

The Role of Muhammadiyah Mosques in Forming Harmonious Families Through Islamic Education in Gresik Regency

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Abstract

This study aims to analyze the implementation of Islamic religious education in the formation of *sakinah* families at Masjid Ahmad Dahlan and to determine the outcomes of its implementation on the development of congregational families. This research employed an empirical study with a qualitative approach. Data collection techniques included interviews, observations, and documentation, while the data were analyzed using descriptive analysis methods. The findings indicate that the development of *sakinah* families through Islamic religious education at Masjid Ahmad Dahlan includes the fulfillment of social, spiritual, and material needs. The guidance activities have created a harmonious social pattern that supports the formation of *sakinah* families. Furthermore, the results show an improvement in the spiritual aspects of the congregation, indicated by the fulfillment of both material and spiritual needs as characteristics of a *sakinah* family. Therefore, the implementation of Islamic religious education at Masjid Ahmad Dahlan contributes positively to the formation of *sakinah* families, although it has not yet reached the highest level of *sakinah*.

Keywords: Muhammadiyah Mosque; Sakinah Family; Islamic Education.

Artikel Info

Received:
December 15, 2025
Revised:
January 26, 2026
Accepted:
March 27, 2026
Published:
June 10, 2026

Abstrak

Penelitian ini bertujuan untuk menganalisis pelaksanaan pendidikan agama Islam dalam pembentukan keluarga sakinah di Masjid Ahmad Dahlan serta mengetahui hasil pelaksanaannya terhadap pembinaan keluarga jamaah. Penelitian ini menggunakan jenis penelitian empiris dengan pendekatan kualitatif. Teknik pengumpulan data dilakukan

melalui wawancara, observasi, dan dokumentasi, sedangkan analisis data menggunakan metode deskriptif analisis. Hasil penelitian menunjukkan bahwa pembinaan keluarga sakinah melalui pendidikan agama Islam di Masjid Ahmad Dahlan mencakup pemenuhan kebutuhan sosial, spiritual, dan material. Pembinaan yang dilakukan menghasilkan pola hubungan sosial yang harmonis sehingga mendukung terbentuknya keluarga sakinah. Selain itu, hasil pembinaan menunjukkan adanya peningkatan aspek spiritual pada jamaah, yang ditandai dengan terpenuhinya kebutuhan material dan spiritual sebagai indikator keluarga sakinah. Dengan demikian, pelaksanaan pendidikan agama Islam di Masjid Ahmad Dahlan memberikan kontribusi positif dalam pembentukan keluarga sakinah meskipun belum mencapai tingkat sakinah yang optimal.

Kata Kunci: Masjid Muhammadiyah; Keluarga Sakinah; Pendidikan Agama Islam.

A. Introduction

Mosques hold a vital position for Muslims, crucial in shaping the character of an Islamic society. To realize this vital urgency, mosques must function optimally (Soebahar, 2022).

The Prophet Muhammad (peace be upon him) made the mosque the center of Muslim activities. The mosque is not merely a place for prayer, but more than that, it is a sacred place where noble activities should be carried out, such as seeking knowledge, discussing various life issues, fostering solidarity and kinship, and various other positive activities (Al-Faruq, 2010).

The mosque also functions as a social place for the community, such as for strengthening brotherhood, a place to gain knowledge, a place to collect zakat, infaq, and sadaqah funds, a place for resolving disputes, a place for solidarity and humanitarian aid institutions, a place for fostering and developing cadres of community leaders, a place to foster the integrity of the congregation and a place for mutual cooperation in realizing shared prosperity (Yani, 2019).

The existence of mosques in the midst of society should be utilized or in popular terms, made prosperous, meaning an effort to make the mosque

function as a place of worship, community development, and improving the welfare of the congregation.

Mosques basically have a function that cannot be separated from family life (Hasbullah, 2019). One of the efforts to improve family quality is through the approach of building a harmonious family, because with good religious understanding and practice, each family member will be able to carry out their functions well (Agama, 2017).

A harmonious family is the dream and hope of every married person. Creating a harmonious family is no easy feat. Many important factors must be met, including religion, education, economics, cleanliness, and good relationships between family members, the environment, and the surrounding community (Agama K. , 2018).

