

Construction Management of Islamic Education in Mosque Informing Religious Behavior of Worshiper (Case Study at Jogokariyan Mosque in Yogyakarta)

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Abstract

The mosque is a reflection of the progress of thinking of a nation, marked by the emergence of social life activities in it. The mosque does not only function as a pure ritual place, only a place of prostration as its literal meaning, but has a variety of functions as in the time of the Prophet Muhammad which is currently practiced at the Jogokariyan mosque. This study aims to describe the construction of mosque management and Islamic education management in Jogokariyan Mosque and the religious behavior of their worshipers. This research uses a qualitative approach to the type of case study. This research was conducted at the Jogokariyan mosque in Yogyakarta. Informants were taken purposively, namely several mosque administrators, worshipers, and village administrators of Jogokariyan. Data collected by observation, interview and documentation. Data were analyzed with interactive models from Miles and Huberman. The results showed that the management of the Jogokariyan mosque was based on its vision and mission. For this purpose, programs were developed: (1) madani villages; (2) inviting the surrounding community to pray in congregation; (3) inviting prayer priests from the Middle East and competent preachers in the month of Romadhon; (4) mosque administrators are proportionally recruited; (5) congregational management by mapping them, providing services and empowering them; (6) financial management by making congregational as a financial source. Other sources are "angkringan" stalls, hotels, Baitul Mal foundation, Hajj Brotherhood infaq, parking Infaq, mosque facility rental, and mosque polyclinic services. Islamic education at the mosque is conducted with the "Shubuh" lecture, the Children's Education Park, Wednesday evening study, reciting the traveling teenage Qur'an, Tuesday night study forum, reading riyadus sholihin, "dhuha" forum, the Prophet's trace forum, study of sakinah family associations, study of family ties hajj congregational, the study of young mothers, recitation of Sunday "Legi", reciting the quran for gentlemen, "Aisyiyah" study, "pesantren" Saturday-Sunday, training for corpse care, romadhon village, Tahfidz House, and rice "shodaqoh". Religious behavior shown by pilgrims as a result of Islamic education in the mosque: the faith of the pilgrims is clean from superstition, there is an increase: the awareness of donation, harmony between worshipers, prayer in the body of the congregation, the number of converts, memorization of remembrance after the obligatory prayers, and the ability to read and memorize the Quran.

Keywords

Management, Islamic Education, Mosque, Religious Behavior

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1. Introduction

The development of Muslims in the early period was inseparable from the mosque. A mosque is a place or building that functions primarily as a place of prayer to bow down to worship Allah SWT [1]. The mosque is a reflection of the progress of thinking of an area and even a nation, which is marked by the emergence of social life activities in the mosque. According to Rifa'i and Fakhruroji [2], the function of the mosque is quite diverse, in addition to being a place of worship and also for social activities. In the classical Islamic period, mosques had a much larger and varied function than they do today. The mosque is also a center of Muslim social and political activity. The mosque is an educational institution since the earliest times of Islam.

The mosque is the main pillar of the development of civilization in a country. The mosque by the Prophet was also used as a center for public relations activities, both education, formation of the character of friends, including political activities, steps to win the war, economic activities, law, and socio-cultural. Therefore, the function of the mosque in the Rosulullah era was very diverse, in addition to rituals as well as for muammalah or social activities. This became a commitment and was exemplified by the Prophet Muhammad when he first entered Medina.

The mosque has not experienced a significant shift in meaning, which is a place of worship for Muslims. The uniqueness of mosques that are not owned by other religious worship buildings is guided by the Qibla direction in Makkah Saudi Arabia. Philosophically, the qibla towards the Kaaba is a symbol of monotheism to Allah, the creator of the universe and its contents. In addition, the Ka'bah has historical roots in humanity in terms of worship, deliberation, entrepreneurship, politics and as a place to study science [3]. The mosque is the home of Allah, which was built so that people remember, give thanks, and worship Him well [4]. This understanding is in line with the meaning of al-quran surah An-Nur, 36-37.

Empirically, the mosque is used as a place of interaction between leaders and subordinates, between *imam* and *makmun*, between teachers and students, and where other social processes occur. In the mosque, the concept of deliberation and dialectical processes are developed in building shared interests, as well as being a center for economic activities. Here it can be confirmed that the mosque should be used as a basis for the development of the community and the center of all activities of Muslims. Since by utilizing the mosque's function optimally, the building of social institutions based on the values of monotheism can be realized continuously [5].

