

EMPOWERMENT OF “PROSPERING MOSQUE” WITH ISLAMIC ACTIVITY TO INCREASE PSYCHOLOGICAL AWARENESS IN THE PRACTICE OF RELIGIOUS TOLERANCE

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Abstract

This study aims to empower the mosque with Islamic activities in order to increase psychological awareness in the practice of religious tolerance. The method used in this research using Participatory Action Research (PAR) method. The Participatory Action Research (PAR) study was used to demonstrate a community with a dialogue approach and active involvement of researchers in order to increase psychological awareness and public confidence in the act. The steps taken by researchers in conducting research methods Participatory Action Research (PAR) researchers do learning in action, exploration problems, know the actors who work in the field, and understand the system. The results of the Participatory Action Research (PAR) study with the residents in order to prosper the mosque embody the practice of religious tolerance with Islamic activities in the form of performing id - al-Adha prayers and sacrificing qurban, reading shalawat berzanji, Islamic studies on Sunday morning, orphans' donations, and prayer at the mosque. These activities are arranged in order to increase psychological awareness by transforming awareness of tolerance between and interreligious.

Keywords: *mosque empowerment, islamic activities, tolerance*

A. INTRODUCTION

Every religion has a place of worship. Places of worship of people who believes Islam are called mosques. The mosque comes from the Arabic word: مسجد — يسجد. The word has the meaning of prostration, head down to the ground, and مسجد has the meaning of a place to prostrate (Jonah, 1989: 133). Means the mosque is a place of believers especially those who embrace Islam to perform prostration. Someone going to the mosque is expected to come to looking down to God worshipping to Him.

When you deeply examine the origin of the word of the mosque in the *Syar'iyah* that all the earth you are then able to make the prostration to God. The sentence comes from the words of the Prophet Muhammad.

لحديث جابر رضي الله عنه عن النبي صلى الله عليه وسلم, وجعلت لي الارض
مسجدا وطهورا, فايما رجل من امتي ادركته الصلاة, فليصل.

Meaning: Hadith from Jabir radiyallohu 'anhu from the Prophet. Said: The earth was made by God for me to be made a mosque and holy. Wherever a man of my people has met prayer time, then perform the prayer (Syarah usuli 'itiqodi ahli as-sunahjuz :4, pg : 6, Al-Maktabus as-Syamilah, al-Isdar.2, tth).

If understood from the meaning of the mosque as a place of worship of Muslims, then in that place is the center of Islamic worship activities. The place can to worship the Muslims with their God. The relationship can be in the form of prayer, reciting Qur'an, *dzikir*, education, celebrating the great days of Islam. The other side of the mosque can also be used to build the well-being of the *ummah*, think of people, and meet people's needs. Besides the mosque as a place of worship is also a place for deliberation solve the problems of Muslims itself, no less important mosque is a place of science interaction.

Allah says in the Qur'an message at-taubah verse (9: 18).

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

Meaning: Only the prosperity of the Mosques - Allah's mosques are those who believe in Allah and the Last Day, and continue to pray, pay zakat and not fear (to anyone) other than Allah, then they are the people who are expected to belong to the people who get directions (Q.S. At-Taubah, 9: 18).

The commandment of God above means that Muslims are encouraged to flourish the mosque. When examined deeply the word prosper in the dictionary of the Indonesian language comes from the word prosperous. The word prosper has the meaning of prosperity or good results. To prosper has meaning to be prosperous. Among the ways of prospering the mosque above as the *hadist* of the Prophet was to perform prayers in congregation in the mosque. The other side is not only the worship with God alone, but the worship of human need is to pay *zakat*. Burrowing people

who are able to pay *zakat* is distributed to the poor or those who are entitled to receive is one way to think about the prosperity and welfare of the people. It is not unforgettable that many of the virtues of a person who is willing to perform prayers in congregation in the mosque. The Messenger of Allah said:

صلاة الجماعة أفضل من صلاة الفذ بسبع وعشرين درجة

Meaning: Shalat congregation is more important than praying alone with twenty-degree reward (Al-Ausat li ibni al-mindzir, Juz : 6, pg : 19, *Al-Maktabus as-Syamilah*, al-Isdar.2, tth).

