

Jamik Kotasan Mosque (1976-2023) and Islamic Education: Social and Religious History in Kotasan Village, Galang

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Abstrak

Masjid memiliki berbagai multifungsi bagi umat Islam. Selain sebagai tempat beribadah, juga sebagai sarana untuk memperoleh pendidikan, pelaksanaan berbagai kegiatan sosial serta kegiatan keagamaan. Artikel ini memuat terkait sejarah sosial dan keagamaan masjid Jamik Kotasan melalui pendidikan Islam demi menjadikan masyarakat desa Kotasan menjadi insan kamil yang religius. Analisis latar belakang pendirian ditinjau dari aspek keagamaan, sosial, ekonomi, dan intelektual, gaya arsitektural serta fungsi pendidikan, sosial, dan keagamaan masjid Jamik Kotasan menjadi tujuan tulisan ini. Dengan menggunakan pendekatan kualitatif jenis penelitian sejarah sosial dipadukan dengan sentuhan historis dan arkeologis, penelitian ini menemukan antara lain; masjid Jamik Kotasan adalah masjid pertama yang di dirikan di desa Kotasan dengan bantuan dari masyarakat. Kedua, gaya arsitektural masjid Jamik pada mula di dirikan menggunakan model yang sederhana seperti kubah masjid, mihrab (tempat imam) dan liwan (ruangan luas untuk menampung para jamaah). Setelah di renovasi bertambah menjadi mimbar, serambi masjid, menara serta tempat berwudhu'. Ketiga, fungsi pendirian masjid Jamik di fokuskan pada fungsi pendidikan, sosial dan keagamaan di desa Kotasan.

Kata kunci: masjid jamik, pendidikan, sejarah sosial, keagamaan.

Abstract

The mosque has various functions for Muslims. Aside from being a place of prayer, it is also a means of obtaining education, carrying out various social activities and religious activities. This article contains the social and religious history of the Jamik Kotasan mosque through Islamic education in order to make the Kotasan village community become religious beings. Analysis of the background of the establishment in terms of religious, social, economic and intellectual aspects, architectural style and educational, social and religious functions of the mosque Jamik Kotasan is the aim of this paper. By using a qualitative approach to the type of social history research combined with historical and archaeological touches, this study found, among others; the mosque Jamik Kotasan is the first mosque to be established in Kotasan village with the help of the community. Second, the architectural style of the Jamik mosque was originally established using simple models such as the dome of the mosque, the mihrab (place of the imam) and the liwan (a large room to accommodate worshippers). After the renovation, it was added to the pulpit, the mosque's foyer, the minaret and the place for ablution'. Third, the function of establishing the mosque Jamik is focused on educational, social and religious functions in Kotasan village.

Keywords: jamik mosque, educational, social history, religious.

INTRODUCTION

The mosque is a central center of civilization owned by Muslims from ancient times to the present. This can be seen from the function of the mosque which is not only used as a center of worship, but

the mosque is also used as a means related to religious, social, economic, political, cultural and intellectual aspects (Harahap, Thahir, and Handjajanti 2020). Based on historical records, the Prophet SAW built a mosque not for Muslims to

worship only. But in general, the Prophet SAW established mosques with various functions, such as a place for Muslims to deliberate, learn related to religious sciences, a place for coaching Islamic leaders, a place for managing state treasuries, a place to regulate tactics and war strategies, a place to solve social problems, a place to hold marriages and a place to develop culture (Shihab, 2011). This is proven by the Prophet SAW after his migration to Medina, the first step he took was to build a mosque, namely the Prophet's mosque as a center of Islamic education (Asari 2018).

At present, many of us find mosques only used as places of worship. In fact, the mosque functions not only as a place of worship but one of the places to increase devotion to Allah SWT. In the concept of Islam, Taqwa occupies the highest position because it is a merger between the concepts of Faith, Ihsan and Islam (Ilyas, 1999). Based on the quote above, it can be concluded that the mosque as a place for a servant to express faith in His Rabb, do His commandments and do noble deeds by expecting His Pleasure. So, its function is too minimal if the mosque is only used as a place of worship for Muslims (Wahyudiana and Darodjat 2014).

