

The Role of Mosque-Based Non-Formal Islamic Education in Building Sakinah Families

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ABSTRACT: *This research aims to describe the role of mosque-based non-formal Islamic education in forming a sakinah family. This research is field research with a qualitative paradigm. The location selection was made purposively. Data collection techniques through interviews, observation and documentation. Data analysis uses an analytical descriptive model. The role of mosque-based non-formal Islamic education in forming a sakinah family is analyzed using Kuntowijoyo's prophetic social science approach. The results of the study are: 1) Mosque-based non-formal Islamic education plays a strategic and significant role in forming a sakinah family in the process of humanization, liberation and transcendence in the formation of a sakinah family, and also plays a role as an adult education effort in solving the problem of forming a sakinah family; 2) The results of the role of non-formal Islamic education in the mosque can increase individual, semi-social and collective humanization in the formation of a sakinah family. They are improving knowledge system liberation, social system liberation, economic system liberation and political system liberation to form a sakinah family. The process of transcendence can increase the obedience of family members to religion and social norms and make the basis of humanization and liberation for forming a sakinah family.*

Tujuan penelitian ini adalah mendiskripsikan peran pendidikan Islam nonformal berbasis masjid dalam membentuk keluarga sakinah. Penelitian ini merupakan *field research* dengan paradigma kualitatif. Pemilihan lokasi dilakukan secara *purposive*. Teknik pengumpulan data melalui wawancara, observasi dan dokumentasi. Analisis data menggunakan model diskriptif analitis. Peran pendidikan Islam nonformal berbasis masjid dalam membentuk keluarga sakinah dianalisis menggunakan pendekatan ilmu sosial profetik Kuntowijoyo. Hasil penelitian bahwa: 1) Pendidikan Islam nonformal berbasis masjid berperan strategis dan signifikan dalam membentuk keluarga sakinah pada proses humanisasi, liberasi dan transendensi pembentukan keluarga sakinah, dan juga berperan sebagai upaya pendidikan orang dewasa dalam menyelesaikan masalah pembentukan keluarga sakinah; 2) Hasil peran pendidikan Islam nonformal di masjid mampu meningkatkan humanisasi individual, semi sosial dan kolektif pembentukan keluarga sakinah. Meningkatkan liberasi sistem pengetahuan, liberasi sistem sosial, liberasi sistem ekonomi dan liberasi sistem politik pembentukan keluarga sakinah. Pada proses transendensi mampu meningkatkan ketaatan anggota keluarga terhadap agama dan

norma sosial serta menjadikan dasar humanisasi dan liberasi pembentukan keluarga sakinah.

Keywords: *Non-Formal Education, Mosque Education, Sakinah Family, Humanization, Liberation, Transcendence.*

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I. INTRODUCTION

Indonesia launched the Sakinah Family Movement Development Program (PPGKS) in 1999. PPGKS is a program to foster the sakinah family movement by increasing Islamic education through informal, formal and non-formal channels. Muslim families unable to build a sakinah family will have a broad impact, not only on divorce but also on children and others. Children from un-harmonious families tend to be involved and grow up to be naughty children. Oktaviani and Lukmawati found that the higher the family harmony, the lower the juvenile delinquency. The lower the family harmony, the higher the juvenile delinquency (Oktaviani & Lukmawati, 2018).

After the development program for the sakinah family movement has been running for almost 23 years, the facts show that the number of sakinah families has remained relatively high. This is evidenced by the high rate of divorce between husband and wife who are Muslim and other problems that accompany it. The Ministry of Religion of the Republic of Indonesia recorded an increase in the divorce rate in Indonesia from 2015 to 2020, namely: 2015: 394,246 cases, 2016: 401,717 cases, 2017: 415,510 cases, 2018: 444,358 cases, 2019: 480,618 cases, until August 2020 306,688 cases (Prihatin, 2021). Among the factors causing divorce, according to Banyuwangi, East Java, is caused by internal and external factors. Internal factors are economic problems (37.5%), responsibility (15%), and harmony (17.5%). Meanwhile, the external factor is infidelity (30%) (Harjianto & Jannah, 2019).

Meanwhile, the high rate of violence against women and children in Indonesia is also an indicator that the sakinah family development movement program has not been maximized. The annual record of Komnas HAM on violence against women in Indonesia in 2021, the number of cases of violence against women in 2020 was 299,911 (Yentriyani, 2021). The data shows that efforts to increase sakinah families in Indonesia have not been as expected. However, there have been many efforts made by the Indonesian government to overcome this problem, for example, through PPGKS.

Decree of the Director General of Islamic Guidance and Hajj Affairs No. D/71/1999 concerning PPGKS in Chapter 1, "the fostering of the sakinah family movement is a national community movement which grows from below which needs full support from the government and all components of the nation". The leading implementer of the sakinah family movement is the community, while the government functions as a facilitator, planner, and supervisor and motivates the program to be successful. The implementers of the sakinah family movement include (Advisory Board for Marriage Development and Preservation (BP-4), *ustadz*, *kyai*, *khatib*, *takmir*, Islamic boarding schools, madrasas and NGOs with religious backgrounds and other community groups (Ikhwan, Fahriana, Fahrudin, & Jaelani, 2019).

The form of the program is based on the Decree of the Director General of Islamic Guidance and Hajj Affairs No. D/71/1999 concerning the development of the sakinah

family movement, article 12 includes; (a) religious education in the family; (2) religious education in the community through sakinah family groups, recitation groups, *taklim* groups, *wirid* groups; (3) improvement of religious education through formal education; (4) economic empowerment of the people; (5) family nutrition development; (6) family health development (7) environmental sanitation; (8) prevention of sexually transmitted diseases and HIV/AIDS.

