

# **MOSQUE AND ITS ROLE IN THE PROTECTION OF ORPHANS (Study at BKM Nurul Hidayah Jl. Garu II-A No. 26 Harjosari-I sub-district, Medan Amplas District)**

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***Abstract:** The mosque is a ritual place of worship for the Islamic community which was ordered by Allah and His Messenger to prosper. In addition, the function of the mosque can also be maximized as a place to build social piety. Social piety is a good or pious deed that has a positive/beneficial impact on other people or society, for example helping the poor, giving scholarships for children from underprivileged families, for people who have abundant wealth, can do charity by wealth, alleviating poverty, building mosques, madrasas and others. For officials with power, he can make and oversee policies or rules that can improve the welfare of the people, help people who are left behind to get up and move forward. Piety descriptively is the embodiment of the concept of *hablumminnas*. so that they are classified as religious liars who are warned by Allah in Surah Al Maun (1-7). The purpose of this study was conducted to find out how the role of BKM Nurul Hidayah Jl.Garu II-A No.26 Harjosari-I Village, Medan Amplas District. The research method used is a qualitative research method with collection through observation, interviews, and documentation. Data analysis uses descriptive qualitative analysis techniques which are carried out by giving meaning to the data that has been collected, and then conclusions are drawn. That the function of the mosque has experienced a shift from a mere place of worship to a channel or channel of social piety in the form of protecting orphans in the form of sponsorship for orphans. Such a shift actually existed in the Age of Rasulullah SAW and BKM Nurul Hidayah Jl. Garu II-A No.26, Harjosari-I sub-district, Medan Amplas sub-district, has done this not to say, but to repeat what Rasulullah SAW has exemplified.*

**Keywords:** Mosque, Protection, orphans

## **INSTRUCTION**

The definition of a mosque or mosque can be a place where Muslims worship their Creator. The mosque means a place of prostration and a small mosque is called a musholla or surau. Apart from being a place of worship, the mosque is also the center of the life of the Muslim community. Activities for celebrating holidays, discussions, religious studies, lectures and studying the Qur'an are often carried out in mosques. (Wahyudi, 2013: 55).

Etymologically, the mosque means a place of worship, the root of the word mosque is prayer. Sajada means prostration or submission. The origin of the word mosque is the Arabic *masjid* (m-s-g-d) found in an inscription from the 5th century BC. The word *masjid* (m-s-g-d) means "sacred pole" or "place of worship", which comes from the Spanish word *mezquita*. The word mosque in English is called mosque. The word mosque comes from the word *mosquita*. Previously, the word mosque was believed to have come from the words "moseak", "moscey" and "mos'key". in English. (Definition of a Mosque, <https://id.wikipedia.org/wiki/Masjid>).

The mosque as one of the centers for fostering and developing Islamic society occupies an important role in the process of social change, especially in the spiritual aspect. In Medan City. Based on data obtained from the Office of the Ministry of Religion in the city of Medan, North Sumatra Province, in 2016 there were 1,114 mosques and 684 *Muṣallas*, the total = 1,798 M. It is very possible that currently there are an estimated 1,300 mosques in Medan, (<https://sentralberita.com/2016/04/auto-draft-368/>).

This fact gives an indication that the people of Medan have a high level of religiosity because the prosperity of the mosque is God's command, as stated in Surah At

Taubah verse 18, which means: "Indeed, it is only those who believe in Allah and the Last Day, and (still) praying, paying zakat and not fearing (anything) except Allah. So hopefully they will be among those who are guided."