Allah says in the Qur'an the message of al-Imran (3: 159).

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: It is because of God's grace that you are gentle in them. If you are tough again, be harsh heart it may distance themselves from your surroundings. So forgive them, ask them for forgiveness, and consult with them on this matter. Then when you have made a decision, fear God. God loves those who put their trust in him (*Q.S. al-Imran, 3: 159*).

The commandment of God above clearly indicates that when a person preaches to do a gentle, not difficult nature. It would be better if the da preaching has a merciful, easy to forgive people's mistakes, and ask forgiveness of God. If you have problems please discuss. The problem of deliberation is the ability to think clearly, patiently from the viewpoints of different people. Even something that is done through deliberation in analyzing the problem will be more cautious. When all is done in da'wah, gentle, easy to forgive is not loud and if there is a mistake to ask Allah to forgive each other, then the next is to trust in God. Good and evil all God has willed and arranged. Man is just trying.

If we understand carefully, assistance in community development is a means of preaching. With community preaching in order to improve psychological and physiological well-being. The *dakwah* guidance is a call that is built from the desire and avidity of the community with the bottom up. *Dawah* mentoring from the community, by society to society. Such *dawah* will work better if in *dawah* done with patience, gentle, persistence, not patronize, and not with coercion.

Something is sometimes forgotten in society. There are leaders or charismatic leaders who have authority and litigation for some societies in an unwritten way. Community members will be subject to what is said to be the advice of the charismatic leader. Charismatic leaders are leaders in religious and non-religious groups. The awakening leaders wake up from the unique and natural tradition constantly. Charismatic leaders in the group can not use the science of management that can not be a reason (Bromley & Melton, 2004 : 6).

When a person performs *dawah* in a community it is better to pay attention to charismatic figures in each community. If every *da'i* notices such things and approaches them, then the activities they do will be easily accepted. In this context it is actually something to emphasize when the Muslims in preaching are dialogue. According to Thomas Michael dialogue life has a meaning form of expression found in the tradition of each belief through the exchange of ideas among religious experts as official representatives of the forum which proposes cooperation for the common development and maintenance of religious values so that there is an understanding of the religious experience by following their religious beliefs.

The form of dialogue for the realization of tolerance consists of four forms: dialogue between life, dialogue on treatment, dialogue of religious understanding, and dialogue between religious experience. The four dialogues are not coercion, but dialogue is a matter of mutual respect and understanding. The four forms of dialogue as information on each religion so that understanding can be seen in the perspective of its adherents. But the dialogue will not shift to believe movements (Abd.Rahim et al, 2011: 93).

The verses and *hadist* mentioned above also confirm that in preaching is also done with polite attitudes. It is undeniable in society to preach a lot of friction or disagreement and differences in understanding the teachings of religion. The other side of the situation that has been developed with other religions is very different. Conditions that so much happening in the mosque congregation in Indonesia. Such conditions if not addressed with a wise attitude that can give birth to violence, felicity, conflict and divorce in Islam.

Indonesia country based on Pancasila. The five points of Pancasila's precepts are not contrary to the teachings of Islam. There is no reason for Muslims to deny the

existence of Pancasila as the foundation of the state of Indonesia. The philosophy built in Pancasila religious attitudes is an attitude of mutual respect and admiring for the differences that exist in each religion or between religions. Living in harmony among fellow religions or between religions is an attitude that is upheld by Indonesian citizens in interacting every day. The key is to develop and uphold the religious and interfaith tolerance stance.

B. METHODE

Empowering the community through the promotion of institutional places of worship which is Masjid al-Muttaqin Ngembal Asri Housing Ngembal Kulon Village, Jati District Kudus Regency is from research in the form of Participatory Action Research (PAR). Participatory Action Research (PAR) is a conceptualized research applicable in various approaches and the state of the object of research.

