لَا

Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allāh loves those who purify themselves (QS.At-Tawbah: 108).

The mosque is not only a place of worship, but the mosque has other functions as a place to discuss, a place of religious learning, a place to foster Islamic cadres, a place to arrange war strategies and tactics, state treasury places, social places, places for marriage, as well as a center cultural activities and development. Optimizing the function of the mosque was preserved and also developed during the *Khulafaur Rasyidin* after the Prophet died. In conclusion, the mosque in the time of the Prophet Muhammad and *Khulafaur Rasyidin* afterwards not only functioned as a place to carry out routine activities to develop individual piety, but the mosque was also a place to develop social piety in accordance with the guidance of Islamic teachings (Shihab, 2011).

However, during the administration of the Umayyad and Abbasid Daulah, the mosque had begun to experience a decline in function due to the construction of the palace as the center of government and the activities of the mosque as a center for religious activities. The decline in the function of this mosque occurs until year to year including in Indonesia. Although the quantity of the mosque is increasing and mushrooming, it is not comparable to the quality of the role given. In some centers there are mosques that develop their role in the economic field and empowerment of the people, but the quantity is still limited (Al-Buty, 2003). Another phenomenon that occurs is the crisis of worshipers. Although there are many people passing by around the mosque, the enthusiasm that is owned is quite low. The



majority of them will worship in the mosque at certain times, for example during Friday prayers, tarawih prayers, Eid al-Adha and Eid al-Fitr. This is caused by several reasons, such as cleaning and mosque management factors that are less than optimal (Kurniawan, 2014).

The problems above are interesting to study how to optimize the role and function of the mosque in the Pelindo Regional 3 area which is one of the mosques in the office environment that is intended for office employees and the general public so that it can be developed not only to be a place of worship but can function in other fields such as economics and social society.

LITERATURE REVIEW

The mosque is a place of worship as an expression of submission to Allah SWT. In addition, the mosque is also a place to carry out various pious charity activities such as deliberation, marriage, and a place to solve various problems that occur in the midst of the people. The existence of activities carried out at the mosque reflects togetherness, solidarity, and friendship between fellow Muslims (Mustofa, 2007). So that the mosque has an important position for Muslims in shaping an Islamic personality and personality. In order to realize this urgency, the function of the mosque must be optimized as well as possible, including mosques in schools or offices (Najib et al., 2014).

In the era of the Prophet Muhammad the mosque had many roles and functions, such as: the place of worship; conference; consultation; Social Activities; education, growing economic activity, place of treatment of sick people; a place for people education and Islamic da'wah. In addition to the above functions, the mosque also plays a role in producing cadres of scholars and qualified generations in Islamic religious matters, strengthening the Aqedah of Muslims, and uniting the people (Muslims, 2004). So that the optimization of the function and role of the mosque becomes a necessity if Muslims want to achieve progress like the time of the Prophet. One effort to revitalize the function and role of the mosque is to update the management and management of the mosque. That is, the mosque must be managed more professionally through diversification of adequate activities and facilities programs, as well as good management (Darodjat & Wahyudhiana, 2014).

Management is a series of integrated steps ranging from planning, organizing, leadership, and supervision. According to G. R. Terry in Widjajakusuma et al., (2002) management functions include planning, organizing, actuating, and controlling. Mosque management is the initial planning process of the construction of the mosque, management, regulation, organizing, and supervision of activities in the mosque as an effort to realize the functions of the mosque. Good management is very necessary to achieve the goals set from a business. However, according to Hentika (2014) in an effort to improve the function of the mosque, it certainly does not always run according to expectations. There are several factors inhibiting and supporting in the business. Among the supporting factors of improving the function of the mosque are: clear and strong goals, sincerity, awareness, and loyalty of the management in managing the mosque, have an extensive network, has a strategic location, and is open to all groups. The inhibiting factors are: Limited Mosque areas that are not comparable to the quantity of Worshipper and the motivation of some mosque administrators who are fluctuating, often quickly satisfied with what is achieved, and do not like to do comparative studies. This was also revealed by Ayyub & Mardanus (2005) that the inhibiting factor of the development of the mosque included a closed management that did not want to receive input from worshippers; Passive Worshipper; side with one particular group; lack of activities; as well as the cleanliness of the mosque that is not considered.

