

## Realizing Sustainable Development Goals (SDGs) by Reviving Mosque Functions in Family Guidance

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### Abstract

Mosques have a great deal of potential for supporting Muslim families. However, there are still a lot of mosques that do not fully utilize this excellent opportunity. In order to shed light on this issue, a literature review titled "Realizing Sustainable Development Goals (SDGs) by Reviving Mosque Functions in Family Guidance" was conducted. The problem stated in this paper is "How to revive the mosque's role in family formation." This study seeks to explain the idea of creating a Muslim family centered around a mosque. The methodology utilized is qualitative, and the literature or books that are relevant to the topic of the conversation are used as data sources. This study demonstrates that by maximizing mosques' contributions to the development of Muslim households, helping the government achieve the Sustainable Development Goals (SDGs), especially those that relate to a healthy, prosperous living and high-quality education. Re-actualizing mosque management and congregational coaching techniques is important to maximize the mosques' contribution to the upbringing of Muslim families. The management side comes first; every mosque needs a mission and vision that are both distinct and measurable. Particularly when it comes to achieving one of the most crucial tasks, which is the development of Muslim families. Mosques should offer more welcoming facilities for the congregation, so that parents can watch events at the mosque in safety and comfort. Next: elements of the coaching approach. For the purpose of making the guidance materials more efficient, organized, and focused on the desired vision, a guidance on guidance materials is required. These resources cover several facets of faith, worship, and muamalah in addition to tazkiyatun nafs and other resources. The following techniques are utilized to put the notion into practice: lectures, question-and-answer sessions, group discussions, demonstrations, assignments, and field trips.

**Keywords:** Revitalization; Mosque; Family; Sustainable Development

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## Introduction

Mosques have significant religious significance for Muslims, both physically and spiritually. The mosque was particularly important during the Prophet's time because it could bring Muslims from all walks of life together. The mosque became the center or focal point of Muslim activity during the Prophet's time or afterward. In mosque institutions, governance activities include ideological, political, economic, social, judicial, and military deliberations and resolutions. (Ayub, 1996: 2)

Understanding the mosque broadly entails seeing it as a social instrument of Islamic society that is inextricably linked to Islamic society. It is frequently concluded that mosques that are not rich and lonely represent the faith of the people in their surroundings. Surdi (2001: 4)

Allah SWT mentions in the Qur'an that only a believer can flourish the mosque, as He says:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ  
إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

Translate: *The only people to attend God's places of worship are those who believe in God and the Last Day, and pray regularly, and practice regular charity, and fear none but God. These are most likely to be guided.* (QS. At-Taubah: 18)

As a result, the establishment of a mosque in general is a representation of Muslims' aspirations for a central site of prayer. Given its strategic function, it must be nurtured as much as possible, both physically and through its prosperity activities. (Rifa'i, 2005: 14)

However, mosques in general continue to be limited in their

function as a place of worship for mahdah an sich, particularly prayer. The most extreme is commemorating significant Islamic holidays, religious lectures, and teaching children the Qur'an. Mosques, on the other hand, have greater potential and should be used by Muslims, including as a means of establishing Muslim families. The family is society's main bastion, especially in social life. If this fort falls, it is almost guaranteed that people's lives will also fall apart (MI. Muchtar, 2018: 2).

The mosque serves a purpose that is inextricably linked to family life. Because a religious approach is essentially one of the efforts to improve the quality of the family. Hasbullah (Hasbullah, 1999:131) So education organized by the community, also known as non-formal education, can be done in the mosque, one of which is through family education.

It is evident that the presence of a mosque, in all of its forms of activity, has enormous potential for resolving different issues confronting the community, especially Muslim families.

The rehabilitation of the mosque's function indirectly aids the government's efforts to achieve the Sustainable Development Goals (SDGs), particularly in the areas of healthy and prosperous living and quality education.

The problem formulation in this research is: How is the resuscitation of the mosque's function as a way of promoting families in accomplishing sustainable development goals? The purpose of this research is to investigate the strategies and methods of establishing a mosque-based Muslim family.

## Research Methods

This study makes use of library research. All main and secondary resources for the research were obtained from textual references connected to the issue. A systematic and uniform approach was followed to acquire the relevant study data. Direct observation, questions, and special methods are the three approaches used to acquire data. Because this study focuses on the role of mosques, the primary data sources are books on mosque management and literature on family development.