The Participatory Action Research (PAR) study is used for communities with the methods used by dialogue and active involvement of researchers in order to increase public awareness and trust to act. In the historical context of science. The Participatory Action Research (PAR) study was inspired by Paulo Freire's work in his book *Pedagogy of the Oppressed* (1968), as well as practices and experiences of awareness activities in Latin America. Freirian states that those who are oppressed, poor, and minority are expected to be able to carry out their own analysis and have awareness to know the direction of the need to build their own, their environment with their abilities and beliefs (Kemmis, & McTaggart, 2007: 273).

Basically Participatory Action Research (PAR) research on three things: participation, action and research. The study is described as follows:

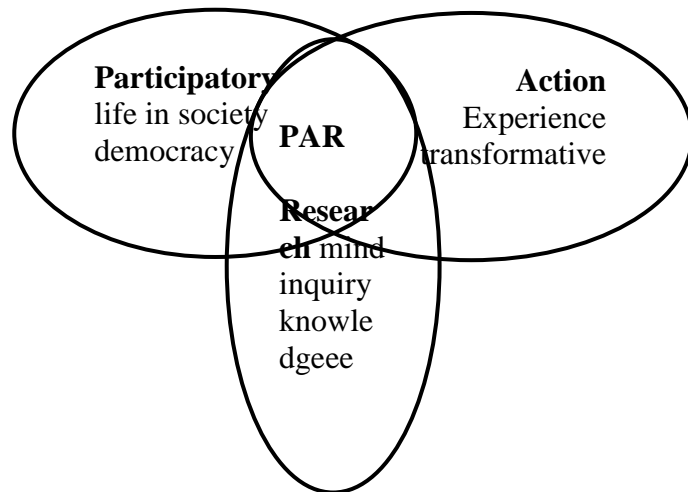


Figure: 1 Three study areas of Participatory Action Research (PAR) of (Chevalier & Buckles, 2013: 2).

The Participatory Action Research (PAR) study described by Chevalier & Buckles illustrates that Participatory Action Research (PAR) that researchers in participatory procedural research study alongside communities in society and democracy. When conducting joint research, citizens are not obliged to perform common duties with citizens, but functions are conducted democratically. Research Participatory Action Research (PAR) in conducting research work exchange experiences. Furthermore, in the research Participatory Action Research (PAR) in carrying out his research rests on the mind and science owned by researchers with citizens.

To conduct the research Participatory Action Research (PAR) researchers do six steps. First, researchers do learning in action. This means that researchers will learn in the search system. How to do these steps include planning, investigation, and evaluation (PIE). Furthermore, researchers also conducted action, research, and training (ART) and ended with a mapping job map. Together with the research community to design, discuss the required skills in the research object.

The second step researchers do exploration problem. In this step the researcher describes the time plan to be done, the previous citizen's response, mapping the required resources. The researchers also conduct field analysis such as research conditions in the desire conflict or not. The third step the researchers make measurements. The steps in this activity are that researchers are trying to achieve a

streamlined, do hope management, analyzing the probability of appearing in the future. The third step the researchers get the findings of facts and listening. Furthermore, the researchers validate the findings and participate in community life and listen to public opinion.

The four researchers know the actors working in this area. The work to be considered by the researcher is to identify stakeholders. Moreover, the researchers conducted a social analysis with the analysis of the capacity, attention and legitimacy of things to be done with stakeholders. Unforgettable work in this move Researchers as compatibles also know the position of interest stakeholders, values interests positions (VIP), lessons and values obtained from stakeholders.

The fifth step is understanding the system. The things that need to be understood and done by the researcher in this step is to do field analysis. Field analysis in this step involves the environmental field. The environmental field is to analyze the interaction between researchers and stakeholders with the environment. Ecological domain analysis includes activity analysis, problem, choice and social analysis. Furthermore, after conducting a domain analysis the researcher performs analysis or rethinks the dynamic interaction. Dynamic analysis of researchers who do relate dynamically on the ecological side, cause, activity, expertise, networking, social, and value (Chevalier & Buckles, 2013: 1).

