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Guideline for Strengthening Religious Moderation in Mosque

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**Ministry of Religious Affairs of the Republic of Indonesia and
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PREFACE

*Chairperson of Center for Research and Development of Guidance of
Religious Community and Services
Research & Development and Education & Training Agency
Ministry of Religious Affairs of the Republic of Indonesia*

I would like to thank Allah The Almighty, alhamdulillāh, that this important work entitles *Guideline for Strengthening Religious Moderation in Mosque* can be published. This is an attempt made by the Ministry of Religious Affairs of the Republic of Indonesia to maximize religious moderation ideas practically. Specifically, this *Guideline for Strengthening Religious Moderation in Mosque* is written to strengthen knowledge and implement moderation values in performing every activity in a mosque.

This guideline has been formulated in such a way that it can integrate the big idea of religious moderation and mosque activities contextually. Religious moderation is a common commitment to maintain balance, where every member of the community, regardless their ethnicity, race, culture, religion, and political choice, should tolerate each other. It is our ancestor's legacy which teach us to understand and share our feeling to each other.

This guideline explains how our ancestors, from during the Prophet era, his companions, the archipelago's Islamic saints, and pious figures in our time implement religious moderation. Indonesians have the social and cultural capitals to manifest it. We have been accustomed to show tolerance, respect brotherhood as a nation, and respect diversity. This shows that these fundamental values have been the basis and philosopgy of Indonesian community in performing religious moderation.

 In the last four years, religious moderation has been disseminated in various ways. Strengthening religious moderation has also been implemented as an integral attempt of the national development

policy. Thanks to our hard work, religious moderation has been a Priority Program in the National Medium-Term Development Plan or *Rencana Pembangunan Jangka Menengah Nasional* (RPJMN) 2020-2024 which is also mandated by the Ministry of Religious Affairs. Religious moderation is expected to be an integralpart of Mental Revolution strategyand cultural development in an attempt to improve the quality and competitiveness of human resources.

I find this *Guideline for Strengthening Religious Moderation in Mosque* have included many of these great ideas. A mosque plays an important role in strengthening religious moderation and eventually to manifest the ideal of Islam as a *raḥmatan lil-'ālamīn.*

I would also like to extend my upmost appreciation and respect to Center for the Study of Islam and Society (PPIM) UIN Jakarta for completing this guideline. PPIM is a strategic partner of the Ministry of Religious Affairs in developing religious moderation programs. In particular, I would like to congratulate the authors who have carefully devote their energy, time, and minds to realize this noble idea. They are AzizAwaludin, Faiqoh, Fikri Fahrul Faiz, Fithri Kamaliyah El Hassan, Iklilah Muzayyanah Dini Fajriyah, Muhammad Hanifuddin, and Wahyu Maulana Firdaus. Also, my appreciation is extended to the Editor Team, they are Ismatu Ropi, Fuad Jabali, Didin Syafruddin, Idris Thaha, and Anik Farida. To all of them, I would like to extend my upmost gratitude.

Finally, I hope this *Guidelinefor Strengthening Religious Moderation in Mosque* can guide mosque administrators and the institution managing mosques, be it from the government, community organization, foundations, and offices, in their attempt to strengthen religious moderation in mosques.

Jakarta, 15 November 2020
Chairperson of Center for Research and Development of Guidance of
Religious Community and Services
Research & Development and Education & Training Agency
Ministry of Religious Affairs

Muhammad Adlin Sila

FOREWORD

Executive Director of Center for the Study of Islam and Society (PPIM) UIN Jakarta

Center for the Study of Islam and Society (PPIM) UIN Jakarta is an institution that since the beginning have been involved in formulating religious moderation. This is proven by many activities—from research, training and policy advocacy—performed by PPIM for the approximately three last years. The writing of Religious Moderation Book and the inclusion of Strengthening Religious Moderation in RPJMN 2020-2024 is a good practice which needs to be consistently developed.

As a concept, the religious moderation idea has been through many lengthy debates and discussions. Religious moderation is defined as a perspective, attitude, and practice to implement the religion in a life together with others by performing the essence of religious teachings. The term essence means the protection of human dignity and greater good. All of these are based on the principles of justice, balance, and compliance with the constitution as the agreement as a nation and country.

Religious moderation has been included into the National Medium-Term Development Plan or *Rencana Pembangunan Jangka Menengah Nasional* (RPJMN) 2020-2024. "Strengthening Religious Moderation" has been the third Priority Program which constitutes a part of the National Priority "Mental Revolution and Cultural Development." "The priority program aims at stabilizing tolerance, concord and social harmony and responding to the strategic issues as a result of the lack of knowledge and practice of moderate religious values".

Three main reasons are behind the need to mainstream religious moderation. First, for Indonesia as a nation, diversity is believed to be a

destiny. Using this fact, it can then be imagined how diverse the opinions, views, beliefs, and interests of the nation members would be, including in terms of religion. Second, the essence of a religion presence is to maintain human dignity as a God's creature, including to not cause a loss of life. Religion is believed to be the carrier of peace and salvation message. Third, the religious moderation policy is a cultural strategy with soft approachto maintain the diversity in unity and to maintain Indonesia.

The publishing of *Guideline for Strengthening Religious Moderation in Mosque* is a strategic and practical step to achieve the religious moderation goals, particularly in the context of mosque. This guideline successfully combine the normative values directly quoted from AlQuran, sunnah, and ulema's classical books and the technocratic policy formulation for concord and religious moderation in Indonesia. This surely is a good step which can increase this book's acceptability in the society in general.

I enthusiastically welcome this *Guideline for Strengthening Religious Moderation in Mosque* and expect it to be the main reference for mosque activity practitioners, be it mosque administrators, imam, preacher, and various relevant parties.

That's all and thank you.

South Tangerang, 10 November 2020
Director Executive of Center for the Study of Islam
and Society (PPIM) UINJakarta

Ismatu Ropi

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PROLOGUE

Mosque: Dakwah Center for Raḥmatan Lil-ʿĀlamīn Islam

Mosque has a central role in Islamic dakwah (defined as inviting people to embrace Islam) as *raḥmatan lil-ʿālamīn*, full of love for the whole universe. Mosque is not only a place to perform religious rituals, but also has a greater role. History has recorded that mosque was a civilization development symbol of Muslims. The most luxurious golden dome of Al-Aqsa mosque in Jerusalem, the looming towers of Sultan Ahmet Mosque (Blue Mosque) in Istanbul, and the very large area of Masjidil Haram which becomes the main destination for Muslims throughout the world in Mecca are some concrete manifestation examples of the great Islamic cultures.

> **Mosque has a central role in Islamic dakwah as raḥmatan lil-ʿālamīn which is full of love for the whole universe.**

Mosque has three main functions in the society: worshiping function, educational function, and social function. First, as worshiping center, mosque has the function as a place for someone to worship the Creator, Allah The Almighty (*hablum minallāh*). Second, beside as a worshiping house, mosque has also the role as educational facilities for the society. Third, many people frequently consider mosque as facilities

to build social solidarities between Muslim communities and with the other religious communities (*hablum minannās*). These three functions make mosque as the hotbed (*candradimuka crater*) of human civilization.

In its history, starting from the beginning, Masjidil Haram which was built by the prophet Ibrahim a. s. and his son, the prophet Ismail a. s. was intended as a worshiping place, either for tawaf (circling the Kaaba seven time counterclockwise), I'tikaf (a period of staying in a mosque), rukuk (bowing in standardized prayers), and sujud (Prostration or kneeling in standardized prayers). In His saying, Allah The Almighty Has established Masjidil Haram as a gathering place for humans with various backgrounds. They can safely meet, gather, and worship. As mentioned in Surah Al-Baqarah: 125:

وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ (البقرة: ١٢٥)

*Meaning: "And (remember) We made the House (the Holy Ka'ba at Makka)
a place of resort (where one may gain rewards) and a place of safety.
Appoint for yourselves a place of prayer on the standing-place (Maqâm) of
Abraham (Ibrahîm). And We enjoined Abraham and Ishmael (Ismail) that
they should purify My House for those who circumambulate (it) and stay
(and contemplate in it) and bow and prostrate themselves (there, in prayer)
." (Surah Al-Baqarah: 125)*

Imam Al-Qurthubi (671 H) in his interpretations on al-Jāmi' li-Aḥkāmil Qurān has explained that the verse above is the guarantee from Allah The Almighty for Masjidil Haram as the only and safest mosque for humans. Those staying inside the mosque will gain safety and security. Allah's guarantee to Masjidil Haram should have become the reference for the function of mosques in the other places. Besides, it may become inspiration to establish mosque as a base for disseminating peace and blessing for the whole religious people.

Through this awareness, the mosque's strategic role should be continuously developed. In al-Quran, Muslims are called *ummatan wasaṭan*, the best, medieval, and fair religious people. To realize their

ideals leading to *ummatan wasaṭan*, the initial point to fight for should be started from mosque. The true references to realize these supreme ideals are through the Islamic teaching themselves as mentioned in Al-Quran, Sunnah of the prophet Muhammad [PBUH], and practices from the *salafuṣ-ṣālih*. There are many obligations, advices, and examples from the generation of *salafuṣ-ṣālih* for Muslims to build the civilization through mosque.

As mentioned above, Muslims are the best, medieval, fair people. As medieval people, of course, Muslims should give examples how religious teachings are implemented fully in balance, fairness, and solutions without extremism. In contemporary language, Muslims are tolerant religious followers, without fanaticism and soul-binding. In short, Muslims are people moderating with anything, including religion.

In the context of Islamic civilization development through mosque, religious moderation is the right model in the efforts to develop ideal mosque. Moreover, this moderation model can be an important spirit as the main foundation for the development efforts.

> **Religious moderation is related to religious views, attitudes, and practices in our daily life by embodying the essence of religious teachings which protect human dignity and build public interest based on the principles of fairness, balance, and obedience to constitution as the nation's agreement.**

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Religious moderation is related to religious views, attitudes, and practices in our daily life by embodying the essence of religious teachings—whichprotect human dignity and build public interest—basedon the principles of fairness, balance, and obedience to constitution as the nation's agreement. Religious moderation encourages the religious people to have fair and balance attitudes in performing their duties as *khalifah fil arḍ* or the care takers of this earth. Beside as idea, religious moderation is also a true practical guideline which can be implemented in our daily life.

As noted by Max I. Dimont in his book known as, *The Indestructible Jews*, in facts the Islamic moderation attitudes, openness, and tolerance in the Islamic golden era, were not only enjoyed by the Jews, but also the other non-Muslims, including Christians, Magus, and Sabeans. These religious moderation attitudes are interestingly reflected in the knowledge teachings and disseminations through mosque as the main vehicle. Therefore, mosque used to be defined as *al-jāmi'* literally means 'collecting. ' *Attachingal-jāmi'* formosque actually expresses its central role not only collecting Muslims to have the Friday prayer (known as *Jumatan*) but also non-Muslims who also have the roles to build the Islamic great civilization. It was one dynamic example on how mosque was functioned as a civilization support during the Islamic golden era.

In the context of civilization of the Archipelago, mosque is also characterized by accepting others' cultures as if those belong to the Muslims themselves. It has been long known that Islam as a non-native religion has make its peace with the archipelagic local cultures. These attitudes are reflected in the forms of local culture accommodations in our religious life. One example of moderate attitudes, Islam in disseminating its teachings always highly appreciates the local cultures. These attitudes were reflected in the dakwah methods implemented by the Wali Songo generation.

One religious moderation example through Mosque as one main medium is by making an acculturation of local cultures or other religions in the mosque architecture. This is obviously reflected in the Great Mosque of Demak building. This mosque is situated in Sultan Fatah Street, Bintoro/Kauman sub-district, Demak District, Demak City, Central Java Province. The Great Mosque of Demak (known as *Masjid Agung Demak*) historically has a strong relationship with the existence of Demak Kingdom. This kingdom appeared at the end of Majapahit kingdom's glory. The first king of Demak kingdom was Raden Patah inaugurated byWaliSongo. Not only as the center for government, did Demak also become the center for disseminating Islam in Central Java. The existing historical remain evidence which still strongly stands until now is the Great Mosque of Demak.

The construction of the Great Mosque in *Kadipaten Bintoro* (Demak Regency) had been started since 1477 M and completed in 1479 M/1401 H. this was characterized by the existence of *sengkalamemet* in the form of picture of *bulus* (Asiatic Soft-shell Turtle), "*krata Basa bulus*" meaning "*yen mlebu kudu alus*" [when coming should be softly]. *Sengkalamemetbulus* also means that Raden Patah was in difficult situation since his father's kingdom was taken by Girindrawardhana. The Great Mosque of Demak was constructed using the Majapahit typical style, bringing the patterns of Balinese culture. This style was harmonically integrated with the Central Java Traditional House Type. The architectural integration between the Great Mosque of Demak and Majapahit Building was seen from its roof shape.

However, the curving doom which was identical with the character of mosque as Islamic building was not seen from the inside of the building, yet the adaptation from the Hinduism religious worshiping building. This shape was believed as the acculturation and tolerance of mosque as the vehicle to disseminate the Islamic teachings in the middle of Hindu people,

except the (*mustoko*) crown part which was ornamented with Allah's names and the mosque tower which has adopted the Malay Mosque tower style. With the roof shape in the form of three layer levels of squares, the roof of Great Mosque of Demak is more similar with the holy building of Hindu people. The lowest layer level covers the worshiping room; the second has a smaller shape with more upright declivity when compared to the roof underneath; and the highest is shaped like a pyramid with more pointing declivity side.

The acceptance and adoption of non-Islamic local or Hindu elements to the architecture of the Great Mosque of Demak symbolizes recognition beyond Islam. The accommodative attitudes to the local culture in the mosque architecture prove its authenticity in attaching the word "*al-jāmi'*"for the mosque which has a deeper meaning. *Al-jāmi'* mosque in the archipelagic (known as *Nusantara*) context within the era of Wali Songo means that the mosque is able to collect and accommodate all other elements as if not only belonging to a certain party without any meaningful contact and conflict. The great mosque of Demak is a proof that Hindu elements in the mosque architecture can be recognized. This good example is a priceless treasure for Muslims in Indonesia, especially in implementing their religious moderation values.

Religious Moderation as Middle Way

As a middle way, religious moderation certainly opposes any kind of extremism, either in the form of right or left extremism in the form of either liberalism or secularism. This is in accordance with the Islamic teaching to always position itself in the middle by fairly acting as mentioned in Surah Al-Baqarah verse 143:

<div dir="rtl">وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً (البقرة: ١٤٣)</div>

Meaning: Thus We have made you a middle nation (Surah Al-Baqarah:143)

Imam Al-Thabari (224-310 H) in His interpretations entitled *"Jāmi' al-Bayān fī Tafsīr Āyatin min Āyil Qurān"* has mentioned that this verse explains the superiority and strength of Muslims. *Ummatan wasaṭan* means non-extreme people *(ghuluw)* in their religious activities. The extreme attitudes in the religious context are depicted in various forms. For example, the attitudes of underestimating the role of religion just like the secular and liberal people do, glorifying and over-respecting a prophet or religious figure by positioning him having the divinity dimension as committed by the Jews to the prophet Uzayr as. and Christians to the prophet Isa as., implementing the religious teaching just literally, tightly, and vividly until considering the fellow Muslims who still have the same *qibla* as infidel (*kafir),* hypocrite (*munafik),* unreliable (*fasik*) and others.

All these attitudes do not reflect the wasaṭiyyah principles as taught in Islam contained in various al-Quran verses and hadiths of our prophet Muhammad peace be upon Him [PBUH], In one hadith narrated by al-Bukhari (196-256 H), for example, the prophet Muhammad [PBUH] has ever said: *"Aḥabbu ad-dīn ilallāh al-ḥanafiyyah as-samḥah."* which means, "the religion mostly loved by Allah is the religion which is (characterized by) straight and wide."

> **The phrase *al-ḥanafiyyah as-samḥah* can be defined as tolerant religious attitudes without hypocrisy and soul-binding. This hadith has reflected that there must be a religious moderation.**

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Besides, other hadith narrations related to the prophet Muhammad [PBUH] suggestions on how Muslims should have the religious moderation attitudes. In the hadith narrated by Imam Al-Baihaqi (384-458 H), the

prophet Muhammad [PBUH] has stated that the best of everything is in the middle.

In addition to being the core of Islamic teaching, this scientific moderation is then considered as a working framework held by the Indonesian government in operating the state's wheels. In many opportunities, Indonesia plays its role as a mediator for many Islam countries in various diplomatic activities to realize the world peace. In particular, Indonesia has become the *wasaṭiyyah* Islamic host, such as in the Islamic World Scholars Conference in March 2018. 74 delegations of about 40 countries attended the conference.

From the policy perspective, the Indonesia government is also consistent to consider religious moderation as the states and nation's views. It is obvious that the National Medium-Term Development Plan (known as *RPJMN/Rencana Pembangunan Jangka Menengah Nasional*) of 2020-2024 includes the religious moderation empowerment as the third priority program in the efforts to develop excellent human resources. Furthermore, this program is translated in the strategic plan (known as *Renstra/RencanaStrategis*) of the Ministry of Religious Affairs of the Republic of Indonesia in the period of 2020-2024. Religious moderation has become one central mission for the government in building the Indonesian fair and civilized social ecosystems.

As one concrete step, a guiding book of religious moderation empowerment in mosque is eventually written. This guiding book is expected to become one technical instruction for those involving themselves in developing mosque, especially in disseminating the spirit of religious moderation in the middle of society. Ofcourse with its limitations, this book can continuously maintain its role for disseminating, educating, training Muslims to strengthen the relationship with Allah The Almighty and continuously maintain the social harmonization with the surrounding people.

Objectives, Targets, and Scopes of the Guidelines

The religious Moderation Empowerment guidelines in mosque are specifically arranged for mosque. The objectives of this guiding book:

1. As education media on religious moderation as the main program of the Ministry of Religious Affairs of the Republic of Indonesia;

2. As the substantive and technical instructions directing mosque to become the religious moderation center in the society; and

3. As one main reference in developing the mosque's role based on the ideal Islamic practical *dakwah* in the context of the Indonesia nation.

The main targets of religious moderation guidelines in mosque include the mosque managers (known as *takmir*) and mosque managing institutions (governments, community organizations, foundations, offices, building managers, and others) in strengthening the religious moderation. Based on scope, these guidelines have several strategic topics, including the understanding on the religious moderation concepts and practices, relationship between mosque and religious moderation empowerment, and detailed guidelines on mosque's main activities based on the spirit of religious moderation.

In general, these guidelines cover 5 (five) main parts. PROLOG contains backgrounds, objectives, targets, scopes, and general descriptions. PART ONE discusses the basic concepts of religious moderation ideas as religious views, attitudes, and practices as the middle way. PART TWO explains mosque definitions, typology, management, prosperity, and maintenance. PART THREE explains the ideal working procedures and mechanisms in developing and implementing an activity in mosque. The last, EPILOGUE is the conclusion drawn from all contents of the guidelines. Through this design, the religious moderation

empowerment guidelines in mosque are expected to become the oasis, to quench the thirst of Muslims in traveling their religious journeys in the diverse earth of Indonesia.

PART I: INTERNALIZING RELIGIOUS MODERATION

1.1. Religious Moderation: What and How?

Religious moderation is not something new in Indonesia. It has practically been performed by the multicultural society in Indonesia. Religious moderation conceptually is related to religious views, attitudes, practices in mutual life by realizing the essence of religious teaching—protecting the human dignity and building the public prosperity—based on the principles of fairness, balance, and obedience to constitution as the nation's agreement. The keywords emphasized here are "mutual life" essence of "religious teaching", "human dignity", 'public prosperity', "fairness", "obedience to constitution", and "nation's agreement". These keywords are the combination of some great concepts on diversity in the multicultural society, such as in Indonesia.

Many stories and examples have been given by the earlier ones for us to take the lessons and moral values. For instance, those performed by Wali Songo (the revered Islamic saints) in spreading Islam. One *dakwah* strategy performedby those Islamic revered saints was by adopting the local cultures to be adapted to the Islamic religious rituals which surely

did not violate the Islamic Sharia. For example, Sunan Kudus (One of the Nine Islamic Saints) has performed one interesting example related to how religious moderation was operated at that time.

As an appreciation and respect to the existence of Hinduism which was still believed by the surrounding people, Sunan Kudus did not slaughter cows during Eid Al-Adha. Cows for Hindu believers are holy and sacred animals. Solichin Salam in his bokk entitled *Sekitar WaliSanga (1963)* has mentioned that Kudus people– as told in Kudus folktales – never slaughter cows because Sunan Kudus once experienced thirst and he was then helped by a Hindu pries by giving him the cow milk. Meanwhile, According to Hasanu Simonin *Misteri Syekh Siti Jenar: Peran WaliSongo dalam Mengislamkan Tanah Jawa (2004),* Sunan Kudus has followed the dakwah styles performed by SunanKalijaga. Sunan Kudus has never extremely confronted the applicable people's customs and habits.

Sunan Kudus also frequently explained theAl-Quran verses mentioned in Surah Al-Baqarah (The Cow). In the party events, Sunan Kudus never slaughtered cows because it might hurt the feelings of believers of Hindu which still became the majority of Kudus people. As substitution, Sunan Kudus slaughered the domestic water buffalos. Sunan Kudus' habits are still followed by Kudus people until now. Many villages in Kudus still follow Sunan Kudus' wisdom until now and the bufffalo farmers have continuously developed in Kudus.

The practices exemplified by Sunan Kudus should be continuously followed in performing the recent religious moderation. Moderation should prioritize fairness and balance in various aspects. Many verses contained in al-Quran have ordered to perform fairness and balance in various life domains, such as mentioned in Surah al-Maidah: 8, Surah an-Nahl: 90, Surahal-Baqarah: 187 and 228, Surahal-Maidah: 95 and Surah al-Hajj: 60, Surah al-Anam: 132, Surah al-Mulk: 3, Surah al-Infithar: 6-8, Surah al-Baqarah: 201 and Surah al-Ashr: 1-3 and other related

verses telling about the importance of fairness and balance or in the contemporary language called moderation.

In *Moderasi Beragama* (Religious Moderation) (2019) published by the Ministry of Religious Affairs of the Republic of Indonesia, it is explained that the word "moderation" is derived from the Latin language, *moderâtio*, which means 'moderate' or 'not too much' and 'not too little.' Meanwhile, the Great Indonesian Language Dictionary (known as *KBBI/KamusBesar Bahasa Indonesia*) defines "moderation" as decreasing violence or avoiding extremism. In facts, the term moderation itself does not completely cover the depth of meanings contained in the word *wasaṭ* or *wasaṭiyyah* with all of its derivations and meanings equivalence in Arabic language.

In Arabic language, the word "moderation" is known with the word wasaṭor wasaṭiyyah, which has the equivalent meaning with the word *tawassuṭ* (medium), *i'tidāl* (fair), and *tawāzun* (balance). Religious Moderation means referring to the attitudes of not using violence in various religious behaviors, avoiding extremism in performing the orders of religion, either extreme in worshiping or in understanding the religious texts literally beyond its context. Religious moderation is also the attitude of not over respecting the religious figures as those having the divinity dimension. Furthermore, religious

> **Religious moderation is also the attitude of not over respecting the religious figures as those having the divinity dimension.**

moderation also means as extreme attitudes between two opposing sides: far too the left (liberal) or far too the right (ultraconservative) within the criticisms of religious practices of the Indonesian multicultural society.

Professor Mohammad Hashim Kamali in his phenomenal book entitled The Middle Path of Moderation in Islam: The Quranic Principle of *Al-Wasatiyya* (2015) has comprehensively explained related to the

concept of moderation (*Al-wasaṭiyah*) in Islamic tradition. In the religious society, moderation idea becomes highly important due to *ikhtilāf* (different) views in religion as one of inevitabilities.

Professor Kamali has taken Surah Al-Baqarah: 143 as the main reference in understanding the conception of moderation in Islam. The verse saying "*Thus We have made you a middle nation*" teaches humans to be fair, not only in performing the religious rituals, but also the daily activities.

Syeikh Ahmad Mustafa Al-Maraghi (1883-1952) in his *Tafsīr Al-Marāghī (2006)* has explained that what is meant by middle nation in the verse above is those who have the moderate attitudes between two extreme sides, no exaggeration in religion, too tight and too rigid, or the other way around by oversimplifying the religious teachings. Prof. Quraish Shihabin his *Tafsīral-Misbah (2001)* has added some explanations mentioning that to have moderate attitudes, someone requires a proper understanding on his or her religion. Thus, someone will be able to reach his or her fairness and goodness, not drifted to the end of one extreme attitude.

Fair attitudes and spreading goodness is one underlying religious teaching in Islam. Fairness and goodness are not only to our fellow Muslims but also to Non-Muslims. Imam al-Husain bin Mas'ud al-Baghawi (436-516 H) in his *Ma'ālimat-Tanzīl* (2008) or better known as *Tafsīr Al-Baghawi,* has mentioned a story that in the era of our prophet Muhammad [PBUH], there were some groups which have not yet believed in Islam, one of them, Bani Khuza'ah. This group has made an agreement with our prophet Muhammad and Muslim groups. Therefore, Al-Qur'an has assertively explained to do good things and be fair even to Non-Muslims. Allah The Almighty says in Surah Al-Mumtahanah: 8:

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ (المُمْتَحَنَة: ٨)

Meaning: God does not forbid you from being kind and acting justly towards those who did not fight over faith with you, nor expelled you from your homes. God indeed loves those who are just. (Surah Al-Mumtahanah:8)

Islam always has moderate attitudes in facing various problems. These moderation principles have become the characteristics of Islam in responding various problems. In social context, Islam has the moderation principles in realizing fairness, prosperity, and brotherhood. In the worshiping context, Rasulullah forbad Muslims to become exaggerated in performing the worshiping activities. Although worshiping is a religious compulsory ritual, the implementation should not be exaggerated. In other words, Rasulullah preferred the worshiping activities normally performed without any exaggerated force.

One day, three prophet's companions visited the house of Rasulullah [PBUH] They asked her wife related to Rasulullah's worshiping activities. After listening to the explanations, they felt that their worshiping activities were still inadequate when compared to those performed by Rasulullah. The first companion then intended to have *tahajjud* prayers for the whole night without sleeping. The second companion then said to do fasting throughout the year. The third companion also intended not to get married forever.

Hearing their statements, Rasulullah [PBUH] came to and warn them. The prophet Muhammad [PBUH] asserted that he was the man with the most fearful and piety to Allah The Almighty, yet the prophet Muhammad [PBUH] did not exaggerate in religion. The prophet Muhammad [PBUH] did fasting but also having *ifthar* (fasting break). The prophet Muhammad [PBUH] performed *tahajjud* prayer late in the evening, yet also sleeping. The prophet Muhammad [PBUH] was married. This right (*shohih*) hadith is contained in the books of *Ṣaḥīḥ Al- Bukhārī* and *Ṣaḥīḥ Muslim*.

What those three of the Prophet's companions above did was, in religion, called al-ghuluw. Based on etymology, as shown by Ibnu Faris

> **Etymologically, as shown by Ibnu Faris (329-395 H) in *Maqāyīs al-Lughah* (1976), *ghuluw* means *mujāwazatul ḥadd* 'crossing the line'.**

(329-395 H) in Maqāyīsal-Lughah (1976), ghuluw means *mujāwazatul ḥadd* 'crossing the line'. Meanwhile based on terminology, the meaning of ghuluw is not far different from the definition based on its etymology. Ibnu Hajar al-Asqalani (773–852 H) in his *Fatḥ al-Bārī* (2015) has defined *ghuluw* as "exaggerated attitudes on one thing, and at certain level becomes extreme because of breaking the limits. *ghuluw* attitudes also contains a meaning of doing something beyond the normal level and add rituals which were not exemplified by the religion."

Meanwhile, Fakhruddin al-Razi (544-606 H) in his *tafsir Mafātīḥ al-Ghaib (1981),* has defined *ghuluw* as "exaggerated attitudes in glorifying something." It means that over-respecting certain figures with exaggerated level and those figures are then considered having the sacred values or divinity dimension. Far before al-Razy, al-Zamakhsyari (467-538 H) in his *tafsiral-Kashshāf* has defined *ghuluw* as "attitudes breaking the limits in glorifying or underestimating something."

Through the explanation about the meaning of *ghuluw* defined by those three great Islamic scholars, it is proven that *ghuluw* is forbidden in its various types, especially related to its main point of *ghuluw* in performing the worshiping activities, in over-respecting something apart from Allah, defending personal views and consider others as infidel *(kafir)*, etc.

Therefore, exaggerated attitudes or *ghuluw* should be avoided the religious communities in various contexts. These attitudes can bring extremism which surely can give no benefit to the related individuals and others. Once, Rasulullah [PBUH] suggested Ibnu Abbas r.a. not to be exaggerated in religion. Exaggeration in religion has destroyed the

former religious groups. This suggestion is contained in the right (*shahih*) hadith narrated by IbnuHibban (270-354 H) :

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ (رَوَاهُ اِبْنُ حِبَّان)

Meaning: Rasulullah [PBUH] suggested, "avoid exaggeration in religion! Because something destroyed the former religious groups is exaggeration in religion." (Hadith Narrated by Ibnu Hibban)

Therefore, instead of *ghuluw* attitudes in religion, moderation should be implemented. Moderation can be implemented in the social-religious contexts, such as maintaining the harmony with others by not considering a muslim different with different *mazhab*, political choice, and organization as infidel (*kafir),* hypocrite (*munafik*), and unreliable *(fasik),* as well as supporting the religious tolerance with the other religious followers. In the context of nature, moderation can be in the form of maintaining the natural balance and protect the nature from the ecosystem damages. In the context of economy, moderation can be in the form of normally spending the property. Religious moderation can be in the form of charity (*shodaqoh*), *infak,* and others. In the context of politics, moderation can be in the form of maintaining the strength balance, so, the authority is not only dominated by the authorizing parties and so forth.

In more details, beside those explained above, some characteristics of moderation can be manifested into some points as follows:

1. Meeting both public and personal interests;

2. Becoming the intermediary between traditions and changes;

3. Maintaining things cannot be moved by and follow the time;

4. Avoiding exaggerated attitudes in religion, either exaggerated in allowing or refusing the development in the context of religion;

5. Offering balance in religion;

6. Establishing Islam as reality which should be continuously developed;

7. Integrating texts andcontexts;

8. Building the communication patterns which tend to be polite and euphemism;

9. Considering Islam as a relevant religion for each time and place (*Ṣāliḥli kulli zamān wa makān*) ;

10. Preventing from various efforts to conquer the religion for the momentarily political interests;

11. Tolerant to various forms of differences.

Building simultaneous understanding on moderation is greatly essential. In a book entitled Religious Moderation (2019), there are misunderstandings frequently found related to the term of moderation or moderate Muslim phase. Some assume that someone who has moderate attitudes is someone who has poor intention to perform the religious teachings, compromises with the theological beliefs of other religious believers, liberal, and ignores the religious texts.

Misunderstanding related to the meaning of moderation in religion can imply the emergence of people's antipathetic attitudes who tend to be unwilling considered as a moderate person, or even blame the moderate attitudes. Moderation in religion means confident with the essence of religious teachings he/she has believed and followed which have taught the fairness and balance principles.

Thus, the phrase used here is not "religion moderation" or "Islamic moderation", but "religious moderation." The one moderated is not the religion or Islam because religion itself is certainly fair and moderate since its beginning. The moderated one is how humans perform their

religious or Islamic activities. The derivation from "religion" to "religious" has significant implication in understanding the concept of moderation in Islam.

This also becomes the main message of Surah. Al-Baqarah verse 143 on *wasaṭ* or moderate Muslims. If this moderation awareness is implanted in mind, behaviors, and heart, a Muslim can realize Islam as *raḥmatanlil-ʿālamīn,* full of love for the entire universe.

1.2. Why Religious Moderation is Important

Religious moderation is greatly required, especially, by the heterogeneous society. Indonesia is a country with diverse ethnics, tribes, cultures, languages, and religions mostly incomparable in the world. For Indonesian people, diversity is believed as the destiny. Diversity in various life aspects can be requested, but gifted from Allah The Almighty. The differences are not to be offered but accepted (taken for granted). Allah The Almighty says in Surah. Al-Hujurat:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللهِ أَتْقَاكُمْ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ (الْحُجُرَاتُ: ١٣)

Meaning: "O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware."
(Surah Al- Hujurat: 13)

From the verse above, it is understood that differences are divine laws (*sunnatullah).* Allah The Almighty has created humans consisting of men and women, made them in nations and tribes to know each other. Syaikh Musthafa Al-Maraghi (1881-1945) in his *Tafsīr Al-Marāghī* has explained that the benefits from diversity of creations above are intended to make humans to know each other and then work together to realize mutual benefits. The existing diversity in Indonesia should

be well managed. Diversity should also be made as the social capital to support and strengthen each other.

Knowledge related to diversity enables a religious believer to take the middle (moderate) way if one valid Al-Qur'an interpretation available is not possible to be performed. Extreme attitudes commonly appear when a religious believer does not know the other alternative valid Al-Qur'an interpretations (*tafsir*) to rely on. In this context, religious moderation becomes greatly important to be made as perspectives (paradigms) in religion.

In Islamic traditions, differences are actually not new matters. The emergence of four fiqhmazhab has become valid evidence proving that Islamic world highly appreciates different thoughts. Mazhab Al-Hanafiyah was established by Imam Abu Hanifah (80-150 H) in Baghdad. Mazhab Al-Malikiyah was established by Imam Malik bin Anas (93-179 H) in Madinah. Mazhab Al- Syafi'iyah was established by Imam Al-Syafi'i (150-204 H) in Baghdad and Egypt. Mazhab Al-Hanabilah was established by Imam Ahmad bin Hanbal (164-241H) in Baghdad. Although they are different, those four imam mazhab have never blamed each other moreover consider others infidel (*kafir*). Those differences, in facts, complete each other.

The basic idea of religious moderation is to figure out the similarities instead of differences. In Gontor modern Islamic boarding school, for example, the students are trained to perform the messages contained in the "Unity in Diversity" *(Bhinneka Tunggal Ika)* by accepting differences, even starting from the Islamic boarding school dormitories. One room is inhibited by the students from various regions, such as those from Java, out of Java island, and even overseas. Furthermore, Gontor modern Islamic boarding school has

> **The basic idea of religious moderation is to figure out the similarities instead of differences.**

established the regulations stating that each year the students are obliged to move from one room to the other rooms or on dormitory to the other dormitories. Each semester, the students will move from one room to the other rooms within their occupying dormitory. This is performed to provide life variations for the students and also train them to widen their communication and socialization with others and open their insights and perceptions to various traditions and cultures belonging to the other students. For example, it is greatly important to strengthen the nation's unity and unitary since early.

In *Moderasi Beragama* (2019), there are there main reasons why religious moderation is greatly required.

1. Religious moderation is essential to return the religious practices based on its essences and functions in maintaining the humans' honor and dignity;

2. Religious moderation is essential to avoid conflicts caused by fanaticism and those causing the destroyed humans' civilization; and Religious moderation is essential as cultural strategy in maintaining Indonesia by integrating the religious values and local wisdom.

As a concept frequently found in abstract form, religious moderation has measurements and indicators in viewing the experience level on the religious teachings based on moderation. The indicators of religious moderation have surely been adjusted with the conditions of Indonesian religious society.

1.3. Characteristicsof Moderate People

So, what are actually the indicators used in recognizing the characteristics of moderate people? Indicators are used as measuring instruments to figure out someone's religious moderation levels. Without

reliable indicators, we will not know to what extent the intervention or program should be performed to strengthen the religious moderation. Indicators can also function as the controlling instruments for achievements and failures of a certain program. Thus, the religious moderation indicators have become greatly essential to formulate. Surely, the indicators made should be relevant and valid, meaning that it should have measured what should be measured.

> **The religious moderation indicators cover four elements: 1) national commitment; 2) tolerance; 3) anti-violation; and 4) accommodative to local cultures.**

For Indonesian context, religious moderation can be characterized into some measured indicators. The religious moderation indicators cover four elements: 1) national commitment; 2) tolerance; 3) anti-violation; and 4) accommodative to local cultures. These four indicators can be used to recognize the strengths and susceptibility of the religious moderation level understood and practiced by someone.

1.3.1. National Commitment

National commitment (*al-iltizām bil-mabādi' al-waṭaniyyah*) is the most essential indicator in seeing to what extent the religious perspectives, attitudes, and practices of someone impact on the acceptance of national basis consensus. This acceptance covers the agreement related to the Indonesian five basic principles (*Pancasila*) as the state ideology, 1945 constitution as the state's constitution, the Unitary State of the Republic of Indonesia, and Unity in diversity (known as *Bhinneka Tunggal Ika*) as the adherent of this diverse nation.

The commitment of this nation is essential to be considered as the religious moderation indicator because in the perspective of

religious moderation, implementing the religious teachings is same with performing the responsibility as the citizens. Conversely, performing obligations as citizens is the realization of Islamic religious teachings. Islam has clearly ordered the followers to be loyal and have commitment to the leaders and state as long as the leaders and state do not order the people to do disobedience and damages. Allah The Almighty says in Surah. Al-Nisa verse 59:

يَاأَيُّهَا الَّذِيْنَ اَمَنُوْا اَطِيْعُوا اللهَ وَاَطِيْعُوا الرَّسُوْلَ وَأُولِى الْأَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللهِ وَالْيَوْمِ الْأخِرِ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَأْوِيْلًا (النِّسَاءُ: ٥٩)

Meaning: O you who have attained to faith! Pay heed unto God, and pay heed unto the Apostle and unto those from among you who have been entrusted with authority; and if you are at variance over any matter, refer it unto God and the Apostle, if you [truly] believe in God and the Last Day. This is the best [for you], and best in the end. (Surah Al-Nisa': 59)

National Commitment is not something new for Islam. The patriotic example has been passed down directly by the prophet Muhammad [PBUH] through Medina community depicting a form of multicultural state inspired by the spirit of Islam. The prophet Muhammad [PBUH] has arranged the religious and tribe differences in Medina by a differences-appreciating universal constitution. The prophet Muhammad [PBUH] has never negatively valued the feeling of love to the homeland as a protecting place. The prophet Muhammad [PBUH] has also highly loved his homeland and invited all Muslims and those bound with Medina for protection.

What explained above is the nationalism inspired by the spirit of religious moderation. Medina is the ideal type of society, state, and religion reflecting the appreciation to differences and respect as well as guarantee of the citizens' rights without considering identity. It is greatly difficult to find Islam without nationalism. The prophet Muhammad [PBUH] has realized it and then not rested the Medina communities to

the religious bases, yet the moderate Islamic spirit which appreciated the equality of citizens' rights.

1.3.2. Tolerance

Tolerance (*at-tasāmuḥ*) is a person's attitude to provide spaces for others in performing their religious beliefs, expressing their beliefs, and delivering their opinions, even if these beliefs and opinions are different from what he/she believes. Therefore, tolerance refers to the attitudes of open, broad-minded, voluntarily, and soft in accepting differences. Tolerance is always followed with respecting attitudes, accepting different people as a part of ourselves, and thinking positively.

The ways to respond the religious differences and beliefs have been assertively shown in Al-Quran. Not only forbidding insulting each other related to the other religions' Gods, religious differences should not also need to be considered as the triggering conflicts. Both Muslims and the other religious followers should make their efforts to understand and perform their religious teachings, moreover, within the framework of cultivating diversity in Indonesia. This is not considered exaggerating, considering that each religion surely teaches the values and nobility. Therefore, living at peace should have become the mutual commitments. Within the context of Islamic teachings, tolerance between religions has been asserted in Al-Quran:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الْكَافِرُوْنَ: ٦)

Meaning: "For you is your religion, and for me is mine."
(Surah Al-Kafirun: 6)

From this reference, Muslims should make their efforts to realize their noble teachings to compete in goodness, creating public civility, and realizing the benefits for humans. This is possible realized if the tolerance and moderate attitudes may become the basic principles in social life.

In Medina, the prophet Muhammad [PBUH] has practiced tolerance in the middle of plural society at that time. The tolerance proofs were shown with the present of Constitution of Medina. Constitution of Medina is an agreement draft to have mutual and harmonic life between Muslims and Non-Muslims in Medina. Differences in religions and beliefs do not become the barrier to live hands in hands and work together. These examples were shown by the prophet Muhammad [PBUH] to be followed by the Muslims in their daily life.

In Indonesia, the realization of tolerance is also reflected in the adjacent location of Mosque Istiqlal and Church Cathedral. This adjacent location encourages the people to help each other. If Ied el Fitr is commemorated on Sunday, the church administrators cancel the Morning Prayer and replaced with the Ied El Fitr prayer by providing additional parking lots to be utilized by the Muslims to perform their Eid El Fitr prayer in Mosque Istiqlal. On the other occasion, when Christmas, the Istiqlal communities also provides specified parking lots for the Cathedral Church communities to perform their Christmas prayer.

Similarly, in Kendari, Da'wah Wanita Mosque and Bukit Zaitun Pentecostal Churchin Dapu-Dapura sub-district are located adjacently. Although the location is only separated by the half meter-distance wall, both communities from Mosque Da'wah Wanita and Church Pantekosta Bukit Zaitun do not disturb each other but respect each other when performing their worshiping activities. Moreover, when the mosque has inadequate water for them taking ablutions, the church administrators willingly provide adequate water for them taking ablutions. This form of tolerance is also supported with the routine meetings between their religious figures to make some dialogues to maintain the harmony among different religious believers.

These practices are forms of religious moderation reflected in the attitudes of appreciating and respecting the differences of others'

religions by having open and positive attitudes. These good examples may be numerous in number and can be good models in practicing tolerance as the ways to have the moderate religion. Besides, the tolerance aspect is actually not only related to the religious beliefs, but also related to the differences in races, genders, tribes, cultures, and others.

As an attitude in facing differences, tolerance has become the most essential foundation in democracy. In facts, democracy can only run when someone is able to openly think and accept different opinions. Thus, the democratic maturity of a nation, one of them, can be measured through to what extent the tolerance of the related nation.

The higher the tolerance level to differences, the higher the democratic level, and vice versa. The tolerance aspect is, in facts, not only related to the religious beliefs, but also related to the differences on races, genders, tribes, cultures, and others.

1.3.3. Anti-Violence

Anti-violence (*al-muḍāḍḍ lil-'unf*) means refusing extremism which encourages people to create damages and violence, either individual (*nafs*) or social order. Extremism in this religious moderation context is understood as a closed ideology intended to make changes in the social and political system. This is an effort to force the personal wills which are frequently against the applicable norms or agreements in the society.

This way also cannot be separated from the violation or extreme activities against the law by saying on the behalf of religion. Surely, these extreme ways are in contradiction with any religious teaching, including Islam. The efforts to refuse violence are not only the obligation of a good citizen. Assertively, it is mentioned in Al-Quran explaining that the best way in Islamic *dakwah* is with grace and love to others, without violence

and forcing personal wills. Allah The Almighty says in Surah Ali Imran: 159:

فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَاتْقَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ (آلُ عِمْرَانَ: ١٥٩)

Meaning: And it was by God's grace that thou [O Prophet] didst deal gently
with thy followers: for if thou hadst been harsh and hard of heart, they
would indeed have broken away from thee. Pardon them, then, and pray
that they be forgiven. And take counsel with them in all matters of public
concern; then, when thou hast decided upon a course of action, place
thy trust in God: for, verily, God loves those who place their trust in Him."
(Surah. Ali Imran: 159)

Mosque as a room for public and center for Muslim community life should be free from violence activities. Free from violence or anti-violence means refusing extremism and extreme attitudes encouraging others to create damages, either to personal or social order. Extreme religiosity can also mean a closed and narrow way of thinking striving to force the personal wills. Forcing personal wills is frequently against the applicable norms and agreements in the society.

For example, forcing others followed with threats to do or use the same attributes is included into an extreme attitude. However, what is forced followed with threats is still within the fiqh discourse and contains different opinions. Therefore, as the center for religious moderation and peace room, a mosque should be free from any violence.

> **As the center for religious moderation and peace room, a mosque should be free from any violence.**

In facts, mosque as the anti-violence room is not something new. In Rasulullah time, it was told that there was an event shown that a Bedouin Arabic took a pee in the mosque area. Therefore, the prophet's companions immediately got angry and tried to drive him away. However, Rasulullah prevent them to do so and asked the companions just to clean

the urine (in Arabic known as *najis* or something unclean). This story is mentioned in a valid hadith narrated by Imam Al-Bukhari (194-256 H) sourced from Abu Hurairah r.a. at the end part of this hadith, Rasulullah suggested to the companions who wanted to become angry saying that we are sent to ease others' problems, not the other way around (putting others in difficulties). Anger and violence are not ways out or solutions, but those can make the problems even worse.

From the story, we can take the lessons that to overcome a problem, there should be no violence and anger. When adjusted to the recent situations and conditions, the settlements of various problems made in the mosque should prioritize the wise and friendly ways without containing hate speech or violence.

Mosque should become a room for public and an example in implementing the anti-violence values. Not only to people with different opinions or religions, anti-violence principles should also be reflected in the treatments given to the mosque users, without differentiating the social status, genders, age, and physical appearance or perfection.

In children, the educating attitudes and behaviors implemented in mosque are realized with the loving ways. Children who make noises, run, and play around the mosque should be notified without any violence action. Threats and violence to children in the mosque environment may result in children who stay away from the mosque and take the mosque not as an alternative way to spend their spare time. The tolerance mosque is, in facts, open for anyone without exception, including children.

Anti-violence attitude as the realization of religious tolerance in the mosque environment is also essential to be performed to the other specific groups, such as women, elderly, travellers, street children, and people with disabilities (known as *difabel*). Therefore, the tolerant mosque does not only has the face of mature, adult, healthy and Muslim men, but also open and friendly for diverse humans with various background.

1.3.4. **Accommodative to Local Cultures**

Accommodative to local culture (*al-mustaw'ib 'alāath-thaqāfah al-maḥalliyyah*) means accepting the cultural elements which are not in contradiction with the Islamic Sharia. Accommodative religious attitudes and practices to the local cultures can be used to measure how far the willingness of someone to accept the religious practices (*amaliah*) and accommodate the local cultures and traditions. The basic principles are that those traditions are not in contrast with the basic religious teachings.

In the study on Fiqh or Islamic Jurisprudence principles (*Al-Qawā'id Al-Fiqhiyyah*), the Islamic scholars (*ulamas*) have formulated the principles of *al-'ādatu muḥakkamah*. It means that customs and traditions living in the middle of society can be taken as the consideration of Sharia Laws. Syaikh Yasin Al-Fadani (1916-1990) in his book entitled *al-Fawāid Al-Janiyyah* has explained that these principles are the proofs obtained from the wisdom of fiqh experts who paid a great attention to see the Sharia and customs or cultures.

In Indonesia, there are many acculturations between Islamic cultures and local cultures. One example is *beduk* (a drum-like musical Instrument). *Beduk* appeared due to the limited range of sound to call for prayers (*azan*) at that time, so it is necessary to find an instrument resulting in a louder voice or sound. Not only *beduk*, some mosques also have the architectural styles with unique patterns due to the acculturation between religion and culture. One example is Mosque Al- Aqsha Menara Kudus. Masjid Al-Aqsha Menara Kudus or better known Mosque Menara Kudus was built by trying to accommodate the local culture (Hindu) at that time. As shown from its patterns, some parts of the mosque ends

> **Masjid Al-Aqsha Menara Kudus or better known Mosque Menara Kudus was built by trying to accommodate the local culture (Hindu) at that time**

seem like the temple gates and the most significant part is the existence of towers shaped like temples used as a place to call for prayers (*azan*).

The above mentioned is an example of diversity of non-rigid traditions, characterized by the willingness to accept the religious practices and behaviors which do not merely emphasize on the normative truth, but also the willingness to accept the religious practices based on mutual benefits. Of course, it is once again asserted that, those practices are not in contradiction with the principles of religious teachings*.*

1.4. Religious Moderation Policy in the Diverse Indonesia

As previously emphasized, religious moderation is not only limited to the hanging concepts, yet has become a part of the government policy implementation. It is obvious that the moderation empowerment has become a part of the social development plan contained in various government regulations.

At least, there are two great state documents making the religious moderation as the development strategy of Indonesian human resources, covering first, the document of National Middle-Term Development Plan (known as *RPJMN / Rencana Pembangunan Jangka Menengah Nasional*) of 2020-2024; and second, the document of Strategic Plan (known as *Renstra/ Rencana Strategis*) of the Ministry of Religious Affairs of 2020-2024.

1.4.1. RPJMN and Religious Moderation

Religious moderation is the nomenclature of new government policy as the strategic efforts to strengthen tolerance and harmony in Unity. Indonesian people who perform the religious teachings are

required to develop their religious moderation insights and attitudes to develop mutual understanding, maintain diversity, and strengthen the unity among different religious communities. The religious moderation perspectives refer to the views that religious communities should take the middle way in their religious life practices.

As a country with various tribes, religions, and beliefs, Indonesia should well manage its diversity to minimize the risks of arising conflicts between citizens, groups, or even religious followers. Thereligious moderation policy is encouraged to strengthen the social intimacy and harmony. Good experiences on religious values for all people followed with appreciation and respect on differences are expected to be the adherent and unite the nation.

The document of National Medium-Term Development Plan (known as *RPJMN/Rencana Pembangunan Jangka Menengah Nasional*) of 2020-2024, the religious moderation empowerment in Indonesia is intended to strengthen tolerance and social intimacy and harmony through the following efforts:

1. Strengthening religious views, attitudes, and practices in the perspectives of middle ways to maintain brotherhood and togetherness among the religious communities by: Developing the dissemination of religion for public peace and benefits; (b) strengthening the moderate-perspective educational system covering the development of curriculum, materials and learning processes, teacher education, educational staffs, and teacher recruitment; (c) strengthening the role of Islamic boarding house (known as *pesantren*) in developing the religious moderation by improving understanding and religious teaching experience for public benefits; (d) worshiping site management as center for the tolerant religious dissemination; and (e) utilizing public

rooms for changing ideas among students, colleges, as well as cross-cultural, cross-religious, and cross-tribal youth.

2. Strengthening the intimacy and harmony of religious communities, by: Protecting the religious communities to guarantee the civil and religious rights; (b) strengthening the role of religious institutions, religious social organization, religious scholars, public figures, State Civil Apparatus *(known as ASN/Aparatur Sipil Negara),* Indonesian National Force (known as *TNI/Tentara Nasional Indonesia*), and Indonesian National Police (known as *Polri/Kepolisian Negara Republik Indonesia*) as the adhering the nation's unity and unitary; and (c) strengthening Religious Community Harmonic Forum (known as *FKUB/Forum Kerukunan Umat Beragama*) for building social solidarity, tolerance, and communal work.

