

CHILD-FRIENDLY MOSQUE A STUDY OF THE STRATEGIC ROLE OF THE BAITURRAHMAN MOSQUE IN EMPOWERING THE UMMAH IN THE CITY OF BANDA ACEH

Marpuah¹, Siti Atieqoh², Salamah Siagian³

^{1 2 3} National Research and Innovation Agency.
nyaimarpuah@gmail.com

ABSTRACT

As the center of community development, the existence of mosques is now faced with various changes and challenges that continue to roll in the community. The issue of globalization and information is a phenomenon that cannot be ignored. The increasingly dominant information sector in people's lives will certainly have many implications, including opportunities and challenges for Muslims in socializing and actualizing in the wider community. The central role of the mosque is increasingly required to be able to accommodate and keep up with all developments that occur in society. To realize the role of the mosque as the center of activity. This research focuses on the strategic role of the Baiturrahman Mosque in empowering the ummah in the city of Banda Aceh, with a special emphasis on the concept of "Child Friendly Mosque." As one of the oldest and most iconic mosques in Aceh, the Baiturrahman Mosque serves not only as a place of worship, but also as a center of social, educational, and community empowerment activities. This research aims to explore how Baiturrahman Mosque facilitates programs that support children's development, and to examine the impact of these initiatives on local community empowerment. The research method used was a qualitative descriptive approach, with a case study approach. Data was collected through in-depth interviews, participatory observation, and document analysis. The results of the study are expected to provide insights into the important role of mosques in shaping the character of the younger generation and strengthening communities through inclusive and sustainable programs

Keywords: Child Friendly Mosque, Community Empowerment, Baiturrahman Mosque Banda Aceh, Child Education, Social Activities

INTRODUCTION

The mosque, as a component of social facilities, is a gathering place for most Muslims to worship as a spiritual need required by mankind. (M. Jannah et al., 2023).. Mosque as one of the fulfillment of spiritual needs (Nurjanah & Zulkarnaen, 2022). In fact, it does not only function as a place of prayer, but also as a center for social activities. (Rifa'i, 2016), as exemplified by the Prophet Muhammad SAW in carrying out his

message. The mosque at the time of the Prophet (Yani, 2011) is used for as : 1) place of worship (prayer and remembrance), 2) place of consultation and communication (social, economic and cultural issues), 3) place of education, 4) places of social assistance, 5) places for practicing military skills and preparing tools, 6) places for the treatment of war victims, 7) place of peace and trial of disputes, 8) halls and places to receive guests, 9) places to hold prisoners and 10) centers of religious information or defense.(Shihab, 1996)

The Prophet Muhammad (SAW) in several sahih hadiths, has provided examples as well as describing situations where children in the prophet's time were very familiar with the mosque. (Hasyim, 2019). Children who come to the mosque, whether they are brought by their parents or of their own free will, is a method of parents in familiarizing children with the mosque. (Syah, 2019). Therefore, it should not still happen that the presence of children in the mosque is considered to be disturbing the comfort, let alone to the point of being unwanted and expelled from the mosque (Musyanto & Zakiyudin, 2021; Suryana, 2021). This should no longer happen, the mosque must be a safe and comfortable place for children (Salmiah et al., 2019). As stated by the Director of Islamic Affairs and Sharia Development of the Ministry of Religion, Moh. Agus Salim, "*children who often go to the mosque and often make noise should not be scolded, let alone expelled. Because, later they will be reluctant to set foot in the mosque again*" (Firmansyah, 2021).

In building islamic civilization, children are an important part of the realization of the rabbani generation in the future civilization (Khoir, 2023). The development of children is very important in Islam and they are held in high esteem. They look after the staff of the Da'wah Embassy, pay attention and praise them at home, at school and in public places, and participation in the mosque is mandatory for Muslims. Children should be happy to be in the mosque, they grow and develop in a mosque environment that is full of religious values in every activity. (Arianti, 2023)

This is in line with what was conveyed by the Director General of Islamic Guidance of the Ministry of Religious Affairs, Muhammadiyah Amin when introducing the Child Friendly Mosque Movement program in Jakarta. (Anonim, 2019; Noname, 2007). Amin urged the public not to prohibit children from going to the mosque on the grounds of disturbing or so on. Amin added that it is very important for children to recognize places

of worship from an early age. He also expressed concern over the number of teenagers who no longer tend to take care of the mosque and are busy with their own affairs. *"Let alone the parents, the mosque administrators expel the children, this is not allowed in religious teachings, invite the child to go to the mosque, go to know about the mosque, it is important in my opinion,"* added Amin. This should no longer happen, the mosque must be a safe and comfortable place for children. If children are far from the mosque, then they will face the reality of today with a variety of media that can be negligent if not taught to use it wisely such as playing cellphones, TV, music concerts, online games, various social media, which can make them even further away from real social relationships. (Musyanto & Zakiyudin, 2021).

