

Optimizing the Role of Mosques in Increasing Islamic Syiar as The Central Da'wah During the Covid-19 Pandemic

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ABSTRAK

Inovasi tanpa henti selalu dibutuhkan agar masjid dapat dijadikan barometer pusat peradaban dan syiar Islam seiring dengan perkembangan zaman oleh karena itu, masjid sebagai pemersatu umat dan tidak ditinggalkan. penelitian ini bertujuan untuk mengetahui optimalisasi peran masjid dalam meningkatkan syiar Islam sebagai Central dakwah pada masa pandemi covid-19. Metode yang digunakan dalam penelitian ini adalah metode deskriptif, pendekatan kualitatif. Peneliti terlibat langsung melakukan penelitian di lokasi masjid Al mahabbah Desa kabar. teknik Penelitian yang dilakukan oleh peneliti untuk memperoleh data yang dibutuhkan dengan cara; Observasi, wawancara, dan dokumentasi. Dengan demikian dapat disimpulkan bahwa penerapan peran Masjid sebagai sarana da'wah dapat menjadi barometer dalam syiar islam, dan Ukhuwah Islaminyah yakni: Penerapan peran masjid dalam melakukan kegiatan dan program keagamaan secara inklusif.

Kata Kunci: *Optimalisasi, Peran, Masjid*

ABSTRACT

Relentless innovation is always needed so that the mosque can be used as a barometer of the canter of civilization and Islamic convey along with the development of the times therefore, the mosque is a unifying people and not abandoned. This study aims to find out the optimization of the role of mosques in increasing Islamic convey as the Central da'wah during the covid-19 pandemic. The method used in this research is the descriptive method, the qualitative approach. Researchers were directly involved in researching the location of the mosque *Al Mahabbah* Village news. research techniques conducted by researchers to obtain the required data in a way; Observations, interviews, and documentation. Thus, it can be concluded that the application of the role of the Mosque as a means of da'wah can be a

barometer in Islamic convey, and Ukhuwah Islaminyah namely: The application of the role of mosques in conducting activities and programs of diversity, and inclusively.

Keywords: *Optimization, Role, Mosque*

A. Introduction No one expected that the impact of covid-19 was so widespread and so felt in almost every joint in life. not only economic, socio-political, and religious factors, perhaps, this year will be a history of Indonesian Muslims celebrating Ramadan in their homes. it seems clear that hoarding polemics on the community. The impact of covid-19, fatwa MUI Ulama Indonesia (MUI) as well as the case in Lombok congregational prayer activities during covid-19 Mas community is encouraged to maintain three health protocols, first wear a mask, secondly clean hands, third keep distance. Congregational prayer activities in some places are encouraged to always keep a distance so that worship activities can take place, as usual, this appeal is carried out in an orderly manner and obey all the rules that have been made by some takmir mosque.

In this study, researchers tried to put forward the role of mosques. Aspects but also based on the rules or religious values. Thus, it synergizes between the worldly aspects (organizing and applying), with the ukhrawi aspect (the function of the mosque and the values of the Qur'an). The balance of two points of view takes precedence, mosques that put forward the rules and religious values. The role of the Mosque so far, in the condition and natural situation of the impact of covid-19. Masjid Al-Mahabbah Kabar village seems loose from religious activities and Islamic syi'ar-syi'ar as is often done as the routine of the Muslims, tak'lim councils become limited and fewer visitors, but the activities are always carried out while done gradually. According to the author's observation, the mosque serves not only spiritual needs related to God but also mosques that care about education, economic, and social surrounding communities.

Good management is the key to returning the mosque to its true role. Although, natural conditions are hit by the hustle and bustle of the covid-19 pandemic atmosphere. How is the process of organizing, and applying carried out by the Masjid al-Mahabbah in increasing the role of mosques as a means of worship

of Muslims? How is the actuating process carried out by Al-Mahabbah Mosque in increasing the role of the mosque as a means of worship?