3. Adjusting the relationship between religion and culture by: (a) appreciating the cultural expressions based on the religious values; developing the cultural treasure literacy based on religion; conserving the religious sites and utilization of religious and cultural celebrations to strengthen tolerance.

4. Improving the religious life quality by: (a) increasing the religious service facilities; (b) increasing the marriage and family counseling services; (c) strengthening the implementation of halal-product guarantees; and (d) increasing the hajj and *umrah* organization quality.

5. Developing public economy and religious resources by: (a) empowering the religious social funds; (b) enhancing the public economic institutions; and (c) managing the hajj funds professionally, transparently, and accountably.

Furthermore, as policy, religious moderation certainly has its own measurement to define the program effectiveness and success. The Religious community Harmonic Index (known as IKUB/*Indeks Kerukunan Umat Beragama*) is routinely issued by the Ministry of religious affairs of the Republic of Indonesia to become the indicators of religious moderation policy. The Religious community Harmonic Index is national survey distributed throughout the provinces in Indonesia to measure the religious community harmonic level in Indonesia. As instrument, The Religious community Harmonic Index depicts the tolerant religious community relationship condition, equal with the religious implementation, and cooperation in building the community, nation, and state.

Other than in the National Medium-Term Development Plan (RPJMN) as the reference of all ministries and institutions in formulating the policy, religious moderation is also included in the document of Strategic Plan (*Renstra/Rencana Strategis*) in the Ministry of Religious Affairs of the Republic of Indonesia. Furthermore, the explanations related to the religious moderation programs in the systematic, massive, and structured activities are planned.

1.4.2.   Strategic Plan and Religious Moderation

Since 2019, the Ministry of Religious Affairs has early started the programs of religious moderation empowerment in developing the middle-way (*wasaṭiyyah*) religious views, attitudes, and practices. These were performed for the sake of establishing peace, improving appreciations to the diversity, increasing respect to the human prestige and dignity, highly upholding the noble civility, and enhancing the human life. Trustworthy, fairness, perfection, tolerance, love are life attitudes brought by the religious moderation.

The six missions of the Ministry of Religious Affairs are directed to support the achievements of four among nine visions of the President and Vice President of Indonesia by:

1. Improving the piety quality of religious communities;

2. Strengthening the religious moderation and harmonic communities;

3. Improving the fair, easy, and evenly-distributed religious services;

4. Improving the evenly-distributed and qualified educational services;

5. Improving education productivity and competitiveness; and

6. Maintaining good governance management.

The religious moderation policy not only has the national and international characteristics (bilateral, regional, and multilateral). The Ministry of Religious Affairs of the Republic of Indonesia with its mandate as operator and facilitator of religious life services has the key role in realizing the religious community general order. In the Strategic Plan of the Ministry of Religious Affairs of the Republic of Indonesia, the religious moderation policy contained in the second objective saying "the religious moderation empowerment quality and religious community harmony". This second objective is then translated into the strategic target 2 and 3 (SS2 and SS3). SS2 said, "the increasing religious moderation and religious community harmony" and SS3 said, "the increasing harmony of the relationship between religion and culture."

> **The religious moderation policy not only has the national and international characteristics (bilateral, regional, and multilateral).**

After various aspects—especially concept and policy— are reviewed, the religious moderation is then required to present and live in the middle of Indonesian society. As previously explained in the opening part of this book, the religious moderation guidelines specifically and comprehensively try to answer the public needs in the mosque environment. After seeing point 1c contained in the National Middle-Term Development Plan and mission 2 of the Ministry of Religious Affairs above, the worshiping sites have become one aspect considered as the main target of religious moderation. Mosque as a worshiping site mostly spread throughout the archipelago should get special attentions as the first education sites after schools, for the society.

This religious moderation guiding book in mosque is one concrete product from the great idea of the religious moderation policy, as previously explained. This book can be saidas the lowest derivative of the existing policy hierarchy. It is expected that the translated and formulated policy can be directly led to the grassroots to understand and performed in the mosque daily activities. Not only concept, this book also offers good practices to be implemented in mosque.

In the next part, the mosque conceptions and characteristics are specifically explained. The relationship between religious moderation and mosque is also explained to show the natural relationship between them. Therefore, the depiction of mosque as the center for religious moderation can be deeper understood.
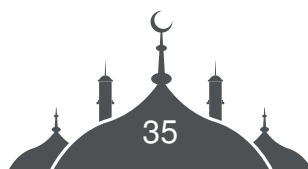
PART II:
DEVELOPMENT OF MOSQUE IN INDONESIA

2.1.   Exploring What Mosque Actually Means

In a valid hadith narrated by Imam Muslim (204-261 H), the Prophet Muhammad (PBUH) said that all surfaces of the earth are the place for Muslims to prostrate (*sujud*). A place to submit, to exalt the mightiness of Allah. Imam An-Nawawi (631-676 H) explained that this hadith is intended to make it easier for Muslims to worship and be close to Allah. No matter where they are, they always think they are the servant of Allah who exalt Him. Wherever part of the earth they step on, they try to live in and think of it as the act of worshipping.

In a more specific sense, *fiqh* scholars (*ulema*) defines mosque as a place provided to perform the five obligatory prayers, Jumat prayer, *itikaf*, and other *sunnah* (supererogatory) prayers. Imam Az-Zarkashi (745-794 H) in his work entitled *I'lām As-Sājid bi Ahkām Al-Masājid* explained that this place is named mosque (*masjid*) for a unique reason. *Masjid* which literally means a place to *sujud* (prostrate), is chosen as the place to perform prayers since *sujud* is the main *arkan* (pillars) of prayers. It is

during this prostation that an individual feels the most low yet the closest to Allah.

Therefore, the history of Islam shows that the place that the Prophet [PBUH] prioritized to build was the mosque. In their hijra journey to Yathrib (Medina), the Prophet Muhammad [PBUH] constructed a mosque while stopping by in Quba, a region located 5 kilometers away to the southeast of Medina. This mosque was built collectively with local residents. To date, Masjid Quba still stands majestically.

The Prophet did exactly the same when he arrived in Medina. Collectively the Prophet and his companions from Muhajirin and Anshar groups constructed a mosque. The building materials and its shape were adjusted to the social condition of the community at that time. The floor was still sand, its walls were from dried soil, the pillars were from date trees, and the roof was from date midrib. To its East, a room was built for the Prophet's house, and to its West a shelter was built for the Muhajirin group who had not owned any house in Medina. This place accomodated *ahli Ṣuffah*, i.e., a number of the Prophet companions who wished to learn Islam more intensively with the Prophet.

Al-Masjid al-Nabawi (Mosque of the Prophet) is one of three distinctively special mosque*s*. Two other mosques are Masjid Al-Haram and Al-Aqsha Mosque. These two mosques were built by the Prophets of heavenly religions before Islam. One day, as stated in a valid hadith narrated by Imam Al-Bukhari (194-256 H), it was said that the companion Abu Dzar r.a.[1] asked the Prophet what Masjid was first built on the earth. The Prophet said that the first masjid to ever be built was Masjid Al-Haram in Mecca. It was then followed by Al-Aqsha Mosque in Palestine, and the establishment time between them was 40 years.

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1 Raḍiya 'llāhu 'an-hu (May Allah be pleased with him)

2.2. Function of Mosque: Then and Now

While in terms of its physical construction the mosque during the Prophet era was still very simple, they could play a key role for the successful *da'wah* (propragation) of Islam. Mosque became the center to shape a new civilization, i.e., civilian community who upheld humanity values. Through Al-Masjid al-Nabawi, the Prophet Muhammad [PBUH] strengthened the spirit of *tawhid* to set humanity free from narrow worldly goals, promoted the unity and brotherhood spirit, arranged social life, and protected people's diversity.

It is from this function that mosque was also called *masjid jami*, the mosque which united and gathered diversity, since that era. This include such purposes as worshipping God, such as the five daily obligratory and Jumat congregational prayers, and more than that, such as to gather different opinions and potentials to realize the new civilization. Mosque becomes a place where many people with diverse cultures, knowledges and opinions meet. From this stem, we then know the term *al-jāmi'ah*, which means university, a place where diverse knowledges meet and are developed.

The prophet and his companions utilized mosque not only to be a place for prayers, rather they also used it to be the center of activities and for nurturing the people. Two aspects were nurtured to the people by the Prophet [PBUH] The first aspect was the aspect of religious rites such as performing prayers, *dhikr*, reciting AlQuran, and so forth. The second aspect was social functions such as strengthening ties with others, having discussion, developing the economy, education, war strategy, and so on. For developing these two

> **The prophet and his companions utilized masjid not only to be a place for prayers, rather they also used it to be the center of activities and for nurturing the people.**

aspects, it was unsurprising that mosque developed into the center of Islamic civilization. From the mosque, brilliant ideas, for the development of both individuals, families, and social life, were born.

It was also from the mosque that various concepts and strategies for Islamic teaching propagation, welfare development, and even the concept and strategies of war, were generated. The mosque was also used to be the place where leaders and their people met to discuss numerous collective interests. In the mosque, the Prophet also welcomed delegates from foreign countries and sent his messengers abroad. Interestingly, the mosque during the Prophet era was used to be the place for the Prophet to build a dialogue with followers of other religions. In Ibnu Sa'ad's (168-230 H) Aṭ-Ṭabaqāt al-Kubrā, it was suggested that the Prophet organized a dialogue with figures of Najran Christians on various issues, including politics and religion, in al-Masjid al-Nabawi. In other words, the mosque can also be used for a dialogue commonly known now as interfaith dialogue, and the Prophet gave a model of such a dialogue in al-Masjid al-Nabawi.

From this, it is clear that mosque plays and serves a very important and strategic role and function, particularly in the attempt to spread the blessing for the universe.

Prof. Dr. Quraish Shihab in *Wawasan Al-Quran* (2019) concluded that 10 masjid functions are modeled by the the Prophet Muhammad [PBUH] in spreading the message he was entrusted with. During the era of the Prophet [PBUH], mosque was used to be: 1) a place of worship (prayers and *dhikr*), 2) a place for consulting and communicating social, economic and cultural issues, 3) a place of education, 4) a place for social assistance, 5) a place for training military skills and preparing the equipment, 6) a place to treat victims of war, 7) a place for amicable settlement and dispute settlement, 8) a hall and a place to welcome guests, 9) a place to

apprehend captives, and 10) a center for enlightenment or defense of the religion.

The Prophet [PBUH] and his companions had created a role for the mosque which was not limited only to spiritual purposes, rather it also included the social function. This means mosque is the center of worship in a wider sense, including also the activitiy of arranging the people's social life. Two factors led to the Prophet's success in developing the mosque.

First, the Prophet [PBUH] and the masjid administrators connected its activities to the people's needs and their social conditions. These included spiritual, economic, cultural, security, education, and health needs. Second, the Prophet [PBUH] and his followers shared the vision, mission, and "heart" to build every aspect of their life. Various problems the people faced were discussed and solved collectively. They upheld the spirit of togetherness, brotherhood, unity, and oneness.

As a place of worship, the mosque is of course built to be the place for Muslims to worship God. However, it also serves a function other than a place of worship. This function is applied just as the function of the mosque during the era of the Prophet and development of Islam after that.

During the era of the Prophet, the mosque was used not only as a place for prayers. Some activities, be it those with thick religious atmosphere and other general activities, were frequently done in the mosque. These activities could be teaching and learning, providing assistance, discussion, deliberation, and other activities. All activities were done by either the Prophet alone or together with his companions.

Furthermore, during the era of Islam development, it became even clearer that the mosque served multiple functions. It was even not too scarce to find that a mosque had a special room to store Islamic works.

Therefore, it could be said that the mosque served at least three main functions, namely the worship, social, and education functions.

2.2.1. Worshipping Function

One of the main functions of a mosque is to be a place for Muslims to worship. The term worship includes prayers, *dhikr*, reciting Al-Quran, *i'tikaf*, and so on. No mosque, neither small nor big, is deliberately built not to be a place of worship. This is as what God says in Surah Al-Jinn: 18:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللهِ أَحَدًا (الجِنُّ: ٨١)

Meaning: "Mosques are built for Allah's worship; therefore, invoke not anyone along with Allah." (Surah Al-Jinn: 18)

Imam Ibnu Katsir (774 H) in his *tafsir* work, Tafsīr al-Qurān al-ʿAdzīm, explained that the above verse is a command for Muslims to make the mosque a place of worship, acknowledge that Allah is one and not worship anything along with Allah. The mosque is a place to get oneself closer to Him (taqarrub), exalt Him and to beg for His forgiveness for every sin and wrong doing.

> **The Prophet in a valid hadith narrated by Imam Al-Tirmidhi (209-279 H) suggested that one of the seven groups to whom Allah has warranted that He will give them shelter in the doomsday later are those whose hearts are tied to the mosque**

The Prophet in a valid hadith narrated by Imam Al-Tirmidhi (209-279 H) suggested that one of the seven groups to whom Allah has warranted that He will give them shelter in the doomsday later are those whose hearts are tied to the mosque. Imam Al-Mubarakfuri (1353 H) in "Tuḥfah Al-Aḥwadhī" explained that those whose hearts are tied to the mosqueare those who love to worship Him in it. Despite not being physically inside it, they keep on longing to be as fast as they can to visit the mosque when the prayer time comes.

2.2.2. Social Function

In addition to being a place for Muslims to worship God, the mosque also serves as the center for social activities. The social activities which can be performed include collection and distribution of *zakat*, *infaq*, and *sadaqah*, allowance for the poor, marriage solemnization, and other social activities. To top it off, when natural disasters or other events occur, the mosque can be used as a shelter for the people without discriminating against their races, tribes, languages, nor religions. For example, Al-Muhajirin Mosque in Teluk Gong Pejagalan and some mosques in North Jakarta were used by their administrators to be a shelter for the people affected by flood.

This function of mosque as the center for social activities is in line with what was narrated by Uthman bin Affan r.a. who said that when Muhajirin companions arrived at Medina without any house nor settlement to stay, the Prophet [PBUH] placed them in al-Masjid al-Nabawi (*aṣḥābuṣṣuffah*). The Prophet Muhammad used to bear the cost of living of some of *aṣḥābuṣṣuffah*. Also, the Prophet invited other Anshor companions to contribute some of their wealth to help these *aṣḥābuṣṣuffah*. He also used to sit along with them in a warm and friendly manner.

2.2.3. Education Function

Other than a place of worship and center of social activities, the mosque can also be used as a place of education. The education in the mosque can take such forms as TPA[2], *majelis taklim* (study group), *madrasah* (schools), lecture*, tabligh* (*seminar*), training, discussion, and so on. All these types of education can be given to all age groups, be it children, teens, adults, and elderly.

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2 Taman Pendidikan Al-Quran, a place to informally teach kindergarten-and elementary-aged children on how to read Al-Quran.

Just like in the era of the Prophet and his companions, the mosque is used to teach and strengthen the noble values of Islam. It ranges from the teaching which regulates the relationship of a servant and their Creator to the relationship between fellow creatures. Included in this is the teaching to be the people of *wasaṭiyyah* (moderate) nature.

In the past, education in the mosque could be attended by both male and female companions with their varied backgrounds, be it their tribes, cultures, races, and skin colors. Not limited to male companions, female companions were also present at the mosque and had the opportunity to ask questions, presented ideas and discussed topics in education activities in the mosque. During the era of the Prophet, the mosque did not distinguish anyone based on groups nor sexes of its congregation.

In other words, the mosque during the Prophet era was a point of encounter which bridged tribes, groups, and religions to establish a unity of Arab nations at that time. Borrowing our current term, the mosque during the Prophet era served as a means of Bhinneka Tunggal Ika (Unity in Diversity). Moreover, in addition to bridging social aspects, the mosque during the Prophet era also served the purpose of bridging social classes between the rich and the poor, nobles and slaves, and men and women. This was a breakthrough in a region with not so much natural resources at that time. Of course, the Prophet's teachings which took place in the mosque could unite Arab tribes, both Muslims and Non-Muslims and both men and women.

> **The mosque during the Prophet era was a point of encounter which bridged tribes, groups, and religious to establish a unity of Arab nations at that time.**

2.3.   Aculturation of Mosque in the Archipelago

Mosque occured for the first time in the Archipelago together when Islam was introduced to it. As the need for a place of worship and to introduce Islamic teaching arose, Islamic propagators built a mosque in its simple form. The materials and shape of its building were adjusted to the culture in the Archipelago in general. A number of historic mosque show their architectural uniqueness. This is particularly found in those mosques established in capital cities of kingdoms, such as in Demak, Banten, Cirebon, Banda Aceh, Yogyakarta, Surakarta, and Sumenep. Three uniqunesses of these mosque buildings are stepped pyramid, stepped roof, and located near the town hall. In addition, the sizes and references of this place to worship God and spread the religion are varied. It is called *langgar*, *musala*, and sometimes *tajug*.

This teaching propagation strategies which were accomodative and tolerant to local cultures led to the acceptance of Islam. Thanks to the wise and peaceful propagations, Islam could be welcomed widely by the population in the Archipelago. Once the independence era began, the mosque affairs became a domain that the Government of Indonesia paid serious attention to. Continuously and together with the society, the government tried to optimize its roles and functions to shape the people's noble characteristics.

The issuance of some regulations on management of activities in the mosque signified its urgency as a place to nurture the people. Under the Decision of Director General of Guidance of the Islamic Community Number DJ. II/802 Year 2014 on Standards for Nurturing Mosque Management, a mosque is defined as a place for Muslims to worship used for rawatib (five obligatory daily) and Jumat prayers.

Maintaining a mosque in Indonesia becomes an obligation and wish for Muslims. Thousands of mosques spread throughout the country, both in rural and urban areas. These thousands of mosques are established

at province, regency/city, or district levels known as *masjid jami* (great mosques), mosques in housing complex neighborhood, villages, and sub-districts, mosques inside educational institutions (campus, schools, or boarding schools), mosques within the government offices, and those managed by companies (be it private or public ones). For this purpose, Indonesia established an institution designated to manage the mosque affairs.

The Indonesian Mosque Council or *Dewan Masjid Indonesia* (DMI) is one of well-known organizations specifically deal with masjid. With many of its administrators being national figures, DMI is a national-level organization aiming to manifest the function of a mosque to be a place of worship, community development and people's unity. This organization was established on 22 June 1972, intended to improve faith, piety, noble characteristics and intelligence of the people as well as to achieve a fair and prosperous community with whom Allah would be pleased, within the territory of the Unitary Nation of the Republic of Indonesia.

The idea to establish DMI began from a meeting between Islamic figures in the presence of Rus'an from the Directorate General for Guidance of the Islamic Community and Deputy Chief of Central Jakarta, Edi Djadjang Djajaatmadja, to form a committee to establish the Council for Masjid Maintenance throughout Indonesia or *Dewan Kemakmuran Masjid Seluruh Indonesia* (DKMSI). In 16 June 1970, a team tasked to establish an organization was formed, presided by KH. MS. Rahardjo Dikromo and consisting of H. Sudirman, KH. MS. Rahardjo Dikromo, KH. Hasan Basri, KH. Muchtar Sanusi, KH. Hasyim Adnan, BA, and KH. Ichsan as its members.

DMI has a branch in every province and regency in Indonesia. The central leadership of DMI is elected democratically every five years through a national congress (*muktamar*). The chairperson of DMI for 2012-2022 period is Dr. H. Muhammad Jusuf Kalla, who succeeded Dr.
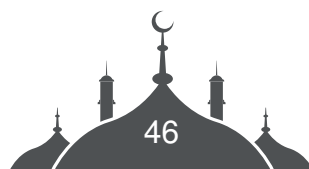
Tarmizi Taher. He was elected in its Muktamar VI in 2012 in Jakarta and was tasked to lead this organization until 2017. In its Muktamar VII in 2017, Dr. H. Muhammad Jusuf Kalla was elected for the second time to be its chairperson until 2022.

DMI is aware of the mosques's roles and functions that could lead the people to their goodness. As a country with largest Muslim population in the world, Indonesia has plenty mosques. DMI estimates that at least there are 800 hundred mosques spread throughout the Archipelago. With this many mosques, it is predicted that there is 1 mosque in every 200 Muslims distanced on average 500 meters between them.

However, this is not only about numbers. Mosque serves strategic functions and roles. Some of the main functions of a mosque, such as worshipping, social, and education functions, receive special attention from DMI and many other organizations in Indonesia, both those affiliated to the government and to social movements. Various activities and progams organized by DMI are in collaboration with many parties, both the government and the community in general, aiming to maintain and optimize the function of the mosque.

In addition to understanding some aforementioned functions of mosque, it is important for us to learn various types of mosques. In Indonesia, mosques are divided into some categories. Considering the large number of types of mosques built in the country, this typology then becomes its typical uniqueness and characteristics for the development of mosques in the country.

2.4. Types of Mosques in Indonesia

The majority of Indonesia population is Muslims. This leads to the many mosques built in the country. According to DMI's data, at least 800, 000 mosques are built in Indonesia. These hundreds of thousand

mosques spread throughout the country have varied types and kinds. These different types and kinds of mosques are seen from their locations, determination, and how the mosques organizational structure looks like.

Due to this large amount of types and kinds of mosques, some are confused or even mistakenly use a term for certain mosque. Some mosques have inconsistent references. For example, there isa mosque in a regency/city or a district referred to as "*Masjid Raya*" (Grand Mosque) when actually this term is supposed to be used for a mosque located in the capital of a province.

The use of different terms to refer to a mosque is not a fundamental issue. However, for order and consistency purposes, it is advisable to name or use terms for certain mosques based on the existing applicable regulations. In regard to this use of terms to refer to a mosque, a regulation has been established in the Decision of Director General for Guidance of the Islamic Community Number DJ. II/802 Year 2014 on Standards for Mosque Management Development to deal with this issue.

There are nine types of mosques in Indonesia. The first one is the *Masjid Negara* (State Masjid). This mosque is defined as the one located in the Capital of Indonesia, serving as the center of religious activities at national level and a model and reference of an ideal mosque. This type of mosque serves the purpose of guiding those mosques in province regions. In terms of its construction, this type of mosque has cultural and national historic values and, thus, it is often has the potential to be a tourism destination. The organizational structure of this type of mosque is assigned and inaugurated by the Minister of Religious Affairs or his/her representives.

The second type is *Masjid Nasional* (National Mosque), a mosque at a province capital, set by the Minister of Religious Affairs to be a national mosque and center for religious activities at province government level. This type of mosque serves to guide *Masjid Raya* (Grand Mosque) and

Masjid Agung (Great Mosque). In terms of its construction, this type of mosque also has cultural and national historic values and a potential to be a tourism destination for both local and foreign tourists. In addition, this mosque also serves as a model and reference of an ideal mosque within the national territory. The organizational structure of this type of mosque is determined and appointed by the governor or his/her representatives on the recommendation of the Director General for Guidance of the Islamic Community based on the nomination from the Head of Province Office of Ministry of Religious Affairs and after taking the society's suggestions and opinions into consideration.

The third type is *Masjid Raya* (Grand Mosque), which is defined as a masjid in a province capital and determined by the Minister of Religious Affairs to be Grand Mosque Raya and center for religious activities at province government level. The characteristsic of grand mosqueis that it is funded by the province government through regional budget and fund from the community. This type of mosque serves the purpose of guiding *Masjid Agung* (great mosque) and being a model or reference of ideal mosque inside the province region. In terms of its construction, this type of mosque also has cultural and national historic values, as well as national architecture. The organizational structure of this type of masjid is determined and appointed by the governor or his/her representatives on the recommendation of Head of Province Office of Ministry of Religious Affairs based on the congregation/society's nomination.

The fourth type is *Masjid Agung* (great mosque) which was located at a regency/city capital, determined by the regent/mayor on the recommendation of the Head of Regency/City Office of Ministry of Religious Affairs. This type of mosque serves as a center of religious activities attended by regency/city's government officials. This mosque is usually funded by the regency/city government and independently by Muslim society. This type of mosque serves the purpose of guiding

mosques within the territory of regency/city and to be a model or reference of ideal masjid in the regency/city. In terms of its organizational structure, this type of mosque is determined by the regent/mayor on the recommendation of Head of Regency/City Office of Ministry of Religious Affairs based on the nomination of its district KUA[3] and social organizations.

The fifth type is *Masjid Besar* (large mosque), the one located at a district and determined by the local government at district level as recommended by the Head of the district's KUA to be *Masjid Besar*. This type of mosque serves as the center for social-religious activities attended by district head, officials, and public figures at district level. It also serves to guide the mosques within the district. In terms of its funding, this mosque is funded or subsidized by the district government or social organizations and foundations. Its organizational structure is elected by the congregation and confirmed by the district head on the recommendation of head of district KUA.

The sixth type is *Masjid Jami* (jami mosque), the one located in a residential settlement in rural/subdistrict areas. This type of mosque serves as the center for village/sub-district government and its community. This type of mosque serves the function to guidemosques, *musala*, and study groupswithin the villages/sub-districts/residential settlement. In terms of its funding, this mosque is usually funded by the village/sub-districtgovernments and or independently by the surrounding community. Meanwhile, its organizational structureis elected by its congregation and established by the government at sub-district/villagelevel based on the nominationof head of district's KUA.

The seventh type is historic mosque, i.e. a mosque located in an area of kingdom, sultanate, *wali* (saints), and Islam propagators' heritage, or a mosque having significance in the country's battle history. Typically, this

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3 *Kantor Urusan Agama* (Office of Religious Affairs)

mosque was built by kings/sultans/saints/Islam propagators and the the country's freedom fighters. This type of mosque has a unique architecture which match its era and the historic and cultural background during the Islamic Kingdoms and independence revolution eras. It is quite frequent that this mosque serves as the center of study/information for tourists/ visitors. Administratively, this type of mosqueis registered by the local culture and tourism agency as a cultural heritage and having historic values. Its organizational structure is determined by the governor based on the nomination of Province Office of Ministry of Religious Affairs.

The eighth type, in accordance with the Mosque Development Standard from the Ministry of Religious Affairs, is mosque at public spaces, the one located at a public area to facilitate the people to perform the worshipping. Basically, this mosque serves the function to develop religiousity, characters and scientific tradition/culture for employees, congregations, students and the community. In terms of its structure, this type of mosque is attempted to be a separate building from the main building, or a specific rooms designated for worshipping. The organizational structure of this mosque is elected by its congregation or those with authority in the area.

Finally, the ninth type is *Musala* which is included as one of mosque typology. *Musala* is defined as a small-sized mosque located in a residential settlementor public space to facilitate the community in performing the worship. *Musala* serves the general function of mosque, i.e. to be a place for congregational prayer for the people and to develop Islamic knowledge, noble characters, and scientific traditions. Its construction is a separate one or a special room designated specifically to worship.

These nine typologies of mosques are the types of place of worship commonly found in many places in Indonesia. Its huge number necessitates a sound management. For this purpose, through the Decision of Director General for Guidance of the Islamic Community

NumberDJ. II/802 Year2014, the Ministry of Religious Affairs of the Republic of Indonesia (RI) applies some mosque management standards for its administrators in organizing the daily activities in the mosque.

2.5. Mosque Development Standard

A mosque plays a role to be the center for developing Muslims in protecting, empowering, and unifying the people to realize a high-quality, moderate, and tolerant Muslims. The development of role and function of a mosque should of course not be limited to make it a place of ritual worship, rather it also deals with wider social worship in economic, social, education, culture fields and others. Thus, a thorough and detailed standard for developing the management applicable to all mosques in Indonesia is needed.

Under the Decisionof Director General for Guidance of the Islamic Community Number DJ. II/802 Year 2014 on Mosque Management Development Standards, there are three Mosque Development Standards, namely *idārah* (managing), *'imārah* (prospering) and *ri'āyah* (maintaining and procuring facilities).

The first Mosque Development Standard is *idārah*, i.e. the activity of developing and administering cooperations with many parties to

> **There are three Mosque Development Standards,namely *idārah* (managing), *'imārah* (prospering) and *ri'āyah* (maintaining and procuring facilities).**

achieve a certain goal. The final objective of *idārah* is to make a mosque more capable of developing its activities to make its existence more meaningful to its congregation and to allow a more successful propagation in its neigborhood. To allow a sound *idārah* management, it should involves organizing, administering, financing, and monitoring. In organizing, every mosque is required

to have an organizational structurewith clear job descriptions for each administrator. For administering, each mosque should have an accountable office administrative and secretarial system. In terms of finance, every mosque should have a transparent source of financing. Finally, for monitoring, every mosque should have a daily administrator who manages any technical activity inthe mosque. The goal is to make the mosque's activities in line with its function based on its typology.

Next, the second Mosque Development Standardis *'imārah*, i.e. an attempt to prosper a mosque as place of worship, community development and congregation's welfare improvement. It is here that the congregationneed to participate in making the mosque more active with various activities. This means the entire congregationshare the same rights and obligations to prosper the mosque. In addition to being a place to perform worship, a mosque can also be a place to organize propagation, education, social-economic empowerment, the mosque youth nurturing, health servicesand handling of the dead, hajj and umrah training and so forth.

The third Mosque Development Standardis *ri'āyah*, i.e. maintaining the mosquein terms of its construction, aesthetics, and cleanliness. The development in this *ri'āyah* field is highly important since it is a supporting factor to prosper the mosque. Through the Decision of Director General for Guidance of the Islamic CommunityNumberDJ. II/802 Year2014, theMinistry of Religious Affairsof RI applies 2 (two) facilities, namely main and supporting facilities which are included into *ri'āyah.* For example, the main facilities any mosque have to own is a prayer room, separate room for ablution between men and women and a sound system. The supporting facilities include office and secretarial rooms, *imam* and *muathin*rooms, library and parking lot. These facilities should of course be adjusted with the typology of each mosque.

Overall, these mosque management development standards can be used as a guideline for the mosque advisors and administrators to realize the mosque's and Muslims' prosperities. These mosque management development standards are applicable at national level. It means these standards shall be performed by mosque advisors and administrators at both ministry and government institutions, central and regional levels, and the society in general.

This guideline aims to provide a manual on how to develop and manage mosques in terms of its *idārah*, '*imārah* and *ri'āyah* to the apparatus in charge of the mosque development and to the mosque administrators in an attempt to improve the development and counseling quality. This is done to realize the mosque's prosperity and to manifest a moderate, harmonic, and tolerant Muslims, at both central, province, regency, city, and distritc and village levels.

These Mosque Management Development Standards are applicable at national level. It means these standards shall be performed by the advisors for mosque affairs within the ministries and governmental institutions, at both central and local levels, as well as in the community in general. It is expected that this guideline can strengthen further the application of the existing standards.

2.6. Mosque and Pandemic

In the midst of current challenging situation, the guideline for strengthening religious moderationin the mosque is presented in response to the issues occuring in the society. The globally spreading COVID-19 (CoronavirusDisease2019) pandemic has received particular attention from all parties, including religionists. Religion has been frequently clashed vis-a-vis with this pandemic by some. We are aware that this plague will last for fairly long. Even if the vaccine has been found,

we still need to continue to be cautious since COVID-19 will not be gone immediately. Thus, we are required to maintain one of *maqāṣid syarīah* in embracing the religion, i.e. *ḥifẓun nafs* or keeping human safe.

Imam Al-Syatibi (730-790 H) in *al-Muwāfaqāt fī Usūl as-Syarīah* explains that *maqāṣid syarīah* takes 5 (five) forms known as *kulliyat al-khamsah* (five general principles). These five *maqashid* include: *ḥifẓu al-din* (protecting the religion), *ḥifẓun nafs* (protecting the soul), *ḥifẓul aql* (protecting the mind), *ḥifẓul mal* (protecting the property), and *ḥifẓun nasab* (protecting descendant). Imam Al-Syatibi (730-790 H) defines *maqāṣid syarīah* as the embodiment of *maslahah* (interest) of mankind in the world and afterlife. From this definition, it can be said that the objective of sharia is for the interest of mankind. Furthermore, Imam

> **Imam Al-Syatibi (730-790 H) suggests that no single Allah's law is aimless, since an aimless law is equal to impose something which is not done.**

Al-Syatibi (730-790 H) suggests that no single Allah's law is aimless, since an aimless law is equal to impose something which is not done.

The *maslahah* here is defined as anything related to human fortune, fulfillment of human needs, and acquisition of everything demanded by their emotional and intellectual qualities, in an absolute sense. In the context of mosque and pandemic, we can define that our objective of applying health protocolis none other than to keep our body and soul from the virus capable of easily and quickly infecting.

We can find an *ibrah* or lesson learned from the Prophet's companions in the past who once had to face plague. In 18 Hijriyyah, Umar bin Khattab went to Sham with his followers. They stopped by at Saragh, a border before entering Sham, upon hearing that the *Ṭā'ūn Amwās* plague struck the country. *Ṭā'ūn Amwās* was a communicable

disease resulting in lumps all over the body which would later break and leading to bleeding.

Abu Ubaidah bin Al Jarrah, the then Sham Governor whom Umar admired, came to the border to meet the group. A warm dialoguebetween these companions occuredon whether they continued their journey or went back to Medina. The intelligent Umar asked for recommendations from the Muhajirin and Anshar companions, and those following the *Faṭḥu Makkah*. They had different opinions.

Umar eventually made a decision to turned back to Medina and asked his group: "Tomorrow morning I will be back home. Thus, please get yourselves prepared!". Abu Ubaidah bin Al Jarrah then asked; "Do we run away from Allah's destiny?"

Umar replied; "Yes, we run from one Allah's destiny to another Allah's destiny. What do you think if you have a camel, then you got down to a hill with two sides. One side is fertile, and the other is barren. Is it not true that if you herd it to the fertile one then you herd it with Allah's destiny, and if you herd it to the barren one you still herd it with Allah's destiny too?"

> **"If you heard that a plague is spreading in a country, do not come to this country. And if the plague is spreading in the country you live in, then do not get out of the country to run away."**

Then, Abdurrahman bin Auf who was absent in the deliberation meeting for a reason abruptly came. He then said; "I get it. I heard that the Prophet *ṣallallahu 'alaihi wasallama* said: "If you heard that a plague is spreading in a country, do not come to this country. And if the plague is spreading in the country you live in, then do not get out of the country to run away." (HR. Bukhari and Muslim)

Umar r.a. did not have the heart to leave the companion he admired, Abu Ubaidah

r.a. He then wrote to him to join him to Medina. However, he was Abu Ubaidah, who lived and died with his people. Umar r.a. cried upon reading the reply. He cried even louder as he learned that Abu Ubaidah, Muadz bin Jabal, Suhail bin Amr, and other noble companions r.a. passed away from *Ṭā'ūn* plague in Sham. A total of around 20, 000 people died from the *Ṭā'ūn* plague, a number which made up almost a half of Sham population at that time.

Eventually, the plague ceased when another companion of the Prophet, Amr bin Ash r.a. led Sham. Thanks to his intelligence, Sham was saved through the policies he took.

Amr bin Ash said: "O mankind, this disease spreads like a fire. Keep your distance with each other and spread by staying in mountains." They then spread and stayed in mountains. The plague eventually ceased from spreading like a dying fire for having nothing it could burn.

History has taught us how Muslims in the past responded to a life-threatening plague. This is a lesson learnedfor current Muslims to save themselves. Particularly, in regard to religious rites in masjid, we ought to prioritize the safetyof every one of its congregation. For this purpose, in this guideline for strengthening religious moderation, a special manual during the pandemic by tightly applying health protocol is elaborated really well to save Muslim generations.

2.7. Issues within Mosque

Mosque plays an important role in realizing the ideal of Islam to be a *raḥmatan lil-'ālamīn*. It can even be said that mosque serves as the center for spreading tolerance, peace, and anti-violence ideas. In the context of Indonesia, good examples in the implementation of religious moderation have been practiced widely by the people at grassroot level.

There is this interesting story of a mosque and a church built closely next to each other. For more than 45 years, Al-Muqarrabien Mosque and GMIST Mahanaim Church in North Jakarta have been next to each other. These places of worship located at Jalan Enggano, Tanjung Priok, North Jakarta, still continue to maintain the diversity and religious tolerance even until now.

They are separated only by a wall of around 6-7 meters long and around 2 meters high. With a wall at such height as the border, the church and mosque congregationscan chat to each other. However, the border is only on the yard. Looking at it more closely, there is a long narrow space between the church and the mosque. No border is built in this space.

One of administrators of Al-Muqarrabien Mosque, Akbar, said that for tens of yearsliving next to each other, no friction has occured between the church and the mosque congregations. Muslims and Christians in this area mutually respect the religions and their ways of worshiping. Both parties always try to be responsive when lopsided issue on religion occurs. Yet, this does not mean no challenge is faced. Akbar told that several years ago, issues on ethnicity, religion, race and intergroup relations (SARA) occured, and the situation in the area got a little bit heated. However, administrators of both the mosque and the church immediately enlightened the community. Finally, the issuescould be put out.

Akbar explained that the existing tolerance could not be separated from the message from his father, who was also the founder of this mosque, Abdul Azis Hali. His father left a message to continue to maintain religious tolerance until the next generation. In terms of its activities, the mosque administrators also allow the church congregationto park their vehicles when the church's parking lot can no longer accomodate their congregation's vehicles. Akbar's mother, Aisyiah, told that to maintain this harmony, when Akbar's father was still alive he asked that no political

speech should be allowed in this mosque. This is a good example of how the diverse Indonesian society implement a moderate and peaceful religious teaching.

However, this does not mean no challenges are ecountered. There is a concern that mosque might be a place to sow the seed for peole to divide. Some mosques do not manage to optimize their functions as they should. For example, they lack literacy on religion, and studies on nationalism, tolerance, and *et cetera*are limited. Some mosques are even politicized for the interest of certain groups.

As a policy on religious moderationis issued as set forth in RPJMN 2020-2024, the government, particularly the Ministry of Religious Affairs (Kemenag) and its Center for Research and Development attempts to help maximize the function of mosque as it should. One of the efforts made is by making a guideline for religious moderationin mosques, containing instructions based on religious moderation.

Specifically, some challenges around mosques are still frequently found. Center for the Study of Islam and Society or *Pusat Pengkajian Islam dan Masyarakat* (PPIM), of the State Islamic University (UIN) Syarif Hidayatullah Jakarta and the Indonesian Ministry of Religious Affairsconducted several studies specifically investigating mosques and the actors within. These studies were conducted in 2018, 2019, and 2020. They found some serious issues around mosques.

The first issue has something to do with religious views of the mosque daily administrators (*takmir*), preachers, and imam. Based on the research by the Center for the Study of Religion and Culture (CSRC) of UIN Jakarta and PPIM UIN Jakarta (2019), the literacy drafted by the mosque daily administrators are dry from unity and nationalism issues. Nationalism issues such as the Unitary State of the Republic of Indonesia (NKRI), Pancasila and diversity, tolerance, respecting differences,

and anti-violence, are only loose themes, depending on the preacher's creativity.

The second issue deals with the mosque daily administrators, preachers, and *imam* and their religious views. The research above, which is also a part of Convey Indonesia Program, finds that those delivering their sermon in a mosque are usually not from the mosque itself. The way they recruit these preachers is relatively similar, i.e. they escalate it to those in the mosque's organizational structure in a meeting and discuss it with the masjid advisory board for approval. It is suspected that this mechanism might pass those preachers with less moderate religious views.

In the same research, daily administrators, preachers, and imams' religious views are investigated. They are asked for their opinion on controversial religious issues, such as interfaith relations, Shia and Ahmadiyya, Salafi group, Liberal Islam, and *Islam Nusantara*, and national issues.

Regarding interfaith relations, the topic is simplified into merely "For you is your religion, and for me is mine". In a more extreme sense, in Palembang there was a case where the preachers talked about followers of another religion and it was leaked. Eventually, the case was reported by a Christian and dealt with by the local mosque administrators. Nevertheless, some mosques in an area where Muslims are minority uphold tolerance and interfaith relations, such as in Ambon and Manado.

The Center for Islam, Democracy, and Peace Studies or *Pusat Pengkajian Islam Demokrasi dan Perdamaian* (PusPIDeP) in Yogyakarta conducted research on *ulema* in Indonesia in 2019. This research was conducted in three categories of city, namely Islamic Metropolitan Cities (Surakarta, Bandung, Jakarta, Medan, and Makassar), Islamic Mainstream Cities (Banda Aceh, Palangka Raya, Banjarmasin, Surabaya, and Padang), and Minority Muslim Cities (Pontianak, Denpasar, Kupang,

Ambon, and Manado). From 450 ulema from various cities, around 16% reject the state-nation concept. Despite being insignificant in terms of their number, the government needs to be cautious of it.

By location, those ulema rejecting the state-nation concept mostly lived in Surakarta and Banjarmasin (30%), Padang (26. 70%), and Banda Aceh and Bandung (23. 30%). Based on their characteristics, 34%of ulema in Indonesia are moderate, 23. 33% inclusive, 9. 33% exclusive, 9. 79% progressive, and 4% and 2. 67%are extreme.

Furthermore, the circulating Friday bulletinscould be divided into two, namely those containing extreme and non-extreme views. This research was conducted by PPIM UIN Jakarta in collaboration with the Political Literacy in 2019. The bulletinscontaining the extreme view are distributed locally, and only a few are distributed nationally. One of these bulletinscontaining extreme view circulating at national level as found by the research is *Buletin Kaffah*.

Yet, despite these seemingly worrisome challenges, there is a good news we ought to be grateful for from the development of mosque in Indonesia. In 2010, CSRC finds that most mosque administrators accept the concept Islam as a *raḥmatan lil-'ālamīn*, even if only a few discuss it in mosques. This is of course a breath of fresh air in the attempt to internalize moderation values among mosque administrators, such as their daily administrators, *imam*, or even their congregationin general.

Finally, the research conducted by Kemenag in 2020 has some interesting findings. The research entitled "*Fungsi Masjid Sebagai Pusat Pendidikan Moderasi Beragama di Masa Pendemi*" (Mosque Function as Center for Religious Moderation Education during the Pandemic Era) finds that some mosques show some religious phenomena and issues with high potential of disrupting the religious moderation project. One of these issues is the discourse of religious extremism via certain mass media, social media, organization, and/or religious organizations which

influence the community's religious views and attitudes. Some mosques are visited by preachers who constantly attack the government and other groups.

Some mosques are visited by a robed group who nearly take control of the mosques and some had once been dominated by a certain group (salafi). Some mosques are frequently borrowed by community groups, yet they are prevented from crowdfunding in the mosques. Also, some mosques are still targeted by intolerant/pro-khilafah and salafi groups.

Considering these findings, the need for a guideline specifically discussing religious moderationand how to implement it in the context of mosque gets even more urgent. Therefore, this guideline is prepared to answer this challenge. This guideline promotes religious moderationwhich currently has been campaigned by many as its main topic.

This guideline contains many guides for activities organized within mosques. This guideline details what needs and what does not need to be done in a certain activity.

This guideline contains many guides for activities organized within mosques. This guideline details what needs and what does not need to be done in a certain activity. All these instructions are based on many trustworthy and well-tested sources. Of course, this is done to create prosperity in mosques which reflects Islam as a *raḥmatan lil-'ālamīn*, full of love for the entire universe.

PART III:
RELIGIOUS MODERATION-BASED MOSQUE ACTIVITY GUIDELINES

I n the previous part, religious moderation has been well explained as concept, policy, and even practice in social life. The definition, history, and conception have also been well explained as well as its relationship with the ideas of religious moderation and how mosque has responded to the recent issues related to the outbreak of COVID-19 pandemic. In this part, more specific technical guidelines related to the procedures should be and should not be taken by the mosque administrators. These guidelines contain various references related to how an activity in the mosque can be performed, moreover, due to the recent outbreak of COVID-19 (Coronavirus Disease 2019) or the novel corona virus. Therefore, some mosque activities are greatly required to be adjusted to maintain the health of its congregation.

> **These guidelines are intended to strengthen the implementation of moderate (*wasaṭiyyah*) Islamic teachings in each activity performed in the mosque.**

The rules contained in these guidelines are supported by various sources, starting from the basic Islamic teachings, government policies

on mosque, the applicable norms or obedience in the Indonesian contexts, and others. Substantively, this part is the manifestation of basic ideas of religious moderation. Therefore, these guidelines are intended to strengthen the implementation of moderate (*wasaṭiyyah*) Islamic teachings in each activity performed in the mosque.

3.1. Establishing an Ideal Organizational Structure of a Mosque

After first building Mosque Quba, Rasulullah continued his journey to Medina. In Medina, Rasulullah[PBUH] also first built a mosque. The first mosque built in Medina was then called Mosque Nabawi. Both mosques were built not only as the worshiping facilities but also to develop the communities consisting of multi-races, multi-ethnics, and multi-religions.

However, along with the development of era, mosque is considered as a place only to perform religious prayers, Islamic teachings, and other religious activities. To preserve and develop mosque, ideas and innovations and willingness of various parties, especially the managers, are greatly required. It means that, mosque should be well managed since mosque in the present time requires managerial knowledge and skills. The mosque administrators (known as *takmir*) should be able to adjust themselves with various changes in this present era, while the mosque development should be implemented in modern ways. Due to its relationship with the mosque development which should be maximally functioned, there are at least 3 (three) fields of development to perform.

3.1.1. Development of *Idārah* (Manajemen)

Related to the management (*Idārah*) development, based on the Decision Letter of the Directorate General of Islamic Community Development Number DJ. II/802 Year 2014, *idārah*is defined as

management. Based on terminology, *idārah*is defined as management activities dealing with planning, organizing, administering, finance, developing, and reporting. In other words, mosque management should continuously improve the quality in organizing the mosque managerial organization in well-arranged, transparent, encouraging the congregation's participation, so there will be no authority abuse in the mosque organizational management. In broader sense, *idārah* (masjid management) is divided into 2 (two) fields:

1. *Idārah al-jānib al-māddiy* (physical management) : this management includes mosque organizational management, construction management, respect maintenance, cleanliness, orderliness, and esthetics, discipline and security, financial management and others.

2. *Idārah al-jānib ar-rūḥiy* (functional management) : this management organizes the implementation of mosque functions as a development place, building center, and Islamic cultures for its congregation as exemplified by Rasulullah. *Idārah al-jānib ar-rūḥiy* covers various efforts made to minimalize superstitions and innovations (*bid'ah*) in religious matters as well as those to strengthen the *al-aqīdahal-Islāmiyah* education*, al-akhlāk al-karīmah* development and manifestation of Islamic teachings in orderly manners by considering the following points:

   • *Ukhuwah islāmiyyah* development and unity of its congregation.

   • Creating *al-fikrulal-Islāmiy*and Islamic culture.

   • Improving the Islamic quality of both individuals and communities.

The objectives of *Idārah al-jānib ar-rūḥiy*:
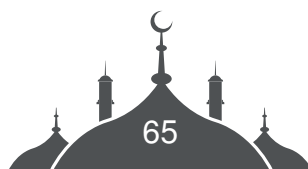
- Developing the personalities of Muslims to become the true *mukmin* (believer).

- Developing *mukmin* to love knowledge and technology.

- Developing the Mosque female Muslims to become *mar'atunṣāliḥatun* (pious female Muslims).

- Developing the mosque teenage and youth Muslims to become the true *mukmin* who always close themselves to Allah The Almighty.

- Developing Muslims to work hard, persistence, diligent, and discipline with patient, grateful, thriving for Islam (*jihad),* and pious characters.

- Building the communities to have the spirits of love or *marhamah*, pious, and balance.

- Building the communities to know and implement their obligations as should be, willing to sacrifice their energy and ideas to build life blessed by Allah The Almighty

To gain maximum results from both *Idārah al-jānib al-māddiy* and *Idārah al-jānib ar-rūḥiy*, there are some important aspects to notify. First, organizational management should be conducted based on the discussion made by its congregation attended by the member of mosque congregation. The discussion is mainly intended to plan the working programs and select the mosque organizational managers (*takmir*). All of congregation is responsible for the success of this discussion.

The working program is arranged based on preferences and needs of the congregation, actual conditions and predictions in the future. The organizational charts and structures are based on the arranged working fields and programs. It is intended that the organization of mosque

administrators can effectively and efficiently operate to achieve the goals.

In the management of organizational structure, there are some aspects to notice:

a. Selecting and arranging the administrators.

b. Working program descriptions.

c. Meeting andmeeting records.

d. Committee.

e. Annual Working Plan and Management Budget or *Rencana Kerja dan Anggaran Pengelolaan* (RKAP).

f. Accountability reports from the administrators.

g. Memorandum and Articles of Association.

h. Organizational Guidelines and their Implementations.

i. Mosque foundation.

Second, related to secretarial management, mosque secretariat is a representative office for managers. Secretariat is a room or building in which the managers' activities were planned and controlled. The secretary is responsible for maintaining the secretariat clean, beautiful, and tidy as well as reporting the secretarial activities. Besides, the managers, especially secretary also play his/her role as the public relations for the mosque. There are some aspects to notify related to the secretariate:

a. Letter Correspondence and agendas;

b. Administration of its congregation;

c. Supporting facilities, such as computer desktop, notebook, LCD projector, screen, printer, scanner, wireless sound system, and others;

d. Furniture facilities, such as tables, chairs for guests, filling cabinets, desks, and others;

e. Information sheets, such as leafletandbooklet;

f. Announcement boards;

g. Organizational structure board;

h. Activity boards;

i. Financial report boards; and

j. Mosque employees.

Third, related to financial management, a management system managing the organization's financial matters, the money earned and spent should be well recorded and reported periodically. The procedure of the incoming and expended fund should be well managed and implemented. Some aspects which should be well notified are as follows:

a. Budgeting;

b. Service payment;

c. Financial Reports; and

d. Fund andbank.

Fourth, related to fund and business management, to support the activities of mosque administrators (*takmir*), the fund and business unit strives to obtain fund in planned, systematic, and continuous manners from several possible sources, such as:

a. Government fund;

b. Permanent donors;

c. Independent donors;

d. Charity boxes;

e. Services; and

f. Economic.

Fifth, congregation development management. One of Muslims' weaknesses is their poor organization of the mosque congregation. This condition makes the congregation cannot get the best services as should be and consequently the support becomes less optimum. Fixing this condition

> **One of Muslims' weaknesses is their poor organization of the mosque congregation.**

is urgentlyneeded. After the congregation administration is well managed, some development efforts are made as follows:

a. Congregational prayer;

b. Regular Islamic lectures and public speech forums;

c. Study groupsfor women;

d. Study groupsforteenagers and youth;

e. Al Qur'an Reciting and Al Quran reading tutoring;

f. Information sheet;

g. Sermon, dialogueand seminar; and

h. Pilgrimage (*ziarah*).

Sixth, related to the education and training management, as well as education and training services for its congregation through both formal and non-formal facilities. The formal educations, such askindergarten, elementary school, junior high school, and senior high school are managed by the mosque foundation. Since there many Islamic Institutions handling those formal educations, their existence is no longer necessary unless it is urgently needed in places without to realize those formal institutions.

