

THE ROLE OF IMARAH MANAGEMENT IN MUSALA IN IMPROVING THE QUALITY OF RELIGIOUS EDUCATION THROUGH THE QURAN EDUCATION PARK

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Abstract

The prayer room is a place of worship for Muslims, especially for carrying out congregational prayers and functions as a center for the development of Islamic education and preaching. This research focuses on imarah management in making the Nurul Fatah Musala prosperous in Dukuh Sidorejo through the activities of the Ta'lim Council and the Al-Qur'an Education Park (TPQ). The research results show that the emirate is running well thanks to regular activity planning. The activities of the Ta'lim Council, which is specifically for mothers, and TPQ, which targets children, play an important role in improving the quality of religious education. Teaching includes learning to read the Koran, memorizing prayers, and the basics of religion, using communicative methods and ongoing guidance. The obstacles encountered included the large number of children and limited time, but were overcome by the learning while playing method. This research recommends improving learning methods as well as developing further research on imarah management in other prayer rooms.

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Musala merupakan tempat beribadah umat Islam, khususnya untuk melaksanakan salat berjamaah dan berfungsi sebagai pusat pengembangan pendidikan serta dakwah Islam. Penelitian ini berfokus pada manajemen imarah dalam memakmurkan Musala Nurul Fatah di Dukuh Sidorejo melalui kegiatan Majelis Ta'lim dan Taman Pendidikan Al-Qur'an (TPQ). Hasil penelitian menunjukkan bahwa imarah berjalan dengan baik berkat perencanaan kegiatan yang teratur. Kegiatan Majelis Ta'lim, yang dikhususkan bagi ibu-

ibu, serta TPQ, yang menargetkan anak-anak, berperan penting dalam meningkatkan kualitas pendidikan keagamaan. Pengajaran mencakup pembelajaran membaca Al-Qur'an, hafalan doa, serta dasar-dasar agama, dengan metode yang komunikatif dan pembimbingan yang berkelanjutan. Hambatan yang ditemui meliputi jumlah anak yang banyak dan keterbatasan waktu, namun diatasi dengan metode belajar sambil bermain. Penelitian ini merekomendasikan peningkatan metode pembelajaran serta pengembangan penelitian lebih lanjut tentang manajemen imarah di musala lainnya.

Introduction

Musala in language means a place to carry out prayers. In terms of musala can be interpreted as a place of worship for Muslims, especially in establishing congregational prayers. Musala is better known as Baitullah (house of Allah), where a building was erected in which it was used to worship Allah, therefore the musala built was dedicated to Muslims to be used as a place to serve Allah and as a center for the development of Islamic education and da'wah (Abd Rohman Taufiq, 2023).

So it can be said that prospering the musala is also a form of worship to Allah. In its activities, the prayer room is not as complete as the mosque, but as Muslims, it has become an obligation to prosper the place of worship. There are so many ways to prosper the mosque, one of which is by concentrating activities in the mosque such as the ta'lim assembly and the Al-Quran education park.

The existence of the musala as a place to hold ta'lim assemblies and Al-Qur'an education parks, especially for children around the musala. Because the musala is the first place which is the heritage of walisongo that was inherited to the archipelago as a place for da'wah in instilling religious values and storing customs where the musala in its existence today has begun to be abandoned because it has been replaced by madrasas, especially in city life (Suyanto dkk., 2022).

The Al-Qur'an education park (TPQ) has a very important aspect to develop all aspects of human religious education that lasts a lifetime. Education does not only occur in the classroom but also outside the classroom. This means that education can be obtained anywhere, from anyone, and anytime. Therefore, we know formal education and non-formal education. In fact, humans are

lifelong learners so their task is to increase their intelligence and develop all aspects of their personality into a better person, including having good knowledge (Putra & Sa'di, 2023).

As stated in Government Regulation No. 55 of 2007 article 24 paragraph 2 concerning Religious Education and Religious Education states that Qur'an Education consists of al-Qur'an Kindergarten (TKA/TKQ), al-Qur'an Education Park (TPQ/TPQ), Ta'limul Qur'an lil Aulad (TQA), and other similar forms. The rapid development of Qur'anic educational institutions indicates the increasing ability of public awareness. the importance of literacy of the Qur'an and its existence in Indonesia. Al-Qur'an education park (TPQ/TPQ) is an institution or community group that organizes non-formal Islamic religious education that aims to provide teaching the Qur'an, as well as understand the basics of Islamic dinul in elementary school age children and or madrasah ibtidaiyah (SD/MI). The age limit for children who take part in Qur'an education at the Al Qur'an Education Park is children aged 7 – 12 years old (Malik, 2013).