Universally, mosques can be understood as social instruments in society, which cannot be separated from Muslims themselves. Because, it is through the mosque that the system in society can

be built ideally, through the mosque as well, there can be a continuous educational process to create progress through the process of regeneration of the Muslim generation. Not only that, through the mosque also maintained the cultural values and traditions of Muslims. That way, it will create a prosperous society that is able to bring change and leave underdevelopment (Sari 2022). Thus, the mosque can be used as a center for da'wah. Because, the urgency of Islamic teachings is through da'wah so that Muslims can be able to implement Islamic values through amar ma'ruf nahi mungkar, which invites good deeds and abandons evil deeds (Zaman 2019).

Based on historical records, when Islam was first born in the city of Mecca, the condition of Arab society was still very poor in the intellectual field, because there were still many people who were illiterate, unable to read and write, and religious knowledge was still low. Knowing this, Islam gave impetus to overcome the urgency by providing new reforms by changing the system of jahiliyah by considering Islam as a way of life. One of the efforts related to the movement of change is the ongoing process of education in mosques (Rosadi 2014). Based on the following historical records of the Prophet SAW, it can be a role model for Muslims in utilizing mosques as a means related to education as an urgency in forming human resources (HR), because only with

education is the internalization of Islamic values well structured (Rifa'i 2016).

Based on this, the founders of the Jamik Mosque consisting of 9 people made this history as a role model to establish the Jamik mosque as the first mosque in Kotasan village, Galang District, where the mosque was not only used as a place of worship, but was used as a place to disseminate Islamic education at that time. Based on the results of an interview with one of the founders of the mosque, in 1976, religious education in Kotasan village was still relatively low. In addition, there were no facilities and infrastructure to support the realization of Islamic education at that time. However, the surrounding community has a strong spirit to build a mosque in a mutual cooperation. Thus, the first mosque was built with the aim of making the people of Kotasan village prosperous in the social and religious fields (Tupin, 2023).

The author believes that research and studies related to the social and religious history of mosques in Galang District have not been found until now. However, there are several studies that discuss similar topics, for example a research conducted by Ely Suryawati in 2021 entitled *Empowering Mosques as Islamic Education Centers* (Suryawati 2021). This research centers on describing the concept of empowering mosques as centers of Islamic education, as well as optimizing in empowering mosques as

centers of Islamic education. However, this study has not examined the concept of social and religious history.

In addition, research conducted by Junaidin Basri in 2018 with the title *Mosque as a Community Education Center* (Basri 2018). Universally, this study focuses on knowing the potential of mosques in Garut regency by reviewing aspects of direction, anger and riayah. In addition, this study focused on knowing the role of mosques in community education. Research on Jamik Kotasan Mosque (1976-2023) and Islamic Education: Social and Religious History in Kotasan Village, Galang District has not been reviewed specifically. Based on the description above, the problem in this paper is the social and religious history in the Jamik Kotasan mosque, Galang District. The formulation of the problem is how the background of the establishment of the Jamik mosque is viewed from religious, social, economic and intellectual aspects? What is the architectural style of Jamik mosque in Kotasan village? And how is the educational, social and religious function of the Jamik mosque in Kotasan village?

The purpose of this paper is to describe and analyze the historical social and religious context of the establishment of the mosque, the architectural style of the mosque, and the educational, social and religious functions of the Jamik mosque in Kotasan village. Theoretically,

this study is useful so that Islamic treasures in the archipelago can develop in accordance with the times. Practically, this study is useful as a subject to introduce religious treasures to the community, so that if it can cooperate with the government to maintain Islamic religious and cultural heritage, especially in Kotasannya village, Galang District, so that it can be a material for comparison and development of related studies in the present and the future.

METHOD

This research uses a qualitative approach with a type of social history research combined with historical and archaeological touches (Taufani; 2018). In historical research, research is carried out by examining various evidences of validity in the past using data that has been tested for truth so as to produce historical restoration that can be accounted for. Research using a social history approach can make it easier for historians to find out the area of coverage significantly from various sides that will later affect human life. Archaeological approaches are used in research to describe the physical form of buildings and the meanings contained in them. In this case, it is the Jamik mosque, Kotasannya village, Galang District (Dahlan and Asari 2020). Understanding the history of thought, politics, social and economics in relation to research data sources becomes a reliable truth. Data collection

is obtained through primary and secondary data sources. The primary data sources in this study are the physical form of the Jamik Kotasannya mosque as well as structured and non-structured interviews with informants related to the research. While secondary data sources are obtained through data analysis both from books, journals, previous important documents and archives of the Jamik Kotasannya mosque stored by historical figures of Kotasannya village.