Pakpahan (2018) stated that violence against children still often occurs in the mosque environment where the Mosque Prosperity Board (BKM) around Percut Sei Tuan District, Medan, North Sumatra. Although most of these administrators have understood the message of Islamic teachings towards children, namely protecting and being gentle with them. Whereas the role of the mosque in building religious values in children is very central. (Pakpahan, 2018). A child's personality is strongly influenced by the environment. Through the mosque, children are formed the habit of carrying out worship rituals that will foster their love for religious values. (R. R. Jannah & Jazariyah, 2022)

The concept of child-friendly in Indonesia has been introduced since 1990 and since then various concepts of child-friendly implementation in public places have emerged such as child-friendly schools, child-friendly cities, child-friendly public spaces, and many more. (Pakpahan, 2018). The Indonesian Mosque Council (DMI) in collaboration with the Ministry of Religious Affairs (Kemenag) and the Ministry of Women's Empowerment and Child Protection (KPPPA) published a guidebook on the concept of Child Friendly Mosque (MRA). (Jazuli, 2021). It is explained that MRA is a mosque unit as a public space for worship which can be an alternative to be developed as a place for children to gather, carry out positive, innovative, creative and recreational activities that are safe and comfortable, with the support of parents and the environment. (Noname, 2019; Salmiah et al., 2019).

In the guidelines, there are eight components of implementing the MRA concept, namely: 1) The existence of an MRA policy; 2) Human Resources (HR) or MRA managers trained in the Convention on the Rights of the Child (KHA); 3) Quranic

components and mosque-based children's activities; 4) Child-friendly facilities and infrastructure; 5) Utilizing mosque-based children's leisure time; 6) Development of artistic and cultural creativity for child worshipers; 7) Family welfare services and complaints of violence against women and children; 8) Participation of children, parents, the business world, and the media. (Jazuli, 2021).

The objectives to be achieved in child-friendly mosques are: *First*, maximizing the mosque as a public space that can function as a place to hone and develop the potential and creativity that exists in children. (Ayu et al., 2021). A comfortable gathering place for children and as a safe place for children because it is free from all forms of violence, both verbal violence and non-verbal violence (Setyowati, 2021). *Second*, maximizing the function of the mosque which is carried out through various activities to increase understanding and awareness in parents. (Tohet & Hayati, 2022) regarding parenting patterns and family welfare that prioritize the fulfillment of children's rights (Mahdi et al., 2024)

The Baiturrahman Mosque, located in the center of Banda Aceh, has become a symbol of Aceh. (Sari et al., 2018). Tracing the history of this mosque in the heart of Banda Aceh is like seeing the journey of the land of Serambi Mekah. Starting from the sultanate period, Dutch colonization and the period with Indonesia complete with its rebellion. Starting from the Military Operations Area, the peace agreement to the tsunami disaster, this House of Worship in history witnessed it all. History records, Baiturrahman again passed a chapter in the history of Acehnese society, and recorded the history of Aceh (Ismail, 2004)

Based on the statement above, the mosque is a center of worship in a broad sense which also includes mu'amalah activities. Therefore, in order for the mosque to play its function, development planning and activity planning should refer to a master plan that is oriented towards the implementation of the mosque's functions. This research will explore the strategic role of the Baiturrahman Mosque in empowering the ummah in Banda Aceh, focusing on how the "Child Friendly Mosque" program is implemented and its impact on the community. By understanding the strategy and impact of this program, it is expected to provide a model that can be adopted by other mosques in Indonesia in an effort to strengthen the community and prepare a quality next generation.

RESEARCH METHODS

Research activities on the strategic role of the Mosque in empowering the ummah were carried out in the Banda Aceh Province (NAD) area, with the research target locus being the Baiturrahman Grand Mosque. This research uses a qualitative approach, while the quantitative approach as supporting data. *Data collection techniques* through observation to the research target location to see how the mosque is functioned for ummah empowerment, and observe social religious activities at the mosque. *Documentation* as a reference material for the study of this research activity. *Interviews* were conducted to the Chairperson of PDDKMA Banda Aceh City and Secretary of PDDKMA, Chairperson of BKPRMI Banda Aceh City, TPQ Plus management, IPQAH Management, Dayah Manyang Management. Head of MTs and Head of MAS Darusysyariah Baiturrahman, Islamic Sharia Office of Banda Aceh City in the field of Worship and Muammalah, Director and Manager of Baitul Qiradh Masjid Raya Baiturrahman, community leaders, and worshippers.

