

THE ROLE OF MOSQUE TAKMIR IN IMPROVING RELIGION AND MODERATION OF PUBLIC RELIGION: A CASE STUDY AT THE PAMEKASAN FISABILILLAH MOSQUE, MADURA

Mohammad Jailani

Mahasiswa Program Pendidikan Doktor, FKIP, Universitas Ahmad Dahlan, Indonesia

Email: mohammadjailani2@gmail.com

ABSTRACT

This study was motivated by the declining harmony and religious tolerance among communities in Pasean Village, Pamekasan, due to differences in religious understanding between NU and Muhammadiyah groups. This condition has weakened social solidarity within the community. The study aims to analyze the role of the Fisabilillah Mosque takmir (management) in promoting religious moderation to foster peace and social cohesion. A case study approach was employed, with data collected through observations and in-depth interviews involving community members, religious leaders, mosque takmir, and youth groups. Data analysis followed the stages of reduction, display, and verification. The findings indicate that the mosque takmir plays a crucial role in organizing religious activities that emphasize moderation, such as tolerance training, youth engagement in Ramadan programs, and collaboration with universities through community service initiatives (KKN). Challenges faced include a lack of parental awareness regarding religious tolerance values and persistent doctrinal conflicts that occasionally trigger societal divisions. The study concludes that mosques hold a strategic position in fostering social harmony through religious moderation. The implications of this research recommend continuous training on religious moderation, youth involvement, and intensive collaboration with higher education institutions to strengthen social cohesion based on religious values.

Keywords

*Religious tolerance;
Harmonization;
Mutual cooperation;
Islamic symbols;
Da'wah*

ABSTRAK

Penelitian ini dilatarbelakangi oleh menurunnya harmonisasi dan toleransi antarumat beragama di Desa Pasean, Pamekasan, akibat perbedaan paham antara NU dan Muhammadiyah. Kondisi ini menyebabkan melemahnya solidaritas sosial masyarakat. Penelitian ini bertujuan untuk menganalisis peran takmir Masjid Fisabilillah dalam mendorong moderasi beragama sebagai upaya menciptakan perdamaian dan kerukunan masyarakat. Penelitian menggunakan metode studi kasus dengan teknik pengumpulan data melalui observasi dan wawancara mendalam dengan masyarakat, tokoh agama, takmir masjid, dan generasi muda. Analisis data dilakukan melalui reduksi, display, dan verifikasi data. Hasil penelitian menunjukkan bahwa takmir masjid berperan dalam menyelenggarakan program keagamaan yang menekankan moderasi, seperti pelatihan toleransi beragama, keterlibatan remaja masjid dalam kegiatan Ramadhan, serta kolaborasi dengan perguruan tinggi melalui program KKN. Hambatan yang dihadapi meliputi kurangnya kesadaran orang tua terkait nilai toleransi dan perbedaan paham yang masih memicu konflik. Kesimpulan dari penelitian ini adalah bahwa masjid memiliki peran strategis dalam mendorong keharmonisan masyarakat melalui moderasi beragama. Implikasi dari penelitian ini merekomendasikan pelatihan berkelanjutan terkait moderasi beragama, pelibatan generasi muda, serta kerja sama intensif dengan perguruan tinggi guna memperkuat harmoni sosial berbasis nilai-nilai keagamaan

Kata Kunci

*Toleransi beragama;
Harmonisasi;
Gotong royong;
Siyar Islam;
Dakwah*

INTRODUCTION

Islam is the most justified religion according to Allah SWT, Islam as the religion of all mankind which Allah SWT recommends as the most correct religious and Islamic reference. The Islamic religion recommended by Allah SWT contains guidelines and guidance for worship, both *mahdbah* worship and *gairu mahdbah* worship or what is known as vertical worship and horizontal worship (Samsunuwiyati Mar'at, 2010),(Mohammad Asrori, 2017) and (Syaiful Hamal, 2016). That way, Muslims must obey and believe in what has been determined by Allah SWT. The Prophet Muhammad also conveyed this as a messenger of Allah SWT to convey religious messages and the task of perfecting morals, as stated in the hadith of the Prophet, which reads, "The Prophet Muhammad was sent by Allah SWT to perfect human morals."

The development of Islamic education from the time of the Prophet Muhammad, until the world's end. From the time of the Prophet's struggle to the preaching and preaching of his companions, *tabiin*, and until now the scholars and da'I (*mubaligh hijrah*) Islamic preaching continues to be echoed and broadcast through noble and famous scholars and preachers. From the time of the Prophet and the Companions, the center of Islamic civilization, and the place of prayer for the Companions, started from the mosque and the houses of arqam companions. Therefore, we are known as *darul Arqam*. However, in the minds of advanced Muslims, science develops through and starts from the mosque (Jailani & Nur Kholis, 2021).