Therefore, the mosque administrators (*takmir*) first concern to the procurement of non-formal education institutions or activities, such as:

a. Mosque libraries;

b. TPA;

c. Upgradingthe organizational structure;

d. Leadership training;

e. Journalistic training;

f. Corpse handling training;

g. *Dakwah* cadre classes;

h. Language courses; and

i. School subject courses.

3.1.2. **Mosque Prosperity (*'Imārah)* Development**

Prospering mosque has become the obligation to each Muslim in order to obtain guidance and instruction from Allah The Almighty based on his saying contained in QS. Al-Taubah verse 18:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللهِ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللهَ
فَعَسَى أُولَئِكَ أَنْ يَكُوْنُوا مِنَ الْمُهْتَدِيْنَ (التَّوْبَة: ١٨)

*Meaning: Only he should visit or tend God›s houses of worship who believes
in God and the Last Day, and is constant in prayer, and spends in charity,
and stands in awe of none but God: for [only such as] these may hope to be
among the right guided!" (QS. Al-Taubah: 18)*

When *Idārah al-jānib al-māddiy* and *Idārah al-jānib ar-rūḥiy* maximally run, *InsyaAllah* mosque will be prosperous by itself. Prosperous in term that mosque can function as it should be as place of worship, development, and enlighten in the field of religion, general knowledge, and economy of its congregation.

As explained above, there are some aspects to perform. First, related to the congregation's prosperity management, if in one area has no Zakat Organizing Agency (known as *BAZ/Badan Amil Zakat*) or Zakat Organizing Institution (*LAZ/Lembaga Amil Zakat*), the mosque administrators (*takmir*) can receive and distribute *zakat*, *infaq* and *sadaqah* from *muzaki (zakat donors)* or generous people to *mustahik (zakat receivers)* or *duafa (poor people).* In this case, the managers play their role as *amil zakat* (zakat organizers). The activities and distributions of *zakat*, *infaq* and *sadaqah* commonly happen in Ramadhan month, yet still possibly happen in the other months, especially for *infaq* and *sadaqah*.

Those activities should be transparently performed and reported to *muzaki* or the related generous people and announced to the congregation to avoid slanders or negative rumors developed in the society related to the *zakat*, *infaq*, and *sadaqah* fund allegedly abused by the managers.

Some other activities can be held to improve the prosperity of congregation are as follows:

a. Economic donations;

b. Development and Counseling;

c. *Ukhuwah Islāmiyyah*;

d. Social services; and

e. Recreations.

Second, related to development management of mosque teenagers consisting of teenage Muslims aged 15-25 years old. The Islamic-oriented, teenage, mosque, skill-based and organizational activities have their own managers complete with the mosque-like managers (*takmir*) and last for certain periods. This organization should be completed with the organizational constitutions, such as the articles of association, managerial guidelines, secretarial guidelines, financial management

guidelines, and others. Organizational constitution is greatly needed as the organizational rules and to provide the activity directions.

The mosque administrators in the mosque teenage development unit have the responsibility to develop and direct those teenagers in performing their activities. However, the development made does not prevent them to express their interests and competences in the organization normally and freely, yet responsibly. There are some aspects to noticein the efforts to develop the mosque teenagers:

a.   Management of organizational structure;

b.   Member deliberation;

c.   Activity;

d.   Guidance; and

e.   Committee;

3.1.3. *Ri'āyah* Development (Maintenance and procurement of Mosque Facilities)

Thanks to *ri'āyah* development unit, the mosque will seem cleaner, more beautiful, and glorious in providing attractions, convenience, and pleasure for anyone seeing, entering, and worshiping in the mosque.

Thanks to *ri'āyah* development unit, the mosque will seem cleaner, more beautiful, and glorious in providing attractions, convenience, and pleasure for anyone seeing, entering, and worshiping in the mosque. The mosque building, supporting facilities and equipment should be well taken care and used to make the mosque last longer. Along with the increasing number of age, the building will experience damages in certain parts and

result in malfunctions, for example the damages on its doors, windows, roofs, walls, and others.

In addition to the needs of its congregation for bigger mosque to accommodate more number of the congregational prayers, its supporting facilities, such as library, formal education facilities, Al-Qur'an learning centers for children, economic and policlinic facilities in which their existence is greatly needed. There are some aspects to notify: a) mosque building renovation and construction, b) cleanliness and health, c) room and equipment management, and d) inventory.

3.2. Mosque Imam (Leader) : Leading with Knowledge and Wisdom

Mosque leader is a leader whose words and sayings are followed by his congregation. Therefore, a mosque leader should have broad knowledge and wisdom in conveying the God's messages. In accordance with the Decision Letter of Directorate general of Islamic Community Development No. 582 Year 2017 on the Determination of Mosque Permanent Leader Standardization, a leader's general competences are as follows:

a. Having the ability to read Al-Quran clearly and properly;

b. Having adequate knowledge on prayer *fiqh*;

c. Capable of leading prayers, dhikr, and *dua*;

d. Capable of delivering sermon;

e. Capable of guiding the community;

f. Having adequate knowledge of people's problems; and

g. Having nationalism insight.

A mosque leader should make maximum efforts in leading and developing Muslims to realize the society with excellent quality, moderate, and tolerant.

3.3.   How an Islamic Sermon should be performed

Religious preachers and places of worship play an important role in realizing the peace and harmony of various religious communities. The Islamic preacher and place of worship are the prerequisite for the mutually sustainable life and development to the prosperous and noble Indonesia. Therefore, the Minister of Religious Affairs asserts that the religious preachers in the place of worships should meet the following provisions:

a.   The sermon should be delivered by the preachers who have good understanding and commitment to the main objectives of religion sent for humans to protect the dignity and prestige of humanity and maintain the sustainability of life and peace for humans.

b.   The sermon should be based on the sufficient religious knowledge and sourced from the basic religious teachings.

c.   The sermon should be delivered in good and polite sentences with the feasibility and appropriateness free from rumors, curses, and hate speeches prohibited by any religion.

d.   The sermon should be educating and contain enlightening materials covering spiritual, intellectual, emotional, and multicultural enlightenments. The prioritized materials are in the form of advices, motivations, and knowledge directing to goodness, self-capacity, community empowerment, piety fulfillment, improving quality of worship, environmental

preservation, unity of nation, as well as prosperity and social justice.

e. The materials delivered should not be in contrast with the four state consensus of Indonesia ie. Indonesian five basic principles (known as *Pancasila*), 1945 Constitution of the Republic of Indonesia (known as *UUD 1945*), the Unitary State of the Republic of Indonesia (known as *NKRI*), and Unity in Diversity (known as *Bhinneka TunggalIka*).

f. The materials delivered should not be in contrast with SARA elements which may result in conflicts and disturb the harmony or break the national bond.

g. The materials delivered do not break the principles of human rights, women rights, and children rights which have the risks to the limitations, reductions, and omissions of someone's fundamental rights, especially children and women, which should be enjoyed by all components of the nation.

h. The materials delivered do not contained insults, defamations, and/or harassment to views, beliefs, and worship practices between/among the religious communities without containing provocation not to perform discriminative, intimidating, anarchical, and destructive actions.

i. The materials delivered do not contain the political campaign practices and/or business promotions.

j. Obeying the applicable laws related to the religious propagation and the utilization of place of worships.

3.4. Teenagers Prospering the Mosque

Mosque teenagers are considered to have influences to the religious and community life. Mosque teenagers are gathered in an Islamic teenage organization existed in the society which has adequate aspirations and

> **Mosque teenagers are considered to have influences to the religious and community life.**

representatives. Therefore, a set of mosque teenage activities will give positive influences to the community life and are classified into a non-formal education intended to direct the social life development in the community life. The mosque teenagers' various activities should intend to:

a. *Prosper the mosque*: mosque teenagers are gathered in an organization closely related to mosque. The first step to be taken by the mosque teenagers in prospering the mosque is by giving security and convenience to its congregation. For example, repairing the mosque's sound systemas well as clean and healthy mosque program. Furthermore, mosque teenagers also can improve the mosque-based economic empowerment programs including the entrepreneurship, cooperative, and mini-market training programs.

b. *Teenage Muslim Development:* Teenage Muslims around the mosque are human resources greatly supporting the organizational activities as well as the main supporting group. The mosque teenage managers are expected to beable to gradually and sustainably develop teenagers to have a strong piety, religious knowledge, and actions. These should be performed by arranging the working programs to meet their interests and needs. Through teenage religious evening teachings to develop their faith and piety (known as *MABIT/ malambinaimandantakwa*), the teaching and learning of Al-

Qur'an reading and its interpretations, book studies, training, general Islamic teachings, organizational skills, and others.

c. *Muslim* cadre *regeneration*: cadre regeneration is a process producing cadres who are ready to be responsible for the organizational mandates. The benefits of this cadre regeneration are obtaining the mosque teenage organization's cadres with the willingness and competences in continuing the organizational missions, professional and knowledgeable with high intellectual levels. Those cadres can provide benefits in creating the prospective leaders and members with qualified skills and excellent Islamic activities. One method, can be made by the mosque teenagers in the cadre regeneration activities, is by utilizing social media. For those interested in becoming the prospective mosque teenage managers can send their personal data through the mosque official email. After the interview processes are performed by the mosque teenage managers to make sure that the prospective cadres are appropriate while the chosen ones can routinely make the coordination meeting in the mosque. Therefore, they can slowly tie themselves to the mosque.

d. *Supporting the mosque administrators' activities:* the mosque teenagers can give their supports in various activities which actually become the responsibility of the mosque administrators, including:

    • Preparing the facilities for the five obligatory congregation prayers and specified suggested congregation prayers, such as, solar and lunar eclipse prayers, rain-asking prayers, *Eid Al Fitr* and *Eid Al Adha* prayers.

- Arranging the schedules and contacting the Islamic Preachers for Friday prayers as well as *Eid Al Fitr* and *Eid Al Adha* prayers.

- Becoming the committees in various mosque activities.

- Collecting and distributing zakat.

- Fund-raising organizers.

- Providing inputs considered necessary to the mosque administrators and others.

e.   *Dakwah and social services:* various activities can be performed by the mosque teenagers to attract youth enlivening the mosque. Moreover, the present young generations raised and grown in the middle of digital technology world which ease them to be widely connected. Through the platforms ofsocial media, it is expected that the vision to integrate mosques through digital communication can be realized. Various *dakwah* or social programs or events held by the mosque teenagers will then socialized through social media. For example, the mosque teenagers can make mosque digitalization programs by making mosque applications. With those applications, the needs of youth or mosque teenagers who always want to update their information can be well fulfilled. In addition, their recent activities in the mosque, such as the religious sermon activities, sermon content, preachers, or various mosque activities can be updated anytime*.*

3.5. Friday Bulletin Writing Techniques and Management

Friday bulletin plays an important role in disseminating the religious teachings peacefully. The Friday bulletin making and circulation in mosques should be well managed to make its contents and substances can positively influence the readers or their congregation. In writing and managing the Friday bulletin, there are some aspects should be well notified by the mosque administrators (*takmir*), including:

> **Friday bulletin plays an important role in disseminating the religious teachings peacefully.**

a. Similar with the sermon or preaching, the contents of Friday bulletin should pay attention to the aspects of awareness, understanding, and commitment to the main objective of Islamic religion, that is, protecting the humans' life, dignity, and peace.

b. Friday bulletin should also be based on the religious teaching sourced from the Islamic fundamental teachings.

c. Bulletin substance should be delivered in good and polite sentences, free from curses and hate speeches.

d. Spiritual, intellectual, emotional, and multicultural aspects can be the foundation in Friday bulletin writing or selection. For example, the bulletin discussion focuses on advices, knowledge directed to goodness, self-capacity improvement, Muslims empowerment, morality perfection, worshiping quality improvement, environmental preservation, unity of nation, self-motivation, and prosperity and social justice.

e. The contents of Friday bulletin are in accordance with the four nation's agreements, ie. Indonesia five basic principles (known

as *Pancasila*), 1954 constitution (known as *UUD 1945*), the Unitary State of the Republic of Indonesia (known as *NKRI*), and Unity in Diversity (known as *Bhinneka Tunggal Ika*).

f. Narration and illustration in Friday bulletin do not contain messages in contrast with the principles of human rights, women rights, and children rights, including messages affecting the limitation, reduction, omission practices on someone's rights, either due to gender or age.

g. Some elements should be avoided in writing or selecting the Friday bulletin include: a) avoiding SARA (ethnicity, religion, race, and inter-group relations; b) which may result in conflicts, c) not containing humiliation, defamation, and/or harassment to the views, beliefs, and worship practices of inter/intra-religious communities) not containing provocation to perform discriminative, intimidating, anarchical, and destructive action, and d) not containing political campaign practices, and/or business promotion.

By considering all of these, each mosque manager (*takmir*) should immediately and attentively evaluate and select each Friday bulletin entering the mosque areas. In addition, the bulletin writers/editors should notify the guidelines above by paying attention to the laws, legislations, and other regulations applicable in the place of worships.

3.6. Well-Organized Study Group (*Majelis Taklim*) and Islamic *Dakwah*

A study group (*majelis taklim*) is an institution or a group of community organizing Islamic religious education. This study group aims at improving knowledge and experience related to Islamic religious teachings in the communities' daily life. Islamic religious teaching
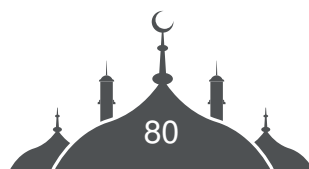
is further regulated in the Ministerial Regulation of Religious Affairs Number 13 Year 2014 on Islamic Religious Education ("*Permenag* 13/2014"). The non-formal Islamic religious education organized in the form of compulsory educational unit is permitted by the Ministry of Religious Affairs Office in the Regency/City level. Study groups

> **A study group (*majelis taklim*) is an institution or a group of community organizing Islamic religious education.**

is one of the non-formal Islamic religious education forms.

The Ministerial Regulation of Religious Affairs Number 29 Year 2019 on Study groupsbecomes one main reference of the knowledge forum managers throughout Indonesia. The documents related to the Ministerial Regulation of Religious Affairs are enclosed in the enclosure part of this book. In details, thestudy groupsmanagement guidelines and signs have been clearly explained in the Ministerial Regulation of

Religious Affairs. At least, there are 8 main points considered as the specific references in the study groupsmanagement.

a. Study groups should be registered in the Ministry of Religious Affairs Office. The registration of study groupsas stipulated is performed by making a proposal written by the managers to the head of Ministry of Religious Affairs Office through the head of Religious Affairs Office at district level.

b. Study groups has an organizational structure. The organizational structureat least consist of: a) chairperson, b) secretary, and c) treasury.

c. Study groupsare guided and developed by Islamic religious teachers known as *Ustadz* (male) and/or *Ustadzah* (female).

d. These *Ustadz* and/or *Ustadzah* can be an *ulema*, *kyai, tuan guru, buya, ajengan, tengku, anregurutta*, or others, Muslim scholars, and Islamic religious extension workers.

e. These *Ustadz* and/or *Ustadzah* are capable of: a) correctly and appropriately reading and understanding Al-Quran and hadith, and b) have adequate knowledge on the religion.

f. The study groups'learning materials are sourced from Al-Quran, hadith, and others from the religious books written by *ulema*.

g. The study groups' learning materials include faith (*aqidah),* jurisprudence (*syariah),* and morality (*akhlak).* In delivering the materials, the *ustadz* and/or *ustadzah* are greatly encouraged to use the main Islamic religious handbooks as references. In addition to using the Islamic religious handbooks, the *Ustadz* and/or *Ustadzah* can also use dictates, modules, or guiding books.

h. The study groups can use the learning methods in accordance with the conditions of its congregation. The intended methods should at least consist of: a) sermons, b) questions-answers, c) practices, and/or d) discussion.

Study groups plays an important role in its efforts to provide education, understanding, appreciation, and implementation of religious teachings. In Indonesia, the study groups 'activities are centered in mosque. Therefore, it is important to improve the effectiveness and efficiency of these activities.

3.7. Maximizing the Role of Mosque in its Community Education

One of the mosque functions is as both formal and non-formal education facilities. Since the era of Rasulullah[PBUH], mosque does not only function as a worship place. Mosque is functioned as a place to meet to obtain knowledge and suggestions from Rasulullah [PBUH]. As narrated, in the era of Rasulullah [PBUH], Mosque Nabawi was not

> **Mosque is functioned as a place to meet to obtain knowledge and suggestions from Rasulullah [PBUH].**

only functioned as a worship place but also asa shelter for the prophet's homeless companions. They were known as *ahluṣṣuffah*. In addition to be a shelter, *ṣuffah*or the mosque terrace was used as a learning place and education for *ahluṣṣuffah*. They learn reading, understanding, and studying Al Quran.

Therefore, the mosque functions should have been recently optimized as the educational and learning facilities.

The guidelines for the formal/non-formal education in mosque based on the religious moderation are as follows:

a. The educational activities should be performed in the buildings or rooms separated from the prayer rooms.

b. Educational activities are performed outside the prayer times.

c. Education is related to someone's competence in his field of expertise.

d. The educational Materials are not in contrast withthe religious moderation characteristics.

e. Having more dialogues or meetings both Islamic intra-religious and inter-religious communities.

f. Practicing the democratic behaviors in teaching-learning activities. For example, by performing self-practices in the management of conflicts and appreciating the differences.

g. Preventing from prejudice in teaching-learning activities.

h. Having the ability to use the modules or guidelines (for example, *RANGKUL* guidelines) for educators and students to recognize and prevent from the extreme religious belief.

3.8. Mosque Library as the Center for Literacy of its Congregation

Mosque as a learning and educational room cannot be separated from the collections of literatures. Literatures in this caserefer to

> **Mosque as a learning and educational room cannot be separated from the collections of literatures.**

books, Islamic books, and writings related to various fields of sciences, topicsand others. In the era of Rasulullah [PBUH], the attention to written sciences was greatly essential. It was written in the God's revelation narrated by the phrophet's companion named Zaid bin Tsabit. Therefore, literatures were greatly essential in apply, including in mosque.

Some mosques have performed the literature practices, such as the National Mosque Literature of the Republic of Indonesia and Mosque Jenderal Sudirman. By taking those mosques' practices as examples, a literature guideline can be arranged in mosque. The mosque literature guidelines based on the religious moderation are as follows:

a. Each mosque should provide Al-Quran.

b. For the great mosques and/or beyond, at least there is a special room for the Islamic religious reading materials.

c.   Forming a literature management working unit including its duties and functions.

d.   Selecting the reading collections in order not to be in contrast with the characteristics of religious moderation.

e.   The reading collections can be obtained by having an independent production (such as bulletin, articles, and posters), purchases, donations, or endowment (known as *wakaf*).

f.   Dominated by religious references with the composition comparison of 60% consisting of religious reference collections and 40% consisting of other sciences.

g.   The reference forms can be either printed (books/Islamic books) or digital.

h.   Digital references can utilize social media as *dakwah* vehicles and enrich the religious literacy.

i.   If there are many references in mosque, in more complete, it can refers to the General Guidelines of Library Management in the Place of worship issued by the National Library of the Republic of Indonesia (2011).

3.9.   Environmentally-Friendly Loud Speaker Guidelines

The utilization of loud speaker in mosque is one effort in disseminating Islam. However, it is necessary to pay more attention to its utilization. One hadith was narrated saying that when staying in the mosque (*i'tikaf*), Rasulullah[PBUH] warned someone when reading Al-Quran with a loud voice not to disturb his *i'tikaf*. Therefore, it is expected that the loud speaker can be well managed.

In Indonesia, in 2018, the Ministry of Religious Affairs (Kemenag) through Directorate Generalfor Guidance of the Islamic Communityhas

issued a Circulating Letter Number: B. 3940/DJ. III/Hk. 00. 7/08/2018 on the Implementation of Instruction from the Director General for Guidance of the Islamic CommunityNumber: KEP/D/101/1978 on the Loud Speaker Utilization Requirements in Mosque, smaller Islamic place of worships (*langgar* and *musala*). From the instruction, a technical guideline can be created in the installation and utilization of loud speaker in mosque to support the religious moderation empowerment.

First, related to the installation, the following guidelines should be well obeyed by the mosque administrators:

a. There are at least two loud speakers leading outside and inside the mosque.

b. The loud speakers are installed in such a way that the position of loud speaker leading outside is separated with that leading inside.

c. The loud speaker leading outside is not strongly heard from inside and disturbs its congregation when praying or remembering Allah (*dhikr*).

d. The loud speaker leading inside is not strongly heard by people outside and disturbs them while taking a rest.

Second, related to the utilization, the loud speaker is utilized for the following activities:

e. The outside-leading loud speaker is utilized to sound the prayer calls (*azan*) as the signs when entering the prayer times.

f. The voices of prayer reading, *dhikr*, *dua*, Islamic sermons, preaches, and discussion can be disseminated through the inside-leading loud speaker.

g. Before the dawn (*subuh*) prayer time, several activites can be performed using the loud speaker as early as 15 minutes
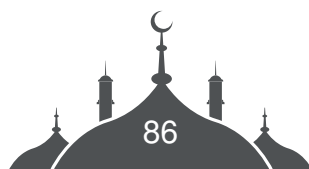
before the dawn prayer time. Those activities are for example reading the Holy Quran.

h. The reading of Al-Quran verses only use the outside-leading loud speaker in order not to disturb anyone praying inside the mosque.

i. Five minutes before *zuhur*, *asar*, *magrib*, and *isya* prayer times, theAl-Quran verses can be read using the loud speaker.

j. For Friday prayer, 15 minutes before the prayer times, Al-Quran verses can be read using the outside-leading loud speaker. The prayer reading, Islamic sermons, announcements, and others can use the inside-leading loud speaker.

k. *Takbir Eid Al Fitr* and *Eid Al Adha* are performed using the outside-leading loud speaker. *Takbir Eid Al Fitr* is performed a night before 1 Syawal by paying attention to the surrounding conditions (not performed until late in night). *Takbir Eid Al Adha* is performed 4 days respectively after a forthnight before 10 Zulhijah.

l. In Ramadan month, *tarhim* and *tadarus*Al-*Quran* can be performed using the inside-leading loud speaker.

m. *Tablig*and Islamic teachings, especially during the commemorations of Islamic holidays, can use the inside-leading loud speaker, except when its congregation is also found outside the mosque, the outside-leading loud speaker can be further utilized.

3.10. The Poor-Loving Mosque

Not only as the religious activity vehicle, mosque is also expected having an active role in social activities, such as empowering the

> **Not only as the religious activity vehicle, mosque is also expected having an active role in social activities, such as empowering the susceptible groups, including people in needs, orphans, and poor people**

susceptible groups, including people in needs (*duafa*), orphans, and poor people (*fakir* and *miskin*). The guidelines for the susceptible groups include:

a.   Recording the complete data of the surrounding people classified into the susceptible groups (*fakir* and *miskin*), in needs (*duafa*), orphans, old widows, and widowers) entitled to received assistance and/or zakat.

b.   Providing facilities for the surrounding people or its congregation who want to distribute their assistance to the susceptible people. Those facilities are in the form of charity boxes and mosque bank accounts.

c.   Distributing assistance to the susceptible group once a month, or within the specified periods established by the mosque administrators.

d.   Facilitating with activities which can empower those susceptible groups through skills-based trainings, giving business capital, and mentoring the creative economic businesses to possibly change the status from zakat receivers into givers.

e.   Providing opportunities, chances, and access openness for the susceptible groups, especially the educational and health accesses.

f.   Reporting the distributions of assistance and/or zakat to the surrounding people or congregation. This report can be performed before the Friday prayer or through the announcement written on the mosque information boards.

g. Making *zakat fitrah* management system, including annually making the zakat committee each Ramadan month.

3.11. Mosque with Women Perspectives

Guidelines of mosque with women perspectives are especially made for women referring to the Decision of the Director General Guidance of the Islamic Community Number DJ. II/802 Year 2014 on Mosque Management Development Standard. The regulation mentions the importance of women involvement in improving the women knowledge and expertise centered in mosques or other smaller Islamic religious place of worships (*musala*). In its practices, the participations of women centered in mosques and the other smaller Islamic religious place of worships (*musala*) may not be separated from the permit for women to perform their religious worshiping activities in mosque or *musala*.

Mosque as a public room is a place accessible to both men and women. In the era of the prophet Muhammad [PBUH], many women perform their worshiping and other activities in mosque. Fatimah bintiQaisr.a. is a woman who always came earlier to the mosque if a call to gather was made from the mosque, either for prayers or others. It was narrated by Aisyahbinti Abu Bakar r.a., that women used to participate in the daily congregation prayers, funeral prayers, and staying in the mosque (*iktikaf*). Besides, it was also narrated ina valid hadith by Imam Muslim mentioning that 'Amrahbinti Abdurrahman r.a. and Ummu HisyambintiHaritsahr.a. have told their habits attending and listening to the Friday Islamic religious sermons.

> **Mosque as a public room is a place accessible to both men and women. In the era of the prophet Muhammad [PBUH], many women perform their worshiping and other activities in mosque.**
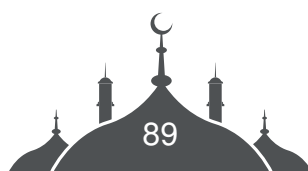
However, the other hadith narrated by Imam Ahmad (164-241 H) mentioning that a woman companion named UmmuHamid Al-Sa'idir.a., told that the prophet Muhammad [PBUH] once stated that your prayers at home are better than those performed in the mosque. Meanwhile, according to Faqihudin Abdul Kodir in his book entitled *Qira'ahMubadalah*with various texts involving women in mosque, can be understood that the statement made by the prophet Muhammad [PBUH] to Ummu Hamid Al-Sa'idir.a. (to have prayers at home) had some specific characteristics, as the empathy of the prophet Muhammad [PBUH] to Ummu Hamid Al-Sa'idi r.a.

This may happen due to one of the other causes. Ummu Hamid Al-Sa'idir.a., in fact, could not come to the mosque. However, the prophet Muhammad [PBUH] still promised her reward and priority instead of participating in prayers performed in mosque. Therefore, the hadith addressed to Ummu Hamid Al-Sa'idir.a. could not become a basic reference to forbid women activities performed in mosque as a public room.

3.11.1. Providing the Proper Worship Rooms for Women in Mosque

Mosque as a mutual worship room for both men and women should be able to provide convenience for both men and women in performing the prayers. It is frequently found that the worship room for women tends to be narrower and not well maintained nor tidy. Therefore, some guidelines to provide the worship room for women are then created. The willingness of the mosque leaders and managers to provide a proper worship room for women can be realized minimally through the following three aspects.

First, there is a special worship room for women which can accommodate the capacity of female congregation. In calculating the
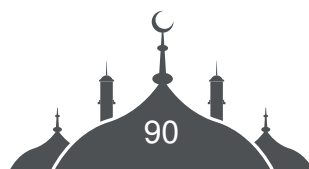
proper room for women, it does not only consider the number of women who will access the room, but also consider the children who are generally with their mother when in the mosque and musala. Periodically, it is necessary to be assured that there will be no accumulation of female congregation queuing to perform their prayers in the mosque. In facts, the female congregation is not completely accommodated, while the male congregation still has more spacious rooms.

Second, it is necessary to make sure the feasibility of the female worship room as well as its cleanliness, health, and tidiness. Similar to the male worship room, the female worship room also needs to be well maintained and periodically cleaned. The floor should be periodically swept and mopped, and when using carpet, it should be routinely rinsed to avoid the developing germs and bacteria risking the health of female congregation and children who are generally with their mothers.

Third, the feasibility of female worship room should consider the position between the mosque rooms. The female worship room should be in the easily accessible position, have its own doors, and not in the hidden or marginalized position. If the mosque has more than one floor, it is necessary to consider the female worship room provided in the upper floor since possibly making the older female congregation, those with special needs, and children who are generally with their mothers or older sisters are safe when performing the religious prayers.

Pro-women policies are shown from the steps made by the leaders to prioritize and make various efforts in providing the proper worship room for women. Those policies can be in the forms of: a written policies, such as decision letter, mandate letter, meeting decision, cooperative agreement letter, and meeting record, and b) unwritten policies, such as the internal agreements between the mosque administrators. To make these policies, it is greatly important to involve the female representatives, both from the adult women and female teenagers to consider and accommodate

the women's special needs in mosque which are better explained by the women themselves.

3.11.2. Providing the Worship Supporting Facilities Based on the Women's Needs

In supporting the convenient, proper, and safe worship practices for women, the mosque must provide the supporting facilities paying attention to the women's specific needs. At least, there are three important aspects which should be notified in providing the worship facilities for the female congregation:

First, in addition to special worship place for women, it is necessary to provide clean and proper *mukena* (female prayer clothes) to wear. It is frequently found that the *mukena* provided in mosque is no longer proper to wear because of dirty, dusty, smell bad, and torn in certain parts. Since poorly arranged, it is frequently difficult to find the *Mukena's* pairs, either its upper or lower parts. Consequently, the female congregation frequently performs their prayers by using *mukena* in different parts. Those may influence the convenience of the female congregation in performing their prayers.

Second, the mosque should better pay attention to the worship supporting facilities, including the ablution places. The design of ablution places for women requires several specific additional facilities due to the situations and conditions of women in general. One specific facility which is important to note is that the female ablution places should be in the closed rooms (using doors or curtains), equipped with hangers to help women hung their veils, bagsor others, and mirrors used to tidily wear their veils back after taking ablution.

Third, similar to the ablution rooms, the toilets for women should also consider the women's specific needs. In the women's toilets, each

toilet's door should be equipped with a working lock, hanger for their shirts/bags/veils, and closed waste basket. Theclosed waste baskets in the women's toilets are important to provide that the women can easily waste their paper tissues, party-liners, sanitary napkins, and pampers in the mosque toilets.

To make sure these worship supporting facilities are adequately available in mosque, a women friendly policy is greatly required. These policies are in the forms of a) written policies, such as decision letter, mandate letter, meeting decision, cooperative agreement letter, and meeting record, and b) unwritten policies, such as the internal agreements between the mosque administrators, and c) financing commitment to realize those worship supporting facilities.

3.11.3. Providing an Activity Room for Women in Mosque

Providing an activity room for women in mosque is intended to facilitate women's various activities to prosper the mosque. This activity room is also beneficial as a development facility for female Muslims, congregation regeneration, cadres supporting the mosque administrators' activities, and for *dakwah* and social activities. There are some activities recommended to strengthen the women's roles and participations in mosque, including:

First, improving knowledge. The delivered materials pay more attention to the commitment in humans' equality and peace. The delivered equality materials include Islam and women's important roles in Islam world, Fiqh studies on gender issues, stories of female companions in the era of the prophet Muhammad [PBUH], and tolerance stories related to the harmonic relationship between Rasulullah and his congregation from the other religions. The materials related to the equality between men and women can be performed in various approaches, either based
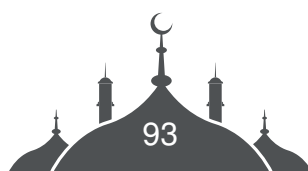
on the perspectives of equality, justice, faith-related principles, or based on the *qira'ahmubadalah*method. Through these perspectives, principles, and methods, the reading related to Islamic texts, either Al-Quran, hadith, or others can be more comprehensive since considering the partnership relations between men and women in parallel positions. The faith-based principles intended here is the humans' vertical relation, either men or women with Allah The Almighty happened without intermediary. Meanwhile, the relation between men and women as humans in this world has horizontal characteristics, in which both are equal.

Second, the improving skills and expertise are required based on the needs of the mosque congregation and the surrounding communities. These activities can be in the form of skills which can utilize the local resources as the creative economic bases for women, which can be mutually performed with the surrounding communities.

Third, religious visitation to encourage the nationality in accepting diversity in Indonesia. One activity which can be performed including visiting the religious organizations of Buddhism, Hinduism, Konghucu, Christianity, Catholic, Protestantism, and spiritual believers existing in the surrounding environment. The purpose of this visitation is not only related to the aforementioned ones, but also to share knowledge related to the activities which have ever been performed and possibly create the social partnership activities.

Those three points above are a part of various activities which are not only recommended for the female congregation, but should also be participated by the male congregationeither mutually or separately organized.

To realize those three components of female development in mosque. The following guidelines will possibly support the women's activities in mosque:

1. The willingness of mosque leaders and managers to organize the improvement of knowledge, skills, and leadership for women. These can be realized minimally through the following five aspects:

   • Forming the mosque management of organizational structure containing a special division for women. This division particularly will create activities starting from planning, implementing, and evaluating based on their needs.

   • Providing opportunities for women not only to be the division leader, but also one manager in the mosque main managers.

   • Creating activities involving both young and older women. These activities are not only in the form of religious teachings, but also in the form of improving expertise, skills, and access openness for women in various fields of life.

   • Involving women in social activities organized by the mosque, such as social services.

   • Pointing a woman as the team leader or head of committee in one activity organized by the mosque, both for activities special for women and those involving men and women.

2. Pro-women policies are shown from the steps prioritized by the leaders in making the efforts to create special activities for women in mosque. Those policies can be in the form of: a) written policies, such as decision letter, mandate letter, meeting decision, cooperative agreement letter, and meeting record, and b) unwritten policies, such as the internal agreements betweenthe mosque administrators. To make these policies,

it is greatly important to involve all interested parties in the mosque including women (representatives of women or the surrounding communities) to consider the women's involvement to consider the women's special needs which are better understood by the women themselves.

3.12. Mosque as an Alternative Room for Children

In building the characteristics of religious and national generation, mosque has bigger opportunities in taking this important role. Children from the congregation family and surrounding communities have the same rights in utilizing mosque as one of their room activities. Moreover, children have more free time than adults. It has become golden opportunities for mosque in building the characters through *akhlaqul karimah* (noble characters) for children.

So far, it is quite rarely found that children select mosque as a choice in using their free time. Children tend to remember mosque as a place for religious worship and learning activities. In facts, in playing its role and function, mosque as education media for children, not only limitedto learning the religious materials, but also education for children in mosque to realize various creative activities for children.

Referring to the children's rights, there are four basic rights belonging to children important to be notified by the mosque: 1) non-discrimination, 2) best interest for children, 3) the rights to live and develop, and 4) appreciation to the children's opinions. To fulfill the children's rights through a tolerant mosque, the following basic objectives can be developed:

1. improving the children's fine and gross motor skills,

2. developing the feeling of helping and caring together,
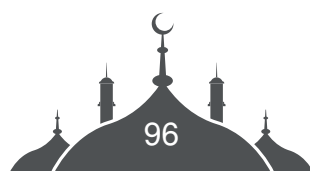
3. improving the children sensitivity to the needy,

4. strengthening the tolerant values to others who are different, and

5. growing self-confidence in delivering opinions to well develop the children's leadership spirits.

> To realize the tolerant mosque which can be an alternative room for children, the concrete efforts are facilitated by the mosque for children as follows.

3.12.1. Providing a Safe Room for Children's Learning and Playing Activities

Mosque as one of education functions should make children as the main subjects. Mosque can develop itself to become an interesting, convenient, and homey place for children. Therefore, the children's heart will be hung in mosque and the children's characters building processes are developed through their activities in mosque. There are several guidelines related to providing a learning and playing room for children in mosque. The mosque leaders and managers can realize the following three aspects:

First, the children's learning and playing room is provided by mosque in one of the available rooms. The children's learning and playing room should not in a closed and large-dimension room, depending on the capacity of the available rooms in mosque or *musala*. The children's learning and playing room can use the mosque's open veranda or parking lot. The most important, the children's learning and playing room is

located in the easily supervised areas and parents can watch them from where the parents also perform their activities in the mosque's main areas.

Second, there is a children's learning and playing facility can be accessed for free and safe for children. This children's learning and playing facility is not always costly, because the most important ones are functions and benefits for children, not the price. Some simple and inexpensive learning facilities can be provided by mosque, such as sheets of used paper printed with pictures for the coloring media, used paper with one empty space in one of its sides for drawing media, colorful pencils, and crayon. The other examples, the congregation can be encouraged to donate books related to the stories of the God's messengers and pious Islamic religious scholars (*ulama*) as well as story books and comics teaching about the tolerant and noble values for the children education in mosque, donate their children's no longer used toys or others.

Third, providing first aid equipment for accident (known as P3A/ *peralatanPertolonganPertama Pada Kecelakaan*) to anticipating the children from wounded after falling, slipped, or others. This *P3A* is located in the areas near the children's learning and playing areas in unlocked position for the easily and swiftly accessible. Therefore, whenever this *P3A* is needed, the children's parents, and keepersor even the other mosque congregationcan utilize this *P3A* as needed.

To realize mosque which can be an alternative room for children, the mosque leaders' policies can be in the form of: a) written policies related to the standard operating procedure (known as SOP) and rules for utilizing the children's learning and playing room, and b) unwritten policies emphasizing awareness and cooperation from all mosque congregation to provide good examples in their behaviors and attitudes. These policies are greatly important to be periodically socialized, remembered, and implemented well.
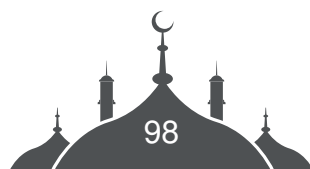
3.12.2. Providing Worship Supporting Facilities Based on Children's Needs

Since the children's logical thinking, awareness, and body are still developing, those at the age of below 12 years old require special attention when providing the worship supporting facilities for children. Therefore, children can independently safely and comfortably utilize the worship supporting facilities. The fulfillment of worship supporting facilities can be realized by minimally paying attention to the following three aspects:

First, mosque should provide clean and fragrant sarong, *peci* (cap), and *mukena* at the sizes of children. Nowadays, it is difficult to find mosque providing the worship supporting facilities for children, therefore, children who performed their prayers in mosque without bringing their worship equipment, should wear the worship equipment provided for adults and seem to be too loose.

Second, it is important for mosque to pay attention to the ablution places for children. The design of ablution places should adjust with the children's needs, such as not too high installed water taps, no slippery paths, and reachable handles for children. In the ablution places for female children, it is necessary to add hangers to hang their veils with reachable height for children at the age of less than 12 years old. The ablution rooms for children should not be separated from or better together with those for adults. The mosque administrators adequately add the other water taps positioned below those for adults, yet the access for those ablution water taps should be free from the falling risks.

Third, the toilets and closets at the sizes of children are important to be provided by the mosque. Similar with the ablution places for children, the children's toilets should be in one area with those provided for adults with separated gender purposes, ie. male toilets and female toilets. It is important to note that mosque should minimally provide one toilet and

one closet at the sizes of children at the age of less than 12 years old who can independently utilize those facilities.

These special facilities for children can be realized with the commitment and awareness of the tolerant mosque leaders. At least there are two basic policies to implement: a) written policy assertingthe importance of awareness from the mosque congregation to children and the efforts made by the mosque which can be issued through decision letter, mandate letter, or announcement, and b) unwritten policies reflected in the daily behaviors of the mosqueCongregation, and c) financing commitment to realize the worship supporting facilities based on the needs of children.

3.12.3. Organizing Children Activities in Mosque

In addition to provide the learning and playing room for children, the mosque can develop the objectives to fulfill the children's rights through several children activities. Activities which can encourage the children's growth and development are greatly important to be organized by the mosque, such as the early childhood education (known as *PAUD/ Pendidikan Anak Usia Dini*), Al-Quran Education for Children (known as *TPA/Taman Pendidikan al Quran*), competitions, children creativity performances, exhibitions, and others. Children can also be involved in various adult activities in mosque, such as social services and donations for orphans. Therefore, children can duplicate or exemplify good deeds performed by the adults and strengthen the children's noble characters.

All good deeds which can be implemented for children should prioritize the fulfillment principles of children's rights. All facilities and activities for children many not be limited only for Muslim children, or those of congregation from certain groups. The non-discrimination principles should be implemented in the access openness for all children

without seeing the religions, genders, races, groups, social classes, economy, and others. The best principles of children's interests; and the rights to live and develop can be performed with various facilities and activities by considering the children's growth and development. To fulfill the children's rights to deliver their opinions is realized through providing opportunities for children to deliver their opinions or consider the children's suggestions or complaints.

3.13. Elderly-Friendly Mosque

Similar to the adult congregation, mosque is an important room for the elderly congregation. In fulfilling the daily activities in their old age, the elderly congregation requires a) convenience room to put themselves closer to Allah The Almighty Therefore, by noticing the elderly needsin performing prayers and other activities which have positive objectives, it is greatly important for mosque to provide special facilities. by having a reference room, the elderly can well fulfill their daily activities and strive to gain the blessings from Allah The Almighty. The concrete supports which can be provided by mosque for both male and female elderly congregation are as follows:

3.13.1. Providing Friendly Worship Supporting Facilities for Elderly

The elderly body is not as strong as that in their young age and requires special supporting facilities. To perform their prayers and activities conveniently, peacefully, and homey in mosque, the elderly needs some basic aspects as follows:

First, mosque should provide worship facilities for elderly, especially prayer chairs. These chairs should be located in the side parts of the main worship places with the position facing to kiblah, the direction toward

Ka'ba. Therefore, the elderly congregation does not need to move the chairs when utilizing them. The chairs provided should have backrests and four legs to make the elderly congregation feel safer and more convenient since they are unable to sit too long without backrests. In addition, the other elderly special need for worship activities is the large-size al-Quran. Byhaving larger fonts, the elderly can easily read the Al-Quranwhen compared to those written in standard or smaller-size fonts.

Second, the existing ablution place should also pay attention to the elderly needs. Similar to children, the elderly congregation needs stronger handrails in their worship places to support their body when needed. The access paths to the ablution places should be safe and not slippery without steep stairs risking the elderly to fall. Besides, it is necessary to provide chairs near the ablution water taps, so the elderly congregation can sit and easy to take the ablution.

Third, the friendly toilets for elderly should have special characteristics related to handrails and types of closets. The availability of handrails for the elderly people to rest their hands is important for the elderly congregation, both in the paths leading to the toilets or rooms in the toilets. The closets provided for the elderly should be in the form of sitting closet because the elderly congregation will find it difficult to use the squat closet.

Facilitating the elderly congregation requires awareness and sensitivity of the tolerant mosque leaders and managers. In realizing the friendly mosque for elderly, there are three basic policies to perform: a) written policies containing the commitment of mosque leaders and managers in facilitating the elderlycongregationin mosquethrough decision letter, mandate letter, or announcement; b) unwritten policies shown in the direct actions made when the elderly congregation accesses the mosque, and c) financing commitment to provide the worship

supporting facilities by paying attention to the elderly congregation's interest and safety.

3.13.2. Performing Elderly Activities in Mosque

In addition to the obligatory (*mahdhah*) prayers, elderly congregation also needs supports from the mosque to fulfill their daily activities. The activities specified for elderly by adjusting the elderly congregation's needs should be well considered and in facts the adult congregation's activities can also be participated by the elderly congregation. Some special activities for the elderly congregation include light creativity activities, yet with economic values, such as making simple handicrafts; sharing activities among the elderly congregation, such as telling stories; strengthening the spiritual-value activities in the form of remembering the God (*dzikir*) together, staying in mosque (*i'tikaf*), andothers.

Various efforts to open the mosque accesses for all parties have been made, including the elderly congregation as a form of religious tolerance. Improving faith and piety for the mosque congregation should cover all mosque congregation, without differentiating any status belonging to the congregation, including the elderly congregation. Some activities for the elderly groups which are not directly related to the obligatory (*mahdhoh*) prayers or remembering the God (*dzikir*) together, can possibly open for the elderly communities from the other religions. The simple creative economy activities or telling stories activities can be participated by the elderly groups from both Muslims and non-Muslims. Thus, the friendly mosque for elderly is not only for the elderly Muslim congregation but also the other elderly communities.

3.14. Mosque for All: Even the Disabled Can Comfortably Worship

Mosque, which is often called the 'House of Allah', must be able to represent His hospitable and generous characteristics over all of His creations. Mosque must be a place for each Muslim who wants to worship

> **Religious moderation attitude may be described by facilitating all people, including the disabled and the elderly for equal worshipping chance in the mosque.**

without exception, including the disabled or people with different ability. The disabled here may be defined as each person with physical and/or mental limitations, which may constraint or are a constraint and hindrance for him/her to do life and livelihood activities naturally. Therefore, mosque accessibility needs attention for all disabled Muslims to worship comfortably.

In this case, religious moderation attitude may be described by facilitating all people, including the disabled and the elderly for equal worshipping chance in the mosque. Comfortable worship at mosque is the right of each Muslim. Therefore, mosque must provide facilities to the disabled for worshipping just like the other Muslims. If this accessibility is applicable, mosque as the 'house of Allah' will follow His hospitable and generous characteristics over all groups.

The religious moderation attitude is in line with Allah's command. As the Creator, Allah has taught us not to differentiate His creations, since humans are actually equal in the sight of Allah. What differentiates us is our piety level.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ (الْحُجُرَاتُ: ١٣)

Meaning: "O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one

who is most deeply conscious of Him. Behold, God is all-knowing, all-aware."
(SurahAl-Hujurat: 13)

The guidelines for mosque to be hospitable to the disabled, in accordance with the Ministry Regulation of Public Work No. 30, Year 2006 on the Technical Guidelines on Facilities and Accessibilities in Building and Environment are as follows:

a. The pedestrian pathway in mosque environmentmust be disability friendly, made stable, with smooth texture but not slippery, free from trees and signposts, and safety barrier is made available to stop vehicle wheel and white cane.

b. Guiding path is made available with texture and line motif directing route direction.

c. Providing parking areaspecifically for the disable with maximum distance 60 meters from the mosque along with special sign.

d. Mosque door must be easily opened and closed by the disabled. Area around the doors should avoid ramp or difference in floor height.

e. Ramp for the disable at mosque area along with handrail. Level surface of the start or end of ramp must have texture in avoidance of slippery surface in rain.

f. Mosque stairs must have uniform dimension of footholds and incline and handrail.

g. Lift in mosque area must be able to contain wheelchair and have handrail. Buttons and display screen must be put at a place easily accessed by the disabled. Buttons on the panel must be equipped with Braille panel without disturbing the normal panel.

h.   The ablution areas must be made in such a way for the disabled to use, one of which is to provide water taps with lever system.

i.   There is special toilet or restroom for the disabled along with handrail. The position of tissue, water, water taps or shower and accessories such as soap dispenser and hand dryer must be place in such a way for ease use by those with physical limitations and may be accessed by wheelchair user.

j.   Some of tools or other facilities available in the mosque must be accessible to the disabled, including in emergency.

k.   There are signs of embossed letters or Braille which can be read by the blind and other disabled in the mosque area.

l.   It is suggested to make warning instrument consisting of vocal alarms, vibrating alarms and various directions as well as signs for escape in emergency available.

> **The main objective of the implementation of practical measures in the guidelines and from the document of guidelines is generally to improve religious moderation empowerment.**

The guidelines are expected to be reference for mosque administrators, foundation management, and public elements in general to prosper the mosque. Directions for mosque activities have been integrated into the religious moderation values. The main objective of the implementation of practical measures in the guidelines and from the document of guidelines is generally to improve religious moderation empowerment.
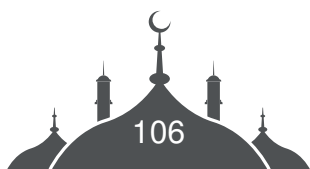
3.15. Keeping the Mosque Clean and Healthy

Mosque is a vital place for Islam to stand. Besides serving as a place of worship, mosque can also be used as a place of educational and social activities. Due to the importance of the mosque role in Islamic religion, mosque health and cleanliness must be well maintained. Maintaining mosque environment clean and the congregation's health is part of the religious moderation attitudes. Ensuring mosque to stay clean and healthy, the congregation will comfortably and devoutly perform their worship activities in the mosque. This is in line with the hadith:

عَنِ النَّبِيِّ صَلَّى للهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ
فِي مَحَاسِنِ أَعْمَالِهَا الأذَى يُمَاطُ عَنِ الطَّرِيْقِ وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُوْنُ فِي
الْمَسْجِدِ لَا تُدْفَنُ (رَوَاهُ مُسْلِمُ)

Meaning: The Prophet [PBUH] said: "My people's deeds are delivered to me, both good and bad deeds. And I find among the best deeds is to get rid of anything harmful from the road. And I find among the worst deeds is non-cleaned sputum at mosque." (HR. Muslim)

In another hadith, the Prophet Muhammad [PBUH] also explains that Allah loves cleanliness and we are suggested to clean our places regularly, particularly mosque which is the worship place for Muslims. As a medium to perform religious and social activities, it is important to maintain the mosque clean and healthy.

First, to mosque administrators, there are some guidelines to perform as follows:

a.   Regularly clean the mosque areas and facilities (carpet, *salah* instruments, microphone, etc.).

b.   Provide hand washing facilities along with soap.

c.   Optimize air and sunlight circulation into the mosque areas.

d.   Socialize and educate the congregation to the importance of maintaining cleanliness, which may be implemented through installing banners or posters in the mosque areas.

e.   Suggest the sick congregation to worship at home instead of in the mosque.

f.   Provide First Aid Kit (P3K) and APAR (Light Fire Extinguisher).

g.   Provide basic medicine for the first treatment in case of there is a member of the congregation has experienced health issues.

h.   It is suggested to provide special room/health post for the first treatment in case of there is a member of congregation has health issue in the mosque areas.

Second, besides the mosque administrators have the responsibility for maintaining health, the congregation also has aspects to be well notified:

a.   Ensure that one is in healthy condition when performing the worship activities in the mosque.

b.   When feeling ill, worship should be performed at home to prevent from the disease transmissions the other members of congregation.

c.   Remind each other congregation to keep the mosque areas clean.

The health guidelines are considered general, while special protocols related to the pandemic is explained in a separate section.
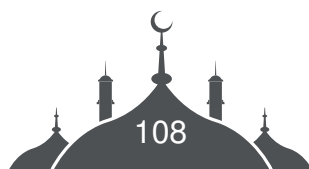
3.16. COVID-19 Protocol in Mosque

In Islamic history, pandemic is known as *Ṭā'ūn* which means rapid outbreak of contagious disease, causing massive deaths. For example, in 18 Hijriyyah, pandemic *Ṭā'ūn Amwās* struck and killed half of Greater Syrian population. In 2020, the COVID-19 pandemic struck almost all countries and killed more than 1. 4 people worldwide.

During pandemic, congregational prayers in mosque—such as the obligatory prayers, Friday prayers and Ied prayers— may potentially spread the killing viruses. Therefore, religious moderation in worship is quite necessary in response to contagious disease outbreak. One attitude included in religious moderation is to choose worshipping at home and not forcing anyone to do it in

> **In Islamic history, pandemic is known as *Ṭā'ūn* which means rapid outbreak of contagious disease, causing massive deaths.**

mosque. This is to protect the life (*ḥifẓun nafs*) from the harmful pandemic (*maḍarrah*) which is the objective of Islamic law *(maqāṣidsyarī'ah).* This conforms to the hadith:

عَنِ النَّبِي صَلَّى للہ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا سَمِعْتُمْ بِالطَّاعُوْنِ بِأَرْضٍ فَلَا تَدْخُلُوْهَا وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوْا مِنْهَا (رَوَاهُ الْبُخَارِيُّ)

Meaning: The Prophet Muhammad [PBUH] said, "If you hear an outbreak in an area, do not enter it. However, when there is an outbreak in your place, do not leave it." (HR. Al-Bukhari)

Prioritizing the mutual safety to personal or group interest is in accordance with the fiqh principles:

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

Meaning: "Rejecting mafsadah or harm must be prioritized to taking benefit."