After the data is collected, it is processed by classifying the data and interpreting the data. Then analyzed the data descriptively qualitative. The purpose of this research is to find out: 1) How does the Baiturrahman Grand Mosque function in empowering the ummah, 2) How is the work mechanism in managing the Mosque as an empowerment of the ummah.

RESEARCH RESULTS AND DISCUSSION

A Glimpse of Baiturrahman Mosque in Banda Aceh City

Baiturrahman Grand Mosque is one of the historical sites that has existed since the glory era of the Sultanate of Aceh. The Baiturrahman Grand Mosque has been through various things, from the tragedy of burning by the Dutch colonizers in 1873 to the tsunami at the end of 2004. The roof of the Mosque was made according to the characteristics of mosques in Indonesia at that time, namely a four-stacked pyramid roof. But later there were changes because the mosque was rebuilt after many major tragedies. The architectural mockup of the Baiturrahman Grand Mosque is the result of the 1936 expansion. Overall, the total area of the Baiturrahman Grand Mosque in Aceh is 16070 m². The function of the mosque is currently growing along with the implementation of

Islamic law in Nangroe Aceh Darussalam. Not only as a place of worship and religious education, now the Baiturrahman Grand Mosque is also used as a medium for developing the social potential of the local community. There are many other things about the Baiturrahman Grand Mosque, here are six interesting facts about the Baiturrahman Grand Mosque located in Aceh. (Pamela, 2023)among others:

1. Established since the Aceh Sultanate Era

Quoting from the Liputan 6.com page, since its inception during the time of Sultan Iskandar Muda (1607-1636) this mosque has had a function, apart from worship. The Baiturrahman Grand Mosque was also used as a center for religious education, the strategic location of Aceh facilitated the spread of Islam at that time and became the heyday of the Sultanate of Aceh. At that time many people even from abroad such as Malay, Persian, Arabic, and Turkish came to facilitate religious knowledge.

2. Construction History of the Baiturrahman Grand Mosque

The Baiturrahman Grand Mosque in Aceh is a symbol of religion, culture spirit, strength, struggle and nationalism of the Acehnese people. This mosque is also a *landmark of Banda Aceh City*. Quoting from the Indonesia Kaya website (Tagar, 2022)there are two versions of history regarding when and who built the Baiturrahman Grand Mosque. The first version says this mosque was built by Sultan Alauddin Johan Mahmudsyah in 1292 AD. As a source states this mosque was founded in 1292 AD by Sultan Alauddin Johan Mahmudsyah.

3. Mosque as the base of Aceh People's Defense

Entering the Dutch treaty era, this mosque functioned as a base for the defense and resistance of the Acehnese people. The Dutch, who were troubled by the Acehnese resistance and lost their commander, Major General Johan Harmen Rudolf Kohler, decided to burn down the mosque in 1873. The burning did not weaken the Acehnese people's struggle, but instead increased resistance. To reduce the anger of the Acehnese people, the Dutch colonial government represented by Governor General Van Lansberge in 1879 began to rebuild the mosque.

4. Architect of Baiturrahman Grand Mosque

De Brun's mock-up of the Baiturrahman Grand Mosque was built in 1879 by the Dutch East Indies, with five minarets. The mosque was then rebuilt by the Dutch on the orders of General Van Der Heijden. The rebuilding of the mosque was part of an effort

to ease the resistance of the Acehnese people to the Dutch occupation. The process of rebuilding the Baiturrahman Grand Mosque took place in 1879-1881 AD. The architecture of the new building was made by de Bruchi who adapted the Moghul (Indian) style as seen today. The Baiturrahman Grand Mosque has now been restored several times to its current condition and shape. Now the mosque has seven domes, four minarets, and one main tower. The position of the mosque located in an open field makes it look even more magnificent because the shape of the mosque is visible from all directions. In front of the mosque, there is a garden overgrown with grass accented by several date palms. A large pond in the garden at certain times will reflect the reflection of the mosque building on the front as a whole, then produce a beautiful view.

5. The mosque underwent an expansion

The mosque, which is located in the center of Banda Aceh City, then underwent several expansions, the first of which occurred in 1936. Thanks to the efforts of Governor General A. PH. Van Aken, two domes were built on the right and left sides of the mosque. Furthermore, in 1958-1965, the mosque building was expanded again. In this second expansion, two domes and two minarets were added on the west side (mihrab). In 1992, construction was carried out with the addition of two domes and five minarets. In addition, the mosque yard was expanded so that the total area of the mosque is now 16,070 M². When the 21 m high tsunami wave hit the coast of Banda Aceh on December 26, 2004, the mosque was among the buildings that survived, although there was damage to several parts of the mosque. The post-tsunami renovation effort cost Rp20 million. The funds came from international aid, including the Saudi Charity Campaign. The renovation process was completed on January 15, 2008. Currently the Baiturrahman Grand Mosque is the center of Islamic activity development for the people of Banda Aceh.

