The Efforts of Al-Jihad Mosque's in Realizing the Taklim Assembly as an Islamic Education for Medan Baru Community

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Abstract
A mosque is a place of worship that can be used for religious activities, especially Islamic education activities. This research objective was to discuss how the efforts of Al-Jihad Mosque foundation management in realizing the taklim assembly activities as Islamic education for the Medan Baru community. This research design was field research with a descriptive qualitative approach. The research subjects consisted of the...
head of da'wah (Islamic teachings) and education, treasurer, mosque takmir, and Medan Baru people. Data collection techniques used interview techniques, observation, and documentation. The data that has been collected was then reduced and presented, and conclusions were drawn. The results showed that the Al-Jihad mosque’s administrators were very active in realizing the taklim assembly to the maximum extent. It was evidenced by the busy schedule of the taklim assembly in a week. The scheduled research material had Islamic scientific studies such as fiqh, interpretation, monotheism, history, and other materials. The implementation of the taklim assembly began after the congregational prayer guided by the mosque takmir. The taklim assembly at the Al-Jihad mosque received a positive response and community support. Islamic youth communities and organizations also implemented religious activities, especially education at the Al-Jihad Mosque.

**Keywords:** Mosque, Institution, Education, Taklim Assembly

**INTRODUCTION**

Muslims see a mosque as a sacred space that functions as a worship place, mainly to conduct obligatory prayers. The mosque also functions as a center for religious events as part of syiar (grandeur eminence of Islam). Mosques must always be maintained and guarded against all negative things. Religious activities in the mosque are intended to increase the sense of piety to Allah SWT, as well as to provide people’s awareness of the importance of prospering the mosque as a form of self-devotion to the Khaliq (The Creator). Additionally, a mosque is not only defined as a place of prostration but also has a variety of functions. It is not only a place of pure worship (such as prayer, tadarus (reciting al-Quran together), and i'tikaf (staying in the mosque with the intention of worship and staying away from worldly things), but also can be used for other community activities such as education centers, government, and even as a military base. Moreover, the mosque is also used as a trading center by Muslims.

Abd Al-Rahman Al-Nahlawi in Qomar (Qomar, 2015: 61) asserts that the mosque is an education center. The mosque not only functions as a place of worship for the mahdhah but also as a place for Muslims to worship socially (ijtima‘iyyah worship). One of them is to develop human resources. Prophet Muhammad SAW and his companions maximized the mosque’s function as the principal object for all people’s activities, forming good morals and the companions’ characteristics. The political system and a mature strategy in warfare, as well as the expansion of the economic,
legal, social, and cultural sectors, were also carried out in the mosque. Thus, the mosque had various functions according to the people’s needs.

A mosque must function as a center for Muslim activities, as happened at the time of the Prophet. The use of mosques leads to positive religious activities, such as a taklim assembly or other Islamic activities. Taklim assembly is an example of Islamic education found in mosques. Therefore, it is typical for mosques in Indonesia to hold this activity to realize non-formal Islamic education based on short lectures between Ustadz as presenters and the congregation as the material recipients.

Nowadays mosques in Indonesia, especially in the Medan city, slowly start to take advantage of their functions as centers of ummah's activities. The mosque administrators realized that mosques were used as community centers and Islamic educational institutions at the time of the Prophet. One of the active mosques in Medan in organizing activities is the Al-Jihad Mosque in Medan Baru. The existence of Al-Jihad Mosque as one of the well-known mosques in the Medan city at least has tried to pour out its color for the surrounding community. The reason was that the Al-Jihad Mosque regularly holds various religious activities. One of these activities is the taklim assembly as non-formal education. The taklim assembly is held almost every week with different materials. These conventional activities have made the Al-Jihad Mosque the center of attention for the Medan community.

It is gratitude to its fame as a center for educational studies, the existence of the Al-Jihad Mosque is increasingly visited by its congregation. People there hoped to receive knowledge and Islamic insight while attending the taklim assembly. It contrasts to other mosques in the middle of Medan city, which rarely carry out religious activities, especially in education. This background made the researchers interested in seeking information and discussing more precisely and in-depth how the foundation management maintained its existence in seeking the Al-Jihad Mosque as a center for Islamic education activities, especially in carrying out regular taklim assembly.

