



IMPLEMENTATION OF MOSQUE FUNCTIONS IN TELUK NIBUNG DISTRICT IN THE PERSPECTIVE OF WAHBAH AZ-ZUHAILI

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Abstract: *Some of the Muslims understand that the function of the mosque is only for worship such as prayer and reading the Qur'an, even though the real function of the mosque is not only for that but there are many more functions. This study aims to explore the function of the mosque in the Qur'an, precisely surah An-Nur: 36-38 and take from Wahbah Az-zuhaili's perspective in tafsir Al-munir. This research is written using library research and field research methods, namely with books related to the discussion of research and researching directly in the field that has been determined. The result of this study is that it can be understood that it is very clear what the functions of the mosque are according to Wahbah Az-Zuhaili's perspective, namely the mosque functions as a place for the formation of aqidah, the mosque functions as a ray of guidance, the mosque functions as a place of worship, the mosque functions as a place of rest, the mosque functions as a place for managing community affairs, the mosque functions as a place for shaping behavior, the mosque functions as a place for education to study knowledge, and the mosque functions as a place to understand politics.*

Keywords: *Mosque Function, Al-Qur'an, Wahbah Az-Zuhaili.*

Abstrak: Sebagian dari umat Islam banyak yang memahami bahwa fungsi masjid hanya untuk beribadah seperti shalat dan baca Al Qur'an, padahal fungsi masjid sesungguhnya bukan hanya untuk itu saja tetapi masih banyak lagi fungsi nya. Penelitian ini bertujuan untuk mendalami fungsi masjid di dalam Al Qur'an tepat nya surah An-Nur : 36-38 dan mengambil dari perspektif Wahbah Az-zuhaili dalam tafsir Al-munir. Penelitian ini di tulis menggunakan metode penilitian *library research dan field research*, yaitu dengan buku-buku yang berkaitan dengan pembahasan penelitian dan meneliti langsung kelapangan yang telah ditentukan. Hasil dari penelitian ini ialah dapat difahami bahwa sangat jelas apa saja fungsi masjid menurut perspektif wahbah az-zuhaili, yaitu masjid berfungsi sebagai wadah pembentukan aqidah, masjid berfungsi sebagai semburat hidayah, masjid berfungsi sebagai tempat ibadah, masjid berfungsi sebagai tempat istirahat, masjid berfungsi sebagai wadah pengaturan urusan masyarakat, masjid berfungsi sebagai wadah pembentukan perilaku, masjid berfungsi sebagai wadah pendidikan menuntut ilmu, dan masjid berfungsi sebagai wadah memahami politik.

Kata Kunci : *Fungsi Masjid, Al-Qur'an, Wahbah Az-Zuhaili.*

A. Introduction

Etymologically, mosque is a noun that indicates a place (dharf makan) whose basic word is sajada (سَجَدَ) which means a place of prostration. Although ismu makan in Arabic always has fathah (مَسْجِدٌ pronounced masjid), the meaning of the

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word mosque and masjid is the same, namely the place of prostration.² Because prostration is the most noble part of the prayer, considering how close a servant is to his Lord when prostrating, the place is called a mosque and not called a marka' (place of bowing).³ Although from the meaning of the word mosque as a place to prostrate to Allah SWT, the fact shows that the mosque is not solely used for ritual activities. Because the mosque is the house of Allah (baitullah) which was built as a means for Muslims to remember, be grateful, and worship Allah SWT properly. The mosque since the time of the Prophet Muhammad has also been the center of Muslim activities.⁴

In its function and role, it can be said that the mosque also has an influence on the prosperity of the Muslim community in an area itself. The mosque as a place of worship alone is a phenomenon that is commonly found today. Whereas the function of the mosque is not only as a place of worship but also to carry out taqwa. Taqwa according to the concept of Islam is the highest predicate, because it is an accumulation of faith, Islam and ihsan. This shows that the mosque is a place for servants to express their faith in Allah SWT, worship him and do ihsan on his behalf.⁵

The existence of a mosque building in an area is a characteristic of the awakening of Muslims in the area, because it makes it easier for Muslims to worship as a means of getting closer to Allah SWT, without having to go to a distant place due to the absence of mosque buildings in the area, and this is a characteristic of the weakness of Muslims in the area. Either weak in reason, weak Islamic spirit, or weak economy. At the time of the Prophet Muhammad, almost every village had a

²Afif Mufti, *Fungsi Masjid Dalam Mengelola Dana Ziswah Sebagai Instrumen Pemberdayaan Ekonomi Umat*, *Journal of Islamic Economics and Philanthropy (JIEP)*. E ISSN, 2020, 03 <http://media.isnet.org>.