6. Interior of Baiturrahman Grand Mosque

Entering the main room of the mosque, you will see a wide expanse of space with dominant white marble floors from Italy. The main room is also filled with white support poles with a few decorative accents at the bottom. The dominance of this white color makes the main room of the mosque seem more spacious. The inside of the mosque's main dome, which is right in the center of the main room, is equipped with a chandelier that contains 17 points of lighting. An ornamental chandelier is also seen in the mihrab of the mosque, right at the center point of the front of the room.

The strategic role of the mosque as community empowerment

The strategic role of the Baiturrahman mosque as a forum for ummah empowerment has five functions, including the following:

1. Education and Training Center.

The Education and Training Center is a strategic role that is currently being carried out in many mosques. This process is characterized by the existence of educational activities and the provision of training, including the organization of education and training for the Quran Education Park (TPA), Youth Mosque and Ta'mir Mosque and their activities. In this context, the mosque functions as a place for teaching and learning, especially religious knowledge which is fardlu 'ain for Muslims. Besides that, other sciences, both natural sciences, social humanities, skills and so on can be taught at the Mosque.

The Baiturrahman Grand Mosque has formal educational institutions, namely Madrasah Tsanawiyah Darusysyariah and Madrasah Aliyah Darusysyariah with a total of 28 public and private teachers. This madrasah has produced many graduates, both in universities, such as IAIN Ar-Raniry, Syiah Kuala University, private universities in Banda Aceh and outside the Aceh Province. The Great Mosque holds Halaqoh Magrib and Shubuh Lectures every day and is relayed by Suara Baiturrahman radio broadcast, which is guided by experts both from traditional Islamic boarding schools, bureaucrats, the academic community of IAIN Ar-Raniry Darussalam Banda Aceh and the Ministry of Religion of Aceh Province. (Interview with the Head of MTs and Head of MAS Darusysyariah Baiturrahman in August 2019).

In addition to having primary and secondary level educational institutions, it also opened a college "Dayah Manyang" in the morning the participants consisted of parents, especially men, who were taught by modern pesantren scholars and Madinah alumni. This activity is carried out every Wednesday and Friday from 08.00-12.00 WIB in the hall behind the Baiturrahman mosque. (Interview with Dayah Manyang Management in August 2019) . On Sunday morning at 08.00 -11.30 Wib, in the same place also took place the same recitation of the Muslimat Masjid Raya Baiturrahman with around 170 participants who were guided by the head of Majlis Taklim Masjid Raya Baiturrahman. Opening routine recitation incorporated in the TPQ plus Baiturrahman organization which consists of 5 levels: TKQ (ages 5-7 years), TKQL (ages 2-9 years), TPQ (ages 8-

12 years). QA (age 12-15 years), TQS (age 15-18 years). The routine recitation takes place every day from 16.00-18.00 Wib, which is led by a Director and 94 Ustadz - Ustadzah from various disciplines, generally qualified with a Bachelor's Diploma (S-I). *(Interview with the Director of TPQ Plus Educational Institution in August 2021)*

2. People's Potential Screening Center

Mosques with congregations who are always present just to fulfill their obligations to Allah can reach tens, hundreds, even thousands of people. This can be useful for various ages, various professions and levels (strata) both economically and intellectually, even as a place for cultural acculturation to take place politely if a network is carried out on the potentials they have. Such as the formation of Forsimas (Community Communication Forum). The Baiturrahman Grand Mosque has 51 employees consisting of 20 cleaning services, 6 security guards, 8 secretariat staff, 4 librarians, 6 imams and 7 muezzins. Particularly in the field of worship, the Aceh board chaired by a Grand Imam, *((Interview with the Director and Manager of Baitul Qiradh Masjid Raya Baiturrahman, community leaders, and the Baiturrahman Mosque Manager in August 2021).*

The working mechanism of the Mosque's function in empowering the Ummah is carried out through organizations such as: DMI (Indonesian Mosque Council), PP DKMA (Aceh Mosque Prosperity Council at the Provincial level), PD DKMA (Aceh Mosque Prosperity Council) at the Regency level, BKPRMI (Indonesian Mosque Youth Communication Agency), PORSIMAS (Porum Silaturahmi Masjid Serantau). And related agencies such as the Regional Office of the Ministry of Religion in the field of Mosque, the Regional Government in the field of Isra, the provincial Islamic Shari'at Office and the City of Banda Aceh. *(Interview with Chairman of BKPRMI Banda Aceh City in August 2021)*

