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Mosque Institutions In Malaysia: What Is The Concept Of The Lyrics?

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ABSTRACT: *This article comprises discussions related to the concept of the Mosque in Malaysia, as far as conforming to the idea of rahlatan lilalamin, which is the primary basis of the Prophet Muhammad SAW. Contrary to the concept of rahmatan lilalamin then came Rahmah Mosque, which is concerned with the unification and peace of the universal ummah. This also repels a narrow understanding of the function of the mosque. In this paper, the author discusses the challenge of establishing a mosque institution that conforms to the concept of rahmatan lilalamin to expose readers to fend off all the extreme views of mosque functions. At the end of the writing, it is reiterated that the role of the mosque should be in line with the concept of lilalamin's grace. This is based on the management, supervision, infrastructure facilities and mosque environment that can create the love of one's fellow Muslims and to have a different society.*

Artikel ini terdiri dari diskusi yang berkaitan dengan konsep Masjid di Malaysia, sejauh sesuai dengan gagasan rahlatan lilalamin, yang merupakan dasar utama Nabi Muhammad SAW. Bertentangan dengan konsep rahmatan lilalamin kemudian muncul Masjid Rahmah, yang berkaitan dengan penyatuan dan kedamaian ummah universal. Ini juga mengusir pemahaman sempit tentang fungsi masjid. Dalam makalah ini, penulis membahas tantangan mendirikan lembaga masjid yang sesuai dengan konsep rahmatan lilalamin untuk mengekspos pembaca untuk menangkis semua pandangan ekstrem fungsi masjid. Di akhir tulisan, ditegaskan kembali bahwa peran masjid harus sejalan dengan

konsep rahmat lilalamin. Ini didasarkan pada manajemen, pengawasan, fasilitas infrastruktur dan lingkungan masjid yang dapat menciptakan kecintaan sesama Muslim dan memiliki masyarakat yang berbeda.

Keywords: *Mosque, Peace of Mercy, Affection, Brotherhood.*

INTRODUCTION

The mosque is an indispensable institution of the spiritual, social and cultural life of Muslims. History has proven that the mosque is the primary basis of the struggle of the Messenger of Allah (blessings and peace be upon him) as "the mercy of lil-alamin" which is to bring peace and tranquillity in life as well as the foundation for the happiness of the world and the hereafter. According to Shahirah et al. (2015), in carrying the Islamic pamphlet through the mosque, Rasulullah SAW started the mission of muhajirin and ansar. They live lovingly, respect each other. So is the view Zaleha Embong (2016), through the mosque, the Prophet (peace and blessings of Allah be upon him) can convince the multiracial Madinah community and that Islam is a religion that practices the principle of tolerance. They can practice their religious teachings without interruption. The question is, what is the effect of the lil-rahmatan based on mosque institutions can be felt by the whole society, either Islam or non-Muslims (Muhayat, 2019). What is the Malaysian Standard Rating Board (SPMM) that has been developed since 2009 can conform to the RLA concept? While based on the seerah shows the effect of the blessedness that radiated through the first mosque in Medina munawwarah shine continuously until the opening of the City of Mecca in the 8th year of Hijrah (Ab Halim, Muhamad Faiz, 2012). The Sacred Mosque is the Baitullah who collects all Muslims regardless of rank, rank or offspring and skin colour. This is a symbol of praise brought through the mosque. It has evolved worldwide since the 1440's. (Ramansyah, 2015)

In Malaysia in particular, the grace of the mosque through the construction of a mosque among Muslims becomes a venue for the unification of the ummah, the universal peace umbrella between the various races and the symbol of religious tolerance in the country. Where is Professionalism in RLA-based mosque governance? Jakim has recorded a total of 6,315 mosques nationwide. This proves that the mosque has an essential function in the nation building. According to Mohd Kamarul Amree et al. (2014), the construction of the Quba Mosque 'and subsequently the Mosque of Nabawi proves the foundation of the unity of the ummah and the strengthening of Islam has been built ever since. This is one of the examples of hifz al-din (religious preservation) which has been the cornerstone of the lil-rahmatan grace. (Hence, Does the indicator ensure that Professionalism in the RLA-based mosque governance is made and understood objectively)