The eight sakinah family development programs have general and specific goals, namely: 1). the general objective of the program is to increase human resources in an integrated manner between the community and the government in accelerating overcoming the crisis that hit the Indonesian nation to create a civil society with high morals, full of faith, purity and noble character; 2) while the specific objectives of the program are: a). instilling the values of trust, virtue, and noble character through informal, non-formal and formal Islamic education; b). Empowering the economy of the people through increasing the economic capacity of families, sakinah family organizations, mosque cooperatives, assemblies *taklim* cooperatives and other efforts to improve the people's economy, as well as mobilizing the potential for zakat, infaq and shadaqah; c) improving community nutrition through fostering prospective brides, pregnant and lactating mothers, toddlers and school-age children with a religious approach; d). increase efforts to control sexually transmitted diseases and HIV/AIDS through a spiritual, moral process.

Empirical evidence shows things that differ from the expectations achieved by the Sakinah Family Movement Development Program. In Jombang City, East Java, for example, BP-4, which was expected to be able to play an active role in the success of the national program for the sakinah family movement, was found that BP-4 needed to play an optimal position. BP-4 is just a structure in every KUA Office and does not carry out its functions (Hidayatulloh & Laily, 2016). Worse yet, there is a refusal to develop a sakinah family from the community itself. The results of Nurul Laila Hidayat's research, the development of the sakinah family was rejected by the community because it was considered disturbing to the busy life of the community in Sakinah Village, Jember in 2020 (Hidayat, 2020). There are corrupt mental managers. The results of Nurbandi's research that examined pre-wedding courses at KUA Cicantayan Sukabumi found that managers misused pre-marital course funds (Noorbani, 2017). On the other hand, the community is less severe and concerned in responding to the sakinah family movement development program, both as implementers and as target communities. As the findings of the Pertiwi research, people are not interested and are ignorant of participating in the activities of building a sakinah family (Pertiwi, 2013). The same thing happened in Sewon District, Bantul Regency, as the research findings of Tri Astuti (Astuti, 2017).

Why did such a well-designed program not produce results? This is certainly interesting to study, so this study focuses on the role of mosque-based non-formal Islamic education in forming a sakinah family. Nazarudin Umar stated, "Islam is a way of life including forming a sakinah family because, with a good religious appreciation and experience, every family member will be able to carry out their functions properly (Asmaya, 2012). In this context, if optimised, mosque-based non-formal Islamic education can have a significant and strategic role in facilitating and mediation in forming a sakinah family. Supported by the rapid development of mosques in Indonesia and spread throughout Indonesia, it is a strategic social capital in forming a sakinah family. The basis of non-formal Islamic education based on

mosques, especially traditions originating from religion and belief in community social norms, is possible to become social capital (Sumarni, Dardiri, & Zuchdi., 2015). Based on data from the Ministry of Religion of the Republic of Indonesia in 2021, the number of mosques in Indonesia is 277,288 "mosques and 325,478 prayer rooms".

In the context of implementing the sakinah family development program in Indonesia, which is carried out through three educational channels, this discourse will focus on discussing a sakinah family formation program through non-formal education channels, namely mosque-based PINF. Because considering the importance of empirical studies in the form of field research on the role of mosque-based non-formal Islamic education as role models for implementing the sakinah family development program in Indonesia. Non-formal Islamic education at the Sabilillah mosque in Malang, Al-Falah mosque in Surabaya and the Baitus Shomad mosque in Pacitan is among the mosques in Indonesia that present their role in forming a sakinah family. This study aims to describe: 1) the role of PINF in the mosque in forming a sakinah family; 2) explain the results achieved from this role in increasing the sakinah family.

II. METHOD

This research is a type of field research that intensively studies the current situation's background and the interaction of a social, individual, and community group with a qualitative approach (Usman, 2006). This study was conducted by selecting non-formal Islamic education in three East Java mosques: the Sabilillah mosque in Malang, the Al-Falah mosque in Surabaya and the Baitus Shomad mosque in Pacitan. This location was chosen purposively with the aim of research to select a mosque-based education that has shown its existence, unlike most other mosques that have not shown their existence in increasing sakinah families. Methods of data collection with in-depth interviews, observation and documentation to managers and students. Data analysis used Bogdan and Muhadjir's descriptive-analytical model. Namely, the study was carried out both in the field (within site, in the area) and after leaving the field. The role of non-formal Islamic education in forming a sakinah family was analyzed using the prophetic social science approach of Kuntowijoyo and the adult education of Malcolm Knowles (Ikhwan, 2021a).

III. RESULT AND DISCUSSION

The Humanization Process for the Establishment of the Sakinah Family

Humanization in the perspective of Prophetic Social Sciences is humanizing humans, "removing "materials", dependence, violence and hatred from humans (Priyono, 2008). This humanization was inspired by Amr al-Ma'ruf in the letter Al-Imran [3]: 110, which is theoretically oriented. Theocentric humanism differs from the humanism "born from Western civilization, which is oriented towards anthropocentric humanism" (Muttaqin, 2016). The spirit brought by this theocentric humanization brings humans to their proper place "occupied by humans, and directs them back to nature, namely awareness "of transcendence, humans as humans and social beings."

The problem of dehumanization in Indonesia is increasing from year to year, which has an impact on family divorce. Kemenag RI recorded an increase in the divorce rate in Indonesia from 2015 to 2020 (Prihatin, 2021). The causes of divorce in Indonesia,

based on the research of Hardianto and Jannah, are due to economic factors (37.5%), (15%) due to husband and wife factors not carrying out their responsibilities, and (30%) infidelity factors. (Jannah, 2019) That is, the reality shows that the view of materialism is higher than the "transcendence view, respect for one's life partner as an invincible human being" because of poverty and lack of material possessions. A husband and wife who ignores their responsibilities towards the family show dehumanizing behaviour.