METHODS OF RESEARCH

This type of research is a qualitative study that is flexible and can provide possible changes when interesting facts are found in the field (Bungin, 2003). Research Location at the Baitul Hakam Pelindo Regional 3 Mosque which addresses on Jl. Kalimas Baru, No.121,



East Perak, Pabean Cantikan, North Perak, Pabean Cantian, Surabaya City. This is based on the constructivism paradigm, where researchers try to understand the world where researchers conduct research.

The informant/subject in this study was the founder of the Baitul Hakam Pelindo Regional 3 Mosque, the Management of the Baitul Hakam Pelindo Regional 3 Mosque, employees of the Baitul Hakam Pelindo Regional 3 Mosque, and several worshippers. From these informants the researcher will explore data related to the activities and management of the Baitul Hakam Pelindo Regional 3 Mosque, optimizing the role and function of the mosque, as well as inhibiting and supporting factors.

Data collection techniques are carried out by observation, interviews, and documentation. Data sources in this study include primary and secondary data sources. Primary Data Sources The author gets directly from the Baitul Hakam Pelindo Regional 3 Mosque in the form of brochures, video program activities of the Baitul Hakam Pelindo Regional 3 Mosque, Baitul Hakam Pelindo Regional 3 Mosque Management Book, Note the results of interviews and observations, as well as photographs related to the Baitul Mosque Hakam Pelindo Regional 3. While Secondary Data Sources are data sources that are not directly the author get from the Baitul Hakam Pelindo Regional Mosque 3. Secondary data sources in this study are books and research journals that are relevant to the Research topics and the author uses for complete the discussion.

The author tests the validity of the data using the triangulation method of data methods and sources. Triangulation of data sources was done by comparing observations, interviews, and the contents of related documents, while the implementation of the triangulation of the method is to use together the method of observation, interviews, and documentation. This triangulation method the authors use to get the correct data collected. Finally, the author reviews informants to obtain data validity by communicating data obtained and arranged with basic informants to get the accuracy of data.

The analysis model that the researcher uses in this study is data reduction, data presentation, and drawing conclusions. Data reduction researchers do by collecting data according to the problem formulation. After the data is collected, the author presents data based on certain groups according to the topic in the formulation of the problem. Presentation of data will make it easier for researchers to interpret data based on relevant theories. Reduction and presentation of data becomes the basis of researchers in drawing conclusions. However, drawing conclusions are not the last stage of a series of analysis processes, because data must still be verified to strengthen conclusions.

RESULTS AND DISCUSSION

Pelindo Regional 3 was not only serves the public in the affairs of passengers and goods by sea with ships anchored at the port, but also serves in a means of worship in regional environment 3. So that the focus of Pelindo Regional 3 does serve and facilitate passengers and employees to be able to be able worship comfortably around the port. Baitul Hakam Mosque in the Regional Pelindo Region 3 is an asset for the company, so that this mosque is not standing on waqf land as other mosques that already have waqf land certificates. The certificate is needed by the mosque so that the mosque building and the land cannot be evicted or owned by other parties.

Based on the results of the researcher's interview with the Chairperson of the Administrator of the Baitul Hakam Mosque, it was explained that this mosque became an asset and was under the management of the HR and general regional management. So that the needs of the mosque related to the development and improvement are taken from the company's budget plan each year. As for the mosque operations and social preaching activities every month, the mosque administrator gets from the worshipper alms.

