

MOSQUE-BASED FAMILY TRAINING IN STRENGTHENING THE VALUES OF RELIGIOUS MODERATION IN WEST SULAWESI

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Abstract

In the concept of society and the state, the family, which is the smallest part of it, plays an important role in growth and development of a society and state. Therefore, attention to family training should not be underestimated, especially in facing the challenges of the current era of disruption, where the flow of information, changes in communication patterns and technological developments are increasingly unstoppable which raises various kinds of new problems in society. Among these problems is the development of understanding of the two extremist camps in the midst of a pluralistic Indonesian society, both the extreme right which represents a textualist understanding or the liberal left. This study tries to describe how the mosque plays its role as a spirit and center of activities for Muslims, with good, balanced, and moderate attitudes which are values in Islamic teachings and guidance, to foster families as part of society, affirm moderate attitudes in religion, and maintain integrity. state from various ideologies that threaten the disintegration of the nation. This type of research is descriptive qualitative research. The main data in this study were obtained from interviews, participatory observations from researchers and document recording at the two mosques that were the object of research. Furthermore, the data were analyzed using a phenomenological approach and relevant Islamic studies.

Keywords: Mosque, Family training, Religious Moderation

INTRODUCTION

Yusuf al-Qardhawi in looking at the meaning, role and function of the mosque argues that the mosque is a baitullah or house belonging to Allah SWT as the embodiment of benefaction in the Muslim community, which was built on the basis of the orientation to build a place of worship to worship Allah, always remember Him and be grateful for all His blessings. This is as hinted

by Allas Swt. In his word Al-Nur/24 verses 36-37 animate (Yusuf Al-Qardhawi, 2000).

After the migration of the Prophet Muhammad to the city of Medina, the mosque was then designated as the center of the activities of the Muslims. In the mosque, the Messenger of Allah, prophet Muhammad saw, received many revelations through the angel Gabriel as, which the companions then recorded and memorized, understood and practiced them with direct guidance from the

prophet. This place is also a forum for discussion with friends, negotiating and guiding strategic steps from various kinds of problems, both individual and social. In the next phase, the mosque is transformed into a center for formal education, information center, da'wah movement, judicial enforcement, and negotiations on agreements and agreements with non-Muslims (Mawardi, 2017).

The existence of a mosque, in the midst of a very complex plurality of nations and states, in addition to its function as a place for routine worship activities and spiritual development, is also expected to be able to breathe in the socio-cultural life of the surrounding community, especially for family training which is a component of the mosque congregation. Muslims in general, strategically position the mosque as a center for activities in the fields of education and social life, in addition to being stigmatized as a place for active religious rituals in the community. In fact, several mosques currently have partnered with institutions engaged in formal education (schools), especially education and family training, which are concerned and concerned about the fate of future generations of Muslims (Musyafaah, 2018).

The family, which is the smallest component in the social structure of society and the state, needs special attention in its development and empowerment. In this case, the mosque must synergize, take a role in realizing its function in educating and developing the community on a micro basis through activity-based coaching and activities in the mosque.

The existence of a mosque in this case, its role is urgently needed as a center for religious and moral-based education which is believed to have a positive influence in a pluralistic society, in affirming the attitude of balance and moderation of the Islamic faith, as in a research report conducted by Sujian Suretno, et al. entitled "Implementation of Mosque-Based Community Education" in the case study of the Palm Raya Islamic Center Mosque, Bogor City, stated that mosque-based community education is very effective in reaching every age level with empowerment and learning programs that

adapt to the needs of each student as well as their surrounding environment (Suretno et al., 2020).