The mosque should be a point of development, which is a

place for all social activities. Therefore, it is very feasible if the mosque is used as a place of education and teaching, as well as maximizing the role and function of the mosque as a place of worship and additional knowledge [6]. Of course, optimizing the mosque's role again requires high professionalism from the managers, as well as high respect for the socio-cultural development of the community, so that the existence of the mosque is truly in accordance with the needs of the community. Since, the phenomenon of the construction and development of mosques in Indonesia is so "rapid" to public places and public facilities, such as terminals, shopping buildings, parking areas and other places, still connotes as a means of ritual worship to provide worship facilities for the Muslims. Therefore the modernization of the mosque is inevitable, professional mosque management is needed because secularism and modernism can cause the mosque to lose its basic function.

Associated with the shift in the basic functions of the mosque, Kuntowijoyo [7] in understanding his opinion on the term "Muslim without a mosque" classifies three views about the mosque as a symbol of religion that has implications for the functioning of the mosque, namely the mosque is a religious institution, as an expression of piety and good deeds (*shaleh*), and as a reflection of the culture of the surrounding community.

The understanding of the mosque as a manifestation of culture (mosque as culture) is a reflection of the condition of the mosque which has begun to be abandoned by a new generation of Islam because of losing its appeal. For young muslims who have the view that the mosque as a cultural manifestation, assessing the mosque is a symbol of religion that does not provide a lot of choices of activities that are attractive to the young generation of Indonesian Muslims. They tend to be more interested in religious activities in schools, campuses and community organizations outside the mosque. Therefore, it is a challenge for Muslim scholars, especially the mosque manager, to make the mosque as the center of Muslim civilization, which has a high appeal especially for the younger generation so that the mosque functions as a manifestation of piety as well as central to charity. It was in this context that the Jogokariyan mosque in Yogyakarta had pioneered it.

The most important thing in constructing a mosque as a center for Islamic education is the need for an overview of Muslims as to what is expected by Islamic education, including through the mosque. The management of mosques in various regions and in various Islamic countries should indeed be known as a reference, but Indonesian Muslims must have their own direction in building people through mosques. Madjid [8] illustrates that Indonesian Muslims in the future must be modern, therefore modernization is not

only a necessity, it is an absolute obligation, because modernization is the implementation of Allah's commands. The future of Indonesia, according to Nurcholish Madjid, is like a "sophisticated" muslim student figure, because muslim student figures are a reflection of openness, egalitarianism, democracy and cosmopolitanism.

The coastal culture pattern is a reflection of the life of the santri, because now the inland culture pattern still dominates. In other words, the emergence of modern Islam that absorbs constructively and positively to modern life, but all remain within the corridors of Islamic values. In ordinary language there is harmony between science and technology and between faith and piety (imtaq). Civil society can be made possible with the potential for community life like this.

Facilitating the integration of the two components that support science and technology as well as science and religion can be done through a combination of two education systems namely the traditional education system (pesantren) and the modern education system (school). In an effort to incorporate the "new" education system in the world of Islamic education - including in mosques - it does not mean leaving the "old" education system, because in the old educational institutions (in the pesantren) there actually needs to be developed further. Calls for revisiting "classic" books were made by Nurcholis Madjid to address intellectual poverty, or not to lose track of the history of Islamic intellectualism.

The implication of Nurcholish Madjid's thought is that Islamic education in the mosque must contribute to the realization of mosque worshipers who are willing and able to absorb modern life but remain in an Islamic corridor, behave egalitarian, open, cosmopolitan and democratic. The construction of Islamic education in the mosque must be designed by combining traditional and modern systems so that mosque worshipers do not lose track of their Islamic intellectual history.

Islamic modern humans are basically people whose behavior is based on the provisions of Islam as a mirror of their commitment to the teachings of their religion, namely Islam. This is in line with the understanding of religious behavior according to Mokhlis (2006) in Asraf [9] Religiosity is the degree to which an individual is committed to his/her religion. Thus the result of Islamic education in the mosque is the level of religious behavior of the congregation. The better the management of Islamic education in the mosque, the better the religious behavior of the congregation will be. The findings of Cornwall [10] show that demographic variables, especially education correlate significantly with one's religious behavior. Thus the better a person's religious education, the better their religious behavior. This framework

is the basis of this study.

