

THE POCKET BOOK

Guidelines for Strengthening Religious Moderation in Mosques

“The Story of Ahmad and Siti”



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This is a story about Ahmad and Siti, two siblings who are teenagers of the Baitullah Mosque and are also ambassadors for religious moderation.

One day, after a board meeting, they sat casually in the courtyard of the mosque. Ahmad and Siti then talked about religious moderation, the material that Ustaz Sholihin often delivered at the various recites the holy Quran they attended.





Sis, do you still remember what religious moderation is?

This is the meaning of religious moderation.

What is Religious Moderation?

Religious moderation is the perspective, attitude, and practice of religion in life together implemented by embodying the essence of religious teachings that protect human dignity and build the common good based on the principles of fairness, balance, and obeying the constitution as a national agreement.

In Quran, Allah Swt said:


وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

"And it is thus that We appointed you to be the community of the middle way so that you might be witnesses to all mankind and the Messenger might be a witness to you."

(Surah Al-Baqarah: 143)

Let's Love Our Homeland!

National commitment (*al-iltizōm bil-mabōdi 'al-wataniyyah*) is a very important indicator to see the extent to which one's perspective, attitude, and practice of religion have an impact on acceptance of the basic consensus of nationality. This acceptance includes the agreement on Pancasila as the state ideology, the 1945 Constitution as the state constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika as the unifier for a pluralistic nation.



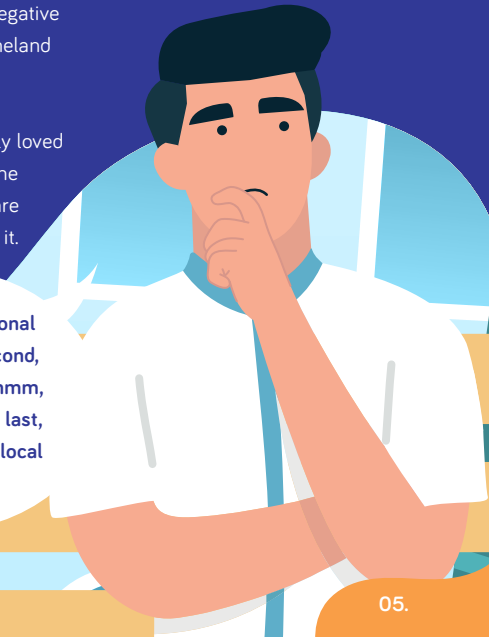
Bro, do you still remember what indicators of religious moderation explained by Ustaz Sholihin?

The commitment to nationality is not new to Islam. In fact, the role of the state has been passed down directly by the Prophet Muhammad PBUH through the Medina community which depicts a form of a multicultural state imbued with the spirit of Islam. The Prophet peace be upon him links religious and ethnic differences in Medina with a universal constitution that respects differences. The Prophet peace be upon him never implants negative feelings of love for the homeland as a place of refuge.

Even the Holy Prophet really loved the homeland and invited the Muslim and all those who are bound in Medina to protect it.

Hmmm...first, national commitment ... second, tolerance ... third, mmm, nonviolence... then, last, accommodating to local culture.

Such is the nationalism which is imbued with the spirit of religious moderation. Medina is the ideal type of society, state and religion that reflects respect for differences as well as respect and guarantees citizenship rights regardless of identity.



The Moderate The Tolerance

Tolerance (*at-tasōmuh*) is an attitude to make room for other people in carrying out their religious beliefs, expressing their beliefs, and expressing their opinions, even though this is different from what is believed. In Indonesia, a form of tolerance has also been exemplified by the Prophet. In Medina, our Prophet Muhammad PBUH practicing tolerance in a pluralistic society at that time. The proof of this tolerance was shown by the presence of the Medina Charter. The Medina Charter is a text of the agreement to live together and in harmony between Muslims and non-Muslims in Medina. Differences in religion and belief are not a barrier to coexistence and cooperation. This is the exemplary attitude of the Prophet Muhammad PBUH which should be exemplified by us in the daily life of Muslims.

Even though it is different, we can still coexist with adherents of other religions while maintaining our respective beliefs.

Allah says:


لَكُمْ دِينُكُمْ وَلِي دِينِ

"For you is your religion, and for me is my religion."

The same thing also happened in Kendari, namely the Da'wah Women Mosque and the Mount of Olives Pentecostal Church in Dapu-Dapura Village, which are located close to each other. Even though the location is only half a meter apart divided by the wall, both the Da'wah Wanita Mosque congregation and the Mount Olives Pentecostal Church congregation live in harmony and respect each other in carrying out their respective worship. In fact,

when the mosque is experiencing water shortages for ablution, the church sincerely provides water for ablution.

This form of tolerance is also supported by regular meetings between religious leaders across religions to carry out dialogue in order to maintain religious harmony.

An illustration showing a mosque with blue domes and minarets on the right, and a church with a yellow facade and crosses on the left. A wall separates them. Two men, one in a black suit and one in a white shirt, stand near the wall. A speech bubble from the man in the white shirt contains text. A utility pole with wires is on the right, and trees are in the background.

Bro Ahmad,
there are also
many examples that
we can find that tell a
life together that is full of
tolerance.


Violence: NO WAY!

Anti-Violence (*al-mudōdd lil-'unf*) means rejecting extremism that invites destruction, either to self (nafs) or to social order. Violence in the context of religious moderation is understood as a closed ideology that aims to change the social and political system. This is an attempt to impose a will that often violates the norms or agreements that exist in a society

Mosques as spaces for nonviolence are nothing new. Time of the Prophet, it is said that there was an incident where a Bedouin Arab urinated in the mosque area. Seeing that, at once, the Prophet's companions were furious and wanted to expel him. However, the Prophet prevented them and only asked the companions to clean their uncleanness. This story is contained in the authentic hadith narrated by

Imam Al-Bukhari (194-256 H) sourced from Abu Hurairah r.a. At the end of this hadith, the Prophet advised the friends who wanted to be angry that we were sent to make things easier, not difficult. Anger and violence are not the way out. More than that, both of them can make matters worse.