In the implementation of the program, more emphasis was placed on the Imaroh (prosperity) of the mosque when the author was in the field, such as when interviewing the Chairperson of PP DKMA (Aceh Mosque Prosperity Council) at the Provincial level (Ir. H.Basyri A.Bakar), he said that from the post-tsunami era until now more emphasis has been placed on the prosperity of the mosque. So that a forum was formed called Porsimas (Porum Silaturahmi Masjid Serantau) which consists of 5 countries. *(Interview with Chairman of BKPRMI Banda Aceh City in August 2021).* To improve the human resources of Da'i and Imams of mosques, Porsimas declarations / congresses and training

for young Imams and Da'i are organized through the relevant agencies as described above: Islamic Sharia Office, Local Government of Isra, and Regional Office of the Ministry of Religious Affairs in the field of Mosque, as well as organizations related to the prosperity of the mosque, such as: PD DKMA (District-level Mosque Prosperity Council). (*Interview with Islamic Sharia Office of Banda Aceh City in the field of Worship and Muammalah in August 2021*).

3. A forum for fostering the congregation

Baiturrahman Grand Mosque as a research locus, in the implementation of its activity program, namely: 1). *Idaroh* Field (Management), activities related to planning, organizing control, administration and supervision. 2). *Imaroh* Field (prospering), activities to prosper the Mosque such as worship, education, social activities, and commemoration of Islamic holidays (PHBI). 3). *Ri'ayah* field (maintenance), activities to maintain buildings, equipment, environment, cleanliness, and beauty of the mosque including determining the Qibla direction.

The mosque plays a role in coordinating them in order to unite the potential and leadership of the people. Furthermore, the people who are neatly coordinated in the Ta'mir Masjid organization are fostered in faith, devotion, ukhuwah imaniyah and da'wah islamiyah. So that the mosque becomes a solid Muslim base. Like the program organized by the Banda Aceh City Mosque Prosperity Council (DKMA), namely:

- a) *Suling (Subuh Keliling)*. Keliling is a program to perform morning prayers alternately in each mosque twice a month. "This program is implemented so that the community can prosper the House of Allah SWT, because almost some mosques are empty at dawn," said *Drs.Ibnu Sa'dan, M.Pd*, Chairman of DKMA Banda Aceh City accompanied by General Secretary *Tgk.Adnan*. Subuh Keliling was also filled with lectures and ended with coffee together with all Fajr worshipers.
- b) *Kaling (mobile study)* is held once a month, the material studied is adjusted to the actual material, this activity is carried out in the evening ba'da magrib and then again after Isha for the study of the material. The orientation of this study is a combination of traditional and modern thought. Participants in this study are as many as 100 people depending on what material is presented. The speakers are taken from the PDDKMA management and Da'i involved in the PDDKMA management, as well as from the academic community (Lecturers), and Practitioners (Regional Office of the Ministry

of Religion). The source of funds for this activity is from donors of PDDKMA management.

- c) *Mosque Youth Development* once a month in the fourth week of the end of the month, with 2 Mosque Youth participants sent from each Mosque in 9 Districts of Banda Aceh City, because in this case there is already BKPRMI which handles Mosque Youth. 4). BKM meetings throughout Banda Aceh City, held every 3 months. Program similarities between PDDKMA and PDDKMA, such as in the case of representatives to Malaysia, Brunai, for Tahsin training for young imams, and this activity is subsidized by the Penang Mosque in Malaysia. In this case, the process begins with PDDKMA to coordinate who are the training participants sent to (outside) countries such as Malaysia, Thailand. As many as 30 participants were sent as young Imams to take part in the training. *(Interview with Chairman of PDDKMA Banda Aceh City and Secretary of PDDKMA in August 2021)*

4. Center for da'wah and Islamic culture

The mosque is the heart of Muslim life which is always pulsating to disseminate Islamic da'wah and Islamic culture. In the mosque also planned, organized, studied, implemented and developed da'wah and Islamic culture that meets the needs of the community. Therefore the Mosque, acts as the center of da'wah and cultural activities. Baiturrahman Grand Mosque in its program, seeks to spread da'wah apart from the "Tabloit Gema Baiturrahman" also prints books including: 1). Baiturrahman Grand Mosque in the trajectory of History. 2). Suara Khatib Baiturrahman - First Edition to IV Edition. 3). Suara Khatib Baiturrahman - Second edition. 4). Profile of the Imam of the Baiturrahman Grand Mosque Banda Aceh. Of all the types of activities managed by the Baiturrahman Grand Mosque, supported by funding sources from : APBA Aceh Region, donations and alms of Muslims through routine charity savings and Friday. Parking fees for 2 wheels and 4 wheels every day. Donations of bathroom and toilet services, donations of footwear storage services, donations for weddings. *(Interview with Mosque management in August 2021)*