The author uses descriptive methods, through qualitative approaches. So, called because the purpose of his research is to decrypt systematically and carefully. Therefore, do not seek or explain. but rather focus on observation and natural atmosphere. Furthermore, in the process of continuity, researchers were directly involved in conducting research observations at al-Mahabbah Mosque. 1) Observation, this technique is taken by researchers by observing and recording the problem that the author directly sees from the situation and the actual condition in Masjid Al-Mahabbah Kabar village. 2) Interview, through this interview, researchers as interviewers lured speakers from the management of Al-Mahabbah Mosque and parties related to research needs. In the process, researchers tried to bring the conversation to the management of the mosque to the extent of the main role, and the role of the mosque is sought to continue during covid-19. 3) Documentation, this data is obtained through the collection of documentation from objects examined with existing problems. During the role of the mosque during covid-19.

This research process is carried out continuously from the beginning of the research to the end so that it gives birth to inductive problems studied and then the process of searching or adjusting to the theory formulated in its entirety. Selection of data that has been collected, classification of data based on certain categories that support research problems, looking for the relationship between classified data and ideal theory about the application of management functions to the increasing role of mosques, interpreting data that has been linked between problems with existing theories, drawing conclusions based on the results of the analysis.

B. The Foundation of Theory

According to the term *syara'*, the mosque is a building that is a place of worship of Muslims, which is usually used to perform the prayer of *jama'ah*.¹⁸ The opinion of *dama* is also conveyed by Sidi Gazalba. He defines the mosque as a place or building that is built specifically to carry out worship such as prayer, *dhikr*, recitation of the *Qur'an*, and other worships, especially *jema'ah* prayer (Q.S. al-Jin: 18, al-Baqarah: 114). Almost the same definition formulated by Az-Zarkashi. He mentioned that a mosque is a place that is reserved for praying five times.

In The Great Dictionary of Bahasa Indonesia, a mosque is defined as a house or building where Muslims worship. Similarly, Sidi Gazalba interprets the mosque as a place of prayer. The mosque has a wider meaning, not just a building that is used for Moslem's. Because, if the mosque is interpreted like this, then Mushalla, breaking, and so on can be used as a place of prayer for Muslims to perform prostration or servitude to Allah SWT. However, these places and the field that is commonly used to pray Eid al-Fitr, Eid al-Adha, and others are not called mosques.

From the description above it can be concluded that the understanding of mosques can be classified into two categories. First, a special category, mosques are places or buildings that are built specifically to carry out worship, especially congregational prayers. Masjid Jami' fall into this category. Because it is used for Friday prayers and is usually large. Second, the general category, the mosque is a place that is only used for five times prayer, can be in the village, it can also be in an office or a public place. Mosques in this category are called mosques and usually not too big or even small as needed. In some areas, Musholla is sometimes named langar or surau.

C. The Role of Mosques during the COVID-19 Pandemic

The outbreak of the covid-19 pandemic since March 2019 has created a new civilization in the world. This is because the spread rate is quite aggressive compared to SARS and MERS, so COVID-19 kills more victims than SARS and MERS. This condition is troubling and worried about the community. On the other hand, the community to come to the mosque is very enthusiastic. This is because the function of mosques is very significant to human life, namely as a canter of worship, social, da'wah, education, politics, economy, culture, and civilization. Meanwhile, social interaction between worshippers in mosques is very intense. One of the contributing factors to the transmission and spread of covid-19 disease through social interactions between individuals. Also, the most intense jama'ah to the mosque to perform congregational prayers is the male-gendered Jema'ah. Ibn Taimiyyah and Ibn Al-Qayyim argued that men should pray in the congregation in mosques. Meanwhile, men are more at risk of exposure and death from the Covid-19 coronavirus than women. Mosques can be a place of the spread of covid-19. Therefore, mosque administrators need to take strategic steps, there needs to be health transition-based mosque management during the covid-19 pandemic to prevent the spread and transmission of covid-19. This management incorporates

elements of social conception and behavioral changes related to determinants of health determinants.

Every worshipper who will enter the mosque must wash their hands first using hygienic soap. This handwashing place is not only used by pilgrims who will enter the mosque, but all residents can use it. People passing in front of the mosque can use it. In addition to building a handwashing place, the mosque management also made physical distancing signs, specifically, such as red crosses. The aim is to protect the health of the pilgrims who are part of the sharia objectives. This limit is intended to: first, create physical distance, not psychic or emotional distance, the social distance between Jema'ah. According to WHO, at least 1-3 meters away. Second, create social distancing. According to the U.S. Centers for Disease Control and Prevention (CDC), social distancing is keeping a distance of at least 2 meters from others and avoiding crowds to prevent transmission of the disease. The goal is to avoid physical contact so that it can slow down and even prevent the transmission of covid-19 disease.