Based on the substance of this verse that some indicators of believers are people who prosper the mosque, believe in the next day, perform prayers, pay zakat and fear no other than Allah. The implementation of this verse can be seen at the Nurul Hidayah Mosque, Jl. Garu II-A No. 26, Harjosari-I sub-district, Medan Amplas District, where apart from worship rituals, the Kenaziran Mosque Agency (BKM) is called upon to protect orphans and has been going on since 2021. This is what became the author's interest in researching it with the title Mosque and its role in protecting orphans (Study at BKM Nurul Hidayah Jl. Garu II-A No. 26, Harjosari-I village, Medan Amplas District)

## **LITERATURE REVIEW**

The results of previous research show theoretically that the role of BKM has undergone functionalization, not just a place of worship but has also carried out other good deeds, namely protecting orphans.

Research by Iqbalillah (2014) on the Great Mosque of Jami'Malang in fostering non-orphanage orphans in collaboration with Abul Yatama Madrasah Diniyah Education in Malang. The research findings are that BKM provides access to community congregations to provide compensation to orphans and finance students who wish to continue on to Islamic boarding schools. BKM has made a breakthrough by working with madrasahs in providing education to orphans but has not disclosed the obstacles faced if the money collected is not enough to finance the education of orphans.

Meanwhile, the results of Nova Sari Nur Saadah's research (2018) on the Great Mosque of Taqwa Palembang found that the BKM Mosque has been able to act as a social institution: sponsoring orphans, free health clinics, savings and loan cooperatives through BMT (Baitul Maal Wat Tamwil), helping the poor and converts. Even though research has clearly explained that BKM is very productive in making programs, the challenges it faces are not mentioned.

## **RESEARCH METHODS**

The research method used in this research is qualitative research. Qualitative research according to Ali and Yusof (2011) can be found in a lot of literature. Among others, Ali and Yusof (2011) define qualitative research as: Any investigation which does not make use of statistical procedures is called "qualitative" now days, as if this were a quality label in itself. This opinion emphasizes the absence of the use of statistical tools in qualitative research because quantitative research depends on the use of calculations and statistical analysis procedures.

Qualitative research places more emphasis on observing phenomena and examines more into the substance of the meaning of these phenomena as said by Basri (2014) concluding that the focus of qualitative research is on the process and the meaning of the results. In the process and its meaning, qualitative research is more focused on human elements, objects, and institutions, as well as the relationships or interactions between these elements, in an effort to understand an event, behavior, or phenomenon (Mohamed, Abdul

Majid & Ahmad, 2010).

Collecting data through observation, interviews (interviews), and documentation. Data analysis uses descriptive qualitative analysis techniques which are carried out by giving meaning to the data that has been collected, and then conclusions are drawn.

## **DISCUSSION AND RESEARCH RESULT**

### **a. Mosque function**

From a historical perspective, the function of the mosque is not only to regulate the transcendental relationship between creatures and God or to represent religiosity as its literal meaning, but also has a multifunctional meaning. Even during the time of Rasulullah SAW, the mosque functioned as a center for educational activities, as a place for fostering and forming the character of the people. At the time of the Prophet Muhammad, the mosque became the center of political, economic, social and cultural activities of the ummah. That then makes human relations and mosques inseparable. (Indra Budi Jaya, 2020: 121).

At this time, according to its development, it can be seen in the community that the mosque has a multi-functional role

#### **1. As a place of Worship**

The mosque as a place of worship is its main function where people pray 5 (five) times in congregation, starting from noon, Asr, Maghrib, Isya and Fajr.

#### **2. As a place for Da'wah and Religious Education institutions**

At each mosque regularly religious lectures and lectures are held which present ustadz. The preaching of these ustadz is divided into the fields of fiqh, hadith, interpretation, tasawuf/morals, sirah Nabawiyah and Tahsin lessons which are scheduled every week and biweekly.

**3. Mosque as a Social Institution** Apart from being a social institution. There are several social activities held. The social activities are manifested in forms such as sponsoring orphans, helping the needy and widows, distributing fitrah, slaughtering sacrificial animals and others. This shift in function is actually not something surprising because indeed the Prophet Muhammad SAW has also exemplified that mosques have multifunctions in fostering and managing all the interests of the people, both in the economic, political, social, educational, military and so on. (Dalmeri, 2014: 326). The role of BKM in this context is very significant in optimizing the function of a multifunctional mosque.