Literature Review

There is no research that raises the theme related to Mosque-based Family training in Affirming the Value of Religious Moderation, especially in West Sulawesi. However, the author found several literature studies relating to mosques and their role in social life that are relevant to the object of the author's study, including:

1. Nur Lailatul Musyafaah wrote a research journal in 2018 with the title Mosque-Based Family Empowerment in the Samin Community of the Japanese Hamlet of Margomulyo Bojonegoro. This study only focuses on the pattern and concept of family empowerment in the Bojonegoro Japanese hamlet community based on activities held at the mosque.
2. Rosidin wrote a research journal in 2019 with the title Correlation of Mosque Management and Empowerment of the People in Jember Regency, East Java. In this study, the researcher highlighted the relationship between mosque management and community empowerment. This research has the same slices on a small scale with the research to be studied which is related to community empowerment around the mosque environment, but does not conduct an analytical review on indicators of community empowerment through mosque management in affirming the value of religious moderation in the community in and around the mosque.
3. Sujian Suretno, et al, in writing a community service journal entitled Implementation of Mosque-Based Community Education at the Palm Raya Islamic Center Through Community Service Activities in Bubulak Village, West Bogor District, Bogor City, which was carried out in the period 06 January-13 February 2020 In this community service-based research, it focuses on how the social function of the mosque in empowering the surrounding community. This research is certainly different from the research to be studied in terms of the place and cases to be studied.

Conceptual Framework

Imre Lakatos in his theory entitled "The Methodology of Scientific Research Programmes" explains how the scientific paradigm still exists where an anomaly will always survive and develop if it adheres to three basic things, that is, it is always progressive towards its programs (progressive research programme), provides many benefits and results (full fruit), and gets protection from the community/ society (protective belt) (Worrall & Currie, 1978).

The researcher elaborates the above theory in the context of mosque-based family training in affirming the value of religious moderation in West Sulawesi Province with a case study approach at the Campalagian Grand Mosque. Using this theory, researchers will track down the imam, preacher and administrator of the mosque and will also see what activities are carried out in the mosque so that it has survived to this day. By tracking the administrators and what activities are carried out, the author will take a deeper look at the social behavior of the people around the mosque.

Apart from this theory, Muhammad Quraish Shihab in his concept of thought suggests that the mosque as a component of social facilities, is expected not to be limited to its function as a place of worship rituals, but can be developed on a larger scale, especially in the social aspect (Moh Quraish Shihab, 1995).

The main focus of this research is the role of mosques in fostering families in West Sulawesi. Family training which is meant in this case is Islamic guidance and education to families based on mosques, where the coaching and educational materials are in the form of Islamic education and social education based on Islamic values. Thus, the existence of a mosque is seen as an alternative institution in the community through the realization of its social function as an educational institution for the surrounding community.

RESEARCH METHOD

Location The research related to mosque-based family training was conducted at the Campalagian Grand Mosque, which is located in Polewali Mandar district, West

Sulawesi Province. The research was carried out for four months, starting from August 2021 until November 2021. Although the research time is very limited, the researchers have conducted pre-research or participated in religious activities held at the mosque, which have relevance and relationship with research themes related to mosque-based family training.

This research is descriptive-qualitative-phenomenological research using analysis based on facts and realities in the field or commonly known as field research. According to Suharsimi Arikunto, descriptive research is the simplest research among existing research, because in this study, the researchers do nothing to the object under study (Suharsimi Arikunto, 1992). Meanwhile, qualitative research is research that gives stress to the quality of a product/service. Qualitative research describes social events/symptoms/phenomena by describing what, why and how these social phenomena occur (Albi Anggito, 2018).

In addition, researchers also collect data through field observations, participatory observations, and interviews. In field observations, every phenomenon that exists in the mosque under study was measured by the observations of the researcher and recorded as supporting data for the research. In addition, researchers also gained experience from participating and being directly involved in activities held inside and outside the mosque. Meanwhile, the interview was conducted with the aim of obtaining data based on the framework that the researcher had compiled. Interviews were conducted with mosque administrators, foundation and recitation committees, mosque imams and several teachers/supervising preachers at mosques, as well as several community leaders, while the determination of who was interviewed was done by random and snowball technique.

Data analysis was carried out using qualitative descriptive techniques, that is, the flow of activities that included data reduction, data presentation, and drawing conclusions.