Therefore, the Islamic scholars (*ulama*) have formulated a principle *lāḍararawalāḍirār*meaning that worship must not endanger oneself or
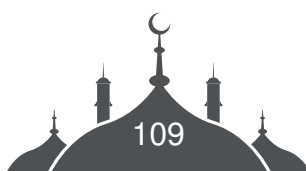
other people. It is important to notify what Allah has said, "religious command is performed easily and must not be emphasized too much in case of obstacle, such as during the pandemic outbreak.

Worship in mosque during pandemic is allowed for areas at least with the transmitting cases (green and yellow zones). However, its implementation needs to strictly follow the health protocol in order to minimize the transmission risk.

The guidelines on the worship implementation in mosque during pandemic due to the Decision of Minister of Health of theRepublic of Indonesia Number Hk. 01. 07/Menkes/382/2020 on Health Protocol for Society in Public Places and Facilities in the Prevention and Control of Coronavirus Disease2019 (COVID-19) :

First, for mosque administrators, the health protocols during pandemic are as follows:

a.   Pay more attention to the latest information, suggestions and instructions from the central government and local government related to the pandemic in the related areas.

b.   Regularly clean and disinfect mosque areas (before and after religious activities) or facilities touched by the congregation, such as door handle, handrail, microphone and other public facilities.

c.   Provide hand washing facilities along with soap or hand sanitizer at locations easily accessed by the congregation, such as entrance, nearest charity boxes, etc.

d.   Optimize air circulation and sunlight into the mosque. In case of AC, regularly clean the filter.

e.   Mosque floor should not be covered with carpet.

f.   Arrange distance of at least 1 meter between congregations with special mark on mosque floor.

g.   Arrange the number of congregations at the same time to facilitate the distancing implementation.

h.   Suggest all members of congregation to bring their own worship equipment.

i.   Disseminate and educate the congregation to the prevention of pandemic transmissions, such as through notification letters, installing banners, posters, Whatsapp messages/SMS, etc.

j.   Install information media at strategic locations to remind the congregation to keep implementing the distancing at least 1 meter, cleaning hands and discipline of wearing face-masks, including actively reminding each other.

k.   Prohibit the congregation with fever, cough, cold, sore throat and/or asphyxiation symptoms from entering the mosque.

l.   Check body temperature at the entrance. In case one is at more than 37. 3 degree Celsius (2 checks at 5 minute interval), he/she will not be allowed to enter the mosque.

m. Shorten worship implementation without reducing the completeness of worship.

Besides, as an integral part of mosque, the congregation has some responsibilities to implement preventing from the COVID-19 from spreading as follows:

a.   Ensuring that one is in healthy condition when worshiping in mosque. In case of symptoms such as fever, cough, cold, sore throat and/or asphyxiation, stay at home and worship at home.

b.   Bringing one's own worship equipment including prayer mat, Al-Quran, etc.

c.   Always using face-masks when traveling and staying in mosque.

d.   Always cleaning both hands by washing them using soap and flowing water or using hand sanitizer.

e.   Avoid physical contact, such as shaking hands, kiss one's hand or hug.

f.   Avoiding touching facial areas, such as eyes, nose and mouth.

g.   Keeping distancing at least 1 meter.

h.   Children, elderly congregation and congregation with comorbid diseases are suggested to worship at home.

i.   Reminding each other among the congregation by performing the discipline of wearing face-masks and distancing of at least 1 meter between the members of congregation.

The health protocols during the pandemic should be implemented in full awareness that keeping the life (*ḥifẓu nnafs*) is part of the objective the religion was revealed. Guidelines during the pandemic are certainly not limited only to the COVID-19 period, but will also be relevant to possible future pandemic.

EPILOGUE

As has been discussed, this *Guideline for Strengthening Religious Moderation in Masjid* is present as a response to the question: "How is religious moderationimplemented?"

Religious moderationis understood as a religious perspective, attitude, and practice in living with others by embodying the essences of religious teachings—which protect human dignity and build public interest—based on such principles as fairness, balance, and compliance with the constitution as a national agreement.

This guideline is prepared to give a guidance for masjid administrators who deal with activities in masjid every day and are in direct contact with the congregation in their respective neighborhood. In general, this book presents religious moderationconcept and practices in a wider context, such as in daily life and in policy domain, and in particular in masjid context. This guideline also presents knowledges on masjid, be it its functions, its types, its development standards, and its relations with religious moderation.

> **This guideline is prepared to give a guidance for masjid administrators who deal with activities in masjid every day and are in direct contact with the congregation in their respective neighborhood.**

Furthermore, as the main content, this book describes guidance for main activities in masjid.

It has been attempted that this guideline can integrate religious moderation values. As a concept, religious moderationmight sound new. However, as a practice, religious moderationhas actually be practiced in Indonesia since hundreds of years ago until today. This book even clearly present the good practices, from the Prophet era in the Arab peninsula, the Islamic saint era in the Archipelago, and even today which can be found in grassroots. This indicates that the essence of Islamic teachings is moderation and we ought to strengthen the implementation of this good teaching.

Strengthening the religious moderationin Indonesia becomes even more important now to support the sustainable development of human resources. For this purpose, the concept of religious moderationshould be well understood. Part I of this book has clearly suggested the definition of religious moderationas an idea. Religious moderationas a perspective, attitude, and behavior of always taking a position in the middle requires a moderate individual who perform everything fairly, balanced, and not getting too extreme in practicing the religion in daily life. The general norms held refer to the belief that every religion follower individual, regardless their tribes, etnicity, culture, belief, and political choice, should be willing to listen to each other.

Moreover, not only limited to understanding the concept, this guideline also incorporates various examples of the implemention of religious moderationin life. Even though in Part I practices of religious moderationhave been shown as the government policy, this book tries to holistically depict the implementation of religious moderation in various parts. As discussed earlier, various good practices modeled by our ancestors, such as the Prophet Muhammad [PBUH], his companions, the Islamic saints, pious individuals, and even the society in the grassroots.

This indicates that religious moderationis not just an imagination, rather it is something applicable, particularly within masjid.

Masjid plays an important role in realizing the ideal of Raḥmatanlil-'ālamīn Islam. It can even be said that masjid serves as the center to disseminate tolerance, peace, and anti-violence ideas. In reality, however, it cannot be denied that intolerance and violence natives are not rarely echoed in masjid, be it in a speech, preach, and printed media such as bulletin. Thus, it is important to discover what are the position and role of masjid currently in strengthening religious moderation.

Part II of this guideline specifically shows the greater picture of definition and development of masjid in Indonesia. Quoting references from many authoritative sources, the definitions and meaning of masjid are elaborated. Moreover, the Prophet's traditions regarding masjid functions are contextualized with the condition of the Archipelago's community which have thick color of non-Islamic cultures. This is done to get the intact portrait of Islamic civilization journy in the Archipelago with masjid as its symbol.

Serving the role as the house of Allah, masjid is demanded to show a friendly and full-of-love face. Masjid serves as the main place to nurture religious views. The key variables in a masjid include administrators, preachers, ulema, means of literacy such as library and bulletin, and other religious services for everyone of the congregation. All of them are expected to develop mentality, morality, and values in the society and promote an improvement of life quality from every aspect, including religion and national development.

The social domain should always be maintained to keep the Pancasila values as the guideline to live as a nation and a country. This can also be done from masjid with each of its activities. Study groups, periodic lecture, and training and other educational activities are some forms of activities commonly found in a masjid. Therefore, Part III of this

book drafts a detailed list of activities in masjid which contain religious moderation message. Throughs these activities, masjid administrators can insert the religious moderation idea as an attempt to help the government accomplish their programs.

As the Priority Program 3 in RPJMN and one of the main mission of the Ministry of Religious Affairs in Renstra for 2020-2024 period, Strengthening Religious Moderation plays a vital role in the national development. RPJMN is the main reference for every ministry and institutions in planning their Renstra for creating a sustainable development of Indonesia. On this basis and awareness, strengthening religious moderation can support and accelerate the achievement of national development targets set by the government.

Masjid has clearly played and will continue to play its important role in shaping, developing, and stabilizing religious literacy in the community. The religious literacy developed within a masjid should be utilized to avoid division and hostility towards fellow Muslims in particular and other religion followers in general. It is greatly expected that masjid administrators (daily administrators, *imam*, and preachers) could improve their role in echoing Islam as *raḥmatan lil-ʿālamīn* to its congregations. At the end of the day, a peaceful and harmonious religious life within the Indonesian framework as a country can be realized. *Baldatun ṭoyyibatun wa rabbun ghofūr.*

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APPENDIX 1
ISLAMIC FRIDAY SERMON EXAMPLES

Islamic Friday Sermon 1

This Islamic sermon text is taken from a book entitled *"Khutbah Jumat Kontemporer Jilid III* (2020) [The Contemporary Islamic Friday Sermons Edition III (2000]"* published by PPIM UIN Jakarta in partnership with The Political Literacy and *Maktabah Darus-Sunnah*.

Preserving Traditions for Moderation

اَلْحَمْدُ لِلهِ الَّذِيْ أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ وَعَذَابِهِ، أَشْهَدُ أَنْ لَا اِلَهَ اِلَّا الله وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، أَرْسَلَهُ بِالْهُدَى وَالدِّيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ، اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيْبِنَا وَشَفِيْعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ رَسُوْلِ الله وَخَيْرِ خَلْقِهِ، وَعَلَى أَلِهِ وَصَحْبِهِ الَّذِيْنَ جَاهَدُوْا فِيْ سَبِيْلِهِ، أَمَّا بَعْدُ

فَيَا اَيُّهَا الْحَاضِرُوْنَ، اِتَّقُوْا اللهَ حَقَّ تُقَاتِهِ وَلَاتَمُوْتُنَّ اِلَّا وَأَنْتُمْ مُسْلِمُوْنَ

Dear, Muslims blessed by Allah *ta'ala*

Let's express our gratitude to Allah The Almighty, who has given us joys and blessings. *Shalawat* and *salam* are addressed to the prophet Muhammad saw, the messenger who has brought us the God's joys and blessings throughout the universe.

Through this honorable occasion, the preacher is reminding himself as an individual and all members of congregation to continuously improve the piety and devotion to Allah *ta'ala* by performing all His commands and avoiding all His prohibitions.

Dear, Friday sermon participants honored by Allah *ta'ala*

Nowadays, the Islamic religious moderation is intensively discussed. Religious moderation is related to views and ways to implement religion fairly and equally, not extreme and too much in implementing the religious orders. Some religious moderation examples include understanding religion entirely and deeply. Those are reflected in the values and

attitudes of *tawasuth* (moderate), *tawazun* (equal/balance) and *tasamuh* (tolerant). In its history, these attitudes underlie the wide spread of Islam throughout the Indonesian archipelago.

The history of Islam in the Indonesian archipelago (known as *Nusantara*) has long struggled with the values of various local cultures. Islam is present not to eliminate the local traditions and cultures, but to communicate with the existing contexts where Islam is introduced. This flexibility makes Islam able to exist and develop presenting Islam with new typical features and characteristics different from Islam in the other countries.

Culture is *sunnatullah* which cannot be eliminated. Culture is the reflection of mind, creation, intention, and taste (known as *budi, cipta, karsa, rasa*). Indonesia is one country with various cultures. Indonesia is well known with its multicultural communities. Indonesia is an archipelagic country which automatically creates communities based on the existing natural and geographic conditions. Furthermore, those cultures are passed down from generation to generation to be continuously maintained and preserved. Therefore, the existing cultures have become the typical characteristics of certain regions in Indonesia.

Dear, participants who are *hafidhakumullah*

Many Islamic teachings have entered Indonesia through the cultural ways or adjusted with the existing tradition in a certain area. This is similar with the dissemination of Islamic teachings made by the nine Islamic saints (known as *Walisongo*). Puppet (known as Wayang) is a culture which has been deeply implanted in the society. At the beginning, the performances told the characters of Hindu Gods through the stories of Mahabrata and Ramayana. One Islamic Saint, *Sunan* Kalijaga with his talents has infiltrated Islamic elements in each puppet performance without changing the characters and story settings.

For example, in the story of Mahabrata, which told the fights and seizures of power between Pandawa and Kurawa, *Sunan* Kalijaga added the elements of *Punokawan* consisting of Semar, Gareng, Petruk, and Bagong as the entrance gate for disseminating the Islamic teachings. Semar is depicted as a character full of life advices. Through these advices, Sunan Kalijaga inserted Islam as a religion of advices *(ad-din an-nashihah)*.

Along with time, the existence of puppet (*wayang*) as media to disseminate Islam in Java Island has become the communication and assimilation between Hindu culture and Islam. When Raden Fatah became the first Sultan of Demak, he issued Law on *Wayang* art Performance for Islamic Religious Disseminations. This regulation became the proof that Islam highly appreciated cultures, prioritized harmony to disseminate the religious guidelines. This policy certainly has the bases by providing the framework of guidelines to accommodate various cultures.

In *ushulal-fiqih,*the local cultures in the form of customary behaviors are also called ‘*urf,* etymologically derived from the same root word of *al-ma'ruf.*Because of *'urf*,a community may contain both correct and incorrect elements at once, Muslims must be able to see them critically. Muslims cannot completely take them as completely incorrect or correct. They should be able to differentiate the correct and the incorrect ones.

Therefore, there is a famous fiqh principle among the Islamic scholars (*ulama*):

<div dir="rtl">العَادَةُ مُحَكَّمَةُ</div>

"Tradition can be used as a base for law"

It is also asserted with that narrated in a book entitled *al-Mustadrak* written by Imam al-Hakim (321-405 H) mentioning that one of the prophet companions, Abdullah bin Mas'ud said:

<div dir="rtl">مَا رَأَهُ المُسْلِمُوْنَ حَسَنًا فَهُوَ عِنْدَ اللهِ حَسَنٌ (رواه الحاكم)</div>

"Something considered good by the Islamic society can also be well valued by Allah" (H.R. al-Hakim)

In this context, *Walisongo* in their *dakwah* prioritized more on *"salt"* (substance) than *"lipstick"* (formal). They intentionally prioritized more on the aspect of content than formality (skin).Besides, it was also performed to avoid the forcing elements. Therefore, the contents of local traditions in contradiction with the basic Islamic teachings can certainly and gradually be replaced without triggering polemics and blood sheds. In facts, the essence of Islamic teaching could be infiltrated and spread rapidly throughout the Indonesian archipelago.

From the dakwah exemplified by Walisongo above, we can take the lessons that oneof the ways to appreciate and respect others is not by eliminating the cultures of a group of religious believers. However, we have to adjust with and maintain the cultures. Untill now, the Islamic rituals adapted from the local traditions or cultures are still well maintained by the Indonesian communities.

Dear, *muslimin* blessed by Allah

It is necessary to understand that the existing cultures in Indonesia do not only focus on religion, but also the cultures related to marriage, death, circumcision, village cleanliness, and others. One applicable marriage culture is that performed by the people of Muara BatunVilage, Jejawi OKI district, South Sumatera province.

In MuaraBatun, after the marriage couple was legalized by the marriage registrar (known as *penglulu* or *kadli nikah*) from the Ministry of Religious Affairs, the couple was then customarily remarried by the female chief of tribal council appointed by the bride family party. This customary wedding processions are initially performed by the marriage couple entering the wedding room followed by the bride's parents and the chief of tribal council and then the wedding rituals are performed by spreading over rice, holding *keris* back and forth as well as up and down,

feeding each other with the yellow-colored rice (known as *nasi kuning*) and well-cooked local chicken (known as *ayam kampung*). This tradition is well known as *Ayam Sile* which processions are followed with Islamic religious prayers.

Furthermore, after the wedding reception is over, the marriage couple was showered by their parents. It means that the parents' duties after well educating, treating, raising, and feeding their children are over. After marriage, their children have already had their own life. Showering procession is started and ended with a series of Islamic religious prayers.

In addition to marriage, the cultures related manners existing in Indonesia can be seem in Aceh Province on how to respect and appreciate the guest known as Mulia Jame culture. Mulia Jame culture is an obligation to respect and appreciate all guests. Anyone should be well respected and appreciated. Although Aceh Province has implemented Islamic Sharia, they still do not refuse Non-Muslim visitors to enter or visit Aceh.

Even during the Christmas celebration, Aceh Muslim people highly respect and appreciate Non-Muslim communities by maintaining the security during Christmas celebration. Similarly, Non-Muslim communities also respect and appreciate Muslims in Aceh, such closing their shops and stores when Maghreb prayer calls (*adzan*) are made. Besides, there are joint religious discussions participated by all Aceh people to strengthen peace and harmony.

The existence of various cultures should not break up our unity by considering our cultures are right while the others are wrong. The unity of Indonesian nation has been long built by the founders of the nation. The unity was resulted in the Youth Pledge (known as *Sumpah Pemuda*) in 1928. Never destroy our state slogan saying "*Bhineka Tunggal Ika*" which means Unity in Diversity. This slogan should be highly upheld.

If we appreciate differences each other, the existing diversity in Indonesia will not threaten the Unitary State of the Republic of Indonesia. The intolerance attitudes among people will trigger conflicts within the Indonesian society. Therefore, let's maintain our existing cultures, respect and appreciate others, without blaming and eliminating each other.

We do hope that Allah's divine help and guidance will always maintain and follow our steps. *Amin yarabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ مِن الآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّي وَمِنْكُمْ تِلاَوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خُيْرُ الرَّاحِمِيْنَ

Islamic Friday Sermon 2

This Islamic Friday sermon text is taken from a book entitled "*Khutbah Jumat Kontemporer Jilid III* [The contemporary Islamic Friday Sermons Edition III]" (2020) published by PPIM UIN Jakarta in partnership with The Political Literacy and *Maktabah Darus-Sunnah*.

Developing the Harmony of Religious Communities

اَلْحَمْدُ لله، اَلْحَمْدُ لله الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوْا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَّرُوْهَا بِالْإِكْثَارِ مِنَ الطَّاعَاتِ، وَخَذَلَ مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمُ الْقُلُوْبُ وَالْبَصَائِرُ، وَفَرَطُوْا فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوْا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لاشَرِيْكَ لَهُ الْعَزِيْزُ الْحَكِيْمُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، أَقْوَمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ وَالظَّوَاهِرِ، صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا، أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُسْلِمُوْنَ حَفِظَكُمُ اللهُ، أُوْصِيْ نَفْسِيْ وَإِيَّاكُمْ بَتَقْوَى اللهِ، فَقَدْ فَازَ الْمُتَّقُوْنَ. قَالَ اللهُ تَعَالَى فِي كِتَابِهِ الْكَرِيْمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُوْنَ

Dear, Friday prayer participants blessed by Allah *ta'ala*

Let's express our gratitude to Allah *subhanahuwata'ala,* the Creator of the universe. Let's deliver our *Shalawat* and *salam* to our prophet Muhammad saw, the messenger who has become the grace for all creatures on earth. Through this honorable stage, the preacher (*khatib*) is reminding to himself personally, and all members of congregation to continuously improve the quality of piety and devotion to Allah *ta'ala,* by performing all His orders and avoiding His prohibitions.

Dear, Friday prayer participants honored by Allah *ta'ala*

In the last few weeks, issues related to the discriminations made by the Chinese government to the Muslim communities in Uighur have been intensively discussed. In addition, there was also a prohibition to commemorate the Christmas Celebration in two villages in West

Sumatera, Indonesia. The news is actually old issues raised and receded to the surface. Pros and cons have also been frequently delivered. Various efforts for settlement have also been made. However, those haven been completely settled and accepted by all parties. Moreover, those related to the discrimination cases of Muslims in Uighur still make the international world has separated opinions since each side has reasons to justify themselves.

In addition to praying and striving to obtain the best solutions, it is better to mutually take the lessons from both incidents. It is highly necessary to respect each other between the religious communities, give freedom to each religious believer to worship based on their faiths and religions, as well as grew and develop the social relationship. Imagine if different religious communities do not respect each other, there must be an eternal hostility. The world will experience endless wars and suspicions. How should we behave then?

If we trace deeper, Islam has taught that plurality or diversity is *sunatullah* (the God's divine laws). Diversity cannot be avoided by anyone in this world, including plurality in religions. Of course, there are religious majority and minority in each country. In Indonesia, Islam is the majority religion believed by the people. However, Islam is a minority religion in some other countries. Therefore, it is necessary to understand either majority or minority, each individual is the state's citizen whose rights and obligations should be guaranteed and protected.

Besides, how we should behave to the religious diversity, it has been exemplified by our prophet Muhammad saw. We can trace back to the literatures of *mu'tabarah* hadith books, such as those narrated by Shahih Bukhari, Shahih Muslim, Sunan Abi Daud, Sunan Tirmidzi, Sunan Nasai, and Sunan Ibnu Majah. From these diverse sources, at least there were five religions in the era of Rasulullah saw. consisting of Islam, Jewish, Christian, Majus (Zoroastrian), and animism. In the middle of this

diversity, some valid narrations depicted how the prophet Muhammad saw interacted with the other religious followers in order to develop the social solidarity.

Dear, Friday assembly participants who are *hafidhakumullah*

Therefore, the prophet Muhammad saw once warned his wife, Sayyidah Aisyahra. as narrated that one day Sayyidah Aisyah was in the middle of an event to express the gratitude to God by slaughtering goats for the main dishes. Those lamb-based dishes were shared to the surrounding neighbors. The prophet then saw what his wife did and then he asked, "My dear wife, have you share those dishes to him/her?" Sayidah Aisyah answered; "Not yet, my love! He/she is a Jewish, and I did not share him/her the dishes." Hearing her answer, the prophet commanded her to share the dishes to that Jewish. "Share him/her the dishes! Although Jewish,he/she is our neighbor." Said the prophet saw to his wife, sayyidahAisyah. From this narration, it is obvious that the prophetMuhammad saw also behaved nicely to Non-Muslim without considering their religious backgrounds.

In a book written by Sunan al-Tirmidzi, a narration has mentioned that once Sayyidina Imam Mujahid was in the house of Sayyidina Abdullah bin 'Amrura. At that time, he saw the maid of Abdullah bin 'Amru slaughtered a goat. Abdullah bin 'Amru then asked him; "Have you shared this lamb to our Jewish neighbor?"From this narration, we can take the lesson that there was attention given by a companion of the prophet Muhammad saw. to the neighbor although he/she was Jewish, has different faith and religion.

These narrations have acknowledged people that both Muslims and Non-Muslims can live together in harmony as neighbors. Creating good social harmony and mutual sharing need no separation among them as long as not related to faith(*aqidah*) and worship(*ibadah*) and each has their own religious teachings.

In addition, the history has recorded that *Rasulullah* saw during his life has frequently met the guests from Non-Muslim communities. The prophet Muhammad saw warmly welcomed them. For example, when a group of Najran Christians as many as 40 people led by the bishop Abu Haritsah bin 'Alqamah visited the prophet Muhammad saw. in MosqueNabawi. They discussed and made dialoguesrelated to faith. After discussion, this group asked permission to go home and no one changed their faith to Islam.The prophet Muhammad saw. did not force anyone to change their faith to Islam. However, two figures in the group consisting of al-Sayid and al-'Aqib, willingly met the prophet Muhammad saw. and changed their faith to Islam.

In Islamic religious concept, it is not right to use violence, force, or terror to ask Non-Muslims to change their faith to Islam. It is obviously stated by Allah The Almighty:

<div dir="rtl">

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (البقرة: ٢٥٦)

</div>

"THERE SHALL BE no coercion in matters of faith.Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of eviland believes in God has indeed taken hold of a support most unfailing, which shall never give way: for God is all-hearing, all-knowing." (Q.S. al-Baqarah: 256)

Therefore, Muslims have the rights to worship based on their belief. Non-Muslims also have the same rights. This is in accordance with what Allah The Almighty says:

<div dir="rtl">

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكافرون: ٦)

</div>

"Unto you, your moral law, and unto me, mine!". (Qs Al-Kafirun:6)

This is actually the point of Islamic moderation, in which Islam acknowledges and accepts the other religious existences without acknowledging the truth of their religious teachings. We have to take the morality examples shown by the prophet Muhammad saw. through the narrations above. It was obvious how the prophet behaved to differences.

The objective is to avoid conflicts and hostility. The prophet Muhammad saw. and his companions treated others well without considering their religious backgrounds.

Dear, congregational Muslim blessed by Allah

The harmony among religious communities can also be found in Indonesia, in which one respects, appreciates, and even works together with the others. For example, as stated by KH. Ali Mustafa Yaqub, as the great leader of Istiqlal Mosque (2005-2016), that Istiqlal Mosque has a good cooperation with the Cathedral Church in Jakarta. When Cathedral held the religious celebrations, such as Christmas, while its parking lot is inadequate to accommodate the congregation's vehicles, IstiqlalMosque provided its front yard for the parking lots to accommodate the vehicles of Cathedral Church's congregation. In the other occasion, when *Ied Al Fitr* celebration, the Cathedral Church also provided its parking lots for Muslims praying in Istiqlal Mosque. It shows that there is a spirit to create harmony and tolerance among religious communities in our motherland, Indonesia.

So, it is not true that Islam has taught violence to the other religions. This negative statement usually comes from the *Jihad* narrow understanding. Some people have understood that*jihad* is an activity to use weapons against the other religions. In facts, Islam, the religion brought by the prophetMuhammad saw teaches its congregation to perform good deeds, protect, and give the rights of non-Muslims. This is also included as a Jihad activity in disseminating the peaceful and polite Islamic teachings.

Therefore, in QS. Al-Mumtahanah verse 8, Allah The Almighty orders Muslims to well treat and fairly behave to the Non-Muslims.

لَا يَنْهَاكُمُ اللهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ (المتحنة: ٨)

"As for such [of the unbelievers] as do not fight against you on account of [your] faith, and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave towards them with full equity: for, verily, God loves those who act equitably."
(Q.S. al-Mumtahanah: 8)

According to the Islamic scholars (*ulama*), through this verse, we are ordered to maintain a good relationship, fairly behave, and disseminate benefits, and live in harmony with Non-Muslim communities. Therefore, respecting each other to create harmony in the state's and nation's life is one obvious teaching in Islam. Having different religious backgrounds should not become the seeds to hate and close each other, as well as result in conflicts and hostility. We have to believe that all religions teach good values apart from the different theological concepts which are not to be mixed up and integrated.

Therefore, we have to hand in hand and mutually realize justice and harmony. The issues related to discriminations made by the Chinese government to Muslims in Uighur and prohibition to celebrate Christmas in West Sumatera should be made as our joint challenges to find the best mutual solutions using our cold head and trust as well as to realize the religious freedom and protect the human rights of each religious believer.

May Allah *ta'ala* always guide and lead out ways. *Amin yarabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ مِن الآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّي وَمِنْكُمْ تِلاَوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّي اغْفِرْ وَارْحَمْ وَأَنْتَ خُيْرُ الرَّاحِمِيْنَ

Islamic Friday Sermon 3

This Islamic sermon text is taken from a book entitled *"Khutbah Jumat Kontemporer Jilid III* (2020) [The Contemporary Islamic Friday Sermons Edition III (2000]"* published by PPIM UIN Jakarta in partnership with The Political Literacy and *Maktabah Darus-Sunnah*.

Six Characteristics of Islamic Moderation

اَلْحَمْدُ للهِ، اَلْحَمْدُ للهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوْا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَّرُوْهَا بِالْإِكْثَارِ مِنَ الطَّاعَاتِ، وَخَذَلَ مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمُ الْقُلُوْبُ وَالْبَصَائِرُ، وَفَرَطُوْا فِى تِلْكَ الْمَوَاسِمِ فَبَاءُوْا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَاشَرِيْكَ لَهُ الْعَزِيْزُ الْحَكِيْمُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، أَقْوَمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِى الْبَوَاطِنِ وَالظَّوَاهِرِ، صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا، أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُسْلِمُوْنَ حَفِظَكُمُ اللهُ، أُوْصِيْ تَفْسِيْ وَإِيَّاكُمْ بَتَقْوَى اللهِ، فَقَدْ فَازَ الْمُتَّقُوْنَ. قَالَ اللهُ تَعَالَى فِى كِتَابِهِ الْكَرِيْمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُوْنَ

Dear, Friday prayer participants blessed by Allah *ta'ala*

Let's deliver our gratitude to Allah *subhanahuwata'ala,* the Creator of the whole universe. *Shalawat* and *salam* are dedicated to our prophet Muhammad saw, the messenger which has brought the grace to all creatures on earth. Through this honorable occasion, the preacher (*khatib*) is reminding himself as an individual, and all members of congregation to continuously improve the quality of piety and devotion to Allah *ta'ala,* by performing His commands and avoiding His prohibitions.

Dear, Friday assembly honored by Allah *ta'ala*

In the last few weeks, the fate of an Indonesian citizen who has become the sympathizer and combatant of ISIS was frequently reported in both mass and social media. After declared loss and dismissed in March 2019, the ISIS sympathizers coming from various countries have experienced uncertainty with their citizenship status. As reported

by *tirto.id*, many ISIS combatants came to Europe and Asia, including Indonesia. Approximately 700 Indonesian citizens have joined ISIS. After wars, many ISIS sympathizers were still locked behind the bars and uncertain in refugee camps. They were first attracted to the sweet promises of Caliphate system followed by ISIS. How's the fate of those Indonesia Citizens in the future?

As reported by CNN Indonesia, on Wednesday 10 July 2019, the National Counter Terrorism Agency (NCTA) was ready to lead the process of sending those Indonesia citizens to Indonesia. The head of NCTA, SuhardiAlius, in Jakarta, stated that the political decision has in facts not been made, but the process was still running. The Ministry of Foreign Affairs has also signaled that there will be a program to send those Indonesian citizens home although they have been previously joined and become the ISIS sympathizers from the conflict areas in Suriah and Irak. However, they stated that these should pass the long and uneasy processes.

Similarly, this is asserted by Nahar, as the deputy of children protection from the Ministry of Women Empowerment and Children Protection. As reported by *Tempo.co* on 10 July 2019, it was mentioned that the Indonesian government will protect the children of those Indonesian citizens who previously supported ISIS. Nahar asserted that his party will make coordination with the related parties to evaluate the Indonesian citizens who previously supported ISIS and were still in Suriah. If the evaluation results show that those children have no problems with the legal, political, and citizenship matters and international relation matters, his party will protect them.

The actions made by those hundreds of Indonesian citizens were highly regrettable. However, the most important one is the importance how to make it as a lesson. Never make this incident happen once again, moreover to the young generations. The ideology empowerment

of *Pancasila* (Indonesian five basic principles) and pride to become the Indonesia people should have become a joint agenda. N e v e r b e u n g u a r d e d that the children of nation are exposed to the ideology in contradiction with the spirit of the Indonesian unity in diversity. Islamic Ideology and Caliphate system sweetly introduced by ISIS should have become a joint learning material.

Islam which is misunderstood and doctrinated through various channels of social media is proven able to eliminate some Indonesian citizens' knowledge. The face of extreme Islam seasoned with heavenly promises should be well prevented with good an appropriate understanding. Never make Islam continuously sabotaged by the movements made by those are high ambitious with authority. Therefore, the Islamic religious figures and communities generally have to solidly disseminate and introduce the moderate Islam.

Dear, Participants of Friday assembly blessed by Allah *ta'ala*

This Islamic *Dakwah* of *washathiyah* is the answer from two extreme tendencies shown by some Muslims from the last few decades. First, extreme was characterized by the tight religious attitudes and tended to be closed (introvert), considered its group was the most righteous one and even allowed to kill others from the other groups not in its side. Second, the extreme was characterized with its open and loose attitudes, even blurred its own religious essence.

The religious extreme attitudes are actually not new phenomena in Islamic history. Since the earliest period, some religious groups have shown their extreme attitudes, such as *Khawarij* and *Murjiah* groups. Then how is Islamic *dakwah was hathiyah* performed? What are the signs or characters?

Dr. Muchlis M. Hanafi, as the expert of Al-Qur'an and its interpretations studies, has stated that there are four moderate

religious attitudes. First, understanding reality *(fiqh al-waqi').* It should be understood that the humans' life always changes and Develops without limitations. Meanwhile, the religious texts are greatly limited. After Rasulullah saw passed away, the revelation has also closed, either in the form of al-Qur'an or hadith. Therefore, Islamic teachings contain permanent provisions *(tsawabit),*and changeable provisions based on the development of space and time *(mutaghayyirat).*

The religious teachings which have the characteristics of *tsawabit* are only few which are related to the principles of faith (akidah), worship (*ibadah*), action or performance (*muamalah*), and morality (*akhlak*). Those permanent ones will not change and may not be changed since has the principle characteristics. Meanwhile, the others have the characteristics of *mutaghayyirat* which are elastic and flexible *(murunah).* Those may be changed and understood based on the development of era.

A Muslim should be able to calculate his/her actions based on the advantages (*maslahat)* and disadvantages (*mafsadah)* in reality. It is not expected that the willingness to perform beneficial actions (*maslahat*) but turn to be more disadvantageous (*mudharat*). The story of the prophet's struggles for about 13 years in Mecca was the real story. During this long period, the prophet has tried to disseminate and educated the Islamic young generations. The prophet with his companions lived in the middle of polytheisms. Not more than 360 statues displayed around the Kaaba. Meanwhile, the prophet worshiped and *thawaf* by going around the Kaaba. It has never been thought to destroy those statues symbolizing polytheisms. The prophet well understood Muslims who have the power against the existing situations.

Second, understanding the fiqh priority *(fiqh al-awlawiyyat).* In Islam, orders and prohibitions are gradually determined. For example, the order in the form of suggestion, allowed *(mubah),* highly stressed

to perform *(sunnah mu'akkadah),* as well as compulsory and obligatory (*fardhu [consisting of fardhuain and kifayah]).*

Similarly, to the prohibitions, there are some characteristics hated when performed *(makruh),* and some others completely prohibited *(haram).* Meanwhile, there are some Islamic teachings with primary(*ushul*) characteristics, and some others with secondary (*furu'*) characteristics. Moderate attitudes require someone not to prioritize the suggested (*sunnah*) and leave the obligatory (*fardhu*) characteristics.

Repeating hajj and umrah are suggested (*sunnah*), while helping the others Muslims in needs is obligatory (*fardhu*) which should be prioritize. For example, political choice is a problem related to the life of state and nation which has *furu'iyyah* characteristicswhich may not sacrifice the religious teaching principles, such as the unity of communities.

Third, understanding *sunnatullah*in Creation. What is meant by *Sunnatullah*here is graduation or stages (*tadarruj).* The Graduation is applicable in the entire provisions of natural and religious laws. Sky and earth are created by Allah The Almighty in six days *(sittatiayyam).* In facts, Allah can create anything at once by saying "*kunfayakun".*It is similar with the creation of humans, animals, and plants which are created in graduation/stages.

Islamic *dakwah* also has gradual characteristics. At the beginning, the Islam dakwah in Mecca emphasized on the right faith (*tauhid*). Then gradually, some Sharia provisions were revealed. Even the sharia was sometimes gradually determined. For example, the prohibition not to drink alcoholic-drinks was made in four stages, starting from mentioning the information that dates and grapes contain *khamr*(an- Nahl: 67), advantages and disadvantages of *khamr*(al-Baqarah: 219), prohibition to pray in drunk conditions (an-Nisa: 43), and establishment that *khamr*is completely prohibited (*haram*) (al-Maidah:90).

Fourth, facilitating others in religious affairs. Facilitating is a method from Al-Qur'an and implemented by Rasulullah. When sending SayyidinaMuadz bin Jabal and Sayyidina Abu Musa al-Asy'ari to Yaman, the prophetMuhammad saw asked them to provide facilities when performing *dakwah*and *fatwa* as well as not to put others in difficulties *(yassiruwalatu'assiru).*

It doesn't mean that moderate attitudes sacrifice the religious texts to find the easiest ways. However, by well understanding those texts in-depth, we can find the facilities provided by the religion. If in one problem, there are two different views, the easiest one should be taken. This is in accordance with that exemplified by Rasulullahsaw. Each time Rasulullah was given two options, he always selects the easiest one.

Fifth, comprehensively understanding the religious texts. Islamic sharia can be well understood when the sources (al-Qur'an and hadith) are understood comprehensively not partially. al-Qur'an verses and the prophet's hadiths should be completely understood. It is because one interprets others and vice versa *(al- Qur'an yufassiruba'dhuhuba'dhan).* For example, by reading the al-Qur'an verses completely, it can be concluded that the word *jihad* in al-Qur'an does not always have the connotation of wars using weapons fighting against enemies, but *jihad* can mean fighting against our personal emotions.

Sixth, open to the world, prioritizing dialogues and tolerant attitudes. The Islamic moderate attitudes are always open to the other parties with different views. These attitudes are based on the reality that differences among human communities are inevitability. Open to others encourages a moderate Muslim to cooperate with life. The principle is working together with those agreed to be mutually completed and tolerant with the existing differences.

Dear, participants who are *hafidhakumullah*

We do hope that these religious moderation characteristics can be well understood and practices by the Muslim society. Besides, we have to perform our *dakwah* in various media. It is expected that the Islamic moderation narrations can protect young generations from the extreme movements. Moreover, the Islamic moderation narrations can remind and embrace out fellow Muslims exposed to extremism, such as hundreds of Indonesian citizens who have previously become the ISIS sympathizers as mentioned above.

We do hope that Allah *ta'ala*will always guide our ways. *Amin yarabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَتَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ مِنَ الآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّي وَمِنْكُمْ تِلاوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خُيرُ الرَّاحِمِيْن

APPENDIX 2
MOSQUE-RELATED GOVERNMENT POLICIES

DECISION OF DIRECTOR GENERAL FOR GUIDANCE OF ISLAMIC COMMUNITY
NUMBER DJ.II/802 YEAR 2014
CONCERNING
MOSQUE MANAGEMENT DEVELOPMENT STANDARDS
THE DIRECTOR GENERAL FOR GUIDANCE OF ISLAMIC COMMUNITY

Considering : a. that a mosque plays a strategic role to be the center for Islamic community development in an attempt to protect, empower, and unify Islamic community to achieve the ideal of shaping high-quality, moderate, and tolerant Islamic community;

b. that for the purpose of improving the quality of development of a mosque's role and function to serve not only as a place of ritual worship (*mahdhah*), but also a social worship in a wider sense (*ghair mahdhah*) in such fields as economic, education, socio-cultural and other fields,there is a need to revise the benchmarks or standards for a thorough, detailed and nationally applicable mosque management development based on the mosque typology and its development;

c. that to stipulate these benchmarks or standards for mosque's management development, it is necessary to enact the Decision of Director General for Guidance of the Islamic Community concerning the Mosque Management Development Standards;

In view of : 1. Presidential Decree Number 1/PNPS Year 1965 concerning Prevention of Religion Abuse and/or Defamation;

2. Law of the Republic of Indonesia Number 11 Year 2010 concerning Cultural Heritage (State Gazette of the Republic of Indonesia Year 2010 Number 130);

3. Presidential Regulation Number 47 Year 2009 concerning the Formation and Organization of State Ministry, as has been amended five times, lastly with the Presidential Regulation

Number 13 Year 2014 (State Gazette of the Republic of Indonesia Year 2014 Number 24);

4. Presidential Regulation Number 24 Year 2010 concerning the Position, Duties, and Fuctions of State Ministry and the Organizational Structure, Duties, and Functions of Echelon 1 at State Ministry, as has been amended five times, lastly with the Presidential Regulation Number 14 Year 2014 (State Gazette of the Republic of Indonesia Year 2014 Number 25);

5. Ministerial Regulation of ReligiousAffairs Number 394 Year 2004 concerning Determination of Regional Masjid Status;

6. Joint Ministerial Regulation of ReligiousAffairs and Home Affairs Number 9 and Number 8 Year 2006 concerning the Guidelines for Implementation of Regional Leaders/Deputy Regional Leaders' Duties to Maintain Interfaith Harmony, Empower Interfaith Communication Forum, and Establishment of Place of Worship;

7. Ministerial Regulation of Religious Affairs Number 10 Year 2010 concerning the Organization and Working Procedure of Ministry of Religious Affairs (Official Gazette of the Republic of Indonesia Year 2010 Number 592) as has been amended twice, lastly with the Ministerial Regulation of Religious Affairs Number 80 Year 2013 (Official Gazette of the Republic of Indonesia Year 2013 Number 1202);

8. Ministerial Regulation of Religion Number 13 Year 2012 concerning Organization and Working Procedures of Vertical Institution of Ministry of Regulation (Official Gazette of the Republic of Indonesia Year 2012 Number 851);

<div align="center">DECIDES:</div>

To stipulate : DECISION OF DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY ON MOSQUE MANAGEMENT DEVELOPMENT STANDARDS.

FIRST : Determines the Mosque Management Development Standards as set forth in the appendix which is an integral part of this Decision.

SECOND : The implementation of these Mosque Management Development

Standards shall be applicable at national level, performed by the Advisor for Mosque Affairs in the Ministry of Religious Affairs based on their working area, in collaboration with Mosque Administrators, local Regional Governments, and Religious and Public Figures.

THIRD : This Decision shall be in effect on the date it is stipulated.

Stipulated in Jakarta,
on 2 December 2014

DIRECTOR GENERAL FOR
GUIDANCE OF THE ISLAMIC COMMUNITY
[sealed and signed]
Prof. Dr. H. MACHASIN, MA
NIP. 195610131981031003

APPENDIX

DECISION OF DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY NUMBER DJ.II/802 YEAR 2014
CONCERNING
MOSQUE MANAGEMENT DEVELOPMENT STANDARDS

CHAPTER I
GENERAL DEFINITION

1. Mosque Management Development Standards shall mean the limits or parameters of a mosque's development and management qualification based on its typology and development, as viewed from the *Idarah* (management), *imarah* (prospering activity), and *riayah* (maintenance and facility procurement).
2. Mosque shall mean a building of place of worship for Muslims used to perform *rawatib* (five obligatory) and Friday prayers.
3. *Mushala* shall mean a place or room used to perform *rawatib* prayers, located in certain places such as offices, markets, stations, and educational institutions whose size is smaller than a mosque building.
4. *Idarah* shall mean the management activities which involve planning, organizing, administering, financing, monitoring, and reporting.
5. *Imarah* shall mean the activities of prospering the mosque such as worshipping, education, social activities and commemoration of Islamic holidays.
6. *Riayah* shall mean the activities of maintaining the building, equipment, environment, cleanliness, aesthetics, and security of the mosque, including the determination of *qibla* direction.

CHAPTER II
OBJECTIVES AND SCOPE

1. The Mosque Management Development Standards aim at providing guidelines to develop and manage mosques in its *Idarah* , *imarah*, and *riayah* for officials in charge of mosque affairs and mosque administrators in order to improve the quality of development and guidance for the realization of mosque's prosperity and moderate, harmonious, and tolerant Islamic community at central, province, regency/city, and district and village levels.
2. The scope of this Mosque Management Development Standards includes:
    a. Standards of Mosques in Indonesia based on their typology (structure, sector, territory and history) and their development consisting of State Mosque, National Mosque, Grand Mosque, Great Mosque, Large Mosque, Jami' Mosque, Historic Mosque, and Mosque in Public Spaces;
    b. The development standards for their management are viewed from such aspects as *Idarah* (management), *imarah* (prospering), and *riayah* (maintenance and facility procurement).

CHAPTER III
MOSQUE TYPOLOGY

A. STATE MOSQUE

1. State Mosque is a mosquelocated inThe capital city of Indonesia, serving as the center for religious activitiesat state level on such criteria as:

   a. Funded by the state subsidy through the national and regional government budgets and from the community's donations;

   b. Serving the function to be in charge of development ofmosques within provinces;

   c. Its organizational structureis assigned and appointedby Minister of Religious Affairsor his/her representatives;

   d. Serving as a model and referencefor an ideal mosque;

   e. Having such supporting facilities/buildings as office, sharia bank, shops, halls, a hotel or inn, polyclinic, schoolor campus;

   f. Having cultural values, national architectureand the potential to be a tourism destination, for both domestic and foreign tourists;

   g. Having national historic values.

2. *Idarah* Standards:

   a. Its organization and administraton are assigned and appointedby the Minister of Religious Affairsfor a period of 5 years, and can be re-electedfor a maximum of 2 periods;

   b. Its organizational structureand administrators shall be the representation of the government, Islamic organizationsand community representatives;

   c. Having an accountable office and secretarial administrative system;

   d. Having job descriptionsof its organizational structure and assigning the right personnel based on their competence in the job description;

   e. Holding a plenary meetingat least once in a year;

   f. Holding a regular meetingat least once in a month;

   g. Appointing daily implementersto run the organizationalstructure functions and provide services of any activity of the mosqueof technical and daily nature;

   h. Having a building management system;

   i. Having a high *imam* (worship leader), a deputy high *imam* and 6 *imams* appointed by the Minister of Religious Affairs;

   j. Having a minimum of 4 *Muezzins* (persons who gives the call to prayer at a mosque);

   k. Having a qibla direction certificate issued by the Ministry of Religious Affairs;

   l. The land on which it stands shall be a certified *waqf* land;

   m. Open to criticisms and suggestions from its congregation.

3. *Imarah* Standards :

   a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih* prayer, and incidental *sunnah* (supererogatory) prayerssuch as eclipse prayer;

b. Having the main prayer room opened during prayer times;

c. Accomodating different opinions and providing a win-win solution;

d. Organizing Eid (Eid al-Fitr and Eid al-Adha) prayers which will be attended by the President, Vice President, state officials and representatives of friendly countries;

e. Determining the theme of sermon, *tarawih*lecture and other Islamic studies based on the congregation's needs;

f. Organizing Islamic Propagation (*dakwah*) activities such as *Dhuha* Lecture, post-prayer Islamic studies, *Maulid* (the Prophet's Birthday) commemoration, *Isra Mi'raj*, Islamic new year and Great Islamic seminar (*Tabligh Akbar*);

g. Organizing Educational activities, both formal ones such askindergartenup to universitiesand non-formal onessuch as *Madrasah Diniyah*, TPQ, study group (*majelis taklim*), community learning center or PKBM (*Pusat Kegiatan Belajar Masyarakat*), and courses;

h. Organizing social and economic empowerment activitiessuch as zakat institutions, BMT, Sharia bank, Cooperatives, ATM;

i. Organizing socio-religious empowerment activitiessuch as assistances for the deprived, the poor, and the orphans, collecting qurban animalsand distributing them to those deserving them, etc.;

j. Providing consultation services for the congregation, be it related to personal and family problemsor Islamic issues;

k. Nurturing the mosque youth;

l. Providing health services and such services as handling the dead;

m. Organizing hajj and umrah trainings;

n. Organizing propagation broadcastvia televisionand radio, at least a widely broadcasted radio content;

o. Propagating Islamic teachings via an actively-managed website;

p. Broadcasting sermon and lecture via the internet (streaming and youtube);

q. Managing media socialssuch as facebook and twitter.

4. *Ri'ayah* Standards:

a. Main facilities

1. Having a prayer room capable of accomodating 20,000 mosque-goers, equipped with *shaf* (prayer row) lines, clean and comfortable;

2. Having at least 2 special (VIP) guest rooms;

3. Having at least 500 pieces of clean prayer clothes for women (mukenah)and a place to store them;

4. Having a multi-purpose room (hall);

5. Having separate ablution places for men and womenwith 600 taps, 150 urinalsand 150 toilets and bathrooms easily accessible tomosque-goers, including at every higher floor and the *imam* room and office. Its hygiene and comfortability shall be ensured;

6. Having a sound system at 12,000 MW capacity which has been acousticizedand in a separate room;

7. Having adequate electricityand genset;
8. Having a passage forpeople with disability;
9. Having a lift/escalator;
10. Having a projectorand permanently-fixed big screen.
   b. Supporting facilities
      1. Having a secretarial office roomcapable of accomodatingadministrators' activities;
      2. Having *imam and muezzin* rooms;
      3. Having a well-managed library room;
      4. Having office roomswhich can support the attempt to prosper the mosque;
      5. Having a vast parking lot;
      6. Having 5000 boxes for mosque-goers to keep their footwear and belongingsat every entrance;
      7. Having at least 2 consultation rooms;
      8. Having at least 10 rooms to stay overnight;
      9. Having at least 2 ambulance cars;
      10. Having a place to exercise and a playground;
      11. Having vehicles for operation.

B. NATIONAL MOSQUE

1. National Mosque is a mosquein a province capitalestablished by theMinister of Religious Affairsto be a National Mosque and to serve as the center for religious activitiesat provincial government levelon the following criteria:
   a. Funded by province governmentthrough regional government budgets and community's donations;
   b. Serving the function to be in charge of development ofgreat mosqueswithin provincesand grand mosques;
   c. Its organizational structureis appointed bythe governor or his/her representativesas recommended byDirector General for Guidance of the Islamic Communitybased on the suggestion ofChief of Province Officeof the Ministry of Religious Affairsupon consideration of community's suggestions and opinions;
   d. Serving as a model and referencefor an ideal mosquewithin the national territory;
   e. Having supporting facilities/buildings such as office, sharia bank, shops, hall, hotel or inn, polyclinic, schoolor campus;
   f. Having cultural values, national architectureand the potential to be a tourism destination, for both domestic and foreign tourists;
   g. Having national historic values.
2. *Idarah* standards :
   a. Its organization and administraton are assigned and appointed by the Governor or his/her representatives for a period of 3 (three) years, and can be re-elected for a maximum of 2 periods;

b. Its organizational structure and administrators shall be the representation of the government, Islamic organizations and community representatives;

c. Having job descriptions of its organizational structure and assigning the right personnel based on their competence in the job description;

d. Having an accountable office and secretarial administrative system;

e. Appointing daily implementers to run the organizational structure functions and provide services of any activity of the mosque;

f. Holding a plenary meetingat least once in a year;

g. Holding a regular meetingat least once in a month;

h. Formulating short-, medium-, and long-term programs;

i. Having a building management system;

j. Having a high *imam*, a deputy high *imam* and 6 *imams* appointed by the governor as recommended bythe Province Office of Ministry of Religious Affairs;

k. Having a minimum of 3 (three) *muezzin*;

l. Having a qibla direction certificate issued by the Ministry of Religious Affairs;

m. The land on which it stands shall be a certified *waqf* land;

n. Open to criticisms and suggestions from its congregation.