A triangulation approach, namely source triangulation, is used to demonstrate the validity of the data. Triangulation is a strategy for determining the veracity of data that compares other (secondary) sources to the data that has been obtained.

## Discussion of the Findings

The mosque can literally be translated as a place for prostration. Aside from being a place of worship, the mosque is also the hub of the Muslim community's life. In the meantime, a mosque is a building that is designated as a gathering place for congregational prayers. According to Syara', a mosque is a permanent or temporary place set apart for prayer. Surdi (2001: viii)

The mosque was still quite rudimentary at the time of the Prophet Muhammad, yet despite its simplicity, it served various duties and played important roles. According to Gazalba (1971:175), the Prophet spent the majority of his life in the mosque environment; aside from living in the mosque environment, he was also frequently in the mosque room if there were no

significant activities that compelled him to leave the mosque.

The Prophet's associates who wished to meet him for whatever reason could easily find him in the mosque. No wonder the Prophet's mosque was always a site for halaqah or debate, a place to recite the Koran and enhance religious knowledge for his followers.

Along with the development of the Islamic region from the *Khulafa Rasyidin* period through the *Umayyid* and *Abbasid Daula* period, which was the golden age of Islam. Until now, the mosque has continued to grow and expand. (Ayub, 2001:75-76)

The number of mosques in Indonesia is rapidly increasing. The number of mosques in Indonesia has already reached 285,476 units, according to the Ministry of Religion's Mosque Information System (*Simas*), with numerous categories ranging from state mosques to mosques in public locations. The specifics are as follows:

No	Category	Quantity
1	State Mosque	1
2	Grand Mosque	33
3	Great Mosque	434
4	Big Mosque	4.941
5	<i>Jami'</i> Mosque	231.984
6	Historic Mosque	1.016
7	Public Mosque	47.095
Total		285.476

Source: *Simas Kemenag RI, 2021*

Based on the preceding data on mosque numbers, it is apparent that

mosques in Indonesia have immense potential in terms of growing mosque-based Muslims. However, statistics reveal that the significance of mosques in resolving socio-religious issues is diminishing. So many mosques were built solely as symbols, rather than to help people. In general, mosques continue to serve as a place of worship for congregational prayers in a limited capacity. Meanwhile, other functions such as congregational growth, the center for promoting people's welfare, and education have not been running as smoothly as they should. 5 (Abdullah, 2003)

Essentially, the mosque is a tool for achieving spirituality and meeting human spiritual needs. The mosque is a holy location to do acts of worship and create a relationship with Allah SWT, as well as a venue to strengthen people's spiritual aspects. He always makes room for each person to grow and attain human perfection. Allah SWT says in the Qur'an::

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

Translate: *"The places of worship are for God. So do not call, besides God, upon anyone else.."* (QS Al-Jin:18)

In addition to the main function of the mosque as a means of improving the spiritual aspect, the mosque also has a social function that is no less important in the development of the quality of Muslims. (Mustafa, 2007: 27) Some of the social functions of mosques are as follows::

#### 1) Educational Facilities;

The mosque should also be used for teaching and learning activities aimed at expanding Islamic religious understanding. Where every Muslim

has the right to teach or learn through religious courses held at the mosque. Mosques, being a pluralistic community, should always be used to promote calming da'wah in daily life. Assembly taklim, sermons / lectures, kindergarten / TPA, and other educational activities can be carried out in mosques.

#### 2) Meeting Facilities;

The mosque's next significant purpose is that of a gathering place for the people. Mosques have been widely used by Muslims in their contemporary development to debate various Ummah issues. Several mosques in Indonesia have also served as open forums for people to address daily issues. The mosque serves as a link between humans and God, as well as between humans and mankind. Meeting activities that can be carried out in mosques include citizen deliberations, marriage location, and others.

#### 3) People's Wellbeing Facilities;

A mosque with a number of congregations that can reach tens, hundreds, or even thousands of people has the ability to significantly increase people's welfare. The Jogokariyan Mosque in Yogyakarta is notable in Indonesia for its ability to establish a mosque-based community empowerment scheme. Management of *zakat infaq and shadaqah* (ZIS), mosque cooperatives, and other welfare development initiatives can be carried out in mosques.

