

## MODEL OF DA'WAH AND MOSQUE-BASED EDUCATION CASE STUDY OF REVIEWING CHILDREN WALADUN SHOLIH MASJID AL- FURQAN OF DEWAN DA'WAH

DOI : <https://doi.org/10.38214/jurnaldawahstidnatsir.v5i1.126>

Submitted: 01-07-2022 Reviewed: 18-07-2022 Published: 25-07-2022

**ABDUL KADIR**

ak.badjuber@gmail.com

STID Mohammad Natsir, Indonesia

### ABSTRACT

**Research purposes:** This study aims to uncover the model of education and coaching carried out by the Waladun Sholih Children's Study at the al-Furqan mosque of the Indonesian Islamic Da'wah Council. **Research Methods:** Qualitative. **Research result:** Two models of education conducted by PA. Waladun Sholih. The first model is the children registered by their parents are then intensively trained and directed to the correct understanding and practice of Islam, in accordance with the Qur'an and as-Sunnah. At this stage, the trust of parents/guardians in what we do is the most important capital. So, of course, a well-organized work system is needed, starting from the provision of educators, compiling the curriculum and schedule to procuring the facilities. The second model is by activating the participation of parents of students to take quarterly monthly general recitations at the Al-Furqan Mosque as well as to follow reports on their children's educational progress. There are four targets that Pengajian Waladun Sholih wants to carry out in improving the quality of education and achieving educational targets. The four things include; First; Adjustment of Materials and Methods of Delivery to the level of student acceptance, which includes aspects of Reason, Appreciation and Skills. Second; Curriculum Improvement and Addition of Subject Matter. Third; Distribution of Report Values according to the observed Educational aspects. It is deemed very necessary for educators, students and parents/guardians. Fourth: Improving the structure of education levels and the period of each level.

**Keywords:** Children's recitation, Waladun Sholih, a mosque-based and educational model.



Da'wah: Risalah Merintis, Da'wah Melanjutkan are licensed under a [Lisensi Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).

## PRELIMINARY

All praise be to Allah SWT who has given us the blessings of faith and Islam and all the countless blessings. Shalawat and Salam to our beloved Prophet Muhammad SAW. along with his family, companions and those who follow his sunnah until the end of time. May our lives be preserved in obedience to Him and love for the Sunnah of His noble Prophet. Amen.

In the expression of wisdom is mentioned; "Educate your children, for they were created for a different era from yours." An inspiring word for everyone who has the soul of an educator.

This paper is actually an idea that was born about thirty years ago. An idea about a mosque-based children's teaching system. An idea about the concept of teaching and learning for the children of Waladun Shalih (abbreviated PA. Waladun Shalih) of the al-Furqan mosque of the Indonesian Islamic Da'wah Council which was created in the 1991s.

This idea was born from the idea of the Waladun Shalih Children's Recitation teacher which took place at the al-Furqan Mosque of the Indonesian Islamic Da'wah Council, Kramat Raya 45 Jakarta. It seems impossible for me to mention one by one because they are quite numerous and change generations. As the saying goes, 'broken, growing lost, changing', the change of generations of teachers. All of them are part of the good deeds and righteous deeds of their teachers. I'm sure of that. May Allah ta'ala make it a good deed. Amen.

Even though it has been thirty years since this idea was created, considering that the concept of teaching and learning is good and interesting, we took the initiative to rewrite it as an effort to 'preserve the culture of science' that was created more than 30 years ago.

And of course, according to the author's view, this concept is still relevant and always 'warm' in the context of today's world of Islamic education. Therefore, the birth of this idea certainly makes us all happy, God willing, especially for the teachers of the Koran or madrasa.

Hopefully this little paper is useful, especially for the world of education and coaching in mosques or madrasas and generally in our beloved Indonesian homeland.

I hope that the presence of this idea will be a 'small' contribution to the world of Islamic education in Indonesia and good deeds for writers. Amen.