3. *Imarah* standards :

a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih* prayer, and incidental *sunnah* prayers such as eclipse prayer;

b. Accomodating different opinions and providing a win-win solution;

c. Having the main prayer room opened during prayer times;

d. Organizing Eid (Eid al-Fitr and Eid al-Adha) prayers which will be attended by the Governor, Vice Governor, province officials and general community;

e. Determining the theme of sermon, *tarawih* lecture and other Islamic studies based on the congregation's needs;

f. Making sure that the preacher and alternative preacher who have pious personality, knowledgeable and good propagation capability are ready;

g. Organizing Islamic propagation activities such as *Dhuha* Lecture, post-prayer Islamic studies, commemoration of *Maulid, Isra Mi'raj,* Islamic new year and Great Islamic seminar;

h. Organizing educational activities, both formal ones such as kindergarten up to universities and non-formal ones such as *Madrasah Diniyah*, TPQ, study group, community learning center, and courses;

i. Organizing social and economic empowerment activities such as zakat institutions, BMT (*Baitul Mal Wat Tanwil*), Sharia bank, cooperatives, ATM;

j. Organizing socio-religious empowerment activities such as assistances for the deprived, the poor, and the orphans, collecting qurban animals and distributing them to those deserving them, etc.;

k. Nurturing the mosque youth;

l. Providing health services and such services as handling the dead;

m. Providing consultation services for the congregation, be it related to personal and family problems, or Islamic issues;
n. Organizing hajj and umrah trainings;
o. Organizing propagation broadcastvia televisionand radio, at least a widely broadcasted radio content;
p. Propagating Islamic teachings via an actively-managed website;
q. Broadcasting sermon and lecture via the internet (streaming dan youtube);
r. Managing media socialssuch as facebook and twitter.

4. *Ri'ayah* Standards:
   a. Main facilities
      1. Having a prayer room capable of accomodating 10,000 mosque-goers, equipped with *shaf* lines, clean and comfortable;
      2. Having at least 100 pieces of clean prayer clothes for women (mukenah)and a place to store them;
      3. Having at least 2 special (VIP) guest rooms;
      4. Having a multi-purpose room (Hall) at a minimum capacity of 500 seats;
      5. Having separate ablution places for men and womenwith 300 taps, 150 urinalsand 100 toilets and bathroomseasily accessible tomosque-goers, including at every higher floor and the *imam*room and office.Their hygiene and comfortability shall be ensured;
      6. Having a sound system at 10,000 MW capacity which has been acousticizedand in a separate room;
      7. Having adequate electricity dan genset;
      8. Having a passage forpeople with disability.
   b. Supporting facilities
      1. Having a secretarial office roomcapable of accomodatingadministrators' activities;
      2. Having *imam* and *muezzin* rooms;
      3. Having a well-managed library room;
      4. Having at least 5 learning classes;
      5. Having office roomswhich can support the attempt to prosper the mosque;
      6. Having a vast parking lot;
      7. Having 3000 boxes for mosque-goers to keep their footwear and belongingsat every entrance;
      8. Having at least 2 consultation rooms;
      9. Having at least 5 rooms to stay overnight;
      10. Having at least 1 ambulance car;
      11. Having a place to exercise and a playground;
      12. Having a vehicle for operation.

C. GRAND MOSQUE

1. Grand Mosque is a mosquelocated ina province capital, appointed bythe Governoras recommended byChief of Province Office ofMinistry of Religious

Affairsto be a Grand Mosque, and serving as the center for religious activitiesat provincial government levelon the following criteria:

a. Funded bythe province governmentthrough the regional government budgetsand community's donation;
b. Serving the function to be in charge of development ofgreat mosques within the provinces;
c. Its organizational structureis appointed byGovernoror his/her representativesas recommended bythe Chief of Province Office ofMinistry of Religious Affairsbased on the suggestion of congregation/community;
d. Serving as a model and referencefor an ideal mosquewithin the province territory;
e. Having supporting facilities/buildingssuch as office, sharia bank, shops, hall, hotel or inn, polyclinic, schoolor campus;
f. Having cultural values, national architectureand the potential to be a tourism destination, for both domestic and foreign tourists;
g. Having national historic values.

2. *Idarah* standards:

a. Its organization and administraton are assigned and appointed by the Governor or his/her representatives for a period of 3 (three) years and can be re-elected for a maximum of 2 periods;
b. Its organizational structure and administrators shall be the representation of the government, Islamic organizations and community representatives;
c. Having job descriptions of its organizational structure and assigning the right personnel based on their competence in the job description;
d. Having an accountable office and secretarial administrative system;
e. Appointing daily implementers to run the organizational structure functions and provide services of any activity of the mosque;
f. Holding a plenary meetingat least once in a year;
g. Holding a regular meetingat least once in a month;
h. Formulating short-, medium-, and long-term programs;
i. Having a building management system;
j. Having a high *imam*, 6 *imams*and 3 *muezzin* appointed by the governor as recommended by the Province Office of Ministry of Religious Affairs;
k. Having a qibla direction certificate issued by the Ministry of Religious Affairs;
l. The land on which it stands shall be a certified *waqf* land;
m. Open to criticisms and suggestions from its congregation.

3. *Imarah* standards:

a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih* prayer, and incidental sunnah prayers such as eclipse prayer;
b. Accomodating different opinions and providing a win-win solution;
c. Having the main prayer room opened during prayer times;
d. Organizing Eid (Eid al-Fitr and Eid al-Adha) prayers which are attended by the Governor, Vice Governor, province officials and general community;

e. Determining the theme of sermon, *tarawih* lecture and other Islamic studies based on the congregation's needs;
f. Making sure that the preacher and alternative preacher who have pious personality, knowledgeable and good propagation capability are ready;
g. Organizing Islamic propagation activities such as *Dhuha* lecture, post-prayer Islamic studies, commemoration of *Maulid, Isra Mi'raj,* Islamic new year and Great Islamic seminar;
h. Organizing educational activities, both formal ones such as early childhood education up to universities and non-formal ones such as *Madrasah Diniyah*, TPQ, study group, community learning center, and courses;
i. Organizing social and economic empowerment activities such as *zakat* institutions, BMT (*Baitul Mal Wat Tanwil*), Sharia bank, cooperatives, ATM;
j. Organizing socio-religious empowerment activities such as assistances for the deprived, the poor, and the orphans, collecting qurban animals and distributing them to those deserving them, etc.;
k. Nurturing the mosque youth;
l. Providing health services and such services as handling the dead;
m. Providing consultation services for the congregation, be it related to personal and family problems, or Islamic issues;
n. Organizing hajj and umrah trainings;
o. Organizing propagation broadcastvia television dan radio, at least a widely broadcasted radio content;
p. Propagating Islamic teachings via an actively-managed website;
q. Broadcasting sermon and lecture via the internet (streaming dan youtube);
r. Managing media socialssuch as facebook dan twitter.

4. *Ri'ayah* Standards:
    a. Main facilities
        1. Having a prayer room capable of accomodating 10,000 mosque-goers, equipped with *shaf* lines, clean and comfortable;
        2. Having at least 100 pieces of clean prayer clothes for women (mukenah)and a place to store them;
        3. Having at least 2 special (VIP) guest rooms;
        4. Having a multi-purpose room (Hall) at a minimum capacity of 500 seats;
        5. Having separate ablution places for men and womenwith 300 taps, 150 urinalsand 100 toilets and bathroomseasily accessible tomosque-goers, including at every higher floor and *imam* room and office.Their hygiene and comfortability shall be ensured;
        6. Having a sound system at 10,000 MW capacity which has been acousticizedand in a separate room;
        7. Having adequate electricityand genset(s);
        8. Having a passage forpeople with disability.
    b. Supporting facilities

1. Having a secretarial office roomcapable of accomodatingadministrators' activities;
2. Having *imam* and *muezzin* rooms;
3. Having a well-managed library room;
4. Having at least 5 learning classes;
5. Having office roomswhich can support the attempt to prosper the mosque;
6. Having a vast parking lot;
7. Having 3000 boxes for mosque-goers to keep their footwear and belongingsat every entrance;
8. Having at least 2 consultation rooms;
9. Having at least 5 rooms to stay overnight;
10. Having at least 1 ambulance car;
11. Having a place to exercise and a playground;
12. Having a vehicle for operation.

D. GREAT MOSQUE

1. Great Mosque is a mosquelocated in the capital of regency/city government established by theregent/mayor as recommended byChief of Regency/City Office of Ministry of Religious Affairs to be the center for social-religious activitieswhich are attended byregency/city government officialson the following criteria:
   a. Funded byregency/city governmentand independently by the Islamic community;
   b. Serving as the center for religious activitiesof the regency/city governmentor Islamic communitywithin the regency/city's territory;
   c. Serving the function to be in charge of development of mosques within the regency/city's territory;
   d. Its organizational structure is appointed by the regent/mayor as recommended by the Chief of Regency/City Office of Ministry of Religious Affairs based on the suggestion of Office of Religious Affairs and community organizations, be it social organizations or foundations;
   e. Serving as a model and referencefor an ideal mosquewithin the territoryof regency/city;
   f. Having supporting facilities/buildingssuch as an office, a sharia bank, shops, hall, hotel or inn, polyclinic, schoolor campus.

2. *Idarah* standards:
   a. Its organization and administraton are assigned and appointed bythe mayor/regent or his/her representativesfor a period of 3 (three) years, and can be re-elected for a maximum of 2 periods;
   b. Its organizational structure and administrators shall be the representation of the government, Islamic organizations and community representatives;
   c. Having job descriptions of its organizational structure and assigning the right personnel based on their competence in the job description;
   d. Having an accountable office and secretarial administrative system;

e. Appointing daily implementers to run the organizational structure functions and provide services of any activity of the mosque;
f. Holding a plenary meetingat least once in a year;
g. Holding a regular meetingat least once in a month;
h. Formulating short-, medium-, and long-term programs;
i. Having a building management system;
j. Having a high imam, 3 *imams* for *rawatib* prayers appointed by the regent/mayor as recommended by the Chief of Regency/City Office of Ministry of Religious Affairs;
k. Having a minimum of 2 *muezzin*;
l. Having a qibla direction certificate issued by the Ministry of Religious Affairs;
m. The land on which it stands shall have a legal status, preferably a certified *waqf* land;
n. Open to criticisms and suggestions from its congregation.

3. *Imarah* standards :
a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih* prayer, and incidental *sunnah* prayers such as eclipse prayer;
b. Accomodating different opinions and providing a win-win solution;
c. Having the main prayer room opened during prayer times;
d. Organizing Eid (Eid al-Fitr and Eid al-Adha) prayers which will be attended by the regent/mayor, regency/city officials, and general community;
e. Determining the theme of sermon, tarawih lecture and other Islamic studies based on the congregation's needs;
f. Making sure that the preacher and alternative preacher who have pious personality, knowledgeable and sound propagation capability are ready;
g. Organizing Islamic propagation activities such as Dhuha Lecture, post-prayer Islamic studies, commemoration of Maulid, Isra Mi'raj, Islamic new year and Great Islamic seminar;
h. Organizing educational activities, both formal ones such as kindergarten up to universities and non-formal ones such as *Madrasah Diniyah*, TPQ, study group, community learning center, and courses;
i. Organizing social and economic empowerment activities such as zakat institutions, BMT, Sharia bank, cooperatives, ATM;
j. Organizing socio-religious empowerment activities such as assistances for the deprived, the poor, and the orphans, collecting qurban animals and distributing them to those deserving them, etc.;
k. Providing health services and such services as handling the dead;
l. Providing consultation services for the congregation, be it related to personal and family problems, or Islamic issues;
m. Organizing hajj and umrah trainings;
n. Nurturing the mosque youth;
o. Organizing propagation broadcastvia televisionand radio, at least a widely broadcasted radio content;

p. Propagating Islamic teachings via an actively-managed website;
q. Broadcasting sermon and lecture via the internet (streaming and youtube);
r. Managing media socialssuch as facebook and twitter.
4. *Ri'ayah* Standards:
   a. Main facilities
      1. Having a prayer room capable of accomodating 8,000 mosque-goers, equipped with *shaf* lines;
      2. Having at least 50 pieces of clean prayer clothes for women and a place to store them;
      3. Having at least 2 special (VIP) guest rooms;
      4. Having a multi-purpose room (hall) at a minimum capacity of 300 seats;
      5. Having separate ablution places for men and womenwith a minimum of 100 taps, 40 urinalsand 130 toilets and bathroomseasily accessible tomosque-goers, including at every higher floor and *imam* room and office;
      6. Having a sound system at 5,000 MW capacity which has been acousticized andin a separate room;
      7. Having adequate electricity dan genset;
      8. Having a passage forpeople with disability.
   b. Supporting facilities
      1. Having a secretarial office roomcapable of accomodatingadministrators' activities;
      2. Having *imam and muezzin* rooms;
      3. Having a well-managed library room;
      4. Having office roomswhich can support the attempt to prosper the mosque;
      5. Having a vast parking lot;
      6. Having 750 boxes for mosque-goers to keep their footwear and belongingsat every entrance;
      7. Having at least 1 consultation rooms;
      8. Having at least 5 rooms to stay overnight;
      9. Having at least 1 ambulance car;
      10. Having a place to exercise and a playground;
      11. Having a vehicle for operation.

E. LARGE MOSQUE
1. Large Mosque is a mosquelocated indistrict dan is established bythe local government official at district head level as recommended byChief of District Office of Religious Affairsto be a large mosque, to be the center for social-religious activitieswhich are attended bythe district chief, officials and public figures at district levelon the following criteria:
   a. Funded or subsidizedby the district government atau social organizationsand foundations;
   b. Serving as the center for religious activitiesof district government;

c. Serving the function to be in charge of development of mosques within the district's territory;

d. Its organizational structure is elected by the congregation and confirmed by the district chiefon the nomination of the Chief of District Office of Religious Affairs.

2. *Idarah* standards :

a. Its organization and administraton are assigned and appointed by the local government officials at district chief level for a period of 3 (three) years, and can be re-elected for a maximum of 2 periods;

b. Its organizational structure and administrators shall be the representation of the government, Islamic organizations and community representatives;

c. Having an accountable office and secretarial administrative system;

d. Holding a plenary meetingat least once in a year;

e. Holding a regular meetingat least once in a month;

f. Formulating short-, medium-, and long-term programs;

g. Having a building management system;

h. Having a high *imam*, and 2 *imams*appointed by thedistrict chiefon the nomination ofthe Chief of District Office of Religious Affairs;

i. Having a minimum of 2 *muezzins*;

j. Having a qibla direction certificate issued by the Ministry of Religious Affairs;

k. The land on which it stands shall have a legal status, preferably a certified *waqf* land;

l. Open to criticisms and suggestions from its congregation.

3. *Imarah* standards:

a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih* prayer, and incidental *sunnah* prayers such as eclipse prayer;

b. Accomodating different opinions and offering a win-win solution;

c. Having the main prayer room opened during prayer times;

d. Organizing Eid (Eid al-Fitr and Eid al-Adha) prayers that are attended by the district chief, district officials, and general community;

e. Determining the theme of sermon, *tarawih* lecture and other Islamic studies based on the congregation's needs;

f. Organizing Islamic propagation activities such as *Dhuha* Lecture, post-prayer Islamic studies, commemoration of *Maulid, Isra Mi'raj,* Islamic new year and Great Islamic seminar;

g. Organizing educational activities such as Madrasah Diniyah, TPQ, study group, community learning center, and courses;

h. Organizing social and economic empowerment activities such as zakat institutions, cooperatives, etc.;

i. Organizing socio-religious empowerment activities such as assistances for the deprived, the poor, and the orphans, collecting qurban animals and distributing them to those deserving them, etc.;

j. Providing health services and such services as handling the dead;

      k. Providing consultation services for the congregation, be it related to personal and family problems, or Islamic issues;

      l. Nurturing the mosque youth;

      m. Organizing hajj and umrah trainings;

      n. Organizing propagation broadcastvia a mediumaccessible to the community;

      o. Propagating Islamic teachings via an actively-managed website;

      p. Broadcasting sermon and lecture through a bulletin or flyer that can be easily distributed to the community.

4. *Ri'ayah* Standards:

    a. Main facilities

      1. Having a prayer room capable of accomodating 5,000 mosque-goers, equipped with *shaf* lines;

      2. Having at least 30 pieces of clean prayer clothes for women (*mukenah*)and a place to store them;

      3. Having at least 1 special (VIP) guest rooms;

      4. Having a multi-purpose room (Hall);

      5. Having an ablution place with 50 tapsand 20 toilets and bathroomseasily accessible tomosque-goers, including at every higher floor and the *imam* room and office;

      6. Having a sound system at 4,000 MW capacitywhich has been acousticized andin a separate room;

      7. Having adequate electricityand genset;

      8. Having a passage forpeople with disability;

      9. Having a projectorand a permanently-fixed or portable screen.

    b. Supporting facilities

      1. Having a secretarial office roomcapable of accomodatingadministrators' activities;

      2. Having *imam and muezzin* rooms;

      3. Having a well-managed library room;

      4. Having office roomswhich can support the attempt to prosper the mosque;

      5. Having a vast parking lot;

      6. Having 500 boxes for mosque-goers to keep their footwear and belongingsat every entrance;

      7. Having at least 1 consultation rooms;

      8. Having at least 2 rooms to stay overnight;

      9. Having 1 ambulance car;

      10. Having a place to exercise and a playground;

      11. Having a vehicle for operation.

F. JAMI MOSQUE

1. Jami Mosqueis a mosquelocated at a center of residential settlement in a village/sub-district area on the following criteria:

a. Located at the center of a village/sub-distict/society's residential settlement, funded bythe Village/sub-district governmentand or society's donations;
b. Serving as the center for religious activitiesof village/sub-district governmentand community members;
c. Serving the function to be in charge of development of mosques, *mushalla* and study groups within the village/sub-district/residential settlement's territory;
d. Its organizational structure is elected by the congregation and appointed by the government at village/sub-district level as recommended bythe Chief of District Office of Religious Affairs.

2. *Idarah* standards:
   a. Its organization and administraton are assigned and appointed by thelocal government at village/sub-district levelfor a period of 3 (three) years, and can be re-elected for a maximum of 2 periods;
   b. Its organizational structure and administrators shall be the representation of the government, *mushalla*,study group and public figures;
   c. Having an accountable office and secretarial administrative system;
   d. Holding a plenary meetingat least once in a year;
   e. Holding a regular meetingat least once in a month;
   f. Formulating short-, medium-, and long-term programs;
   g. Having a building management system;
   h. Having 1 *imam*appointed by thelocal government at village/sub-district levelupon a certification/approval fromthe local office of religious affairs or *ulema*;
   i. Having at least 2 *muezzins*;
   j. Having at least 4 preachers and their substitute;
   k. Having a *qibla* direction certificate issued by the Ministry of Religious Affairs;
   l. The land on which it stands shall have a legal status, preferably a certified *waqf* land;
   m. Open to criticisms and suggestions from its congregation.

3. *Imarah* standards:
   a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih* prayer, and incidental *sunnah* prayers such as eclipse prayer;
   b. Accomodating different opinions and offering a win-win solution;
   c. Having the main prayer room opened during prayer times;
   d. Organizing Eid (Eid al-Fitr and Eid al-Adha) prayers that are attended by the sub-district/village/neighborhood chiefs and general community;
   e. Determining the theme of sermon, *tarawih* lecture and other Islamic studies based on the congregation's needs;
   f. Organizing Islamic propagation activities such as study groups, *Dhuha* lecture, post-prayer Islamic studies, commemoration of *Maulid, Isra Mi'raj,* Islamic new year and Great Islamic seminar;

g. Organizing educational activities, particularly the non-formal ones such as *Madrasah Diniyah*, TPQ, study group, community learning center, and courses needed by its congregation;

h. Organizing social and economic empowerment activities,including *zakat* collection unit, BMT, cooperatives, etc.;

i. Organizing socio-religious empowerment activitiessuch as assistances for the deprived, the poor, and the orphans, collecting qurban animalsand distributing them to those deserving them, etc.;

j. Nurturing the mosque youth;

k. Providing health services and such services as handling the dead;

l. Providing consultation services for the congregation, be it related to personal and family problems, or Islamic issues;

m. Providing Friday Bulletin to be distributed to the mosque-goers.

4. *Ri'ayah* Standards:

a. Main facilities

1. Having a prayer room capable of accomodating 1,000 mosque-goers, equipped with *shaf* lines;
2. Having at least 10 pieces of clean prayer clothes for women (*mukenah*)and a place to store them;
3. Having at least 1 guest room;
4. Having a multi-purpose room (Hall);
5. Having an ablution place with 20 tapsand 5 toilets and bathrooms;
6. Having an adequate and well-acousticized sound system;
7. Having adequate electricityand genset.

b. Supporting facilities

1. Having a secretarial office roomcapable of accomodatingadministrators' activities;
2. Having *imam and muezzin* rooms;
3. Having a well-managed library room;
4. Having classes/learning rooms;
5. Having adequate yards to park cars, motorcycles and bicycles;
6. Having 100 boxes for mosque-goers to keep their footwear and belongingsat every entrance;
7. Having a place to exercise and a playground;
8. Having a vehicle for operation.

G. HISTORIC MOSQUE

1. Historic Mosque is a mosquelocated in a heritage area of a kingdom/*Wali* (Islamic saints)/Islamic propagators or a mosque holding significant value in the country's history of struggle for freedom. It was built by kings/sultans/*wali* or Islamic propagators and the country's freedom fighters.

2. Historic Mosque criteria:

a. Having unique architectural characteristics which match its era and historic background, cultures during the Islamic kingdom era and independence revolution era;

b. Registered with the local culture and tourism agency as a cultural heritage which has historic values;

c. Its maintenance and operating costs are funded by the governmentand/or private sector (society's donation), and from private sector/community;

d. Serving as the center of studies/information for tourists/visitors;

e. Its organizational structure is appointed bythe governor on the nomination of the Province Office of Ministry of Religious Affairs.

3. *Idarah* standards:

a. Its organization and administraton are assigned and appointed by the local government (governor/mayor/regent/culture and tourism agency and Office of Ministry Of Religious Affairs) for a period of 3 (three) years, and can be re-elected for a maximum of 2 periods;

b. Its organizational structure and administrators shall be the representation of the government, public figures or *ulema*,Islamic organizations and community representatives;

c. Having an accountable office and secretarial administrative system;

d. Holding a plenary meetingat least once in a year;

e. Holding a regular meetingat least once in a month;

f. Formulating short-, medium-, and long-term programs;

g. Having a building management system;

h. Having a high *imam*, and 2 *imams*appointed by thelocal government;

i. Having at least 2 *muezzins*;

j. Having a *qibla* direction certificate issued by the Ministry of Religious Affairs;

k. The land on which it stands shall have a legal status, preferably a certified waqf land;

l. Open to criticisms and suggestions from its congregation.

4. *Imarah* standards:

a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih* prayer, and incidental *sunnah* prayers such as eclipse prayer;

b. Having the main prayer room opened during prayer times;

c. Organizing Eid (Eid al-Fitr and Eid al-Adha) prayers that are attended by the local government officials;

d. Determining the theme of sermon, *tarawih* lecture and other Islamic studies based on the congregation's needs;

e. Organizing Islamic holiday activities: Commemoration of *Maulid*, *Isra Mi'raj*and Islamic new year;

f. Organizing socio-religious empowerment activitiessuch as assistances for the deprived, the poor, and the orphans, collecting qurban animalsand distributing them to those deserving them, etc.;

g. Providing consultation services for the congregationon information and history of the mosque;

h. Making the sermon and lecture known to the public through a bulletin or flyer to be distributed to the community /mosque-goers.

5. *Ri'ayah* Standards:

a. Main facilities

1. Having a main prayer room, equipped with *shaf* lines;

2. Having ablution places with a minimum of 20 tapsand 10 clean toilets and bathroomseasily accessible tomosque-goers;

3. Having a sound system which has been acousticized andstored in a separate room;

4. Having adequate electricityand genset.

b. Supporting facilities

1. Having a secretarial office roomcapable of accomodatingadministrators' activities;

2. Having storage rooms for historic items;

3. Having a vast parking lot;

4. Having places for mosque-goers to keep their footwear and belongingsat every entrance;

H. MOSQUE IN PUBLIC SPACES

1. Mosquein public spaces is a mosquelocated in a public area to facilitate the community in worshipping, on the following criteria:

a. Located in certain areas such as company offices, plant, banks, campus, schools/*madrasah*/boarding schools, hospitals, hotels, airports, harbors, bus terminals, train stations, mall/plaza, traditional markets, gas stations, rest area, ships and other public places;

b. Built/funded bythe government/companies/relevant institutions/funded by private parties/community;

c. Attempted to be a separate building from the main buildings, or a specific room designated for worshipping;

d. Having an adequate dressing room/special room for the preacherand *imam*;

e. Serving the function to be in charge of developing religiousity, characters, and scientific tradition/working culture for employees, mosque-goers, students and the community;

f. Its administrators are selected by the congregation or company/campus leaders based on their work authority.

2. *Idarah* standards:

a. Its organization and administraton are assigned and appointed by the institution's leaders or their representativeson the nomination from the congregation;

b. Its organizational structure and administrators shall be the representation of the management and employees/lecturers or students;

c. Having an accountable office and secretarial administrative system;
d. Holding a working meeting/deliberation at least once in a year;
e. Holding a regular meetingat least once in three months;
f. Formulating short-, medium-, and long-term programs;
g. Having a minimum of 1 *imam*, 1 *muezzin* and 1 janitor;
h. Having a *qibla* direction certificate issued by the Ministry of Religious Affairs;
i. Providing charity boxes and feedback boxes.

3. *Imarah* standards:
   a. Administering worship: five daily obligatory prayers, Friday prayer, *tarawih*/Eid (Eid al-Fitr and Eid al-Adha) prayers, if possible;
   b. Other than during the prayer times, it is recommended to have the mosquefacilities opened for 24 hours a day if possible;
   c. Accomodating different opinions and offering a win-win solution;
   d. Determining the theme of sermon, lecture and other Islamic studies based on the congregation's needs;
   e. Organizing Islamic propagation activities such as studies after *dhuhur* or *ashar* prayer and commemoration of Islamic holidays;
   f. Organizing social and economic empowerment activitiessuch as *zakat* institutions, BMT, cooperatives, etc.;
   g. Orgnizing socio-religious empowerment activitiessuch as assistances for the deprived, the poor, and the orphans, collecting qurban animalsand distributing them to those deserving them, etc.;
   h. Providing consultation services for the congregation, be it related to personal and family problems, or Islamic issues;
   i. Making the sermon and lecture known to the public through a bulletin or flyer to be distributed to the community /mosque-goers.

4. *Ri'ayah* Standards:
   a. Main facilities
      1. Having a prayer room capable of accomodating minimum 100 mosque-goers, equipped with *shaf* lines;
      2. Having an ablution place with a minimum of 10 taps, 5 clean toiletsand 5 bathrooms easily accessible tomosque-goers;
      3. Having pieces of clean prayer clothes for women (*mukenah*) and a place to store them;
      4. Having a sound system and special room;
      5. Having a projectorand a permanently-fixed or portable screen if possible;
      6. Having equipment to keep the environment clean and maintain mosque-goers' safety and comfortability, etc.
   b. Supporting facilities
      1. Having a secretarial office roomcapable of accomodatingadministrators' activities;
      2. Having *imam and muezzin* rooms;
      3. Having a well-managed library room;

4. Having a place for mosque-goers to keep their footwear and belongings;
5. Having consultation roomsfor mosque-goers.

I. *MUSHALLA*
1. *Mushalla*is a small-sized mosquelocated in both residential settlements and public areas to facilitate the community in worshipping on the following criteria:
    a. Located at a certain area such as residential settlements at a neighborhood association level, offices, companies, plants, campuses, schools, hospital, hotel, airports, harbors, bus terminals, train stations, malls, gas stations, restaurants and other public areas;
    b. Built/funded bythe government/institutions, companies or society;
    c. It is a separate building or a specific room in a building designated for worshipping;
    d. Serving the general functions of a mosque, i.e. to be a place for the community to perform congregational prayers and to develop their Islamic knowledge and noble characters;
    e. Its administrators are assigned and appointedby its congregation or the company's leaders, institutions absed on their working authority;
    f. *Mushalla*in a community's neighborhood is a part which a mosque nearby is responsible to develop.
2. *Idarah* standards :
    a. Its organization and administraton are assigned and appointed bychiefs of institution, company leaders or public figures on the nomination from the congregation;
    b. Its organizational structureand administrators are representation of the community and employees to be in charge of it;
    c. Holding a meeting as needed;
    d. Formulating long-term, regular programs and other supporting activities;
    e. Having at least 1 *imam*to be an *ustadz*(religious teacher) in that *mushalla*;
    f. Having at least 2 *muezzins*;
    g. Having a *qibla* direction certificate issued by the local office of Ministry of Religious Affairs;
    h. The land on which it stands shall have a legal status, preferably a certified *waqf* land;
    i. Providing a charity box and a feedback box.
3. *Imarah* standards:
    a. Organizing worshipping activities: five daily obligatory prayers, *tarawih* prayerfor the surrounding society;
    b. Other than prayer times, it is recommended to open the mosquefacilities for 24 hours a day if possible;
    c. Accomodating different opinions and offering a win-win solution;
    d. Determining the theme of sermon, lecture and other Islamic studies based on the congregation's needs;

e. Organizing Islamic propagation activities such as studies after *dhuhur* or *ashar* prayer and commemoration of Islamic holidays, great Islamic seminar and study groups;

f. Organizing social and economic empowerment activitieswhich are derived from a mosque's programs;

g. Organizing socio-religious empowerment activitiessuch as assistances for the deprived, the poor, and the orphans, collecting qurban animalsand distributing them to those deserving them.

4. *Ri'ayah* Standards:

a. Main facilities

1. Having a prayer room capable of accomodatinga minimum of 20 mosque-goers, equipped with *shaf* linesand its hygiene and comforatbility are ensured;

2. Having pieces of clean prayer clothes for women (mukenah) and a place to store them;

3. Having an ablution place with a minimum of 5 taps, 2 urinals and a toilet and bathroom easily accessible to mosque-goers;

4. Having an adequate and well-tuned sound system.

b. Supporting facilities

1. Having a secretarial office roomcapable of accomodatingadministrators' activities;

2. Having a place for mosque-goers to keep their footwear and belongings.

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CHAPTER IV
***IDARAH* DEVELOPMENT**

</div>

1. A mosque serves the function to be a place of worship, i.e.salah, a place to actively shelter and develop the surrounding community. Considering the vast functions of a mosque, an *Idarah* (management) is highly needed.

2. *Idarah* is the activity of developing and managing cooperation of many people to achieve a certain goal.

3. The goal of *Idarah* of a mosqueis to be better at developing activities, to make mosque-goersand congregation alike to love it more and to successfully manage the Islamic propagation in its surrounding community.The definition of *Idarah* involve, planning, organizing, administering, financingand monitoring.

A. PLANNING

1. Any mosque administrator,regardless the position they assume, ought to have a leadership competence, be capable of comprehending all duties and problems in their department and formulating plans to be collectively executed well, efficiently and effectively.

2. All unitsof administrators should have clear and concrete plans in their departments. A concrete plan contains some aspects such as:

a. What the contents, objectives and targets of the plan are;

b. Why the plan is made, what reasons or background for making the plan;

c. How the plan will be executed is explained in detail in terms of its technical aspects and stages;

d. Who will execute the plan and who or what is targeted by it?Is it a group of people or an organizationor a committee?The organization is explained, both the executor and the targets;

e. When will it be executed?This includes the duration and the time of execution. It will be better if it is equipped with day-to-day schedules, since preparation, execution, evaluationand reporting;

f. Where it is executed?Specify the name of cities, villages, rooms and etc.;

g. How much does it cost?Everything is specified in detail, including its source and what it is used for.

3. Mosque administratorsneed to organize meetingsto prepare and realize a plan. It is recommended that these mosque administratormeetings are held periodically, either once in a monthor once in two weeks. The meeting timeshall be determined in the previous meeting.

4. Some preparations to be made before a meeting:

a. Clear agenda. When, where, and who will talk? Who are the committee? Who are invited? What equipment is needed? What event needs to be held? How much is needed? What the cost is for? Where it is from?

b. The meeting targetsshould be concrete;

c. A meeting leadershould be well aware of the goal to be achieved;

d. The meeting leader's decisiveness. The decisiveness means he should direct the meeting towards the predetermined objectives and targets;

e. Keeping the time. The meeting should be held on time as planned as written in the invitation. The meeting duration should be between two and three hours at a maximum;

f. The meeting leadershould prepare some meeting resolution options. A meeting is intended to be a media to test the solutions which have been thought of and even written. The meeting leadershould be wise, to maintain the nature of that meeting;

g. All decisions and how the meeting goes are recorded in a meeting report. This meeting reportshall contain a brief overviewof the content of discussion, conclusionand data on the meeting time and participants. This meeting reportshall be immediately prepared by the secretary once the meeting is over, reproduced and sent to the meeting participants, both those who are present and absent at the meeting. This meeting reportis to record all meeting conclusionsto make it correctible and allow those who are absent to be immediately informed of the meeting resolutions.

5. In organizing an event, mosque administratorscan establish a commitee,i.e. an organizationof temporary nature. The service term of a commiteecan range from one month to until the duties assigned to them are accomplished. The structure

and scope of a commiteeis adjusted to the scope of their duties. The duties of a mosquewhich requires a commiteeinclude:

a. Commemorating the Prophet's birthday, *Isra Mi'raj*and so forth;
b. Building a school, ablution place, tower;
c. Rehabilitating themosque;
d. Making a TPQ.

B. ORGANIZATIONAL STRUCTURE

1. The organizational structure shall at least consists of Advisor, Chairman, Secretary/Chairman of *Idarah* Department, Treasurer, Chairman of *Imarah* Departmentand Chairmanof *Ri'ayah* Departmentwith the number of administrators being adjusted to the scope of work;
2. The service term of mosque administratorsranges from 2, 3, 4 to at the longest 5 years. At the end of their service terms, mosque administrators are required to deliver their accountability report;
3. The election of administrators can be done after Friday prayers and the five daily obligatory prayers by a deliberation between the congregation;
4. The administrators to be elected shall be domiciled in the mosque neighborhood;
5. The organizational structure should be clear and include the congregation in general within the scope of their expertise and competence;
6. The duties of a mosquein general at least include:
   a. Developing the organization and administration or *Idarah.* Their duties deal with organization, administration, human resources, planning, facilities (equipment), financial administrationand everything.
   b. Development of prosperity or *imarah*. The duties include such issues as development, worshipping, formal education development (both religion and general educations), non-formal education, study group, youth development, women, library, kindergarten,Islamic holiday commemoration, national holiday commemorationand social worship development.
7. The organizational structureof mosque administratorsshould at least consist of:
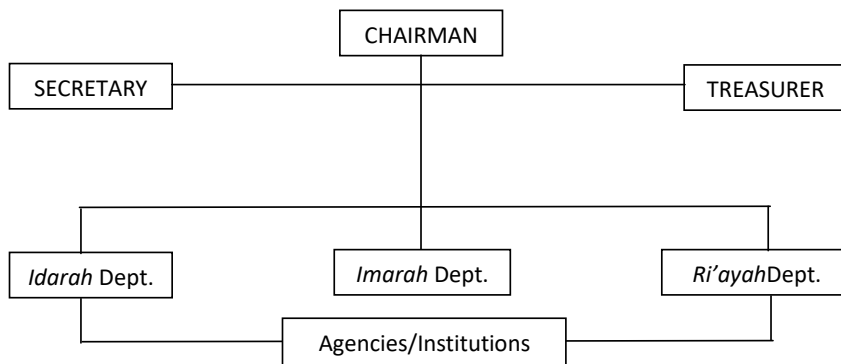
C. ADMINISTRATION

1. A mosque's administration is the activities of recording and documenting works to figure out accurately the works and situation in progress and to be done, evaluatingthe progress and history of the mosque development.
2. The objectives of a mosque's administration are:
   a. To maintain the mosqueand keep it clean;
   b. To help its organizationand administrationrun effectively;
   c. To ensure that the worship is performed well;
   d. To make educational and social programs successful as planned.
3. The administration of congregations is the recording of data on regular and irregular congregations living in the mosque'sneighborhood and regularly or at any time visiting the mosquefor performing both five daily obligatory and Friday prayers. The administration of congregation contain such data as presence, number of congregation, names of congregations, their occupation, expertise and educational background which are recorded in a ledger.
4. Administration of correspondenceis the activities of recording and maintaining ingoing and outgoing letters by the mosque administratorusing a dynamic archival system with the following procedure:
   a. A letter should be short, compact, with not too much sentences, consisting of 2 paragraphs or more, depending on the letter content;
   b. Letter format is not important, suggesting the point clearly is of most importance;
   c. Letter should be numbered, to make it easier for storage. The letter code depends on each issue;
   d. A letter should be made in at least two counterparts. One letter is sent to the adressee and the other one for archive, kept for checking in the future;
   e. All sent letters, as well as received letters should be recorded;
   f. All letters are kept in a *snelhechter* map or *ordner* folder, for easy retrieval at a later date.
5. A mosque journal is an overview of the mosque's activities, completed either by the mosque leaders, departments or anyone in the mosque's management. This journal serves as a record of activities for future evaluation purpose. Journals are also helpful for compiling reports for the mosque administrators.

No.	Day and Date	Event	Brief Overview
1.	Monday 12 December 2014 At: 20:00 to 23:00	*IsroMi'raj* Commemoration	The event was held in the mosque Keynote speakers are: a. ………………………… ………………………… b. ………………………… ………………………… People are attending

No. Day and Date	Event	Brief Overview
		.... Officials are attending, they are ....
2. And so forth		

6. Administration of preachers is part of the mosque administration which is the Secretaries' duty. To carry out this duty, it needs to be divided into further tasks among the secretaries. These administration activities can be carried out at certain hours after Friday (prayers), or in the late afternoon. This administration of preachers includes:
   a. A list of preachers consisting of the names and schedules of these preacher for each week of the year. Every month this list is announced on the announcement board, especially the name of the preacher to give a sermon on that day;
   b. The themes/titles of the sermons which are compiled for one year to prevent the preacher from discussing the same themes as the previous preacher.
7. Administration of the mosque equipment is made in the form of an inventory list of items for easy control and maintenance. The items used as the mosque equipment are procured gradually, either from the mosque funds or the community donation, namely:
   a. Office building or a room for office;
   b. Computer/notebook;
   c. Printer;
   d. Loudspeaker;
   e. Stationery;
   f. Whiteboard;
   g. Announcement board;
   h. Preacher schedule;
   i. Camera;
   j. Mosque nameplate;
   k. Tables and chairs for work;
   l. Tables and chairs for guests;
   m. Telephone;
   n. Literature books, magazines and newspapers;
   o. Newspaper storage;
   p. Podium;
   q. Prayer equipment;
   r. Trash can;

Sample of Inventory List:

Number	Name of Item	Amount	Brand	Condition
1.	Computer	1	Asus	Good

Number	Name of Item	Amount	Brand	Condition
2.	Printer	1	HP	Good
3.	Loud Speaker	2	TOA	Good
4.	Microphone	4	TOA	Good
5.				
etc.				

D. FINANCE

1. Financial managementincludes procurement of money, proper spending and good financial administration;
2. The purpose of financial management is to foster trust between the mosque administrators and the community to encourage people to be more willing to donate;
3. The mosque money is entrusted by the community, therefore its expenditure shall be based on the principle of prudence based on a clear plan for the mosque's interest;
4. The general principles in a mosque's financial management:
   a. Expenditure posts should be compiled at the beginning of the budget year into a Mosque Income and Expenditure Budget or *Anggaran Pendapatan dan Belanja Masjid* (APBM), a program that has something to do with money earning and spending programs;
   b. The mosque expenditure budget shall be prepared based on the mosque's programs. This means the activities to be carried out by the mosque in the next year;
   c. The mosque budget year may start from Muharram to Dzul Hijjah, January to December or April to March.
5. In this financial administration, some mosque expenditure posts are excluded from regular expenditures, they are;
   a. Physical maintenance and construction;
   b. Development of worship;
   c. Development of education;
   d. Social development;
   e. Organizational and administrative developments.
6. All money earnings and spendings should be recorded in the cash book every time an income is earned and an expenditure is made. This cash book should be open for the board to control, and if necessary, by the congregation. This cash book is closed each month, signed by the mosque's treasurer and chairman.
7. Preachers shall be given an honorarium, the amount of which depends on what is considered normal in the environment for buying books and magazines to allow the preachers to prepare themselves to give a sermon or lecture.
8. The general guidelines for expenses are that:
   a. All expenses should use a receipt;

b. When purchasing goods from external parties, in addition to receipts, it should also include invoices as an evidence of purchase from the shops;

c. Any expenditure worth less than Rp.100,000.- shall use a stamp of Rp.3,000.- and any expenditure worth more than Rp.1,000,000.- shall use a stamp of Rp. 6,000.-;

d. Expenditures should match the planned programs. Any purchase to be made which has not been included in any program should be included to the next month's programs. Unless it is something urgent;

e. All evidences of expenditure should be kept in a separate file which can be checked at any time;

f. Cash should be kept in a safe at the office or in a bank. It is highly recommended to not keep cash at home. In addition to being exposed to theft, fire and other risks, keeping cash at home is susceptible to abuse;

g. Cash money can neither be lent personally to the chairman, treasurer, other administrators nor any member of the congregation;

h. All receipts are numbered separately.

9. A certain number of charity boxes and financial management announcementsshall be made and they should be numbered. It is highly recommended to make their shapes nice and sweet, locked and the sound they produce should not distract the congregation's attention. Opening the charity boxesshould be witnessed by some people and immediately done after the Friday prayer is done. After calculating the amount, a report or earning record should be made and signed by some people to be an evidence of earning in the mosque's cash book. The earnings from the charity boxesand other sources should be clearly written and signed to be announced to the congregation.

Sample of earning report:

On this day, Friday, ……………. the mosque's charity boxeshave been opened and the earnings are as follows:

1. **Charity box No. 1 Rp. ………………………………**
2. **Charity box No. 2 Rp. ………………………………**
3. **Charity box No. 3 Rp. ………………………………**

and so forth ……………………………………………

(……………………………………………………………………………………   )

……………… 20…….

Signature

1.   2.   3.

(…………………)   (…………………)   (…………………)

E. MONITORING

1. Monitoring is an important *Idarah* function. All plans for implementing management, administration, and financing activities must have monitoring;
2. Monitoring can be carried out by special supervisors or by the leaders themselves. The administrators as a whole must also conduct monitoring thoroughly and continuously.

CHAPTER V
IMARAH DEVELOPMENT

The activities included in *Imarah*development are:
a. Worshipping activities;
b. Study group;
c. Mosque youth;
d. Library;
e. Kindergarten;
f. *Madrasah Diniyah*;
g. Social worship development;
h. Commemoration of Islamic and national holidays;
i. Women empowerment;
j. Cooperatives;
k. Health.

A. Worshipping activities

1. In terms of worship, the obligatory prayers are of most importance. It is preferrable that these5 daily obligatory prayers are done in a congregational manner.The main source of a successfulimplementation of these 5 daily obligatory prayers is the large number of mosque-goers and the maximum level of perfection that these mosque-goers can reach in their prayers.For this purpose, it is necessary to give guidance and counseling on how to perform these prayers according to the examples outlined in Al Qur'an and the hadith of the Prophet.
2. Worshipping activitiesinclude:
   a. Performance of (5 daily) obligatory prayers;
   b. Performance of Friday prayer;
   c. *Muezzin* development;
   d. *Imam* development;
   e. Preacher development;
   f. Congregation development.
3. Performance of (5 daily) obligatory prayers is done by:
   a. Improve how the *imam* recites Al Quran and saying during the prayer and perform the prayer. The Imam's recitation and saying determines the acceptability of the congregation's prayers, because they will be reluctant to visit the mosque if the Imam cannot recite Al Quran well. Likewise, regarding

the *shaf* (prayer line) in congregational prayer, it is often seen that the line is not straight. Most people in a congregational prayer do not heed the virtue of the straight *shaf*;

b. Handing out practical prayer manuals to the congregation;

c. Writing prayer sayings on the blackboard, for example, *iftitah* saying, *tahiyyat* saying and so on;

d. Organizing a brief lecture on religion and sharia using an interesting argument, after *Maghrib* (evening) and *Subuh* (dawn) prayers;

e. Making the call to perform a prayer through a loudspeaker before the time of prayer comes by turning on the loudspeaker/cassette chanting the holy verses of Al Quran. Only when it is clear that the time for prayer has come will the *athan* be made;

f. Appointing the permanent Imam for obligatory prayers and *marbot* (cleaning service officer)and *muezzin* for each prayer.

4. Performance of Friday prayer is obligatory for every healthy and able Muslim with neither justifiable excuses, and it shall be performed in congregation on Friday at *dhuhur* prayer time which for Muslims is a special day (*Sayyidul Ayyam*). Prior to beginning the Friday prayer, a sermon should be made to improve the people's knowledge on the religion.

5. The Friday prayeris performed using the following steps:

a. Appointment of Friday personnel, i.e. assigning two or more personnel who are tasked with handling the preparations needed to organize the Friday prayer. For example, they can list the preachersfor one whole year, appointing substitute preachersand *imams*;

b. Preparing the facilties, i.e. the activities performed to ensure that the rooms and facilities for Friday prayerssuch as mats, carpets, rugs, mihrab, prayer mats, ablution places and toilets, electronic devicesby testing the amplifier, speaker, tape recorder and casette, are prepared and clean;

c. The scheduled preacher shall be notified at least 2 days before the Friday prayer. The friday personnelis required to contact the relevant preacher, and to find his substitute(s) if he is unable to come and to try to pick him to ensure that he will arrive on time;

d. Delivering an announcement or report that they consider important before the preachercomes to the podium, such as reporting the mosque'scash money obtained from the charity boxes during last Friday prayer, including the expenditure and remaining amount of money to make all congregation informed about it, announcing the currently on-duty *Imam* dan preacherand those to be the *imam* and preacher for the next Friday and a call for the mosque-goersto straighten their *shaf*and to fulfill any vacant place before them.

6. *Muezzin/bilal* is someone who makes the *athan*. *Athan* is a way of calling people that the prayer time has come and prayer will be starteged soon.In addition for congregational prayer, *athan*is used to signify that a sermon will begin. Every

Muslim can be a *muezzin* provided that he meets the requirement set forth in Islamic law. They should be *tamyiz*(knowing what is right from wrong), knowing the *athan*text by heart and having loud and melodious voice to make the *athan* audible and enjoyable. Currently, every mosque has had a speaker, thus a *muezzin*does not need to have a loud voice, rather a mild and melodious voice is enough. Recently, many mosques play a recording of holy verses of Al Quran through their loudspeaker. Only when it is confirmed that the prayer time will the *athan*be made. To improve the quality of *muezzins*, an *athan* training or competition can be organized, aiming at finding the *athan*expert, and the winner is then assigned to be the permanent *muezzin*in the relevant mosque.

7. *Imam*is the one to lead the congregational prayerin a mosque, *mushalla/langgar*and other places. In a Friday prayer,the mosque administratorsusually ask the preacherto be the leader of the prayer as well. However, there is a time when the mosquedetermines that the one to lead the Friday prayeris their own *Imam rawatib*. The requirements to be an *Imam*according to the provisions of Islamic *fiqh* are:
   a. The one most knowledgeable on Islamic *fiqh*;
   b. The one capable of reciting most *surah* of Al Quran by heart;
   c. The one of most noble characters;
   d. The oldest one;
   e. The one with most perfect physical appearance and clothes;
   f. The one of highest prudence (*Wara'*);
   g. The one with the best voice;
   h. The one of most knowledge on how to perform a congregational prayer.

8. A preacher is someone who gives religious advices on piety, faith, noble characters, *tawheed*and everything related to religion, up to date to the local situation and actual matters in the society when the Friday prayer, Eid al-Fitror Eid al-Adha prayer, eclipse prayerand so forth are performed. Sermon should be delivered in a language easily understood by the mosque-goers,except in saying the five Friday sermon pillars when its Arabic version should be used. Preacher resumes a noble position since they continue what the Prophet saw. struggled for to guide and direct Muslims in performing Islamic teaching as best as they can. The requirements to be a preacheraccording to the provisions of Islamic fiqh are as follows:
   a. Mastering Islamic knowledge;
   b. Having noble characters;
   c. Standing up when delivering the sermon if they can;
   d. Delivering the sermon loudly and clearly to be heard by the congregation who are eligible for Friday prayer;
   e. Preacherought to sit in between two sermons, at least for a moment;
   f. Free from *hadath* (impurities) and *najis*;
   g. Covering their *aurat*.

9. Nurturing the congregation is one of mosque administrators' duties to make them pious who think and do like a Muslim should do who can improve, maintain, and fund as well as develop the mosque function. 3 attempts can be made to develop a mosque's congregation, they are:
   a. Improving the organizationeffectiveness and mosque arrangement. Organizing amosquemeans collecting all businesses related to the mosqueinto one which run effectively under the leadership of a legal entity such as foundation or administrator which can act to represent all existing elements of the congregation.
   b. The surrounding community should be invited to the mosquecontinuously using interesting and attractive events. These events include:
      1. Performance of the five daily obligatory and Friday prayers;
      2. General lecture, and lectures for the youthand women and practical training to improve their welfare;
      3. Islamic deeds, such as *zakat*, qurban khitanan massal dan lain-lain.
   c. Registering the congregations which include their name, age, address, sex, occupation, education, expertise, and so on. They are needed to allow the congregation to be developed in a well-planned, continuous and systematic manner. This congregation will know each other and develop emotional bond with the mosqueand eventually they will be happy to be in and love the mosque.

B. Study Group Activity
1. Study group(*majlis taklim*) is one of important/main activities for mosquesboth in urban and rural areas, attended by all members of the community, be it men, women, youth, and teenagers.
2. The standards to manage a study groupare:
   a. The study groupshould have a clear guideline;
   b. The study groupshould have religious and general curriculum;
   c. The teaching methods consist of lecture, question and answer/dialog and audio visual media to deliver the lesson materials;
   d. The materials to be taught should have a module or handbook to be a reference for teachers, to be re-read by the participants and to be taught to their family at home;
   e. The teaching personnel, participants and others should be administered;
   f. An evaluation system should be made.

C. Mosque Youth Activities
1. Youth developmentis an activity which needs to be dealt with carefully in the mosque. This is because these youth are their parents' hope, as well as their state and nation's hope. The role that the youth can play in continuing the nation's development is highly expected. It is in the hands of these youth that the progress and decline of the nation lies. An *ulema* once said that it is in the hands

of the youth that the life and glory of the nation lies, and it is on the shoulders of these youth that the life of the nation lies.