Research found that the masjid institution is experiencing a narrowing of its roles and functions, thus raising various perceptual perceptions that can prevent the unification of the ummah (Hanif & Mutakin, 2019). (Does this happen, where is the position of Professionalism in the governance of the RLA Mosque) Initially the mosque as the centre of civilisation of the ummah, it now becomes a means of complementary worship in various places. The view is supported by Nor Azlina Abd. Wahab et al. (2016) It states that the mosque is not just a place of worship, but also as a centre of scholarly activity which is a significant reference to religious affairs and gathering the scholars to convey the teachings of Islam. The mosque institution also functions as a social agent in society (to what extent?).

The author is of the view that the challenge of empowering mosques towards the mercy of Muslims should be explained to Muslims for the mission and service of the church, to attract all humanity regardless of religion, race, culture, race, lineage, and so on. The extreme understanding of the mosque solely of the rights of Muslims has hindered efforts towards the *lil alamin rammatan*. An accurate understanding of *fiqh* related mosques can restore the glory of the mosque institution as a basis for *rahmatan lil alamin* (Ab Halim, Muhamad Faiz, 2012).

Can a mosque be approached by non-Muslims to explore Islamic knowledge ?. Can zakat or alms money through the mosque be given to non-Muslims who need it ?. Can non-Muslims participate in social and social activities with Muslims in mosques? How does the institution of mosque implement the non-Muslim neighbourhood? S rights? Is "dakwah bil-hal" tala eradicated in the propaganda of the Muslims until the mosque's institute is less *lil-alamin rahmatan*. It can be seen in various polymers of thought, social issues, as well as negative phenomena linked to mosque institutions (Usman, Shaharuddin, & Abidin, 2017).

Current Challenges To Mosque Institutions

The concept of *rahmatan lil-alamin* in the empowering of the mosque as the leading institution becomes fading when various negative issues associated with the mosque are always reported in social media (Manderscheid & Ardichvili, 2008). Islam is often viewed negatively, and the phenomenon of Islamophobia is increasingly spreading in society, whether in Malaysia or the international arena. Muslims are often associated with violence and war. The case, Muslims are victims of abuse. The cruel killings of 50 Muslims who wish to perform Friday prayers. Two mosques in Christchurch, New Zealand, have been targeted by Islamophobic groups to commit suicide (Berita Harian 15 Mac 2019).

What is the mind of modern society today is worse or worse than the *jahiliyyah*. The question is, what is the preparation of the Muslim ummah to open the account of the universal man that Islam is a religion of tolerance.

Islam deeply understands the diversity of beliefs in the world. The Constitution of Malaysia in item 3 (1) provides a fairly harmonious space in practising their religious teachings. According to Wan Ahmad Fauzi et al. (2017) that a mosque is a place of worship of Muslims capable of producing human beings who love each other.

The Sultan of Selangor, Sultan Sharifuddin Idris Shah on March 4, 2019, has expressed concern over various threats that could tarnish the sanctity and glory of Islam and undermine the people. The mosque became the basis of the institution of the unity of the ummah instead of placing various propaganda and misguided teachings (Utusan Malaysia 4 Mac 2019a). The study has been done by M. Zohdi Et.al (2014) found that there were four factors of racial tension. One of the issues of management of a synagogue that does not reflect the concept of rahmatan lil-alamin (Ikhwan, 2018). The point of dismissing 25 priests in Perlis and mufti's suggestion that the priest performs magic, leading to several police reports made against the mufti may tarnish the image of the mosque institution's management (Utusan Malaysia 20 January 2019b). The issue of pork head shot into the mosque (Malaysiakini January 27, 2010). Similarly.