Yes, Sis, it's
really been a mistake.
In fact, religious
teachings bring love and
peace.

We often read
news stories about
acts of violence in the
name of religion.


Accommodation to local culture (*al-mustaw'ib 'alō ath-thaaqōfah al-mahalliyyah*) means acceptance of cultural elements that do not contradict Islamic law. Religious practices and attitudes that are accommodating to local culture can be used to measure the extent to which a person is willing to accept religious practices that accommodate local culture and traditions. The basic principle is that this tradition does not conflict with religious teachings.



Oh yes, in Indonesia there are many mosque sites that combine cultural elements in them, for example the Kudus Al-Aqsa Mosque's Minaret.



Ustaz Sholihin said, religion and culture can coexist. So, there's no need to argue.



At the time of Prophethood, collectively, Rashulullah saw. and the companions of Muhajirin and Ansar built a mosque. Building materials and shapes were adapted to the social conditions of society in that era. The floor of the mosque was still a stretch of desert land, the walls were made of drained soil, the poles were made of date palms, and the roof was made of palm fronds. On the east side, a room was built which was used as the Prophet's house, while the west side is provided a foyer for the Muhajirin who do not have a place to live in Medina. This place accommodates **Ashabus Suffah** or **Ahlus Suffah**, namely a number of friends who want to explore Islam intensely with the Prophet.

So how is Religious Moderation carried out in mosques?

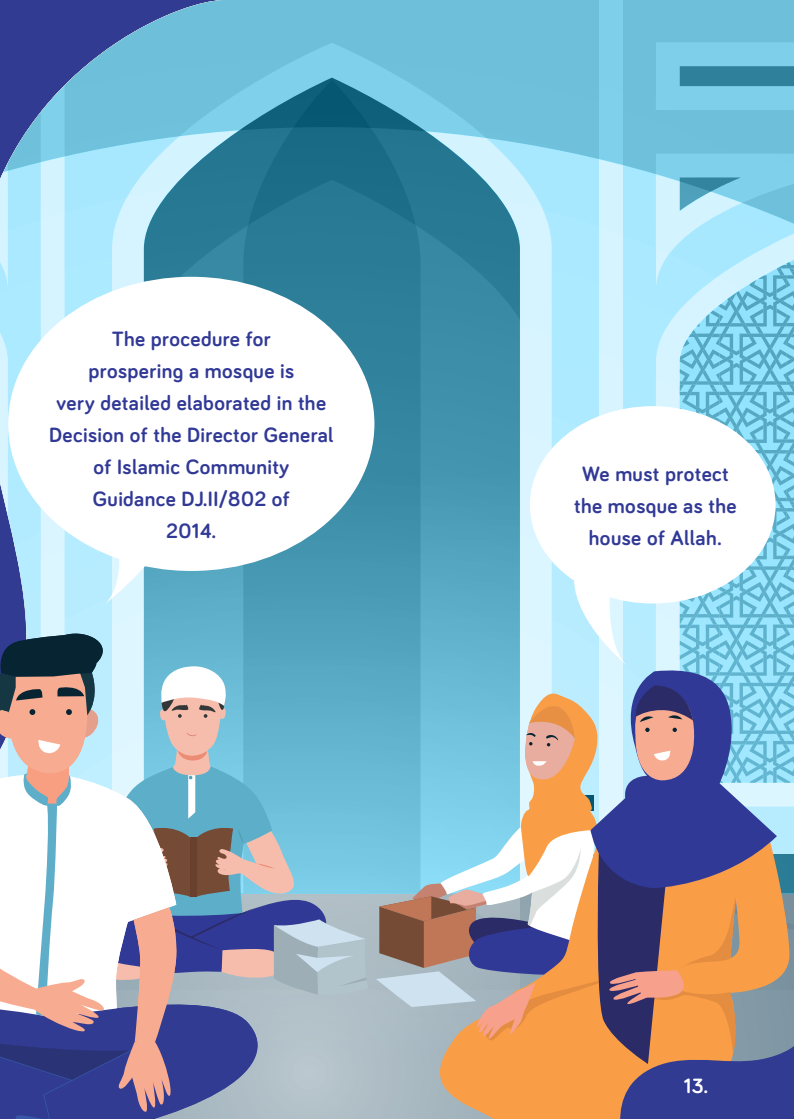


Prosperous Mosque with Professional Management

The mosque was built not only as a means of worship to Allah SWT. solely but also as a means to foster a society consisting of multiracial, multiethnic and multi-religious. Mosque administrators (*takmir*) must be able to adapt to the changing times and the mosque's development needs to be carried out in a modern and professional manner.

Here are some things that need to be considered in making a mosque prosper:

- 1.** *Idārah* (management) fields: planning, organizing, administering, finance, monitoring and reporting are carried out neatly and transparently.
- 2.** *Imārah* (prosperity): maximizing the function of the mosque as it should be, both as a place of worship, study and guidance in the fields of religion, general knowledge, skills, and economic strengthening.
- 3.** *Ri'āyah* (maintenance): Perform routine maintenance of mosque buildings and inventory.




The procedure for prospering a mosque is very detailed elaborated in the Decision of the Director General of Islamic Community Guidance DJ.II/802 of 2014.

We must protect the mosque as the house of Allah.

Leader of the Mosque: Leading with Knowledge and Wisdom

The leader of the mosque is a leader who is practiced and his words are followed by the congregation. For that a leader of the mosque must have extensive knowledge and wisdom in conveying divine messages.