RESULTS AND DISCUSSION

The Background of the Establishment of Jamik Kotasannya Mosque in terms of Religious, Social, Economic, and Intellectual Aspects

Jamik Kotasannya Mosque was the first mosque established in 1976 and is still operating today. Jamik Kotasannya Mosque was founded by nine famous religious figures in Kotasannya village at that time. The establishment of the Jamik mosque was chaired by Mr. Kusmadi, Secretary by Mr. Tupin, Treasurer by Mr. Pangin and Sandi Arjak (Yud Kaki), Nadzir Masjid by Mr. Azid, and its members consisted of Mad Sadiq, Tayar, Topandi and Semang. Before the establishment of the mosque, Kotasannya residents used to worship in the prayer room. However, based on an interview source with Mr. Tupin, he said that the prayer room was built on land that has not been clearly owned, the road is not

suitable for access and the location of the mushollah condition is not strategic.

One of the residents who did not live in Kotasan village, Mr. Muhammad Amin entrusted his land with a land area of 793 m², then the religious figure built a mosque on the waqf land with the consent of the community. The community expressed their approval because previously there was no mosque in hamlets I and II of Kotasan village, besides that the mosque to be built was located more strategically than the previous mushollah. And the main urgency of the mosque is to establish it not only as a place for worship, but as a means and infrastructure to study and a center for various community activities. So the Jamik mosque was established with the help and support of the community (Interview: Tupin, 2023).

The establishment of Jamik Kotasan Mosque cannot be separated from tips, efforts and mutual assistance from local residents. Based on the results of the interview, it was mentioned that the establishment of the Jamik mosque by means of every Kotasan villager donated a coconut tree that bears fruit, so that when the coconut fruit is old, the results will be taken and sold to the market. Then the proceeds from the sale of coconuts were collected by the treasurer of the founder of the mosque to buy materials in the establishment of the Jamik Kotasan mosque. During the construction process,

all communities worked hand in hand to help build the mosque and were constructed by Mr. Boimin, Wagimen and Mariono who were paid voluntarily (Interview: Sipayung, 2023).

In 1976, the condition of the people of Kotasan village was still poor, both in terms of lack of religious knowledge, social life was still lacking, the economy was still low, especially the lack of science and intellectuals. Most of the livelihood of Kotasan villagers is farming, so from sunrise to sunset they are busy in their fields, fields or in their respective gardens. So that almost all residents lack free time to learn religious science, pay attention to social relations between communities, and sharpen intellectuals to meet the economic needs of the family. However, when news circulated that the first mosque would be built in Kotasan village, all Kotasan villagers enthusiastically agreed to the idea and were willing to work hand in hand during the process of establishing the mosque.

The founders of the Jamik mosque in Kotasan village made the Prophet SAW as a role model before establishing the mosque, namely functioning the mosque as a school. The Prophet SAW was the best role model for his people. So that one of the efforts made by the Prophet SAW at that time was to build a mosque to form Muslims so that they could become leaders over themselves and others on this earth so that they became servants of Allah SWT

who was pious (Mulyono 2011). In this case, the function of the mosque is broad in scope, not only as a means of worship, but as a means and infrastructure to increase the piety of Muslims towards His Rabb. Based on the efforts of the Prophet SAW, the founders of the Jamik mosque also established the first mosque in Kotasán village in the hope of increasing the piety of the people and making Islam a religion that is Rahmatan lil alamin.

Religious characters are still difficult to find in Kotasán village. There are several factors that hinder why Islam is not the main thing in Kotasán village. The first factor is the lack of knowledge of some people about religious science, so that the main goal in life is only the success of the world. They are busy working without regard for their relationship with His Rabb and other human beings. This is common because at that time the level of education was still low, there were still many people who did not go to school. So the scope of education is still low. In fact, it is undeniable that the educational factor is very important in fulfilling aspects of human life because only with education can differences in human quality be seen. On this basis it is said that whether human is good or bad, the progress or retreat of a nation is largely determined by the educational factors undertaken by the individual (Yusri, 2021).