In Centuryseven mosques already exist, which until now have been managed by mosque administrators, and *mosque takmir* and led directly by the mosque council or DKM. Mosque management and empowerment of mosques from one time to another have had a very good impact. Moreover, until now there has been a task from the Ministry of Religion to perfect and manage mosques in villages to cities as best as possible. Both from the center of civilization, worship, and society. Usually, the task of the Ministry of Religion and DKM is to direct and justify the Qibla direction, and observations regarding religious activities in the mosque. Asanya training, studies, and mentoring knowledge management to Islam. Especially at this time, there is assistance for religious moderation and the development of Islamic education in villages and cities, especially in the Pamekasan area.

Elements that need to be understood and implemented by the generation of mosques whose hope is to become young and quality Islamic mosques include that these youth must be sufficient and include several requirements that need to be met, including: carrying out congregational *fardhu* prayers every day at the mosque. B. have *akhalakul karimah* or in Javanese it is called having *totokromo*, c. dress or wear *sar'i* in Islam if women/Muslim women cover their genitals, d. maintain views and pay attention to relationships, interactions, and communication with the opposite sex or those who are not mahrom. E. often participates in a series of Islamic studies at the mosque or taklim assembly. F. is active in participating in mosque activities, as a structure, administrator, and organiser in mosques, villages, and kertian activities.

The program of activities that will be implemented as a reference for RISMA (*fisabilallah mosque youth*) in carrying out its work program, which has no other purpose than to prosper the Pasean fisabilillah mosque, Pamekasan, Madura. The administrators of the mosque and the mosque takmir have an agenda with several scopes and prerequisites that will be carried out including: first, the mosque takmir reviews the importance of the needs for religious activities such as routine recitation, worship training, and prayer tests and prayer readings for mosque youth. Mosque youth need to understand activities that lead to religious moderation programs both online and offline which are facilitated with religious moderation books and spiritual cleansing management training to harmonize religious moderation. Third, implemented mosque programs such as workshops on cooperation activities and community service in Pasean Pamekasan village. Between the people who are close to the mosque which is based on Muhamamdiyah and the mosque which is close to the pesantren or NU (Nadhatul Ulama') basis.

In this case this activity is very important and triggers the problems of multiple prototypes that exist in Indonesia, that there are still small problems in a village that still discriminate between an

understanding and a difference of belief. Finally, it is no less important that a mosque takmir makes an output program policy of religious moderation that every village, for example in Dungendak, Dempoh, Lebak, Kapong, Batukerbuy, with the existence of differences in understanding, such as people who are not aware of and accept differences such as tarawih prayers in quantity there are 11 and there are 23 cycles. As for the determination of Eid al-Fitr and Eid al-Adha which are sometimes different, the roles of mosque takmir and youth mosques are very important to follow up.

One of the emergences of these differences is due to the lack of sensitivity of the mosque administrators, mosque youth, and local community leaders in finding alternatives or by the expectations of the Pasean community, Pamekasan around. That way, to fill a void with the establishment of an organizational forum in the Fisabilillah mosque. Where the place becomes a means of infrastructure that is suitable for issuing bright, innovative ideas to provide ideas, therefore, based on data in the field covered with previous research, this novelty research is a study that aims to analyze the role of mosque takmir and mosque youth (RISMA) in implementing religious moderation values and Islamic da'wah values contained in the Qur'an. and hadith.

Contributions and research implications are addressed to the government and mosque administrators, mosque administrators, around Pasean, Pamekasan, and surrounding mosques. The existence of a prototype model of religious moderation, it will have an impact and opportunity for harmonization, harmony, peace, and peace as expected by the community and the congregation of the Fisabilillah mosque. There are differences in understanding and belief such as the existence of Muhammadiyah and NU organizations as a blessing for mankind.

This research is based on the importance of Indonesian people understanding the differences between one another. Differences in race, differences in traditions, differences in culture to differences in understanding in the Indonesian region. Among other things: differences in tradition regarding the law of whether or not *tablilan*, *maulidan*, and *mustami'an* are permissible. Several religious references based on religious moderation have been discussed by many researchers in Google Scholar and Sien Direct (Scopus data). Gus Yaquout Qoumas's speech as the Minister of Religion of Indonesia has also made this clear and can be used as a reference and reference for Muslims in Indonesia towards their adherents. As religious resilience, the mosque is the center of civilization, and moderation of religion which is addressed to all Muslims, especially in Pasean Pamekasan, Madura (Oskar Gultom, 2022).