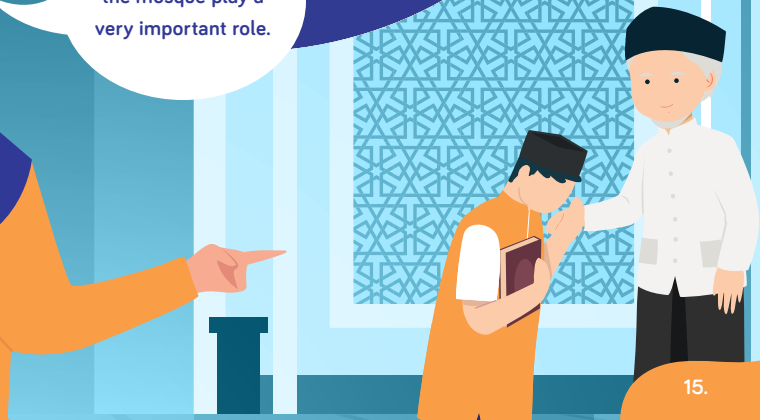


Yes, Sis. In accordance with the Decision of the Director General of Islamic Community Guidance No. 582 of 2017, here it is the qualifications of a leader of the mosque.

The general competence of a mosque leader must be:

1. Having the ability to read Quran with tartil and tahsin.
2. Have an understanding of prayer fiqh.
3. Have the ability to lead salat, dzikr, and du'a.
4. Have the ability to preach.
5. Have the ability to guide people.
6. Understand the problems of the people.
7. Have an insight into the nationality.

The imam of the mosque play a very important role.




How Should Lectures and Sermons Be Done?

Religious preachers and places of worship have an important role in the realization of peace and harmony in religious communities. Preachers and houses of worship are prerequisites for the continuation of life together and the continuity of development towards a prosperous and dignified Indonesia.

Here are some things to consider in lectures and sermons:

1. The speaker has a religious understanding that protects the dignity of humanity, and maintains the survival and peace of mankind.
2. Delivered based on adequate religious knowledge and sourced from the main teachings of religion.
3. Use good and polite sentences.
4. The material is prioritized in the form of advice, motivation, and knowledge which leads to goodness.
5. The material does not contradict Pancasila, the 1945 Constitution, the Republic of Indonesia, and Unity in Diversity.
6. The material does not contain insults, slander, and/or harassment of the views, beliefs and practices of inter/ intra-religious worship, and does not contain provocation to commit discriminatory, intimidating, anarchic, and destructive acts.

7. The material does not contain practical political campaigns and/or business promotions.
8. Subject to applicable legal provisions regarding religious broadcasting and use of places of worship.




Here are some important things to keep in mind when deliver the content of the lecture or sermon.

For imam and preachers, what to pay attention to, Sis?

The Youth Who Prosper the Mosque

Mosque youths as the younger generation of Muslims have an important role in the prosperity of the mosque. A series of activities or activities of mosque youths are included in the type of non-formal education with the aim of fostering religious life in the community in general.

The following are some things that need to be considered in the activities of mosque youths, which are aimed at:

An illustration of a mosque interior. In the foreground, a woman in a blue hijab and orange dress stands with her hands raised in a questioning gesture. To her right, a man in a white shirt and blue pants stands with his hands on his hips. In the background, three young boys are sitting on the floor, reading books. A large speech bubble is positioned to the left of the woman, containing text. The background features a blue geometric pattern on a wall.

What do you think teenagers like us can do in mosques, and what needs to be paid attention to?

1. Making mosques prosperous by providing a sense of security and comfort for the congregation and promoting programs or activities that are beneficial to the community.
2. Fostering Muslim youths to be able to have faith, knowledge and good deeds. Coaching can be done by means of training, book reviews, public lectures, and so on. This coaching can also be used as a first step for the cadre of the people.
3. Supporting mosque takmir activities, such as preparing prayer facilities, becoming a committee for mosque activities, etc.
4. Attracting young people to enliven the mosque. This can be done through contemporary religious activities.

There are many, including things like the following.




Techniques for Writing and Managing the Friday Bulletin

The Friday bulletin played an important role in spreading the message of a peaceful religion. The production and circulation of the Friday bulletin at the mosque need to be arranged in such a way that the content and substance of the bulletin can have a positive impact on the readers or the congregation as well.

Here are a few things to keep in mind when writing and managing a Friday bulletin:

1. The substance of the bulletin contains religious understanding that protects human dignity, survival and peace.
2. The substance of the bulletin is based on adequate religious teachings and originates from the main teachings of religion, using good and polite sentences, free from abuse, and hate speech.

3. Spiritual, intellectual, emotional, and multicultural aspects can serve as the foundation in writing and selecting the Friday bulletin.
4. The substance of the bulletin does not conflict with Pancasila, UUD 1945, NKRI, and Bhinneka Tunggal Ika. The narratives and illustrations do not contradict the principles of human rights, women's rights (HAP) and children's rights (HAA), including messages that have an impact on the practice of limiting, reducing, and eliminating a person's human rights, either because of their gender or their age.
5. Elements that must be shunned: SARA (ethnicity, religion, race, intergroup), insult, desecration, or harassment of religious beliefs and practices, provocation to commit bad deeds, practical political campaigns.



You know, one of the most commonly found reading materials on the mosque was a Friday bulletin.

Agree. So, for that we need special attention about its writing and management.

Organized Islamic Da'wah and Taklim Assembly

Taklim assembly aims to increase the understanding and practice of Islamic teachings among the people in their daily life. In addition, its role is very important in an effort to provide education, understanding, appreciation, and practice of religious teachings. In Indonesia, many activities of taklim assembly are centered on mosques. For this reason, it is important to increase the effectiveness and efficiency of taklim assembly activities.