The source of funds is allocated in addition to the maintenance and construction of the Mosque, also allocated for employee incentives in the form of salary, honorarium and other benefits. Then for Mosque administrators, Mosque Imams, Muezzins and preachers adjusted to the financial capabilities of the Baiturrahman Grand Mosque. The Grand Mosque also has electronic media called Radio Baiturrahman every time it broadcasts Mosque activities, in the form of the five daily prayers, broadcasting Halaqoh Magrib and

Shubuh lectures. Radio Baiturrahman can reach parts of Aceh, especially Banda Aceh City, Aceh Besar, West Aceh, and Pidie Regency. Radio Baiturrahman broadcasts various information through lectures, dialogs and discussions. *(Interview with Mosque Management and Mosque Imam in August 2021)*

The mosque as a place to preserve and develop various traditions and arts that have been institutionalized by the Muslim community through the qira'atul Qur'an bit taghanni (reading with songs) coaching program, hadrah art training, reading the Prophet's sholawat, organizing the commemoration of Islamic holidays and others. The grand mosque in other nuances, can be a spiritual Islamic tourism center with ponds and fountains adding to the beautiful atmosphere of the Mosque courtyard, especially at night. To witness the beauty of the city of Banda Aceh through the main tower, with a height of 51 meters using an elevator or ordinary stairs. Banda Aceh Grand Mosque serves various other ritual activities such as weddings, Hajj rituals and commemoration of Islamic Holidays, both carried out by BPHBI Aceh Province and other private institutions. *(Interview with Head of Bimas Islm Propinso Aceh, and several Qori/Qoriahs in August 2021)*

5. Center for Social and Economic Empowerment

The mosque as a **place to** empower the poor and mustad'afin (especially the poor and orphans) through programs to establish Zakat, Infaq and Shadaqah institutions, community economic institutions, providing compensation to the poor and entrepreneurship training. Based on the above potential, it can be understood that comprehensively the mosque has a very strategic role not only as a place of worship but also has a role in empowering Muslims both in terms of culture and economy. This strategic role is developed based on the needs and potential of the people.

Optimizing the role and function of the mosque is absolutely necessary in order to improve the quality of religious worship, besides that the mosque must also play a role in empowering the people, various efforts must be made to prosper it continuously. This is because it is the responsibility of Muslims, especially its managers, to restore the mosque according to its original function, as the center of all Muslim activities. Making the mosque prosperous through optimizing its role and function requires the managerial ability of *idarah* and physical maintenance of the mosque's *ri'ayah*, therefore a mosque

manager is needed who is able to improve the *internal* and *external* conditions of the mosque. This mosque has a non-governmental organization engaged in finance, namely Baitul Qiradh Baiturrahman Banda Aceh. In an effort to help the weak economic community managed by a Director with 5 (five) members. (*Interview with IPQAH Management in August 2021*)

6. Activities of TPQ Plus Baiturrahman Grand Mosque

TPQ Plus activities at the Baiturrahman Grand Mosque are Al-Qur'an education which is attended by children of kindergarten, elementary, junior high, high school, and public universities who want to deepen religious knowledge. TPQ Plus was established in 1966 with 120 teachers and 780 students. For the recruitment of teachers through tests: Read and Write the Qur'an, Teaching Practice, memorization, reading Kitab Jawo (Arabic Malay), interview, and expertise in Arabic and English. The teacher's educational background is at least high school, the majority of SI, S2 from IAIN Ar-Raniry, Unsyiah, there are S2 from German graduates. For student registration, forms are available for batches I and II, but the quota of students is also determined, and each year different quotas register to TPQ plus.

The education system is divided into 5 stages of activity, namely; 1). TKQ (Kindergarten Al-Qur'an) from 5 years old to 7 years old. 2). TKQL (Advanced Qur'an Kindergarten) from the age of 2 years to 9 years. 3). TPQ (Al-Qur'an Education Park) from 8 years old to 12 years old. 4). TQA (Ta'limul Qur'an Lil Aulad) from 12 years old to 15 years old. 5). TQS (Ta'limul Qur'an Lissabab) from the age of 15 years to 18 years. The material provided at TKQ and TKQL and TPQ is the same in terms of memorizing prayers, short letters, practicing the 5 daily prayers, reading Iqra, those who are already Qur'an (fluent) read the Qur'an. Then added with English, Arabic, and Aqidah Akhlaq subjects. For TQA such as practical worship (practice of theory and practice of toharoh chapters), and basic things in religious knowledge. The allocation of learning time for 1 ½ hours is carried out ba'da Asyar (4:00 pm to 5:30 pm). Their students come from Aceh Besar, and Banda Aceh City.