This research used a descriptive qualitative method whose conclusions were not generated through statistical procedures or other quantitative tools (Ahmadi, 2014: 15). Qualitative research is a descriptive data collection method through spoken text, words, and observable behavior. This research design was field research. The research location was Abdullah Lubis Street, Babura, Medan Baru District. The researchers conducted a
review by highlighting how the administrators of the Al-Jihad Mosque used the mosque as an Islamic educational institution. The researchers used direct observations to see how taklim assembly implementation was organized by the management of the Al-Jihad Mosque. Sources of research data came from interviews with the head of da'wah and education, treasurer, mosque takmir, and the congregation of the Al-Jihad Mosque in Medan Baru. The secondary research data was obtained through documentation and observation conducted at the Al-Jihad Mosque in Medan Baru. After the data was collected, the researchers analyzed Miles and Huberman's data analysis techniques, namely data reduction, data presentation, and verification (concluding).

THE DEFINITION AND THE FUNCTION OF A MOSQUE

A mosque is terminologically understood as the central place of worship in a broad sense. Early grade Islamic education would be better implemented in the mosque as an institution for family education development. In this case, a circle (institution) is needed so that the mosque’s function does not stop. The mosque’s function will continue to be created and manifest in a new circle with various other Islamic activities (Mujib, 2010: 231). Najib et al (2015: 8) state that the meaning of the mosque can be interpreted in two parts. First, mosques are generally places or facilities used by Muslims to perform prayers. Second, mosques are mostly sites or buildings that function as infrastructure for Muslims in carrying out economic, social, cultural, political, educational, and spiritual worship.

The mosque has a vital function for Muslims as a tool for the mental creation of the Islamic community. Mosques must be utilized maximally to determine how vital mosque empowerment is for the community. However, it should be underlined that a mosque whose role can be maximized is a mosque that is based on the value of piety to Allah SWT. Many activities must be carried out so that the mosque can maximize its role and function as a center for the people’s growth. This activity affects not only a small group of people but the entire Muslims in the area.

Both the mosque and the Jami function as secondary and higher education institutions. The mosque has ever been used as a place for primary education. However, Muslims feel it is better to separate children's education in specific locations to protect the mosque's position from the hustle and bustle (Asari, 2014: 99-100). Mosques also
have the same vital function as Islamic boarding schools, which are interconnected, an exciting place for fostering students.

Six mosque functions were used at the time of the Prophet, including: Yani (2009: 47)

1. As A Worship Place
   Every activity in the mosque aims to devotion to Allah SWT, such as prayer, remembrance, *i'tikaf*, and other spiritual activities.

2. As A Meeting Place
   Rasulullah SAW made the mosque as a meeting place, not only for meeting with friends but also for holding discussions or deliberation about discussing a problem that was happening and solving it together, such as war strategies, regarding the benefit of the people and others.

3. As A Place For Social Activities
   The principle of social existence can be created through togetherness in the mosque. In front of Allah SWT, all human beings are the same in the mosque regardless of position, skin color, ethnicity, and other factors. Socio-religious activities can be realized in mosques to establish good social relations.

4. As A Place For People To Seek Treatment
   At the time of the Prophet SAW, when there was a war conflict, the companions certainly did not escape war wounds. Therefore, friends and troops were required to be treated to be given medication treatment. Therefore, the mosque became an alternative place for troops and friends to treat and give medicine.

5. As A Place To Gain Knowledge (*Madrasah*)
   The mosque functioned by the Prophet Muhammad as a place to teach the knowledge is received from Allah SWT in revelation. It means that the mosque doubles as a place to realize *madrasa* education or as a learning place for Muslims.

   During the early Islamic period, mosques served many functions, including prayer, classrooms, courtrooms, gathering places for troops, and locations to welcome foreign ambassadors. The mosque was involved and used for community activities. According to Mujib (2010: 232-233) in his book entitled Science of Islamic Education, mosques could support Islamic education, especially the learning process. It can be used as a library, a discussion place, and general lectures.
MOSQUE AS ISLAMIC EDUCATION INSTITUTION

Mosques at the time of the Prophet Muhammad and Khulafa ’ar-Rasyidin were primary educational institutions. In their residence, Muslims built one or more mosques. Umar bin Khattab ordered his commanders to build mosques in all the provinces and cities they controlled. The Baghdad metropolis, as well as the Egyptian cities, were already densely populated with mosques in the third century (Bafadhol, 2017: 69).