Through the writer's observation, today's people see mosques as a special place of worship in Muslim life. Such perceptions need to be purified so that the whole community understands the concept of a mosque and recognises the importance of the role of a mosque in the development of the ummah (Ikhwan, 2014). Mosques are not just symbols and symbols in the life of the Muslim community but are even more critical than that where the mosque is the heart and centre of activity of Muslims. Therefore, the magnificence of a mosque is not dependent on its architecture but also its level of control. All activities and programs of the mosque are only focused on the implementation of obligatory prayers, and they are exclusively pioneered by adults and vats. The youth and adolescents are the critical assets of the future of Muslims. But why these groups are less visible in the mosque. Is the spirit of rahmatan lil alamin from the mosque does not exist? The study conducted by Mohamad (2016), on three mosques around the Federal Territory of Kuala Lumpur, found the mosque less teen-friendly.

The authors emphasise teenage goals as the energy and potential of young and young are the links of the Islamic struggle. That's what needs to be polished and dealt with, so they can be born rabbits. Imagine if the mosque is filled with youths, adolescents at all times with various activities, surely Allah sends down his mercy. The impact of the rabbis was born as well as the purpose of "dakwah bil had" to all humanity, including non-Muslims became a reality. Adolescents who are still physically healthy and fresh in their minds must be given full attention so that they will not be neglected and involved with unprofitable activities that would be detrimental to the future of the ummah. Therefore, Muslims must strengthen the role of the mosque in the development of the first ummah

since the relations between the Muslim community and the mosque cannot be separated because they are interconnected and mutually needed.

Mosque And Concept Of Rahmatan Lilalamin

The term mosque is derived from the Arabic language taken from the words "sajada, Yasuda, sajdān". This word refers to the intentions of obedience, obedience, obedience and submission with respect. When referring to a place, then the term becomes "mosjidun" which leads to the purpose of worshipping Allah SWT. Therefore the term mosque refers to a home or building whose primary function is as a place of prayer, prostrating to worship Allah SWT.

The word mosque in Arabic also means a place of worship or called 'jamik' or a gathering place. The mosque also means a building or building made of wood or stone that is used as a place for Muslims to perform Friday and Friday prayers and other religious activities in it. (Hidayat et al., 2012). The mosque concept today needs to be understood more widely. The mosque is not just where the Muslims perform congregational prayers, but more than that, the essential mosque to the construction of human civilisation. However, the mosque concept for the broader writings of the writers (Usman et al., 2017). The function of mosques can be extended to all human beings in various aspects of education, economy, politics, and social regardless of religion, race, and so on. It must be Al-Quran and as-Sunnah without breaking the law and Islamic law. Examining the fiqh of the mosque in the context of Mu'asarah (current) has a significant impact on achieving the reality of the mosque as the basis of the lil-rahmatan grace (Ikhwan, 2015).

The mosque is the first institution built by Rasulullah s.a.w. As evidence of his mercy on the construction of human civilisation. Today, though the mosque is no longer the centre of government and state management, its role remains as a social institution, a local service centre, to the surrounding people (Ikhwan, 2016). In the environment of a plural society, mosque institutions need to open a broader space by leveraging donations and roles appropriate to the needs of the entire community. Is it proper for the mosque to remain as a Muslim's private property solely without being shared by others? Another critical issue is the extent to which the mosque is concerned with the environment and the pluralistic environment surrounding the environment?

The concept of rahmatan lil alamin to the mosque institution can answer various questions related to how the "grace of the world" impact can be felt by all beings not only humans but also animals and plants. It is also essential to explain the need for non-Muslims to acquire knowledge and guidance through the mosque. Can they both listen and learn Islam in the mosque? Can non-Muslims participate in community activities with a Muslim mosque? Can they accept donations, zakat from mosque

institutions? Can they make the mosque a refuge? How grace can happen if this limitation is not best explained. Islam is the religion of Rabbani nature, waqiiyyah, syumuliiyyah. Islam is also Murunah, but Islam remains firm in matters of law against the lawlessness. Thus, in explaining the concept of rahmtan lil-alamin through the mosque, the author debates the laws that exist khilaf between the ulamak and associate them with the idea of rahmatan lil-alamin.