From the above aspects, it can be understood that the influence of religious teachings has the most fundamental influence compared to other aspects. It is called fundamental because marriage is directly mandated by religion, and so too in living a household, it must always refer to religious values. This allows the

established family to be able to recognize problems and find alternatives to overcome them, and plan for the future according to the current situation (Al-Musayyar, 2018). Therefore, when the mosque functions well, then the above aspects can certainly be fulfilled through the role of the mosque so that the hoped-for Sakinah family can be formed.

The Ahmad Dahlan Mosque is one of the mosques that strives to help its congregation in general in realizing a Sakinah family through Islamic religious education activities that encourage the formation of a Sakinah family both spiritually and materially. Based on the author's interviews with the mosque's caretaker, the community around the mosque was previously difficult to invite to participate in mosque activities and difficult to invite to the mosque's congregation. However, after various efforts by the mosque's caretaker, the Ahmad Dahlan Mosque has now become a forum for Islamic religious education counseling and a place for the community to seek solutions to religious and daily life issues. Based on this trust,

the community actively participates in studies organized by the Ahmad Dahlan Mosque.

It is hoped that Ahmad Dahlan's Mosque role can contribute to creating peace within a family. Without peace, it is difficult for each individual to think clearly and be willing to deliberate. Instead, arguments and fights arise that fail to resolve problems. Conflict within the family will easily arise without Sakinah (peace and harmony) within the family (Arifuddin, 2025).

The above explanation makes the author to further research it related to the role of Muhammadiyah mosques in forming Sakinah families through Islamic religious education in Gresik Regency, with the research focus: (1) how is the implementation of Islamic religious education development in sakinah families at the Ahmad Dahlan Mosque in Gresik? And (2) what are the results of Islamic religious education development in sakinah families at the Ahmad Dahlan Mosque in Gresik?.

B. Methods

This type of research is field research (Sugiyono, 2011), with a

qualitative descriptive approach as a research procedure that produces descriptive data in the form of written words from people and observable behavior (Moleong, 2002).

The research location was at Ahmad Dahlan Mosque on Banjarsari Street, Banjarsari Village, Cerme District, Gresik Regency, East Java, precisely on the west side of Gresik Bunder Terminal. This mosque is popular among travelers and passers-by because of its strategic location, near the Gresik-Lamongan border, and has beautiful Andalusian architecture and adequate facilities such as air-conditioned rooms and therapy pools. In addition, there are many activities that support increasing family harmony, also supported by *maja'ah* which is classified as middle to upper economy, and has the potential to improve the welfare of the community.

The data source in this study is the subject from which the data is obtained, because this study is field research, so the type of data used is primary data, namely data obtained directly through interviews and also using secondary data

that provides an explanation of the primary data source, namely in the form of several direct interviews with the Chairman of the Takmir of the Ahmad Dahlan Gresik Mosque (Soekanto, 2018). The primary data in this study are the activity presenters, including: Dr. Arfan Mu'ammara, M.Pd.I., Hasan Abidin, M.Pd.I., Toha Mahsun, M.Pd.I., Anas Tohir, M.Pd.I., Drs. Moh In'am, M.Pd.I. While secondary data are data sources that indirectly provide data to data collectors (researchers) (Sugiyono, 2011) Secondary data used in this study includes materials related to Islamic religious education activities at the Ahmad Dahlan Mosque, Gresik.

The data collection method is one of the most important elements in a study, so that the absence of data means that the study is not considered to exist, so to obtain data, data collection must be carried out (Ratna, 2010). Data collection is a tool used to collect, record, or extract data (Kasiram, 2018). Data collection for this research was done by (1) interviews (Moleong, 2002), In this study, the author conducted interviews with the Takmir management,

several speakers, and several members of the Ahmad Dahlan Mosque in Gresik. (2) observation (Moleong, 2002), In this study, the author directly observed Islamic religious education activities in increasing understanding related to the formation of a harmonious family. (3) documentation (Moleong, 2002), In this study, the author presents data from the research results obtained in the form of a description of the activities held at the Ahmad Dahlan Mosque Gresik.

The data processing method in this study involves several steps, namely: (1) edit (Waluyo, 2012), The researcher re-examined the data obtained as a whole in relation to the data obtained from interviews in the data search process regarding the role of the Ahmad Dahlan Gresik Mosque in fostering harmonious families. (2) verification, re-checking the data that has been edited and classified to match the desired data and to maintain the validity of the data obtained, by meeting the data source and providing the results of the interview with him to be responded to whether the data matches what was informed or not. The researcher re-checked the data obtained

from the results of interviews with the takmir administrators and congregation of the Ahmad Dahlan Gresik Mosque in fostering a harmonious family. (3) analysis, analyzing the data that has been obtained regarding the role of the Mosque in forming a harmonious family using literature related to the harmonious family, both from primary data and secondary data. (4) conclusion, drawing conclusions from the data that has been processed so that it is able to answer problems related to the research object carried out by the researcher.