This fact is in stark contrast to the mission of the prophet Muhammad saw. To perfect noble character and mercy for all Nature. Moreover, in Indonesia, where 80% of the population is Muslim. This requires the role of the nation's elements to participate in solving these problems, one of which is an effort to form a sakinah family through the part of mosque-based non-formal Islamic education.

Humanization activities include humanization that is individual, semi-social and collective. Kuntowijoyo noted individual humanization such as prayer, dhikr, and prayer. Semi-collective humanization: helping people, respecting others. Collective humanization includes building public health insurance, establishing a clean government, and building a social security system (Kuntowijoyo, 2007). The humanization process places the strategic role of mosque-based non-formal Islamic education in re-elevating human dignity without discrimination, growing love, eliminating hatred, and dependence on gods other than Allah (wealth, position, opposite sex), towards the unification of reliance on Allah.

Humanization activities carried out by non-formal Islamic education based on mosques are individual, semi-social, and collective and are a form of theocentric humanization. Various forms of exercises are humanization that gives equal roles for men and women as servants and caliphs of Allah, as well as in achieving achievements by human nature. The only difference is the level of purity. The difference in roles is not questioned because they are complementary (Ikhwan, 2021b). Non-formal Islamic education in the three mosques in the context of forming a sakinah family plays a role in humanizing the formation of a sakinah family.

Individual humanization is carried out by the congregation and facilitated in mosque-based activities, including prayer, *tadarus*, memorizing the Qur'an, *tahfidz*, *dhikr*, praying, fasting, and zakat. Mosque-based non-formal Islamic education in the three places has made it a habit to pray, read the Qur'an, *tahfidz*, pray, dhikr and shalawat. For example, at the Sabilillah mosque in Malang, the practice of reading the Qur'an through the Al-Quran *khataman* every 3rd week. *Tadarus* Al-Quran is done independently/with family, prayer, *istighatsah* is done together, dhikr and reading shalawat in the congregation. In addition to fardlu prayer, it is also customary to pray repentance, tasbih and occult prayers and al-Fatihah blessing. Activism at the Sabilillah mosque follows NU ideology.

However, it also provides tolerance and respect for worshipers who want to dhikr, pray, and read the Qur'an independently according to the understanding they believe in. Unlike the Al-Falah Mosque in Surabaya and Baitus Shomad Pacitan mosque, prayers and dhikr are mostly done separately, except those who want to do it in the congregation are also welcome. These two mosques are more neutral in their ideology. They are not affiliated with any particular religious doctrine. However, their daily practice is left to the beliefs of the *takmir*s and congregations who participate in

activities at the mosque while maintaining tolerance and mutual respect among fellow worshippers.

Non-formal Islamic education in the three mosques plays a role in individual humanization. Educational activities related to the habituation of congregational prayers through PINF in the three mosques are encouraged through dawn recitation, *dhuha* recitation, and *ba'da* maghrib. The habit of prayer, dhikr, and reading the Qur'an is socialized through various book study activities, adult *taklim* assemblies, children and the general public at the mosque. The Al-Falah mosque and the Sabilillah mosque also facilitate people who want to convert to Islam with the pledge of sha'had and the guidance of *mahdhah* and *muamalah* worship. Meanwhile, at the Baitus Shomad mosque, there has been no guidance on the promise to convert to Islam because the population is all Muslim. Individual humanization activities in the form of a *sakinah* family counselling guidance division for individuals/families in need were facilitated at the Sabilillah mosque in Malang and the Al-Falah mosque in Surabaya. In contrast, the Baitus Shomad mosque was only initiated through the *taklim* assembly.

There are seven semi-social humanization development activities: respect for all people, compensation for orphans, compensation for the sick, social services, friendship, funeral care, pre-wedding courses, distribution of sacrificial meat, and social services. Non-formal Islamic education in the three mosques plays a role in developing a semi-social humanization process. The habit of respecting all guests of the Sabilillah Mosque in Malang is carried out in the form of the habituation of smiles, greetings, and greetings, starting with friendly and polite security services. The condition of the mosque environment that is clean, comfortable and safe is also a priority in welcoming worshippers who will worship. Not much difference between the Al-Falah mosque in Surabaya and the Baitus Shomad mosque in Pacitan. All worshippers are served well, with mutual respect, and various services are friendly to adults and children. This activity is an effort to form love and eliminate hatred towards fellow human beings as one of the goals of humanization. The mosque is equipped with comfortable facilities for worshippers. Gathering to visit sick members of the recitation has become a habit for the managers of the three mosques and the congregation. The gathering is also carried out when attending an invitation to Thanksgiving, circumcision, or deliberation, as well as during Eid al-Fitr. The pre-wedding course is an agenda held once a year by the *taklim* assembly in the three mosques.

The pre-marriage course aims to equip teenagers of marriageable age to understand the shari'a of marriage and overcome various marriage problems, including explaining the household's rights and obligations to achieve a *sakinah* life. Apart from taking courses, *munakahat* fiqh material was discussed in the study of the *taklim* assembly, TPA, and madrasah diniyah at the Baitus Shomad mosque. Meanwhile, at the Sabilillah mosque in Malang, it was discussed in the study of books and *taklim* assemblies, while at the Al-Falah mosque in Surabaya, it was in the form of a course on prayer and Islamic law. The next semi-social humanization is body care training. Body care training is needed, and it is essential to teach people to understand, explore and practice the Shari'ah of caring for corpses. The three mosques also conducted training on the slaughter and distribution of sacrificial meat in developing semi-social humanization. The congregation has carried out the sacrificial services prescribed by Allah in the three mosques. The distribution of sacrificial meat during the Eid al-Kurban holiday is

distributed to the community and residents, and some are also given to remote areas. Social humanization of the form of social service at the Al-Falah mosque is carried out in conjunction with religious tourism by collecting infaq and giving to the poor and needy, for example, by providing food packages to 500 families in Prigi Trenggalek. While at the Baitus Shomad mosque, social services are carried out in the context of cleaning the environment and providing necessities to widows and the poor.