Among the mosques that have been managed in a "modern" way is the Jogokariyan mosque in Yogyakarta. This mosque is one of the reference mosques for most mosque administrators in Indonesia in empowering mosques for the prosperity of their worshipers. This mosque in 2009 had approximately 850 worshipers, in 2010 it increased to 1,020 people, and in 2011 there were 1,784 worshipers [11] and at this time the study had reached 2,500 more worshipers.

Some programs that attract pilgrims and Muslims in general include: (1) The mosque census program annually aims to record the congregation and provide preliminary information about the concern of pilgrims and the surrounding community towards mosque programs; (2) Mosque administrator of the Jogokariyan mosque agreed not to develop business units whose worshipers also had similar businesses, instead helping the worshipers develop their businesses; (3) in the financial management system, administrator mosque of the Jogokariyan mosque always strives so that in each announcement the balance must be equal to Rp. 0; (4) Since 2004 the Jogokariyan mosque has equipped the mosque with free wifi facilities so that pilgrims can access the internet easily and quickly for free; (5) Mosque administrator also provides sports or play facilities so that children, teenagers, and young people around the mosque can exercise happily and finally with their own awareness actively participating in mosque activities; (6) Every mosque administrator conducts a renovation of the mosque trying not to burden the pilgrims by submitting a construction proposal, the mosque administrator only puts up a banner: Sorry your worship is interrupted, the Jogokariyan mosque is being renovated. The account number is printed underneath.

Based on the description above, this research is focused on the Jogokariyan Mosque in Yogyakarta with the theme "Construction of Islamic Education Management in the Mosque in Shaping the Religious Behavior of Jamaahs: Case Studies at the Jogokariyan Mosque in Yogyakarta."

The purpose of this research described: (1) the construction of the Yogyakarta Jogokariyan mosque management in shaping the religious behavior of pilgrims; (2) the construction of Islamic education management in the Jogokariyan mosque in Yogyakarta in shaping the religious behavior of pilgrims; and (3) the religious behavior of the Jogokariyan mosque in Yogyakarta who actively participate in Islamic education at the mosque.

2. Research Method

This study used a qualitative case study type approach. This research was conducted at the Jogokariyan mosque in

Yogyakarta. The study was conducted from January 2018 to August 2018. The informants in this study were taken purposively, which means taken according to the needs of researchers, selected based on preliminary information that the participants as research subjects were managers, mosque worshipers of the object of study and administrators of Jogokariyan village. The mosque management group (takmir) is elected by the chairman and secretary, the chair of the mosque's takmir education sector and several other mosque administrators. As for worshipers, it is determined according to research needs. Data collected by in-depth interviews, observation, and documentation To obtain the validity of the data in this study carried out by: (1) Increasing perseverance of observations; (2) Extend the observation period; (3) Triangulation; and (4) Member check. Data were analyzed using the Miles, Huberman and Saldana [12] analysis model with three steps: First, data condensation, second, presenting data (data display), and third, drawing conclusions or verification (conclusion drawing and verification).

3. Research Result and Discussion

a. Management of Jogokariyan Mosque

The management of the Jogokariyan mosque in Yogyakarta is based on the vision of the mosque “the realization of a prosperous and physically prosperous society blessed by Allah through community activities centered on the mosque”. To achieve this vision, missions were developed: (1) making the mosque the center of community activity; (2) prosperity in the mosque's ubudiyah activities; (3) making the mosque a place of worship for spiritual worshipers; (4) making the mosque a place to refer to various community problems; and (5) making the mosque as a Islamic boarding school and community campus.

In order to achieve this vision and mission, programs were developed: (1) madani village with its main activities “making people alive” and “worshiping worshipers”; (2) inviting worshipers to pray in congregation with respect; (3) increasing the interest of pilgrims to pray in congregation in the month of Romadhan by inviting the prayer prayers from the Middle East and competent preachers; (4) poverty management whose recruitment takes into account proportional variations in diversity, 20% of Muhammadiyah worshipers, 70% independent worshipers, and 10% of other worshipers, they are given tasks according to organizational structure, given full trust, and to increase cooperation between takmir informal meetings and joint activities while recreation outside the city. Formally a mosque administrator meeting is held every Friday Kliwon after Friday to discuss