The second factor is the absence of a place to study Islamic education. Even if there is an Islamic educational institution, the effort to reach it requires a long distance to the opposite village, considering that at that time transportation was still not supportive/difficult and the community's economy was still low even just to meet daily needs was quite difficult, then most people in Kotasán village chose not to take the education path. The thinking of the previous people can also still be said to be old-fashioned because they have many children without thinking about and directing the children to education, especially religious education. In fact, basically the child is the access of parents to dig the field of merit when nurturing him, educating him, guiding him and loving him. The third factor is that previously there were no religious pioneers who could invite and guide Muslims to be enthusiastic in worshiping and studying religion. Humans are God's creatures who need each other in meeting their needs, including in terms of religion. As explained in the word of Allah SWT as follows:

For the sake of time. Indeed, man is truly at a loss, unless those who believe and do righteous deeds and exhortations exhort to obey the truth and exhortations to keep patience (Q.S. al-'Ashr/103: 1-3).

Based on this verse, according to al-Razi as quoted by Prof. Dr. Hamka in his

tafsir, he said that the content of this surah is a stern warning to all mankind, because all humans are considered as losers, except those who cling to four things, namely faith, good deeds, advising each other in truth and rebuking each other in patience. This is a tip for life to be prosperous. All four must be fulfilled and nothing must be missed (Hamka 2001). It is clear, then, that every human being should have faith by doing good deeds as a manifestation of piety towards Him. Not only that, people are required to exhort each other to the truth and rebuke with patience.

The verse is also concerned with social interaction. Social interaction is an individual's action towards other individuals in a community environment (Lestari, 2013). Based on the results of interviews with resource persons, the social relations of the community at the beginning of the construction of the Jamik mosque have been well realized. It's just that, at that time there was no institution or association that could strengthen the relationship of friendship, the residents were only limited to greeting without any special activities. With the establishment of the Jamik mosque, the nine founders of the mosque have a vision and mission to make the Jamik mosque a forum for associations in the social field, in addition to the religious field of course. After the establishment of the Jamik mosque, various social activities began to be

realized in a structured manner. As there are wiritan ladies and gentlemen, regular lectures in the mosque once a month by inviting ustadz, the formation of mosque teenagers, marhaban assemblies and the help union (STM). That way, there will be many institutions and activities that will later make people mingle and meet each other in the community (Interview: Sarif, 2023).

In life, of course, you also have to balance between the life of the world and the hereafter, so in addition to maintaining a relationship with God, relationships with other humans must also be built as well as possible. According to Mr. Tupin, one of the founders of the Jamik mosque in Kotasari village, he said that the purpose of establishing the mosque was to strengthen social relations in the religious field in addition to the community working to meet their needs. Without these activities, of course, between residents do not have a place to learn from each other and keep in touch with each other (Bunari et al. 2023; Setiawan 2023; Suciati, Kumalasari, and Setiawan 2023).

Meanwhile, the establishment of the Jamik mosque in Kotasari village from an economic point of view can be seen during the process of forming the Jamik mosque starting from planning until the mosque is completed, all thanks to the intervention of local residents. During the establishment process, all residents

voluntarily gave a coconut tree to be used during the establishment of the Jamik mosque. Residents also did not hesitate to give their energy during the process of establishing the mosque. In addition, the Jamik mosque is also functioned for economic implementation in Kotasan village. In this case, the implementation of the Jamik Kotasan mosque in economic terms is in the form of organizing zakat fitrah before Eid al-Fithri, organizing infaq and shodaqoh for the poor and orphans, and organizing the qurban committee on Eid al-Adha. Everything is well structured so that the implementation of the system takes place in accordance with Islamic law.