DISCUSSION

Overview of Research Sites

The Campalagian Grand Mosque is located in the village of Bonde, Campalagian district, Polewali Mandar Regency, with a total population according to DTPS data of

3,766 people; consisting of 1,767 males and 1,999 females, with a regional statistical code of 76.04.02.2003. This mosque is one of the historical building sites in the history of the spread of Islam in the land of Mandar, which has been established since 1790. Currently, the Campalagian Grand Mosque has a building area of 1,680 m² which is in the process of being renovated, with a land area of 2,010 m², and has the status of charity.

In general, the Campalagian Grand Mosque is a category of Jami' Mosque, based on the typology of mosque categorization in the data list on the Indonesian Ministry of Religion's Data Portal website. The naming with the name "Masjid Raya" according to Rahmat Nurdin as the administrator of the mosque (Personal interview, 16/10/2021) is a name that has been attached since the mosque was founded and does not refer to the typology of mosques that have been categorized.

Historically, the existence of this mosque has existed since the early 18th century, where the establishment of this mosque was originally just a langgar/surau which was established in Banua Village (now Parappe-Campalagian village). The establishment of this surau-langgar is a symbol of the spirit of advancing religious development activities in the Campalagian community. Then in 1928, through the consensus of the leaders of Maraddia (government leaders during the kingdom)-represented by Ammana Majju and the ulama represented by H. Muh. Amin, who was later appointed as Imam and Qadhi in the Campalagian area, moved the location of the surau to Masigi Village (Current Location, Bonde Village). This location relocation was based on the reason that Masigi village was in the center of the Maraddia government center (Wajidi Sayadi, 2019).

Based on the historical line above, in the notes of Wajidi Sayadi as a religious figure who is concerned in writing the history of the Campalagian Grand Mosque, he states that the periodization of the development of this mosque is divided into 2 periods, as follows:

1. The Banua period, referred to as the Banua period, refers to the place where it was founded for the first time, that is, in the Banua Parappe Village, District of Campalagian, Regency of Polewali Mandar. Banua means

the area that was made the center of government by Maraddia Ammana Majju in the Campalagian area.

This period was the initial establishment period in the form of a very simple langgar or surau or mushalla around the year 1790. At this time there were 5 people who had been Qadhi (Qadhi deciding cases of religious and cultural issues) although initially they were still preachers of congregational prayers and teachers of the Qur'an, they also taught them to read the Qur'an, study Fiqh and Tawhid, and even martial arts.

In a period that lasted 38 years, spanning the years 1790-1828, 5 Qadhi names have been recorded who have contributed to teaching their knowledge in this mosque, they are:

a) Puanna Laumma', b) Hadji Pua 'Djamila, c) Pua' Tjani, d) Pua' Tipa, e) Hadji Djannatong

2. The period of Kampung Masigi, referred to as the village of masigi (mosque) because of its presence in the midst of the Campalagian community, became a center for religious activities and Islamic education, where at that time students from various regions, both around the mosque and even from outside the area, flocked to Campalagian to study the Qur'an and study Islamic scholarship.

This mosque was moved from Banua village, Parappe village to Masigi village, Bonde village (current location) in 1828 AD on the initiation and initiative of Haji Muhammad Amin who received full support from the fifth Haji Djannatong Qadhi during his period in Banua, and with the approval of Maraddia Campalagian Ammana Majju. Among the reasons why this mosque move was considered urgent to be carried out and fully supported by traditional and religious stakeholders is because the location of Masigi Village, which was considered more strategic, was in the middle of the Campalagian area, easier to reach by all levels of society which was increasing day by day, especially in the five daily congregational prayers and other recitation and religious activities.

During the period of Kampung Masigi, this mosque was led by 13 Qadhis as follows:

a) Haji Djannatong continued from the Banua period, 1828-1833, b) Haji

Muhammad Amin (1833-1836), c) Pua 'Egong (1836-1840), d) H. Djumalang (1840-1875), e) H. Patjo Pua 'Saenong (1875-1882), f) H. Basira' (1882-1883), g) H. Pua' Muriba (1883-1889), h) Sheikh Abdul Karim Pontianak (1889-1892), i) H. Idris (1892-1894), j) H. Muhammad Saleh (1894-1895), k) KH. Abdul Hamid (1895-1948), l) KH. Maddeppungen (1948-1854), m) KH. Muhammad Zein (1954-1983), n) Kyai Ahmad Zein (1983-1987), o) KH. Muhammad Dahlan Hamid (1987-2012).