2. Muslim youth developmentincludes religious guidance, discussion, civic development, arts, sports, recreation, martial arts training and social worship development in the form of recitation activities, Qur'an recitation, *rebana*, *kasidah*, sports, distributing zakat, and general knowledge based on the development of science and knowledge and technology the implementation of which is centered in the Mosque.

3. Fostering worship is carried out by performing congregational prayer on time, involving youth in Islamic holiday commemoration activities, building mosques, collecting zakat, donations and *shadaqah*, slaughtering sacrificial animals and others.

4. Discussion is one way to receive knowledge and exchange ideas. This activity providesinsights, allow them to express their opinions, make them respect the opinions of others, and make them open to essential truth.

5. Civic development is meant to make Muslim youths have a high level of awareness for their nation and state society.

6. Arts, such as drama, *qasidah*, MTQ, and etc., demand the attention of the youth mosque advisors and parents. Many of our people still think that music is considered a controversial act (incompatible) with the religion. Thus, the implementation of these musical activities should be held outside the mosque.

7. The sports exercised in the courtyard of the mosque can be table tennis, badminton and volleyball. Aiming at directing the youth fairness and dynamic and to prevent them from being involved in negative activities.

8. Recreation can be done by camping and outing. It is an important activity for the youth to get to know and love their natural surroundings, and to eventually be aware of the divine greatness and power, and result in firm faith in Allah THE ALMIGHTY.

D. Library Activities

1. The mosque library is established in the mosque's area/location of the mosque to be used by the mosque-goers in particular and the community in general. The mosque library is expected to be able to collect information to be consumed by the people it serves.

2. The mosque library is directed to be able to provide as complete references as possible regarding the problems needed by the congregations and the surrounding community, to allow the fulfillment of user community's need for reading materials.

3. The mosque library staff is expected to have the following qualifications:
   a. To a lesser extent understand knowledge on Islam and Arabic;
   b. Graduated from at least the equivalent of high school education level;
   c. Have an interest in books and library.

4. The mosque library must have a clear organization with an organizational structure and describe the activities carried out by the mosque library as follows:

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                    ┌─────────────────────────┐
                    │   MOSQUELIBRRARY        │
                    │   CHAIRPERSON           │
                    └─────────────────────────┘

┌──────────────────────────────┐        ┌──────────────────────────────┐
│ TECHNICAL AFFAIRS            │        │ SERVICE AFFAIRS             │
└──────────────────────────────┘        └──────────────────────────────┘

┌──────────────────────────────┐        ┌──────────────────────────────┐
│ COLLECTION PROCUREMENT       │        │ MEMBERSHIP                  │
└──────────────────────────────┘        └──────────────────────────────┘

┌──────────────────────────────┐        ┌──────────────────────────────┐
│ CATALOGIZATION              │        │ CIRCULATION                 │
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│ CLASSIFICATION              │        │ LENDING BETWEEN LIBRARIES   │
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│ SETTLEMENT                  │        │ REFERENCES                  │
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┌──────────────────────────────┐        ┌──────────────────────────────┐
│ BOOK AND CATALOGUE CARD     │        │ SERVICE STATISTICS          │
│ ARRANGEMENT                 │        │                             │
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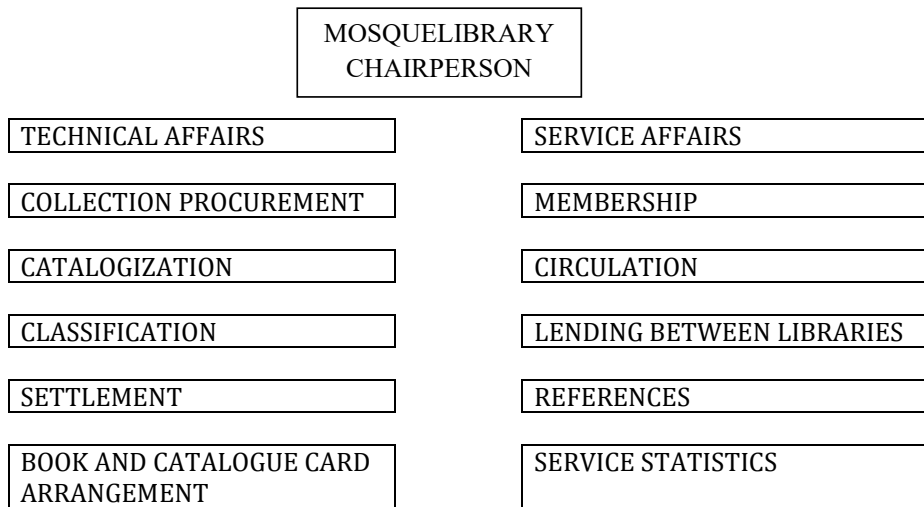
Job Analysis.
a. Technical Affairs.
   The administration jobs include correspondence, general administration, provision of facilities and infrastructure and maintenance.
b. Collection Procurement.
   The collection procurement jobs include maintaining library materials, efforts to add the book collections and inventory. The ways to add more books include buying them and asking for donationsfrom the congragation or from the government such as from the Ministry of Religious Affairs, the Ministry of Education and Culture, the Ministry of Cooperatives and SMEs, the Ministry of Agriculture, the Ministry of Health, BKKBN Office and others.
c. Technical Management.
   The job of technical management is to prepare librart materials in such a way that they are easy to set up and use. For this reason, regulations concerning how to compile catalog descriptions and classifications of books have been made.
d. Lending Services/Circulation.
   The job of lending services is to regulate the circulation of books to allow an orderly and maximum utilization of the existing collection, and the completeness of the collection is relatively maintained. For this reason, membership issues, rules and procedures for borrowing need to be regulated using separate provisions.
e. Information readiness (Reference services).

Information readiness is the library's readiness in providing data and information requested by visitors, through book reference services.
f. Library Commission.
The library commission's job is to serve as an advisory body to the library leader in managing and developing the library. To keep the library, it is preferable to employ a person who have some knowledge on library science. To acquire this knowledge, it is necessary to attend library education both in upgrading, coursework and formal trainings.

E. Mosque-Based Educational Activities
1. As an place open to the public, a mosque can play an important role not only as a place of worship, but can also be a center for mosque-based Islamic community education in the context of nurturing the people.
2. Mosque-based education is a non-formal teaching and learning activity held at a mosque for teenagers, adults or a mix of everyone which takes various forms, namely:
   a. TPQ
   b. Kindergarten/RA (*Raudlatul Athfal*);
   c. *Madrasah Diniyah Awaliyah*/MI;
   d. *Madrasah Diniyah Wustha*;
   e. *Madrasah Diniyah Ulya*.

F. TPQ
1. TPQ is a non-formal education in the mosque held for all ages and grouped by the age group of the participants, namely children, adolescents, adults and elderly.
2. The learning material includes the ability to read the letters of Al Quran, knowledge of *tajwid*, memorization and knowledge of interpretation or understand the meaning of the verses of Al Quran.
3. The learning activities to read and write Al Quran in TPQ are managed directly by the mosque administrators or by inviting competent teachers.

G. Kindergarten
1. Kindergarten/RA (*Raudlatul Athfal*) is a kindergarten that educates children aged 4-6 years old, i.e. before entering elementary school, the length of study is 2-3 hours a day, from 7 to 10 am in the front room of the mosque, or may also be held outside the mosque as long as it does not interfere with the prayer.
2. The lessons taught are memorization of Al Quran verses and practice of worship, such as learning to memorize the Qur'an, sayings during prayers, learning how to perform ablution, *umrah* and *Hajj* ritual trainings, and other religious practices so that they will last a lifetime.
3. In essence, all mosques anywhere can be used as a place to hold a kindergarten education by forming a special committee to foster and prepare everything needed to manage the kindergarten as follows:

a. Expert teacher (graduated from early-childhood education school);
b. Administration staff;
c. Stationery as needed; and
d. Light playground equipment on the yard.

H. *Madrasah Diniyah*

1. *Madrasah Diniyah*/MI is an Islamic education and teaching institution, serving primarily to assist parents in providing additional religious education to their children by optimally making use of the available time and planning for teaching and learning activities to achieve predetermined goals.
2. The teaching staff needed by a *Madrasah Diniyah* depends on the number of classes in this *madrasah* based on the following criteria as follows:
    a. Principal of *madrasah* with an educational background as follows: for Madrasah Diniyah Awaliyah, they should be graduated from PGAN/junior/senior high schools or equivalent level, plus experienced as a teacher for at least 3 years, and for Madrasah Diniyah Wustha they should be graduated from PGA for 6 years/senior high schools or equivalent level or Bachelors graduates;
    b. *Madrasah Diniyah* teachers; and
    c. Administration staff..
3. *Madrasah Diniyah Awaliyah* is a *Madrasah Diniyah* at the beginning level or Elementary School (SD) with a learning period of 4 (four) years from grades 1 to 4 with a total of 18 lesson hours a week.
4. The specific objectives of *Madrasah Diniyah Awaliyah* are:
    a. To make children love Islam and have the desire to perform prayers and other acts of worship;
    b. To make children have the basic knowledge about Islam;
    c. To make children have the basic knowledge of Arabic as a tool for understanding Islamic teachings;
    d. To make children capable of practicing the teachings of Islam.
5. Lessons at *Madrasah Diniyah Awaliyah* level are (Ministerial Regulation of Religious Affairs Number 3 Year 1983 Article 8) as follows:
    a. Al-Qur'an;,
    b. *Hadith*;
    c. Translation;
    d. *Tajwid*;
    e. Faith and Noble Characters;
    f. Sharia worship;
    g. Islamic history;
    h. Arabic;
    i. Worship practices.

I. Social worship development

Social worship is a form of worship generally carried out in mosques which deal with the interests of many people (the community) including activities to manage *zakat*, *qurban*, death, helping the poor, orphans, mutual cooperation, mass circumcision, helping abandoned children, health services providing a place for marriage solemnization with a ritual ceremony without reducing the function of the mosque as a place of worship.

J. Commemoration of Islamic and National Holidays.

1. The commemorations of Islamic and national holidays have been sufficiently institutionalized as part of the mosque administrator's activities. This commemoration is an effort to maintain the *syi'ar* (sign of existence) of Islam and to refresh one's appreciation of the meaning and value of historical events in Islamic religion. They can be done separately or combined whenever possible in terms of their time.

2. The historical events commonly commemorated are the Prophet's birthday, *Isro' Mi'roj*, *Nuzulul Qur'an* and Islamic new year, including the activities of holding Eid al-Fitr and Eid al-Adha prayers and organizing the *qurban* rite.

3. Considering the broad activities of the Islamic holiday commemoration, it is important to institutionalize them in one committee. The committee works for each Islamic holiday commemoration and then the committee can be re-established at the next commemoration event.

4. The committee structure generally consists of a chairman, vice chairman(s), secretary, treasurer and members and includes many elements such as the youth, mosque administrators, mosque youth, local officials and social organizations. In its implementation, this commitee divide the tasks to allow the activities to be carried out effectively.

5. The Islamic holiday should not be commemorated merely with a speech/lecture and concluded with having a meal together. Rather, useful activities such as community service with youth and the mosque youth and congregation in general to clean up the local environment in the context of practicing *da'wah bilhal*, planting trees/reforestation in the area of the mosque ground, making street lighting to allow the community to benefits from its activities or also inauguration such as inaugurating a polyclinic, a health hall, a mosque library, opening a school kindergarten, *Madrasah Diniyah* and *Ibtidaiyah* which reflect new passions in society since the religion itself always encourages dynamics and association with the community.

6. Eid al-Fitr or Eid al-Adha prayers can be held in a mosque or field to grow Islamic existence more widely and at the same time accommodate as many congregation as possible. Approaching the Eid al-Fitr or Eid al-Adha prayer, the *takbir* is performed orderly and regularly.

7. The Eid al-Adha holiday is marked by organizing the *qurban* rite which is carried out by the *qurban* committee consisting of mosque/*mushalla* administrators

(*takmir*) and elements of the community. The goal is to educate people to have a love to sacrifice as exemplified by the God Prophets Ibrahim and Ismail, as well as to foster a sense of togetherness to share happiness with the less fortunate ones.

8. The committee needs to record *qurban* data from year to year because the economic conditions of urban communities tend to have higher ability to buy qurban animals. The committee shall plans to distribute the *qurban* meat by involving the Regency Office of Religious Affairs or Islamic holiday commemoration committee at regency level or at least at the district level to compile a priority list, for example an orphanage, penitentiary, nursing home, student dormitories, the deprived and the poor and so on so that more targets can be reached.

9. The slaughter of *qurban* animals must meet the sharia requirements, and the procedures for slaughtering and the welfare of sacrificial animals shall be closely monitored so as not to cause or spread disease.

K. Women empowerment

1. Islam has placed women in a noble position, i.e. as the pillars of the state. If the woman is good then the state of the country will be good as well, and if the woman is bad then the country will be damaged as well. For this reason, the mosque administrators need to improve the knowledge of women, both in religion and in general, and recommends to involve women in the national duties according to their abilities and the expertise they have.

2. Mosque administrators need to hold various courses, such as sewing, hair cutting, bridal make-up, cooking various foods, special lectures on how to care for the body and educate children, seminar on marriage laws, culinary and so on to further improve the quality of women.

L. Cooperatives

1. In addition to being a place of worship, a mosque can serve as a communication forum for the congregation. This forum is developed as a contact for the congregation in the economic field, such as by establishing cooperatives in the mosque and business contact between members of congregation to improve their welfare level.

2. Cooperatives is a business unit managed jointly by members on the kinship principle in addition to economic activities. These cooperatives can be: saving and loan, consumption, services and all-round cooperatives.

3. Mosque administrators need to disseminate the purpose of establishing cooperatives and that it is recommended and in accordance with Islamic teachings, i.e. to stimulate the awareness of the people and the mosque congregation of the importance of economic improvement efforts and cooperatives, to provide them with skills in the business field and as a source of

funds to finance the mosque's activities and needs in the attempt to improve the congregation and the people's welfare.

M. Health

1. One of the most important means of improving the welfare of the people is the handling of health, both in terms of the physical condition of the mosque, namely cleanliness and aesthetics as well as the health of the congregation.
2. For mosques capable of doing it, they can directly handle this health by opening a polyclinic that provides a special room for examination, patient beds, doctor's room, waiting room, equipment, medicine, and doctors and nurses are available.
3. The practice days are arranged based on the doctor's willingness and it is also important to consider the time when the congregation usually gather.
4. The doctor's fee must be affordable to the public or completely free.
5. The mosques can collect health funds for the congregation using health insurance, which is linked to community health insurance funds through the Healthcare and Social Security Agency (BPJS), and the funds are obtained from the members of congergation participating in BPJS or from Baznas/Bazda funds and donors from the congregation on the basis of mutual cooperation and assistance.
6. The mosques can show more real concern for members of its congregagtion suffering from illness, yet ho cannot afford the treatment by setting up free health clinics. Likewise, the mosque administrator should motivate the congregation to take part in blood donation activities held in the mosque.

N. Use of Loudspeakers

1. Loudspeakers is defined as technical equipment consisting of a microphone, amplifier and loudspeaker used to expand the range of delivery of anything conveyed in a mosque, *langgar* or *mushalla* such as *athan*, *iqomah*, praying, congregational prayer, *takbir*, recitation and others;
2. The conditions for using loudspeakers are as follows:
   a. The installation and maintenance of loudspeakers are carried out by experts using acoustic techniques to ensure that they function properly and produce a clear and pleasant sound;
   b. Any *muezzin*, reader of Al Quran and *imam* who uses the loudspeaker should have a fluent, melodious and pleasant voice to hear so as to increase the faith of anyone who listens to them;
   c. The use of loudspeakers shall be adjusted to the time and allotment, so as not to disturb the community, both Muslims and non-Muslims around the mosque/*mushalla*. Especially for *athan* as a sign that prayer time has come, it should be on the right time of the prayer and pronounced well, melodious and serene so as to increase the faith for anyone who listens to it;
   d. The conditions for using loudspeakers are as follows:

1) At the earliest, 15 minutes before the prayer time comes, used to recite the holy verses of Al Quran in a fluent, melodious and soft voice using a outward loudspeaker of the mosque/*mushalla*;
2) The voice of *athan* when it the prayer time comes shall use both outward and inward loudspeaker of the mosque/*mushalla*;
3) The *iqomah* calls before any congregational prayer can use both outward and inward loudspeakers of the mosque/*mushalla*, 1 to 4 minutes after *athan*;
4) The *imam's* recitation, pray, announcements and sermons shall use inward loudspeaker;
5) The Eid al-Fitr and Eid al-Adha *takbir* are echoed with outward loudspeakers on the condition that it is echoed out on the evening of 1 *Shawwal* until before the Eid prayer on Eid al-Fitr and 4 consecutive days from the night of 10 Dzulhijjah.
6) *Tarhim* in the form of *dua* shall use an inward loudspeaker, while *tarhim* for *dhikir* does not need to use any loudspeaker;
7) For *tadarus* and recitation, it shall be enough to use a inward loudspeaker;
8) Islamic holiday commemoration or *tablig akbar* shall use inward loudspeakers, and if the congregation are overload that the outside of the mosque/*mushalla* are used to accomodate them, then using outward loudspeakers is allowed.

3. To achieve the loudspeaker function, standard installation settings are needed as follows:
   a. The loudspeaker shall be installed by an expert or at least someone who understands the sound settings (acoustics) on the speakers.
   b. It shall be arranged in such a way that it is divided into 2 funnels/speakers for 2 designations, the outward sound and the inward sound. The inward sound is intended for purposes inside the mosque/*mushalla* and the outward voice is intended for broadcast outside the mosque/*mushalla* widely;
   c. Installing the speakers for purposes inside the room shall be done in such a way that it is easy to hear by the congregation inside the mosque/*mushalla* and cannot be heard outside;
   d. Installing the speakers for outward *syi'ar* purposes shall be done by placing it to face the outside of the mosque/*mushalla*, at a certain height so that the *athan* can be heard clearly as far as possible.

4. Basically only the voice of *athan* is channeled outside the mosque/*mushalla*, while dua and prayers are basically only for the benefit of the congregation inside and do not need to be directed outward so as not to violate the sharia provisions which prohibit loud voices in dua and prayers. Meanwhile, *dhikr* is basically individual worship directly with Allah THE ALMIGHTY, thus it is not necessary to use either inward or outward loudspeakers.

5. In the case of playing recitation cassette/CD media using the loudspeakers, it can be done either using the outward and inward loudspeaker provided that the

time and the quality of such media have been ensured to produce as best sound as possible.

CHAPTER VI
RI'AYAH DEVELOPMENT

1. *Ri'ayah* aims to maintain the mosque in terms of its building, aesthetics and cleanliness. Using this *ri'ayah* development, a mosque as a holy and noble *baitullah* (the house of Allah) will be clean, bright and aesthetic, and eventually it can be attractive, comfortable and fun for anyone who sees, enters and worships in it.
2. Maintaining the mosque building includes:
   a. Building shape/architecture;
   b. Maintenance from damage;
   c. Cleanliness maintenance.

A. Architecture and Design.
   1. Architecture is the art of building. A mosque architecture is the art of mosque building. The art of building a mosque in Indonesia is influenced by:
      a. The role and development of local culture as part of the unity in diversity of Indonesia as a nation;
      b. The role and influence of science and technology;
      c. Combination of the above.
   2. The best architectural assessment norms for a mosque are determined according to the cultural arts that develop in the region. The art of building a mosque is not absolute in Islam. It is a problem which the Prophet said "*antum a'lamu bi umuri dunyakum*' (you know your world better), except for the direction of the *qibla* which is a permanent law that cannot be changed.
   3. In designing a mosque, some spaces need to be considered, including:
      a. Main room;
      b. Ablution room;
      c. Service room;
      d. Supporting Room.
   4. The main room has multiple functions, including:
      a. For daily activities such as the five daily prayers performed in congregation or *munfarid*;
      b. Friday prayer activities;
      c. Ramadan activities:
         Ramadan is a special month for Muslims. During this month, more people visit the mosque for congregational prayers, *tarawih* prayer, *witir* prayer, reading Al Quran, *i'tikaf*, especially the last 10 days of it.
      d. During Islamic holidays, the mosque is used as a place for holiday prayers, religious ceremonies such as: *Isra Mi'raj*, the Prophet's birthday, *Nuzulul Qur'an* and others.

B. **Maintenance of Equipment and Facilities.**
1. Mosque equipment and facilities are means to support the function of the mosque, both as a place of worship and to propagate Islamic *syi'ar*. Therefore, all mosque equipment and facilities must always be maintained and cared for well, including:
   a. Prayer mat;
   b. Electronic devices;
   c. Library cupboard;
   d. Shoes/sandal rack;
   e. *Bedug* dan announcement board.
2. Prayer mats, either ordinary mats or carpets or rugs, are an inseparable part of the mosque. Therefore, both the cleanliness and neatness and harmony of the mosque must be maintained. The mosque room, especially the prayer room, should always be clean, tidy and harmonious. The use of mats must be arranged in such a way; for example, the mat is rolled up or folded neatly after use. A new mat is stretched back ahead of congregational prayer or other religious activities. If the carpet mat has been glued to the mosque floor, its cleanliness should be maintained, not used for lying down, playing with children, nor be exposed to cigarette ash or other dirt.
3. The use of electronic equipment, such as loudspeakers, should be limited to matters of importance, such as for the purposes of *athan*, Friday sermons, *tarhim*, and commemoration of Islamic holidays. Likewise, the time of use must be regulated to prevent from disrupting the peace of the surrounding community. For example, *tarhim* and recitation of Al Quran before Fajr should be done when it is near the dawn, or *tadarus* of Al Quran in the month of Ramadan should not exceed 22:00 (10pm).
4. Equipment maintenance should be left to members of administrators who understand how to use and maintain it. Leaving it for maintenance to anyone with no adequate knowledge on how to use and maintain it will only make it out of order.
5. Each mosque should be able to provide a cupboard for storing Al Quran and other religious books, which also serves as the mosque library. In order to increase the religious knowledge of the congregation, the library's book collection shall be added continuously, by arranging their borrowing in such a way that they are not damaged or lost.
6. Each mosque should be able to provide a place for temporarily storing shoes/sandals while praying. The habit of mosque-goers to bring their footwear into mosque rooms, even with plastic bags, must be prevented. This is because other than being unsightly, it will also make the mosque dirty. The shape and location of the shelf to store footwear should not interfere with the view and aesthetic of the room or the mosque environment. The job to keep this storage should be assigned to children and youth who have been trained to allow them to carry out their duties in a skillful, orderly and safe manner.

7. *Bedug* (drum) and announcement board are means of communication, especially to notify the the prayer time and celebrate holidays (Eid al-Fitr and Idui Adha), the existence of which is almost inseparable from a mosque and has been cultured in some Muslim circles. The sound of the hammering drum, especially on the holidays of Eid al-Fitr and Eid al-Adha, has a distinct impression on the hearts of the people and gives Islamic *syi'ar* excitement.

8. The existence of the drum should be properly preserved and its placement should be arranged in such a way that it does not interfere with the view and aesthetic of the mosque, and it is not easy to be played with by children or people who do not understand its function. Likewise, at every mosque several announcement boards are usually available, such as an announcement board containing the schedule of *imam,* preacher and *muezzin*, an announcement board containing financial reports, prayer schedules and so on.

9. The announcement boards should be written neatly and clearly and placed in a strategic place to make it easier for the mosque-goers to read upon considering to the aesthetic of the room and the mosque. Similarly, the mosque name board should be carefully considered to maintain its aesthetic.Never let the sign be damaged or blurry, so that it disrupts the view and the aesthetic of the mosque.

C. Maintenance of Yard and Environment

1. It is important to maintain the mosque's yard and environment, because the mosque building will look beautiful and elegant if it is supported by a well-maintained courtyard and environment. This in turn creates a clean, safe, orderly, beautiful and comfortable atmosphere.

2. Maintenance efforts for the yard and environment include:

   a. Cleanliness.

   At each mosque, the provision of sanitation and water channels (*riolering*) around the mosque should be ensured, both for disposal of water used for ablution, toilets, and rainwater, to prevent it from inundating the mosque grounds. The mosque's yard and environment must be beautiful and clean. For this reason, such wastes as leaves, used newspapers or paper, etc. which are often scattered on the mosque's yard should be cleaned up immediately. Likewise, the grass and plants growing on the mosque yard should be looked after properly and neatly. The inside and around the mosque must not be littered with by not spitting carelessly. The mosque congregation and visitors must be accustomed to spitting in the appropriate place, i.e. the toilet. The mosque and its environment must apply a Clean and Healthy Lifestyle or *Pola Hidup Bersih dan Sehat* (PHBS)

   b. Fencing.

   The entire mosque grounds should be properly fenced off to avoid disruption to the mosque grounds and buildings. This fence for the mosque can be in the form of concrete, iron, wood, bamboo or a living fence, which is made in accordance with applicable regulations.

c. Provision of parking spaces.

At each mosque, a parking space for vehicles, both two-wheeled and four-wheeled, should be available. The availability of sufficient parking space, other than adding the excitement of the mosque building and environment, will also attract mosque-goers to visit or worship at the mosque.

d. Adding Greenery and Garden

One aspect that can support the beauty and elegance of a mosque building is when the mosque's yard and environment have greenery and a clean, neat and beautiful garden. Therefore, every mosque should strive for adding greenery and making well-maintained gardens to create a beautiful and comfortable atmosphere.

D. Determination of Qibla Direction

1. The mosque building shall follow the direction of the *qibla* and this is related to people's beliefs, therefore the *qibla* direction is determined the Ministry of Religious Affairs Team upon requests from either the mosque or its institution.

2. The *qibla* direction at each mosque can be seen in the direction of its *mihrab*. The *qibla* direction in Indonesia shows the degrees (o) and minutes (") of deviation from the true west. This deviation from west to north is measured by a tool called a compass (guideline). Recently, a small, yet practical and easy-to-use compass is available.

3. To determine the specific *qibla* direction for those on the road (travelers), a small compass can be used or, if no compass is around, the north-south direction can be determined by the following way:

a. Mount a stick perfectly straight perpendicular to a compacted and leveled ground. The perpendicularity of the stick can be checked with a waterpass. It can also be done by hanging a strand on a piece of sufficiently strong thread;

b. Right at the time of *dhuhur*, mark where the shadow of the stick or thread falls;

c. The direction of the shadows obtained is the correct north-south direction.

4. Determining the north-south direction should not be done once, rather it should be done in several days in a row, so that a convincing north-south direction is obtained. To be precise, choose a day in which the sun's shadow at the start of the *dhuhur*time is not too short. When it is known that the north-south line is chosen perpendicular to AB, the length of which is made for say 1 meter.

5. At point B a perpendicular line BC is established, the length of which is obtained by multiplying 1 meter by a number, known as the *qibla* angle tangens. Suppose that the *qibla* angle is 22°15, the tangent is 0.409, multiplied by 1 meter and thus 40.9 cm is obtained. Then the BC is taken at 40.9 cm. A is connected to C. The AC line shows the *qibla* direction being sought for.

Angle	tg	Angle	tg	Angle	tg
20°00	0.364	22°15	0.409	24°30	0.456

Angle	tg	Angle	tg	Angle	tg
15	0.369	30	0.414	45	0.461
30	0.374	45	0.419	25°00	0.466
45	0.379	23°00	0.424	15	0.472
21°00	0.384	15	0.430	30	0.477
15	0.398	30	0.435	45	0.482
45	0.399	24°00	0.445	15	0.493
22°00	0.404	15	0.450	30	0.499

Tangens List

CHAPTER VII
CONCLUSION

These Development Standards for MosqueManagement shall be a development guideline for the Mosque Advisor in the Directorate Generalfor Guidance of the Islamic Community, mosque administratorsand institutions and mosque foundations in administering and managing the mosque. Using these standards as a guideline, it is expected that the mosques spread throughout the country can be used as optimal as possibleto help this place of worship to be present as a perfect figure.

Established in Jakarta
on 2 December 2014
DIRECTOR GENERALFOR
GUIDANCE OF THE ISLAMIC COMMUNITY

[signed]
Prof. Dr. H. MACHASIN, MA
NIP. 195610131981031003

MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA
NUMBER 29 OF 2019
CONCERNING
STUDY GROUP (*MAJELIS TAKLIM*)

BY THE GRACE OF GOD ALMIGHTY

MINISTER OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA,

Considering : a. that study group has a strategic role to improve the understanding, comprehension, and practical application of Islamic teaching, and to maintain the integrity of the Republic of Indonesia;

b. that to strengthen the strategic role, study group as referred to in item a, it is necessary to regulate study group;

c. that under the consideration as referred to in item a and item b, it is necessary to stipulate Regulation of Minister of Religious Affairs concerning Study Group;

In view of : 1. Law Number 20 of 2003 concerning the National Education System (State Gazette of the Republic of Indonesia of 2003 Number 78, Supplement to State Gazette of the Republic of Indonesia Number 4916);

2. Law Number 39 of 2008 concerning the State Ministries (State Gazette of the Republic of Indonesia of 2008 Number 166,

Supplement to State Gazette of the Republic of Indonesia Number 4916);

3. Government Regulation Number 55 of 2007 concerning Religious Education and Religiosity Education (State Gazette of the Republic of Indonesia of 2007 Number 124, Supplement to State Gazette of the Republic of Indonesia Number 4769);

4. Presidential Regulation Number 83 of 2015 concerning Ministry of Religious Affairs (State Gazette of the Republic of Indonesia of 2015 Number 168);

5. Regulation of Minister of Religious Affairs Number 13 of 2014 concerning Islamic Religious Education (Official Gazette of the Republic of Indonesia of 2014 Number 822);

6. Regulation of Minister of Religious Affairs Number 42 of 2016 concerning the Organization and Working Procedures of the Ministry of Religious Affairs (Official Gazette of the Republic of Indonesia of 2016 Number 1495);

DECIDES:

To stipulate : REGULATION OF MINISTER OF RELIGIOUS AFFAIRS CONCERNING STUDY GROUP.

CHAPTER I
GENERAL PROVISIONS

Article 1

In this Ministerial Regulation:

1. Study Group means a community constitution or group organizing informal Islamic religious education as the medium of Islamic missionary work.

2. Material means a set of plans and regulations on the objectives, contents, and course content as well as the methods used as the guidelines on study activity implementation.

3. *Ustadz* (Islamic male teacher) and/or *Ustadzah* (Islamic female teacher) means teaching staff in Study Group.

4. Regency/Municipal Office of Ministry of Religious Affairs, hereinafter the Ministry of Religious Affairs Office, means a vertical institution of the Ministry of Religious Affairs at regency/municipal level.

5. Head of Regency/Municipal Office of Ministry of Religious Affairs, hereinafter referred to as Head of Ministry of Religious Affairs Office, means leader of Ministry of Religious Affairs Office.

6. Head of Subdistrict Religious Affairs Office, hereinafter referred to as Head of Subdistrict KUA, means marriage celebrant with additional assignment as Head of Subdistrict KUA.

7. Notification of Registration of Study Group, Referred to as SKT of Study Group, means evidence of registration given to Study Group.

Article 2

Study Group is assigned to improve the understanding, comprehension and practical application of Islamic teaching.

Article 3

In implementing the assignment as referred to in Article 2, Study Group carries out the following functions:

a. Islamic education for the community;

b. regenerating *Ustadz* and/or *Ustadzah*, administrator, and congregation;

c. strengthening fraternity;

d. giving religious consultancy;

e. developing Islamic arts and culture;

f. community empowerment based education;

g. people's economic empowerment; and/or

h. people's enlightenment and social control in the life of the people and of the nation.

Article 4

Study Group's objectives are to:

a. improve the capability and skill in reading and understanding Al-Qur'an;

b. build people who are faithful, pious, and with noble character;

c. build people with in-depth and comprehensive religious knowledge;

d. realize tolerant and humanistic religious life; and

e. strengthen nationalism, unity, and national defense.

CHAPTER II
REGISTRATION

Article 5

Individual, group of people, community organization, educational institution, mosque, and musalla can establish Study Group.

Article 6

(1) Study Group as referred to in Article 5 must be registered with a Ministry of Religious Affairs Office.

(2) Study Group Registration as referred to in paragraph (1) is conducted through written application by the administrator to Head of Ministry of Religious Affairs Office or through Head of Subdistrict KUA.

(3) Study Group Registration as referred to in paragraph (2) must meet the following requirements:

  a. have administrator;

  b. have domicile; and

  c. have at least 15 (fifteen) congregational members.

(4) Application as referred to in paragraph (3) is filed by attaching:

  a. photocopy of administrator's resident identity card;

  b. structure of administrator;

  c. certificate of domicile Study Group from village; and

  d. photocopy of congregation's resident identity card.

Article 7

(1) Head of Ministry of Religious Affairs Office or Head of Subdistrict KUA checks the completeness the documents as referred to in Article 6.

(2) In case of incomplete documents, Head of Ministry of Religious Affairs Office or Head of Subdistrict KUA sends notification to applicant to complete the documents within 7 (seven) business days after the notification is delivered.

(3) In case within the period as referred to in paragraph (2) applicant does not complete the documents, the application for registration is deemed to be revoked.

Article 8

In case based on the result of checking as referred to in Article 7 paragraph (1) the documents of application for registration are declared complete, Head of Subdistrict KUA submits the documents of application for registration to Head of Ministry of Religious Affairs Office.

Article 9

(1) In case based on the result of checking as referred to in Article 7 paragraph (1) and Article 8 the documents of application for registration are declared complete, Head of Ministry of Religious Affairs Office issues SKT of Study Group.

(2) SKT of Study Group as referred to in paragraph (1) is applicable for 5 (five) years and can be extended.

Article 10

(1) Application for extension of SKT of Study Group as referred to in Article 9 paragraph (2) is filed no later than 3 (three) months before the validity period of SKT of Study Group expires.

(2) Application for extension as referred to in paragraph (1) shall attach original SKT of Study Group.

(3) If the application for extension of SKT of Study Group is filed after the period as referred to in paragraph (2), the application is rejected and the applicant can file a new application.

CHAPTER III
IMPLEMENTATION

Section One
General

Article 11

Study Group implementation consists of:

    a.   administrator;

    b.   *Ustadz* and/or *Ustadzah*;

    c.   congregation;

    d.   place; and

    e.   material.

Section Two
Administrator

Article 12

(1) Study Group has management structure.

(2) Management structure as referred to in paragraph (1) shall at least consist of:

    a.   chairperson;

    b.   secretary; and

    c.   treasurer.

(3) Period of service of Study Group management is defined for a certain time pursuant to the provisions prevailing in the Study Group.

Section Three
Ustadz and/or *Ustadzah*

Article 13

(1) Study Group is fostered and guided by *Ustadz* and/or *Ustadzah*.

(2) *Ustadz* and/or *Ustadzah* can be ulama, *kyai*, *tuan guru*, *buya*, *ajengan*, *tengku*, *anregurutta*, or any other term, Muslim intellectual, and Islamic instructor.

(3) *Ustadz* and/or *Ustadzah* as referred to in paragraph (2):

    a.   are able to read and understand Al-Qur'an and Al-Hadith properly and correctly; and

    b.   have good religious knowledge.

Section Four
Congregation

Article 14

(1) Study Group congregation is of all ranges of age, education, economy, and other social levels.

(2) Study Group congregation consists of permanent congregation and non-permanent congregation.

(3) Permanent congregation as referred to in paragraph (2) is registered with the Study Group.

Section Five
Place

Article 15

Study Group is implemented at mosque, musalla, or other tempat lain yang memadai.

Section Six
Material

Article 16

(1) Study Group's teaching material is derived from Al-Qur'an and Al-Hadith.

(2) Besides the sources as referred to in paragraph (1), teaching material can be of books written by ulama.

(3) Study Group material includes Islamic tenets (*aqidah*), sharia, and character (*akhlaq*).

(4) *Ustadz* and/or *Ustadzah* are encouraged to teach teaching material using books or handbooks as reference.

(5) Besides using books or handbooks as referred to in paragraph (4), *Ustadz* and/or *Ustadzah* can use diktat, module, or manual.

Article 17

(1) Study Group can use teaching method in adaptation to congregation condition.

(2) Method as referred to in paragraph (1) at least consists of:

    a. speech;

    b. questions and answers;

    c. practice; and/or

    d. discussion.

CHAPTER IV
GUIDANCE

Article 18

(1) Study Group guidance is performed by:

    a. Director General for Guidance of the Islamic Community;

    b. head of provincial regional office of Ministry of Religious Affairs; and

    c. Head of Ministry of Religious Affairs Office.

(2) Guidance as referred to in paragraph (1) covers the aspects of:

    a. institutionalization;

    b. management;

    b. human resource; and

    c. material.

Article 19

(1) Study Group reports on Study Group's activities to Head of Ministry of Religious Affairs Office or through Head of Subdistrict KUA at the end of each year no later than the 10th day of January of the following year.

(2) Head of Subdistrict KUA submits the report on Study Group's activities as referred to in paragraph (1) to Head of Ministry of Religious Affairs Office.

(3) Study Group's report as referred to in paragraph (1) at least contains:

    a. introduction;

    b. form, place, and time of activity;

    c. source of funding; and

    d. follow-up plan.

CHAPTER V
FUNDING

Article 20

Study Group implementation may be funded by the government, regional government, and other legitimate and non-binding sources pursuant to the provisions of laws and regulations.

CHAPTER VI
CONCLUDING PROVISIONS

Article 21

At the time this Ministerial Regulation starts to take effect, laws and regulations regulating Study Group are declared to remain effective to the extent they are not contradictory to the provisions set in this Ministerial Regulation.

Article 22

This Ministerial Regulation shall start to be in full force and effect on the date it is promulgated.

For public cognizance, this Ministerial Regulation will be promulgated through its placement in the Official Gazette of the Republic of Indonesia.

Stipulated in Jakarta
on 13 November 2019

MINISTER OF RELIGIOUS AFFAIRS

REPUBLIC OF INDONESIA,

[signed]

FACHRUL RAZI

Promulgated in Jakarta
on 13 November 2019

DIRECTOR GENERAL

LAWS AND REGULATIONS OF THE MINISTRY OF LAW AND HUMAN RIGHTS OF THE REPUBLIC OF INDONESIA,

[signed]

WIDODO EKA TJAHJANA

MINISTRY OF RELIGIOUS OF THE REPUBLIC OF INDONESIA
DIRECTORATE GENERAL FOR GUIDANCE OF THE ISLAMIC
COMMUNITY

Jl.. M.H. Thamrin No. 6 Central Jakarta
Website : www.depag.go.id; e-mail: bimasislam@depag.go.id
Telephone (+6221) 3500918, 3920223 Ext. 369, Telefax (+6221)
3920223

Dear. Head of Provincial Regional Office of Ministry of Religious Affairs

C/O 1. Head of Islamic Affairs and Sharia Guidance Division/Head of Guidance of the Islamic Community/Head of Hajj and Guidance of the Islamic Community Division/Sharia Advisor,

2. Head of Islamic Instructor, Zakat and Waqf Division;

3. Head of Regency/Municipal Office of Ministry of Religious Affairs;

4. Head of Subdistrict Religious Affairs Office (KUA);

5. Functional Islamic Instructor (Civil Servant), and Non-Civil Servant Islamic Instructor.

Throughout Indonesia

CIRCULAR LETTER

Number: B.3940/DJ.III/Hk.00.7/08/2018

CONCERNING

THE IMPLEMENTATION OF INSTRUCTION OF DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY NUMBER: KEP/D/101/1978 CONCERNING THE GUIDELINES ON THE USE OF SOUND AMPLIFIER AT MOSQUE, *LANGGAR* and MUSALLA

Peace be upon you and God's mercy and blessings.

With regard to many questions by the community of the use of sound amplifier at mosque and musalla, for clarity, guidance, and service for the community, we would like your help and cooperation to socialize the implementation of Instruction of Director

General for Guidance of the Islamic Community Number: Kep/D/101/1978 concerning the Guidelines on the Use of Sound Amplifier at Mosque, *Langgar* and Musalla through the following measures:

1. Copying and distributing the copies of Instruction of Director General for Guidance of the Islamic Community Number: Kep/D/101/1978 to mosque and musalla administrators, leaders of Islamic organizations, study group administrators, and related institutions in your area;

2. Explaining the content of the said Instruction of Director General for Guidance of the Islamic Community Number: Kep/D/101/1978 to mosque and musalla administrators, leaders of Islamic organizations, study group administrators, and related institutions in your area:

3. Making the said Instruction of Director General for Guidance of the Islamic Community Number: Kep/D/101/1978 as one of materials for guidance and socialization in your area;

4. Distributing the said Instruction through social media, such as WA groups, in a polite manner.

Further, attached is the copy of Instruction of Director General for Guidance of the Islamic Community Number: Kep/D/101/1978 concerning the Guidelines on the Use of Sound Amplifier at Mosque, *Langgar* and Musalla (as per the original).

Thank you for your attention and cooperation.

And peace be upon you and God's mercy and blessings.

Jakarta, 24 August 2018

12 Dzulhijjah 1439

Director General,

[signed]
Muhammadiyah Amin

Carbon copy to:

Dear Minister of Religious Affairs of the Republic of Indonesia

INSTRUCTION   OF DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY

NUMBER: KEP/D/101/'78

CONCERNING

THE GUIDELINES ON THE USE OF SOUND AMPLIFIER AT MOSQUE and MUSALLA

CONSIDERING:

a. that the use of sound amplifier by Mosque/*Langgar*/*musalla* has spread in such a way throughout Indonesia either for adhan, iqamah, reciting verses of Al-Qur'an, praying, commemorating Islamic Holidays and others.

b. that the wide use of sound amplifier, besides leading to religious enthusiasm and driving the glory of religious life, at the same time in some communities has also caused excessive contra-sympathy resulting from its non-qualified use.

c. that for the use of sound amplifier by Mosque/*langgar*/musalla to better achieve the objective and attract people to worship Allah THE ALMIGHTY, it is deemed necessary to issue guidelines on the use of sound amplifier by mosque/*langgar*/musalla for mosque/*langgar*/musalla administrators throughout Indonesia to take guidance from.

IN VIEW OF:

1. Ministerial Decree of Religious Affairs number 18 of 1975 (improved);

2. Ministerial Decree of Religious Affairs number 44 of 1978;

3. Ministerial Instruction of Religious Affairs 9 of 1978;

4. Circular Letter of Minister of Religious Affairs number 3 of 1978.

BEARING IN MIND:

Decisions of the Guidance for Islamic Religious Life (P2A) Workshop on the Use of Sound Amplifier at Mosque and Musalla held on 28 and 29 May 1978 in Jakarta.

INSTRUCTS

1. Heads of Islamic Information Divisions throughout Indonesia;

2. Heads of Islamic Information Sections throughout Indonesia;

3. Heads of Islamic Affairs Divisions throughout Indonesia;

4. Heads of Islamic Affairs Sections throughout Indonesia;

5. Heads of Subdistrict Religious Affairs Offices throughout Indonesia;

in coordination with Head of Provincial Regional Office of Religious Affairs/Head of Regency/Municipal Office of Religious Affairs Department;

TO:

1. Give guidance, direction and guide to Mosque/Musalla Administrators in their respective area of the use of sound amplifier at Mosque and Musalla as those in the attached Guidance.

2. Give an explanation to Mosque/*Langgar*/Musalla in their respective area face to face (directly) in the form of briefing, meeting, in-service training and others of the content and purpose of the attached Guidance as well as the Decisions of the Guidance for Islamic Religious Life (P2A) Workshop of the same.

3. Submit report on the implementation of Instruction number two above and its implementation in the community to their respective supervisor.

Issued   :   in Jakarta

On   :   17 July 1978

DIRECTOR GENERAL

FOR GUIDANCE OF THE ISLAMIC COMMUNITY

[signed]

(DRS H. KAFRAWI MA)

APPENDIX TO INSTRUCTION OF DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY
NUMBER: KEP/D/101/'78 DATED 17 JULY 1978
CONCERNING
THE GUIDELINES ON THE USE OF SOUND AMPLIFIER AT MOSQUE, *LANGGAR* AND MUSALLA

A. Definition

   1. Sound Amplifier here is defined as technical equipment consisting of microphone, amplifier, loudspeaker and cables where electric current flow through.

   2. Sound Amplifier at mosque, *langgar* or musalla, which is the abovementioned sound amplifier, is intended to spread the range of delivery: of anything broadcast from mosque, *langgar* or musalla including adhan, iqamah, prayer, salah practice, takbir, reciting verses of Al-Qur'an, Islamic study and others.

B. Advantage and Disadvantage of Using Sound Amplifier

   1. The advantage of using Sound Amplifier at mosque, *langgar* and musalla means achieved target of Islamic mission/religious preaching to wider community, both in and out of mosque, *langgar* and or musalla.

       Congregation or Muslim who are distance away from mosque, *langgar* or musalla may simultaneously hear calls or messages of Islamic mission although they are not present at mosque. In addition, the use of Sound Amplifier within mosque is intended for congregation members who are distance away from imam, preacher or teacher delivering teaching to hear just like those sitting close to the imam/preacher.

   2. The disadvantage of the use of Sound Amplifier beyond mosque, *langgar* or musalla includes disturbing those who are resting or worshipping in their own house, such as those who perform *tahajud*, performing religious ceremony and others.

       In big cities particularly, where the community members do no longer have the same working hours, leaving and arriving home will be felt quite differently. Likewise, with the complexity of urban people, houses around a mosque may be occupied by people of different religions and even of different citizenships, such as diplomats or foreign employees.

Some verses of Al-Qur'an set the obligation to respect neighbors, likewise, many hadiths of Prophet Muhammad p.b.u.h. show limitations regarding discharge of sound that may lead to disturbance, although the sound may be of holy verses, prayer or call for good deed, as contained in the propositions attached to the decision of P2A Workshop concerning the use of Sound Amplifier at Mosque and Musalla.

Besides verses or hadiths that expressly remind Muslims not to disturb their neighbors, there are also verses or hadiths that encourage spreading of Islamic glory for higher piety to Allah THE ALMIGHTY.

All of which encourages Muslims to find wise ways, including spreading Islamic glory and maintaining a good neighborhood life without any disturbance to the harmony and with mutual sympathy.

C. Function of the Use of Sound Amplifier by Mosque, *Langgar* and Musalla.

From some verses of Al-Qur'an and hadiths of Prophet Muhammad p.b.u.h, we can conclude that the functions of Sound Amplifier at mosque, *langgar* and musalla are to:

1. Increase the range of religious call for Muslims to love their religion more and implement it properly.

2. Spread the religious glory for the people to understand and love Islam and the greatness of Allah THE ALMIGHTY.

D. Requirements for Use of Sound Amplifier:

For sound amplifier at mosque, *langgar* or musalla to serve as mentioned above, the following requirements need to be me:

1. Maintenance of Sound Amplifier by a skill person who are not dabbling or still learning. Thus, there will be no unnecessary noise which may cause antipathy or assumed irregularity or a mosque, *langgar* or musalla.

2. They who use Sound Amplifier (muezzin, reciter of Qur'an, imam in prayer, etc.) should have articulate, euphonious and good voice instead of bland, discordant or too low voice. This is to prevent others' assumed irregularity of a mosque and is even far from raising the listeners' love and sympathy but making them irritated.

3. Fulfillment of the requirements designated by the sharia, such as not raising voice in prayer, dhikr and salah. Such violations, instead of causing sympathy, make people wonder that religious followers do not abide by their own religion.

4. Fulfillment of requirements that those hearing are ready to hear it, not during sleeping, resting, worshipping or ceremony time. This condition (except adhan) will not cause people's love, but the contrary. Differently from the condition in villages that the people's activities are limited, religious sounds from mosque, *langgar* and musalla besides bearing the meaning of call for piety, can also be deemed an entertainment to drive quietness away.

5. Based on Prophet's guidance, the voice of adhan as the sign of the start of prayer time should indeed be raised, and therefore the use of Sound Amplifier for it is non-debatable. What needs to be noted is that muezzin's voice should not to be discordant but good, euphonious and beautiful.

E. Sound Amplifier installation:

To achieve the functions of Sound Amplifier as referred to in part C, it is necessary to arrange the installation as follows:

1. It is arranged in such a way that external loudspeakers are separated from internal loudspeakers. In short, there is a channel that is only directed outward.

2. There is loudspeaker that is only intended for internal space of mosque, *langgar* or musalla.

3. Event that is directed outward should not be heard loud internally which may disturb those performing sunnah salah or dhikr. Likewise, loudspeaker directed internally (inside mosque) should not be heard externally, thus it will not disturb those who are resting.

F. Use of Sound Amplifier:

Basically, sound broadcast beyond mosque is only adhan as the mark that salah time has come. Similarly, salah and prayer are basically directed to internal congregation and not necessarily directed externally in avoidance of sharia of prohibiting making loud voice in salah and prayer. Meanwhile, dhikr is basically direct individual devotional practice to Allah THE ALMIGHTY, thus no use of sound amplifier is necessary, either internally or externally.

In more detail, the following provisions are to be taken guidance of:

1. Fajr time:

a. Before fajr time, it is allowed to perform activities using sound amplifier within 15 minutes before the time. This opportunity is used to recite holy verses of Al-Qur'an, which is intended to wake Muslims up who are still sleeping, in order to prepare to perform salah, clean up, etc.

b. The reciting holy verses of Al-Qur'an activity can be performed using external sound amplifier, but not internally so that those worshipping inside mosque are not disturbed.

c. Adhan for fajr time uses external sound amplifier.

d. Fajr salah, fajr study and the like use only internal sound amplifier (for the sake of congregation).

2. Zuhr and Friday time

a. Five minutes before dzuhr and 15 minutes before dzuhr and Friday time are to be filled with reciting Al-Qur'an, directed externally.

b. The same also apply to adhan when the time comes.

c. Reciting in salah, prayer, announcement, sermon and others is to use internal sound amplifier.

3. Asr, Maghrib, and Isha:

a. Five minutes before adhan, it is suggested to recite Al-Qur'an.

b. When salah time comes, adhan is performed using external and internal sound amplifiers.

c. After adhan, and other times, only with internal sound amplifier.

4. Takbir, Tarhim and Ramadhan

a. Takbir during Eid al-Fitr and Eid al-Adha is performed with external sound amplifier.

In Eid al-Fitr it is performed the evening before the 1st day of Syawwal and on the 1st day of Syawwal.

In Ied al-Adha, it is performed for 4 consecutive days from the 10th day of Dzulhijjah.

b. Tarhim in the form of prayer is performed using internal sound amplifier and tarhim in the form of dhikr does not use sound amplifier.

    c.   During Ramadlan month during the day and the night, Islamic study and reciting Qur'an can be performed as much as possible, directed internally, such as *tadarrusan* (reciting Qur'an), etc.

5. Commemoration of Islamic holiday and Islamic study

   Tabligh during Islamic holiday or Islamic study must be delivered by *Muballigh* (Islamic teacher) in consideration of the condition of audience (congregation). The expression and facial expression of the audience must be noted and *muballigh* is to be given with material for perfection of the *tabligh*, both its content and how to deliver it.