³Syfa Nur Malawati and Fauzi Arif, 'Peran Masjid Imadudding Jl. Sa= bang No. 17 Bandung Dalam Pembinaan Masyarakat ARTICLE INFO' <https://doi.org/10.29313/jrkpi.v2i1/863>.

⁴Rahmat Hidayat, "Fungsi Masjid terhadap Pengelolaan Pengembangan Masyarakat Islam (Pengembangan Keutamaan)" Maudhoh Hasanah: Jurnal Dakwah dan Komunikasi Vol.1, No.2, thn. 2020, hlm. 34.

⁵Budi Siswanto, *Peranan Masjid Dalam Membentuk Karakter Akhlak Muslim Mahasiswa Stsn*, Tadrib: Jurnal Pendidikan Agama Islam, Vol. 5, No.1, th. 2019, hlm. 22

mosque building. So that the presence and absence of Muslims in the area, can be seen from the presence and absence of mosques.⁶

According to the latest data in 2022, the total number of mosques in Indonesia registered with the Ministry of Religion amounted to 3,031,808 mosques. Of that much, most of the people only use mosques for worship activities such as prayer, assuming that the mosque functions only for prayer worship, this kind of confusion appears in various layers of society. Whereas if you draw the definition of a mosque as a place of worship, without narrowing the meaning of worship to prayer alone, you will find the idea that the mosque itself is the basis of all forms of public worship.⁷ The mosque is not just a means to establish five daily prayers. The mosque not only has a function to communicate with the Creator, but the mosque also has multi-functions which are actually very beneficial for Muslims.

From the current reality, there is a very significant difference between the function of the mosque in the days of Rasulullah Saw and the function of the mosque today, many assumptions from the community that cause the mosque to lose its true function. Whereas at the time of Rasulullah Saw, according to M. Quraish Shihab that in the course of history the first mosque was founded (Nabawi) to carry out ten functions, namely, a place of worship, education, consultation, and communication (economic, social and cultural issues), social assistance, military training, and preparation of tools, treatment of war victims, peace and dispute courts, halls for receiving guests, such as holding prisoners and centers of Islamic lighting and guidance.⁸ The Muslim community has now begun to distance the function of the mosque as inherited by the Prophet, so that the mosque is no longer

⁶ Saeful Anam, *Konsep Memakmurkan Masjid Dalam Perspektif Al Qur'an*, Skripsi Sarjana Ilmu Al-Qur'an dan Tafsir Institut PTIQ, Jakarta, 2022, hlm. 2

⁷Skripsi Dini Nurani'. "*Konsep Memakmurkan Masjid Dalam Al-Qur'an Menurut Tafsir Al-Azhar Karya Hamka*", (Skripsi Sarjana Ilmu Al-Qur'an Tafsir UIN, Mataram, 2022), hlm. 2

⁸Ahmad Putra Prasetio Rumondor, “, *Eksistensi Masjid Di Era Rasulullah Dan Era Millenial*”, Journal of UIN Sunan Kalijaga Yogyakarta, Vol. 17, No. 1, thn. 2019, hlm. 252

the center of Muslim congregational activities.⁹ Whereas the mosque is in a very vital position in providing solutions to social problems that exist in society if it is truly carried out in accordance with its functions.¹⁰

Therefore, in accordance with the information above, to restore a Muslim understanding of the function of the mosque that has been practiced by the Prophet Muhammad SAW, in this case the author is interested in conducting a study, starting with a discussion of the function of a mosque according to the Qur'an in surah An-Nur: 36-38 whose verse explanation is taken and studied from one of the scholars of Tafsir, namely Wahbah az-Zuhaili in his tafsir book entitled Tafsir Al-Munir, then continued to conduct field research by conducting observations and interviews regarding the function and role of the mosque in Teluk Nibung District, aiming to find out the extent to which the mosque, especially its ta'mir, implements the function of the mosque according to Wahbah az-Zuhaili's perspective.