The following are some things that need to be considered in the activities of taklim assembly and Islamic da'wah:

1. Taklim assembly must be registered with the Office of the Ministry of Religion.
2. Taklim assembly has a management structure. The management structure consists of at least: a) chairman, b) secretary, and c) treasurer.
3. Taklim assembly are fostered and guided by Ustaz and/or Ustazah.
4. Ustaz and/or Ustazah can come from scholars, kyai, or other names, Muslim scholars, and Islamic religious extension agents.
5. Ustaz and/or Ustazah are able to: a) read and understand the Quran and hadith properly and correctly and b) have good religious knowledge.

6. The material of taklim assembly includes aqidah, sharia, and morals. The teaching materials of taklim assembly are derived from Quran, hadith and also from books by scholars.
7. Can use the lecture, question and answer method, practice, or discussion.



Yes bro. But you don't know if there are rules, like this.

If we remember, we often hear that there are taklim assemblies being held in mosques.

Maximizing the Role of the Mosque in Community Education

Since the time of the Prophet, the mosque has not only functioned as a place of worship. The mosque functioned as a meeting room to gain knowledge and wisdom from the Prophet. At the time of the Prophet Muhammad, besides functioning as a place of worship, the Prophet's Mosque was also used as a shelter for the Prophet's companions who did not have a place to live (*Ashabus Suffah* or *Ahlus Suffah*). They learn to read, understand and study Quran.

Here are some things that need to be considered in educational activities at mosques:

1. Striving for activities is to be carried out in a building or in a separate room from the place of prayer and outside the prayer time.
2. Educator is someone who is competent in their field.
3. Materials to avoid: SARA, insult, desecration, or harassment of religious beliefs and practices, provocation to commit bad deeds, practical political campaigns.
4. Increase dialogue or meetings both intra Muslims and religious communities.
5. Practicing democratic behavior in teaching and learning activities, for example by training oneself in conflict management and respecting differences.

6. Prevent prejudice in teaching and learning activities.

7. Can use modules or guides (for example, the RANGKUL Guide which can be accessed at http://bit.ly/RANGKUL_PPIM) for educators and students to identify and prevent the entry of extreme religious beliefs.

Besides praying, mosques are also used as places to study, but there are things that must be considered, do you remember?

Yes, I remember. Yesterday we had been studying it together. Like this.



The mosque's Literature as a Congregation Literacy Center

The mosque as a learning and educational space cannot be separated from the collection of literature in it. Bibliography in this case refers to books, kitab, and writings on a particular subject, topic, or case. In the time of the Prophet Muhammad, attention to written knowledge was very important. This is narrated in the writing of Allah's revelation by the friend Zaid bin Tsabit. Thus, the issue of literature is important to enforce, including in mosques.

Here are some things that need to be considered in the literature at the mosque:

1. Every mosque provides Quran.
2. For the Grand Mosque and/or above, there is at least a special room for Islamic religious reading material.
3. Establish a literature management work unit and its duties and functions.
4. Selecting the reading collections so that they do not conflict with the characteristics of religious moderation.
5. Reading collections can be obtained through independent production (for example: bulletins, articles, posters), purchases, donations, or endowments.

6. It is dominated by religious literature, with a composition ratio of 60% of religious literature collections and 40% of other knowledge.
7. The library can be printed (book/kitab) or digital (a collection of religious books can be accessed at the link: bit.ly/BUKUKKEAGAMAAN)
8. Digital references can take advantage of social media as a means of preaching and enriching religious literacy.

Yes, that's right, that's why learning facilities or libraries in mosques also need attention.

Learning can be anywhere, Bro, including in the mosque.



Environmentally Friendly Loudspeaker Guide

The use of loudspeakers in mosques is an effort in the spread of Islam, but its use needs to be paid attention to.

1. First, regarding installation, here are the guidelines that mosque administrators need to adhere to:
 - There are at least two (funnel) speakers, one that goes outside and one that goes in.



- The loudspeaker funnel is installed in such a way that the outgoing funnel is separated from the inward funnel.
- The funnel that is pointed outside does not sound loudly inward which can disturb people who are praying or dhikr.
- The funnel that is pointed in does not sound so loud to the outside that it can disturb people.

In the mosque, you can use loud *speakers* or not, even more steady spread

Eh Bro, you can't do it carelessly. There's already a rule in the Dirjen Bimas Islam Instruction Number: KEP/D/101/1978. The bottom line is this.

The use of loudspeakers in mosques is one of the efforts in the syiar of Islam. However, its use needs to consider.

2.

Second, regarding their usage, loudspeakers are used for the following things:

- Basically, external loudspeakers are used to convey the sound of the call to prayer as a sign of entering prayer time.
- The sound of reading prayers, dhikr, prayers, sermons, lectures, and studies can be extended through an inward loudspeaker.
- Before dawn, activities can be carried out using loudspeakers at least 15 minutes before dawn. The activity in question is for example the recitation of the holy Quran.
- The recitation of the holy Quran only uses external loudspeakers so as not to disturb people who are worshipping inside.

ALLAHU..AKBAR....
ALLAHU..AKBAR....




- Five minutes before midday, asr, sunset, and evening time can be filled with recitation of the holy Quran using an external loudspeaker.
- For Friday prayers, 15 minutes before prayer time, the Holy Quran can be read using an external loudspeaker. Prayer readings, sermons, announcements, etc. can use loudspeakers aimed inward.
- Eid al-Fitr and Eid al-Adha takbeers are performed using loudspeakers aimed outwards. Takbir Eid is done at night 1 Shawwal by paying attention to the surrounding conditions (not done until it is too late). Eid al-Adha takbir is performed 4 consecutive days from the 10th night of Zulhijah.
- During the month of Ramadan, tarhim and tadarus Quran can be done using a loudspeaker aimed inside.
- Tablighs and recitation, especially during the celebration of Islamic holidays, can use loudspeakers that are pointed inside, unless the congregation is abundant outside, they can also use loudspeakers aimed outside.