Teaching and Learning Process

The Teaching and Learning Process for Kindergarten and TPQ is conducted in even and odd semesters for 1 year. PBM TKQL is conducted in semesters I-IV for 2

years. PBM TQA is conducted in semesters I-VI for 3 years. PBM TQS is conducted in semesters I-VI for 3 years. To facilitate the Teaching and Learning Process, the number of students is classified into 2 waves. Wave I is held every Monday, Wednesday, and Friday which is attended by TKQL and TQS. Wave II is held on Tuesdays, Thursdays, and Saturdays followed by TPQ and TQA. As for TKQ, it is held every Monday and Friday.

This recitation activity is carried out according to their school time (kindergarten, junior high school, senior high school, and college). The tuition fee for each level of education is almost the same, namely Rp. 50,000 per month, which is different only for the TKQ education level with a fee of Rp. 65,000 per month. The teaching and learning system for TKQ, TKQL, TPQ is different, such as Classical I memorizing prayers, Classical II Ngaji Pripat, Classical III lessons: Aqidah Akhlaq, Arabic, English for those wearing beige uniforms. While for those wearing the dongker blue and sky blue uniforms, Classical I starts with class time, Classical II also has class time, and Classical III Tadarusan. Subjects delivered: Arabic, English, Tajweed, SKI, worship practices, memorization, and Tambihul Ghofilin, for TQS and TQA levels.

The Evaluation System is carried out at each level, which includes three elements of activity with the names: 1). *Tasyakuran* for TKQL, TKQ, TPQ education levels. 2). *Graduation* for TQA education level. 3). *Munaqosah* for the TQS education level, by making scientific papers with free titles, as the author knows from the results of scientific papers, namely about learning in various TPQs. As the assessment team from TPQ Plus teachers. The evaluation is through a semester exam by looking at the child's ability through reading the children's Qur'an, lessons, memorization, and worship practices. The color of each report card of the evaluation results is different: Red color for TKQ, yellow color for TPQ, blue color for TQA, green color for TQS. (*Interview with Director of TPQ Plus Education Institution in August 2021*)

To create discipline for their students, they wear different uniforms at each level of education, such as: TKQ, TKQL, and TPQ wear beige uniforms, while TQA wears sky blue uniforms, and TQS wears navy blue uniforms. The uniform is obtained during registration, every turn of the year there is always a new registration (registration) for students who are Tasyakuran and Graduation. Registration fees for all levels of education are different, such as: TKQ male and female registration fee RP. 270,000, male and

female TPQ level Rp. 260,000. TQA level male and female Rp. 280,000, TQS level male and female Rp. 290,000. Budget allocation : 1. Registration fee. 2. Facility fee. 3. Monthly infaq fee. 4. Complete uniform fee. 5. Accident insurance fee (for the current year (2013) and 2019 there is no more accident insurance fee). (*Interview with management board of TPQ Plus Baiturrahman Mosque in August 2021*)

Facilities and Infrastructure

Facilities and infrastructure for recitation activities for each level of education, carried out at the Baiturrahman Grand Mosque, with a halaqoh system (group) of 5-7 students each for elementary, junior high, high school and college levels, for children aged 7-9 years each group consists of 7-15 people. They are simultaneous at the same time each teacher gives lessons to his students, both in reading the Qur'an and in conveying his subjects. So that the atmosphere in the Great Mosque at the time of the recitation was heard by one group with another group. However, despite the PBM conditions carried out like that, they succeeded in achieving the objectives of Qur'anic education at TPQ Plus, said one of the ustadzah (dini) and ustadz (Irwan), this can be seen from the results of the evaluation carried out at each level of education at TPQ Plus. (*Interview with management board TPQ Plus Baiturrahman Mosque in August 2021*)

However, the management of the Baiturrahman Grand Mosque still thinks about the condition of the Koran study system like that, because with such a number of students it can only be accommodated at the Baiturrahman Grand Mosque. So that the future plan has submitted an application to the Regional Government (Governor) for the construction of adequate facilities and infrastructure on three floors. The first floor is for weddings, the second floor is for the recitation of TPQ Plus children, and the third floor is for the Multipurpose Building, with a land area of around 1500 M². (*FGD and interviews with and all Ustadzah, and Ustadz as TPQ Plus recitation teachers*)

ANALYSIS AND DISCUSSION

The Child Friendly Mosque is an initiative that aims to make the mosque an environment that supports children's spiritual, intellectual, and social development. At Baiturrahman Mosque, this concept is implemented through various programs designed to meet the needs of children, such as the Al-Qur'an Education Park (TPA), child-friendly learning spaces, and various religious activities specifically for children. These programs not only emphasize on religious learning, but also cover other aspects such as morals, ethics, and social skills. By providing a conducive environment for children to learn and interact, Baiturrahman Mosque plays a role in shaping the character of the younger generation who are noble and have a strong understanding of Islamic values.