A. Results and Discussion

1. The Function of the Mosque in the Perspective of Wahbah Al-Zuhaili

فِي بُيُوتِ أَذُنِ اللَّهِ أَنْ تَرْفَعَ وَيُذَكِّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ . رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ . يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ .
لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

Meaning: "Invoke Allah in the mosques which He has commanded to be honored and His name called therein, in the morning and in the evening, men who are not distracted by trade and commerce from the remembrance of Allah, and from establishing prayer, and from paying the zakat. They fear a day on which the heart and the sight will be shaken. (They do so) that Allah may

⁹Abdulloh Azzama, "Manajemen Masjid Jogokariyan Yogyakarta Sebagai Pusat Kegiatan Masyarakat", *Journal of Communication Science and Islamic Da'wah*, Vol.3, No.1, Thn. 2019, hlm. 198

¹⁰Abdul Aziz Ash Shiddique dan Anas Mujahiddin, "Fungsi Masjid dalam Perspektif Tafsir Al-Munir (Studi Kasus Aplikasi Fungsi Masjid di Masjid Raudhatul Jannah dan 2 Pesantren Terpadu Darul Qur'an Mulia)", *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (2021), hlm. 39, <https://www.suara.com/news/2018/11/23/221500/wapres-minta->.

recompense them (with a reward) better than what they have done, and that Allah may increase His bounty upon them. And Allah provides sustenance to whom He wills without limit." (QS. An-Nur Verses 36-38)

Tafsir Explanation:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ This sentence is still related to the previous verse. That is, like the misykat in the mosques that Allah SWT commanded to be built and glorified by sterilizing them from various material and material impurities such as shirk, paganism, and vain and useless words, devoted to prayer and worship of Allah SWT, enlivening them with dhikr to Allah SWT by glorifying Him, or by reading His Scriptures. Qatadah said that what is meant by the word "buyuuf" (houses) here is mosques. Allah SWT commands to build them, enliven them, honor them, and sterilize them.

Ibn 'Abbas r.a. said, masiid is the House of Allah on earth that shines on the people of the sky, just as the stars in the sky shine on the people of the earth. 'Amr ibn Maimun said, 'I lived during the time of the Companions, and they said, "The masiid is the "house" of Allah [the House of Allah], and it is certain that Allah will honor the one who visits Him in His "house"¹¹ Bukhari in his Saheeh and Muslim in his Saheeh narrated from Amirul Mukminin Uthman bin Affan r.a., who said, 'I heard the Messenger of Allah say,

مَنْ بَنَى مَسْجِدًا لِلَّهِ كَمَفْخَصٍ قَطَاةٍ أَوْ أَصْغَرَ بَنَى اللَّهُ لَهُ يَنْتًا فِي الْجَنَّةِ

"Whoever builds a mosque only for the sake of Allah SWT, then Allah SWT builds for him a similar building in heaven" (HR Bukhari and Muslim).

The misykat used as a parable in the previous verse is the misykat in the mosque because the lamp placed in a clear glass lantern when placed in the

¹¹ Wahbah az-Zuhaili, *"At-Tafsirul-Munir, Fil 'Aqidah wasy-Syari'ah wal Manhaj"*, (Damaskus, Dar al-Fikr, 2005), terj. Abdul Hayyie al-Kattani, Mujiburrahman Subadi, Tafsir al-Munir, hlm. 533.

mosque, of course, is larger so that it is much brighter. The parable or illustration is certainly more perfect, more optimal, and gives a more solemn feel. This is as stated by ar-Razi.¹²

يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ.