Researchers used descriptive qualitative research methods based on case studies. Circulating cases were found at the research location in the Fisabilillah mosque to be precise in Pasean, Pamekasan Madura. (Graham & Craig B. Fryhl, 2011) The research setting consisted of mosque takmir, mosque youth, community leaders, communities around the mosque, and the younger generation in Pamekasan pasean. The subject-taking technique was based on determining the gender, the character of the informant or research subject and there were 10 mosque youth and 1 mosque takmir, and 3 local people, 10 congregations of the Fisibillah mosque. Determination of research subjects carried out by purposive sampling technique. Data collection techniques were carried out by direct observation with informants and research subjects, direct interviews, and documentation related to processions and events during the research process. Data analysis techniques were carried out using data display techniques, data reduction, and data verification which refers to the theory of Mules and Huberman (2000) (Jailani, 2021). This research is strengthened by an analytical knife, namely the triangulation technique. The following is the research process and data analysis in this study:

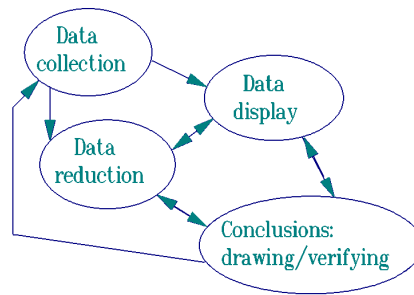


Figure 1. Research data analysis (Suyadi et al., 2022).

RESULTS AND DISCUSSION

Results

Far from that compared to the previous religious condition of the Fisabilillah mosque in Pasean, Pamekasan has changed completely and experienced many significant changes compared to the current era. Likewise, the congregation of the mosque and the youth of the mosque have changed drastically. Related to the development of technology and the increase in Islamic knowledge, there is Islamic social media, Islamic studies have been registered and accessed on the YouTube and Instagram channels for Islamic studies.

However, with the development of the digital era and the increase in information technology which is developing quite rapidly, very few Madurese people have mastered information technology. Especially the congregation of the mosque and the takmir of the mosque in Pasean Pamekasan, especially the congregation of the Fisabilillah mosque. Until the end of time, with the occurrence of a conflict where solutions and alternatives are still being sought, such as differences in understanding and belief, namely between Muhammadiyah and NU, it is still very hard and difficult to reconcile and try to understand each other between the two parties. Edentic with the congregation of the mosque where the majority refers to the Nahdiyin tradition or NU basis. As for mosque congregations that refer to mosques that are close to Muhammadiyah, they still refer to the basis of Muhammadiyah.

The Research Results Are Based on An Increase in Mosque Youth and Congregation of The Fisabilillah Mosque

When the call to prayer arrives, the youth of the mosque and the congregation of the mosque immediately rush to the mosque to perform the sunnah prayers and compete with each other to fill the front *shof*. The youth of the mosque are very active in participating in a series of mosque activities, religious activities, and cooperation with the congregation of the mosque and the surrounding community in the mosque. Mosque youth and mosque congregations are a little aware of the importance of maintaining solidarity, a sense of belonging, and accepting differences. Realize that every brother with one another is a brother. This is also different from the progress and progress of the congregation of the mosque compared to previous years (Darmawan, 2019). the effort of the takmir of the Baiturrokhman mosque in increasing prosperity in increasing the diversity of youth: case studies on adolescents (the normal situation before the covid 19 outbreak). The results of the interviews with researchers are as follows: a. Conducting special studies on youth and children. b. Involve youth in general study programs every session (once every forty days). c. Involve youth in every *zakat fitrah* distribution activity, so that youth feel empathy for the poor. d. Organize nature activities. 3. Supporting Factors for several supporting factors for Takmir, results of interviews with the efforts of Takmir at the baiturrokhman mosque in increasing prosperity in increasing the diversity of youth: a case study in adolescents (the normal situation before the COVID outbreak) c. Teenagers grow enthusiastic in worship and enthusiastic in participating in mosque youth activities. d. the environment of friends who are good and supportive of goodness. 4. Inhibiting Factors for Takmir's efforts in increasing the

prosperity of the youth of the Baiturrokhman mosque are a. Lack of parental support for children who sometimes do not pay attention when prayer times arrive. b. Teenagers are busy with their world playing games and tend to forget the time c. Teenagers choose activities that are less interesting and tend to use less time d. Bad friends can affect his personality Lack of parental support for children who sometimes don't pay attention at prayer times. b. Teenagers are busy with their world, and playing games, which tend to forget the time. c. Teenagers choose activities that are less interesting and tend to use less time d. Bad friends can affect his personality Lack of parental support for children who sometimes don't pay attention at prayer times. b. Teenagers are busy with their world, and playing games, which tends to forget the time. c. Teenagers choose activities that are less interesting and tend to use less time d. Bad friends that can affect his personality