C. Results and Discussion

Implementation of Family Sakinah Development through Islamic Religious Education at the Ahmad Dahlan Mosque in Gresik

The function of the mosque is inseparable from family life. Islamic religious education, better known as non-formal education, takes the form of family education through the role of the mosque (Agama D. R., 2017).

The existence of the Ahmad Dahlan Mosque, with all its activities, has great potential in solving various problems faced by the community, especially those related to domestic life.

The Ahmad Dahlan Mosque's efforts to foster a peaceful family through Islamic religious education include improving the spiritual and material quality of its congregation. According to an interview with Kiswanto, Head of the Mosque's Takmir, he stated that the development at the Ahmad Dahlan Mosque is aimed at improving the spiritual quality of the family, as improving the spiritual aspect can create a peaceful family.

If these spiritual and material needs are met, then efforts to create a harmonious family can be realized immediately. The key is to support peace, tranquility, security, and peace among family members within the family.

The Ahmad Dahlan Mosque program strongly encourages the formation of harmonious families, both spiritually and materially, including: (1) regular religious studies, which are held four times a week. These activities take place every Sunday after dawn. This activity is expected to improve the spiritual quality of the congregation of the Ahmad Dahlan Mosque in Gresik. Based on the author's observations, the

religious studies activities delivered by the speaker last for one hour, then followed by a question and answer session. This is done through reciprocal communication between the two, with the hope of providing a deeper understanding of the material presented by the speaker (Amirudin, 2025). In general, the material presented in regular religious studies is munakahat (marriage), sharia, faith, morals, and muamalah. In addition, there are special religious study activities such as monthly studies. (2) guidance on reciting the Qur'an, held three times a week, namely on Monday, Wednesday, and Friday. The congregation is not only taught how to read the Qur'an well and correctly but is also taught the interpretation of the Qur'an starting from Surah Al-Fatihah until the end. The hope is that every congregation member can read well and correctly and can apply it in their family so that they can achieve a peaceful family (Syihab, 2008). (3) Silaturahmi (friendship) is one of the activities for the congregation of the Ahmad Dahlan Mosque, whether for the Umrah pilgrimage, visiting sick congregants, or

thanksgiving ceremonies. This activity fosters social harmony, a state that reflects balance in life. Harmony will never be achieved if a sense of love, peace, and mutual respect are not instilled in people (Syarifah, 2013). Through the activities of friendship, the social harmony of the congregation can be improved. Initially, the congregation of the Ahmad Dahlan Mosque tended to be individualistic, but with these activities the social harmony of the congregation is increasing. (4) Almsgiving, carried out every Friday by the congregation of the Ahmad Dahlan Mosque collecting money or infaq every week, then collected to the coordinator of blessed Friday and given to the mothers of the congregation who each receive an order for wrapped rice, then the rice is distributed to the congregation of the Friday prayer. (5) Congregational prayer, improving the quality of worship of the congregation of the Ahmad Dahlan Mosque, the Takmir of the Mosque provides facilities as comfortable as possible to the congregation such as air conditioning, perfume, a clean, comfortable and safe

mosque atmosphere and bringing in a prayer leader with a good voice, so that the congregation feels at home and is used to praying in the mosque.

The coaching pattern at the Ahmad Dahlan Gresik Mosque with the methods used are (1) the lecture method, where the delivery of material from the lecturer to the congregation directly uses an interaction pattern between individuals and groups with characteristics, carried out by individuals and groups, involving organizations or social groups and there are messages conveyed by individuals to groups or vice versa. (2) question and answer (discussion), is a supporting method for the lecture method, namely interaction between individuals with characteristics, carried out by two individuals, there is a party that delivers the message and a party that provides a response (Agama K., 2018).

Results of the Implementation of Fostering a Sakinah Family Through Islamic Religious Education at the Ahmad Dahlan Mosque in Gresik

Based on interviews with the chairman of the Ahmad Dahlan Mosque's management, the congregation's economic situation is

considered to be quite good. Therefore, efforts to create a harmonious family through Islamic religious education, with spiritual and material aspects, support the ongoing activities. The congregation of the Ahmad Dahlan Mosque tends to live individually and find it difficult to participate in activities at the Ahmad Dahlan Mosque. However, thanks to various efforts made by the mosque's management, the Ahmad Dahlan Mosque has now become a place that is missed by its congregation, (Kiswanto) especially the congregation who are on their journey.