The mosques are used for glorifying Allah SWT, dhikr, and prayer by men who are not distracted by the world and profitable transactions from remembering Allah SWT, establishing prayer in its time, and paying the zakat that is obligatory upon them to be handed over to those who are entitled to it. The use of the word رِجَالٌ here gives the impression of their high spirits and sincere determination that makes them the prosperous and lively of the mosque which is the house of Allah on earth. This is as Allah SWT says in the verse, "Among the believers are those who keep what they have pledged to Allah." (al-Ahzaab: 23)

What is meant by the phrase, عَنْ ذِكْرِ اللَّهِ in this verse is the remembrance of Allah SWT other than prayer, so that there is no repetition of words. Here, tijarah or commerce is mentioned specifically because commerce is the worldly activity that most often makes people forget and neglect to pray. Among the verses that have a similar spirit are, "*O you who believe! Let not your wealth and your children distract you from remembering Allah. And whoever does so, then they are the losers*" (al-Munaafiqun: 9).

The use of the word رِجَالٌ in this verse is used as a proof that congregational prayer in the mosque is commanded for men. As for women, their prayers at

¹² Wahbah az-Zuhaili, "At-Tafsirul-Munir, Fil 'Aqidah wasy-Syari'ah wal Manhaj", (Damaskus, Dar al-Fikr, 2005), terj. Abdul Hayyie al-Kattani, Mujiburrahman Subadi, Tafsir al-Munir, 534

home are preferable. This is based on the hadith narrated by Abu Dawud from Ibn Mas'ud r.a. from the Messenger of Allah, who said,

صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا وَصَلَاتِهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا

"A woman's prayer in the interior of her house is better than her prayer in the hall of her house, and her prayer in a private room is better than her prayer in the interior of her house" (HR Abu Dawud).

Here, the mosque is mentioned specifically because it is the source of the emanation of aqeedah, thought, organization, behavior, scholarship, and politics in the lives of Muslims. The man was dedicated to worship out of fear of Allah's punishment as explained in the continuation of the following verse,

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ The men who pray in congregation in the mosques, they fear the punishment of the Day of Judgment. On that day, hearts and eyesight will be confused because they are surrounded by fear and a very tense situation, as Allah SWT says in the verse,

Fiqh explanation:

- The first place where Allah's guidance and light shine is in the mosques. The believers enliven them with prayers and dhikr at the beginning and end of the day, and in the first and second half of the day. The mosques that are devoted to the worship of Allah SWT illuminate the inhabitants of the sky, as the stars illuminate the inhabitants of the earth. This is as stated by Ibnu Abbas r.a., Mujahid, and al-Hasn. Anas bin Malik r.a. narrated from the Messenger of Allah, he said,

مَنْ أَحَبَّ اللَّهَ عَزَّوَجَلَّ فَلْيُحِبِّي، وَمَنْ أَحَبَّنِي فَلْيُحِبِّ أَصْحَابِي، وَمَنْ أَحَبَّ أَصْحَابِي، فَلْيُحِبِّ الْقُرْآنَ، وَمَنْ أَحَبَّ الْقُرْآنَ، فَلْيُحِبِّ الْمَسَاجِدَ، فَإِنَّهَا أَفْنِيَةُ اللَّهِ أَبْنِيَتُهُ، أذن الله في رفعها،

وَبَارَكَ فِيهَا، مَيْمُونَةٌ مَيْمُونٌ أَهْلِهَا، مَحْفُوظَةٌ مَحْفُوظٌ أَهْلُهَا، هُمْ فِي صَلَاتِهِمْ، وَاللَّهُ عَزَّوَجَلَّ فِي حَوَائِجِهِمْ، هُمْ فِي مَسَاجِدِهِمْ وَاللَّهُ مِنْ وَرَائِهِمْ

*"Whoever loves Allah SWT then he must love me, and whoever loves me, then he must love my companions, and whoever loves my companions, then he must love the Qur'an, and whoever loves the Qur'an, then he must love the mosque because indeed the mosque is the courtyard and house of Allah SWT and He has ordered to build it and honor it, bless it. The mosque is a place that is blessed and blessed by its inhabitants, a place that is preserved, and preserved by its inhabitants. They are focused in their prayers, and Allah Almighty takes care of their needs. They are in their mosques, and Allah is behind them."*¹³

- Allah SWT commands to prosper and enliven the mosque physically by building it and meaningfully or non-physically by praying, reading the Qur'an, dhikif, and assemblies, as Allah SWT says in the verse,

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

"Only those who believe in Allah and the Last Day, and keep the prayers and pay the alms, and fear nothing but Allah, will keep the mosques of Allah free. Then may they be among those who are guided" (at-Taubah: 18).