In the early days of ancient times, the mosque was used to conduct studies in lectures. The learning model used had a unique character or style at that time. The model was adjusted based on the situation and conditions of the Muslim development under the phases that continued to develop in the era of renewal at that time. Innovation and reform in the renewal period have resulted in Islamic education, which is constantly changing and developing towards significant changes (Fathurrahman, 2018).

The education of Muslims was centered in the mosques after the Prophet moved to Medina. Prophet Muhammad SAW used the Quba Mosque as an educational institution for the first time. Prophet taught and gave sermons in the form of halaqah, where the companions sat around him to listen and ask questions about religious and daily life matters (Nata Abuddin, 2014).

At the time of the Prophet Muhammad SAW, the mosque had become a center for Muslim activities such as an information center, a place for consultation (deliberations), a court of problems, a place for religious insight and information, and as a forum for providing education for minors and adults. As time went by, the mosque continued to experience changes to become a place to develop religious knowledge. It was how the mosque in Islamic civilization in the past. History recorded that the mosque still played important roles and continued to grow. This development occurred during the Umayyad Caliphate.

The role of the mosque as an Islamic educational institution can be classified into two parts, namely: (1) providing education to children so that they always remember and serve Allah SWT; (2) fostering a love of science and solidity in socializing, as well as being aware of their rights and obligations as humans who live side by side with other creatures; and (3) pouring out peace, and spiritual well-being through social service activities, optimism, and patience.
Mosques and education are two elements of Islamic education that have been closely related throughout history. The mosque used to be the focal point of all communal events. According to Al-'Abdi, a mosque is the most prominent place for educational activities. As a result, the sunnah of Islam will appear alive, all innovations will be erased, and all religious commands will be called for and carried out accordingly. The first educational institution is the family. Then, the mosque becomes the second institution with a teaching level that includes junior high school and high school simultaneously (Mujib Abdul, 2010: 231-232).

**THE TAKLIM ASSEMBLY OF THE AL-JIHAD MOSQUE IN MEDAN BARU AS A NON-FORMAL ISLAMIC EDUCATION**

Nowadays mosques are increasingly used for Muslim activities, especially education. The use of mosques must be expanded in terms of activities and services and be managed and accounted for by trusted people so that their management can be maximized and run according to expectations. It will be realized by taking action in actualizing the functions and duties of the mosque. Although its main task is as a worship place for praying, the mosque also functions as a source of learning and preaching for Muslims and a medium for environmental education in schools (Hidayat et al., 2018: 94).

One of the mosque’s functions is an Islamic educational institution that embodies religious education activities. The public commonly knows this activity as the taklim assembly. The meaning of the taklim assembly is a medium that creates two-way learning between the presenters and their members (jama'ah). The taklim assembly is a learning area for Muslims to explore and learn religious knowledge to achieve the desired spiritual goals as a form of devotion to the Creator (Kementerian Agama RI, 2012: 1).

The taklim assembly is an education center for the community in obtaining religious knowledge and practicing the principles in Islamic provisions. The taklim assembly essentially acts as a forum for development in da'wah, education, social, and politics and functions for women's communication. With these various functions and objectives, the taklim assembly becomes a necessity whose existence during society is highly expected (Rasyid, 2018: 51).
It was necessary to understand the meaning based on the formulation of the Taklim assembly clearly in Jakarta in 1980. The taklim assembly was agreed to become a non-formal Islamic educational institution that regularly uses a particular curriculum. A large number of congregations attended this activity. There must be communication between humans and others, namely the environment, to build a community that fears Allah SWT (Daulay, 2009: 150).

Al-Jihad Mosque, as one of the well-known and best mosques in the Medan city, seeks to organize regular taklim activities. In the researchers' interview with Ustadz Muhammad Nasir as the person in charge of the taklim assembly, he revealed that the taklim assembly activities at the Al-Jihad Mosque were divided into several activities. Those activities consisted of regular weekly recitations, tabligh akbar, and tausyiah by well-known religious leaders. Generally, these activities received assistance or cooperation from several Islamic community organizations from teenagers. They participated in contributing to the tabligh akbar activities. They were also given access to open a bazaar collaborating with the mosque management. These communities consisted of one-day-one juz, hijrahku organizations, and so on.

Meanwhile, the implementation of the weekly regular taklim assembly was shaded by the Al-Jihad Mosque management. At the weekly taklim assembly, the material to be delivered by the presenters had been determined by the mosque management. It meant that each recitation in one week had a different material topic. The taklim assembly system itself used the question and answer method after a discussion was formed between the congregation and the presenter (Ustad). The discussion session was opened and led by a moderator after the material was delivered perfectly. The congregation who attended got the opportunity to ask questions about the material that had been presented. Therefore, the discussion did not last long. The moderator would limit the questions to three people so that the duration of the discussion did not take up too much time.