Collective humanization includes activities of an institutional nature. Kuntowijoyo gave an example of collective humanization activism in the form of clean government, social security and social security systems. The three examples are the government's responsibility to realize collective humanization. Clean government is the government's responsibility. In this case, mosque-based non-formal Islamic education plays a role as part of community groups to oversee the policies of the East Java provincial government and its implementation by executive, legislative and judicial officials in realizing prosperity, social justice, prosperity, social health, a clean and healthy environment, and the protection and security of the people. This activity is carried out by the Foundation, the parent of non-formal Islamic education in the three mosques (Anwar, 2022).

Efforts to realize a clean government have been carried out in the three mosques. Non-formal Islamic education at the Sabilillah Mosque in Malang received assistance from the Malang City Government in constructing the mosque infrastructure. In contrast, the Baitus Shomad mosque received help from the East Java provincial government in the construction of parking lots and river dams to prevent the mosque from being eroded. Meanwhile, the Al-Falah mosque in Surabaya received assistance from Pertamina, the East Java provincial government, and Surabaya's Mayor for the mosque's construction. The correct use of funds and reports on the use of funds in a transparent and accountable manner are these roles in realizing a clean government.

JAMSOSTEK is social security for workers, a form of government protection given to workers and their families against various risks. The labour market in Indonesia has been transformed into BPJS Ketenagakerjaan since January 2014, while Askes has been transformed into BPJS Health. BPJS (Social Security Organizing Agency) is a unique institution that is given the task of "organizing health and employment insurance programs for the community, civil servants, "as well as private employees."

Institutionally, mosque-based non-formal Islamic education also makes various efforts to assist the state in implementing JAMSOSTEK. For example, through waqf, the congregation is used for the establishment of the Sabilillah Polyclinic, which provides health services to the family of the community and the general public to improve family health. It gives discounts on health costs and free treatment for the poor. Not much different at the Al-Falah mosque in Surabaya, a health polyclinic has been established. Meanwhile, PINF at Baitus Shomad Mosque helps the state serve public health through collaboration with PUSKISMAS, conducting regular health checks for the congregation, dealing with drugs, and HIV/AIDS, reproductive health training for youth, and training for Islamic associations.

These humanization activities have played a role in developing collective humanization. For example, they were pioneering activities to collect infaq, zakat, sadaqah, and waqf to provide compensation to orphans, poor people, the elderly, underprivileged scholarships, construction assistance for mosques, orphanages, schools, help for victims of natural disasters, as well as TPA guidance, taklim

councils. It has been carried out in other areas at the Baitus Shomad Pacitan mosque. Meanwhile, humanization activities at the Al-Falah mosque in Surabaya and the Sabilillah mosque in Malang are more well-established and have been institutionalized. Even at the Al-Falah mosque in Surabaya, the coverage is more comprehensive, and the number is more significant. For example, the Al-Falah mosque in Surabaya is managed by the JIZWAF (*zakat, infak, shadaqah, waqf*) section in the form of scholarship assistance activities for the underprivileged, medical assistance for dzuafa, clinical services with social and even free tariffs, routine compensation for the community around the Al-Falah mosque, health services free ambulance and corpse care, prayer and worship services for patients in hospitals, consultation on pledges, and guidance for converts to Islam, family consultation and counselling, assistance for travellers who are running out of supplies also organizes routine, daily. Monthly and thematic studies are a form of effort to utilize ZISWAF for families *sakinah*.

Al-Quran reading and writing education, routine, monthly and incidental recitations, *muhadharah*, and training for preachers were held at the Baitus Shomad mosque, Pacitan, training for TPA teachers, training and trainers for missionaries who were held at the Sabilillah mosque in Malang and Al-Falah mosque Surabaya is a collective humanization activity for community development in the field of education. Follow-up training has been carried out by assigning tasks to become preachers of recitation, Qur'an teachers, preachers and preachers in various regions.

Non-formal Islamic education at the Sabilillah Mosque in Malang has played a role in developing humanization activities in forming a *sakinah* family. This mosque carries out collective humanization activities, which are well established with clean governance, social security, and a standardized social security system. Likewise, at the Al-Falah mosque in Surabaya, more and more activities are being carried out, while at the Baitus Shomad mosque, it is still a pilot.

This is also supported by Yusuf, who argues Non-formal Islamic education is a place to learn about Islam and supports the realization of a '*sakinah* family' through fostering worship, morals, and social, economic, 'educational needs, to give birth to good communication between family members (Pulungan, 2014). This research confirms that mosque-based Non-formal Islamic education plays a strategic role in "humanizing the *sakinah* family."

Mosque-based non-formal Islamic education in the development of humanization related to creating good relationships with Allah and fellow human beings and nature can support the creation of a *sakinah* family. The main principle of humanization is an effort to humanize humans. Humans, with all their spiritual, intellectual and physical potential, make it possible to show their existence as humans based on the predictive ethical values that become their reference. Likewise, acknowledging the existence of other humans, who need each other, becomes integral to one's rational and emotional awareness that humans must always respect, appreciate and help each other among God's creatures. The understanding that humans are God's creations, even though they have different clothes, wealth, position, skin colour, height, ethnicity, religion, race and so on, which distinguishes their level of purity to Allah SWT, is an effort to raise human dignity.