The mosque at this time has developed as a place to build social piety. Social piety (Muh. Fathoni Hasyim, 2016: 81) are good or pious deeds, which have a positive/beneficial impact on other people or society, for example helping the poor, providing scholarships for children from underprivileged families, Sharing people who have abundant wealth, can do charity with their wealth, eradicate poverty, build mosques, madrasas and others. For officials with power, he can make and oversee policies or rules that can improve the welfare of the people, help people who are left behind to get up and move forward.

Piety descriptively is the embodiment of the concept of hablumminnas. to be classified as a liar of religion, which Allah SWT warns about in Surah Al Maun (1-7), which means: "Do you know (people) who deny religion?" So that's the one who rebukes the orphan," and does not encourage feeding the poor." So woe to those who pray," that is) those who are negligent of their prayers," who do joy," and are reluctant (to provide) assistance."

The attitude of caring for others in urban life becomes seen as individualistic if there is no effort to build an attitude of togetherness to share with others (share each other).

The functionalization of the mosque needs to be elaborated from mere ritual activities to a social function with the congregation's social piety program so that it benefits the surrounding environment, especially the maintenance of orphans so that indirectly BKM can play a creative role in helping reduce the burden on the government in providing protection to orphans as a constitutional mandate reduce it.

a. A Brief History of the Nurul Hidayah Mosque

In the 1950s around the Garu II-A neighborhood there were no houses of worship so the community took the initiative to build a surau which was originally used for children reciting the Koran pioneered by Mr. Dipo Sastro which was located on the land in front of the house of Mr. Karmo Samijo (head of the first neighborhood). Then moved to Gang Flamboyan (now adjacent to Campus A UMN Al Washliyah) whose caretaker is Mr. Ahmad Muin). It was only in the 1970s on the initiative of Mr. Rajiman, Mr. Ali Akbar Lubus and Mr. Nazamuddin (Head of the Environment) at that time that the Nurul Hidayah Mosque was established with a simple building. (Interview with Mr. Hadi Suwito on 5 May 2022).

The Nurul Hidayah Mosque continues to grow from time to time and peaked in 1990-2000 where a tower was erected as a means of making the sound of the call to prayer which can reach greater distances. following:

No	Leader Name	Period
1.	Ali Akbar Lubis	1970-an
2.	Ma'sum Siregar	-
3.	Nazamuddin	-
4.	Ahmad Hijaz, BA/Kamilin Spd.	2003-2006
5.	Syafiruddin/Agus	2006-2009
6.	Drs. Pangihutan Siregar/Surianto,S.Ag	2009-2013
7.	Hamka Siregar /	2013-2017
6	H. Syafiruddin/	2017-2020
8.	Drs. H.Akmaluddin/Amaluddin,Spd	2020-2023

a. Work program

The BKM Nurul Hidayah Work Program generally consists of "

- 1) Routine Program;
- 2) Monthly Program;
- 3) Periodic Program; and
- 4) Annual Program.

Ad.1 Routine Program

The Routine Program is an activity that is carried out every day, namely praying in congregation or 5 (five) times.

Ad.2 Monthly Program

The Monthly Program is an activity that is carried out every month, for example recitations that invite ustadz to convey the main teachings of Islam.