In the next period, the term Qadhi was referred to the leader or Imam at the Campalagian Grand Mosque was no longer used, but instead used the Imam of the Mosque as other mosques in general (Wajidi Sayadi, 2019).

The existence of the Campalagian Grand Mosque has now transformed into a center for education and teaching of Islamic disciplines based on the yellow book recitation in Polewali Mandar district in particular and in the province of West Sulawesi in general, which historically has existed since this mosque was founded from the two periods that the author mentioned. This is marked by the hectic number of basic recitations of the yellow book (the classic book of Islamic scholars which is read and studied at the recitation) and follow-up recitations, both from the surrounding community and from outside the region. In fact, every year, students from several Islamic college campuses from various regions in Sulawesi, take advantage of their semester holidays by reciting the Qur'an at the Campalagian Grand Mosque and living in houses around the mosque. The students who come and go are known in the Campalagian community as "Seasonal Santri"

"Alhamdulillah, many pangngaji children (children who recite the Qur'an) are very enthusiastic about coming to the annangguru (teachers) to recite the yellow book (the classic book of Islamic scholars which is read and studied at the Qur'an), Even some come from outside the city, there are also students who take turns coming to just deepen the mastery of Arabic, such as relearning the science of sharf and nahwu. Usually those who have come here, come back with new friends, so more and more people know and

know the place of study here. As for the place to live, there are houses around the mosque which are donated to be occupied by the children of the civil servants while reading the Qur'an here, they just want to cook for themselves or buy food at nearby stalls" (Interview Idham Hamid; 16/10/2021)

This fact is what distinguishes and attracts the mosque's role and function in affirming the values of washatiyah (goodness), tawazun (balance) and Islamic moderation, which must always be maintained from generation to generation, amidst the no longer unstoppable flow of information technology and globalization.

Mosque-Based Family training Process at the Campalagian Grand Mosque in Strengthening Religious Moderation in West Sulawesi

Moh. E. Ayub in his book entitled "Mosque Management; Practical Instructions for Management" formulates that one form of business in prospering and maximizing the role and function of mosques in the community is to seek to improve the management of mosque management (Moh. E. Ayub, 2005). According to him, mosque idara or mosque management can be broadly divided into 2 areas, as follows: 1) Idara binail Madiyah (Physical Management), 2) Iarah binail Ruhiy (Functional Management).

The first form of management improvement is improving the physical quality and quality of the mosque. In this case, it includes the management of the mosque management, the management of the physical construction of the mosque; which includes facilities and infrastructure as well as plans to develop mosques in the future, maintaining security, cleanliness and order in mosques, mosque administration in the form of financial and correspondence administration, and so on. Next is the attention of the mosque management to the management system and regulation regarding supervision and control of the implementation of the function of the mosque as a center for fostering and empowering the ummah, as a center of civilization and culture in a pluralistic society as exemplified by the Prophet Muhammad in empowering mosques

and the Muslim ummah during their spread and development.

In paying attention to the development of an increasingly transformative society, of course, the two vital aspects of mosque management mentioned above, have been made as much effort as possible by the board of directors and mosque administrators, with the aim that the management of the mosque, both from the administrative aspect and from its routine activities, can run effectively and efficiently.

The steps and strategies taken by the management, in carrying out their duties and functions in fostering the families of the surrounding community, are by compiling annual activities and calendars that involve the administrators and the congregation/community around the mosque. Among the activities that are being promoted targeting mosque-based family training are the Al-Qur'an Recitation Park (TPA) program, the basic recitation of the ancient book, weekly book recitation for the congregation of Ba'da Maghrib, reading of Barazanji on Friday nights, at, Empowerment of mosque youth, and assemblies of taklim and social gathering for female congregations.