C. CONTENT

1. Description of Empowerment

a. Religious tolerance in the mosque

In the view of Islam of birth mankind was religiously, even the deepest since all the human spirit was blown away, and the man has gods. The deepening of our religion is not ignored by various opinions. For example Jungian scientists. Jung defines religion as the link between conscious and unconscious psychic processes that have their own lives. Religion according to him is dependence and submission to the facts and experiences that are not rational. Religion is a careful study and observation. Religion connects a person to his servant or followers with an eternal myth that creates harmony between the ego and the non ego. Moreover, religion is consciously characterized by an inner attitude. The practice of religion is

desirable in appearance. The other side of the practice of religion is also advised without being seen. Each with full awareness of its followers (Jalaludin, 2002: 218).

Etimologically, tolerance comes from English tolerance. The word has the meaning of tolerance. In Arabic, the word "tolerance" has the equivalent of *tasamuh*. In the Indonesian language tolerance has the equivalent of the word with the meaning of attitude *teposlira* (tolerance), and attitude to others to appreciate his beliefs, and beliefs. In terminology tolerance has the meaning of allowing others to do things according to their interests (Jamrah, 2015: 186).

The evaluation of tolerance in Islam will certainly discuss global unity. There is something Muslims can understand that Islam is a universal religion of unity. According to Mukti Ali Islam as a universal unity religion has the meaning that Islam has a theological equation. The universal belief in universal unification wherever Islam stands is "No god worthy of worship but God.

The point of view of universal unity in Islam is that since the birth of the Prophet Adam *'alaihi salam* until now there are similarities that are believed to be human brotherhood as a dynasty that comes from Adam the Prophet. These beliefs are called bovine brotherhood. Besides the fraternal brotherhood itself which is the brotherhood of a descendant of the Prophet Adam there is the same brotherhood which is maintained by Muslims brothers in one equation of Islam (*al-ukhuwah Islamiyah*) (Jamrah, 2015 : 187).

In addition to the brotherhood above there is a universal brotherhood in Islam is believed to be the base of fraternity in tolerating the *al-ukhwah wathoniyah* (awareness of siblings in a homeland). A person who understands in his life as a unity of life in a nation then that person will carry out life with fraternity and tolerance. In addition to *ukhuwah wathoniyah* in Muslim belief there is a universal commonality that is Muhammad as the messenger of Allah. Mohammed as the last prophet and apostle.

b. Flourishing Mosque

The word *Masjid* derived from the word *sajada* also has a meaning of a very respectable place beside Allah. For example, in such a distinguished mosque, a person who comes to the mosque is advised to perform a *tahiyatul* prayer for the *Masjid*.

More deeply the meaning of the word *sajada* used with the name of the mosque has a meaning of prayer or prayer anywhere. When the time of prayer has arrived, it should immediately carry out the prayer. Such orders if the place is a building of a mosque that is permanent building, then where the earth of Allah trampled, and the time of prayer has arrived the person should immediately carry out the prayer. Allah says in the message al-'araf verse 29.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ
كَمَا بَدَأَكُمْ تَعُودُونَ

Meaning: Say "My Lord commands justice." And (say) "straighten your face in every prostration (worship) and worship God by adhering to your obedience to Him as he created you at the beginning and so you will return to Him. (Q.S. Al-'Araf: 3: 29).

The verse above describes the word *sajada* used in the name of the mosque. The word *sajada* above has the meaning of prayer, when the time of prayer arrived. This means that if there is an invitation to pray or know that the time of prayer arrived then it should be hastened to perform the prayer. In the implementation of prayer if there is a mosque building that is easily accessible. Thus, prayer must be done in the mosque. The other side if the mosque in the form of permanent buildings is difficult to reach, then anywhere and anytime, when the time has arrived run prayers immediately. The most important place to perform prayers is not unclean (*najis*).