During observations, researchers found a married couple and their child attending congregational prayers and religious study at the Ahmad Dahlan Mosque, just as Mr. Yusman did. He invited his wife and child to join in the activities at the mosque. In addition to Mr. Yusman, researchers also found Mrs. Wiwik and Mrs. Tia doing the same thing, both of whom also invited their family members to join in activities at the Ahmad Dahlan Mosque. (Amirudin, Observasi) Seeing these conditions, researchers are of the opinion that the

increase in spiritual aspects has been integrated into the congregation of the Ahmad Dahlan Mosque in Gresik.

As the results of interviews with several congregations who were the sources of this research about what they felt after they participated in activities at the Ahmad Dahlan Mosque, it can be seen that activities at the Ahmad Dahlan Mosque can have an influence on the congregation, such as one of the congregations who participated in the sakinah family coaching at the Ahmad Dahlan Mosque began to feel the benefits. This was revealed from the statements of several congregations of the Ahmad Dahlan Mosque such as Mrs. Wiwik after participating in the activity, she felt that her household life was more harmonious, in the recitation often given advice on how to build a good household.

Likewise, Ibu Tia, who is active in activities at the Ahmad Dahlan Mosque, said that the program has helped her. Before the program, she wasn't very involved in religious activities. Now, she is more active in congregational prayers and religious study groups at the

mosque, and she can ask questions about family matters.

According to researchers, the series of activities at the Ahmad Dahlan Mosque indirectly influence the formation of a harmonious family, a harmonious family that is characterized by peace and tranquility. With this peace and tranquility, each family member can think clearly and find solutions to problems. Without peace, it is difficult for each family member to think clearly and deliberate. Instead, differences and fights arise that cannot resolve problems. Conflict within the family easily occurs without harmony in the family.

In line with the opinion of the Ministry of Religion (Agama K. , Pondasi Keluarga Sakinah Subdit Bina Keluarga Sakinah Direktorat Bina KUA dan Keluarga Sakinah, 2023) related to the Sakinah Family Foundation, namely being active in efforts to increase religious activities and enthusiasm in the Mosque and within the family; families are active in religious and social activities, actively providing encouragement and motivation to improve maternal and child health and

public health in general; the average family has a high school diploma, paying zakat, infaq, sadaqah, and waqf is always increasing; increasing expenditure on qurban; carrying out the Hajj pilgrimage properly and correctly, in accordance with religious guidance and applicable laws and regulations.

Based on the results of interviews and observations, researchers concluded that the role of the Ahmad Dahlan Mosque in fostering harmonious families through Islamic religious education has begun to influence the congregation of the Ahmad Dahlan Mosque. This is evident in the congregation, which previously rarely participated in mosque activities, now actively participating. Congregants who previously went to the mosque alone can now bring their children and wives, and family life has become more peaceful, each family member can understand their rights and obligations within the family and continue to maintain ties.

As the characteristics of a harmonious family, (Syuhud, 2023) namely the fulfillment of the physical aspect, outwardly forming a harmonious

family must have the following characteristics: sufficient living needs, maintaining the health of each family member; spiritual aspect (psychological). Each family member can feel calm and peaceful, have a healthy soul and good mentality. Can face and resolve family well and establish a relationship full of understanding and mutual respect based on love and affection; spiritual aspect, each family member has strong religious knowledge and is expected to always be consistent in efforts to increase worship to Allah; (Amirudin, Anwar, Ifadah, Sya'bani, & Basri, 2025) social aspects, where families can be accepted and socialize in their social environment, both with neighbors and the wider community.

D. Conclusion

Fostering a harmonious family through Islamic religious education at the Ahmad Dahlan Mosque encompasses social, spiritual, and material needs. The impact of this fostering has resulted in a harmonious social order, thus fostering a harmonious family. Although it has not

yet reached the optimal level of harmony, the model used can contribute to effective fostering in the roles played.

The results of fostering a harmonious family among the congregation of the Ahmad Dahlan Mosque show that there are changes that improve the spiritual aspect, so it can be said that the congregation of the Ahmad Dahlan Mosque is included in the category of harmonious families with the indicator that they have fulfilled the material and spiritual needs which are the characteristics of a harmonious family.

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