In detail, the pattern of family training based on routine activities in the mosque is divided into several levels as follows:

1. Guidance through basic al-Qur'an education for early childhood, in this case, the pattern of guidance carried out by the Campalagian Grand Mosque is to divide groups and levels of coaching and learning, as follows:

a) Al-Qur'an Kindergarten (TKA): this class is intended for children under 9 years old or equivalent to grade 3 SD or equivalent. The material provided is in the form of lessons on reading the Qur'an with the Iqra 'method based on the Iqra' book: How to Quickly Read the Qur'an. (This book was compiled by As'ad Humam with "Team Tadarus AMM Yogyakarta). In addition, it is also interspersed with moral aqidah coaching which is held every Thursday, every week.

b) Al-Qur'an Education Park (TPA): this class is intended for children aged 9-10 years or equivalent to grades 3-4 SD or equivalent. The material provided is in the form of advanced lessons from the Iqra 'method based

on the Iqra' book: How to Quickly Read the Qur'an. When it is deemed sufficient and complete, then move on to tadarus al-Qur'an. In addition, this class is also equipped with moral aqidah coaching which is held every thursday, together with other groups every week.

c) Advanced Al-Qur'an Education Park (TPAL): this class is intended for children aged 11-12 years or equivalent to grades 5-6 SD or equivalent. The material provided is in the form of Tajweed lessons, methods of reading the Qur'an properly and correctly according to the reading rules. In addition, this class is also equipped with guidance on fiqh knowledge related to procedures for purification, prayer, fasting and so on related to mahdah worship for children, not to forget the development of moral aqidah which is held every thursday, together with the group every week.

d) Ta'limul al-Qur'an (TQA): this class is intended for children of junior high school age or equivalent, the age at which children enter puberty. Thus, the material provided is in the form of basic knowledge about the content of the Qur'an, learning the basics of Arabic (Nahwu Science and Sharf Science), and memorizing the Qur'an. In addition, this class is also equipped with guidance on fiqh knowledge related to procedures for purification, prayer, fasting and so on related to daily worship. There is also moral aqidah development which is a reinforcement of the materials that have been obtained in previous classes.

2. The next level is coaching for teenagers through the Youth Mosque organization which is fostered by mosque administrators in the field of Youth, with the name Campalagian Grand Mosque Youth. Activities promoted in empowering youth are as follows:

a) Education: Studying the Basics of Arabic (Nahwu and Sharaf Science), memorizing the Qur'an, continuing reading of the turats (yellow book) in the form of fiqh and monotheism books, as well as barzanji reading training.

b) Community service: participating in celebrating Islamic religious holidays, being involved in organizing funerals and religious activities organized by residents around the

mosque (circumcision events, birthdays of the prophet, weddings, etc.)

3. For the guidance of the congregation of the mosque through the division of the taklim assembly, the yellow book recitation activities are always encouraged which are held every Monday and Friday. The books that are read are fiqh, commentary and monotheism. In addition, every Friday night before the Maqhrub prayer, the barazanji reading activity was also encouraged, which was attended by TPA-TQA children, mosque youth and mosque congregations which lasted until just before the Isha prayer.

4. There are also activities that are promoted especially for female congregations every month in the form of monthly recitations with a special family theme, fostered directly by the Imam of the Mosque. In addition, women's congregations are very active in the activities of Islamic holidays organized by the mosque.

From the description of the activities and patterns of coaching that we mentioned above, it indicates that the mosque has been carrying out its social interaction function with the surrounding community, with the creation of Mosque-Based Community Education (PMBM), a coaching model that has historically existed since the time of the Prophet's da'wah made the first mosque in Medina a center of education and civilization (Tamrin, 2018). This kind of development model, in Zubaidi's view, is in line with the pattern of community based education, an education model in which the role of the community is the main thing compared to state intervention, with the principle of, by and for the community. Its existence is expected to be a positive change movement in order to instill awareness in the community of the importance of lifelong education in overcoming the very real challenges of social change (Zubaedi, 2005).