The Mosque that Loves the Dhuafa

Apart from being a means of religious activity, mosques are also expected to have an active role in social activities. One of them is the empowerment of vulnerable groups, such as the dhuafa, orphaned, needy and poor. The guidelines for empowering vulnerable groups include:

- Carry out complete data collection of local residents who are categorized as vulnerable (needy, poor, dhuafa, orphaned, widowed, and elderly widower) who are entitled to receive assistance and/or zakat.
- Provide facilities for local residents or congregations who wish to distribute assistance to vulnerable groups.
- Distribution of assistance to vulnerable groups is carried out once a month, or at a period determined by the mosque manager.
- Report the distribution of aid and/or zakat to local residents or congregations.
- Creating a zakat fitrah management system, including creating a zakat committee every year in the month of Ramadan.
- Facilitating activities that can empower vulnerable groups through skills training, providing business capital, and assisting creative economy businesses so that they can change the status of a zakat recipient to a mandatory zakat.
- Strive for opportunities, chance and open access for vulnerable groups, especially access to education and health.




Yes bro. I've heard too. Now, the mosque as a means of religious activity also has a role in this. Like this.

One of the things that the Prophet liked was loving the dhuafa.

Mosque with a Women's Perspective

Apart from being a means of religious activity, mosques are also expected to have an active role in social activities. One of them is the empowerment of vulnerable groups, such as the dhuafa, orphaned, needy and poor. The guidelines for empowering vulnerable groups include:

1. Provision of a proper prayer room in the mosque for women.
 - Consider the capacity of the female congregation
 - Consider the children who are generally with mother
 - Clean, healthy, tidy room
 - The position of the room does not make women access difficult
 - Joint policies that involve women can be designed
2. Provision of supporting facilities for worship according to women's need
 - Mukena (Praying gown) is clean and usable
 - A place for ablution that is closed and equipped with supporting facilities such as hangers and mirrors
 - The toilet has a lock that works well
 - Covered trash can in women's toilet



Mosques are not places of worship which are only dominated by men, even in the time of the Prophet, many women performed worship and other activities in mosques.

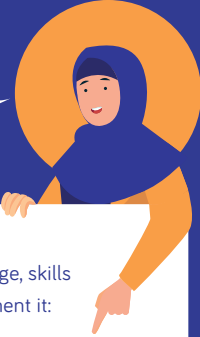


Yup, that's right, Bro. Like Fatimah binti Qais, who always comes early to the mosque if there is a call to gather, both for prayer and other activities.

Recommended Activities for Women's Development

1. Increasing knowledge with materials that pay attention to the commitment to equality and peace for mankind.
2. Increasing the skills and expertise needed by adjusting the needs of the congregation of the mosque and the surrounding community.
3. Religious visits to foster a sense of nationality in accepting diversity in Indonesia, for example visiting religious organizations.





And this activity can be supported by the following matters.

1.

There is a willingness of mosque leaders and administrators to carry out increased knowledge, skills and leadership for women. The way to implement it:

- Forming the management of the mosque in which there is a special division for women.
- Provide opportunities for women to become one of the administrators in the core management of the mosque.
- Creating activities that involve women, both young and old.
- Involving women in social activities carried out by mosques.
- Appointing a woman to be the team leader or committee leader in one of the activities carried out at the mosque.

2.


The existence of policies that take sides, both written and unwritten, can be seen from the leadership's priority steps in seeking activities for women in mosques.

Mosque as an Alternative Space for Children

Mosques have a huge opportunity in building morals for children as the next generation of religion and nation.

The amount of free time children has, can be used by the mosque in providing space for them to fill in activities that are not only limited to religious education, but also in filling creative activities for them.

Referring to children's rights, there are four basic rights of children that are important to the mosque's attention, namely 1) non-discrimination, 2) the best interests of the child, 3) the right to live and develop, and 4) respect for children's opinions.



You know, from childhood we had to love the mosque. So that's why, a tolerant mosque must be able to fulfill children's rights.

To fulfill children's human rights through a tolerant mosque, the following basic objectives can be developed, namely:

1. Improve fine and gross motor skills of children,
2. Develop a sense of mutual help and care for others,
3. Increase the sensitivity and vulnerability of children to those in need,
4. Strengthening tolerant values in other people who are different, and
5. Fostering self-confidence in expressing opinions so that the spirit of children's leadership develops well.

Then, you also know that mosques must be child-friendly, don't you?



To create a tolerant mosque that can be an alternative space for children, here are concrete efforts that can be facilitated by mosques for children:

1. Provision of safe learning and playing spaces for children.


The mosque should make children the main subject of education at the mosque. For this reason, the mosque needs to be an attractive place for children so that they become comfortable and at home in the mosque. That way, the child's heart will depend on the mosque and the process of building children's character is awakened through activities at the mosque.

2. Provision of supporting facilities for worship according to children's needs.

For children under 12 years of age, special attention is needed in the provision of supporting facilities for children's worship. The goal is that children can independently use the supporting facilities for worship safely and comfortably.

3. Organizing children's activities at the mosque.

Activities that can encourage children's growth and development are very important for mosques, such as Early Childhood Education (PAUD), Quran Education Park (TPA), competitions, children's creative performances, exhibitions, and others. Children can also be involved in various adult activities at the mosque, such as social service activities and donations for orphans. Thus, children can duplicate or imitate good things that are done by adults and strengthen the noble character of children.

An illustration of a mosque courtyard. In the background, there is a large mosque with domes and minarets. In the foreground, a woman in a blue hijab and orange dress is talking to a man in a white shirt and blue tie. They are both gesturing with their hands. In the background, several children are playing on a playground with a seesaw, a swing set, and a hula hoop. A large tree is on the left side of the image.

Yes Bro, the learning and playing room must pay attention to these aspects.

Yes, Siti, mosques must also have learning and playing spaces for children.

Elderly-Friendly Mosque

The mosque acts as an important space for the elderly in filling their old days. Therefore, it is important for mosques to facilitate and pay attention to the needs of the elderly in carrying out worship and other activities that are positive for the elderly.