According to an-Nahlawi, the responsibility of the community for education should do several things, namely: first, realizing that Allah has made society a promoter of goodness and a prohibition of evil (Qs. Ali Imran 3: 104); second, in Islamic society, all children are considered their own children or their grandchildren so that among them they pay attention to each other in educating children in their environment as they educate their own children; Third, if there are people who commit evil, then the community will also deal with it by enforcing the applicable law, including threats, punishments, and other violence in an educated way; fourth, the community can also provide guidance through isolation, boycott, or termination of community relations as exemplified by the Prophet; And fifth, community education can be carried out through complete cooperation because the Muslim community is a cohesive society (Malik, 2013).

The educational paradigm in our country that emphasizes too much on school education will result in many inequalities. This kind of imbalance in educational orientation will actually cause an imbalance in values and an imbalance between educational rights and obligations. And, education outside of school will greatly determine the quality of education in our country in the future. Observing the size of the community with such a background, it makes me believe that they pay great attention to the importance of the quality of religious education for their children (Nihayah, 2019).

In TPQ, children are expected to be not only intellectually and emotionally intelligent, but also spiritually intelligent, which begins to be built from an early age. TPQ is one of the intakes of human faith. Just like the body that needs food intake as a body strengthener, as well as the faith of a person who needs intake, with the intake of religious education and general education that begins and is instilled from an early age, the need for education can be met (Ajhuri dkk., 2018).

Research Methods

The method used in this study is qualitative. Where this research was carried out by going directly into the field and observing the situation that occurred at the Nurul Fatah Mosque in Sidorejo Hamlet RT 08/RW 03 Kemiri Village. Information in the study was obtained through observation, interviews and documentation. Then the results of collecting data at the Nurul Fatah Mosque related to Congregational Management in Improving the Quality of Religious Education are then classified based on the information obtained. Next, a discussion step is carried out that focuses on the existing problem, then the analysis is done carefully and systematically which finally arrives at the right data decision.

Results and Discussion

Application of Emirate Management in Nurul Fatah Mosque

As is known, the imarah is the planning of non-physical activities in order to prosper the mosque is very important in order to optimize the function of the mosque as expected. Therefore, the existence of musala administrators (Ta'mir) to carry out musala activities is the main key to the success of the activity program. For this reason, the management staff of the mosque must have competence or professionalism, understand the main source of the Qur'anic teachings and be fluent in reading the Qur'an, practice the sunnah behavior taught by the Prophet Muhammad (saw), have noble morals, and have a strong Islamic passion for jihad to uphold the truth and amar ma'ruf nahi munkar. The administrators should be people who have meticulous thinking, extensive experience, and know their environment well, should be authoritative people. The administrators are people who can be role models for the congregation and can carry out their duties with trust and full of dedication and sincerity. The administrators of the musala are indirectly as da'i, who play a role in fostering the ummah and developing da'wah in the community. Management personnel

should include young people for the regeneration and development of the next generation (Susanto, 2015).



Figure 1. Application of Emirate Management in Nurul Fatah Mosque

So that the results of this research are shown by the existence of a program at the Nurul Fatah mosque related to prosperity activities that have gone quite well. It is said to be good because the facts on the ground explain the existence of a real existence that the imarah in the mosque is quite running. And the activities went smoothly because the scheduling and arrangement of the event were really well planned.

The Existence of the Ta'lim Council of Mothers at Musala Nurul Fatah

Allah SWT has mentioned the taklim council in his words, namely the letter At-Taubah which reads:

قَوْمَهُمْ لِيُنْذِرُوا رِ الدِّينِ فِي لِيَتَّقَهُوا طَائِفَةً مِنْهُمْ فِرْقَةً كُلِّ مِنْ نَقَرَفَه ۖ فَلَوْلَا كَا لِيُنْفِرُوا الْمُؤْمِنُونَ نَ كَا مَا
يَحْذَرُونَ لَعَلَّهُمْ إِلَيْهِمْ رَجَعُوا إِذَا

It means: "It is not appropriate for the believers to go all (to the battlefield). Why not go from each of them some to deepen their knowledge of religion and to warn his people when they have returned to him, so that they may take care of him." (QS. At-Taubah: 122)

Based on this verse, it is concluded that the Ta'lim Assembly will be taught Islamic religious sharia sciences which of course have a relationship with the quality of religious education. This is where the Ta'lim Assembly plays a role as a forum in the education and strengthening of the religion of its congregation (Firdiyanti Al Ma'idha dkk., 2021).

Majelis ta'lim is one of the non-formal educational institutions that aims to increase faith and piety to Allah SWT and noble morals for its worshippers, as well as to realize grace for the universe. In practice, the taklim council is the most flexible place for Islamic religious teaching or education and is not bound by time (Zalnur, 2022).

The ta'lim assembly is also a place for Islamic education that carries the mission of Islamic da'wah, because the goal is none other than for Islamic values to be inherited by every person and characterize in him and realized in daily life behavior. If Islamic values have been institutionalized in each individual, then this religion becomes rigid in the world, spread throughout the world and the function of Islam as rahmatan lil 'alamin can be proven (Munir, 2020).