The Relevance of Mosque-Based Family training Activities at the Campalagian Grand Mosque in Strengthening Religious Moderation in West Sulawesi

The big problem within the Muslim community today in facing the current of globalization that goes hand in hand with the increasingly advanced information and

communication technology is the development of two poles of understanding of religion and religious texts, that is, exclusive extremism and liberal extremism. These two understandings, for Muslim scholars and scholars, are very far from the noble values and Islamic reasoning which is wasathiyah (moderate), i'tidal (straightforward), and tawazun (balanced).

There have been noted the names of Muslim scholars and scholars such as Ali Muhammad Salabi, Syaikat Muhammad Ulyan, Yusuf al-Qardhawi, Said Ramadhan al-Buthi, Wahbah Zuhaili, Grand Mufti al-Azhar Sheikh Ahmad Tayyib, not to mention those in Indonesia such as Hamka, Abdurrahman Wahid, Nurchalis Madjid, Hasbi as-Shiddieqie, Muhammad Quraish Shihab, Syafi'i Ma'arif, who always campaigned that a religious attitude that was washat and moderate was the main character of a Muslim in implementing Islamic values in various aspects of mankind life (Ulinuha & Nafisah, 2020). Even Syaikat Ulyan in his writing entitled "Al-Wasathiyah fi al-Islam arif li Amni al-Mujtama'at" has the belief that Islamic moderation is the best answer and solution to create world security stability (Muhammad Syaikat Ulyan, 2012).

Every element in society, including mosques, must take part in campaigning and promoting the cultivation of Islamic moderation values through intense coaching and education for each generation. Former Minister of Religion of the Republic of Indonesia, Lukman Hakim Saifuddin, reminded that the essence of all religions teach moderation. For him, there is not one of the religions on this earth whose teachings invites his ummah to act beyond extreme limits (Aceng Abdul Aziz, 2019). Therefore, strengthening religious moderation is absolutely necessary in order to maintain the unity and integrity of the Unitary State of the Republic of Indonesia (NKRI) which has diversity in religion, belief, island, ethnicity, race, culture and language (Muhammad, 2020).

Although it is not explicitly stated that the mosque teaches and campaigns for religious moderation, the intended cultivation and strengthening of the values of religious moderation has been clearly illustrated in the

patterns and training materials provided in the Campalagian Grand Mosque. The description of the pattern of family training in order to strengthen religious moderation in the studied mosques, where the character of mosque-based family training that is applied in the forms of as follows: 1) Fostering Tawheed and Faith, 2) Fostering of Akhlaqul Karimah, 3) Fostering of Al-Qur'an Reading and Writing, 4) Fostering an understanding of the Qur'an, and, 5) Fostering the values of Nationalism and Nationalism through national day celebration activities.

Basically, moderate attitude in religion describes a dynamic situation, which always moves towards the center of a certain point, like a clock hand that rotates from the edge, but tends towards the center or its axis (centripetal) (Kementrian Agama RI, 2019). Religious moderation always experiences a continuous and simultaneous process of struggle, which can be seen in the attitudes and behavior of people in religious life. This attitude will always contest the frictions that exist on the right and left sides, therefore, in

assessing and measuring the attitude of religious moderation, how this struggle occurs in a pluralistic society must be adequately described.

One's attitude in viewing diversity and the plurality of facts around him is influenced by two things. They are reason and revelation from religious texts. Excessive inclination to reason, can be said to be an extreme left attitude, gives birth to a liberal attitude that sometimes ignores the corridors of religious texts, and vice versa. An inclusive and literal understanding of texts also gives birth to an extreme right attitude, characterized by a conservative, rigid attitude, dogmatic and rigid, which sometimes ignores the function of reason and reason in religion. Therefore, someone who is moderate, will always try to harmonize his religious views on both sides, by referring to the religious text but not ignoring the context.

Many indicators can be formulated in determining whether a person's religious perspective, attitude and behavior can be categorized as a moderate attitude in religion or not. Among the indicators of religious moderation, the Indonesian Ministry of Religion in its book "Religious Moderation",

has formulated at least four indicators of religious moderation. Those are National commitment, Tolerance, Nonviolence, and being accommodating to local culture (Kementrian Agama RI, 2019).