#### 4) Protection;

Another function of the mosque is that it serves as a refuge. When a natural disaster strikes, the mosque quickly becomes one of the most popular places to seek refuge. The purpose for this is that every Muslim will feel safe and at ease in the mosque. (Yani, 2020:16)

Mosques are frequently used as temporary evacuation places for residents affected by catastrophes or calamities in Indonesia. Furthermore, the mosque might serve as a shelter for foreign travelers or the destitute. They can acquire clothes, food, and other basics from the mosque.

#### 5) As a Literacy Resource Center;

A library is one of the hallmarks of a modern mosque. Muslims can improve their reading skills by using mosque libraries. Even now, mosques offer digital libraries, which are more effective and efficient because they do not require a vast space.

##### a. Community and Mosque Relations

Mosques have played an important role in Islam since its inception because they may bring Muslims from all walks of life together. In addition to serving as the hub of civilization, the mosque is an important institution in the development of noble qualities (*akhlakul karimah*) in all members of the community. As a result, the mosque is an integral component of Islamic society's framework.

One of Islam's emblems is the mosque. It serves as a barometer or

gauge of the atmosphere and state of the Muslim community around it. Thus, the construction of a mosque represents the advancement of Islam in a society. The mosque's destruction symbolizes the breakdown of Islam in society. (Gazalba, 1994, p. 268)

According to M. Quraish Shihab (1992:149), in actuality, mosques play an integrative function alongside other institutions in society. As a result, if the mosque fulfills its functions, it will tint people's lives with Islamic hues.

Several mosques in Indonesia have also served as open forums for people to address daily issues. The mosque serves as a link between humanity and God, as well as between humans.

Today, there are several mosques that are professionally managed. The benefits have already been felt by the community. However, it is still not desirable in general, especially if it is connected with the Muslim family development program. Congregational coaching activities at mosques are still primarily limited to routine events such as kindergarten/*TPA* activities, with occasional combined recitation activities (*tadarrusan*).

To maximize mosques' role in promoting Muslim families, the following parts of mosque management and congregation-building strategies must be re-actualized:

First, there are management issues to consider, such as:

- a. Goal and mission;  
every mosque should have a clear and measurable vision and objective. In order to carry out the mosque's objective, all mosque administrators (DKM) must have the same perspective. One of the most crucial missions to complete is to foster a Muslim family.
- b. Facility development;  
To make the mosque more welcoming, playground facilities for children should be provided. So that parents can feel protected and secure after events at the mosque.  
Second, consider the following features of the coaching method:  
A Guide to Guidance Materials is required for mosque-based family development in order for it to be more successful, methodical, and directed in accordance with the original goal. Fitriyah (2012):49-55 The resources in question cover faith, worship, and muamalah, as well as *tazkiyatun nafs* and other topics.
- a. Faith Aspects, the items taught include:
- 1) The definition of *Shahadatain* and its associated criteria
  - 2) Shahadah cancellations
  - 3) The True Believer's Criteria
  - 4) Learn about *Asma'ul Husna*.
  - 5) The Characteristics of Faith in Prophets and Apostles
  - 6) The Characteristics of Faith in Allah's Books
  - 7) Definitions of *Qadla and Qadar*
  - 8) The Characteristics of Fatal Faith
- 9) Al-Qur'an and Hadith as Islamic Sharia Sources
- 10) Lessons from Qur'anic Stories
- b. Worship Aspects,
- 1) Islam and the Hygiene Problem (*Thaharah*)
  - 2) Water Purification Criteria Eligible
  - 3) *Wudlu* Wisdom and Benefits
  - 4) *Janabat* Bath Conditions and Foundations
  - 5) Resting Procedures'
  - 6) Procedures for Purifying Najis Objects
  - 7) 'Awra of Men and Women' Limitation
  - 8) The core and wisdom of prayer
  - 9) Prayer Procedure for Reaching *Khusyu'*
  - 10) Congregational Prayer Law
  - 11) Sunnah prayers
  - 12) The essence and wisdom of fasting
  - 13) *Sunnah* fasting
  - 14) *Zakat, Infaq, and Sadaqah* Law
  - 15) The core and wisdom of Hajj/Umrah
  - 16) Sacrifice's Wisdom
- c. Aspect *Muamalah*,
- 1) *Muamalah* Islamic Principles
  - 2) The pillars and circumstances of buying and selling