The alternative given by the researcher is the takmir of the Fisabilillah mosque in resolving conflicts that hinder the success and smooth running of mosque activities, including a. the takmir of the mosque provides counseling and advice to parents of mosque youth and mosque congregations, b. always reminding the youth of the mosque and the congregation of the Fisabilillah mosque to take part in the series of mosque activities on an ongoing basis, c. discussions on creating creative and innovative activities by knowledge management, workshops on religious moderation research, SAMAWA family parenting training for worshipers at mosques, training for pious children, managing TPA, anti-corruption training, and regular studies with young ustadz and mosque youth.

Strengthening Religious Moderation at The Pasean Fisabilillah Mosque, Pamekasan, Madura

Based on the results of interviews with the takmir of the Fisabilillah mosque, that in giving a splash of heart, mutual respect, and religious tolerance. The administrators of the mosque and the takmir of the mosque develop a strategy and work together with the campuses in Pamekasan, as well as with the government in Pamekasan Regency. The campus parties who contributed to this matter were IAIN MADURA (Madura State Islamic Institute), UNERA (Madura University), STIT AL-AKHIRAT (High School of Tarbiyah Al-Akhirat), and Madura Islamic University (UIM).

The takmir of the mosque also works with the younger generation, university students, mosque youth, IMM students, and IPNU students who are in Pasean Pamekasan. Naturally, because the city of Pamekasan is a city of education in Madura. If only it were like in Indonesia the learning center was in Yogyakarta. But the heart of the city of students and education if in Madura is located in Pamekasan Madura. Therefore, in this case, the takmir of the mosque is very suitable if it works together with academics, community leaders, chaplains, and the local KEMENAG government in Pamekasan Madura.

Table 1. Islamic Education Religious moderation

No.	Religious Moderation Material	Approach	Media	Evaluation
1.	<i>Moderat</i>	Fair is impartial	Da'wah, social media, and lectures	Religious Moderation Team, Ministry of Religion, and Mosque Takmir
2.	<i>Tawasut</i>	Middle	Da'wah, social media, and lectures	Religious Moderation Team, Ministry of Religion, and Mosque Takmir
3.	<i>tawazun</i>	Helping each other	Da'wah, social media, and lectures	Religious Moderation Team, Ministry of Religion, and Mosque Takmir

4.	<i>tabayyun</i>	Mutual acceptance and understanding	Da'wah, media, lectures	social and	Religious Moderation Team, Ministry of Religion, and Mosque Takmir
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Based on table 1. Above, the material delivered by the mosque takmir to the congregation of the mosque and the local community is with the above materials. Among others: *muderat, tawasut, tawazun*, and *tabayyun*. With several approaches, methods, media, and evaluation. The approach used by the takmir of the mosque and the policyholders is careful and introspective which aims to avoid sensitive values miscommunication, and misunderstandings between the community and one congregation and another in Madura.



Figure 2. Religious Moderation Study

Based on Figure 2 above, the congregation of the mosque recites and studies religious moderation material activities. Delivered by Dr. Waharjani, M.Ag, one of the speakers from the Hadith Science study program, Ahmad Dahlan University, Yogyakarta. Where the takmir of the mosque also works with the LPSI (Islamic Study Development Institute) UNIV. Ahmad Dahlan. Where one of the lecturers in East Java also has acquaintances with colleagues at Univ. ahma dahlan. The presenters did not half-heartedly convey the concept of religious moderation. In this case, a series of Islamic lectures and studies were attended by 500-600 congregations around the Fisabilillah mosque. Even the takmir of other mosques to the congregation of Muhammadiyah mosques and their administrators were also present in a series of religious moderation studies and activities.

DISCUSSION

Holistic Implications and Dissemination of Mosques

The mosque is a place to sit or a place that is used to carry out worship. Some mosques say "congregational places" or places of prayer for the public (audience) (Santoso, 2019). The mosque (place of prostration) is the only Muslim building that has a fence around it specifically only used for activities for Allah SWT, for example, it is used for praying (Bahari, 2019). The root word for this mosque comes from Arabic, namely the word *sajada, yasjudu*, which means to prostrate or worship (Bahari, 2019). Az-Zarkashi said that the mosque is the noblest place containing treatises as a *taqorub* of the closeness of a servant to his God. In the Qur'an, the word "mosque" is mentioned 28 times, 22 times of which is in the singular and 6 times in the plural, the word mosque is expressed in two designations, namely the mosque as a place of worship for Muslims (QS. Surat al- Hajj: 40) and the mosque as bait or place of residence (Hamdi Abdul Karim, 2020).