There are advantages and disadvantages if the Baitul Hakam Mosque does not have its own waqf land certificate, the advantage is that in the issue of financing for the construction and repair of the mosque can be submitted to the company so that it can be met 100%, but the unexpected loss is, the building and land of the mosque becomes not sacred



and safe because in the future, the possibility for the relocation of the mosque, or even eviction can be carried out without rejection because the mosque is a company asset.

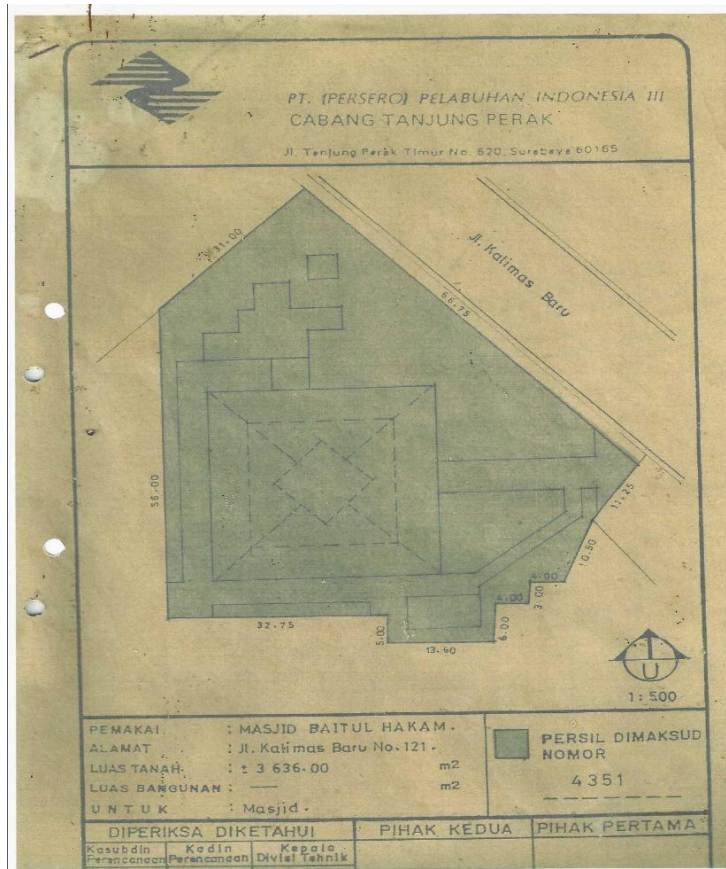


Figure 1 – Mosque Sketch (Source of Mosque Administrator documentation)

Optimizing the role of the mosque as a means of worship with the capacity to accommodate more than 2000 congregational prayers in congregation, the Baitul Hakam Mosque is a very representative place in serving worshipers to worship. 4 janitors who always clean the mosque carpet up to their corners, 4 security officers who always guard the mosque area from all forms of crime, worshipper and muezzin a total of 5 people are always ready and, in the mosque, to lead worship activities here. All complete services and facilities make the Baitul Hakam Mosque a decent and maximum place as a means of worship for port employees and its surroundings as well as ship passengers who are waiting for their departure.

أَحَدًا اللَّهُ مَعَ تَدْعُوا فَلَا لِلَّهِ الْمَسْجِدَ وَأَنَّ

The places of worship are 'only' for Allah, so do not invoke anyone besides Him. (QS Al-Jin: 18).

However, though the facilities, infrastructure and services are arguably almost perfect, this mosque has one or two of the possible shortcomings in the future requires a solution. The deficiency in question is the opening and closing hours of the Baitul Hakam Mosque, this mosque has not been opened 24 hours, the entrance gate of the mosque is only opened at certain hours, which is at 3:00 to 06:00 reopened at 11.00-21.00.

The reason why the Mosque were not opened for 24 hours was to clean the environment of the outside and deep mosque and for the safety of night time. This is quite understandable because most mosques will apply the mosque opening and closing hours for the same reason, but according to researchers the closure of the mosque at certain hours will make Worshipper who are in need to worship or rest or use mosque facilities will be difficult and make the impression of the mosque being unprepared to serve the worshipper.