   Therefore, *tabligh*/Islamic study must use only internal sound amplifier, and not externally, since the audience's reaction will be unknown or it will disturb those who are resting while it is not listened to seriously.

   It is an exemption when the audience of *tabligh* or Islamic holiday is abundant.

G. Matters to be avoided

   For influence on the community and listener's love, the following matters should be noted and not be performed:

   1. Tapping sound amplifier. Technically, this will result in damage to the tools inside that are quite sensitive to hard friction.

   2. Words like: test, one-two, etc.

   3. Coughing or clearing one's throat through sound amplifier.

   4. Letting sound of cassette exceeding what it is intended for or playing cassette (Qur'an, Speech) with inappropriate voice.

   5. Letting it used by children arbitrarily.

   6. Using sound amplifier to call for someone or waking people up (other than adhan).

H. Sound and Cassette

   As explained above, since sound broadcast through sound amplifier is heard by many people and some of them are surely educated, the following requirements are to be met:

   1. Having appropriate, non-discordant and not too low voice.

2. Reciting reading/script euphoniously and articulately.

3. Playing cassette should note and try it beforehand both the quality and duration so that it will not stop suddenly prematurely.

4. Adhan on time should not be made through playing cassette, except when the condition requires so.

I. Sound Amplifier at Mosque, *langgar* or musalla at village

1. These strict terms are generally applicable to big cities, covering the National Capital, Provincial Capitals and Regency/Municipal Capitals, where the population is of a variety of religions and nationalities, with various working hours and the necessity to work peacefully at home, etc.

2. For mosque, *langgar* and musalla at village/rural area, it can be used less strictly but still in consideration of the community's response and reaction, except those prohibited by sharia.

Jakarta, 17 July 1978

DIRECTOR GENERAL

FOR GUIDANCE OF THE ISLAMIC COMMUNITY

[Signed & sealed]

(DRS. H. KAFRAWI MA)

GUIDELINES ON THE USE OF LOUD AMPLIFIER

RULES ON THE USE OF SOUND AMPLIFIER

- External sound amplifier is used for adhan as the marker of salah time
- Internal sound amplifier is used for prayer provided that voice is not raised
- Euphonious and articulate voice is preferred, and voice is not to be raised

FAJR SALAH TIME

- Before fajr time, it is allowed to use sound amplifier within 15 minutes before the time comes
- Reciting Al-Qur'an only uses external sound amplifier
- Adhan for fajr time uses external sound amplifier
- Fajr salah, fajr study and others use only internal sound amplifier

ASR, MAGHRIB AND ISHA SALAH TIME

- 5 minutes before adhan, it is suggested to recite Al-Qur'an
- Adhan uses external and internal sound amplifiers
- After adhan, only internal sound amplifier is used

DHUHR AND FRIDAY SALAH TIME

- 5 minutes before dhuhr and 15 minutes before Friday salah time are to be filled with reciting Al-Quran that is directed externally. The same applies to adhan
- Salah, prayer, announcement and sermon are to use internal sound amplifier

TAKBIR, TARHIM AND RAMADHAN TIME

- Takbir during Eid al-Fitr/Eid al-Adha uses external sound amplifier
- Prayer tarhim uses internal sound amplifier and dhikr tarhim does not use sound amplifier
- During day and night of Ramadhan, reciting Al-Qur-an uses internal sound amplifier

COMMEMORATION OF ISLAMIC HOLIDAYS & ISLAMIC STUDY

- Islamic study and *Tabligh* only uses internal sound amplifier, except the audience/congregation is abundant

LEGAL FRAMEWORK
Instruction of Director General for Guidance of the Islamic Community No. KEP/D/101/1978 concerning the Guidelines on the Use of Sound Amplifier at Mosque, *Langgar* and Musalla
(Instruction of Director General for Guidance of the Islamic Community 101/1978)

**MINISTER OF HEALTH OF
THE REPUBLIC OF INDONESIA**

**DECREE OF MINISTER OF HEALTH OF THE REPUBLIC OF INDONESIA
NUMBER HK.01.07/MENKES/382/2020
CONCERNING
HEALTH PROTOCOL FOR THE COMMUNITY
AT PUBLIC SPACES AND FACILITIES IN PREVENTION AND CONTROL OF CORONA
VIRUS DISEASE 2019 (COVID-19)**

BY THE GRACE OF GOD ALMIGHTY

MINISTER OF HEALTH OF THE REPUBLIC OF INDONESIA,

Considering : a. that in encountering the adaptation to the new normal towards productive and safe community from Corona Virus Disease 2019 (COVID-19), arrangement of implementation of various activities with public health as the priority is necessary;

b. that public spaces and facilities are one locus where the community perform activities that will support the continuity of economy, but may potentially become the locus of COVID-19 spreading, therefore, health protocol on the implementation of activities at public spaces and facilities is necessary;

c. that based on the consideration as referred to in item a and item b, it is necessary to stipulate Decree of Minister of Health concerning Health Protocol for the Community at Public Spaces and Facilities in Prevention and Control of Corona Virus Disease 2019 (COVID-19);

In view of : 1. Law Number 1 of 1970 concerning Occupational Safety (State Gazette of the Republic of Indonesia of 1970 Number 1, Supplement to State Gazette of the Republic of Indonesia Number 2918);

2. Law Number 4 of 1984 concerning Outbreak of Contagious Disease (State Gazette of the Republic of Indonesia of 1984 Number 20, Supplement to State Gazette of the Republic of Indonesia Number 3237);

3. Law Number 10 of 2009 concerning Tourism (State Gazette of the Republic of Indonesia of 2009 Number 11, Supplement to State

Gazette of the Republic of Indonesia Number 4966);

4. Law Number 33 of 2009 concerning Film Industry (State Gazette of the Republic of Indonesia of 2009 Number 141, Supplement to State Gazette of the Republic of Indonesia Number 5060);

5. Law Number 36 of 2009 concerning Health (State Gazette of the Republic of Indonesia of 2009 Number 144, Supplement to State Gazette of the Republic of Indonesia Number 5063);

6. Law Number 11 of 2010 concerning Cultural Conservation (State Gazette of the Republic of Indonesia of 2010 Number 130, Supplement to State Gazette of the Republic of Indonesia Number 5168);

7. Law Number 5 of 2017 concerning Cultural Advancement (State Gazette of the Republic of Indonesia of 2017 Number 104, Supplement to State Gazette of the Republic of Indonesia Number 6055);

8. Law Number 6 of 2018 concerning Health Quarantine (State Gazette of the Republic of Indonesia of 2018 Number 128, Supplement to State Gazette of the Republic of Indonesia Number 6236);

9. Law Number 24 of 2019 concerning Creative Economy (State Gazette of the Republic of Indonesia of 2019 Number 212, Supplement to State Gazette of the Republic of Indonesia Number 6414);

10. Government Regulation Number 40 of 1991 concerning Dealing with Outbreak of Contagious Disease (State Gazette of the Republic of Indonesia of 1991 Number 49, Supplement to State Gazette of the Republic of Indonesia Number 3447);

11. Government Regulation Number 66 of 2014 concerning Environmental Health (State Gazette of the Republic of Indonesia of 2014 Number 184, Supplement to State Gazette of the Republic of Indonesia Number 5570);

12. Government Regulation Number 88 of 2019 concerning Occupational Health (State Gazette of the Republic of Indonesia of 2019 Number 251, Supplement to State Gazette of the Republic of Indonesia Number 6444);

DECIDES:

To stipulate : DECREE OF MINISTER OF HEALTH CONCERNING HEALTH PROTOCOL FOR THE COMMUNITY AT PUBLIC SPACES AND FACILITIES IN PREVENTION AND CONTROL OF CORONA VIRUS DISEASE 2019 (COVID-19).

FIRST : Health Protocol for the Community at Public Spaces and Facilities in Prevention and Control of Corona Virus Disease 2019 (COVID-19) as listed in the Appendix as an integral part of this Ministerial Regulation.

SECOND : Health Protocol for the Community at Public Spaces and Facilities in Prevention and Control of Corona Virus Disease 2019 (COVID-19) as referred to in the FIRST Dictum is used as a reference for ministries/agencies, provincial local government, regency/municipal local government, and the community including associations, administrators, owners, workers, and visitors of public spaces and facilities, as well as other components, either in policy making, business activity guidance, business/activity implementer, public activity, or in supervising activities at public spaces and facilities, in prevention of new epicenter/cluster during COVID-19 pandemic.

THIRD : Redefinition of activities of the community and business world at public spaces and facilities by following Health Protocol for the Community at Public Spaces and Facilities in Prevention and Control of Corona Virus Disease 2019 (COVID-19) as referred to in the FIRST Dictum, adapted to the level of risk of COVID-19 spreading area and local capability in controlling COVID-19, referring to the provisions of application of opening public spaces and facilities determined by the central government or local government/COVID-19 Response Acceleration Task Force pursuant to their authority.

FOURTH : Ministries/agencies, provincial local government, and regency/municipal local government based on their authority can follow up the Health Protocol for the Community at Public Spaces and Facilities in Prevention and Control of Corona Virus Disease 2019 (COVID-19) for each sector as per needed, in the form of technical guidelines.

FIFTH : The central government, provincial local government, and regency/municipal government guide and supervise the implementation of Health Protocol for the Community at Public Spaces and Facilities in Prevention and Control of Corona Virus Disease 2019 (COVID-19), pursuant to their respective authority and can involve the community.

SIXTH : This Ministerial Decree shall start to be effective from the date it is stipulated.

Stipulated in Jakarta
on 19 June 2020

MINISTER OF HEALTH
REPUBLIC OF INDONESIA,

[Signed]

TERAWAN AGUS PUTRANTO

This copy conforms to the original

Head of Legal Bureau and Organization

Secretariat General of Ministry of Health

[Signed]

APPENDIX
DECREE OF MINISTER OF HEALTH OF
THE REPUBLIC OF INDONESIA
NUMBER HK.01.07/MENKES/382/2020
CONCERNING
HEALTH PROTOCOL FOR THE
COMMUNITY AT PUBLIC SPACES AND
FACILITIES IN PREVENTION AND
CONTROL OF CORONA VIRUS DISEASE
2019 (COVID-19)

HEALTH PROTOCOL FOR THE COMMUNITY AT PUBLIC SPACES AND FACILITIES IN PREVENTION AND CONTROL OF CORONA VIRUS DISEASE 2019 (COVID-19)

CHAPTER I
INTRODUCTION

A. Background

In order to implement the national long-term development plan, human resources are an important subject in the development. The Indonesian people are currently facing a challenge which requires the human resources to adapt to the Corona Virus Disease 2019 (COVID-19) pandemic situation. That the definitive vaccine and treatment for COVID-19 is predicted to prolong the pandemic period, thus the state must be ready with new balance in its people's life. The health, social and economic aspects must go hand in hand and support each other to achieve what is expected. Therefore, various COVID-19 response acceleration policies must continuously support the sustainability of the community's economy and social aspect.

Public spaces and facilities are areas where the community perform social life activities and perform their activities in fulfilling their life necessities. The risk of people's movement and public gathering in public spaces and facilities may potentially lead to high transmission of COVID-19. For the economy to run, it is necessary to mitigate COVID-19 pandemic, especially at public spaces and facilities. The community must change their life pattern with new order and adaptation to new normal for a productive life and in prevention of COVID-19 transmission. A disciplined application of hygienic and healthy life pattern principles is the key to suppressing COVID-19 transmission in the community, thus the COVID-19 outbreak is expected to end immediately.

B. Objective

Improve the effort to prevent and control COVID-19 for the community at public

spaces and facilities in prevention of new epicenter/cluster during the pandemic.

C. Scope

The scope of this health protocol covers the efforts to prevent and control COVID-19 at public spaces and facilities in consideration of individual health protection aspect and critical points in public health, involving management, administrators, or one in charge of public spaces and facilities and user community.

CHAPTER II
GENERAL PRINCIPLES OF HEALTH PROTOCOL
IN PREVENTION AND CONTROL OF COVID-19

The community plays an important role in breaking the chain of COVID-19 transmission so that it will not cause any new source of transmission/cluster at places of people's movement, inter-human interaction and many people gather. The community must be able to perform their activities again in the COVID-19 pandemic situation by adapting to the new normal that is healthier, more hygienic, and more observant, performed by all of components in the community and empowering all existing resources. The community's role in breaking the chain of COVID-19 transmission (risk of getting transmitted to and transmitting) must be performed by applying health protocol. Health protocol must generally contain:

1. Individual Health Protection

    COVID-19 transmission occurs through droplet which may infect humans with entry of droplet containing SARS-CoV-2 virus into the body through nose, mouth and eye. The COVID-19 transmission prevention principle on individual is conducted by avoiding entry of virus through the three entrances through some measures, such as:

    a. Using personal protective equipment in the form of mask which covers nose and mouth until chin, in case of going out or interacting with others whose health status is unknown (which is likely to transmit COVID-19). In case of wearing cloth mask, the mask should be of 3 layers of cloth.

    b. Cleaning hands regularly by washing hands using soap and flowing water or using alcohol based antiseptic liquid/hand sanitizer. Always avoid touching eyes, nose and mouth using non-cleaned hands (which may be contaminated by droplet which contains virus).

    c. Maintaining distance minimum 1 meter from others in avoiding the droplet of any person who talks, coughs or sneezes, and avoiding crowd, hustle, and jostling. When it is impractical to maintain distance, any administrative and technical engineering can be made. Administrative engineering may be in the form of limitation of number of people, scheduling, etc. Meanwhile, technical engineering may be in the form of partitioning, setting entrance and exit, etc.

d. Increasing body immune by applying Hygienic and Healthy Life Behavior (PHBS) such as consuming balanced nutrients, physical activity minimum 30 minutes daily and sufficient rest (minimum 7 hours), as well as avoiding disease risk factor. People with comorbidity/prone condition such as diabetes, hypertension, lung disorder, heart disorder, kidney disorder, immunocompromised condition/autoimmune disease, pregnancy, elderly, children, etc., must be more cautious in performing activities at public spaces and facilities.

2. Public Health Protection
   Public health protection is an effort that must be performed by all components existing in the community in preventing and controlling COVID-19 transmission. The potential of COVID-19 transmission at public spaces and facilities is caused by movement, crowd, or interaction of people which may cause physical contact. In public health protection, it is quite important for the management, administrators, or one in charge of public spaces and facilities to apply the following:
   a. Prevention element
      1) Health promotional activities, performed through socialization, education and using various media of information to give everyone conception and understanding, as well as example from leader, public figure, and through mainstream media.
      2) Protection activities, such as through providing equipment for washing hands using soap which is easily accessed and meets the standards or providing hand sanitizer, screening the health of people who are going to enter into public spaces and facilities, social distancing, regular disinfection of surface, room and equipment, and enforcement of discipline on public behavior which may be at risk of COVID-19 transmission, such as crowd, not wearing mask, smoking at public spaces and facilities, etc.
   b. Case detection element
      1) Facilitation in early detection to anticipate COVID-19 spreading, which may be performed through coordination with local health office or health service facilities.
      2) Monitoring health condition (fever, cough, cold, sore throat, and/or asphyxiation symptoms) over all people at public spaces and facilities.
   c. Quick and effective response element
      It is to perform handling to prevent wider spreading, such as coordinating with local health office or health service facilities to perform close contact tracing, rapid test or Real Time Polymerase Chain Reaction (RT-PCR) examination, and other handling as needed. Handling those sick or who die at public spaces and facilities refers to applicable standard pursuant to the provisions of laws and regulations.

      The substance of health protocol on the community must consider the critical

points in COVID-19 transmission, covering types and characteristics of activity, size of activity, location of activity (outdoor/indoor), duration of activity, number of people involved, prone group such as pregnant mothers, toddlers, children, the elderly, and patient with comorbidity, or the disabled involved, etc. Applying health protocol must involve related parties, including officers who will perform control and supervision.

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CHAPTER III
HEALTH PROTOCOL
IN PREVENTION AND CONTROL OF COVID-19
AT PUBLIC SPACES AND FACILITIES

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A. Public Spaces and Facilities
  1. Market and the like
     Market is an area where buyer and seller meet, directly and indirectly, with the process of sale and purchase of various types of consumptive goods through bargaining. Crowd and people's movement are the condition that needs to be paid attention to in applying the social distancing minimum 1 meter at the market. The application of effort to prevent and control COVID-19 at the market highly needs the role of market management leadership and involvement of cross-sectors and officials in enforcing discipline on market community.

     a. For the Management
        1) Observe latest information, exhortation and instruction from the central government and local government related to COVID-19 in the area. The information can be accessed regularly on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.
        2) Arrange merchants that may operate pursuant to local government's provisions.
        3) Establish Team/Working Group for COVID-19 Prevention at the Market To help manage COVID-19 response and other health issues.
        4) Apply social distancing in market area in many ways, such as arranging space between merchant stalls, putting special mark of social distancing on market floor, etc.
        5) Provide hand-washing facilities along with sufficient soap which are easily accessible to merchants and visitors.
        6) Regularly clean and disinfect (at least thrice a day) he area or facilities used together such as stairs handrail, lift buttons, toilet doors and other public facilities.
        7) Optimize air and sunlight entering the market area.

In case of AC, its filter is to be cleaned regularly.

8) Provide special space/health post for first response in case any market member is having health problem in the market.

9) Socialize and educate workers in the Market (market management employees, merchants, security officers, parking attendants, porters, etc.) of how to prevent COVID-19 transmission, which may be made through letter of notice, installing banners, posters, Whatsapp/sms blast, radioland, etc. The material given includes knowledge of COVID-19 and how it is transmitted, mandatory use of mask, washing hand using soap and flowing water, social distancing and coughing etiquette (materials can be downloaded from www.covid19.go.id and www.promkes.kemkes.go.id).

10) Place information media at strategic locations to remind visitors to keep abiding by the conditions of social distancing minimum 1 meter, to keep hands hygienic, and of disciplined use of mask throughout market location.

11) Notice and information of prohibition from entering market area for workers and visitors with fever, cough, cold, sore throat, and/or asphyxiation symptoms.

12) In case market is equipped with vertical mobilization tool, the following arranged is made:
   a) Lift usage: limiting the number of people entering the lift, putting marker on life floor where lift passengers must stand back to back.
   b) Stairs usage: in case of only 1 lane of stairs, divide the lane for ascending and descending in such a way that there will be no one passing each other while ascending and descending the stairs, separate ascending lane from descending lane of stairs.

13) If necessary, perform regular rapid test on merchants in the market and other workers in coordination with local health office or health service facilities. For more effectiveness, self-assessment screening of COVID-19 risk maybe used first (Form 1).

b. For Merchants and Other Workers
   1) One's health must be ensured before going to the market. In case of having fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist.
   2) Always wear mask during travel and working, keep distance from others, and avoid touching facial area. When touching facial area is a must, ensure that hands are clean by washing them using soap and flowing water or hand sanitizer.
   3) Cleaning up their respective stall area before and after trading activity (including trading table, door/railing door of kiosk, display window and

other trading equipment).

4) Attempt to minimize contact with customers, such as using partition (for example, plexiglass/plastic), making special container to receive money available, etc.

5) Merchants, security officers, parking attendants, and porters must always actively participate in reminding visitors and their peer workers to wear mask and keep distance minimum 1 meter.

6) In case of crowded condition and social distancing is hardly applied, face shield and mask are recommended for simultaneous use as an additional protection.

7) Upon arrival at home, immediately take bath and change clothes before any contact with family members at home, and clean up mobile phone, glasses, bag, and other items using disinfectant liquid.

8) Improve body immune by applying PHBS such as consuming balanced nutrients, physical activities minimum 30 minutes daily and sufficient rest by sleeping for minimum 7 hours, and avoid disease risk factors.

c. For Visitors

1) One's health must be ensured before going out, in case of fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist.

2) Always wear mask during travel and while on the market.

3) Keep hands hygienic by frequently washing them using soap and flowing water or hand sanitizer.

4) Avoid touching facial area such as eyes, nose and mouth.

5) Keep social distancing minimum 1 meter with others.

6) In case crowded condition and social distancing is hardly applied, entry into the market should be avoided, but when it is a must, face shield and mask are recommended for simultaneous use as an additional protection.

2. Shopping Center/Mall/Shops and the like

The social distancing principle at shopping center/mall/shops and the like must also be paid attention to. Huge crowd and people's movement need to be anticipated. The application of attempt to prevent and control COVID-19 at shopping center/mall/shops greatly requires the role of the management and involvement of cross-sectors and officials in enforcing discipline on the community.

a. For the Management

1) Observe latest information, exhortation and instruction from the central government and local government related to COVID-19 in the area. The Information can be accessed regularly on

https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.

2) Arrange shop/outlet that may operate pursuant to local government's provisions.

3) Establish Team for COVID-19 Prevention at shopping center/mall/shops consisting of the management and representatives of tenant, merchants, and workers.

4) Provide sufficient and accessible hand-washing facilities along with sufficient soap.

5) Make hand sanitizer available at the entrance, lift door, dining area/canteen, and other strategic locations.

6) Maintain the quality of air in shopping center by optimizing air and sunlight circulation, and clean AC filter up.

7) Apply social distancing, which may be performed through the following methods:
   a) Limiting the number of visitors entering the area.
   b) Limiting the number of merchants in operation.
   c) Rearrange operating hours.
   d) Arranging spaces of queue by putting marker on the floor minimum 1 meter (such as entrance, cashier, etc.).
   e) Arrange spaces between display windows.
   f) Optimize open space for trading/transaction in prevention of crowd.
   g) Limit the number of people entering lift and put marker on lift floor where lift passengers must stand back to back.
   h) Arrange space minimum 1 meter on elevator and stairs.
   i) Arrange ascending and descending lane on stairs.

8) Check body temperature at all entrances of shopping center. Any worker or visitor with temperature > 37.3 °C (2-time checks at interval of 5 minutes) is not allowed to enter. Temperature checking officer wear mask and face shield. Temperature check is to be accompanied by security officer.

9) Worker or visitor that does not wear mask is not allowed to enter.

10) Give information of prohibition from entering for workers and visitors with fever, cough, cold, sore throat, and/or asphyxiation symptoms or history of contact with a person infected by COVID-19.

11) Regularly clean up and disinfect (at least thrice a day) the area or equipment mutually used such as door handle and handrail, lift buttons, toilet door, and other public facilities.

12) Provide special space/health post for first response in case any worker, trader, or visitor is having health problem at shopping center/mall/shops in consideration of health protocol.

13) Socialize and educate all workers and visitors of how to prevent COVID-

19 transmission, which may be made through installing banners, posters, Whatsapp/sms blast, announcement through loudspeaker, etc. The material given includes mandatory use of mask, washing hand using soap and flowing water, and social distancing minimum 1 meter.

14) If necessary, perform regular rapid test on merchants in the market and other workers. If necessary, perform regular rapid test on merchants in the market and other workers COVID-19 risk maybe used first (Form 1).

b. For Merchants and Workers
1) One's health must be ensured before going to trade/work. In case of fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist, and report to leader at workplace.
2) Always wear mask during travel and while working, keep distance with others, and avoid touching facial area. In case it is imperative to touch facial area, ensure that the hands are hygienic by washing them using soap and flowing water or using hand sanitizer.
3) Clean up and disinfect their respective shop/outlet before and after operation.
4) Provide hand sanitizer at respective shop/outlet.
5) Attempt to minimize contact with customers, such as using partition at counter/cashier desk (such as plexiglass/mica/plastic), using cashless payment method, etc.
6) Participate actively in reminding visitors to wear mask and keep distance minimum 1 meter.
7) In case of crowded condition, additional use of face shield to mask is quite recommended as an additional protection.
8) Upon arrival at home, immediately take bath and change clothes before any contact with family members at home, and clean up mobile phone, glasses, bag, and other items using disinfectant liquid.
9) Improve body immune by applying PHBS such as consuming balanced nutrients, physical activities minimum 30 minutes daily and sufficient rest by sleeping for minimum 7 hours, and avoid disease risk factors.

c. For Visitors
1) One's health must be ensured before going out, in case of fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist.
2) Always wear mask during travel and while in shopping center/mall/shops and the like.
3) Keep hands hygienic by frequently washing them using soap and flowing water or hand sanitizer.

4) Avoid touching facial area such as eyes, nose and mouth.
5) Keep paying attention to social distancing minimum 1 meter from others.
6) In case shopping center/mall/shops is in crowded condition and social distancing is hardly applied, entry into it should be avoided, but when it is a must, face shield and mask are recommended for simultaneous use as an additional protection.

3. Hotel/Lodging/Homestay/Dormitory and the like

For daily accommodation provider in the form of rooms in one or more buildings which may be equipped with food and drink service, entertainment activity and/or other facilities, efforts must be made to mitigate COVID-19 transmission for workers, visitors and community that uses the accommodation service.

a. For the Management
1) Observe latest information, exhortation and instruction from the central government and local government related to COVID-19 in the area. This information can be accessed regularly on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.
2) Ensure all hotel workers understand how to prevent COVID-19 transmission.
3) Put information media at strategic locations to remind visitors to keep following the conditions of social distancing minimum 1 meter, keep hands hygienic and disciplined use of mask.
4) Provide hand sanitizer at entrance, lobby, receptionist desk, lift door, and other public areas.
5) Maintain the quality of air by optimizing air and sunlight circulation, and clean AC filter up.
6) Regularly clean up and disinfect (at least thrice a day) using cleaner and disinfectant in areas or equipment mutually used such as door handle and handrail, lift buttons, toilet door and other public facilities.
7) Prohibit from entering for employees with fever, cough, cold, sore throat, and/or asphyxiation symptoms. Employees fill COVID-19 risk self-assessment form before starting to work (Form 1) and their body temperature is checked.
8) Entrance/lobby:
   a) Check body temperature at entrances for guests and employees. Anyone found with temperature > 37.3 ᵒC (2-time checks at interval 5 minutes) is not allowed to enter except stated COVID-19 negative/non-reactive after laboratory examination in the form of RT-PCR examination, which is effective for 7 days or rapid test,

which is effective for 3 days, before entering into hotel.

b) Officers ask and record guests/visitors' history of travel and ask them to fill COVID-19 risk self-assessment. In case the self-assessment result shows a high risk of COVID-19, one is requested to have a medical check-up with a health service facility first or to show COVID-19 free result of a medical check-up that is still prevailing.

c) Apply social distancing in such a way, such as arranging queue at entrance, in front of receptionist desk by putting mark on the floor, arranging space between seats in the lobby, public area, etc.

d) Provide facilities to minimize contact with visitors, such as mica partition on receptionist desk, face shield, using cashless payment method, etc.

9) Room

a) Clean up and disinfect room before and after it is used by guest, covering door handle, table, seat, telephone, refrigerator, TV and AC remote control, faucet in bathroom and other facilities often touched by guest.

b) Ensure the process of cleaning up and disinfection of room and bathroom, as well as equipment used by guest.

c) Ensure changing pillowcase, bed sheet, and blanket with cleanly washed ones.

d) Provide hand sanitizer on table.

10) Meeting Room

a) The capacity of ballroom, meeting room, and conference room must always consider social distancing minimum 1 meter between guests and between employees. This can be made by recalculating the number of invitations, designing room layout, dividing the event into some sessions, making queuing system, etc.

b) Give information of social distancing and maintaining health with regard to body temperature, using mask, social distancing and frequently washing hands using soap and flowing water or using hand sanitizer.

c) Provide guidance/information of layout of safe distance, from entering parking area, in lift, to the lobby, to the meeting room and to exit to parking area.

d) Make labyrinth concept for queuing lane, widened travel lane, and widened stage for social distancing.

e) Ensure meeting room cleaning up and disinfection process before and after use.

f) Clean up and disinfect microphone each time after it is used by every person. Do not use microphone in turn before it is cleaned up or provide microphone on each table.

g) Master of Ceremony/MC must actively inform of health protocol, queue, social distancing and use of mask.

11) Dining Room

   a) Require everyone who is entering into dining room to wash their hands using soap and flowing water.

   b) Set spacing between seats minimum 1 meter and not facing each other. In case spacing cannot be applied, perform other technical engineering such as installing partition between guests facing each other on dining table.

   c) Do not use cutlery together. Change cutlery on dining table that is often touched in the form of one-time use packaging/sachet or give it to visitor as asked.

   d) Require anyone who touches food or workers who make direct contact with food to wear personal protective equipment such as head cover, gloves, apron, and mask. Gloves must be immediately changed after touching item other than food.

   e) Do not apply buffet system. In case buffet system is applied, deploy serving staffs on the stalls while wearing mask and gloves, visitors are to be served to take food and keep social distancing at minimum 1 meter. All cutleries must be cleaned up and disinfected before reuse.

   f) To minimum food service through buffet, it can use other options of action station, set menu, box/take away, individual portion and other variation with not much food but with a better quality.

   g) For meal service a la carte, sitting party, silver service, keep social distancing and seat and equipment arrangement.

12) Swimming Pool

   a) Ensure water in swimming pool is daily disinfected using chlorine 1-10 ppm or bromine 3-8 ppm, thus water pH is up to 7.2 – 8 and the result is to be informed on information board for consumers' awareness.

   b) The management cleans up and disinfects whole surface around the swimming pool, such as seats, floor, etc.

   c) Apply social distancing in changing room.

   d) Ensure guests who are going to use swimming pool are healthy, by filling COVID-19 risk sell-assessment form (form 1). If the result of self-assessment one is categorized into high risk, he/she is not allowed to enter the pool.

   e) Limit the number of swimming pool users in order to apply social distancing.

   f) Use only personal equipment.

   g) Wear mask before and after swimming.

13) Fitness Center

a) Limit the capacity of guests exercising in order to apply the social distancing principle at a distance minimum 2 meters between guests.
b) Clean up and disinfect sport gears before and after use.
c) Provide hand sanitizer at each gear.
d) After use, a sport gear cannot be used by others before it is cleaned up by wiping it using disinfectant liquid.
e) Regularly clean up and disinfect places that are often touched, such as the room and surface of sport gears often touched, pursuant to the fitness center's intensity of crowd.
f) Put space minimum 2 meters between sport gears. If it is impossible, put partition for cardio gears (treadmill, bicycle, elliptical machine).
g) If possible, avoid use of AC, and air should circulate through open doors and windows.
h) For AC use, the air humidity level indoor needs to be noted and air circulation should be set in such a way so that it keeps dry. It is recommended to use air purifier.
i) Accessories such as towel and mattress must be clean and disinfected before use.
j) Wear mask while exercising. Exercise while wearing mask is performed from light to medium intensity (still able to talk while exercising).

14) Musalla
a) Ask guests to use their own prayer equipment and mat.
b) Keep wearing mask in prayer.
c) Apply social distancing at minimum 1 meter.

15) Other facilities/services in hotel that are at risk of transmission because of difficult application of social distancing should not be operated for the time being.

b. For Employees
1) One's health must be ensured before going to work. In case of having fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist, and report to leader at workplace.
2) Always wear mask during travel and working, keep distance from others, and avoid touching facial area. When touching facial area is a must, ensure that hands are clean by washing them using soap and flowing water or hand sanitizer.
3) Wear personal protective equipment such as gloves while cleaning up and handling waste, including cleaning up dirt on table in restaurant or inside room.

4) Participate actively in reminding guests to wear mask and keep distance at minimum 1 meter.

5) Upon arrival at home, immediately take bath and change clothes before any contact with family members at home, and clean up mobile phone, glasses, bag, and other items using disinfectant liquid.

6) Improve body immune by applying PHBS such as consuming balanced nutrients, physical activities minimum 30 minutes daily and sufficient rest by sleeping for minimum 7 hours, and avoid disease risk factors.

c. For Guests
1) One's health must be ensured before going out. In case of having fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist.

2) Always wear mask during travel and in public area

3) Keep hands hygienic by frequently washing them using soap and flowing water or hand sanitizer.

4) Avoid touching facial area such as eyes, nose and mouth.

5) Keep social distancing minimum 1 meter with others.

6) Bring your own personal equipment, including worshipping equipment such as prayer equipment.

4. Restaurant and the like
a. For Business Player
1) Observe latest information, exhortation and instruction from the central government and local government related to COVID-19 in the area. Information can be accessed regularly on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.

2) Provide hand washing instrument with soap or hand sanitizer at entrance and other places easily accessed by visitors.

3) Require everyone who is going to enter to wash their hands using soap and flowing water or hand sanitizer.

4) Require workers to wear mask during working.

5) Ensure workers understand COVID-19 and how to prevent it.

6) Prohibit from entering workers and visitors with fever, cough, cold, sore throat, asphyxiation, and/or diarrhea symptoms or with history of contact with person infected by COVID-19.

7) Check body temperature at entrance. Any worker or visitor at > 37.3 ^{o}C (2-time checks at interval of 5 minutes) is not allowed to enter.

8) Require anyone who touches food or workers who make direct contact with food to wear mask, gloves, or use tongs when touching ready-to-eat food and wear head cover and apron while preparing, processing

and serving food. Wear gloves pursuant to the prevailing standard food safety.

9) Provide tools such as gloves and/or tongs to minimize direct contact with ready-to-eat food in preparing, processing and serving processes.

10) Do not apply buffet system. In case buffet system is applied, deploy serving staffs on the stalls while wearing mask and gloves, visitors are to be served to take food and keep social distancing at minimum 1 meter. All cutleries must be cleaned up and disinfected before reuse.

11) Maintain the quality of air at the establishment or workplace by optimizing entering air and sunlight circulation and cleaning up AC filter.

12) Attempt cashless payment in consideration of disinfection on the payment machine. In case cash transaction is made, use hand sanitizer afterwards.

13) Ensure whole restaurant environment is hygienic and sanitary by cleaning up and disinfecting regularly minimum 2 times daily (before opening and closing) using appropriate cleaner and disinfectant.

14) Increase cleaning up and disinfection frequency (at least 3 times daily) particularly on the surface of area and tools often touched/passed by people such as tables and seats in dining table, door handle, switch, faucet, flush toilet handle, toilet, cashier desk, cashier machine, dining room floor, etc.

15) Cover cutleries put on dining table (spoon, fork, knife are wrapped using, for example, tissue).

16) Do not use cutleries jointly. Cutleries on the table often touched are to be changed in the form of one-time use/sachet or given to visitors as requested so.

17) Apply social distancing in the following way:
   a) Arrange distance minimum 1 meter on the queue while entering into restaurant and the like, putting order, and paying at cashier by putting mark on the floor. If possible, put partition between visitor and casher in the form of plastic or glass wall.
   b) Arrange space between seats minimum 1 meter and not facing each other or install glass/mica/plastic partition between guests on dining table.

18) Improve food and drink order service online or through delivery service or drive thru, etc.

b. For Workers
   1) One's health must be ensured before going out. In case of having fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist, and report to leader at workplace.

2) Wear mask during travel or at workplace.
3) Avoid touching facial area such as eyes, nose and mouth.
4) Keep social distancing minimum 1 meter with others.
5) Wear special clothing during working.
6) Avoid using personal equipment jointly, such as prayer equipment, cutlery, etc.
7) Immediately take bath and change clothes before any contact with family members at home.
8) If necessary, clean up mobile phone, glasses, bag, and other items using disinfectant liquid.
9) Upon arrival at home, immediately take bath and change clothes before any contact with family members at home. Clean up mobile phone, glasses, bag, and other items using disinfectant liquid.
10) Improve body immune by applying PHBS such as consuming balanced nutrients, physical activities minimum 30 minutes daily and sufficient rest by sleeping for minimum 7 hours, and avoid disease risk factors.

c. For Visitors/Consumers
1) One's health must be ensured before visiting restaurant or the like. In case of having fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist.
2) Always wear mask during travel and working, keep distance from others, and avoid touching facial area. When touching facial area is a must, ensure that hands are clean by washing them using soap and flowing water or hand sanitizer.
3) Upon arrival at home, immediately take bath and change clothes before any contact with family members at home.
4) Clean up mobile phone, glasses, bag, and other items using disinfectant liquid.
5) Improve body immune by applying PHBS such as consuming balanced nutrients, physical activities minimum 30 minutes daily and sufficient rest by sleeping for minimum 7 hours, and avoid disease risk factors.

5. Sports Facilities and Activities
During the COVID-19 pandemic, the community is still suggested to perform physical activities, physical exercise, and sports to improve their body immune and control disease risk factors. Physical exercise should always be performed by sportsmen to maintain their physical fitness as an effort to maintain and increase their achievement in sports. Some measures are needed to prevent potential transmission of COVID-19 in performing sports activities.
The measures are determined pursuant to the sports risk level and the number of individuals involved in sports activities in consideration of:

a. Low risk of COVID-19 exposure, if sports activities are performed at home, personally or with family members, using personal gears.
b. Medium risk of COVID-19 exposure, if sports activities are performed personally at public space, with family members (less than 5 people) at public space, using personal gears.
c. High risk of COVID-19 exposure, if sports activities are performed at public space and in group, at public space with non-family members, using gears in turn.

Comorbidity such as diabetes, hypertension, lung disorder and kidney disorder, immunocompromised condition/autoimmune disease and pregnancy should be taken into consideration to perform sports activities.

Performing sports activities during COVID-19 pandemic situation should take the following matters into consideration:

a. Public sports which are performed individually outdoor
    For sports activities which are performed by the community individually outdoor during pandemic, the community must comply with the following exhortation:
    1) Always monitor and keep updated of the development of information on COVID-19 in the area. Information can be accessed regularly on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.
    2) Ensure that the body is in healthy condition before performing sports. In case of fever, cough, cold, sore throat, and/or asphyxiation symptoms, keep stay at home, and perform sports indoor.
    3) Avoid sports which require physical contact.
    4) Mask must always be worn while performing sports activities outdoor. Sports performed while wearing mask are performed from low to medium intensity (still able to talk while doing sports).
    5) Keep hands hygienic by washing them using soap and flowing water or using hand sanitizer before and after sports.
    6) Avoid touching facial area such as eyes, nose and mouth.
    7) Keep social distancing:
        a) Sports performed without moving or in a parallel position shall be minimum 2 meter from others.
        b) Walking at ± 5 meters distance away from a person ahead.
        c) Running at ± 10 meters distance away from a person ahead.
        d) Biking at ± 20 meters distance away from a person ahead.
    8) After sports and arrival at home, immediately wash hands, take bath and change clothes.
    9) If necessary, clean up sports gears, mobile phone, glasses, bag and other items using disinfectant liquid.

b. Public sports performed together in public space

Sport activities performed together in public space include gymnastics group, biking group, running group, etc. These joint sports activities can be performed in consideration of:

1) For the Management
   a) Observe and keep updated of the development of information on COVID-19 in the area. The information can be regularly accessed on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.
   b) Ensure the application of social distancing is implemented pursuant to the number of participants and location area, with space minimum 2 meter between participants.
   c) Provide hand washing instrument with soap or hand sanitizer at activity location.
   d) Ensure there is no joint use of sports gears.
   e) Organizer must ensure there is no crowd.

2) For the Community
   a) One's health must be ensured before exercising, in case of having fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and exercise indoor.
   b) Avoid sports which require physical contact.
   c) Apply social distancing principle while exercising.
   d) Wear mask while exercising. Sports performed while wearing mask are performed from low to medium intensity (still able to talk while doing sports).
   e) Keep hands hygienic by washing them using soap and flowing water or using hand sanitizer before and after sports.
   f) Avoid touching facial area such as eyes, nose and mouth.
   g) Immediately wash hands, take bath and change clothes after sports.
   h) If necessary, upon arrival at home, clean up sports gears, mobile phone, glasses, bag and other items using disinfectant liquid.

c. Public Sports Performed at Fitness Center
   1) For the Management
      a) Observe latest information, exhortation and instruction from the central government and local government related to COVID-19 in the area pursuant to the latest development. Information can be accessed regularly on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.
      b) Provide information of COVID-19 and how to prevent it at fitness center, such as washing hands correctly, using mask, coughing etiquette, balanced nutrition, etc.
      c) Provide place for washing hands using soap and/or hand sanitizer

at entrance, administration/registration rooms, exercise room, and changing room.

d) Before instructor, personal trainer, worker, and member get into fitness center, COVID-19 risk self-assessment (Form 1) is conducted. In case the self-assessment result shows a high risk, one is not allowed to exercise or work at fitness center.

e) Check body temperature at entrance, and anyone at > 37.3 0C is not allowed to enter fitness center.

f) Make a clear flow of entrance and exit for members, and make marking of distance at minimum 1 meter.

g) Administrative registration officer and cashier always use mask and face shield.

h) Limit the capacity of members exercising, in order to apply social distancing. The number of members that may exercise each session is adjusted to the number of sports gears with maximum density 4m2 or at a distance between members minimum 2 meters.

i) Limit the number of members entering into changing room/locker room.

j) Arrange exercise schedule for members, enabling to disinfect sports gears. Disinfect sports gears before and after use. Do not use sports gears alternately in one session.

k) Regularly clean up and disinfect the room and surface of items often touched at least thrice a day.

l) Put space between loaded gears minimum 2 meters.

m) Put partition for cardio gears (treadmill, bicycle, elliptical machine) which are close to each other or less than 1.5 meters away.

n) If possible, avoid use of AC, and air should circulate through open doors and windows.

o) For AC use, the air humidity level indoor needs to be noted and air circulation should be set in such a way so that it keeps dry. It is recommended to use air purifier.

p) Put marks or signs on the floor for ease of distancing for each member.

q) Require members to bring their own towel, mattress, and other personal equipment.

r) Require all members and workers to wear mask at the fitness center environment. Change mask that has been put on from outside.

s) The elderly are not recommended to exercise at fitness center. If it is to open for groups at risk including the elderly, the activity should be performed in a separate private place or in the form of home visit.

2) For Workers (including instructor, personal trainer, etc.)
   a) One's health must be ensured before going.
      In case of fever, cough, cold, sore throat, and/or asphyxiation symptoms, stay at home and go to health service facilities for a check-up in case the symptoms persist, and report to leader at workplace.
   b) Always wear mask during travel and while working and if necessary, wear additional eye protection or face shield, keep distance from others, avoid touching facial area, if touching facial area is unavoidable ensure that the hands are hygienic by washing them using soap and flowing water or hand sanitizer.
   c) Clean up respective working area before and after work.
   d) Workers must participate actively in reminding members to wear mask.
   e) Upon arrival at home, immediately take bath and change clothes before any contact with family members at home, and clean up mobile phone, glasses, bag, and other items using disinfectant liquid.
   f) Improve body immune by applying PHBS such as consuming balanced nutrients, physical activities minimum 30 minutes daily and sufficient rest by sleeping for minimum 7 hours, and avoid disease risk factors.

3) For Members of Fitness Center
   a) One's health must be ensured before exercise, in One's health must be ensured before, exercise at home.
   b) It is suggested to take bath first before exercise at fitness center.
   c) Do not perform contact exercise, that is one with direct contact with others.
   d) It is mandatory to wear mask in fitness center area.
      Change mask that has been put on from outside.
   e) It is suggested to perform exercise of medium intensity (still able to talk while exercising).
   f) Mask can be taken off while performing exercise of high intensity in consideration of distance between members and wear it again after exercise.
   g) Wash hands using soap and flowing water or using hand sanitizer before and after exercise.
   h) Take bath and change clothes after exercise.
   i) Sports gears should not be used jointly and be cleaned up using disinfectant before and after use.
   j) Do not force yourself to exercise when feeling unwell.

d. Organizing Sports Competition Event Activity

In the implementation of sports event, each organizer coordinates with the health service office and related offices that handle sports at provincial/regency/municipal level.

1) Event Organizer

   a) Observe latest information, exhortation and instruction from the central government and local government related to COVID-19 in the area. Information can be accessed regularly on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.

   b) Schedule competition which allows limitation of the number of people at the sports event location.

   c) Ensure athletes are in healthy condition before competition, both general health condition and related to COVID-19 by performing medical check-up and rapid test/RT-PCR before competition.

   d) Provide hand washing instrument with soap or hand sanitizer that is easily accessed.

   e) Provide information media at strategic places at the venue location of how to prevent COVID-19 transmission such as mandatory use of mask, social distancing, washing hands using soap and flowing water or hand sanitizer, coughing etiquette, etc.

   f) If possible, prepare a separate area/space for observation of athletes and sportsmen found with fever, cough, cold, sore throat, and/or asphyxiation symptoms in sports match event.

   g) Regularly clean up and disinfect (at least thrice a day) the area or facilities often used jointly and touched.

   h) Check everyone's body temperature at entrance. Anyone is found at > 37.3 °C and/or with fever, cough, cold, sore throat, and/or asphyxiation symptoms is not allowed to enter into activity venue.

   i) Require everyone in venue location to wear mask and athletes when not in match

   j) In case a sport event will have audience, the committee must ensure the application of social distancing, which may be performed in the following ways:

      (1) Limit the number of audience pursuant to the capacity of event space.

      (2) Put space minimum 1 meter between seats of audience

      (3) Require audience to wear mask. In case of crowded condition, wearing face shield and mask is quite recommended as an additional protection.

      (4) Conduct other administrative and technical engineering in avoidance of crowd.

   k) Do not involve prone groups (children, the elderly, and those with

comorbidity) in sports event.

2) Athlete
    a) Keep applying the Community Movement of Healthy Life (Germas) through PHBS, as follows:
        (1) Washing hands using soap and flowing water or using hand sanitizer.
        (2) Use elbow to open door and push life buttons.
        (3) Attempt not to frequently touch facilities/tools used jointly in exercise area.
        (4) Keep distance minimum 1 meter.
        (5) Do not make contact such as shaking hand or hugging (victory celebration).
    b) Always wear mask in venue environment and take it off during match and re-wear it after competition.
    c) Wash hands, take bath, and change clothes before and after competition.
    d) Do not share personal equipment such as lunch box/drink bottle, towel, etc.

3) Audience
    a) Ensure the body is in healthy condition, and there is no fever, cough, cold, sore throat, and/or asphyxiation symptoms.
    b) It is mandatory to wear mask in match area. In crowded condition, wearing face shield as well as mask is highly recommended as an additional protection.
    c) Do not make contact like shaking hand or hugging (victory celebration).
    d) Bring your own personal equipment.
    e) Keep distance minimum 1 meter.

e. Sports Training Center
    Sports training center is a training center to improve athletes' achievement covering Student Training Education Center (PPLP), College Student Training Education Center (PPLM), National Training Centralization (Pelatnas), Regional Training Centralization (Pelatda), and other sports centers.
    1) For Training Center Management
        a) Observe latest information, exhortation and instruction from the central government and local government related to COVID-19 in the area. Information can be accessed regularly on https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and local government policy.

b) Apply environmental hygiene and sanitation
   (1) Ensure the whole area of training center is clean and hygienic by regularly cleaning it up using appropriate cleaner and disinfectant (at least thrice a day), particularly door handle and handrail, sports gears used jointly, other public area and facilities.
   (2) Maintain the quality of air of training center by optimizing air and sunlight circulation entering the training room/working room, clean up AC filter.
   (3) Perform technical engineering in prevention of transmission such as installing glass barrier or partition on sports gears, partition training room, etc.
c) Prepare food for athletes and sportsmen in consideration of athlete's nutrition necessity and following prevailing standard food safety.
d) Apply social distancing in each activity in training center, such as by:
   (1) Arranging the number of athletes and sportsmen entering the training center for ease of application of social distancing.
   (2) Set space of queue minimum 1 meter at the entrance of training room, dining room, etc.
e) Monitor athletes' and sportsmen's health proactively:
   (1) Before reentering into training center, require all athletes and sportsmen to bring health certificate (including rapid test or RT-PCR) to ensure they are in healthy condition and not infected by COVID-19.
   (2) Encourage athletes and sportsmen to monitor their own health independently (self-monitoring) and report in case they are having fever, cough, cold, sore throat, and/or asphyxiation to consult with health officer.
f) Prepare a separate area/space to observe athletes and sportsmen found with fever, cough, cold, sore throat, and/or asphyxiation symptoms in training center.
g) When athletes and sportsmen must undergo self-isolation their rights must be given.
h) Check the body temperature at entrance for all people. anyone found at > 37.3 ᵒC and/or with fever, cough, cold, sore throat, and/or asphyxiation symptoms is not allowed to enter into training center.
i) In certain condition, if necessary, training center with resources can facilitate self-isolation. The standard implementation of self-isolation refers to the guidelines on www.covid19.go.id.

2) For sportsmen
   a) Always implement the community movements (Germas) through clean and healthy life behaviors (PHBS) when in training sites as follows:
      1) Maintain the distance at minimally 1 meter.
      2) Wash hands using soap in running water or applying hand sanitizer.
      3) Use elbows to open the doors and press the elevator (lift) buttons.
      4) Try not to frequently touch the facilities/equipment used together in the areas of training sites.
      5) Do not to shake hands.
      6) Face-mask should always be worn in the training sites' environment. Face-mask can be open when doing the exercises and should be worn once again after doing the exercises.
   b) Make sure that the body is healthy before doing the exercises. If symptoms are found, such as fever, coughing, influenza, sore throat, and/or short breath, not to do the exercises and immediately report the problems to the coaches.
   c) Wash hands, taking shower, and changing clothes after doing the exercises.
   d) Do not share personal equipment, such as food, drink, sport equipment
   (Towel, gym gloves, gym belt, sports matrass), and others.

3) For other workers
   a) Always implement the community movements (Germas) through clean and healthy life behaviors (PHBS) when at home, on the way from, to, and during at the training centers as follows:
      (1) Make sure that the body is in healthy condition. When symptoms are found, such as fever, coughing, influenza, sore throat, and/or short breath, remain staying at home.
      (2) Always wear face-mask.
      (3) When arriving at the training centers, immediately wash hands using soap in running water or apply hand sanitizer.
      (4) Try not to frequently touch the facilities/equipment used together in the working areas.
      (5) When arriving home, do not touch the other family members before cleaning the body (Taking shower and changing the working clothes with the new ones).
   b) Improve the body immunity by implementing the clean and healthy life behaviors (PHBS), such as by consuming balanced nutrients, physical activity minimally 30 minutes each day, taking enough rest

by sleeping minimally 7 hours, and avoiding the disease risk factors.

c) More carefully when suffering from degenerative diseases, such as diabetes, hypertension, lung and kidney disturbance, or immunocompromised conditions/autoimmune disease and pregnancy. Make sure that those degenerative diseases are in controlled conditions.

6. Transportation Modes

Transportation mode is an area where a group of people gathered in a means of transportations, including land, sea, air, and train transportations. The people's gathering and movements are conditions should become the concerns in implementing the principles of health protocols in the transportation modes. The implementation of efforts in preventing and controlling the COVID-19 in the transportation modes greatly requires the roles of transportation mode managers, associations, passengers, employees, and officials in upholding the disciplines available in the transportation modes.

a. For Transportation Mode Managers

1) Paying more attentions to the latest information as well as the recommendations and instructions given by the central government and regional government dealing with the COVID-19 in the related areas. The information can periodically be accessed through the webpage of https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and policies made by the local governments.