The Prophet in a hadith narrated by Imam Ahmad, at Tirmidhi and Ibn Majah from Abu Sa'id r.a., said,

إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ قَالَ اللَّهُ عَزَّوَجَلَّ {إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ . . . الْآيَةُ}

¹³ Wahbah az-Zuhaili, "At-Tafsirul-Munir, Fil 'Aqidah wasy-Syari'ah wal Manhaj", (Damaskus, Dar al-Fikr, 2005), terj. Abdul Hayyie al-Kattani, Mujiburrahman Subadi, Tafsir al-Munir, 536

"If you see someone going to the mosque, then testify for him that he is a believer. Indeed, Allah Almighty says (surah at-Taubah verse 18), "Indeed, only those who believe in Allah and the Last Day will fill the mosques of Allah." (HR Ahmad, at-Tirmidhi, and Ibn Majah)

Whatever decorating the mosque, some scholars allow it because it contains the spirit of glorifying and glorifying the mosque. While Allah SWT has ordered to glorify the mosque. It was narrated from Uthman bin Affan r.a., that he built the Prophet's mosque using asSaai wood [teak wood] and beautified it. Imam Abu Hanifah said that it is okay to decorate, decorate and ornament the mosque with golden water. Umar bin Khaththab r.a. decorated and decorated the Prophet's mosque, embellishing, beautifying and beautifying the building. He did this when he was the governor of Medina before he became the caliph. At that time there was not a single person who denied and disapproved of it.

The mosque must also be maintained and sterilized from buying and selling activities and various other worldly activities. This is based on the hadith narrated by Imam Muslim from Buraidah r.a. of the Prophet saying to a man who announced that he had lost a red camel, "May you not find it. Indeed, the mosque was built for the purpose for which it was built." This shows that in principle, the mosque should not be used for anything other than prayer, dhikr, and recitation of the Qur'an. At-Tirmidhi narrated from Abdullah bin Amr r.a. from the Messenger of Allah,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ، وَعَنِ الْبَيْعِ وَالْإِشْتِرَاءِ فِيهِ، وَأَنْ يَتَحَلَّقَ النَّاسُ فِيهِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ

"The Messenger of Allah (peace and blessings be upon him) forbade singing poetry and buying and selling in the mosque, and forbade

people from sitting in clusters or circles in the mosque on Friday before the prayer." (HR at Tirmidhi)

It is Sunnah to pray two rak'ahs of tahiyyat masiid. This is based on a hadith narrated by Imam Muslim also from Qatadah, that the Prophet said,

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

"When one of you enters the mosque, let him pray two rak'ahs before sitting down." (HR Muslim)¹⁴

- Allah SWT describes those who worship in the mosques that they are people who always put Allah SWT's commands before their eyes, seek His pleasure, and are not preoccupied and distracted from prayer and remembrance of Allah SWT by worldly affairs. Many companions said that this verse was revealed concerning market people who, when they heard the call to prayer, immediately stopped all activities and rushed to fulfill the call. In always rushing to pray in congregation in the mosque, they were also driven by fear of the punishment of the Day of Judgment.
- Allah SWT rewards good deeds and multiplies the reward up to ten times. Allah SWT provides sustenance to whomever He wants from His servants without counting them because His provision is limitless.

2. Analysis of Mosque Functions in Teluk Nibung

The discussion in this section is the result of the object of research in the form of interviews that have been conducted to several sources, namely ta'mir mosques in Teluk Nibung District. Through this process, it can be seen whether

¹⁴ Wahbah az-Zuhaili, *"At-Tafsirul-Munir, Fil 'Aqidah wasy-Syari'ah wal Manhaj"*, (Damaskus, Dar al-Fikr, 2005), terj. Abdul Hayyie al-Kattani, Mujiburrahman Subadi, Tafsir al-Munir, 539

the function of the mosque in Teluk Nibung sub-district is in accordance with Wahbah Az Zuhaili's perspective and what forms of activities.

The point of discussion is to link the function of the mosque in Wahbah Az Zuhaili's perspective with the activities carried out at the Teluk Nibung Sub-District Mosque, so it can be understood whether the function of the mosque in Teluk Nibung Sub-District is in accordance with Wahbah Az Zuhaili's perspective mosque function in his book entitled Tafsir Al- Munir.