- 3) *Riba* Law and Its Importance in Life
  - 4) The Nature of Waqf, Grants, and Wills
  - 5) The Wisdom of the Law of Inheritance
  - 6) The Islamic Concept of Family
  - 7) Husband and Wife Rights and Duties
  - 8) Parental Rights and Obligations to Children
  - 9) Islamic Resolutions to Family Conflicts
  - 10) Divorce and Reconciliation Law
  - 11) The Husband of a Divorced Wife's Rights
  - 12) Laws Concerning 'Iddah
  - 13) Understand the Different Types of Hudud in Islam
  - 14) The Wisdom of Hudud Enforcement
- d. *Tazkiyatun Nafs*,
- 1) Gratitude and patience are virtues.
  - 2) *Zuhud* and *Qana'ah* virtues
  - 3) The virtue of *Tawakkal*
  - 4) Between *Khauf* and *Raja'*
  - 5) Saying What Is Right (Honest/*Siddiq*)
  - 6) Obedience *Isitqamah*
  - 7) Identifying Liver Diseases
  - 8) The Danger of Hypocrisy

9) The Danger of Hopelessness in the Face of Allah's Mercy

10) *Dhikr* as a Liver Disease Treatment

11) Remorse and Istighfar

12) Prayer Law and Its Benefits

The following strategies can be used to incorporate the aforesaid materials such that they are easy to digest and align with the targeted teaching objectives: Djamarah (2014): 46

1) Lecture Method,

The lecture means is a method of providing teaching information to a congregation in the form of tales or vocal explanations by the teacher. It should be assisted in its implementation by tools such as drawings, charts or sketches, props, and other tools. The method of question and response and assignment can also be changed. The lecture technique is typically used to teach subjects that need comprehension and the creation of attitudes, such as *aqidah*, *fiqh* worship, morals, and so on.

2) Question and Answer Technique,

The question and answer method is a method of providing teaching content by asking and answering questions. In this situation, it must be adequately regulated in order for learning activities to be successful and efficient. This strategy can be used at the start of the recitation by first questioning the congregation, for example, about the prior material. All recitation materials can benefit from the question and answer format.

### 3) Discussion Technique,

The conversation method allows the congregation to go deeper into the content through discussion, questioning, and answering with other worshipers. This strategy can be utilized to respond to the conditions and challenges that pilgrims confront in their surroundings.

### 4) Assignment Method,

The assignment means is a method of delivering educational forms by assigning specific tasks in order to expedite the work of reaching predetermined teaching goals. The assignment can take the shape of either verbal or written instructions. Because the assignment technique is closely tied to the question and answer method, it can be integrated or aligned based on the needs or goals to be reached.

### 5) Demonstration Method,

The demonstration means is a method of conveying educational contents in the form of demonstrating motions that the congregation can watch and emulate. This method can be used with materials like as fiqh of worship, morals, tajwid, and so on.

### 6) Tourism Method,

The field trip technique, also known as *rihlah*, is a form of learning that involves pilgrims visiting tourist attractions in order to gain insight into the experience and appreciation for the instructional materials they have received. It also provides as a pleasant break. In practice, this field trip strategy is supplemented by additional ways such as assigning tasks, asking questions/playing games, and so on.

The above-mentioned concept of improving mosque-based Muslim family development can be effectively applied in any mosque through collaboration with many agencies and institutions such as the Ministry of Religion, Penghulu Association, BKPRMI, and others.

## Conclusion

The restoration of the mosque's function in supporting families indirectly aids government programs aimed at achieving the Sustainable Development Goals (SDGs), particularly in the areas of healthy and prosperous living conditions and quality education. This is possible because mosques in Indonesia have tremendous potential. Many mosques have used the *Taklim* Assembly Forum and coaching youth mosques to create a successful, methodical, and coordinated pattern of congregational development. However, many mosques continue to serve as a place of worship for congregational prayers in a limited capacity. Meanwhile, other functions such as congregational growth, the center for promoting people's welfare, and education have not been running as smoothly as they should.

To maximize mosques' role in developing Muslim families, the following parts of mosque management and congregational coaching must be re-actualized: First, in terms of administration, every mosque should have a clear and demonstrable goal and mission. One of the most crucial goals to accomplish is to foster Muslim families. In addition, the mosque has amenities that are more accommodating to the congregation. So that parents can feel protected and



secure after events at the mosque. Second, in terms of coaching methods, it is vital to have a Guidance on Guidance Materials in order for it to be more effective, methodical, and directed in accordance with the intended vision. These materials cover faith, worship, and muamalah, as well as *tazkiyatun nafs* and other topics.

### Award

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