Waladun Children's Study Shalih has been going on for a long time, since the start of the "Waladun Shalih" Child Recitation activity, there has been a significant development in our assessment. Although of course not to be complacent, because there are still many shortcomings here and there as a result of the limitations and weaknesses of the managers.

Which development and progress, which is of course by the will of Allah SWT, cannot but be caused by, among other things, the existence of positive factors such as the existence and name of the Al-Furqan mosque of the Indonesian Da'wah Council of Islamiyah in the midst of society.

Imagine, the activities that were originally only a "Pengjian" for children, which is very simple in all its aspects, has developed into an Al-Qur'an Education Park (IPA) which is quite complete in terms of organization and curriculum.

In addition, the persistence of the teaching staff from the first years, when all of them were still students of LPDI (Institute of Islamic Da'wah Education - the forerunner of the Mohammad Natsir Da'wah College of Science - STID Mohammad Natsir) - and not yet married, until now, is a the gift of Allah SWT which is very valuable, which cannot be valued by anything.

Considering the consistency of the teaching staff is one of the supporting elements for the success of teaching and learning that is held, while their economic needs cannot be obtained from there, especially since most of them are now married and have children.

Free of charge anything from students and rely solely on spontaneous donations. Alhamdulillah, Allah has given us many opportunities to be able to do many things.

From the beginning, the children's recitation was limited to the al-Furqan mosque into a recitation that also included youth or youth and parents which we held in people's homes or the homes of teachers who happened to live in the vicinity of Kramat Raya and Tanah Tinggi, some even our students have opened a recitation near Gaplok Market, especially for children and teenagers.

We also had the opportunity to provide (find) scholarships for underprivileged students or even send talented but economically disadvantaged students to Islamic boarding schools outside Jakarta. .

In the field of social activities, we have the opportunity to be agents of channeling funds from those who can afford it, whether in the form of zakat, shadaqah, qurban/aqiqah meat or whatever, so we have carried out several social activities, such as distributing zakat fitrah, distributing donations or gifts, and others.

All of this, of course, cannot be separated from the trust and cooperation of other parties to us, which forces us to do our best in order to maintain and increase the trust of the people for children's education. Unfortunately at this time, this activity has stopped, due to several things. However, educational and social activities are still ongoing because these activities are part of the mosque's activities. However, the activity and volume of activities are not as active as before.

However, the idea of teaching and learning activities is good, if it continues and runs dynamically for the good of our Islamic education world.

## **The Beginning of an Idea Thought**

Initially, the "Waladun Sholih" Children's recitation was held against the background of a deep sense of concern and concern about the present and future of children who grew up in an environment with the saddest characteristics in the view of Islam, namely the mustadl'afin community who live in economic poverty. and culture of science.

Why not, those who should be the hope of the ummah in the future must live and grow up in a society that does not meet expectations or is at least never expected to exist.

Because we all know that the Senen - Tanah Tinggi - Kramat Pulo area is one of the most "slum" areas in Central Jakarta and holds the top record in criminal cases.

The area is surrounded by office buildings, shops, two cinemas(now no longer operating), a train station which is lined with cardboard houses along its tracks, places of entertainment for immorality, which are official or not, in fact also inhabited by poor people who have to live side by side with "thugs", carpenters. pickpockets, buskers, narcotics and WTS who mingle there, as both legal and "dark" residents. So this area is the most "attractive" target for certain parties.

But the challenge of da'wah does not stop there. Superstition, superstition or better known as TBC and also heretical notions are also flocking to try to offer "solutions" for those who are starting to grow their awareness to live and educate their families 'Islamically'. In fact, we know that the solution offered is far from the correct understanding according to the Qur'an and as-Sunnah.

ThereforeOf course, da'wah which only emphasizes efforts to counteract Christianization and Islamic education which only emphasizes moral improvement is not enough and is not sufficient, if only to the extent that it is.

Da'wah today must aim to revive the sunnah, because the sunnah is the most valid interpretation and implementation of the Qur'an. Through the sunnah we know how the Prophet Muhammad lived through the Qur'an, in practicing, worshiping and having character. Through the sunnah, we not only save students (society) from disobedience, but at the same time save them from deceit that uses the name of Islam.