- The Mosque Serves as a Container for the Formation of Aqidah

As a result of research by conducting interviews that the function of the Mosque from Wahbah Az Zuhaili's perspective as a forum for the formation of aqidah. It has been carried out in the mosques of Teluk Nibung Subdistrict by making activities such as the study of ba'da zuhur or ba'da asr every day by the local congregation. Sometimes if there is a tabligh congregation khuruj fii sabilillah to the mosque then the aqidah study can be increased every after prayer.¹⁵

The Ta'mir of the mosque also explained that the aqidah study can maintain and strengthen the aqidah of the mosque's congregation as that aqidah is the most important thing for Muslims as a fortress of faith in Allah Swt because the Prophet PBUH prioritized teaching Islam from the aspect of aqidah, before other aspects. Rasulullah salallahu `alaihi wasalam taught Islam for the first time in the city of Makkah by instilling the values of aqidah or faith,¹⁶ and aspects of aqidah include the chapters of faith and the basics of religion.¹⁷

- The Mosque Serves as a Semburat Hidayah

¹⁵ Wawancara bersama Zairil Wathan, 25 Juni 2023

¹⁶ Hajizah Azzahra, dkk, "Al-Hikmah Pemahaman Aqidah Islam Di Kalangan Kaum Milenial Di Desa Percut Kec. Percut Sei Tuan", Jurnal Theosofi, Vol.4, No.1, thn, 2022, <http://jurnal.uinsu.ac.id/index.php/alhikmah>.

¹⁷ Bahtiar Effendi and others, 'Optimalisasi Fungsi Masjid Sebagai Sarana Dakwah Dan Pemberdayaan Ekonomi Umat Volume 2 Number 2 2022', JIEF-Journal of Islamic Economics and Finance, 2, 2022 <http://e-journal.iainpekalongan.ac.id/index.php/jief/issue/current>.

As the center of Islamic da'wah and 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.¹⁸ Because da'wah means inviting, namely inviting to good deeds, one of which invites to come to the mosque. The essence of da'wah is an activity that aims to call people towards a better way in a good way too,¹⁹ and one of the Islamic cultures is silaturahmi not only to family but also to brothers in faith.

The activities in the Teluk Nibung Subdistrict mosque are to carry out ta'lim and silaturahmi to the mosque congregation who have not been seen in the mosque for a long time and also silaturahmi to meet special people who live around the mosque but rarely come to the mosque or even never seen. The main purpose is to invite worship to the mosque, and hope that by carrying out these activities it will be the cause of guidance from Allah swt to people who do not prosper the house of Allah and also hope that guidance will remain for people who are istiqomah to prosper the house of Allah. Based on the activities carried out, it shows that the mosque in Teluk Nibung sub-district has implemented the function of the mosque from Wahbah Az Zuhaili's perspective.

- The Mosque Serves as a Place of Worship

Of course it is common to all Muslims that the mosque functions as a place of worship to Allah SWT as Wahbah Az Zuhaili explains the function of the mosque. As a place of worship, the mosque must

¹⁸ Rahmat Hidayat, "*Fungsi Masjid Terhadap Pengelolaan Pengembangan Masyarakat Islam (Pengembangan Keumataaan)*", (Lampung: Mau'idhoh Hasana, 2020), hlm. 37.

¹⁹Suprema Suprema and others, 'Dakwah Di Masa Pandemi Covid-19: Eksistensi, Problematika Serta Solusi', *Jurnal Ilmu Dakwah*, 41.1 (2021), 85–96
<https://doi.org/10.21580/jid.v41.1.8287>.

function with various activities related to worship such as prayer, i'tikaf, reading the Qur'an and as a place for dhikr.²⁰

The mosque in Teluk Nibung Subdistrict in this case has implemented the function of the mosque from Wahbah Az Zuhaili's perspective with the five daily prayers in congregation and i'tikaf outside the month of Ramadan, which is usually only carried out after dawn prayers until shuruq and after maghrib until isya. As for full-day ber'tikaf, it is still permitted and provided for the congregation. This is usually done by Tabligh followers who are on khuruj fii sabilillah in the mosque. And for i'tiqaf in the month of Ramadan the ta'mir mosque holds i'tikaf in congregation, especially on the last 10 days of Ramadan such as tahajjud in congregation, tadarus al-qur'an, dhikr in congregation, as well as sahur together and holding dawn lectures (lectures).