Scholars argue that the concept of rahmatan lil-alamin is so vast. It is a combination of the word "Rahmat" which means compassion. While the word "lil-alamin" means the universe was covering the heavens and the earth. The two words were pronounced by Allah swt in one verse from surah al-anbiya '17: 107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We do not send you but to be a mercy to all the worlds." (Abdullah Basmeih 2000: 687)

Al-Imam al-Tabari describes the meaning of grace as a universal element of nature (nature) that shapes every creature. Al-Imam Ibn al-Jawzi (1987) describing the words of grace contained in the Qur'an with the diversity of the meaning of favours, health, refinement (al-riqqah), forgiveness, affection (al-mawaddah), preservation (al-'ismah), and some other notions. Ahmad Mushthafa al-Maragy explained that the mercy brought by Prophet Muhammad SAW in the form of Quran and Shari'a and the law for the happiness of beings in the world and the hereafter. While H.M. Quraish Shihab (2009) in interpreting the verse by saying that the messenger is a blessing, not only does he come to teach, but also his personality and personality is the blessing that Allah SWT has given him. Fuad Jabali's view of the concept of rahmatan lil-alamin includes compassion on all beings, including humans, animals, plants, water, land, fire, air, and so on. Because all the creatures in this world have their unique nature. Ahmad Nadjib Burhani argues that Islamic rahmatan lil-alamin creates a thoughtful attitude in implementation, a professional manner, not easy to be influenced, not emotionally, but still patient while providing a complete understanding of Islam. The application of the Islamic mercy of lil-alamin makes a person rational, self-controlled, patient, continuing to find a way out, persuasive, forgiving, affection, husnu al-dzann (tolerance), tolerance, tawasuth (moderate) and democratic.

From the notions found by some scholars on the concept of grace, the writer can illustrate that there is a close relationship between the function of the mosque institution brought by Prophet Muhammad SAW with the needs of the controversial dakwah. He practised tolerance, compassion, affection, respect, compassion, compassion, even though they were not Muslims.

Effects of non-Muslims on mosque institutions should begin with

the strengths created by Muslims first. Examples of the nature of the chest and the tolerance and forgiveness of the Muslims in New Zealand against the case of innocent murder. Muslims condemn the cruel but do not take revenge. This is a blessing to non-Muslims. The non-Muslim community there is increased understanding of Islam. Religious opportunities are given a more extensive space. This is what the benefits are about the conjecture and the test.

In the context of the multi-racial society in Malaysia, Muslims need to be more open to accepting non-Muslim non-Muslims participating in mosque activities. The assumption of a group of Muslims that illegal non-Muslims are at all attending and participating in the activities of mosques need to be corrected. A plan needs to be done because da'wah approach to non-Muslims now does not occur in Islamic institutions. In the early stages may some legal matters be understood. The mental block and long-term thinking should be replaced with progressive new thinking and according to the current demands.

As a proposition, the Prophet s.a.w. Receive foreign guests whether or not Muslims to come to the mosque. The Messenger of Allah (may peace be upon him) also permitted the head of Najran to perform their prayers at the mosque of the Messenger of Allah during a meeting with the Messenger of Allah (may peace be upon him). At that time, the Messenger of Allah (saw) had just finished performing Asar Al-Qasim (1984) prayer. Khalid al-Walid has agreed with the people of Anat after defeating them. Khalid al-Walid has permitted them to blow naqus at any time of the day or night except at five times the Muslims perform the Prayer of Abu Yusuf (1382).

If analysed from the aspect of Islamic law, the Islamic Ulama divides non-Muslims into six categories, namely ahlu al-kitab, al-Saibah, Majusi, al-Dahriyah, Musyrikun and apostasy. For non-Muslims living in Muslim countries, Islamic scholars divide Zimmi, Musta'min, Muaahad and kafir harbi (Zaydan, 1976, p.15). According to Terengganu mufti, Yusuf al-Zawawi (1971) who issued a fatwa, the non-Muslims found in Malaysia were infidels zimmi. And according to the Kelantan mufti, Ismail Yusof (1981) non-Muslims living in Malaysia is not a believer. It can, therefore, be concluded that non-Muslims in this country are known as infidels zimmi because they respect and adhere to the national constitution, pay taxes imposed and not against the rulers.