The Liberation Process for the Establishment of the Sakinah Family

Liberation is defined as human liberation with connotations that have social significance. This meaning is inspired by the sense of *nahi munkar*, negative actions that must be prevented. Kuntowijoyo gave examples of liberation activities ranging from preventing friends from consuming ecstasy, banning *carok*, eradicating gambling, and eliminating loan sharks to defending the fate of workers and expelling invaders.

The reality is that these activities have been carried out in the Sabilillah, Al-Falah and Baitus Shomad mosques. Among them are book studies and assemblies of taklim, which provide material on Islamic teachings to avoid consuming alcohol, and drugs, prohibition of marriage, adultery, stealing, and prohibition of violence against family members, in line with the goal of human liberation, namely liberation from the system of knowledge, social, economic, and political.

Liberation is a simple form of *nahi munkar*, namely preventing all violent crimes, the substance of which frees humans from evil. The term liberation, "not taken directly from the values of the Qur'an, was inspired by the theology of 'liberation' and principles of socialism (Marxism, communism, dependency theory, theology of 'liberation). Kuntowijoyo does not want to turn socialism/liberation theology into an ideology, which causes a fast, undeniable way of thinking, tends to be exclusive, but makes liberation directed and directed by prophetic ethical values. The goal of liberation is the liberation of humanity from the cruelty of poverty, technological arrogance, and exploitation of abundance. In this case, there is a sense of unity with poor people, "those trapped in a technocratic consciousness, and those displaced by "giant economic powers" (Priyono, 2008). In practice, this liberation can be done in various areas of life. The context of 'theocentric liberation' is more about liberating humans from the attachment of an ideology, not only 'the aspect of consciousness. It can be seen how real the result of the notion of materialism, "hedonism has spilt a lot of blood and various problems in the life of a "Muslim" family.

The role of non-formal Islamic education in the three mosques in forming a sakinah family plays a role in the knowledge system's liberation process. The liberation of the knowledge system at the Sabilillah Mosque in Malang is carried out through regular recitation of books, incidental taklim assemblies, education in reading and writing the Qur'an, tahfidz, interpretation of the Qur'an, training for preachers, training in *qiraatil Qur'an*, tahsin and *Qur'an tartil*, training for Muslim preachers Hajj and Umrah, sakinah family counselling, pre-marriage courses. TPA teacher training. The material provides a paradigm shift about monotheism, preventing Muslims from bad morals, such as gambling, usury, drinking, drugs, and adultery, preventing domestic violence, and strengthening faith and piety. The participants were only grouped by mothers, fathers, mixed, and teenagers. General in nature, voluntary, not required to attend.

Meanwhile, at the Al-Falah mosque in Surabaya, the development of the sakinah family has a role in the liberation of knowledge. Knowledge system liberation activities are carried out in the form of Qur'anic reading and writing courses, Qur'anic recitation, Qur'anic *tahsin*, Qur'anic *tartil*, Qur'anic recitations, adult and children's tahfidz of the Qur'an, Arabic language, *qiro'ah sab'ah*, interpretation of the Qur'an, al-Hadith, translation of the Qur'an *lafdziyah*, prayer and Islamic law, priests and body care, *sirah nabawiyah*, aqidah-morals, *da'wah* training, acceleration of completing the Qur'an, education in reading and writing the Qur'an for children. In addition, there are

also pre-marital training courses, guidance for sakinah families, and coaching for converts. This activity is carried out more intensively in classes held every day from 05.30-19.30. Students are involved in planning, implementing and evaluating the learning process. Management is similar to formal education. The curriculum is adapted to the needs of each student. Students are given the freedom to choose their educator, also the type of course to be followed, the day and given the freedom to select the time of learning. Each class is paid at the beginning before joining the course program. There are a lot of students, +5000 santri, scattered from various islands in Indonesia.

At Baitus Shomad Pacitan mosque, in the context of building a sakinah family, it has a role in the liberation of knowledge. This activity is carried out through regular weekly, monthly and incidental *taklim* assemblies, education in reading and writing the Qur'an, practical worship through TPA, the material is about aqidah, worship, morals and *muamalah*, hajj and umrah training, pre-marriage courses, da'wah training. Arabic language development and *dirasyah Islamiyah* complement "formal education is carried out through *madrassa diniyah ula, wustha and ulya*."

Non-formal Islamic education in the three mosques played a significant role in freeing the knowledge system. This is done continuously for a long time so that the Muslims around the mosque are free from behaviour prohibited by Islam. The Sabilillah mosque in its historical activity has been carrying out activities for 38 years since its establishment until this research was conducted in 2022, while the Al-Falah mosque in Surabaya is 49 years old, at the Baitus Shomad mosque is ten years old. These various activities seek to "liberate the congregation's knowledge system from shirk, to unite God, free the congregation from the notions of materialism, hedonism and secularism which have entered "profusely through the advancement of science and technology and modern society's culture."

The liberation of the social system is also an essential pillar in forming a sakinah family. Non-formal Islamic education in mosques plays a role in promoting social freedom to educate students. This aspect occupies a strategic position because it is from the family that a generation with a high social commitment is prepared to solve various people's problems. Starting the sakinah family will give birth to a generation that can develop an attitude of *tasamuh* (tolerance), *ta'awun* (cooperation), mutual respect, and social care and live together peacefully, in harmony in a pluralistic, multicultural society. PINF's responsibility in the mosque is to socialise and internalise human values towards happiness in life. As the embodiment of the message of the Qur'an QS. Surah Al Imran [4]: 104 and an-Nahl [16]: 97. "Humans were created by God as social beings, so every family member needs to be educated so that the social awareness of each family member develops appropriately. This social system liberation can be done through mosques, as in the three mosques. The social system liberation at the Sabilillah Mosque in Malang is carried out through the socialization of religious values as well as examples and practices in everyday life, both in activities at this mosque and in life in society at large.