Here are some tangible supports that can be provided by the mosque for elderly congregations, both female and male elderly:

1.

Provision of supporting facilities for elderly-friendly worship

To be able to worship and have activities in the mosque comfortably, calmly, and at home, the elderly needs the following basic things:


First, the mosque provides facilities for the elderly, such as prayer chairs that have backrests and a large Quran so that the elderly can easily recite the Quran.



That's right, Bro, the elderly body, is not as strong as ours, so the facilities in the mosque must also be following their needs. Like this, this is an example.

Second, the existing place of ablution must also pay attention to the interests of the elderly. Elderly congregations need strong handrails for the elderly congregation to lean on when they need it. The access road to the place of ablution must also be safe from slippery and sharp stairs that risk the elderly congregation from falling.

Third, the toilet that is friendly to the elderly also has special characteristics, namely handrails and the type of sitting toilet. The availability of handrails is important for the benefit of the elderly congregation, both on the road to the toilet and in the toilet room.




Oh yes, if I'm not mistaken, the mosque must also be friendly to the elderly?

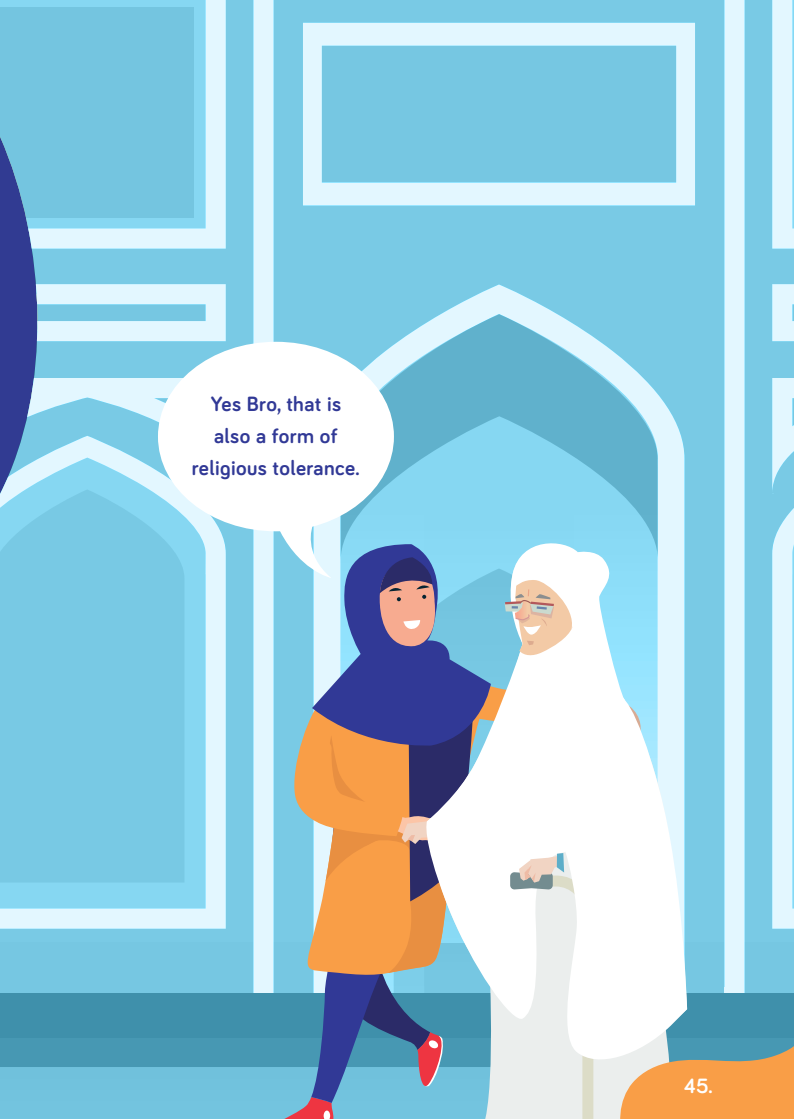
2. Organizing elderly activities at the mosque

It is important to consider activities devoted to the elderly by adjusting the needs of the elderly congregation. Various efforts that aim to open access to the mosque for all parties, including elderly congregations are a form of religious tolerance.

Increasing the faith and devotion of the mosque congregation must cover all mosque congregations, without distinguishing any status to the congregation, including the elderly congregation. Types of activities that are simple creative economy or story-sharing activities may be followed by elderly groups from Muslim or non-Muslim circles. Thus, an elderly friendly mosque is not only for the Muslim elderly congregation, but also for other elderly people.




Oh I see, so the activities in the mosque must match the needs of the elderly too, right?



Yes Bro, that is
also a form of
religious tolerance.

Mosque for All: People with Disabilities are Comfortable to Worship

A mosque must be a place for every Muslim who wants to worship without exception, including for people with disabilities or people with *different abilities*. People with disabilities here can be defined as any person who has physical and/or mental limitations, which can interfere or constitute an obstacle and constraint for him to carry out life and livelihood activities properly. For this reason, the accessibility of mosques needs attention so that all Muslims with special needs can worship comfortably.




Does that mean a tolerant mosque must also be friendly to people with disabilities?

An illustration of a mosque with large domes and crescent moons. A woman in a purple hijab and orange dress stands in the foreground, pointing upwards. A speech bubble contains text. In the background, there is a ramp with a wheelchair icon and a sign with a wheelchair icon. The scene is set in a courtyard with trees and a fence.

Yes ... a mosque should be a friendly place for every Muslim without exception. So the facilities and accessibility must also be people with disability-friendly.