issues of overall poverty. Coordination between Bureaus is carried out in informal meetings after the congregational prayer; (5) pilgrim management is carried out in three groups of activities, namely pilgrim mapping, services, and empowerment; (6) financial management by empowering worshipers as a source of mosque finance which was originally collected using a donor system to homes, then replaced using charity boxes as needed at the mosque. This method proved more effective. Other sources were obtained from mosque administrator of businesses, namely angkringan Mosque, Mosque Hotel, Baitul Mal Foundation. Mosque Hajj Infaq Brotherhood; Infaq parking, mosque complex rental for wedding receptions, mosque complex rent auditorium, and mosque polyclinic services. The use of mosque infaq funds is believed to be mosque administrator as a matter of ijthadiyah, so charity donations can be for anything that contributes to the prosperity of pilgrims. Mosque administrator balance; (7) management cooperation was with other institutions, namely the Al-Fallah Social Fund Foundation (YDSF) Surabaya and Muhammadiyah Jogokariyan Elementary School.

The research findings showed that one of the bases for the management of the Jogokariyan mosque is the view of its management, including the treasurer of the Jogokariyan mosque, M. Rizqi Rahim, that the mosque as a religious social institution should not only be used to worship but also be involved in overcoming social problems, for example overcoming poverty, helping education, overcoming health problems, helping to realize harmony among Muslims internally or with other religious communities, and others. He also stated that in history it was recorded that at the time of the Prophet Muhammad the mosque had been functioned as (1) a center for worship, (2) a center for education and teaching, (3) a center for solving problems of the people (4). Center for economic empowerment of the people through Baitul Mal. (5) Islamic information center, (6) Even as a military training center and government affairs of the Prophet. There are many other functions of the mosque. In short, at the time of the Prophet, the mosque was made the center of Islamic civilization. The management of a mosque like this is what the Jogokariyan mosque wants to emulate step by step by upholding the ideology of the mosque.

This view of the function of the mosque is in line with the results of the analysis of Fathurrahman [13] in his study about “Mosque as a Center for Classical Islamic Education”. The results of his analysis that the growth and development of Islamic educational institutions since the classical Islamic modern day cannot be released from the history of society as an institution in Islamic Islamic education. As the first institution that was built to educate people after the Hijrah to Medina, the Prophet made the masjids the main base for the birth of civilization. The mosque does not only function as a

place of worship, but also serves as a function of social, cultural, political and security. The rapid development of the era has caused mosques to be transformed into madrasas and has led to the function of jihadist free trials as places of worship. Efforts to restore the function and role of masjids as the center of civilization in modern times are revived in hopes of the emergence of new civilizations based on mosques.

This view of the function of the mosque is also in line with the results of Farahati's analysis in her study about "The mosque as the first political-ideological based on the Islamic society." The results of her analysis that the mosque was not just built to worship to Allah SWT, but played other important roles such as places: guiding and educating people, helping to resolve their disputes, solving their problems, participating in implementing government and social community decisions. Thus it can be concluded that the institution society in Islam is very basic, broad and helps the community. Therefore the most important organization in the Islamic community is the mosque if it is properly introduced to Muslims [14].

Some views on the function of the mosque became the basis in the management of the Jogokariyan mosque so that its activities varied widely for 24 hours straight, the mosque looked truly functional and prosperous. Therefore, with the prosperity of the Jogokariyan mosque, it can break the negative assessment of the management of the mosque, among which was put forward by Fahmi [15] who considers that currently many Muslims do not glance at the importance of the mosque in building society. The majority of mosque administrators are people who have other main activities that are considered to be more valuable and important or elderly people with limited energy and mind trying to "serve" Allah SWT by becoming mosque caretakers. Taking care of the mosque only becomes a side, it only fills up leisure time. It is not surprising if the role of the mosque has not been optimal in our society. The impact, the mosque is only managed carelessly and as much as possible, there is no planning so it is impossible to produce quality programs.