Facing such challenges, the "Waladun Sholih" Children's Study does not only equip its students with moral development.hlaq as well as the skills to read the Qur'an and pray.

More than that, we also try to fortify our students by introducing them to the rules of acceptance of knowledge (Manhaj Talaqqi) in accordance with the principles of Ahlus Sunnah wal Jama'ah, so that they are not easily trapped by misleading da'wahs. that.

And of course the way we give it is adjusted according to the systematics and method for the size of their age and level of understanding of the Islamic religion.

The ideas that we pour out are not the result of reflection or thought for a moment, but something that has grown and has continued to develop since we started to engage in this activity until now.

Why not, if we look at the area where we chose it as the basis for the educational activities of Waladun Shalih's children, namely the al-Furqan mosque of the Indonesian Islamic Da'wah Council which is located in the heart of Jakarta. A mosque that has a large yard, a very strategic place, easy to reach.

This fact should be enough to encourage every Muslim around him. Especially in spreading knowledge and da'wah to be able to provide benefits to the surrounding community.

At least it is an area where Islamic mass organizations place their headquarters or branches of their activities. The Islamic Centre, Muslim Orphanage, Al-Irsyad, Muhammadiyah College and the Indonesian Islamic Da'wah Council should all be sufficient to have a positive impact on the community in the region.

But reality shows otherwise. This area is one of the slum areas, the crime rate is also high and at least "Islamic" in Jakarta, even though the community is predominantly Muslim. Islamic culture is less visible in their lives, the environment is very dense, unclean, disorderly and so on.

Too grandiose maybe if you aspire to change this area one hundred percent for the better, let alone only through recitation of children. But of course it's even worse if you don't have the ambition to fix it.

With the existing capacity for recitation of children, Waladun Shalih tried to formulate a strategy for his long-term education and coaching plan, among others, which we will explain below, God willing.

## **RESULTS AND DISCUSSION**

The model of da'wah and education carried out by the Waladun Shalih Children's Study consists of two models. The two educational models include;

### **First Model:**

The children registered by their respective parents are then intensively trained and directed to the correct understanding and practice of Islam, in accordance with the Qur'an and as-Sunnah. At this stage, public trust in what we do is the most important asset.

For that, first of all, adequate and promising facilities or places are needed. It is called an adequate and promising place because the al-Furqan mosque is a jamie' mosque which is magnificent and wide for the area around Jalan Kramat Raya and this is a good means for education and child development.

We already have this initial capital, namely a fairly majestic Al-Furqan mosque which is located in a complex where da'i, missionaries and ummah figures as well as the most authoritative da'wah institution in this country are based. Of course, with such a heavy weight, a children's recitation (especially since most of them come from a "slum" environment) cannot achieve maximum results, that is a separate obstacle. Except when maximizing human resources and maximum support. Both funds and energy.

Therefore, it must be managed seriously through people who really have seriousness in the field, have a clear and precise vision of children's education and have sufficient time for these activities.

So, of course, a well-organized work system is needed, starting from the provision of educators, compiling the curriculum and schedule to procuring the facilities.

At this stage, it is necessary to start selecting students who deserve to be awarded scholarships or sent to good Islamic boarding schools, with the aim of motivating students while hoping that in the future the children who are in boarding schools can become preachers in their own environment.

### **Second Model:**

Starting with activating the participation of parents of students to attend monthly public recitations quarterly and quarterly at the al-Furqan Mosque as well as follow reports on the progress of their children's education, one by one we formed recitation groups for parents and youth in the Kramat Pulo and Tanah Tinggi neighborhoods, Central Jakarta.

The target to be achieved is how the community (albeit in a very limited circle) realizes that preparing a good Muslim generation is not enough to "entrust" everything to official educational institutions, but must start by forming a good environment where the family is the main base.

Indirectly, this activity helps children's education program as well as growing their sensitivity to the cases of amar ma'ruf and nahi munkar in their environment.