عِندَ كُلِّ مَسْجِدٍ is a snippet of the above verse described in the Abu

Su'ud commentary that each met the Mosque (earth or mosque building), when the time has come, it is advisable to perform the prayers immediately.

Every time and every place when it is time for prayer it is advisable to perform the prayer. Every time and every place when it is time to pray it is recommended to perform prayer. The verse commands to perform the prayers as soon as possible. Do not procrastinate prayer. Then perform the prayer with sincere devotion to Him (Al-Maktabus as-Syamilah, al-Isdar.2, tth).

Exposure to the mosque above can be concluded that every Muslim is advised to prosper the mosque. Origin of the name of the mosque from the word *sajada*. A word has the meaning of prostration. In between the mosque prosperity is worship as much as possible in the mosque. The mosque is a place of Muslim worship. A person entering the mosque who first proposed to perform a prayer to Allah is a *tahiyatul Masjid*.

c. Learning Islam

Learning when looking at the origin of the word in the Javanese language is *ngaji*. The study has the meaning of searching for knowledge, study, discussion and dialogue about science. To study Islam means to study Islamic sciences. Islam teaches its people to deepen their knowledge. Even the religion of Islam teaches its followers to seek knowledge of the natural content up to the grave.

Therefore noble and important science in the teachings of Islam. Islam advocates to study science in China. The Messenger of Allah:

Meaning: Seek science even in China. The reason for seeking knowledge is the duty of every Muslim. Indeed the Angel develops its wings to those who are willing to seek knowledge, and the Angels are pleased with the knowledge they learn (*Diriwayatkan oleh Ibnu Abdul Barri*) (Fachrudin & Fachrudin, 1996 : 10).

Being a wise person who can make someone feel envious of their tradition are the people who have the property they spend on something that is real and useful science and is taught. The Messenger of Allah and encouraged to envy two things:.

Meaning: From Abi Mas'udi raa Allah's Messenger (may peace be upon him) said: Do not be jealous except in two cases: First a man who spends his wealth for Allah by his generosity for to spread the right things. Both are men who have the ability of knowledge of

wisdom. With that knowledge he uses in kindness and wisdom and teaches it to others *lain* (H.R. *Mutafaqun 'alaih, An-Nawawi, tth: 528-529*).

Someone who has knowledge will have differences with others. A person who has knowledge will radiate illumination on the person. Moreover, the person has a useful science, then that person will be more meaningful in his life. The person can enjoy life by fighting for the religion of Islam with the knowledge it has. Allah swt said in the message (Az-Zumar, 39: 9).

Meaning: Say "is the same between those who know and those who do not know. Indeed, those who are devoted may receive lessons (Q.S. Az-Zumar, 39: 9).

The search for knowledge can be done anywhere. Among the places to seek knowledge in the mosque. The mosque as a place of worship of Muslims can be used to study science, exchange ideas, and discuss science among pilgrims. This thing is a way to revive the place of worship.

D. EMPOWERMENT RESULT

1. *Id al-Adha* prayer & *Qurban*

The first PAR research activities in the activities of strengthening the practice of religious tolerance prosper the mosque with the study of Islamization is the activity of performing the *id al-Adha* prayer and the celebration of slaughter *qurban*. Incidentally researchers carry out this activity in accordance with the schedule of activities *id al-Adha* and animal slaughter *qurban*. The *al-Qurban* activities is already common in places of worship continuously. Although the place of worship is still still rife, but *qurban* has lasted a long time by making a set. Each group has seven members to purchase animals buffalo sacrificial animals. Everyone will give money to buy buffalo. The other side is also *qurban* alone by buying goats.

Moreover, if there is agreement, then members of the sacrifice will meet with the committee how to slaughter and distribute meat. The execution of the Eucharist happens to be the day of *id al-Adha* falls on September 1, 2017. The other side of the day also happens to coincide with Friday. *Id - al-Adha* prayer is held with the morning time around 6:30. The *id al-Adha* prayer was held at

the beginning of the first visit at Al-Mutaqin mosque, where the researchers chosed to *khotib* as a *id al-Adha* prayer. The researchers gave a sermon on the subject of testing the patience of the prophets. Among these was the test of the Prophet Ibrahim to sacrifice his son Ismail.