However, among all these aspects, the main urgency of establishing the Jamik mosque is the intellectual aspect. Where, Islam will not be perfect without being accompanied by knowledge. Education is an urgency in the civilization of mankind (Jawahir et al., 2018). Thus, the establishment of mosques should be a forum during the education process so that the quality of education of the people of Kotasan village can increase. Remembering, at that time there were no educational institutions that could accommodate citizens to develop their intellectuals. The founder of the Jamik mosque in Kotasan village took a role in promoting educational sciences through activities consisting of various groups, ranging from children, adolescents, to the

elderly. The implementation of education in the Jamik mosque is carried out by making the mosque a place to recite for children every afternoon and after maghrib prayers, weekly recitation for fathers and mothers in the mosque, tahsin from house to house for mothers, and the development of interests and talents of adolescents in Kotasan village through the establishment of mosque teenagers to continue to innovate so that they can upgrade themselves to become a better person.

Architectural Style/Physical Character of Jamik Kotasan Mosque

In this section, we will describe the physical and architectural character of the Jamik mosque, Kotasan village, Galang District. Jamik Mosque was built on 793 m² of land. Initially, this mosque was built based on the waqf of Mr. Muhammad Amin with a land area of 468 m², but because the founders of the mosque and some communities felt the need to expand the Jamik mosque building, the land was purchased in front of the waqf land area of ±325 m². The building area of Jamik mosque Kotasan village is 168 m².

Initially, the establishment of the Jamik mosque was only on the mother mosque. Part of the mosque also consists of only simple parts, such as the dome of the mosque, mihrab (place of the imam), liwan (spacious room to accommodate worshippers). After being renovated, it

was added to the pulpit, mosque portico, minaret and ablution place'. The architectural style is the same as mosques in general, because the Jamik mosque is the first mosque in Kotasan village, so it was built in a simple form. Jamik Mosque of Kotasan village can accommodate about 200-300 worshippers. Jamik Mosque has undergone 2 renovations since its inception. The first renovation was made in the foyer of the mosque around the mosque. Based on the results of the interview, the informant said that the renovation of this mosque with the construction of the mosque aims to make the mosque porch can be used by children to recite in the afternoon. In addition, the mosque porch can also accommodate more worshippers because at that time the Jamik mosque was the main mosque in Kotasan village, so the Jamik mosque was the main center for worship and social and religious activities in Kotasan village (Interview: Sipayung, 2023).

In the second renovation, there were also not many very prominent changes, namely only polishing the Jamik mosque building to be a little modern, considering that at the beginning it was built still using a simple model. In this second renovation, the Jamik mosque building was elevated to the top and installed minarets so that the sound of the call to prayer could be heard throughout Kotasan village. All old ornaments were also updated to make it more modern. In

addition, the mosque is also equipped with a separate ablution place between men and women. Almost the entire courtyard of the Jamik mosque has also been paved blocks so as not to flood when it rains. The Jamik mosque is also equipped with a warehouse to store the tools of the Kotasan village association, where all facilities and infrastructure related to the Jamik mosque are the result of donations and support from the local community. The people of Kotasan village believe that a village prospers if all its residents unite in prospering the mosque (Sarif, 2023).

The building of the Jamik mosque of Kotasan village does not depict a dominant special feature. The absence of a special characteristic of the Jamik Kotasan mosque is a view and vigilance from the founder and local residents in using elements of foreign culture, such as pictures and paintings in the form of living things as a whole. As is known in Islamic teachings it is forbidden to have decorations that use carvings, statues or images that resemble humans and animals (Ningrum 2022). Preferably, the ornaments found in the mosque are ornaments that remind servants of His God, such as calligraphy writing *asmaul husna* and verses of the Qur'an, etc. In accordance with this, the Jamik mosque of Kotasan village does not have paintings or statues in the form of living beings, but

there are several calligraphy paintings to beautify the Jamik Mosque.

Educational, Social, and Religious Functions

Education is defined as a conscious effort made by a person to achieve a science in order to improve the cultural values of the next generation. The realization of education can be done through an active learning process and atmosphere so that students can participate in it so that the development of self-potential and have spiritual knowledge, intelligence knowledge, personality and noble morals, as well as good social values and can be implemented in their lives (Rahman et al. 2022). There are three types of education acquisition pathways, namely formal education pathways, non-formal education and informal education (Adawiyah 2015). However, the education referred to in this discussion study is non-formal education, aiming as a complement to formal education and supporting the achievement of long life education.