The following are guidelines for a mosque to be a friendly place for people with disabilities, in accordance with the Minister of Public Workers Regulation No. 30, 2006 on Technical Guidelines for Facilities and Accessibility in Buildings and the Environment:

- *Pedestrian paths (pedestrians) in the mosque environment must be people with disability- friendly.*
- *The availability of a textured and patterned guide pathway shows the direction of travel.*
- *Provide a special parking area for people with disabilities.*
- *Mosque doors must be easily opened and closed by persons with disabilities.*
- *The availability of people with disability-friendly ramps in the mosque area and equipped with handrails.*
- *Mosque stairs must have dimensions of steps and inclines of uniform size and equipped with handrails.*
- *The lifts in the mosque area must be wheelchair-friendly and equipped with handrails. The placement of buttons and display screens must be easily seen and accessible to people with disabilities.*

An illustration of a man with dark hair, wearing a white short-sleeved shirt with a blue collar and a blue vertical stripe down the center. He has a slightly concerned or questioning expression. A white speech bubble is positioned above him, containing the text 'What are they really mean?'. The background shows a stylized mosque interior with arches and a minaret, and some outdoor elements like trees and a fence.

What are they really mean?

- The place for ablution must be made in such a way that it can be used by people with disabilities, one of which is to provide a tap with a lever system.
- Availability of special toilets or small rooms for people with disabilities equipped with handrails. The location of tissue paper, water, water taps or shower and equipment such as soap dispensers and hand dryers should be installed so that they are easy to use by people with disabilities and are accessible to wheelchair users.
- Some of the furniture or other facilities available in the mosque must be used by people with disabilities, including in an emergency.
- The availability of signs in raised letters or Braille letters that can be read by blind and other disabled people in the mosque area.
- It is advisable to provide warning equipment consisting of *vocal alarms*, *vibrating alarms* and various signs and alerts for escape in emergency situations.



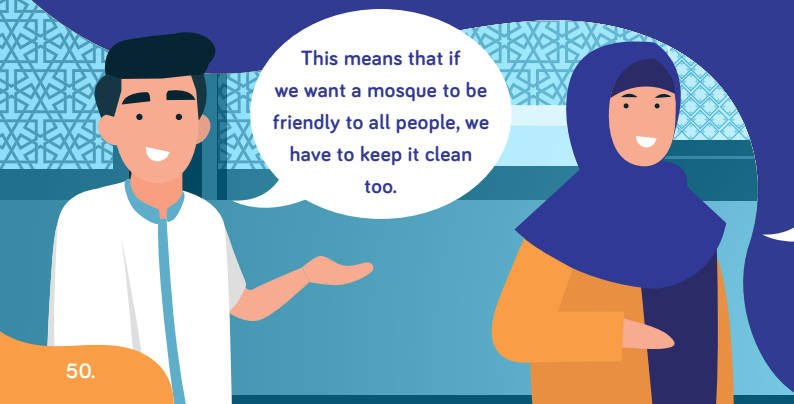
Like this, for example Bro.

Maintaining a Clean and Healthy Mosque

Guidelines for maintaining health and cleanliness in mosques are not only the responsibility of the mosque manager, but also for the muslim user.

For mosque managers, here are some guidelines that can be implemented:

- Cleaning the area and facilities of the mosque (carpets, prayer tools, microphones, etc.) regularly.
- Provide hand washing facilities with soap.
- Optimizing air and sun circulation to enter the mosque area.
- Conducting socialization and education to the congregation about the importance of maintaining cleanliness.
- Appealing to congregants who are sick to worship at home and not go to the mosque.




This means that if we want a mosque to be friendly to all people, we have to keep it clean too.

- Providing First Aid Equipment for Accidents (P3K) and APAR (Light Fire Extinguisher)
- Provide supplies of basic medicines for first treatment if a congregation experiences health problem.
- It is advisable to provide a special room / health post for the first treatment if a congregation experiences health problem in the mosque.

The congregation also has several things that must be considered:

- Make sure you are in good health when you are going to pray at the mosque.
- If you are sick, you should pray at home.
- Remind each other of the congregation to maintain cleanliness in the mosque area.




Yes Bro, that should be the responsibility of all of us, not just the mosque manager.

COVID-19 Protocol in Mosques


First, for mosque managers, here are the health protocols during the COVID-19 pandemic (Coronavirus disease 2019):

- Pay attention to the latest information and appeals and instructions from the central government and local governments regarding a pandemic outbreak in their region.
- Clean and disinfect the mosque area regularly.
- Providing hand washing facilities with soap or hand sanitizer in a location that is easily accessible to the congregation.
- Optimizing air circulation and sunlight to enter the mosque. If there is air conditioning, do the filter cleaning periodically.
- Use mosque floors so as not to use carpets.
- Adjusting the minimum distance of 1 meter between the congregation by giving a special sign that is placed on the floor of the mosque.
- Arranging the number of congregants at the same time to facilitate the application of keeping distance.
- Appeals to all congregation to bring their own worship equipment.



That's right, Siti, especially now during a pandemic ... Mosques also should have health protocols.

- Conducting outreach and education to the congregation about prevention of pandemic transmission.
- Installing information media in strategic locations to remind the congregation to always follow the provisions of maintaining a minimum distance of 1 meter, maintaining hand hygiene, and disciplined use of masks.
- Prohibition of entry to the mosque for congregants who have symptoms of fever, cough, runny nose, sore throat, and/or shortness of breath.
- Carry out temperature checks at the entrance. If it is found that the temperature is more than 37.3 degrees Celsius, it is not allowed to enter the house of worship.
- Shorten the time for performing worship without reducing the provisions for the perfection of worship.
- Make sure you are in good health when you are going to worship.



I remember, when there was a plague, Friend of Amr bin Ash had appealed: "O people, this disease (plague) is spreading like wildfire. Keep your distance and be scattered by placing yourself in the mountains." Hence, maintaining distance when praying at the mosque is very important.