The development of this social aspect includes understanding how to communicate between husband and wife and children: neighbouring manners and society at large according to Islamic law. Respect and value the views and opinions of others. Maintaining good relations between Muslims and non-Muslims. This, for example, was exemplified by the administrators of the mosque "Sabilillah Malang when praying

for Eid al-Fitr and Eid al-Adha because there is not enough location, "using the churchyard for Eid al-Fitr and Eid al-Adha prayers."

The Al-Falah mosque in Surabaya also carries out liberation activities for the congregational social system. Liberation is carried out by providing material related to moral values to fellow human beings. The main requirement in forming a sakinah family is religious and noble character when choosing a mate and living a household life. The Prophet explained in the Hadith: From Abu Hurairah ra. The Prophet said: the woman was married with four considerations, her wealth, lineage, beauty, and religion. Choose a religious woman, and you will be lucky (Narrated by Bukhari and Muslim).

The role of social system liberation is carried out by providing material on the concept of fulfilling family obligations before it is appropriate to demand rights in the household. This will have an impact on creating peace and harmony in the family. Husband and wife communicate with each other and consult each other. Husband and wife also understand the shortcomings of their partner and all family members and cover it with kindness. Husband and wife must also trust each other and maintain that trust as well as possible.

Non-formal Islamic education plays a social system liberation in the mosque in the form of socialization so that the congregation understands, appreciates and practices the function of each family member. Through the exemplary approach and daily practice, the clerics get used to staying in touch and speaking politely, with good communication. This social system liberation aims to "realize the values of *tafahum* (mutual understanding) and *ta'awun* (helping each other). Communicate things that are stuck in the heart. Cultivate an honest attitude in all places. Mutual respect between family members and anyone. Shows love to partners and family members. Maintain emotions and stay mature. Build closeness between family members and maintain mutual commitment.

Slightly different, non-formal Islamic education at the Baitus Shomad Pacitan mosque plays a role in the liberation of the social system. Release of the social system is carried out by fostering and setting an example for the administrators to serve and honour every congregation present at the mosque as well as possible so that they are impressed, comfortable, and at home to stop by and pray or enjoy the beauty of the Baitus Shomad mosque, which is equipped with homestay sharia, a pavilion where rest area, honest coffee. The ustadz-Ustadzah involves worshipers of all ages to work on cleaning and "building various facilities of the Baitus Shomad mosque as a vehicle for friendship and practice" in building the social system of Muslims. The instilled social plans include a sense of mutual *ta'awun* and *tafahum* in carrying out *da'wah amar ma'ruf nahi munkar* and doing good deeds together.

Based on this, the role of PINF in the Sabilillah mosque in Malang, the Al-Falah mosque in Surabaya and the Baitus Shomad mosque in Pacitan have played a role in the liberation activities of the social system in building a sakinah family as the primary goal of creating a sakinah family is to educate people to become pious people, who will form *qaryah thayyibah*/villages, good areas and give birth to advanced societies, so that a *baldatun thayyibatun warabbun ghafur* country can be realized. Shihab's analysis confirms that a mosque is a place for various "taqwa-oriented activities" (Shihab, 1996). Taqwa is the highest predicate because piety is an accumulation of faith, Islam and Ihsan. Integrating faith, worship practices and morals that form a good

relationship with God and good social relations liberate society from arbitrariness, disrespect for fellow human beings, and other adverse actions. That is, non-formal Islamic education in mosques in the context of forming a *sakinah* family plays a very significant role in the liberation of the social system of society.

Third, mosque-based non-formal Islamic education plays a role in liberating the family economic system. These various activities contextualize social care values in the letters *al-Kautsar*, *Al-Takastur*, *Al-Maun* and *Al-Dhuha*. *Surat al-Maun* asserts that the attitude of religious illegitimacy is to abandon orphans, hurting the poor. In the letter, the Qur'an also emphasizes how the temporary property that is considered by humans as if it will perpetuate them. Therefore, Islamic education is present in explaining and implementing the commands of the Qur'an by eliminating the concepts of hedonism and materialism and presenting social solidarity based on transcendence.

The *Sabilillah* mosque has a role in liberating the community from poverty, inequality and the economic system and, for example, forming a cooperative that manages the congregation's business by the assembly and for the congregation. Its companies include minimarkets, pharmacies, health clinics, canteens, hall rentals, capital loan assistance, training and mentoring for entrepreneurship for underprivileged communities. The form of a business stand is given to worshippers who want to trade around the mosque grounds. The cooperative also provides business capital assistance for pilgrims who wish to change or develop their businesses. The development of other economic aspects includes providing educational compensation and legal *muamalah*. These activities aim to make the business development of the congregation successful in becoming independent and prosperous. This is relevant to Muslim's statement that economic empowerment seeks to make the community self-sufficient (Muslim, 2017). This means that family members are fostered to be independent of the financial system and free from materialism. The form expected the congregation to be actively involved in solving their economic problems independently. The non-formal Islamic education facilitator at this mosque is helpful in terms of capital, training and business assistance for the congregation. The community hoped to be free "from economic problems gradually."