Therefore, the matter of touching the law of mosques between Islam and non-Muslims is final, and there must be a borderline. But things related to social activities need to be developed so that the mosque becomes the best da'wah field to various societies. The events that have been done so far peculiar to Muslims can be designed to non-Muslims.

Among the proposals towards the mosque as the basis of rahmatan lil alamin is to open space and opportunity to non-Muslims to join the ceremony through the mosque. The mosque can be a da'wah field to non-

Muslims in general. With the establishment of a responsible unit or committee within the scope of da'wah approach The existence of classes of public studies related to Islamic tasawwur by members of the mosque committee is one of the initiatives of da'wah that can be planned. As an example model, the house of al-Arqam ibn Arqam was chosen as the place where Rasulullah SAW taught religion or known as fardu ain class to the new converts. Therefore. A general learning room can be provided by a mosque environment for that purpose.

If reviewed on Fridays, they come to the mosque to advertise their various sales products. They were able to stand at the doors of the mosque environment to spread the multiple pamphlets. The mosque can seize this opportunity to provide space in the mosque environment for them to hear the Friday sermon. Also, the use of the mosque library needs to be more open and non-Islamic friendly. For example, a mosque close to the school can provide space for non-Muslim students to use the mosque library for information. As a pluralistic Malaysian society, Muslims need to be more open in carrying out da'wah efforts to the whole community, including non-Muslims.

The mosque is a mercy institution. Islam allows non-Muslims to visit the mosque. Beautiful mosque construction with the diversity of designs can be one of the "Dakwah bil-hal" mediums to attract more tourists to visit, such as the Putrajaya Mosque. According to the view Umar & Ashaari (2019), The power of the Muslims and the influence of religion as a rim to the whole of the world can be expressed through the power of the mosque to the Muslims. The main picture that can prove this is the existence of mosques in every locality of the country. It is supported by Aziz et al. (2016) which states the JAKIM statistics of 2018 that the number of mosques in the country is 6,315. Therefore, promoting the mosque as an attractive destination in Malaysia to non-Muslim tourists will help in reversing their misunderstandings on Islam and the issue of Islamophobia through the approach of da'wah being conveyed.

Apart from that, it is essential that the function of the mosque be extended with community programs against non-Muslims. A pilgrimage activity, against non-Muslims who are in need, ill and sick can be organised by the mosque. The financial aid of zakat, donations, can be extended. The Messenger of Allah (saw) has shown an example to non-Muslims, so they are attracted to the beauty of Islam. The question of today is whether zakat is permissible to non-Muslims. This has become a khilaf among the ulamak. The problem of whether the part of sadaqah is obligatory or is called zakat is given to non-Muslims is the problem of khilafiyah (dissent) among fuqaha (jurist scholars). Al-Imam al-Syafi'i r.h (w. 204H) argues that notable figures in the sect of al-Shafi'i will assert the same. It is like al-Imam al-Syirazi in al-Muhazzab, al-Imam an-Nawawi in al-Majmu 'and others. Based on 'disbelief' prevents non-Muslims from accepting zakat provisions, then-in the al-Shafi'i

sect they cannot take it either on the ticket of misfortune or muallaf.