In the classical period of Islam, the mosque already had a very varied function when compared to its function today. In the early period, the mosque was used as the first institution as well as the center of Muslim activity. In the phase of the Prophet Muhammad's migration from Mecca to Yathrib (Medina), one of the Prophet Muhammad's work programs was to use the mosque as a place to bridge the social relations of the Islamic community, interact, communicate, and discuss Islam. (Puspitasari, 2020) M. Quraish Shihab explained that during the time of the Prophet Muhammad, the mosque was used as a place of worship, consultation, and communication (regarding economic-social and cultural), education, and social assistance (Dahlan & Asari, 2020). The mosque is used as a place for military training and preparation of its equipment, treatment of war victims, peace and control of disputes, halls and places to receive guests, detention of prisoners, and the center of Islamic civilization (Sarbini et al., 2020).

Religious Moderation

The word moderation comes from the Latin *moderatio*, which means moderation (not excessive and not lacking). The word also means self-mastery (from an attitude of very strengths and weaknesses) (<http://oxfordlearnersdictionaries.com>) accessed April 11, 2021. The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: First. reduction of violence, and secondly, avoidance of extremes (<https://kbbi.web.id/moderation>) accessed on 11 April 2021. If it is said "That person is being moderate", that sentence means that the person is being normal, mediocre, and not extreme. So when juxtaposed with religion, the meaning of moderation in religion means an attitude of reducing violence or avoiding extremes in religious practices (Irham et al., 2021).

Religious moderation does not mean compromising the basic principles or rituals of religion to please other people who have different religious views or have different religions. So, religious moderation is also not a reason for someone not to take their religious teachings seriously. Conversely, being moderate in religion means being confident in the essence of the teachings of the religion one adheres to, which teaches the principles of fairness and balance, but does not rule out other truths as far as that is a matter of interpretation (Oskar Gultom, 2022).

According to Muhammad Hasim Kamali in (Hefni & Muna, 2022) that religious moderation has similarities with the word *wasathiyah* which is similar to the words *tawasuth*, *i'tidal*, *tawazun*, *iqtisad*. The term moderation is closely related to justice and balance, meaning that moderation is an attitude that always takes the middle way in religion, the opposite of an extreme, radical, or liberal attitude. The basic capital of moderation is the diversity of divine masterpieces that are unmatched, living in religion is not an option but a decision that we must live, carrying out moderation is the art of life which has been guided by the holy book Al Quran and Hadith (Jailani & Suyadi, 2023). This is also supported in the Qur'an Surah Al Baqarah verse 143. Indonesia, which stretches from Sabang to Merauke, has a wealth of islands, tribes, languages, religions, races, groups and cultures that are very religious (Jailani, 2022). This is the basic capital of a very large culture. Indonesian society is plural, this is a gift from Allah SWT.

CONCLUSSION

Based on the results and discussion, it can be concluded that the takmir of the Fisabilillah mosque in providing efforts to mosque congregations and mosque youth is the condition of the diversity of mosque congregations and mosque youth. good behavior explains that according to the results of the interview with the takmir of the mosque. It can be produced youth mosques and congregations of the mosque in the current era are better than in previous years. Because in this case it involves academics, the government of the Ministry of Religion, and reliable presenters who have knowledge management experts based on religious moderation.

Second, the efforts of takmir at the Fisabilillah Pasean mosque, Pamekasan Madura are as follows: 1. Make religious moderation religious activities and practice tajwid reading the Koran. 2. Providing training and studies for mosque youth and mosque congregations in increasing religious moderation which aims to make mosque congregations more solidarity and sharing with each other 3. Routine eightan activities, every legi week, namely activities carried out once a month or once every two weeks

4. Religious activities is mandatory for mosque youth and mosque congregations and involves policy makers such as the local Ministry of Religion government. Third, creating harmonization of religious moderation in collaboration with community leaders, government, and the academic community.

Of course, in this case as an alternative to reconcile mosque congregations, the surrounding Madurese community is supported by religious moderation as a benchmark and pillar of peace between differences in beliefs and differences in understanding. Differences have become commonplace in Madura, but what is best understood by these differences should not be division and hostility. The Prophet said that every difference is a mercy for the universe. Beramga moderation teaches the following concepts: moderation, tawasut, tawazun, and tabayun in respecting others. Therefore, the existence of NU and Muhammadiyah is no longer a difference, but is a similarity.

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