Ustad Muhammad Nasir as the person in charge of the taklim assembly activities revealed that they did not invite muballigh (Ustad) without careful consideration. The Al-Jihad Mosque Foundation had specific standards and criteria in selecting ustaz as presenters in the taklim assembly. These criteria were based on his prowess in preaching. Flight hours would affect the criteria of an Ustad as a benchmark for public speaking in the taklim assembly. Furthermore, another criterion was how responsive the
public was to him. In this case, the environment became the leading benchmark for how the community or people around were evaluated in their daily life. The last criterion was dedication and rhetoric that they displayed. Through these standards, the foundation's management believed that the Ustad had good qualifications or background as a *Muballigh (Ustad)*. Thus, the congregation was expected to get a lot of proper Islamic knowledge and insight based on the Qur’an and Sunnah.

The Al-Jihad Mosque management was not half-hearted in choosing the *ustadz* who presented learning material in the *taklim* assembly. Apart from the criteria or standards above, the foundation's management also looked at the educational background. The Ustad or the invited speakers had master's degrees, doctorates, to professors. The degree was a plus as a legal background for their education. It proved that Al-Jihad Mosque was serious in holding *taklim* assembly activities. As previously stated, the material for the weekly *taklim* assembly had a variety of scientific materials, including:

**Table 1. Schedule for the Implementation of the Al-Jihad Mosque Taklim Assembly**

<table>
<thead>
<tr>
<th>Study</th>
<th>Week</th>
<th>Theory</th>
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<tbody>
<tr>
<td>Sunday after Shubuh</td>
<td>I</td>
<td>Sirah Nabawiyah</td>
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<td></td>
<td>II</td>
<td>Fiqh of sufism</td>
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<td></td>
<td>III</td>
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<td>IV</td>
<td>General</td>
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<td></td>
<td>V</td>
<td>Morals of sufism</td>
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<tr>
<td>Tuesday after Shubuh</td>
<td>I-IV</td>
<td>Tafsir Al-Qur’an</td>
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<tr>
<td>Friday after Shubuh</td>
<td>I-IV</td>
<td>Tafsir Al-Hadist</td>
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<tr>
<td>Monday after Dzuhur</td>
<td>I</td>
<td>Tauhid</td>
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<td></td>
<td>II</td>
<td>Morals</td>
</tr>
<tr>
<td></td>
<td>III</td>
<td>Tafsir Al-qur’an</td>
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<td></td>
<td>IV</td>
<td>History</td>
</tr>
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<td></td>
<td>V</td>
<td>General</td>
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<tr>
<td>Wednesday after Maghrib</td>
<td>I</td>
<td>Tauhid</td>
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<tr>
<td></td>
<td>II</td>
<td>Fiqh</td>
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<td></td>
<td>III</td>
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<td>IV</td>
<td>Morals</td>
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<td></td>
<td>V</td>
<td>General</td>
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<tr>
<td>Sunday morning (09.00)</td>
<td>I</td>
<td>Tafsir</td>
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<tr>
<td></td>
<td>II</td>
<td>Tauhid</td>
</tr>
<tr>
<td></td>
<td>III</td>
<td>Morals</td>
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<td></td>
<td>IV</td>
<td>Fiqh</td>
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<td></td>
<td>V</td>
<td>Morals</td>
</tr>
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</table>
If viewed carefully through the schedule, it can be concluded that the *taklim* assembly activities at the Al-Jihad Mosque were very dense and rich in scientific material. It was intended so that the knowledge gained by the congregation was not only to learn the field of science but also various other Islamic materials. The various materials were expected to give the congregation a more comprehensive knowledge. Based on these objectives, this activity received positive responses and support from the congregation, especially the Medan Baru people. This activity sought to make people aware of the urgency of non-formal Islamic education to be studied through various meetings, platforms, or other media. As Allah SWT said in the Qur'an, Allah would raise the level of quality of someone who was always learning to gain knowledge and education.