1. National Commitment, Tolerance and Non-Violence

One of the main indicators in religious moderation is the commitment to maintaining the integrity of the nation and state in the concept of diversity, not to extremes in imposing the ideology of a religion as the ideology of the state, but on the other hand it also does not abandon the spirit and spiritual values of religion from the overall state ideology. Do not contradict religious teachings with culture as if they were enemies in religion because actually religious teachings contain a spirit in fostering a sense of love for peace and unity above other interests (Kosim, 2019).

In accommodating this goal, the Campalagian Grand Mosque plays its role in fostering the surrounding community to maintain the integrity of the state from various ideologies that threaten the disintegration of the nation and state. One of the efforts is by fostering monotheism, creed and morals. In the aspect of strengthening monotheism, creed, and faith, the source of the reference material presented in the Study and Guidance in the mosque comes from the book: "Irsyadul Ibad ila Sabili Rasyad", by Sheikh Zainuddin bin Abdul Aziz bin Zainuddin al-Malibari, contains materials of faith and piety with Asy'riyah orientation. In general, monotheism with an 'Asy'riyah orientation is chosen as the most appropriate faith teaching with the reality of the pluralistic and very plural Indonesian nation because the content of its teachings teaches moderate teachings about divinity, balance between text and reason in understanding the verses. Kauniyah verses and qouliyah verses (Muhammad Hasbi, 2015).

Planting and coaching in the field of monotheism studies is very vital, and fundamental in faith and belief. Its position is very urgent in every individual because it contains the main doctrines that may be dogmatically related to faith and belief in Islam, which in turn will form a perspective, mindset, perspective, and worldview in

viewing the text and reality (Mukhtarom, 2020).

In addition, in affirming the values of religious moderation, the Campalagian Grand Mosque also promotes strengthening the understanding of the texts of the Qur'an through studying the book of Tafsir Jalalain by Jalaluddin al-Mahalli and his student Jalaluddin as-Suyuthi, which has the characteristics of tahlili interpretation with bil ra'y interpretation of contextual approach. Tafsir Jalalain is one of the books of interpretation of the Qur'an that is widely read in Islamic boarding schools because its contents are described briefly and clearly and written in easy-to-understand language. Besides, it includes the reading and study of the prophet's hadith through the book of Riyadhus Shalihin by Yahya bin Syaraf bin Hasan bin Husain An-Nawawi Ad-Dimasyqi, known as Imam al-Nawawi.

As for strengthening fiqh material, it refers more to books written by Syafi'iyah scholars, such as the books of Fiqh Wadih, Safinatunnajah, Fathul Qorib and Fathul Mui'in. If we look further, the historical facts of the pattern of education and coaching in the mosque, according to H. Mahyaddin Mahdy as Chair of the Campalagian Grand Mosque Foundation, that the existence of the classical books above which were studied and read in the mosque, has existed since the time of the two mosques were established. And it has been proven to have significantly contributed in caring for and maintaining the harmony of the surrounding community, which by implication is a commitment to being a nation (interview, 19/10/2021).

It is interesting from the facts above, that the learning and the materials are from books written by scholars who in fact are scholars who have a moderate direction of thought that is washat (moderat) and tawazun, (balanced) teachings that have lived and developed for a long time since Islam was known in the archipelago, such as the monotheism sect with Asy'ariyah leanings, Fiqh based on the Shafi school of thought and al-Ghazali's field of moral studies. Thus, in the end it gave birth to ideas that are not too rigid and not too liberal, which in this case, researchers can find in the lives of the people around the mosque.

2. Being accommodating to local culture

It is undeniable that Indonesia has become the center of attention of the world's reference in terms of maintaining religious, ethnic, racial, ethnic and cultural diversity as it has been managed well. This is evidenced by the ability of the state to provide national and state security in the existing plurality. However, the trials and temptations of conflict and social interest always threaten the disintegration of this nation. On the other hand, the fact that diversity can also be a very strategic value has the potential to always be developed.