Based on these terms, the function of education in the Jamik Mosque of Kotasannya village is to focus on religious education of various ages, both children, adolescents and the elderly. At that time, religious education in Kotasannya village was still weak, besides that there were also no educational facilities that were easy to reach. Therefore, the main purpose of its establishment is as a means of education

for the ummah. Thus, education carried out at the Jamik mosque in Kotasannya village leads to improved worship, morals and muamalah (Interview: Yusriadi, 2023).

In the field of worship, real implementation can be seen through efforts to get closer to His Rabb. As said earlier, most of the work of the people of Kotasannya village is as farmers, so the residents are busy working to make ends meet. After the establishment of the Jamik mosque, the founders of the Jamik mosque began to attract the attention of residents by starting various routine activities, such as holding religious lectures about compulsory worship and sunnah explained by the ustadz who were deliberately invited from outside, the implementation of compulsory prayers 5 times and Friday prayers in the mosque, routine recitation and remembrance, as well as gathering sadaqah activities for the ummah, zakat, infaq and qurban. After various activities held in the Jamik mosque, most people have begun to understand that in life must balance between the life of the world and the afterlife.

In the implementation of prayers, most people have begun to carry out compulsory prayers in mosques. The priority for prayer in the mosque is men, while women are preferred at home. In addition to compulsory prayers, the people of Kotasannya village also began to be lively and enthusiastic in carrying out

sunnah prayers in Ramadan such as tarawih prayers and Eid al-Fithri and Eid al-Adha prayers. While moral education in Kotasan village is carried out by following the time of the Prophet SAW., namely by modeling it directly to the ummah. The founders of the Jamik mosque set a good example and example to the entire community, besides that they also emphasized to parents to model good things for their children, one concrete example is when parents want their children to be sholeh/ah children, then the parents first make themselves sholeh/ah. While in the case of muamallah, the main effort made is to obey all the commandments of Allah SWT which come from the Qur'an and Hadith and should be followed and obeyed in community life, for example improving interaction among neighbors and helping each other in good.

However, the founders of the Jamik Kotasan mosque felt that it alone was not enough to make people as human beings. Kotasan village also does not have adequate educational institutions to gain religious knowledge, that's why Madrasah Diniyatul Awaliyah (MDA) Nurul Iman was established with the approval and financial assistance of the community. MDA Nurul Iman is a non-formal educational institution built by the people of Kotasan village in 2003 to study religious sciences such as Fiqh, Akidah Akhlak, Tawhid, Qur'an Hadith, Arabic,

Nahwu Sharaf, and so on. The implementation of the learning system at MDA Nurul Iman uses a non-formal education system as in general, namely learning starts from 14.00 to 17.00 WIB. The cost of teacher salary needs as well as MDA Nurul Iman facilities and infrastructure is obtained from community infaq and tuition funds quoted per student every month. The purpose of establishing MDA is to improve the religious understanding of children in Kotasan village so that later it can be implemented in their daily lives in the community. A generation will not emerge if there is no warehouse, in this case what is meant by warehouse is an educational institution, with the establishment of MDA Nurul Iman, it is hoped that it can create human beings and be useful for life in the future (Sarif, 2023). After the establishment of MDA Nurul Iman, it made it easier for residents to pay their children because there are already educational institutions close to home and affordable costs. So parents do not need to worry about finding educational institutions in neighboring villages. Children can study at formal educational institutions in the morning and in the afternoon recite at MDA Nurul Iman. In addition to MDA, Kotasan village also established Nurul Iman II Kindergarten with the aim of teaching children as early as possible about science and religious science. The location of MDA Nurul Iman and TK Nurul

Iman II is side by side, namely on Pasar I street in Kotasas village.

In addition to educational institutions for children, educational institutions for teenagers were also established after the establishment of the Jamik mosque in Kotasas village. Youth education institutions are located in the Jamik mosque youth organization known as RAMJI Kotasas village. According to Siswanto, mosque youth is an organization as a forum for cooperation between Muslim youths related to mosques and has goals that will be achieved together (Siswanto 2005). At that time, RAMJI was active among the public. Many positive activities are carried out ranging from house to house youth gatherings, youth recitation which is carried out once a month, various religious events are also enlivened by Jamik mosque teenagers such as the Mawlid activities of the Prophet Muhammad Saw, Isra 'Mi'raj, Hijri New Year, and other religious activities. RAMJI is also divided into each division, such as the division of Public Relations, Society, Women's Affairs, Religion, and so on. All members work according to their responsibilities and divisions.