There was an interesting incident at the commemoration of the sacrifice at the time. Incidentally on that day, the Feast of Sacrifice fell on Friday. Slaughter animals before sacrifice or Friday prayers. However, to cut and split until the completion of the morning that can not be completed, then to finish decided after performing Friday prayers. The joint decision, the handling of the sacrifice will continue after Friday prayers. Women (mothers) residents on duty to guard at the mosque. The men (gentlemen) to continue the Friday prayers.

After Friday prayers, the researchers took a break. Because the distribution of the sacrificial offering to the population was not completed immediately after Friday prayers, the residents of the neighborhood gathered in the mosque while they sat and held a small meeting on the distribution of meat sacrifice. By the way at the time there was a difficult discussion being resolved whether the non-Muslim population who are in Rt 5, and Rw 3 will be given to the sacrificial or not. There are some people who argue not to give, because the person is opinion should not. Eucharist for the prosperity of Muslims. Some argue again to be given. The reason is that non-Muslims live in one neighborhood. A person is believed to be a citizen in one neighborhood for mutual respect and participation.

Incidentally, the researchers came a little late and asked for opinions. Finally taking the middle way of mutual appreciation we understand the Qur'anic problem for every person who receives meat. Finally, researchers gave excessive meat to the Muslim section. The researcher is given the meat for non-Muslims.

To illustrate above is how the life of religious tolerance in Rt 5 Rw 3 that has a well-done mosque. Although there are differences of opinion about understanding the teachings of religion, but there are things that can be resolved on mutual respect, greeting each other between religions with other religions. Such incidents are evidence that the opposition can be properly resolved if respect and admire. The other side of the road is solution also with a cold head.

The settlement is not looking for victory or finding a mistake and dropping someone.

Beauty teams with mutual respect and admire. The beauty of the differences when there is willing to greet each other and love. The above activities are evidence of a difference in internal religious understanding if not properly managed will provoke conflict. Such circumstances, each person has the obligation to be able to guide and think, the religion that is more mature.

Id al-Adha is the prayer of the *sunnah*. *Id-al-Adha* is an opportunity to meet Muslims in the neighborhood is a prayer that is spent. The other side next to the year are also things there did year in the implementation of *id-al-Adha*. Among the *sunnah* who work in the *id al-Adha* prayer:

When he leaves his house to perform the *id-al-Adha* prayer and return from the mosque to his house, the *id al-Adha* prayer is finished and it is advised to take a different route. The case is based on the *hadist* narrated by Ibn 'Umar that "the Messenger of Allah saw when going to perform the *id al-Adha* prayer, then going out of the house and returning home by taking a different path (Kurdish, T: 197).

2. Read *shalawat berzanji*

Reading *shalawat* is a recommendation for Muslims to praise the beloved of Allah is the Prophet Muhammad. God, angels and believers of course Muslims always give or read the *shalawat* of the Prophet Muhammad. *Shalawat* readings may be at any time at any time. There is no count of how much you should read *shalawat*, but it is advisable as much as possible to read *shalawat* to the prophet. Reading *shalawat* may be with a long or concise penalty phrase. For example Muslims are advised to read enough *shalawat* by saying "*Allahuma shali'ala sayidina Muhamad*."

Another recitation of the prayer is reading the book of *Barzanji*. When reading the *Barzanji shalawat* you usually read with a group shape together. The other side of reading individual *shalawat* is also permissible. For example, reading the book of *shalawat Barzanji* or reading the sentence "*Shalawat : Alahuma soli 'ala sayidina Mohammad*". A person who often reads a *shalawat* is a sign of his love of a person to the Prophet Muhammad. Many virtues or

virtues of someone who want to implement reproduce reading *shalawat*. A person who reads a lot of *shalawat* either individually or in groups will receive *syafa'at* from the Prophet on the day of resurrection. So reading *shalawat* will increase one's faith and love to the prophet and to Allah swt.