At the *Al-Falah* mosque in Surabaya, the liberation of the economic system has played a significant role in liberating the family's financial system. Its activities are business capital assistance for *dzu'afa* who want to set up a business. Families participate in improving their family economy through various companies that are established. Not only business capital assistance but also accompanied by entrepreneurial training and assistance so that the congregation is economically independent. They give the *zakat* to *mustahiq* at the end of Ramadan, receiving *zakat maal* throughout the year and receiving *zakat fitrah*. Involvement of the participation of *Al-Falah* mosque congregation members as distributors of *zakat fitrah*, both *muzakki* families and families, including the eight *mustahiq* groups as *zakat* recipients. In addition, they are providing loans to cooperatives of the *Al-Falah* Qur'anic course institution in Surabaya for additional business capital. The cooperative is used as one of the activities to empower the economy of the employees and teachers at the *Al-Falah* mosque in Surabaya. The impact is that educators and staff at the *Al-Falah* mosque Surabaya with more than 100 members, can improve economic welfare.

Guidance and role model for educators and employees of *Al-Falah* Surabaya in "economic system liberation activities are carried out through the *Sahur* and *Iftar*

Shopping programs for the congregation of the Al-Falah mosque in the vicinity. This program provides an opportunity for the congregation to improve the family's economy by selling food and drinks for sahur and iftar activities at the Al-Falah mosque in Surabaya. This program requires + 1000 packages of food and drinks daily during Ramadan. A program is a form of liberation of the economic system to improve the family economy so that a sakinah family can be achieved gradually. Provision of housing assistance, business capital, irrigation facility equipment, and others. Giving the material "Education for the Successful Muslim Spirit" held every Monday and Thursday after the Duhur prayer is also a form of the role of the liberation of the economic system. Educational programs and motivation so that Muslim families rise to become successful families in this world and the hereafter. This institution also often organizes food assistance programs for the community.

The non-formal Islamic education at this mosque also provides material on fiqh muamalah, and inheritance, regarding inheritance law regarding the status of property owned by husband and wife, how to earn a *halal* and *thayyib* living and use it in the way of truth. An explanation of the nature of property is a "trust from Allah", whose utilization is given by Allah to be safe in this world and the hereafter. Like getting and using it lawfully. Some of them must be issued zakat if it has fulfilled the *nisab*. Material about the sunnah to donate, alms, sacrifice, *aqiqah* and the obligation to perform Hajj. It is hoped that the congregation will "have an understanding, appreciation and be able to practice how Muslims "work on the economic aspect and use it in the way of Allah."

Furthermore, non-formal Islamic education at the Baitus Shomad mosque played a role in liberation activities. The congregation's economic system was carried out through the Smart House in the form of entrepreneurship training for adult mothers to make handicrafts from Patchwork. Tailoring training, and making Pacitan souvenirs, also provide a people's market on the mosque grounds. Foster youth in online and offline business training.

The role of mosque-based non-formal Islamic education in the liberation of the congregation's political system. The Qur'an discusses the realization that the family, as the smallest part of society, cultivates a culture of deliberation in deciding something. Many instructions in the Qur'an govern deliberation in getting things done, including seeing QS. Al Imran [3]: 159. In thinking that must be cultivated is a culture of listening, respecting the opinions and actions of others, and also giving ideas with sincerity and respect to other listeners. Parents, children, and even other family members can attend the culture of deliberation in the family. Reviews in the family can make each family member warn each other about the good and the bad: patience, steadfastness in living life, and mutual love for fellow human beings.

In mosques, the political system plays a role in socializing and internalizing the understanding and implementation of *maqasyid al-syari'ah*, which protects human dignity, namely watching the soul, for example, protecting the soul so that they love, protect feelings, and are not allowed to kill each other among Muslims, may not hurt, act violently and others (Sidiq, 2017). In saving the soul, the family is responsible for providing clothing, basic food and security for all family members and treating them when sick. Protecting the mind by providing "freedom to think, express opinions, and provide education so that family members' potential can develop". In protecting property in Islamic teachings, the wife is obliged to maintain the price and honour of

her husband, get wealth legally, and spend honestly. Protecting offspring through the shari'ah of marriage, Islam protects one's lineage parental responsibilities towards children, provides physiological needs, protects religion. So that every family member can understand, explore and practice the teachings of the Islamic Religion.

Liberation of the political system is carried out through study themes that emphasize that every individual is a leader and will be held accountable for his leadership. Good leadership in self, family, community, nation and state. The liberalization of the political system has been carried out by strengthening the socialization and awareness of the congregation that every individual Muslim must carry out his leadership because everyone in the view of Islam must be trustworthy towards his administration. For example, one of the mosques left by previous scholars who participated in the struggle for the independence of the Republic of Indonesia in 1945 to expel the invaders in the ranks of the Lascar Sabilillah and Lascar Hizbullah based in the location where the Sabilillah mosque was founded in Malang. The obligation to choose a state leader, considering his morals and religion. The commitment to choose husband and wife by considering religion as the main factor so the family can survive in this world and the hereafter. At the Al-Falah mosque, they also examined leadership themes and criteria for selecting leaders.

Meanwhile, at the Baitus Shomad mosque, for example, studying and taking inspiration from the history of General Sudirman's struggle when he fought his way through the front of the Baitus Shomad mosque as a guerilla war route against the invaders, remembering his services and enthusiasm in fighting for the independence of the Republic of Indonesia. These various activities manifest the role of mosque-based non-formal education in filling freedom, educating the nation's life and instilling the values of faith, purity and noble character for the Indonesian government and state. These activities have been systematically, formally and structurally carried out by the mosque-based PINF, except for some activities that have just been pioneered.

The Transcendence Process for the Establishment of the Sakinah Family

Transcendence is a concept translated from *tu'minūna bi Allāh*, which defines faith in Allah. Kuntowijoyo uses the synonym *tu'minūna bi Allāh* with the term transcendence. Transcendence comes from the Latin transcendent, which means 'to go up to the top, while in English, the term to transcend means to go beyond, 'to penetrate and pass through. Transcendent meaning etymologically means a journey up to the top "towards God, and in terms of connecting human activities with God" (Priyono, 2008). Humanization and liberation activities are consciously intended to be sincere, pleased, submissive, and obedient to the rules and provisions of Allah SWT.