D. The Role of The Mosque as the Canter of Islamic Da'wah

Allah is all-knowing, all-wise. Especially in the Medina period, the existence of mosques is not only used as a center of worship that is makhdhah or special, such as prayer, but also has a role; first, as the Islamic calendar of the Hijri year begins with the establishment of the first mosque on the 12th of Robiul Awal, the beginning of the Hijra year falls on the 1st of Muharram. Second, in Makkah Islam grew and Medina Islam developed, in the first century or makkiyah period, the Prophet Muhammad taught the basics of religion. Entering the second century or Madaniyah period, the Prophet (peace and blessings of Allaah be upon him) marked the boundary by establishing a mosque. Third, the Mosque connects the bond consisting of the Muhajirin and Anshar groups with a foundation of faith in Allah SWT. Fourth, the mosque was founded by godly people in tandem for mutual benefit. (Job, 1996: 10)

Islam is the religion of da'wah, meaning as a treatise from Allah given to the Prophet Muhammad SAW to invite all mankind. Based on the root (etymology) the word da'wah is a form of masdar from the words yad'u (file mudhari) and da'a (fiil madhi) which means to call, invite, invite (to invite), encourage (to urge), and ask (to pray) (Supena, 2007: 105).

Da'wah in terminology contains several diverse meanings. Many da'wah experts in giving understanding or definition of the term da'wah there are several opinions, including 1. According to Asep Muhiddin defines that da'wah is an effort to invite or call mankind to be in the way of Allah in accordance fitrah and spirituality integrally (Asep Muhiddin, 2002: 19). 2. According to Amrullah Ahmad (1983: 17) defining da'wah is to organize and give the direction of change, change the structure of society and culture from subtlety towards justice, ignorance towards progress (intelligence), poverty towards prosperity, backwardness towards progress that is all to increase the degree of people and society towards the peak of humanity. 3. According to Dzikron Abdullah da'wah is all efforts to spread Islam and realize his teachings in the community and his life so that they embrace Islam and practice it well (Abdullah, 1989: 7) 4. Hamzah Ya'qub gives the understanding of Islamic da'wah is to invite mankind with wisdom to follow the guidance of Allah and His Messenger (Jacob, 1981: 13). 5. According to Isa Anshary, the term da'wah conveys the call of Islam, invites and calls mankind, to accept and 21 believes in the beliefs and views of Islamic life (Isa Anshary, 1995: 17). 6. According to Asmuni Syukir, defining that da'wah is an effort to preserve, preserve and perfect mankind so that they may believe in Allah, by living His law so that they become human beings who live happily in this world and the Hereafter (Shu'aykir, 1983: 20). From several definitions of da'wah, it can be concluded that da'wah has a meaning as an effort to call or invite all people to the teachings of Islam and apply in all aspects of life so that the Divine Law is upright and becomes the basis for human attitudes and behaviors in life and society to reach the hereafter.

Everyone who does something must know the purpose to be achieved. He said, "I will not give up on you a clear message." Understanding that purpose will be targeted and directed by action (Dzikron Abdullah, 1989: 153). The purpose of this da'wah can then be classified into general and special purposes.

1. The general purpose according to Awaludin Pimay in his book "Da'wah Methodology" purpose of da'wah, in general, is to save mankind from the valley of darkness and bring it to a bright place, from a path that is astray to a straight path, from the valley of missionary with all forms of misery to tawhid that promises happiness (Awaludin Pimay, 2006: 8) Understanding of the purpose of this kind of da'wah is reflected in the word of God in the letter al-Thalaq verse 11 which reads: It means: And send an Apostle who recites to you the verses of

God that explain (various kinds) so that He brings out those who believe and do good deeds from darkness to light (Ministry of Foreign Affairs, 1989: 947). 2. The specific purpose of da'wah is the formulation of the purpose as a detail of the general purpose of da'wah. This purpose is intended so that in the implementation of all da'wah activities are known where the direction or what type of activities to do