The above review is an activity when reading *Barzanji shalawat*. Initially, the activity was followed by only two people at Al-Mutaqin Mosque where the researchers conducted empowerment. Initially the activity was not accepted by all members of the mosque or by the council. The problem of time spent on this activity is full. If carried out after the evening prayer (*Isya*), members of the mosque group are already exhausted. The researcher then offered to run on Sunday evening. With all praise to God at last the second, third and subsequent activities increase. The number of female (mothers) and male (fathers) and children can sometimes be up to 25-30 people.

The other side that the activities of reading *Barzanji* become entertainment for children. The problem is that the event was held on Sunday night, which happened to be the children of the school holidays. Sunday evening activities for children with parents go to the mosque for religious travel. While meeting with his friends, children can play and read *shalawat Barzanji*. Another nice thing for kids is there is a snack served by mothers.

Reading the *shalawat* to the Prophet Muhammad is a recommendation for Muslims to always implement. *Shalawat* is not only read by the servants of God alone, but God, the angel and his people are encouraged to read the *shalawat* as much as possible. God says in the Qur'an (al-Ahzab: 33: 56).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Meaning: Verily Allah and his angels recite *shalawat* to the Prophet, Hey who believe Have read the *shalawat* and *salam* to the Prophet Muhammad in earnest.

The *shalawat* of Allah for the prophet is the praise God has given him. The *shalawat* of the angels to the prophet is a orison. Many opinions about the virtue of reading *shalawat* to the prophet. Among them is anyone who read a lot of *shalawat* then will get blessing in his life. Another opinion that the *shalawat* of

Allah to the prophet is a grace, while the angel's *shalawat* is begging forgiveness or *istighfar* (An-Nawawi, tth: 533).

To be able to achieve the above exposure to read the *shalawat* that many done by Muslims can be understood with a debt experience with an understanding of effectively. Newman, Otto and Edward argue that God is something mysterious. Find a religion that is by the believer, then understand it with feeling. Religious experiences can be effectively understood with feelings (Win, 2005: 134).

3. Study Sunday morning

For Islamic studies on Sunday morning after *Fajr* prayer (*Subuh*) is a form and effort that Muslims always add knowledge constantly. If a person has a lot of knowledge then this person will always think more wisely than people who have little knowledge. Moreover, there are people who feel intelligent and know the science of religion, even when they feel the right opinion, or know of others but by listening without reading the source, excessive enthusiasm gives birth to this person.

Studying the Islamic sciences in the *Masjid* is a form of effort to increase the knowledge of all mosque members of their delivery. Activities of Islamic science studies at the mosque al-Mutaqin researcher idea to prosper the mosque so as not to desert from the activities of Islamization. Speakers in Islamic studies conducted in rotation from the citizens of the mosque al-Mutaqin is considered capable. Anyone who wants to fill out from the neighborhood residents or pilgrims al-Mutaqin Mosque, the researchers will provide a schedule to him. At the beginning of the activity, the researcher of the Islamic studies idea is coming. Ask for a comment on each topic discussed. But this method is less interesting. Finally we schedule, although more researchers fill it out. We are always ready when we are not on schedule or not ready.

These activities then proceed well with the *istikamah*. The number of participants is not necessarily. However, research is still based on the management of these activities. Initially, the number of people who followed the study on Sunday morning consisted of parents. Evolution from day to day and

month to month *Ahamdulillah* is now increasing. When leaving all males (males) and females (mothers), the number can be twenty-five and twenty people.

The forms of Islamic studies taught through the reading of books such as *safinatul najah*, *Ethics of Sufism Abdul Qadir al-Jilani*, *Fathul mu'in* or collection of *tafsir* e-book *al-Maktabu as-Syamilah*. Model his studies with lectures. In the study at the end of the event the researcher gives question-time answer, or comments to participants who have problems. The problem is related to daily religious issues. The way researchers give time to the participants of the congregation to answer it. Furthermore, researchers also provide answers or comments. If the problem has not been answered, then another time or on the other day, the researcher will try to find the answer.