This is the stage where the role of da'wah and ijtima'iyah began to be pioneered by the recitation of Waladun Sholih's children, although in a limited scope and in relatively simple ways.

HowEven though the scope of work is small, it still requires good work organization. And it's certainly not an easy thing to gather individuals to submit to one long-term, routine and unrewarded "project" work rule.

It would be different if not for routine long-term "projects", such as committee forms. If anything, the level of loyalty and work discipline of its supporters is usually low. However, it is not impossible to collect potential without reward.

It's just that the process is not as easy as recruiting people to become employees or employees. In this kind of "project", shared motivation, interpersonal relationships and work environment become too important. It also takes a long process to find a work pattern that is usually mutually agreed upon. And because students' enthusiasm for learning is strongly influenced by the enthusiasm of the teachers, all factors that can affect the enthusiasm of the teachers are also very important for us. Moreover, this organization has not been able to provide anything in return for them.

About how to finance this "project" did not occur to us when we first started. And to this day, "Waladun Sholih" has never submitted a proposal to any party. Meanwhile, funding for activities no longer only covers the Facilities Sector (Activity

Facilities) but also includes the Accommodation Sector (Supporting Activities). This "project" can no longer rely solely on LPDI alumni. LPDI is a da'i educational institution that once existed within the Da'wah Council.

Therefore, "Waladun Sholih" must also think about how the teaching staff who have been "bound" to teach can continue to participate in this project, even though most of them are married and have other responsibilities, without having to run into "transportation" obstacles.

Where can "Waladun Sholih" provide this budget? Meanwhile, to "collect" fees from students, we have had to deal with two obstacles.

First; The constraint of idealism, namely that basic education is fardlu 'ain is an obligation that cannot be prevented by every human being just for reasons of cost. Existing "Udzur" must be addressed in a way that does not create new problems. The rule of Maa laa orphan l'wajib illa bihi fahuwa wajib does not have to mean burdening those who are subject to compulsory education to pay for their own obligations.

Regarding the assumption that "free" education does not educate the public to appreciate education, it is not appropriate if the assumption is also directed to the education of fardlu 'ain sciences. It is this assumption (that is, which does not first distinguish which knowledge is fardlu 'ain and which is fard kifayah) which has caused the mental attitude of students to accept, study, practice and appreciate the sciences of the Qur'an no different from when they were faced with with mathematics or sociology, be it the science or the expert.

Therefore, by providing "free" education to students, actually the "Waladun Sholih" Child Study has tried to straighten out inaccurate assumptions about the relationship between the quality of education and tuition fees while at the same time inviting students to appreciate education by being grateful for it.

Second; Reality Constraints, namely that 90% of the students of the Waladun Sholih Child Study are from poor families.

## **Education system**

In improving the quality of education andaian target, we have done:

1. Adjustment of Materials and Methods of Delivery to the level of student acceptance, which includes aspects of Reason, Appreciation and Skills. This is taken in order to anticipate the low writing and reading skills of students and the ability to understand students' Indonesian language properly and correctly. Besides that, as we have seen that the characteristics between one subject and other subjects are sometimes the same and sometimes different. In one lesson, it emphasizes the reasoning aspect, for example, while in the other lesson, it emphasizes the skill aspect. Sometimes one subject can contain all aspects, or it can only emphasize one aspect. Meanwhile a student's ability to absorb aspects is not necessarily different, which is related to the age of the student or the method he usually receives at school which greatly affects the pattern of absorption of knowledge. On the basis of these reasons, "Waladun Sholih" made adjustments to its Materials and Delivery Methods.

2. Curriculum Improvement and Addition of Subject Matters. This is pursued in order; First, adjusting the Material Weight to be equivalent to the General Ibtida'iyah Level, so as to provide sufficient provisions if students later will continue their education to Tsanawiyah in Islamic boarding schools; Second, anticipating vacancies in materials and coaching methods for TKA/TPA graduates, especially those who are starting to enter their teens (junior high school level).