Besides Fahmi, Astari [16] also analyzed the mosque management's negativity. In her study, she concluded that the factors causing mosque worshipers to leave the mosque include: (1) The management of the mosque is still carried out in a conventional manner. this is that the mosque is not used unless the congregational prayers are held after the meeting is closed; (2) The management of mosques is beyond the boundaries of the sharia. For example, a wedding party with music or dance performances, celebrations of Islamic holidays with a variety of events that are not suitable for worship in the wider community. To restore the function of the mosque it is necessary: (1) to move the ta'lim

assemblies inside; (2) empowering teens; (3) organizes various types of training and seminars; (4) making mosques a science center; (5) Synergizing with government and society; (6) Empowering the poor who are responsible for the mosque; and (7) fostering mosque independence.

The research findings showed that as one of the implementations of mosque ideology, the recruiting of Jogokariyan mosque administrator is taken proportionally, 20% of Muhammadiyah worshipers, 70% independent worshipers, and 10% of other group worshipers. This policy was taken with the hope of tolerance between the mosque administrator and pilgrims can be well maintained. Even though the mosque was built on the waqf land of Muhammadiyah residents, takmir who came from Muhammadiyah would not be willing to force their will to accept the mosque congregation. The mosque administrator was given the task according to the organizational structure, given full trust, and to increase cooperation between the mosque administrators conducted informal meetings and joint activities while recreation outside the city. Formally a mosque administrator meeting is held every Friday Kliwon after Friday to discuss issues of overall poverty. Coordination between Bureaus is carried out in informal meetings after congregational prayers.

Management of pilgrims is carried out in three groups of activities, namely pilgrimage mapping, service, and empowerment. This mapping is necessary because to restore the function of the mosque as the center of civilization, according to Astari [17], it must be described the causes of worshipers leaving the mosque and then looking for a solution. The results of mapping pilgrims are used to provide services according to the level of needs of pilgrims and for empowerment in accordance with the abilities and potential of pilgrims. The entire mosque administrator program is based on the results of the mapping that was processed in a mosque management meeting (mosque administrator).

Research findings indicated that the mosque's financial resources were obtained mainly from pilgrims, initially collected using a donor system to the pilgrims' houses, then replaced using charity boxes as needed at the mosque. This method is more effective. According to Arrozy [18], other sources obtained from The mosque administrator businesses include: (1) Mosque angkringan stalls; (2) Jogokariyan Mosque Hotel; (3) Baitul Mal Foundation; (4) Infaq of the Jogokariyan Mosque Hajj Brotherhood; (5) Infaq parking; (6) Mosque complex rental for wedding receptions; (7) Rent an auditorium at the Jogokariyan Mosque complex; and (8) Business services for the Jogokariyan Mosque Polyclinic. In addition there are donations from other parties that are obtained without being asked. The use of mosque infaq funds is believed to be The mosque administrator as a matter of

ijtihadiyah, so charitable donations can be for anything that contributes to the prosperity of pilgrims. The mosque administrator used a budgeting system with a zero rupiah balance.

Arrozy's findings make clear about the financial management system in the Jogokariyan mosque where all mosque fund management through financial institutions has the Baitul Mal Wat Tamwil (BMT) Baitul Mal Ihsanul Fikri (BIF) concept. Therefore, this mosque community is able to manage the Baitul Mal Foundation and The mosque administrator of Mosque Finance. Baitul Mal Foundation is useful as an institution that manages zakat, infaq, and sadaqah (ZIS). In other types of business, economic ventures are based on the conception of Islamic da'wah such as the holding of Tabligh Akbar, Talkshow, the Prophet's Footprint Assembly, the Dhuha Congregation, the Tuesday Study Forum, the Fajr Pilgrimage, the Ramadhan Market, and the Ramadan Village Ceremony.

b. Islamic Education Management in Jogokariyan Mosque

The research findings showed that Islamic education at the Jogokariyan mosque is carried out with: Shubuh lectures, Hamas Children's Education Park, Wednesday night study, reciting the traveling teenage Qur'an, Tuesday night study forums, reading of riyadus sholihin, the Duha Council, the Assembly of Hamas, the Assembly of Rabu (Pemara) night, the tadarus traveling teenagers, the Tuesday night study forum, the reading of riyadus sholihin, the Dhuha Council, the Assembly of the Hamas, the Assembly of Traces prophet, recitation of the Sakinah Family Association, recitation of the family of pilgrims, study of the Young mothers, recitation of Sunday Legi, reciting the quran for gentlemen, recitation of Aisyiyah, pesantren Saturday-Sunday, training for corpse care, villages romadhon, Tahfidz House, and rice shodaqoh. Each of these forms of Islamic education are: their rationale, the person responsible for the activities, their coaches, and objectives, and are carried out using traditional methods. No written curriculum was found and almost all activities had no evaluation of the results except for the Tahfidz House. The evaluation conducted is an evaluation of the process which is also carried out in monthly meetings.