The responsibilities of the congregation that must be carried out to prevent the spread of COVID-19 include:

- Bring all your own worship equipment including prayer mats, Quran and so on.
- Use a mask while traveling and while in the mosque.
- Maintain hand hygiene by washing hands with soap under running water or using a hand sanitizer.
- Avoid physical contact, such as shaking hands, kissing hands or hugging.
- Avoid touching facial areas such as eyes, nose and mouth.
- Keep paying attention to keep a minimum distance of 1 meter.
- Congregation children, elderly people, and congregations with comorbid diseases (comorbidities) are encouraged to worship at home.
- Remind each other of the congregation about the discipline of using masks and maintaining a minimum distance of 1 meter between fellow congregations.






That's right Bro,
like this for
example ...

What about the mosque at the time of the Prophet?

Even though from a physical perspective, mosques in the era of the Prophet were still very simple, they can play a key function for the success of preaching Islam. The mosque is the center for forming a new civilization, namely a civil society that upholds human values. Through the Prophet's Mosque, Prophet Muhammad PBUH strengthen the spirit of monotheism to liberate humans from the narrow goals of the world, strengthen the spirit of unity and brotherhood, organize social life, and protect the diversity of the people.



Oh yes Bro Ahmad, please tell me How was a moderate mosque at the time of the Prophet?



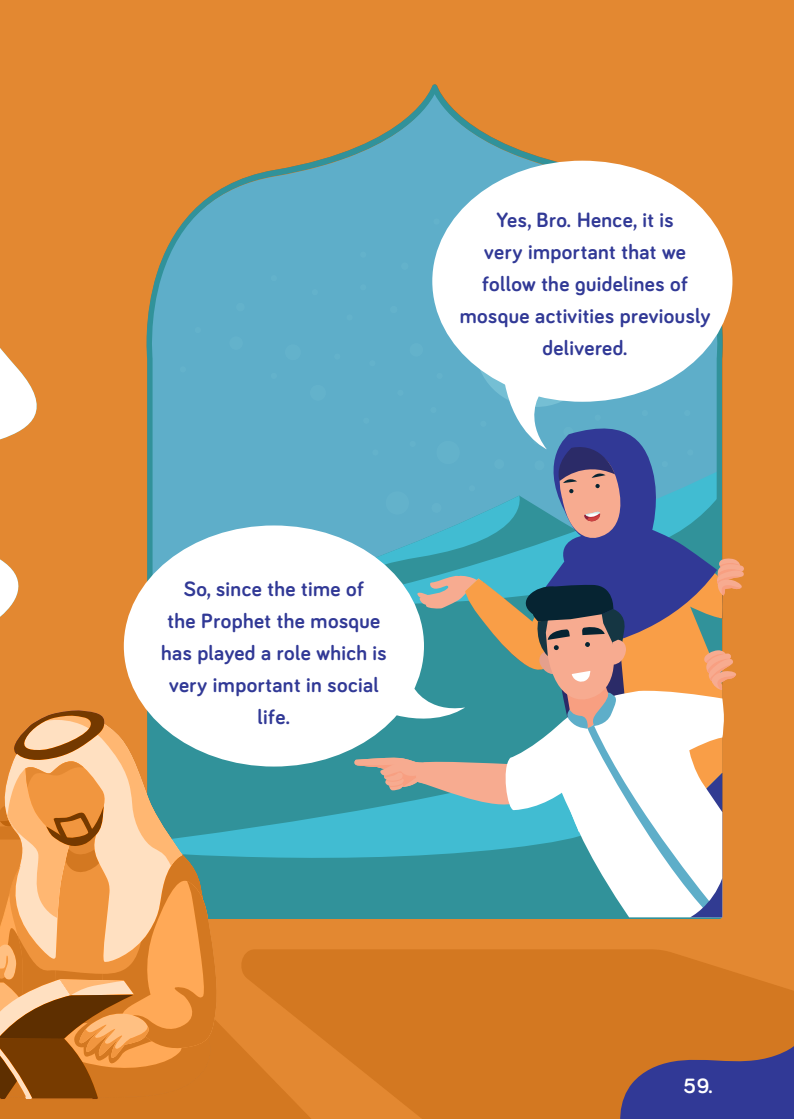
So here's the
story.

Three Functions of a Mosque

At the time of the Prophet, mosques were not only used as places for prayer. Several activities, both those with religious nuances and other public activities, are also often carried out in mosques. These activities can be in the form of teaching and learning activities, compensation, discussions, deliberations, and other activities. All activities were carried out both by the Prophet himself and with his friends.

Furthermore, in the era of Islamic development, the function of the mosque was also increasingly seen as a multifunctional space. In fact, at that time it was not uncommon to find mosques that had special rooms for storing Islamic libraries. Therefore, it can be said that at least a mosque has three main functions, namely a **worship function, a social function, and an educational function.**





Yes, Bro. Hence, it is very important that we follow the guidelines of mosque activities previously delivered.

So, since the time of the Prophet the mosque has played a role which is very important in social life.

Let's Practice Religious Moderation at the Mosque

Thank you for reading our story. May we always be in the pleasure of Allah SWT. Amen.

This pocket book is part of the Strengthening Guide of Religious Moderation at the Mosque. Come on, visit the conveyindonesia.com page to get the guidelines and other books.



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The pocket book "*Stories of Ahmad & Siti*" was compiled based on the Guidelines for Strengthening Religious Moderation in Mosques, the result of the collaboration between the Center for the Study of Islam and Society (PPIM) UIN Jakarta and the Ministry of Religious Affairs published in 2020. The preparation of this pocket book is part of the CONVEY Indonesia Program developed by PPIM UIN Jakarta. CONVEY Indonesia is intended to build peace in Indonesia and prevent violent extremism and radicalism through a series of research, surveys, policy advocacy and public interactions based on the potential of religious education. The CONVEY Indonesia project touches on issues of tolerance, diversity and nonviolence in circles young generation.



*Empowering Educational Actors and Institutions to
Promote Religious Moderation in Preventing Violent Extremism*

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