- The Mosque Serves as a Place of Rest

One of the functions of the mosque in Wahbah az-Zuhaili's perspective is a place to rest, explained in the interpretation of Al-Zuhaili. resting, it is explained in the interpretation of Al-munir by Wahbah az-zuhaili that it happened at the time of the Prophet Muhammad Saw, at that time the Prophet invited a number of people from 'Ukl to stop by the mosque and they were provided a place at the back of the mosque to rest. Not only that, it is explained in shohih Bukhori and Muslim narrated from Ibn Umar r.a. that when Ibn Umar was young he slept in the mosque.

The mosque in Teluk Nibung sub-district also functions as a resting place, the ta'mir of the mosque explained during the interview that the mosque is functioned for congregations or travelers who want to stay or

²⁰Dwi Septiani, *Optimalisasi Peran Dan Fungsi Masjid Dalam Peningkatan Dakwah Di Masjid Al-Huda Sukarama Skripsi Diajukan Untuk Melengkapi Tugas-Tugas Dan Memenuhi Syarat-Syarat Guna Mendapatkan Gelar Sarjana S1 Dalam Program Studi Manajemen Dakwah Oleh.*

rest at the mosque, there is also a special place like a room for those who stay at the mosque.

- The Mosque Serves as a Forum for Organizing Community Affairs

The mosque functions as a place to manage affairs, deliberate and run the wheels of government,²¹ in tafsir Al munir Wahbah az-zuhaili also explains that the mosque functions as a place of justice in problems that occur in society, this is very beneficial for the community or congregation.

Likewise, with the function of the mosque in Teluk Nibung sub-district as a forum for regulating community affairs, in the mosque there is a habit which has been running for a long time, namely when there is a problem in the community or even a routine agenda in that area, it is always resolved at the mosque by inviting local officials, community leaders and the entire local community, then deliberating together to discuss to solve the problems that occur and discuss if there is a joint agenda to be implemented.

- The Mosque Serves as a Container for Behavior Formation

As the first and main institution of Islam, the mosque has an important role and function in community building institutions. As the first Islamic society was formed, starting from the Quba mosque in Yathrib, which was fostered by the Prophet himself together with the Muhajirin and Anshar, as two groups that became the core of the first community.²² It was from this mosque that the Prophet SAW began fostering cadres of community leaders, maintaining and inheriting the values of Islamic culture and civilization.²³

²¹Budi Siswanto, "Peranan Masjid Dalam Membentuk Karakter Akhlak Muslim Mahasiswa Stsn", *Tadrib: Jurnal Pendidikan Agama Islam* 5, no. 1 (2019), hlm. 25

²²Muhammad Saepuddin, "Masjid Dhirār Dan Masjid Taqwā dalam Tafsir Al-Qur'an", (Skripsi Sarjana Ilmu Al-Qur'an dan Tafsir, UIN Walisongo, Semarang, 2018), hlm. 35

²³Ahmad Yani, "Optimalisasi Fungsi Masjid Untuk Keaktifan Mahasiswa", (Tesis Magister Studi Manajemen Pendidikan Islam, Institut PTIQ, Jakarta, 2019), hlm. 3

The mosque has a very significant function in preparing the community,²⁴ especially the younger generation or adolescents to become an independent and characterful generation, such as the mosque in the Teluk Nibung sub-district carrying out activities once a week, namely studies to foster local mosque youth, the goal is that mosque youth can form good behavior with noble character. With this activity, the mosque in Teluk Nibung sub-district has implemented the function of the mosque from Wahbah Az-zuhaili's perspective, but it is still not entirely perfect because it is only for some of the congregation that the activity is carried out not entirely, while there are still congregants who have not benefited from these activities such as mosque congregants from the elderly.