In addition, educational institutions for the elderly and elderly can also be proven by learning the Qur'an / tahsin mothers in an ahlubait house by inviting al-ustadz who are fluent in teaching tahsin. Thus, Kotasas village mothers better understand the laws of recitation in

the Qur'an so that they can read the Qur'an according to tajweed and makharijul letters. While the fathers only do recitation every two weeks in the mosque to continue to improve and upgrade their knowledge. One of the sources also said that performing Friday prayers at the Jamik mosque and listening to Friday sermons would increase insight and knowledge in the religious field. This is considered enough to improve education in Kotasas village which is rarely found before.

With the establishment of the Jamik mosque in Kotasas village, social functions in Kotasas village also developed. In the beginning, social activities have been realized in Kotasas village, it's just not well structured. After the establishment of the Jamik mosque in Kotasas village, activities and social institutions that are beneficial to the people began to be established. These various activities took place from the people, by the people and for the people, so that when the various social activities were established, the entire Kotasas village community really appreciated and participated in it. Social activities carried out at the Jamik mosque in Kotasas village include establishing the Help Union (STM), wiritan ladies and gentlemen and establishing Marhaban institutions for men and women.

This Help Society stands to help the community in the event of misfortune / the family of the deceased. The purpose

of the establishment was to ease the burden of ahlubait which was afflicted with grief and sorrow after the stay of the mayit. The STM fund quoting system is in accordance with mutual agreement, namely every Kotasan village community who is registered as a member of STM, will be quoted rice as much as 1 kg/house or can replace it with money worth rice per kilogram. After all the rice and money is collected, it is immediately handed over to the ahlubait. That way, if ahlubait does not have funds to meet all needs during grieving, it will be helped by the existence of STM. In addition, various needs when he died also began to be formed after the establishment of the Jamik mosque, such as the need for shrouds, tools for bathing the corpse and the need to bury the dead are all contained in STM.

The person appointed as Bilal mayit, gravedigger and others were also formed with various *tupoksinya*. This is the main urgency in social functions because before the establishment of STM, Kotasan village often experienced difficulties if a family died. Not only during times of mourning, social functions after the establishment of the Jamik mosque are also seen during *walimah urs* events, *walimatul circumcison* and embalming baby names. It is shown by the existence of STM in the form of necessities during the party, such as unity *tertak* and all party and kitchen equipment can be

borrowed during the event to ease the burden on the party holding the event.

Meanwhile, social activities after the establishment of the Jamik mosque in Kotasan village in the form of *wiwitan* ladies and gentlemen are held once a week from house to house of Kotasan villagers. The goal is to strengthen friendship between fellow communities by getting closer to Allah SWT. With the holding of *wirid*, creating positive activities among fellow citizens, namely being able to say *thayyibah* sentences such as *istighfar*, prayer beads, *tahmid*, *takbir*, followed by reading prayers and *surah Yasin*. Usually, the *wiritan* of mothers is carried out during the day while the fathers at night are in the same ahlubait house. Occasionally also invite *ustadz* to give religious *tausiyah*.

In addition to these two activities and social institutions, after the establishment of the Jamik mosque in Kotasan village, the *Marhaban* institution was established for men and women of Kotasan village. This *Marhaban* institution usually appears during certain events in Kotasan village, such as weddings, circumcison of apostles and embalming names for babies. In addition, *marhaban* also commonly appears on major religious occasions such as the birthday of the Prophet SAW and the Hijri new year. *Marhaban* is a welcome greeting or art of expressing joy at someone's arrival. The *Marhaban* activities of Kotasan village are

the same as Marhaban in general, namely reciting prayers for the prophet, al-barzanji, as well as other salvation prayers. That way, various social functions can be seen after the establishment of the Jamik mosque in Kotasan village.