The mosque management has tried so that the Medan Baru people could gain knowledge of Islamic education at the Al-Jihad mosque. The *taklim* assembly was one way to fulfill their knowledge of the Islamic religion. Based on the findings in the field, the researchers observed that the *taklim* assembly at the Al-Jihad Mosque was always attended by busy worshipers. Some Islamic communities or organizations also offered cooperation and assistance to carry out religious activities at the Al-Jihad Mosque properly, such as *tabligh akbar* and other religious activities. Studying was not just coming to formal schools but also attending mosques to gain new knowledge through studies or lectures delivered by Ustads. The mosque is an alternative so that the community can obtain education for free as non-formal education. The mosque management tried to create an atmosphere of the *taklim* assembly as well as possible. In addition to increasing knowledge and Islamic insight, this activity aimed to make people or congregations establish close friendships. Mosque administrators played a role in creating good socialization of the mosque community. This friendship meeting certainly had value in the sight of Allah SWT because apart from wanting to gain knowledge through congregational recitation, it also did not break the ties of brotherhood between the communities.

The *taklim* assembly was usually led directly by a moderator who was usually taken over by the *takmir* of the Al-Jihad Mosque. This activity applied several methods, namely the lecture method, discussion method, and question and answer method. The *taklim* assembly began after the congregational prayer was performed. Before the *taklim*
assembly was held, the mosque takmir announced the implementation of the learning after the congregational prayer took place. They would deliver material, preachers, or presenters who would fill in on that day according to a standard schedule. After the congregational prayer was over, the congregation was given the freedom to sit anywhere from the mosque, either inside or in the courtyard around the mosque. The mosque management gave the congregation flexibility to sit as comfortably as possible to follow the taklim assemblies properly.

The community response to religious activities, especially in the taklim assembly, was very positive. This activity was always crowded, filled with enthusiasm from the community to travelers visiting to pray. The number of people attending the taklim assembly was about thirty to fifty. Organizing weekly taklim assemblies was one of the mosque administrators' efforts to prosper and take advantage of the mosque's functions. In addition to trying to improve building facilities and the comfort of the congregation, the management of the Al-Jihad Mosque also sought to improve the congregation’s knowledge through various religious activities.

Not to forget, the mosque management also provided snacks and drinks that the congregation could enjoy during the recitation activities. It was intended to deliver taklim material was not so dull. The food or drinks provided come from the mosque's own special money. However, there were also donors or alms infaq from other people, or even provided by organizers of activities sponsored by communities. The mosque management tried to make religious activities, especially the taklim assembly, run well. They strived for the taklim assembly to be carried out solemnly so that the congregation followed it comfortably and was conducive.

Furthermore, the treasurer of the Al-Jihad Mosque revealed that besides the taklim assembly, there were also recitations mainly intended for females and separate recitations for mature females, which the organization usually carried out. Especially in the month of Ramadan, there is a recitation of ba'da (after) dzuhur almost every day. In addition to tausiyah before breaking the fast because the recitation of ba'da dzuhur was carried out after dhuhr, which was a break for office workers or other people around Al-Jihad.

Habibi (2015: 116) reveals that the taklim assembly is a forum for Muslims to deepen their spirituality. The taklim assembly could study all elements of life, including
economic, politics, social issues, and other scientific fields. It could inspire a fresh way of thinking about using the taklim board area to realize continuous learning.

Al-jihad Mosque, as one of the old mosques in the Medan city, has long functioned the mosque as a place for Muslims to carry out religious activities, especially educational activities. It proves that mosque administrators use the mosque as a center for Muslim activities. Not only as a worship place, but they also embody an element of education through Islamic activities for the Medan Baru people. Geographically, the location of the Al-Jihad Mosque was in the middle of residential areas. It motivated mosque administrators to increase educational activities at Al-Jihad Mosque continuously.

Apart from the activities of the taklim assembly, the management of the Al-Jihad Mosque also organized learning to recite the Iqra' and the Qur'an. The learning activities to recite the Iqra' and the Qur'an were considered necessary to be held at the Al-Jihad Mosque, considering that learning to read and write the Qur'an was a primary education that every child from an early age must master. Learning or reading the Qur'an was held on Tuesday and Friday nights. Mosque administrators held regular Qur'anic learning activities for those who wanted to do qira'ah or learn recitation of the Qur'an correctly and adequately. This activity was led by an authorized and knowledgeable person both in reading and understanding the tajwid of the Qur'an.

Meanwhile, learning iقرأ for children was divided into five classes and lasted about one hour. This activity is held every Monday to Friday. Studying the Qur'an began at ba'da asr and ended at five in the afternoon. Ustad Nasir conveyed the Iqra' and Al-Qur'an learning activities as an alternative to the maghrib Qur'an program held by the government. Al-Jihad Mosque organized this activity without any connection with other groups or organizations.