3. Distribution of Report Values according to the observed aspects of Education. It is deemed very necessary for educators, students and parents/guardians. For educators, it is useful to measure and improve which aspects are lacking. As for students and their guardians, this is intended to clarify the difference between students' mastery of theory and how it is implemented. Because there is often an assumption that if, for example, a student gets a high score in "Akhlaq" lessons, he automatically has good morals or vice versa if his "Akhlaq" score is low, it means that the student's daily morals are also considered bad. However, this is not always the case.

4. Improvement of Educational Level Structure and Period of each level. For the sake of mastering the material well and finalizing the coaching, Waladun Sholih has imposed Educational Levels, including:

a. Ta'aruf Class: (Orientation Period in order to prepare students for a learning atmosphere as well as to determine the "supply" of students' readiness and learning abilities).

Target : Ready to adapt and follow the lesson.

time : 3month (Syawal to Dzulhijjah).

Condition : - Minimum age 6 years

- Fill out the Registration Form

Theory : a) Adab in the Mosque

b) Akhlaq's advice

c) Reading & Prayer Movements

d) Recognition of the letters of the Qur'an / Measuring students' reading ability.

b. Class I'dad: (Preparatory level in order to prepare students to master the basic materials of education)

Target : Able to read the Qur'an, able and accustomed to praying and praying well.

time :one year (maximum)

Condition : Graduated from Ta'aruf . class

Theory : a)Iqro' (Qiro'ati) volumes 1 to 6

b) Reading & Prayer Movements

c) Daily Dhikr & Prayer

d) Akhlaq's advice.



c. Tadarus Class : (Stages of Completion of Preparations in the context of Tahsinul Qur'an and Worship / Prayer)

Target : Can read the Qur'an well and fluently and improve / perfect the mastery of Prayer & Dhikr / Prayer well.

time : one year

Condition : Pass class I'dad

Theory : a) Practice Reading the Qur'an  
b) Knowledge of Tajweed  
c) Memorizing Short Letters (Juz Amma)  
d) Khot  
e) Prayer Readings & Adab  
f) Daily Dhikr & Prayer.

d. Tahfidz Class: (Levels of Mastery of Memorizing Al-Qur'an)

Target : Memorize the Qur'an and master the Theory & Practice Read the Qur'an properly and correctly.

time : Minimum one year / until the student is 12 years old.

Condition : - Passed the Tadarus class  
Haven't reached the age of 12 yet.

Theory : a) Memorizing the Qur'an juz 30, 29, 1 etc.  
b) Knowledge of Tajweed  
c) Khot  
d) Imla'

e. Class Ibtida' : (Level of Mastery of Science Fardlu 'Ain)

Target : Mastering the Sciences equivalent to Ibtida'iyah Madrasas.

time : 3 years (Ibtida' I, II, III)

Condition : Pass the Tadarus class  
Age reached 12 years.

Theory : a) Aqiedah  
b) Worship/Shari'ah  
c) Morals  
d) Date  
e) Knowledge of Tajweed  
f) Tahfidz Al-Qur'an

- g) Tahfidz Al-Hadith
- h) Arabic
- i) Khot
- j) Imla'.

f. Takhosus Class:

Condition : Passed class Ibtida' III.

Theory : Aqidah & Al-Qur'an.

## **CONCLUSION**

These are some of the coaching education models that have been carried out by the Waladun Shalih Children's Study at the Al-Furqan Mosque of the Indonesian Islamic Da'wah Council for the last three decades, especially the past twenty years. Although, today this kind of coaching model looks stuck and does not work. There are many things that need to be done so that such a coaching model can return to the 'flash' like it was thirty years ago.

However, the author hopes that this small paper will be useful, especially for the world of education and coaching in mosques or madrasas and generally in Indonesia. And I hope that the presence of this paper will make a small contribution to the world of Islamic education in Indonesia, especially to mosques and madrasas. And of course also, be a good deed for the author as a scale of goodness later in the hereafter. Amen.