4. There is a birthday event

There is something interesting in the other activities that are found in the well-done mosque that there are residents of the grandchildren group that is celebrated in the mosque. The researchers say it is interesting because it is different from others. His birthday celebration is celebrated in the restaurant with a celebratory or at home also with a celebratory, but at that time celebrating the mosque. Incidentally at that time on Friday night his intention will be celebrated with *Yassinan*, *Tahlil* and *Kultum*, but because there are residents who hold *Hajatan*, read *Yassin* and *Tahlil* and *Kultum* did not do. Despite these circumstances the anniversary is still celebrated in the mosque. At that time the researchers asked to come, because there is the first event that is a celebration of citizens, researchers at that time can not attend. Although researchers can not come to the anniversary event held in the mosque there is obviously a positive value that there is awareness of citizens to join the mosque and revive it with various activities and differences.

To link psychological awareness and foster kinship, and brotherhood at events such as birthday events, and propose wedding ceremonies for Muslims to make gifts. The messenger of Allah peace be upon him: "This is what we gain and love each other." The birthday celebration gives alms charity food, and guests are invited to give the gift properly and the best they can. Such a beautiful case of Muslim brotherhood.

5. **The meeting of distribution of compensation**

The mosque is a place of Muslim worship to communicate with God and also as a means of interacting with humans. Relationship of the mosque with God through the implementation of mandatory prayer year, male, reading the al-Qur’an, reading the *shalawat* and so forth. The other side of the mosque can also be used for worship through human relations. This means that the mosque can be a meeting place that thinks about people's problems. Among the problems people can discuss in the mosque is the problem of economic prosperity.

In the retired mosque he discussed that one of the goals that built a *Mushalla* becomes a mosque is for the welfare of the people. One of his one-time activities was orphans' donations. Offering compensation to orphans is an instruction recommended by the Prophet. Someone who wants to give compensation and care for orphans will be with the Prophet in heaven later.

The religious teachings expressed in Islam for Muslims are not merely the teachings of relations with their Lord alone. The teachings of Islam also teach love and care to fellow beings of God. Especially with the weak served God who have lost the love and affection of parents like orphans, love and care is highly recommended. These suggestions are not only in the *Hadist*, in the Qur’an many texts that encourage love and care for orphans.

6. **Jenazah pray at the mosque**

The mosque as a means of worship relationship with God. Mosques can also be meeting needs in the community. And by the way the mosque of the pious as a place of worship and presence in the family housing environment. In the establishment of a retired mosque from the head of the commission suggested if the later retired mosque can be used to pray resident *Jenazah*. The same is also achieved by the citizens of the housing that residential housing house is not large, then when there is death of the population housing prayer can be done in the mosque.

The purpose of the research was linked to the construction of the well-equipped mosque to serve as a prayer for bodies. Coincidentally with the activities of this researcher used the mosque to pray once. During the mosque the researcher stood up knowing that they had used the *jenazah* prayer for three

times. Thus the mosque as a means to meet the needs of society. The mosques can thrive socially and psychologically.

Among the obligations to take care of the *jenazah* is the *jenazah* prayer. His legal prayer is how he is. If someone dies in a settlement, someone leads the prayer, then the person who lives in the village even if he does not perform the prayer will not get sin. There are seven pillars to be fulfilled when performing a prayer of the *jenazah*.

First intention. A person who performs the obligatory *jenazah* prayer by preceded the intention. The two stood up. The *jenazah* prayer must be performed by standing, unless it is not capable. Third read *takbir* with four times *takbir*. The first *takbir* is followed by reciting the letter of *al-Fatihah*. The second *takbir* is accompanied by reading the prophet's *shalawat*. The third *takbir* is accompanied by a prayer reading for the *jenazah*. The fourth *takbir* is accompanied by reciting a prayer for the dead after death far from slander. Furthermore there is a *salam*.

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