2) Prohibitions for anyone/any employee found with the body temperature of > 37.3 0C and/or suffering from the symptoms of fever, coughing, influenza, sore throat, and/or short breath for working.

3) Obliging anyone/any employee/user of transportation modes wearing face-mask during in their transportation modes.

4) Making sure that anyone/any employee in their transportation modes not having the symptoms of fever, coughing, influenza, sore throat and/or short breath by making temperature checking and self-assessment to the risks of COVID-19 before working (Form 1).

5) Making sure that anyone/any employee in their transportation modes wearing the appropriate personal protective equipment.

6) Implementing hygiene and sanitation in the transportation modes

a) Always making sure all areas of transportation modes clean and hygiene by cleaning and spraying disinfectant periodically (at least three times a day), especially the frequently-touched surfaces, such as door handles, chairs, windows, and other public places.

b) Providing hand sanitizer and/or, if possible, hand-washing facilities using soap.

c) Providing logistic materials for cleanliness, disinfectant, and others.

d) Making the monitoring check sheets clean and hygiene after sprayed with disinfectant in the transportation modes.

e) Maintaining the air quality in the transportation modes by optimizing the air circulation, such as AC filter cleaning.

7) Making sure the implementation of physical distancing in various ways as follows:

a) Managing/limiting the number of passengers.

b) In entrance gate, put signs that the passengers do not make any crowd by having physical distancing minimally 1 meter when queuing.

c) Managing the operational hours in order not to result in the accumulation of passengers.

d) If possible, the ticket ordering and check in should be performed online.

e) If physical distancing cannot be implemented, the administrative engineering other techniques, such as installation of barriers/mirrors for employees in the transportation modes added using face shield, number of passengers management, and others.

8) It is suggested not to pay in cash. If necessary to pay in cash, wash hands using soap in the running water or hand sanitizer after it.

9) Monitoring the health of anyone/any employee of transportation modes periodically. If necessary, rapid test should be performed to employees by coordinating with the local health offices or health service facilities. Self-assessment screening to the risks of COVID-19 can be first implemented (Form 1).

b. For anyone/any employee in the transportation modes

1) Making sure that the body is healthy before leaving for working. When suffering from the symptoms, such as fever, coughing, sore throat, and/or short breath should remain at home and check the health condition to the health service facilities if complaints continue.

2) Always using face-mask and bringing the face-mask supply, maintaining physical distancing with the other passengers /other people, avoid touching the face areas, if necessary touching the face areas, make sure to wash hands in running water or applying hand sanitizer.

3) Cleaning and spraying disinfectant to the transportation modes before and after working, especially the areas frequently touched by the passengers.

4) Minimizing physical contacts with the other passengers, such as using barriers/partitions (for example, flexy glass/plastic/mica) and others.

5) Employees and passengers always actively participate and remind each other to wear face-masks and perform physical distancing.

6) When arriving home, immediately take a shower and change clothes

before having contacts with the other family members at home. Clean hand phone, glasses, bags, and others by using the disinfectant liquid.

7) Improving the body immunity by implementing the clean and healthy life behaviors (PHBS), such as by consuming balanced nutrients, doing physical activities minimally 30 minutes a day and taking enough rest by sleeping minimally 7 hours and avoiding the disease risk factors.

c. For passengers

1) Making sure that the body is in healthy conditions before going out from home. When experiencing the symptoms of fever, coughing, influenza, sore throat, and/or short breath, remain staying at home. If highly necessary to use public transportation, it is suggested to use the public transportation with limited passengers, such as taxi or taxi bike by first giving information to the drivers to prevent from the disease transmissions.

2) Obliging using face-mask when travelling and during using the transportation modes.

3) Maintaining hand cleanliness by frequently washing hands using soap in running water or applying hand sanitizer.

4) Avoid touching the face areas, such as eyes, nose, and mouth.

5) Paying attentions to maintain the physical distancing minimally 1 meter from others.

6) In crowded conditions and it is difficult to implement physical distancing, use face shield after wearing face-mask as an additional protection.

7. Station/Terminal/Port/Airport

Station/terminal/Port/Airport is a public place used to organize arrival and departure, load and unload people and/or goods, and movements of transportation modes, such as trains/public vehicles/ships/planes. Those areas become places to gather people perform their activities by using the land, air, and train transportation modes serving within the city, inter-cities, inter-provinces, inter-islands, and inter-countries. The gathering and moving people are conditions which should be paid attentions in implementing the health protocol in station/terminal/port/airport. Implementation of prevention and control against COVID-19 in station/terminal/port/airport greatly requires the roles of managers, association, passengers, employees, and other communities in station/terminal/port/airport.

a. For Organizers/Managers

1) Paying more attentions to the recent information, suggestions and instructions from the central government and regional government dealing with COVID-19 in the related regions. Periodic Information can be accessed through the website of

https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and the policies made by the related local government.

2) Forming Team/Working team to prevent from COVID-19 in station/terminal/port/airport consisting of organizers/managers and representatives of employees in each area supported with the letter of decision from the heads of station/terminal/port/airport to help the organizers/managers in handling COVID-19 and other related health problems.

3) Obliging all employees/passengers/visitors and other communities to wear face-masks during in station/terminal/port/airport. Those who do not wear face-masks are not allowed entering the station/terminal/port/airport.

4) Prohibitions to enter the areas of station/terminal/port/airport for employees, passengers/visitors or other service users suffering from the symptoms of fever, coughing, influenza, sore throat, and/or short breath.

5) Checking the body temperature in each entrance point of station/terminal/port/airport:

   a) The officials checking the body temperature should have obtained trainings and worn the personal protective equipment in the form of face-mask and face shield because they have to directly face many people who are possibly in risks of bringing the viruses.

   b) Measuring the body temperature should not be made in entrances equipped with AC since possibly misread the results.

   c) If the body temperature measured is found > 37.30 C (check twice with the interval of 5 minutes), and/or those suffered from the symptoms of fever, coughing, influenza, sore throat, and/or short breath, they were not permitted to enter and should coordinate with the officials of health post/Local Port Health for further examination and determination.

6) Providing safe and healthy areas of station/terminal/port/airport

   a) Environmental hygiene and sanitation
   Making sure that all areas of station/terminal/port/ airport clean and hygiene by periodically performing cleaning activities and spraying with disinfectant (at least three times a day), especially on the frequently-touched surfaces, such as handles of doors and stairs, toilet, elevator (lift) buttons, shopping trollies, ATMs, check-in machines, equipment used together, other public areas and facilities.

   b) Providing hand-washing facilities using soap
   (1) Adequate hand-washing facilities using soap and easy to access.
   (2) The availability of instructions related to the locations of hand-washing facilities using soap.

(3) Providing information related to education for hand-washing using soap correctly

(4) Providing hand sanitizer in places far from hand-washing facilities using soap.

c) Implementing physical distancing in various ways as follows:

(1) Managing/limiting the number of visitors/passengers.

(2) Managing the operational hours to avoid accumulation of passengers.

(3) In entrance gates, the distance should be managed at minimally 1 meter to prevent the passengers/visitors from making crowd. Mark the floors and put posters/banners for reminder.

d) Minimizing contacts with passengers/visitors, such as:

(1) Making administrative and technical manipulations, such as using barriers/partitions (for example, flexy glass) on desks or counters as additional protection in cashiers, customer services, check-in desks and others.

(2) Ticket and check-in orders can be made online. If contacts are necessary, keep the distance at minimally 1 meter and wash hands using soap in running water or applying hand sanitizer after it.

(3) Encouraging people using the non-cash payment method. If it is necessary to hold the money, wash hands using soap in running water or applying hand sanitizer after it.

e) When in station/terminal/port/airport equipped with vertical mobilization device, make the following management:

(1) Elevator (lift) utilization: limit the number of people entering the elevator (lift); make signs on the lift floors where passengers should stand in the opposing back-to-back positions.

(2) Stair utilization: if there is only one-way stair access, for the going-up and going-down stair line track, make sure no employees are passing each other. If there are 2-way stair access, separate the going-up and going-down stair line tracks.

f) Organizing all seats in station/terminal/port/airport with the distance of minimally 1 meter, including the other public facilities in areas of station/terminal/port/airport, such as restaurants, stores, and others.

g) Providing health services for employees/passengers/visitors or the other service users when suffering from sickness. Health services can be in the form of health posts and/or coordinating with the related local port health offices.

h) Periodically monitoring the employees' health. If necessary, rapid test examination can be made to employees by coordinating with

the health offices or other health service facilities. For more effective examination, first do the self-assessment to the risks of COVID-19 (Form 1).

i) Installing the information media to remind employees, passengers/visitors and other communities to obey the provisions related to physical distancing and washing hands using soap in running water or applying hand sanitizer and discipline in wearing face-masks.

j) Preventing from diseases for the departure of passengers who would like to travel overseas/out-town/region by following the applicable regulations.

k) Preventing from diseases for the arrival of passengers from the Indonesian Citizens (WNI)/Foreign Citizens (WNA)/Out-Town/region in port and airport by following the applicable regulations.

l) If in the areas of station/terminal/port/airport, there are stores/shopping centers, the health protocols in those areas referring to those applicable in shopping centers /malls/stores.

m) If in the areas of station/terminal/port/airport, there are restaurants, the health protocols refer to those in restaurants.

n) If in areas of station/terminal/port/airport, there are worshiping sites, the health protocols refer to those applicable in worshiping sites.

o) If in areas of station/terminal/port/airport, there are offices, the health protocols refer to the prevention and control against the Corona Virus Disease 2019 (COVID-19) in the working sites in Offices and Industries in supporting the Business Sustainability during the pandemic situations.

b. For employees

1) Making sure that the body is in healthy condition before leaving for working. If experiencing symptoms, such as fever, coughing, influenza, sore throat, and/or short breath should remain staying at home and if continued he/she should check his/her health condition to the health service facilities and report it to the office heads in their working sites.

2) When working, always wear face-mask, keep the distance of minimally 1 meter, avoid touching the face areas, if necessary touching the face areas, immediately clean and wash hands using soap in running water or apply hand sanitizer.

3) Clean and spray the disinfectant in the working areas used in station/terminal/port/airport before and after working.

4) Active participation to remind each other in preventing from the transmission of COVID-19, such as wearing face-mask and

implementing physical distancing.

5) When arriving at home, immediately take a shower and change clothes before making contacts with the other members of family at home.
6) Cleaning hand phones, glasses, bags, and other goods with disinfectant liquid.
7) Improving the body immunity by implementing clean and healthy life behaviors (PHBS), such as consuming balanced nutrients, physical activities of minimally 30 minutes per day and taking enough rest by sleeping minimally 7 hours, and avoid the disease-risk-factors.

c. For passengers/Visitors
   a. Making sure the body is healthy before travelling. When experiencing the symptoms, such as fever, coughing, influenza, sore throat, and/or short breath, remain staying at home and when continued, check the health condition to the health service facilities.
   b. Always wearing face-mask when in station/terminal/port/ airport.
   c. Maintain the cleanliness of hands by frequently washing hands using soap in running water or applying hand sanitizer.
   d. Avoid touching face areas, such as eyes, nose, and mouth.
   e. Keep maintaining the physical distancing of minimally 1 meter.
   f. When arriving at home, immediately take a shower and change clothes before contacts with the family members at home.
   g. Clean hand phones, glasses, bags, and other goods using disinfectant liquid.
   h. Passengers taking the air/sea transportation modes should fill out the Health Alert Card/HAC based on the applicable provisions.

8. Tourism Attraction Location
   Tourism is one of humans' needs to maintain the mental health which will impact the physical health for both physical and spiritual health of the society. The tourism activities can be performed in buildings/rooms or outside of buildings of the natural, cultural, and man-made tourism attraction locations. Tourism also has economic aspects realized in the public prosperity. During the COVID-19 pandemic situation, the opening of tourism attraction location should be based on the provisions made by the regional government by implementing tight health protocols.
   1. For managers
      a. Paying more attention to the recent information related to suggestions and instructions made by the central government and regional government dealing with COVID-19 in the related areas. Periodic information can be accessed through the website of https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and the policies of the related local government.

b. Periodically clean using disinfectant (at least three times a day) especially to areas, facilities, and equipment used together, such as stair balusters, toilet doors, equipment and instrument for tourism attraction activities, and other public facilities.

c. Providing adequate hand-washing facilities using soap and easily accessed by the visitors.

d. Optimizing the air circulation and sunlight entering the building areas. If there is AC, periodically clean the filter.

e. Making sure that the public rooms and goods are free from vectors and animals bringing the diseases.

f. Making sure the bathroom/toilet functioning well, clean, dry, odorless, equipped with hand-washing facilities using soap or hand sanitizer and provided with adequate water supply.

g. Adding more information media to oblige people to wear face-mask and limit the physical distancing at minimally 1 meter, and hand-washing facilities in all locations.

h. Making sure the tourism employees/human resources understand to protect themselves from the transmissions of COVID-19 with the clean and healthy life behaviors (PHBS).

i. Informing the prohibitions related to entering the tourism attraction location for employees and visitors suffering from the symptoms of fever, coughing, influenza, sore throat, and/or short breath.

j. Checking the body temperature in the building entrance gates. If the body temperature is > 37.3 o C (checked twice with the interval of 5 minutes), the employees or visitors are not allowed to enter the tourism attraction locations. The body-temperature checking officials should wear face-mask and face shield. The implementation of body temperature checking should be accompanied by the security officers.

k. Obliging the tourism employees/human resources and visitors to wear face-mask. If not wearing face-mask, they are not allowed entering the tourism attraction locations.

l. Installing information media to remind the tourism employees/human resources, and visitors to follow the provisions of physical distancing and hand-washing using soap in running water or applying handsanitizer and disciplines using face-mask.

m. Implementing physical distancing which can be made through the following ways:
1) Limiting the number of visitors entering the tourism attraction locations.
2) Resetting the operational hours.
3) Managing distance when queuing by giving signs on the floors of minimally 1 meter (such as at the entrance gate, cashiers, and others).

4) Optimizing open rooms for selling/transaction places to avoid crowd.
5) Limiting the capacity of elevator (lift) passengers by giving labels on the elevator (lift) floors.
6) Organizing the physical distancing of minimally 1 meter on elevator and stairs.
7) Organizing the visitors' pathways in the tourism attraction locations.
8) Using barriers/partitions (for example, flexy glass) on desks or counters as additional protection for the tourism employees/human resources (lockets for ticket purchases, customer service, and others).

n. Encouraging the use of non-cash payment method (without contact and without equipment used together).

o. If possible, provide health posts equipped with health workers and supporting facilities to anticipate visitors who are experiencing sickness.

p. If the tourism employees/human resources and visitors are found with the temperature of > 37.3 ºC and symptoms of fever, coughing, influenza, sore throat, and/or short breath, they are directed and assisted to obtain health services in the nearest health service facilities.

q. The tourism attraction locations highly risked with the disease transmissions due to the difficulties in implementing of physical distancing and number of equipment/goods utilization together/in turn should not be temporary operated.

2. For employees
   a. Making sure that the body condition is healthy before leaving for working in the tourism attraction locations. When experiencing the symptoms of fever, coughing, influenza, sore throat, and/or short breath, they should remain staying at home and if continued, they have to check their health condition to the health service facilities and report the problems to the heads of their working offices.
   b. When travelling and working, always use face-mask, implement physical distancing of at minimally 1 meter, avoid touching the face areas, and if necessary to touch the face areas, immediately wash hands using soap in running water or apply hand sanitizer.
   c. All employees (traders, security officers, parking men and others) should always actively participate in reminding the visitors to wear face-masks and keep the physical distancing of minimally 1 meter.
   d. When arriving home, immediately take a shower and change clothes before having contacts with the other family members and clean hand phones, glasses, bags, and others by spraying the disinfectant liquid.

e. Improving the body immunity by implementing the clean and healthy life behaviors (PHBS) such as consuming balanced nutrients, doing physical activities of minimally 30 minutes per day and taking enough rest by sleeping minimally 7 hours, and avoiding the disease risk factors.

3. For visitors
   a. Making sure that the body is in healthy condition before visiting the tourism attraction locations. When experiencing the symptoms of fever, coughing, influenza, sore throat, and/or short breath, remain staying at home and if continued, check the body health to the health service facilities.
   b. Always wear face-mask during in the tourism attraction locations.
   c. Maintaining the hand cleanliness by frequently washing hands using soap in running water or applying hand sanitizer.
   d. Avoid touching the face areas, such as eyes, nose, and mouth.
   e. Keep paying attention to physical distancing of minimally 1 meter.
   f. When arriving home, immediately take a shower and change clothes before having contacts with the other family members at home.
   g. Clean hand phones, glasses, bags, and other goods by spraying the disinfectant liquid.

9. Beauty/Hair and Other Similar Treatment services
   Beauty/hair and other similar treatment services (saloon, barbershop, barber, and others) or public facility places required by the people meet their needs for cutting hair, face make-up, and appearance. These places have the potentials of transmitting COVID-19 because there is a close contact between those services and customers' crowd potentials. Therefore, it is necessary to make various efforts in preventing from the transmission of COVID-19 by implementing the health protocols.
   1. For business actors
      a. Paying more attention to the recent information, suggestions, and instructions given by the central government and regional government dealing with the COVID-19 in the related areas. Periodic information can be accessed through the website of https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and policies made by the related local government.
      b. Providing hand-washing facilities using soap/hand sanitizer located at the entrance gates easily accessed by the customers/visitors.
      c. Obliging anyone entering those facilities to wash their hands using soap in running water or apply hand sanitizer.
      d. Making sure that the employees understand the COVID-19 and know how to prevent from its transmissions.

e. Prohibiting employees/ visitors/ customers suffering from the symptoms of fever, coughing, influenza, sore throat, and/or short breath or having the history contacting with those transmitted with COVID-19 to enter those facilities.

f. Checking the body temperature at the entrance gates. If those employees/visitors are found with the body temperature of $> 37.3^\circ$C (checked twice with the interval of 5 minutes), they are not allowed to enter those facilities.

g. Obliging all employees to wear their personal protective equipment, especially face-mask, face shield or eye protection and apron while working.

h. Providing more equipment for customers in order that the customers do not use the equipment together, such as towel, apron, hair cutting equipment, and others. The equipment and materials can be washed and cleaned using detergent or first sterilized using disinfectant.

i. Maintaining the air quality in the business or working sites by optimizing the air circulation and incoming sunlight, as well as cleaning the AC filter.

j. Trying to pay in cashless, yet paying attention to the disinfectant used in the payment machine. If the transactions should be made in cash, wash the hands using soap in running water or applying hand sanitizer.

k. Making sure that all environment and equipment used in the beauty/hair and similar treatment services are clean and periodically sprayed with disinfectant before and after use.

l. Cleaning and spraying disinfectant (at least three times a day) in areas and equipment, especially the surfaces of tables, chairs, door handles, other frequently-touched equipment.

m. Implementing physical distancing with various ways as follows:
   1) Managing the physical distancing of minimally 1 meter and putting signs of the floor when entering to queue and make payments in cashiers. If it is possible to limit the customers /visitors with the cashiers in the form of plastic or glass walls.
   2) Managing the distance of minimally 1 meter between the saloon/barbershop chairs with others and are not positioned face-to-face or installed with glass/mica/plastic partitions.

2. For employees
   a. Making sure that the body is in healthy condition before leaving for working. If experiencing the symptoms, such as fever, coughing, influenza, sore throat, and/or short breath, remain staying at home and if continued, check the health condition to the health service facilities, and then report the health condition to the leads of working offices.
   b. When travelling and working, everyone should wear face-mask,

maintain physical distancing with others, avoid touching the face areas, if necessary touching the face areas, make sure that the hands are clean by washing them using soap in running water or applying hand sanitizer.

c. Improving the body health by implementing the clean and healthy life behaviors (PHBS), such as consuming balanced nutrients, doing physical activities for minimally 30 minutes each day and having enough rest by sleeping minimally 7 hours, and avoid the disease risk factors.

d. Using the personal protective equipment, face shield, apron when giving services.

e. When arriving home, immediately take a shower and change the clothes before having contacts with the other family members at home, cleaning hand phones, glasses, bags, and others using disinfectant liquid.

f. If necessary, clean hand phones, glasses, bags, and others by using disinfectant.

3. For customers/visitors
   a. Making sure that the body is in healthy condition when planning to have the beauty/hair and other similar treatment services. If experiencing symptoms, such as fever, coughing, influenza, sore throat, and/or short breath, remain staying at home and if continued, check the health condition to the health service facilities.
   b. Bringing personal equipment which is planned to use for the beauty/hair and other similar treatment services, including make-up equipment.
   c. When arriving home, immediately take a shower and change clothes before having contacts with the other family members at home.
   d. Clean hand phones, glasses, bags, and others by using disinfectant.

10. Creative Economy Services
    Creative economy services are working activities derived from the utilization og creativities, skills, and talents of individuals through the creation and and utilization of individual's creative and creating power covering the subsectors of application, architecture, visual communication design, interior design, product design, video animation film, photography, fashion, game, music, handicraft, cullinary, publishing, advertising, performing arts, fine arts, as well as radio and television. The activities of creative economy activities involving many people during the production processes, the existing personal movements and changes are the risk factors in implementing the physical distancing which should be controlled in preventing from the transmissions of COVID-19 through the following general health protocols. For certain subsectors, the health protocols

are specifically organized as follows.

1. For Managers/Business Actors
   a. Paying attention to the recent information, suggestions, and instructions made by the Paying attention to the recent information, suggestions, and instructions made by the central government and regional government dealing with the COVID-19 in the related areas. Periodic information can be accessed through the website of https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and policies made by the related local government.
   b. Making sure that the employees and customers involved in the creative economy services are in healthy conditions by measuring their body temperature when right before entering the doors. If the body temperature of > 37.3 °C was found (check twice with the interval of 5 minutes), self-assessment with the COVID-19 risk factors should be performed (Form 1). If the self-assessment has resulted in the greater risk of COVID-19, they are not involved in the activities.
   c. Managing the physical distancing of minimally 1 meter between personnel involved in the creative economy. If it is impossible to performed, administrative and technical manipulation can be performed, such as limiting the number of crews/personnel involved, using barriers/face shield, and others.
   d. Providing adequate and easily accessed hand-washing facilities using soap or hand sanitizer.
   e. Cleaning and spraying disinfectant periodically (at least three times a day) in areas/facilities and equipment used together.
   f. Optimizing the air circulation and sun light entering the working rooms. If there is AC, its filter should be cleaned periodically.
   g. Socializing and educating the employees and all personnel involved in creative economy services, as well as preventing the transmissions of COVID-19. The materials given in the socialization include knowledge about COVID-19 and its transmission ways, obligation to wear face-mask, hand-washing using soap, physical distancing of minimally 1 meter, and coughing ethics (all materials can be downloaded through www.covid19.go.id and www.promkes.kemkes.go.id).
   h. Working prohibitions for personnel involved in the creative economy services having the symptoms of fever, coughing, influenza, sore throat, and/or short breath.
   i. Minimizing the activities resulting in crowd and difficulties in implementing the physical distancing by utilizing technology for (online) coordination, limiting personnel involved, and other manipulations.

2. For employees
    a. Making sure that the body is in healthy conditions before leaving for working. If suffering from the symptoms, such as fever, coughing, influenza, sore throat, and/or short breath, remain staying at home and if continued, check the health condition to the health service facilities, and immediately report the health problems to the heads of working offices.
    b. When travelling and working, everyone should wear face-mask, maintain physical distancing with others, avoid touching the face areas, if necessary touching the face areas, make sure that the hands are clean by washing them using soap in running water or applying hand sanitizer.
    c. Cleaning and spraying disinfectant to the working areas before and after working (including other equipment used).
    d. Performing various efforts to minimize the physical contacts with others in each working activity,
    e. When arriving home, immediately take a shower and change clothes before having contacts with the other family members and clean hand phones, glasses, bags, and others by spraying the disinfectant liquid.
    f. Improving the body immunity by implementing the clean and healthy life behaviors (PHBS), such as by consuming balanced nutrients, doing physical activities minimally 30 minutes a day and taking enough rest by sleeping minimally 7 hours and avoiding the disease risk factors.

11. Religious activities in the worship houses
    Worship house is a place/building used by the religious congregation to perform their worshiping activities according to the religious teachings or beliefs. The religious activities in the worship houses can involve a number of people gathered in one location and have the potentials to transmit the COVID-19 to others. Therefore, to worship during the COVID-19 pandemic, it is necessary to make various efforts to prevent and control the COVID-19 by minimizing the transmission risks.
    1. For managers
        a. Paying attention to the recent information, suggestions, and instructions made by the central government and regional government dealing with the COVID-19 in the related areas. Periodic information can be accessed through the website of https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and policies made by the related local government.
        b. Cleaning and spraying disinfectant to the worship rooms periodically (before and after the implementation of religious activities) or facilities frequently touched by the congregation, such as door handles, stair balusters, elevator (lift) buttons, microphone and other public facilities.

c. Providing hand-washing facilities using soap or hand sanitizer in the locations easily accessed by the congregation, such as in entrance doors, near the charity box, and others.

d. Optimizing the air circulation and sun light entering the worship houses. If there is AC, its filter should be cleaned periodically.

e. The worship houses' floors should not use carpet.

f. Managing the physical distancing of minimally 1 meter between the congregation positions and marking with certain signs put on the worship houses' floors/chairs.

g. Managing the number of congregation at the same time to ease the implementation of physical distancing.

h. Suggesting all members of congregation to bring their own worshiping equipment.

i. Socializing and educating all members of congregation in preventing from the transmissions of COVID-19 which can be made using a letter of acknowledgement, installing banners, posters, WhatsApp /SMS blast, and others. The materials related to the knowledge about COVID-19 and its prevention ways, obligation to wear face-mask, hand-washing using soap in running water, physical distancing of minimally 1 meter and coughing ethics (materials can be downloaded from the website of www.covid19.go.id and www.promkes.kemkes.go.id).

j. Installing the information media in the strategic locations to remind the congregation to always follow the regulations related to physical distancing of minimally 1 meter, maintaining hand-cleanliness and disciplines in wearing face-mask including to actively remind each other.

k. Prohibitions to enter the worship houses for the congregation having the symptoms, such as fever, coughing, influenza, sore throat, and/or short breath.

l. Checking the body temperature at the entrance gates. If the body temperature of > 37.3 °C was found (check twice with the interval of 5 minutes), those may not enter the worship houses.

m. Shortening the worship durations without reducing the worshiping provisions.

2. For the congregation
   a. Making sure that the body is in healthy conditions when planning to perform the worshiping activities. If experiencing the symptoms, such as fever, coughing, influenza, sore throat, and/or short breath, maintain staying at home and do the worship at home.
   b. Bringing personal worship equipment including prayer mats, Holy Qur'an and others.
   c. Always wearing face-mask when travelling and during in the

worshiping places.

d. Maintaining hand-cleanliness by washing hands using soap in running water or applying hand sanitizer.
e. Avoiding physical contacts, such as shaking hands or hugging.
f. Avoid touching face areas, such as eyes, nose, and mouth.
g. Paying more attention to physical distancing of minimally 1 meter.
h. For children and elderly congregation, as well as those with comorbid diseases are suggested to worship at home.
i. Reminding each other among congregation to implement disciplines of wearing face-mask and maintain the physical distancing of minimally 1 meter between the members of congregation.

12. Event/Meeting Organizing Services

Event/meeting organization is an activity aiming at gathering people in one site to perform a series of in-order activities to obtain information or see an event. The event/activity organizing types include seminars, national and international conferences, incentive travels, conferences and exhibitions. These activities have the potentials of transmitting the COVID-19 since gathering many people at the same time and place. Therefore, it is necessary to make various efforts to prevent from the transmission of COVID-19 by implementing the following health protocols. For certain events or activities, the health protocols have been regulated as follows.

a. For managers/organizers/business actors
   1) Paying attention to the recent information, suggestions, and instructions made by the central government and regional government dealing with the COVID-19 in the related areas. Periodic information can be accessed through the website of https://infeksiemerging.kemkes.go.id, www.covid19.go.id, and policies made by the related local government.
   2) Making sure that all involved employees/teams understand the prevention ways from the transmissions of COVID-19.
   3) Installing the information media in strategic locations to remind visitors/participants to always follow the provisions related to physical distancing of minimally 1 meter, maintaining hand-cleanliness, and disciplines in wearing face-mask.
   4) Providing adequate hand-washing facilities using soap and easily accessed by the employees/participants/visitors.
   5) Providing hand sanitizer in the meeting/event areas, such as entrance gates, lobbies, receptionist/registration desks, elevator (lift) doors and other public areas.
   6) If a meeting is held in a room, always maintain the air quality in the related room by optimizing the air circulation and sun light as well as cleaning its filter.

7) Cleaning and spraying disinfectant periodically (at least three times a day) especially the handles of doors, stairs, chairs, tables, microphone, elevator (lift) buttons, toilet doors, and other public facilities.

8) Prohibitions to enter the room for visitors /participants/officials/employees experiencing the symptoms, such as fever, coughing, influenza, sore throat, and/or short breath.

9) Activity implementation processes:

a) Pre-event/before meeting

   (1) Establishing the limited number of guests/participants who can directly attend the meeting/event based on the venue capacity.

   (2) Managing the meeting/event positions (layout) (chairs, tables, booths, tunnels) to meet the physical distancing requirements of minimally 1 meter.

   (3) Providing special rooms outside the meeting/event sites with health posts and health teams.

   (4) Disseminating information through e-mails/digital messages to visitors/participants dealing with the health protocols which should be implemented when participating in activities, such as wearing face-mask, maintain the physical distance of minimally 1 meter, hand-washing using soap in running water or applying hand sanitizer and coughing and sneezing ethics.

   (5) Reservation/registration by filling the self-assessment forms related to the COVID-19 risks through online (form 1). If the self-assessment results in high risk, those are not allowed to participate in the meeting/event.

   (6) Making online payments.

   (7) For participants/visitors from out-regions/overseas, the disease prevention implementation during the departure/arrival should follow the applicable regulations.

   (8) Making sure that the implementation of health protocols made by all parties involved in the related activities included as the third party (food/sound system and electricity/other directly-related vendors.

   (9) Providing temperature checking devices in the entrance gates for all visitors/participants/employees/other involved parties.

   (10) Considering the utilization of digital innovation and technology to integrate the virtual experiences as a part of meeting/event.

   (11) Informing the participants to bring their personal equipment, such as worshiping equipment, stationary and others.

   (12) Providing health plans/procedures, explanation mitigations

and emergency evacuation based on the planned meeting/event.

b) Guest/ participant arrivals

(1) Making sure that all involved parties in the activity are in healthy conditions by measuring the body temperature at the entrance gates. If the body temperature is > 37.3 °C (check twice with the interval of 5 minutes), those are not allowed to enter the meeting/activity.

(2) Making sure that all involved parties have maintain the physical distance of minimally 1 meter in various ways, such as implementing the queuing procedures, marking with certain signs on the floors, making the entrance schedules for visitors and divide the schedules in some phases or visitors are given the departing hour and entrance gate choices when ordering the tickets and others.

(3) Providing security officers along the queuing areas to supervise the rules related to physical distancing, wearing face-mask, and giving information to visitors/participants.

c) When guests/participants are in meeting/event sites

(1) If using seats, chairs should be arranged with the distance of minimally 1 meter or for permanent chairs, some chairs should not be occupied to meet the physical distancing requirements.

(2) Not placing items/goods on the guest/participant tables and providing items/goods individually packaged if possible, such as stationary, drinking glass, and others.

(3) It is not suggested to hold an event with the model of standing visitors/viewers (non-seats) such as festival, because it is going to be difficult to implement the physical distancing principles.

(4) Physical distancing principles can be performed by marking the floors with certain signs with a distance of minimally 1 meter from one sign to the others.

(5) If providing food/drink, those should have been processed and served in hygienic standards. If necessary, guests/participants are suggested to bring their own drinking bottles, provide them with the counter/stall system and assign some servants to take them food/drink.

(6) If possible, the visitors are suggested to bring their own eating utensils (spoons, forks, chopsticks).

d) When the guests/participants leave the meeting/event sites

(1) Managing the exit for guests/participants to avoid crowd, such as asking the participants sitting the back seats or closest to the exit gates to leave the room first, arranged in lines, and others.

(2) Making sure that the processes of spraying the disinfectant to

the tables, chairs, and other equipment used by the guests/participants are performed with higher cleanliness level.

(3) Making sure to wear hand gloves and face-mask when cleaning and handling the wastes and residues at the meeting sites.

(4) Supervising the health of teams/committee/ organizers.

B. Handling the COVID-19 cases when found in the public places and facilities

Managers, organizers, persons in charge who have found the COVID-19 cases at the public places and facilities should help the local health offices or health service facilities as follows:

1. Tracking the closely related contacts

Identifying employees, visitors or others in contact with those confirmed infected by the COVID-19 by making observations, investigations, and official disseminations of information to the society:

"Anyone who has made a contact with... on (date)... to immediately report him/herself to the nearest public health center (Puskesmas)... ".

2. Rapid Test (RT) or Real Time Polymerase Chain Reaction (RT-PCR) Test to the COVID-19

Based on the instructions and directions made by the local health offices or health service facilities, managers, organizers, or persons in charge related to the public places and facilities should make coordination and supervisions to the implementation of rapid test or RT-PCR to the employees, visitors or others identified having a close contact with those confirmed infected by the COVID-19.

3. Localizing and closing the contaminated areas

a. Identifying the contaminated areas/rooms/locations, covering all areas/rooms/locations in contact /visited by those confirmed infected by the COVID-19.

b. Immediately localizing and closing the areas/rooms/locations contaminated by the COVID-19 to clean with disinfectant.

4. Cleaning and spraying disinfectant to the contaminated areas/rooms.

Managers, organizers, or persons in charge of those public places and facilities should clean and spray with disinfectant to the contaminated areas/rooms. The cleaning and spraying disinfectant activities to the contaminated areas /rooms should be made for 1 x 24 hours before those areas/rooms are used again. Spraying the disinfectant to the contaminated areas/rooms on their floors, stair balusters, and door handles/rolling doors, toilets, sinks, stores, trading tables, money storage, warehouse or storage house, parking lots, parking machines, and other public facilities. The disinfectant spraying stages are as follows:

a. Use personal protective equipment, especially the disposable face-mask and hand gloves.

b. Dirty surfaces should be first cleaned using detergent/soap and water before spraying the disinfectant (read the instructions for use related to the

products for cleaning and spraying the disinfectant).

    c. Spray the disinfectant on flat surfaces by using sprayer (disinfectant liquid dosage should be based on the instructions for use).

    d. Spray the disinfectant the non-flat surfaces, such as poles, handles and others using flannel/microfiber cloth.

    e. For spraying the disinfectant using flannel/microfiber cloth/mop, it can be performed in two (2) ways:

        1) Immerse the flannel/microfiber cloth in water containing disinfectant liquid. mop the surfaces and let them wet for 10 minutes; or

        2) Spray the disinfectant liquid to the flannel/ microfiber cloth and mop in zigzag or rounding ways from the center to the outer parts.

    f. For spraying the disinfectant, fill up the ULV or sprayer with the disinfectant liquid and then spray it to the possibly contaminated surfaces.

    g. For disinfecting objects with the porous surfaces, such as carpets, rugs, and curtains, the disinfecting activities should be made by washing them with warm water or products preventing from new viral pathogens for the porous surfaces.

    h. To disinfecting the artificial ventilations, before turning them on, spray the air evaporator, blower and filter with sprayer containing disinfectant liquid. The AC indoor chasing surfaces are also sprayed with disinfectant. Disinfectant is also sprayed in the central AC on the surfaces of mounted parts and exhaust grilles without rinsing.

    i. Taking off the personal protective equipment and immediately washing hands using soap in running water after completely spraying the disinfectant. Hand gloves should be disposed after each cleaning by damaging the gloves first to avoid abuses. If the hand gloves can be used once again, those may not be used in the other activities.

C. In controlling and supervising the implementation the scaled health protocols periodically or if necessary, the security officers should control and supervise the implementation of health protocols in the public places and facilities. Those controlling and supervising activities should be implemented through good coordination and involve the participation of ministry/institution/regional government based on their duties and functions.

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CHAPTER IV
CONCLUSION

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The health protocols for the society in the public places and facilities in preventing from and controlling the COVID-19 are arranged to improve the roles and awareness in anticipating the transmissions of COVID-19 in the public places and facilities. These health protocols can be developed by each party based on their characteristics and needs. It is expected that the involvement of all parties, including government, business

world, and society in preventing from and controlling the transmissions of COVID-19 in public places and facilities can minimize the impacts caused by the COVID-19, and in macro can provide contributions in preventing from and disseminating the COVID-19 in the society.

This copy is based on its original document   MINISTER OF HEALTH
Head of Law and Organization Bureau   ON THE BEHALF OF
Secretary General of Minister of Health

[Signed and Sealed]

Sundoyo, SH, MKM, M. Hum
EIN 196504081988031002   TERAWAN AGUS PUTRANTO

Form 1
SELF-ASSESSMENT INSTRUMENTS ON COVID-19 RISK FACTORS

Name   :...............................
National Identity Number   :...............................
Address   :...............................
Occupation   :...............................
Date   :...............................

For the sake of mutual health and safety, please be **HONEST** in answering the following questions.

In the last 14 days, have you experienced the following activities?

No.	QUESTION	YES	NO	IF YES, SCORE	IF NO, SCORE
1	Have you even gone out of your house/to public places (market, health service facilities, crowd of people, and others)?			1	0
2	Have you even used public transportation?			1	0
3	Have you even travelled out town/overseas ? (invected areas/red zones)			1	0
4	Did you participate in activities involving many people?			1	0
5	Do you have a history of making contacts with people considered as ODP, PDP or confirmed infected by the COVID-19 (shaking hands, talking, in one room/one house)?			5	0
6	Have you ever experienced fever, coughing, influenza, sore throat, and/or short breath			5	0
TOTAL					

0   = Mild risk
1 – 4   = Medium Risk
$\geq$ 5   = High Risk

FOLLOW UP:
Those with high risk and checked with the temperature of $\geq$ 37.3$°$C are not allowed to enter the facilities and further investigations will be performed and recommended to consult their health problems with health workers.

APPENDIX 3
DETERMINATION OF STANDARDS FOR MASJID'S PERMANENT IMAM

**DECISION OF THE DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC
COMMUNITY
NUMBER 582 YEAR 2017
ON
DETERMINATION OF STANDARDS FOR MASJID'S PERMANENT IMAM
THE DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY,**

Considering : a. that a permanent imam of a masjid plays a strategic role as the leader to develop the community in an attempt to guide, lead, and unite the community to achieve the ideal of shaping high-quality, moderate, and tolerant community;

b. that for the purpose of improving the quality of development of a masjid's permanent imam role and function to serve not only as a leader in a congregational prayer, but also to be a model in enlightening the community in religion and wider social worship, a benchmark or standard for a masjid's permanent imam needs to be drafted thoroughly and shall be applicable at national level based on the masjd typology and its development;

c. that to determine the benchmark or minimum standards for masjid's permanent imam, it is necessary to determine the Decision of Director General for Guidance of the Islamic Community on the Determination of Standards for Masjid's Permanent Imam;

In view of : 1. Government Regulation Number 45 Year 2013 concerning Procedures for Implementing the State Revenue and Expenditure Budget (State Gazette of the Republic of Indonesia Year 2013) supplement to the State Gazette of the Republic of Indonesia 5423;

2. Presidential Regulation Number 7 Year 2015 concerning Ministry

of Religion (State Gazette of the Republic of Indonesia Year 2015 Number B);

3. Presidential Regulation Number 83 Year 2015 concerning Ministry of Religion (Official Gazette of the Republic of Indonesia Year 2015 Number 168);

4. Ministerial Regulation of Religion Number 394 Year 2004 concerning Determination of Regional Masjid Status;

5. Ministerial Regulation of Religion Number 13 Year 2012 concerning Organization and Working Procedures of Vertical Institution of Ministry of Regulation (Official Gazette of the Republic of Indonesia Year 2012 Number 851);

6. Ministerial Regulation of Finance Number 33/PMK.02/2016 concerning Input Cost Standard for Fiscal Year 2017 (Official Gazette of the Republic of Indonesia Year 2016 Number 341);

7. Ministerial Regulation of Religious Affairs Number 42 Year 2016 concerning Organization and Working Procedure of Ministry of Religious Affairs (Official Gazette of the Republic of Indonesia Year 2016 Number 1495);

8. Decision of Minister of Religious Affairs Number 1 Year 2017 concerning Appointment of Budget Implementation List Administrator of Directorate General for Guidance of the Islamic Community, as has been amended several times and lately with the Decision of Minister of Religious Affairs Number 500 Year 2017;

9. Decision of Director General for Guidance of the Islamic Community No. DJ.II/802 Year 2014 on Masjid Management Development Standard;

<div align="center">DECIDES:</div>

To stipulate : DECISION OF DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY ON DETERMINATION OF MASJID'S PERMANENT IMAM STANDARDS.

FIRST : Determines the Standards for Masjid's Permanent Imam as set forth in the appendix which is an integral part of this Decision.

SECOND   :   The implementation of these Standards for Masjid's Permanent Imam shall be applicable at national level, performed by the Advisor for Masjid Affairs in the Ministry of Religious Affairs based on their working area.

THIRD   :   This Decision shall be in effect on the date it is stipulated.

Stipulated in Jakarta,

on 15 August 2017

DIRECTOR GENERAL FOR

MUSLIM COMMUNITY COUNSELING

[sealed and signed]

MUHAMMADIYAH AMIN

DECISION OF DIRECTOR GENERAL FOR GUIDANCE OF THE ISLAMIC COMMUNITY NUMBER 582 YEAR 2017 ON DETERMINATION OF STANDARDS FOR MASJID'S PERMANENT IMAM

CHAPTER I
GENERAL DEFINITIONS

1. Imam shall mean an individual with capability of leading prayers, delivering sermon, and guiding the community, appointed and assigned by the Government or the society.
2. Masjid shall mean a building or place for Muslims to pray utilized to perform *rawatib* (five daily obligatory) prayers, Jumat prayers and events during Islamic holidays and to be the center for *dakwah* of Muslim community.
3. Standards for Masjid's Permanent Imam shall mean the limit or parameters of a minimum competence qualification a masjid's permanent imam based on the level of masjid types.

CHAPTER II
OBJECTIVES AND SCOPE

1. Objectives:
   a. General:
      To allow masjids in Indonesia to have permanent imams who have certain competences in order to improve quality of worship and development of Muslims.

   b. Specific:
      To provide guidelines for masjids in Indonesia in choosing and determining their masjid imams based on the masjid type.

2. Scope:
   a. The Standards for Masjid's Permanent Imam shall be based on general requirements and competences.
   b. The Standards for Masjid's Permanent Imam shall be matched with the masjid's typology in regions (Masjid Negara, Masjid Raya, Masjid Agung, Masjid Besar, Masjid Jami, Historic Masjid, and Masjid in Public spaces), based on specific competences.

CHAPTER III
REQUIREMENTS

1. Muslim;
2. Male;
3. Adult;

4. Just;
5. Physically and mentally healthy;
6. Having noble characters;
7. Following the Ahlusunnah wal jamaah view; and
8. Comitted to Islamic propagation;

CHAPTER IV
GENERAL COMPETENCES

1. Having adequate knowledge on prayer-related *fiqh*;
2. Capable of reciting Al Quran correctly (*tahsin*)and clearly (*tartil*);
3. Capable of guiding the community;
4. Having adequate knowledge on the community's problems;
5. Capable of leading prayers (*salat*), dhikr, and *dua* (prayer);
6. Capable of delivering sermon; and
7. Having nationalism insight;

CHAPTER V
SPECIFIC COMPETENCES

A. Imam of State Mosque
1. Holding a minimum of bachelor (S1) degree;
2. Memorizer of 30 *juz* of Al Quran;
3. Having the expertise in reciting Al Quran beautifully;
4. Having adequate knowledge on *fiqh*, hadith, and *tafsir*; and
5. Capable of communicating in Arabic and another foreign language.

B. Imam of National and Grand Mosques
1. Holding a minimum of bachelor (S1) or equal degree;
2. Memorizer of a minimum of 10 *juz* of Al Quran;
3. Having the expertise in reciting Al Quran beautifully;
4. Having adequate knowledge on *fiqh*, hadith, and *tafsir*; and
5. Capable of communicating in Arabic and another foreign language.

C. Imam of Great Mosque
1. Holding a minimum of bachelor (S1) or equal degree;
2. Memorizer of a minimum of 2 *juz* of Al Quran;
3. Having the expertise in reciting Al Quran beautifully; and
4. Having adequate knowledge on *fiqh*, hadith, and *tafsir*.

D. Imam of Large Mosque
1. Holding a minimum of bachelor (S1) or equal degree;
2. Memorizer of a minimum of *juz* 30 of Al Quran;
3. Having the expertise in reciting Al Quran beautifully; and

4. Having adequate knowledge on *fiqh*, hadith, and *tafsir*.

E. Imam of Jami Mosque
1. Graduated from an Islamic boarding school/senior high/ equal schools;
2. Memorizer of a minimum of *juz* 30 of Al Quran;
3. Having the expertise in reciting Al Quran beautifully; and
4. Having adequate knowledge on *fiqh*, hadith, and *tafsir*.

F. Imam of Historic Mosque
1. Graduated from an Islamic boarding school/senior high/ equal schools;
2. Memorizer of a minimum of *juz* 30 of Al Quran;
3. Having the expertise in reciting Al Quran beautifully;
4. Having adequate knowledge on *fiqh*, hadith, and *tafsir*; and
5. Having adequate knowledge on the history of masjid.

G. Imam of Masjid in Public Space
1. Graduated from an Islamic boarding school/senior high/ equal schools;
2. Memorizer of a minimum of *juz* 30 of Al Quran;
3. Having the expertise in reciting Al Quran beautifully; and
4. Having adequate knowledge on *fiqh*, hadith, and *tafsir*.

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CHAPTER VI
CONCLUSION

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This Standardization of Masjid's Permanent Imam shall be a guidance for developing the permanent imam's competence at the Directorate General for Guidance of the Islamic Community, masjid administrators and institutions and foundations dealing with masjid affairs in determining the masjid's permanent imam based on their typology. Using this Masjid's Permanent Imam Standards as a reference, it is expected that every masjid will have a competent permanent imam based on their typology to allow a sound development of the community through the masjid.

Stipulated in Jakarta,
on 15 August 2017

DIRECTOR GENERAL FOR

MUSLIM COMMUNITY COUNSELING

[sealed and signed]

MUHAMMADIYAH AMIN
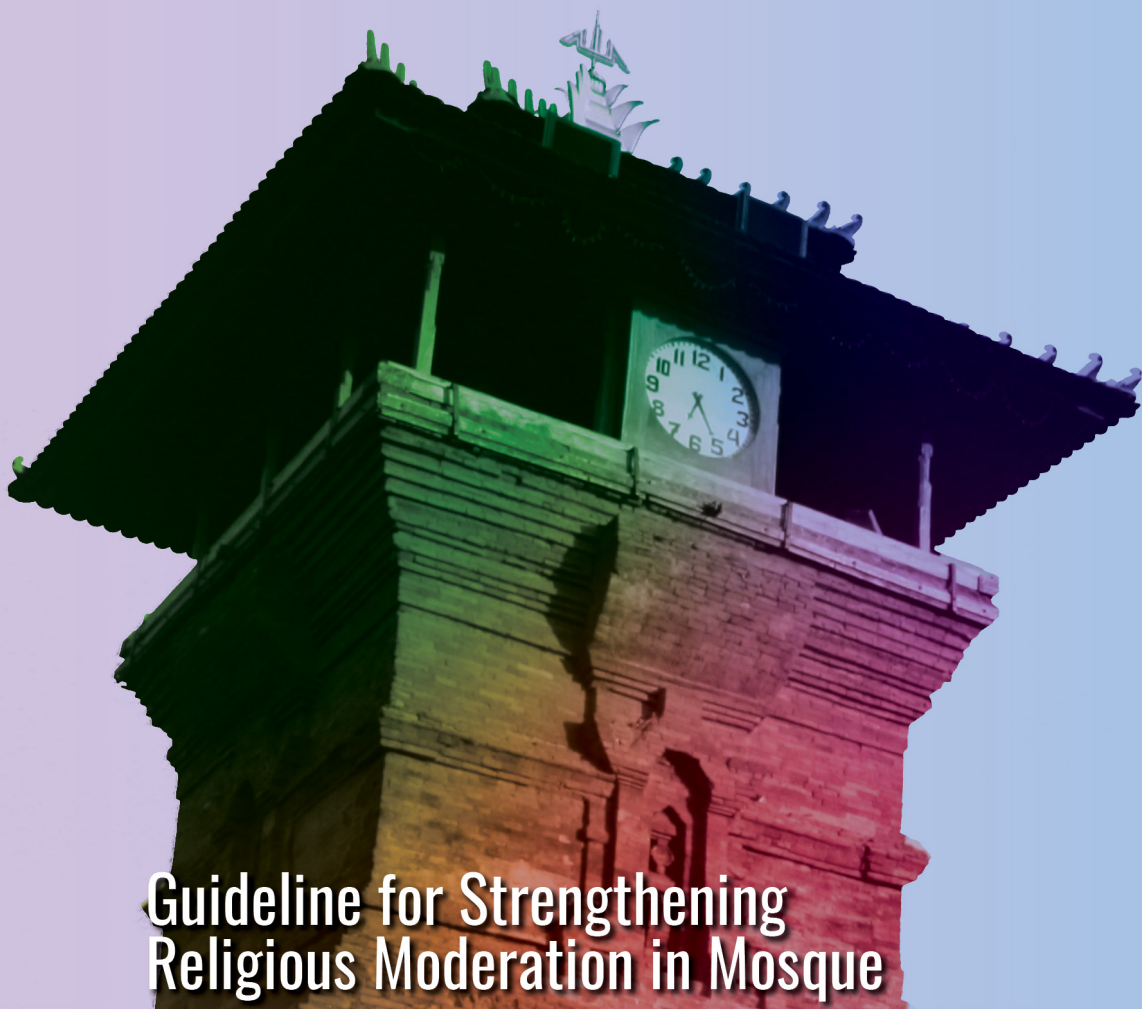
Guideline for Strengthening Religious Moderation in Mosque

Religious moderation is a religious perspective, attitude, and practice in a life together with others by manifesting the essence of religious teaching—which protects human dignity and build greater good—based on the principles of justice, balance, compliance with the constitution as a national agreement. This Guideline for Strengthening Religious Moderation in Mosque is expected to be one of technical guidelines for those involved in the development of mosque, particularly to spread the spirit of religious moderation in the community. This guideline plays its role in disseminating, educating, and training the Islamic community to strengthen their relationship with Allah The Almighty while keeping the social harmony with their surrounding environment.