Judging from the formulation of the objectives of the activity, the entire goal formulation is still general in nature so it is unclear which indicators of success are unclear. For example, Fajr Lecture activities. The purpose of this activity is to maintain the enthusiasm of Muslims so that the spirit of performing dawn prayers in congregation, in order to create a faithful and pious community based on Islamic teachings. The sentence "keeping the Muslim community in good spirits so that the spirit of performing the Fajr Prayer in congregation" is still general, what kind of spirit of

performing prayers as an indication is the ghiroh congregation maintained?

Other activity objectives such as Wednesday Night Study. The formulation of the purpose of this activity is "fostering adolescent religion in the fields of aqeedah, shari'ah, morality and muamalah". The formulation of the objectives is very general, indicators of success are unclear, and therefore difficult to evaluate. According to Handayani [19] learning objectives are: (1) benchmarks of learning success; (2) directions / guidelines in the learning process; (3) statements (statements) about what will be achieved, produced at the end of the lesson; and (4) clearly and operationally formulated. According to Rusman (2013) the practical instructions for formulating learning objectives can be summarized as follows: (1) formulation in an operational form (easily measured); (2) formulate learning products; (3) formulate the behavior of students, not the behavior of educators; (4) formulate it so that it clearly shows the intended behavior; (5) try to only contain one learning objective (one ability); (6) formulate objectives in the appropriate breadth level; (7) formulate the conditions of behaved behavior and (8) specify acceptable standards of behavior.

Considering that overall Islamic education in the Jogokariyan mosque is a form of learning process, the principles of the learning process in general must also be considered in developing Islamic education in this Jogokariyan mosque. In addition to the formulation of learning objectives as stated, there are other activities that also need to be carried out by the *Ustadz* (person in charge of the activity as muslim teacher), namely the evaluation of the initial behavior of pilgrims (Assessment of Entering Behaviors). This activity is a pre-test to determine the level of initial ability of pilgrims (muslim student) related to the learning object to be learned. This activity is very important to facilitate the teacher to evaluate the effectiveness of learning.

The initial ability of students (pilgrims) is determined by giving an initial test [20]. The initial test (pretest) is a test that is carried out before the lesson material is given to students in order to find out to what extent the material or subject matter to be taught has been mastered by students. Knowledge of students' initial abilities is important for educators to be able to provide the right portion of lessons (not too difficult and not too easy). Knowledge of initial skills is also useful for taking the necessary steps, for example whether learning needs to be prepared by certain methods or not. In addition to pretesting, student data collection is also done by collecting student personal data through portfolios to find out students' potential.

Evaluation is also an activity that is still very concerning in the implementation of Islamic education programs in the

Jogokariyan mosque. Evaluation of results is rarely done, except for memorizing the Qur'an. Though the nature of learning is a change in behavior at the end of learning activities, including learning to read the Koran, learning to memorize and understand the Hadith of the Prophet, and other learning. All learning activities can be said to be successful or not after the final learning behavior is evaluated. Evaluation instruments are developed on the basis of the formulation of objectives and must be able to measure the success of students or worshipers correctly and objectively.

Evaluation in the learning process is actually not only a change in student behavior, but rather the learning system. Therefore, in the teaching and learning process there is a series of tests that start from the initial test / entering behavior to find out the quality / content of what the students already know and what they have not, of the lesson plans to be taught. Entering behavior to measure students' abilities and group them into groups of abilities that are lacking, moderate, and smart.

After learning ends the Post test must be conducted, which is a test to evaluate the behavior of students at the end of learning. Gab between student behavior on the initial test with the final test is the effectiveness of learning. Therefore in streamlining the Islamic educational activities at the Jogokariyan mosque, it is necessary to develop an evaluation system both in process and results, both initial behavior evaluation (pre-test) and post-learning behavior evaluation (post-test).

c. Religious Behavior of Congregations

The research findings showed that the religious behavior exhibited by pilgrims as an impact of Islamic education in the Jogokariyan mosque, among others, is that the understanding and practice of Islamic teachings from the aqidah side of the congregation around the mosque is clean from superstition and khurafat. There is an increase in making of interfaith, harmony among pilgrims, an increase in congregation prayer, an increase in the number of converts, an increase in memorization of dhikr / prayers after the obligatory prayers, and an increase in the ability to read and memorize the Koran of children, an increase in religious knowledge and the ability to memorize the Qur'an of young mosques.