If we look at other opinions, some of the jurists say they may accept zakat for the allotment of "al-muallafah qulubuhum" which is tamed by their hearts to Islam. This is as stated by the Koran in Surah al-Taubah verse 60. This designation includes those who are still infidels and who have become Muslims. Said al-Imam Ibn Qudamah if we see another opinion, some of the fuqaha states that they can accept zakat on the provision of 'al-muallafah qulubuhum' which is tamed the hearts of their hearts to Islam. It is as mentioned in the Qur'an in Surah al-Taubah verse 60. This provision covers those who are still infidels and who have become Muslims. The word al-Imam Ibn Qudamah (w. 620):

"Muallaf is two parts: kuffar and muslimin which they are leaders who are adhered to in their races and their families. This kuffar part also has two groups: first; the person he expects to embrace Islam, is given zakat so his Islamic desire is increased and his soul tends to Islam, then he becomes a Muslim ... second group; people who are worried about their evil. Hopefully by giving him will prevent his crime and those with him .. (Ibn Qudamah, al-Mughni 9/317. Kaheran: Hijr).

This is the opinion of the dictator of Dr Yusuf al-Qaradawi in Fiqh al-Zakah, Dr 'Abd al-Karim Zaidan in al-Mufassal, and Dr' Umar Sulaiman al-Asyqar in the paper Ta'lif al-Qulub 'ala al-Islam bi Amwal al-Sadaqah and others. Thus, based on this opinion can be given zakah of the muallaf section to non-Muslim influential in their community or society which hopes the grant encourages him or his followers to accept Islam, or reduce hostility towards Islam. This opinion is supported by the various narrations which the Prophet s.a.w gave to the unbelieving Arab leaders such as Sofwan bin Umayyah. So Sofwan once said:

"For Allah! Rasulallah s.a.w gave me so much. Previously, he was the one I hate the most. He kept giving me so much that he became the one I loved most." (Riwayat Muslim).

From the opinion of the Fuqaha ', the writer suggests that the mosque may take the appropriate approach in assisting non-Muslim communities in need without denying the rights of the Islamic community. Not everybody is not a Muslim living in the pleasure of more and more people who have been jealous of approaching Islam. The mosque can provide necessities of food, to the need include non-Islamic. Some mosques have started this business but have not been extended to Islam. How blessed is Islam if the endowed nikmat is shared with even non-Muslims. There is no doubt that many mosques have made efforts towards reaching rahmatanlil alamin. The program is implemented; various facilities are provided for the needs of the ummah. But it is good that the mosque is developed again by the changing times. Now, people tend to stay away from the mosque, probably because of the need for their lives far away from the mosque environment. Banks, clinics, sports centres, recreations, internet centres, government-related mini offices, libraries, auto repair shops,

restaurants, business spaces away from mosques (Sidiq & Ikhwan, 2018). This question can be studied academically to find out whether the mosque is "one-stop centre", is easy to visit and visitor-friendly can realise the goal of *lil-amin*.

CONCLUSION

Based on the ability of the mosque by diversifying its functions, it is time for Muslims to restore the glory of the mosque as the foundation of the *lil-rahmatan* grace. Mosques are the starting point of brotherhood, affection, respect, a close relationship between diverse races (Abdi, 2018). The mosque as the source of the strength of knowledge, faith and *taqwa*, the agent of economic development of Islam, the site fulfils the necessities of life, as well as the centre of community development in total (Ikhwan, 2017). It also includes learning centres, community support centres and referral centres to national agencies, establishing a work network with religious bodies and local communities. It will make the mosque the life of a recognised community and institution, whether for the Muslim or non-Muslim community.

This is a hallmark of worship through the mosque in maximising the benefit of every function. The diversity of mosque functions is not worth the waste. As long as there is room for service, the mosque building will be fully utilised. The head of the struggle of the Prophet (peace and blessings of Allah be upon him) has proven the importance of the functioning of the mosque on the development of Islamic *syari'ah* so that it is the foundation of the construction of a sovereign Muslim nation in *Madinah Al-Munawwarah*. As a result, the whole universe is blessed with blessings. There are mosques in Islamic countries that are so famous in the world as not only in its mosque but also as a university. For example, the *Zaituna* mosque in Tunisia, the *Qarawain* mosque in Morocco and the *Al-Azhar* mosque in Egypt. These mosques are a model that can be emulated. The stakeholders should focus on empowering the role of the mosque that needs to be done as a basis for achieving the goals of the *lil-rahmatan*.

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