The religious function after the establishment of the Jamik mosque in Kotasan village can be reflected in various religious activities, which before the establishment of the Jamik mosque in Kotasan village, these activities have been realized, but are not well structured. After the establishment of the Jamik mosque, the founder of the Jamik mosque began to plan several activities and arrange strategies so that these religious activities could be well structured in accordance with Islamic teachings. In this case it refers to the five pillars of faith. First shahada, in this case, the founder of the Jamik mosque prioritized the people to love their religion, not only vow that they are Islamic, but are expected to carry out their orders and fulfill all prohibitions. So, the main thing is to instill Tawhid in the hearts of people of all ages in order to testify that there is no God but Allah and Muhammad (peace be upon him) is the beloved of Allah.

Second, religious functions are focused on praying, both compulsory worship and sunnah worship. Prayer is a pillar of religion in Islam. Like a building, the building will not be solid without a foundation. So, the thing that wants to be

improved after the establishment of the Jamik mosque is the mindset of the community to make prayer a necessity in life, not just as an obligation in life. In addition to the compulsory 5-time prayers, the Jamik mosque also began to function for other sunnah prayers, such as taraweeh prayers in Ramadan. Jamik Kotasan Mosque performs tarawih prayers as many as 8 rakaat with 3 witr. As with other mosques, then after the completion of tarawih, the tadarus of the Qur'an is held.

Third, fasting. After the establishment of the Jamik mosque. Many religious-related knowledge is obtained by the local community, one of which is related to fasting. The community began to fast and lively, enliven the mosque at night. The mosque is more crowded than other months because teenage boys sleep in the mosque to wake up the suhoor by going around the village. Similarly, when breaking the fast, the teenagers of the lively mosque announce the schedule for breaking the fast at the mosque.

Fourth, zakat. After the establishment of the Jamik Kotasan mosque, the implementation of zakat became more structured in accordance with Islamic teachings. The community is more open regarding the implementation of zakat fitrah in order to purify themselves and their families and share with other communities in need. The handover of zakat is also given to 8 groups

of people who are entitled to receive zakat, namely fakir, miskin, amil, muallaf, riqab, gharim, fisabilillah and ibn sabil. While the amount of zakat in the Jamik mosque that must be spent per soul is 2.5 kg of rice or can be in the form of money equal to the price of rice in the market. The handover of zakat fitrah to those who are entitled to receive it no later than the night before Eid al-Fitr, the aim is that all residents of Kotasan village can feel the festivity on the day of victory. Meanwhile, zakat mal was still not realized in Kotasan village, because the economy at that time was still at the middle to lower stage, sometimes even to meet the needs of life was difficult.

The same is the case with the fifth pillar of Islam, namely performing the Hajj. In 1976, there were still no people performing Hajj. But in recent years, people who are able to start performing the pilgrimage to the holy land. So, after the establishment of the Jamik mosque in Kotasan village, many significant changes were obtained in Kotasan village, both in terms of education, social and religious. The Jamik Mosque of Kotasan village is the first Islamic educational institution that gave birth to many educational institutions and organizations for the advancement of Kotasan village to become a human community.

CONCLUSION

Based on the discussion above, this study shows that first, the Jamik Kotasan

mosque was the first mosque built in Kotasan village by nine famous figures at that time using funds from donations from the Kotasan village community, the purpose of which was to make the Kotasan village community become religious human beings. Second, the architectural style of the Jamik mosque consists of simple parts, such as the dome of the mosque, mihrab (place of the imam), liwan (spacious room to accommodate worshippers), pulpit, foyer of the mosque, minaret and place of ablution'. Third, the establishment of the Jamik Kotasan mosque is focused on 3 aspects, namely educational, social and religious. In the aspect of education, the establishment of the Jamik mosque leads to the improvement of worship, morals and muamalah so that educational institutions such as MDA and Nurul Iman Kindergarten are established, Tahsin mothers, regular studies at mosques and landfills. In the social aspect, the establishment of the Jamik mosque led to the concept of friendship between communities, so that social institutions such as STM (Union of Help Help), wiritan ladies and gentlemen, marhaban institutions, and Jamik mosque youth (RAMJI) were established. While in the religious aspect, it refers to the five pillars of faith, namely securing the sentence of tawhid in each community, making prayer a necessity and not an obligation, carrying out fasting and understanding the wisdom, the

implementation of zakat in accordance with Islamic law and the implementation of Hajj for the people of Kotasannya village who are able to.

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