Figure 2 – Implementation of Friday Prayers (Source of Mosque Documentation)

Optimization of the Baitul Hakam Mosque in its role as a means of worship has been running optimally and effectively, especially for annual worship activities or parks such as Eid al -Fitr/Adha and Friday prayers. However, in the daily service of 5 times prayer it still requires other steps so that it can run more optimally. This can be seen in terms of the number of Dhuhur and Ashar prayers during working hours, the researcher's observation of the Worshippers' *Shof* (row) is up to 4-5 *shofs*, which number 1 *shof* as many as 50 people, so that those present at the prayer are around 200-250 people. This amount cannot be said to be much when compared to Pelindo Regional 3 employees almost reaching 1,000 people who are Muslim.

The Baitul Hakam Mosque really carried out its function as a mosque as in the time of the Prophet Shalallahu 'Alaihi Wasallam, that the mosque is not only a place to carry out worship, but is also a place of education for worshipers present. As the mosques in general that carry out education with links in Muslim worship, the Baitul Hakam Mosque still adds to educational services outside of worship.

أَفَلَا قَالَ. ذَلِكَ نُجِبُ اللَّهُ رَسُولَ يَا فَقُلْنَا. رَجِمَ قَطْعَ وَلَا إِيْمَ غَيْرَ فِي كَوْمَاوَيْنِ بِنَاقَتَيْنِ مِنْهُ فَيَأْتِي الْعَقِيْقَ إِلَى أَوْ يُطْحَانَ إِلَى يَوْمٍ كُلَّ يَوْمٍ أَنْ يُجِبُ أَيْكُمْ وَمِنْ أَرْبَعٍ مِنْ لَهُ خَيْرٌ وَأَرْبَعٍ تَلَاثٍ مِنْ لَهُ خَيْرٌ وَثَلَاثٌ نَاقَتَيْنِ مِنْ لَهُ خَيْرٌ وَجَلَّ عَزَّ اللَّهُ كِتَابَ مِنْ آيَاتِنِ يَفْرَأُ أَوْ فَيَعْلَمُ الْمَسْجِدَ إِلَى أَحَدِكُمْ يَغْدُو الْإِبِلِ مِنْ أَغْدَادِهِنَّ

The Prophet (Muhammad SAW) asked: "Which of you wants to go to Buth-han or al-'Aqiq (market) every day, then come home with two beautiful camels, without having to commit a sin or break the relationship?" The Companions replied: "We all want to get it, O Messenger of Allah." He said again: "Why don't you go in the morning to the mosque to study the Qur'an or read two verses from the book of Allah awj, because that is better than two camels. And three verses is better than three camels. And four verses are better than four camels, and so on." (Sahih Muslim book of prayer al-musafirin chapter fadli qira' ah al-Qur'an fis-shalat wa ta'allumihi no. 1909).

The following is a Baitul Hakam Mosque education program which is still ongoing to date:

- Friday sermon:

Every week, the Baitul Hakam Mosque do Friday prayers with preachers (Khatib) from outside the port with a schedule that has been arranged a year before. During the 52 weeks of Friday prayers, it was still carried out even though Friday was on a red date or a holiday so that the activity of the Port Office was off; the Baitul Hakam Mosque was still continued.

- Eid al -Fitr and Eid al -Adha sermons:

Twice a year, the Baitul Hakam Mosque held a series of Eid al -Fitr and Eid al -Adha prayers with lecturers who have been recognized by the wider community, the implementation of this annual service was initially devoted to port employees, but in its development, it was also opened to the public.