2. The specific purpose of da'wah

The formulation of the purpose as a detail of the general purpose of da'wah. This purpose is intended so that in the implementation of all da'wah activities are known where the direction or type of activities to be done. The specific purpose of da'wah is operationally divided into several objectives (more specifically) namely: a. Inviting human beings who have converted to Islam to always increase their taqwa to Allah SWT. B. Fostering the mental religion (Islam) for the people who are still muallaf. c. Invite people who have not believed to believe in Allah SWT (convert to Islam). d. Educating and teaching children not to deviate from their fitrah (Asmuni Syukir, 1983: 54).

E. The Role of Mosques as Islamic Education Centers

Mosques have several supporting factors that can make the Islamic education process: a. The availability of mosques as a good educational facility is equipped with supporting infrastructure b education. Animo positive pilgrims and the community istiqomah, started from the passion of the form of Islamic science to build good mosque worshipers and youth. c. Good communication and cooperation between leaders, mosque takmir administrators, mosque youth, and worshippers in the community. d. The existence of a forum for youth mosques as a younger generation of Muslims heirs to the da'wah mosque, should have morals and behavior as a good Muslim. Islamic thoughts, words, and values. His movements and activities are in a cycle, namely faith, knowledge, salih, and ma'ruf nahi munkar. E. There are variations of activities that can be a contributing factor to the

Islamic education process in the formation of youth morals, because worshippers and especially teenagers are interested so that it is not boring.

F. Results And Discussions

To analyze the findings of this study, researchers will try to present it again the findings of the study and then analyzed them gradually. First, Islamic da'wah activities in Al-Mahabbah Mosque during covid-19. Also, the role of mosques is: A. The mosque is a place where Muslims worship and bring losers to Allah SWT. B. Mosque is a place where Muslims beri'tikaf, clean themselves, galvanize the inner to build awareness, and get an inner/religious experience so that always maintained the balance of soul and body and integrity of personality. c. A mosque is a place of deliberation of Muslims to solve problems that arise in society. d. The mosque is where Muslims consult, ask for difficulties, ask for help, and help. E. Mosque is a place to build the integrity of the bonds of pilgrims and in realizing the common welfare. F. Mosque with taklimnya assembly is a vehicle to improve intelligence and science Moslem. G. A mosque is a place of development and development of cadres of the leadership of the people.

Based on the research findings, it can be discussed and analyzed with various opinions, concepts, and theories related to the findings of the study. It can be explained as follows: The role of the Mosque as the Canter of Islamic Education during covid-19, among others: (1) the role as the canter of Islamic education activities (2) the role of 7 facilitators (3) the role of mobilizations (4) the role as a forum for human resource development, especially the youth generation (5) role as a place to foster jama'ah. The findings of the above research are by the stated by Siswanto (2005:27) that the role of mosques as the canter of Islamic education which is fardhu'ain for Muslims, in addition to other sciences both natural, social, skill. The development of cadres that need to be prepared by cantered in the mosque since they are young until adulthood is delivered through the forum containers of youth and Takmir mosque, with various activities, especially in the development of good youth morals. This is also confirmed by M. Quraysh Shihab (2000:462) from the history of the mosque founded by the Prophet Muhammad. consultation and communication of various issues including economic, social, cultural, Islamic education, social compensation, military exercises, and religious information or defense centers. Youth moral formation activities, supported by the management of Takmir and youth forum mosque. As described in chapter three related to the

research di field, the role of the mosque youth forum seeks to hold activities supported by the surrounding community, such activities include (1) conduct intensive Islamic studies held regularly every day and are general, followed by mosque teenagers and teenagers in Kabar Village. (2) held a flash boarding school that examined several yellow books, every Wednesday night during covid-19.

G. Conclusion

The role of mosques as the canter of Da'wah, and Islamic Education. From the data that has been presented, the findings of research on the role of mosques are: religious activities continue to run well, taking into account health protocols to avoid feeling wary with covid-19. The role of other mosques in the mosque as the canter of Islamic education activities, as a facilitator in the formation of youth morals, as mobilizations, as a forum for human resources development, especially the youth generation and its role as a place of coaching Jema'ah.

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