Learning Iqra used a rolling system (alternately). The students faced the teacher one by one to read Iqra' or the Qur'an. The learning system used was the halaqah method. They were divided into several groups, with a teacher in each group. Halaqah as a learning method is still often used, such as in Islamic boarding schools and madrasas. A halaqah is a small group studying around their teacher with some students ranging from three to twelve people per group (Rasmanah, 2015: 57).
Al-Quran and Iqra's learning activities are vital in the community because many children are still slow and not proficient in reading the Qur'an. The community was invited to participate in this activity for all ages, from children, adults, even the elderly. This activity aimed to eradicate the illiteracy of the Qur'an. This activity could help children or adults who were not fluent and were still stammering in reading the Qur'an. Likewise, those who have already fluent in reading the Qur'an were not necessarily fluent in pronunciation which must be under the rules of good and correct recitation. With this recitation activity, hopefully, the children and the congregation could improve their reading or pronunciation of the Qur'an.

Apart from that, they were also taught how to write hijaiyah letters or verses of the Qur'an correctly. From an early age, they must be introduced to the Qur'an. One of them was from the mosque. They were also taught fundamental Islamic knowledge such as the correct procedure for ablution, praying according to the rules, reading prayers, and others. They must also be equipped with stories of the Prophets and history so that their thoughts about Islam could be drawn from an early age.

The activities mentioned above were in line with what Mulyono (2011: 29) conveyed, that mosques could organize various training and seminars. Learning to read the Qur'an and Iqra' held by the Al-Jihad Mosque was part of the training. This training was a primary education needed by children and the community as life skills.

Jannah & Jazariyah (2016: 16) add that mosques must play a role in introducing religious values in early childhood. Mosques must play a role in instilling religious values in children as early as possible. If children are taught from an early age about the basic sciences of religion, he will have a fortress as a guard for themselves in the future so that education can protect them as control when he grows up. The process is known as education undoubtedly must be followed by every individual to give birth to educated people. After undergoing the educational process, humans are expected to achieve predetermined goals. After achieving this goal, humans must provide examples or practice them in daily life (Herman Wicaksono, 2017: 23).

The nature of education is undoubtedly very beneficial for society, both in terms of survival and intellectual progress. To continue their existence, it is necessary to instill values, knowledge, skills, and other behavior types. Each individual tries to pass on their culture to the younger generation through education, primarily through social
interaction. Therefore, they can be more advanced following the changing times in the future (Huda, 2015: 169-170).

Apart from the activities of the taklim assembly and learning to read Iqra’ and al-Qur’an, the foundation management also held several other religious activities such as i’tikaf, Bilal corpse training, workshops, and leadership training. Although these activities were not routinely carried out, such as taklim meetings and learning the Qur’an, the mosque administrators still held them yearly. The mosque administrators knew that the trust they carried out would be accounted for in the hereafter. Therefore, they always try to continue to fill religious activities, especially in education for the congregation. It is because they realize that the hope of the Ummah for Islamic civilization comes from the mosque. Therefore, as much as possible, the mosque is used as an Islamic educational institution and other community activities. The mosques in the Medan city may be able to follow in the footsteps of the existence of the Al-Jihad Mosque in maximizing its function and role for the community in holding religious activities, especially the education of the taklim assembly.

CONCLUSION

Islamic education activities held by the management of the Al-Jihad Mosque were very dense. The surrounding community and even outsiders have recognized the existence of this mosque. Mosque administrators tried to maximize religious activities oriented to Islamic education. The activities carried out there included the taklim assembly consisting of weekly recitations, tabligh akbar, tausiyah assisted by the Islamic community, and the celebration of Islamic Days. The weekly taklim assembly had different materials for every meeting. This activity was well prepared by the management, starting from the schedule that had been arranged with various Islamic materials and also the provision of snacks for the congregation who attended. The enthusiasm of the community was also well received by the mosque management. Not a few of them wanted to take the time to listen to the taklim assembly almost every day. Islamic youth communities and organizations assisted and sponsored religious activities at the Al-Jihad Mosque. In addition to the taklim assembly, there was also education on learning to read Iqra’ and the Qur’an, which was held by the Al-Jihad Mosque targeting
The general public of all ages. The learning to recite Iqra 'and the Qur’an was held almost daily for free.

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