1. The existence of child-friendly programs at the Baiturrahman Mosque has had a significant impact on the community in Banda Aceh City. Firstly, these programs strengthen social bonds between community members by providing a space for positive interactions between parents, children and religious leaders. Secondly, these programs also serve as a means to improve the quality of religious education among children, which in turn can build a strong foundation for their future spiritual development. In addition, Baiturrahman Mosque also contributes to reducing the risk of negative behavior among children by providing alternative positive and educational activities. By engaging children in various activities at the mosque, they are directed to spend time in a safe and controlled environment, away from negative influences that may exist outside the mosque.
2. Despite the many benefits of the Child Friendly Mosque program, there are a number of challenges faced in its implementation. One of the main challenges is ensuring active participation from parents and families. Without strong support from families, the empowerment efforts undertaken by the mosque can be less than optimal. Baiturrahman Mosque has adopted several strategies to overcome this challenge, such as holding programs that involve the whole family, providing training to parents on child education, and building partnerships with local schools to ensure continuity of religious education between mosques and schools. In addition, the mosque is also active in engaging the local community to support the program, both through financial support and volunteer labor.

3. Baiturrahman Mosque, with its various Child Friendly Mosque initiatives, can serve as a model for other mosques in Indonesia that wish to adopt similar concepts. The success of this program shows that mosques can play a broader role in ummah empowerment, not only in terms of worship but also in building strong and harmonious communities. The importance of integration between religious education and social development, and how mosques can serve as community centers that support the growth and development of children.

The Baiturrahman Mosque in Banda Aceh City has demonstrated its strategic role in ummah empowerment through the implementation of the Child Friendly Mosque concept. The programs implemented not only focus on religious education, but also on character development and social skills of the children, ultimately strengthening the community as a whole. The challenges faced in implementing this program were successfully overcome through active community participation and innovative strategies, making the Baiturrahman Mosque a model for other mosques in Indonesia to follow.

CONCLUSIONS

Baiturrahman Grand Mosque as a research locus, in implementing its activity program, includes: 1). *Idaroh* Field (Management), activities related to planning, organizing control, administration and supervision. 2). *Imaroh* Field (prospering), activities to prosper the Mosque such as worship, education, social activities, and commemoration of Islamic holidays (PHBI). 3). *Ri'ayah* field (maintenance), activities to maintain buildings, equipment, environment, cleanliness, and beauty of the mosque including determining Qiblat. (interview with the Chairman of PP DKMA (Aceh Mosque Prosperity Council) at the Provincial level: Ir. H.Basyri A.Bakar).

In this case he said that from the start after the tsunami until now more emphasis has been placed on the prosperity of the Mosque. So that a forum was formed called Porsimas (Porum Silaturahmi Masjid Serantau) which consists of 5 countries.

Baiturrahman Grand Mosque Banda Aceh, held a routine recitation of children who are members of the TPQ plus Baiturrahman organization consisting of 5 stages: TKQ (5-7 years old), TKQL (2-9 years old), TPQ (8-12 years old). QA (age 12-15 years). TQS (15-18 years old). The routine recitation takes place every day from 16.00-18.00 Wib, which is led by a Director and 94 Ustadz -Ustadzah from various disciplines, the majority

of which have a Bachelor's Degree (S-I). In this case the Baiturahman Grand Mosque not only functions as a Child Friendly Mosque, but functions in all aspects of life.

The working mechanism of the Mosque's function in empowering the Ummah is carried out through organizations such as: DMI (Indonesian Mosque Council), PP DKMA (Aceh Mosque Prosperity Council at the Provincial level), PD DKMA (Aceh Mosque Prosperity Council) at the Regency level, BKPRMI (Indonesian Mosque Youth Communication Agency), PORSIMAS (Porum Silaturahmi Masjid Serantau). And related agencies such as: the field of Mosque Affairs of the Aceh Provincial Ministry of Religion, the local government of the Israh field, the provincial Islamic Shari'at Office and the City of Banda Aceh.

RECOMMENDATIONS

1. The mosque is a center of worship in a broad sense which also includes mu'amalah activities. Therefore, so that the mosque can play its function, the development planning and activity planning should refer to a master plan that is oriented towards the optimal implementation of the mosque's functions.
2. Other organizations related to the mosque such as: DMI, PP DKMA, PD DKMA, BKPRMI, PORSIMAS, and others, should always be sustainable in terms of running their programs, which should be prioritized for Organizations in the fields of Idaroh, Imaroh, and Ri'ayah, starting from the Aceh Province level, District level, District, to the Village level.

For TPQ Plus recitation activities, there should be policy attention from the local government through the DKM management and stake holders in improving adequate facilities and infrastructure, to improve the quality of children's recitation.

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