It is the presence of local wisdom which is the main capital in efforts to frame diversity in Indonesia, where it is understood as an idea that gives birth to a wise and wise attitude, and kind to others, in the context of being followed and practiced by the local community, maintained from generation to generation as a binder of togetherness between internal and external communities. Local wisdom is understood as "local knowledge", local intelligence or "local genesis", which is human intelligence and knowledge possessed by certain ethnic groups as a form of experience from a community (F.X Rahyono, 2009).

Due to the considerations mentioned above, an accommodative attitude towards local culture also has a very important role in building a paradigm of religious moderation. The attitude of acceptance of the culture that develops in the local community is a reflection of an inclusive and tolerant attitude, which creates a peaceful and dynamic atmosphere, as long as it is still in corridors that can compromise religious beliefs. This is an indicator in the attitude of religious moderation that researchers have described previously.

The inculcation of the principle and attitude of tawazun (balanced) and I'tidal (straightforward) in the congregation of the Campalagian Grand Mosque is reflected in the promotion of religious activities based on local wisdom, such as the reading of barzanji on every friday night, the tradition of mabbaca-baca (feast meal) at religious symbol events (mawlid, circumcision, aqiqah, marriage and other purposes), and make a pilgrimage to the graves of the scholars every

friday. The above activities reflect an attitude that is not too rigid with texts (textual-formalistic) and also not too free (liberal-contextual) which causes religious understanding to be far from the corridors of Islamic noble values.

The attitude of the mosque congregation which is very accommodating to the preservation of the existing local culture, which is internalized in Islamic values, is a moderate personal reflection. The consistency of the community in the mosque, the majority of whom are from the Mandar tribe because it has become a very principal thing, where Islam has been integrated into the social and cultural structure of Mandar. It is not even an exaggeration to mention that the teachings and values of Islam have been synthesized with the culture of the Mandar people (Idham Hamid, 2021).

According to Muhammad Nasir, one of the academic leaders and lecturers of STAIN Majene stated that a good understanding of the meanings contained and implied in the Qur'an and the Prophet's Hadith will also reflect a good understanding of the noble values contained in local culture and traditions. This is reflected in the permissive attitude of the congregation of the Campalagian Grand Mosque to the preservation of traditions and culture that have long been embedded in society, especially the Mandar community which incidentally is the majority of the congregation in the mosque (interview, 18/10/2021).

Moderate and accommodative attitude towards local culture which is almost inherent in the Mandar Islamic community in particular and in the archipelago in general. It can be said that it has existed since Islam was introduced to them. The facts from historians say that Islam was propagated in the archipelago by peaceful means, where local cultures in the local community were accommodated by preachers who preached Islam, who were indeed Sufis, who were known to have religious character that was wasathiyah, tawazun and moderate (Aceng Abdul Aziz, 2019).

Thus, it is this open attitude of the mosque community that proves that the two mosques have taught the values of inclusive Islamic

teachings, which in the end will strengthen the teachings of moderate Islam. Islam is not only accepted as a mere ritual dogma in the mosque, but also becomes a color for the mosque, as well as the surrounding community, in realizing the face of Islam that is *Rahmatan lil'alamin*, blessing upon whole universe.

CLOSING

Aside from being a place of formal worship for Muslims, mosques also have a role and function of community development, including family training, as exemplified and passed down by the Prophet Muhammad. Family training that has been promoted at the Campalagian Grand Mosque is education and assistance related to family empowerment, as the smallest part and element that makes up society. The role of the mosque in fostering this family, at this time, is very much needed by the community in the mosque environment, especially in affirming Islamic values which are *wasathan*, *tawazun*, fair and moderate. The pattern of family training in the Campalagian Grand Mosque in strengthening religious moderation, in the form of fostering *Akidah/Tawhid* and faith, fostering morality, coaching reading and writing the Qur'an, and fostering understanding of the Qur'an and Hadith. The provision of coaching materials targets all age levels and tiers, starting from TPA/TPQ, mosque youth, recitation of mosque congregations, and *taklim* assemblies for female congregations. Indicators of the implications of mosque-based family training in strengthening religious moderation can be seen from the attitude of the congregation in the mosque who are committed to national security, tolerance and anti-violence, and are accommodating to local culture.

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