Various improvements to the religiosity of Jogokariyan mosque worshipers were allegedly the impact of Islamic education carried out by the mosque. Thus Islamic education in the mosque can increase the religiosity of the congregation. This has also been proven in study A Hj Ab Rahman et al. [21] who conducted a study on "Religious Education Programs in The Rural Masques, Trengganu, Malaysia". It was found that 653 mosque worshipers (81.7% of respondents) recognized the success of the Islamic education

program at the mosque. Their presence and participation has enabled them to increase their faith (aqidah). Through face-to-face interviews and focus group discussions, this research reveals that teaching and lectures delivered by qualified religious teachers can increase the number of Muslims to come to mosques. Other factors include teacher academic qualifications religion, flexible teaching methods, and the use of various Islamic books to make a major contribution to the effectiveness of religious learning in mosques.

4. Conclusion

Based on the description of the research results and the discussion it can be concluded as follows.

- a) The management of the Yogyakarta Jogokariyan mosque is based on the vision of the mosque "the realization of a prosperous and physically prosperous society blessed by Allah SWT through community activities centered on the mosque". To achieve this vision, missions were developed: (1) making the mosque the center of community activity; (2) prosperity in the mosque's ubudiyah activities; (3) making the mosque a place of worship for spiritual worshipers; (4) making the mosque a place to refer to various community problems; and (5) making the mosque a pesantren and community campus. In order to achieve this vision and mission, programs were developed: (1) madani village with its main activities "making people alive" and "worshiping worshipers"; (2) inviting worshipers to pray in congregation with respect; (3) increasing the interest of pilgrims to pray in congregation in the month of Romadhan by inviting the prayer prayers from the Middle East and competent preachers; (4) poverty management whose recruitment takes into account proportional variations in diversity; (5) pilgrim management is carried out in three groups of activities, namely pilgrim mapping, services, and empowerment; (6) financial management by empowering worshipers as a source of mosque finance which was originally collected using a donor system to homes, then replaced using charity boxes as needed at the mosque. This method proved more effective. Other sources were obtained from takmir businesses, namely angkringan Mosque, Mosque Hotel, Baitul Mal Foundation. Mosque Hajj Infaq Brotherhood; Infaq parking, mosque complex rental for wedding receptions, mosque complex rent auditorium, and mosque polyclinic services. The use of mosque infaq funds is believed to be takmir as a matter of ijtihadiyah, so charitable donations can be for anything that contributes to the prosperity of pilgrims. Takmir uses a budgeting system with a zero rupiah balance; (7) management cooperation with other institutions, namely the Al-Fallah Social Fund

Foundation (YDSF) Surabaya and Muhammadiyah Jogokariyan Elementary School.

b) Management of Islamic Education in Jogokariyan Mosque is conducted with Shubuh lectures, the Children's Education Park, Wednesday evening study, the adolescent congregational tour, Tuesday night study forum, reading riyadus sholihin, "dhuha" forum, the Prophet's trace forum, study of sakinah family associations, study of family ties hajj congregational, the study of young mothers, study of "sweet week," reciting the quran for gentlemen, "Aisyiyah" study, "pesantren" Saturday-Sunday, training for corpse care, romadhon village, Tahfidz House, and rice "shodaqoh". Each of these forms of Islamic education are: their rationale, the person in charge of the activities, and their coaches, and are carried out using traditional methods. Almost all activities have no evaluation except Tahfidz House.

c) Religious behavior shown by pilgrims as an impact of Islamic education in the Jogokariyan mosque, among others, is that the understanding and practice of Islamic teachings from the aqidah side of the congregation around the mosque is clean from superstition and khurafat. There is an increase in making of interfaith, harmony among pilgrims, an increase in congregational prayer, an increase in the number of converts, an increase in memorization of dhikr / prayers after the obligatory prayers, and an increase in reading and memorizing the children of the Qur'an, an increase in religious knowledge and the ability to memorize the Qur'an of adolescent mosques.

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