- The Mosque Serves as a Place for Education to Demand Knowledge

It is common for the mosque to function as an educational forum for studying for Muslims because the mosque is a non-formal education outside of school which is the main and most important institution in educating and fostering Muslims to gain knowledge.²⁵ Raghīb al-Sirjani said, "Rasulullah SAW made the Medina Mosque as a place for education, the means at the time of the Prophet PBUH the mosque was always used for education for Muslims in his era, namely majlis 'knowledge which was routinely carried out by the Prophet with the shahabat r.hum.²⁶

In this case, the mosque in Teluk Nibung Subdistrict has not been able to carry out the function of the mosque from Wahbah Az-zuhaili's perspective because according to the narrative from Ta'mir when the

²⁴ Khairuni dan Widyanto, "Mengatasi Krisis Spritual Remaja di Banda Aceh Melalui Revitalisasi dan Optimalisasi Fungsi Masjid Sebagai Sarana Pendidikan Islam", *Dayah: Journal of Islamic Education* 1, no. 1, (2018), hlm. 76

²⁵ A.Kadim, dkk, "Revitalisasi Fungsi Masjid Sebagai Pusat Penguatan Manajemen Peternak Sapi Rakyat melalui Lembaga Pemberdayaan Masyarakat Terpadu", *Humanis: Jurnal Abdi Masyarakat* 1, no. 1, (2019), hlm.. 15

²⁶ Abuddin Nata, 'Peran Dan Fungsi Masjid Di Indonesia Dalam Perspektif Pendidikan Islam', *Ta'dibuna: Jurnal Pendidikan Islam*, 10.3 (2021), 414
<https://doi.org/10.32832/tadibuna.v10i3.5203>.

author conducted an interview that the mosque is still constrained in the construction process, which if the construction is completed, it will function as a place to recite the Qur'an for children, adolescents, and adults. And for the parents' congregation, the ta'mir explained that there used to be a routine majlis' ilmu but qadarullah the ustadz who used to fill the study had passed away, therefore the ta'mir mosque is still looking for the right and suitable ustadz for the congregation so that the activity will be held again soon because it has been delayed for a long time.

- The Mosque Serves as a Forum for Understanding Politics

In this last part of the analysis discussion, the mosque functions as a political forum per Wahbah Az-zuhuh's perspective. Wahbah Az-zuhaili's perspective in his tafsir Al-munir is not specifically explained. But what is meant by the mosque functioning as a political forum can be understood that actually in Islam we certainly have to understand about politics, for example in choosing a leader, we as Muslims must know in Islam how to choose a leader. As the mosque during the time of the Prophet Muhammad SAW played a role and functioned as an institution to foster and develop social piety with the aim of creating political people according to the guidance of Islamic teachings.²⁷

In this case, the mosque in Teluk Nibung sub-district every time it approaches the election year or the election of leaders, the mosque carries out study activities where the theme of the study discusses how to choose leaders in Islam, the hope is that Muslims, especially mosque congregations, can understand politics by choosing good leaders according to Islam.

B. Kesimpulan

²⁷ Hamdi Abdul Karim, "Revitalisasi Manajemen Pengelolaan Peran dan Fungsi Masjid sebagai Lembaga Keislaman", *Jurnal Isema: Islamic Education Management* 5, no. 2 (2020), hl. 141.

The function of the mosque is actually not only for worship such as prayer, but of course there are many other functions in Wahbah Az-zuhaili's perspective in his work, Tafsir Al-munir. According to Wahbah Az-zuhaili's perspective, there are several functions of the mosque. Namely, the mosque serves as a place for the formation of aqidah, the mosque serves as a tinge of guidance, the mosque serves as a place of worship, the mosque serves as a place of rest, the mosque serves as a place for managing community affairs, the mosque serves as a place for shaping behavior, the mosque serves as a place for education to study knowledge, and the mosque serves as a place to understand politics.

After conducting research in the form of observations and interviews with the mosque ta'mir, that the mosque in Teluk Nibung Subdistrict carries out many activities which are certainly in accordance with the function of the mosque from Wahbah Az-zuhaili's perspective, meaning that the mosque has implemented the real mosque function in Wahbah Az-zuhaili's perspective, even though there are still some that have not been implemented as a whole due to constraints in the construction of an unfinished mosque where the building will function as a place of mosque activities in Teluk Nibung Subdistrict.

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