- Tarawih Sermon:

Publication and education services during the month of Ramadhan with the holding of tarawih prayers and lectures on the sidelines of its implementation show that the Baitul



Hakam Mosque is consistent in carrying out its functions as a means of worship and education. Because the Baitul Hakam Mosque in the Tanjung Perak Port Office area is very quiet when it has entered the night, the office employees have returned so that only a few worship of the mosque, but does not reduce the services of the Baitul Hakam Mosque with every night holding tarawih prayers and lectures with a lecturer schedule from internal and external.

- **Dhuhur Lecture:**

One of the optimizations of the Baitul Hakam Mosque in educational facilities is the holding of a study after the Dhuhur prayer for approximately 30 minutes followed by a question and answer of 15 minutes. This activity is an educational facility that can be considered quite effective because of a long-time duration, held routinely every week 4 times from Monday to Thursday, sustainable material and delivered by competent lecturers in their fields.



Figure 3 – Implementation of Dhuhur Lecture (Source of Researcher Documentation)

- **Al Quran Education Park for Children:**

The educational program that is no less interesting than the Baitul Hakam Mosque is the implementation of the teaching of the Qur'anic reading for children around the Baitul Hakam Mosque which is not a village or housing area. This program is held every day from Monday to Friday for 90 minutes from 15.30-17.00. The students of data registered at the Baitul Hakam Mosque TPQ is more than 100 people, was a quite large amount for mosques far from the area of the population.

- **Al Quran Education for TPQ Students' Parents:**

This education program is a form of concern for the Baitul Hakam Mosque in the service to the TPQ Students' parents who has not been able to read the Qur'an, carried out a week 3 times, which is very unfortunate this activity is only followed by 10 students' parents who are inversely proportional to the number of students who reached 100s.

- **Quran education for adults:**

This program is opened specifically to the public, not only port employees but also worshipers from outside who are different from the program for students' parents. In collaboration with the Al -Quran educational institution which is very competent and professional, namely Griya Al Quran is held every Monday and Tuesday after the Dhuhur Prayer until 13.00 with the number of students there are 4 active classes.

- **Translation of the Quran translation:**

This program is an advanced level of learning to read and write the Qur'an which named the translation of the Qur'an in collaboration with LPPQ which is carried out twice a week with only 10 participants in this program.

- **Pedicab Driver Study:**

The next educational program is a combination of the da'wah, educational and social mosque administrator programs of the Baitul Hakam mosque by inviting 30 pedicab drivers



to be enlightened regarding the understanding and practice of religion and ending with the distribution of gifts. This program is held 2 times a month.

- Social Services every Ramadhan and Eid al-Qurban:

The Baitul Hakam Mosque which is under the auspices of PT. Apart from receiving alms from Worshipper, the Port of Tanjung Perak is also entrusted with channeling social funds from port companies or what is commonly called corporate social responsibility. So that every year during the moments of Eid al-Fitr and Eid al-Adha, the Mosque administrator of the Baitul Hakam mosque provides assistance or compensation to sacrificial animals/meat to the poor people surrounding, even go down to isolated areas and prone to siltation of Aqedah.

With so many da'wah activities at the Baitul Hakam mosque, it shows that this mosque is trying very optimally to provide education to congregations or Pelindo Regional 3 employees. One important thing that is noted by researchers is the Dhuhur study which is carried out almost every day, the study participants are on average only 50 people, for this is a very small number when compared to the number of worshippers, moreover the total number of Muslim employees at Pelindo Regional 3.

CONCLUSION

Based on the results of the research and discussion, the conclusions that can be drawn from this study are as follows:

- As a state-owned company (BUMN), Pelindo Regional 3 continues to serve the public in worship for its employees and passengers who are waiting for ships to depart at the port. The Baitul Hakam Mosque was built very representatively to provide comfort for worshippers in worship;
- The Baitul Hakam Mosque which is magnificent and can accommodate thousands of worshippers has a lot of da'wah and educational work programs, the Mosque administrator of the mosque really facilitates all congregations from various backgrounds and ages to be able to get religious education at the Baitul Hakam mosque.

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