Ad.3 Periodic Program

Periodic Programs are activities carried out according to BKM needs, such as mutual cooperation, recreation and others

ad. 4 Annual Programs

The annual program is a program related to religious events in Islam that must be carried out, such as the Taraweh prayer, breaking the fast, Iktikaf Eid prayer, Eid al-Adha prayer, slaughtering sacrifices, sponsoring orphans. religions, such as the birthday of the Prophet, Isra, Mi/raj,

d). The Role of Mosques in Protecting Orphans

Since the founding of the Nurul Hidayah Mosque, attention to orphans has existed through orphan sponsorship activities in certain months, especially in the month of Ramadan and Eid al-Adha. (Interview with Mr. Hadi Suwito, Former Head of Garu II-A 1965, 5 May 2022)

The BKM Nurul Hidayah work program from 2021-2022 is as follows:

a. Routine Program

No	Program name	Officer	Information
1.	Sholat Berjamaah	1. Ustadz Nurmin Harahap 2. Ustadz Rusli Siagian,Spd.	Dibagi setiap seminggu berganti
2.	Sholat Jum'at	Terjadwal	-

a. Monthly Program

No	Study name	Source person	Information
1.	Tasawuf	H. Asfil Batubara. Lc	Setiap selasa Malam.
2	Tauhid Qishasul Anbiya Akhlak Fiqh Shalat	1. H. Yuzaidi, S.Thi, M.Th 2. H. Yuzaidi, S.Thi, M.Th 3. Drs.H. M.Ilyas Purba 4. Muhammad Husni,MA	Setiap Jumat malam, ,
4	Sejarah Nabi Tafsir Hadits Fiqh	1. Harun Al Rasyid,Lc 2. Drs.H.Yahya Tambunan 3. Andi Syahputra Tanjung, 4. SyafiiAli Usman, Spd.I	Ahad Subuh

Periodic Program

Periodic Programs are activities carried out according to BKM needs, such as mutual cooperation, Social Charity Movement (GAS) and others

d). Annual Program

Annual Programs are programs related to religious events in Islam that must be carried out, such as Taraweeh Prayers, Breaking the Fast, Iktikaf Eid prayers, Eid al-Adha prayers, slaughtering sacrifices, sponsoring orphans. religions, such as the birthday of the Prophet, Isra, Mi'raj

Sponsorship for orphans as part of protecting orphans is one of the special programs under the leadership of Mr. Akmaluddin, Spd as Chair of BKM Nurul Hidayat. BKM began introducing orphanage assistance with special capital for Orphan Infaq Boxes which only consisted of 2 (two) infaq boxes. 1 (one) in front of the entrance of the mosque for male

congregation and 1 (one) behind the door of the mosque where women worship. So far, sponsorship for orphans has been requested from door-to-door donations from residents, the amount of which is insufficient. (Interview with Saidi, Coordinator of the Orphans Infaq Tube Manager, interview 2 June 2022) Using the infaq tube method, the results obtained are quite good.

No	Tahun	Jumlah Uang	Pendistribusian	Total
1	2021	Rp. 15.000.000,-	25 org anak yatim x Rp.375.000	Rp. 15.000.000
2	2022 (bulan Desember)	Rp. 6.567.000,-	-	Rp. 6.567.000

The distribution of this money is carried out on religious holidays, such as Maulid Nabi, Nuzul Qur'an Night, Isra Mi'raj and others. , books and other writing materials. (Interview with Rodhiyah on 30 November 2022).

Meanwhile, according to Saidi as the coordinator stated that: "what is given to orphans is not much because Alhamdulillah these orphans have got a boss at their school, so BKM Nurul Hidayah can only ease their needs and not burden their parents, such as buying bags, shoes , and others.

## CONCLUSION

That the function of the mosque has experienced a shift from a mere place of worship to a channel or channel of social piety in the form of protecting orphans in the form of sponsorship for orphans. Such a shift actually existed in the Age of Rasulullah SAW and BKM Nurul Hidayah Jl. Garu II-A No.26, Harjosari-I sub-district, Medan Amplas sub-district, has done this not to say, but to repeat what Rasulullah SAW has exemplified.

### Suggestion

That BKM Nurul Hidayah Jl. Garu II-A No.26, Harjosari-I sub-district, Medan Amplas District, has actually provided protection for orphans with a compensation pattern through an infaq box, but other creative efforts are needed in order to raise more compensation funds, such as finding foster parents or permanent donors (dotap) ).

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