Figure 2. Women's Taklim Council at Musala Nurul Fatah

And what is unique about the ta'lim assembly at the Nurul Fatah mosque is that it is devoted to mothers. Why is it said to be unique because even though it is only a prayer room, these housewives are very enthusiastic in participating in the taklim assembly. This enthusiasm is accompanied by a very high enthusiasm for gaining knowledge about religion. Even though she is only a housewife, it is very important in gaining knowledge because it is in accordance with Hafiz Ibrahim's poem which reads "al um madrasatul ula idza a'dadtaha sya'ban thayyial 'araq". It means, "mother is the first madrasah, if you prepare it, you have prepared the best generation".

In Islam, mothers are considered the main madrassas in building Islamic civilization. The role of mothers as the first madrasah for their children, including: Educators in the family, Laying the foundation for community development, Supporting educational development. Therefore, it is very good

when the Nurul Fatah mosque prospers its prayer room with the activities of the Ta'lim Assembly.

Al-Quran Education Park Activities at Nurul Fatah Musala

The research carried out obtained results, namely, in the implementation of Emirate activities to prosper the Nurul Fatah mosque, namely by paying attention to the quality of religious education of children in the TPQ activity. And this activity is a form of community concern for the creation of a better generation in the future. Activities at TPQ cover many aspects of religious education, including



Figure 3. Learning Iqra and the Qur'an

First, there is a learning process by reading Iqra and the Qur'an which is held every Monday to Thursday. The existence of this learning is intended so that children are able to read with appropriate readings and reduce errors in reading Iqra and Al-Quran. In addition, this effort is made to create a generation that not only understands general science, but is also capable of religious science, one of which is reading the Qur'an fluently. There is also the provision of materials such as prayer readings, how to perform ablution to discussions about uncleanness, as well as how to purify it.



Figure 4. Provision of Basic Islamic Religious Education Materials and the Science of Reading the Qur'an

Second, there is a memorization process, memorizing here does not necessarily tell children to memorize letters or prayers with necessity. However, this process goes hand in hand with time without requiring them to actually memorize in a short period of time. The process is by repeating and giving small quizzes every time they finish getting the material. And the process is repeated within a period of one week after each material is given. And so on with other materials such as prayers, the names of Allah and the names of prophets.

The novelty of this service can be seen in a comprehensive approach to the management and development of the function of the musala as a center for community development. First, there is an emphasis on the competence and professionalism of the mosque administrators, not only as implementers of activities, but also as figures who delve into Islamic teachings, have noble character, and act as da'i for the community. This shows a more structural and professional approach so that the musala is effective in supporting the development of the people. Another novelty is the existence of a special ta'lim assembly for housewives, which shows how the role of mothers as the first madrasah in the family is in the spotlight. Although simple, this activity encourages women to be enthusiastic in gaining religious knowledge, considering their importance as the formation of the Islamic generation.

In addition, there are efforts to regenerate the younger generation by involving them in the management of the prayer room. This approach ensures the sustainability of Islamic values to the next generation, which is rarely raised in similar studies. The Al-Qur'an Education Park (TPQ) program in this mosque also not only teaches children to read Iqra and the Qur'an, but also includes

basic religious education such as prayer, ablution, uncleanness, as well as memorization of prayers and short letters. Uniquely, the memorization process is carried out gradually without coercion, allowing for more natural understanding. This flexible learning method is complemented by repetition and small quizzes, creating a fun and effective learning atmosphere in the internalization of religious values.

Finally, the implementation of structured congregation management with regular scheduling and arrangement of events in this mosque shows good and sustainable management practices, so that activities run in an orderly manner and bring a positive impact to worshippers. This new approach shows a serious effort to make the musala more than just a place of worship, but also an empowering center of education and da'wah, and serves to create a more religious and harmonious society.

Conclusion

Based on the analysis of the data that has been processed, it can be concluded that the Ta'lim Council and TPQ Musala Nurul Fatah play a very important role in shaping and improving the quality of religious education through guidance, continuous training and advising the participants independently and communicatively. This is evidenced by the findings of the research which shows that the literacy program and the provision of religious materials carried out by TPQ Musala Nurul Fatah in the Sidorejo hamlet in an effort to improve the quality of children's religious education, namely; teaching the reading of the Qur'an in depth, providing other materials such as, daily prayers, namely when going to do something and after finishing doing something and many other materials that include religious education. Obstacles in the implementation of the program are the large number of children in TPQ Musala Nurul Fatah and the limited time in teaching. The way to overcome obstacles is that children are allowed to learn while playing and remain supervised and guided. The researcher's suggestion is for TPQ managers to add other methods to help increase children's enthusiasm in an effort to improve the quality of children's religious education through education and teaching at TPQ.

Suggestions and recommendations for researchers so that this research can be developed and used as material for further research on Emirate Management in the mosque, which has activities such as the Ta'lim Council and it can also be

explained that TPQ as an institution as a program to prosper the mosque is also able to provide and create quality and moral people in accordance with the goals of the Imarah Management.

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