Kuntowijoyo interprets transcendence with the spirit of divinity. Excellence becomes a reference for humanization and liberation values. The nature of transcendence by placing Allah "as the authority of prophetic values, the most objective God with 99 Asma'ul Husna" (Priyono, 2008). The process of humanization, liberation and transcendence as religious values played by mosque-based non-formal Islamic education forms the sakinah family occupying a strategic position. The occurrence of violence against children and wives, high divorce rates, poverty, economic inequality, gender inequality, and injustice contradicts the principles of theocentric humanism (Aisyah, Marhumah, & Hamruni, 2021).

Non-formal Islamic education based on mosques plays a role in the transcendence process of students in forming a sakinah family. The pillar of transcendence is

developed by developing the spirit of excellence and placing the nature of distinction as the spirit of activity in the mosque and the family related to the humanization and liberation of the formation of sakinah family. The various efforts made to increase the sakinah family have been carried out with multiple activities.

At the Sabilillah Mosque in Malang, humanization and liberation activities are based on the spirit of transcendence. The form of book studies, taklim assemblies, Qur'anic education, and other conditions. Study activities are general, and there is no obligation for students to be present at all times. The target of book studies is still available. Still, students have not been much involved in planning, implementing and evaluating activities except for education in reading tartil and tahsin the Qur'an, tahfidz. In general, this activity can be seen its development from time to time has shown its existence which is getting better and more popular with the community. Its activities are also more varied and can be helpful for the humanization and liberation of the formation of a sakinah family based on transcendent values.

Meanwhile, at the Al-Falah mosque in Surabaya, humanization and liberation activities are also based on the spirit of transcendence. The form of the Qur'anic course is specified in 19 studies that students can choose according to their interests and needs. Students are involved in planning, implementing, evaluating, and determining levels. This activity continues to grow for the better. This activity impacts the existence of humanization, liberation and transcendence activities played by PINF at the Al-Falah mosque in Surabaya. This is relevant to Malcom Knowles' theory of adult education in the adult learning process requires several things, namely: (1) Adults need to be involved in planning and evaluating the learning they follow (related to self-concept & motivation to learn). (2) Life experiences (good-bad, right-wrong) become the basis for learning activities (the concept of experience); (3) Adults are most interested in learning subjects that have direct relevance to their work or personal life (readiness to learn-knowledge needs); (4) Learning for adults is more centred on the problem than on its content (learning orientation) (Knowles, 1980).

At the Baitus Shomad Pacitan mosque, playing a role in the process of transcendence of the formation of the Sakinah family has become the basis of activities at the Baitus Shomad mosque in humanization has been stated. It is also a spirit of inspiration and motivation in liberation activities so that the community likes various activities in this mosque, and the development is significant. However, it is still far from the Al-Falah mosque in Surabaya and the Sabilillah mosque in Malang.

The pillar of transcendence that became the motivation in humanization and liberation activities has been internalized in all activities at the mosque in forming a sakinah family. The distinction becomes the motivation and inspiration as well as the goal for driving activities in the mosque so that it can manage and prosper various non-formal education activities for decades from its inception until its good existence continues to grow to this day. Social activities perceived as meaningful for the broader community in increasing the sakinah family are an expression of transcendence in sharing so that life becomes meaningful. Empowerment activity is an expression of excellence in developing students' potential so they can live meaningfully. Religious activities such as prayer, dhikr, and prayer reading the Qur'an, also follow the study as a meaningful expression of spirituality. These various activities are expressions of social solidarity and da'wah to play a role in humanization, liberation and transcendence in the formation of the sakinah family in a sustainable manner.

The expression of transcendence full of values is in line with "Maslow's idea of humanist psychology about the importance of self-actualization, values and experiences and Victor Frankl's Logotherapy (meaning therapy) idea, which mentions God personally". With the transcendence of the educators in the mosque, they try to place Allah as the authority, the most objective God with 99 beautiful names. The pillar of excellence in the roles of the three mosques is manifested in the spirit of managing these activities, all of which can be felt by the wider community, both Muslims and non-Muslims.

The development of the pillar of transcendence is realized by educators and students in the three mosques who place values of virtue, spirituality, and universal truth that underlie, animate and become the direction of every activity developed in forming a *sakinah* family. Religious orientation motivates managers who make activities worth worship, exhilarating and giving birth to peace. For example, they attend activities at the mosque as an expression of the transcendence of God's call that glorifies people who have faith and knowledge as a form of lifelong learning. Another example of the awareness of marriage is a form of Divine consciousness that marriage is prescribed by God for humans so that humans can consult *bil ma'ruf* through the family system, elevate human dignity, and glorify humans from other creatures based on predictive ethical values.

Mosque-based non-formal Islamic education plays a vital role in developing the pillar of transcendence. The post of Transcendence gives the meaning of directing human goals, including running the purpose of humans in marriage. These theocentric transcendence values are the only ones that will guide humans towards noble values of humanity, which are the absolute footing because these values come from God, who frees from the bad interests of human lust. In contrast to non-Islamic humanization and liberation, the concepts of humanization and liberation in prophetic social science are based on theocentric transcendence values. This spirit will bring peace, harmony, and the achievement of the goals of the *sakinah* family.

Appreciation of the importance of transcendence in humanization and liberation of activities in the family will foster an attitude of glorifying humans in the family, mutual respect, respect between husband and wife, children, care for parents, close relatives, distant relatives, neighbours, helpers and all humans. Nurcholis Masjid supports this concept by saying, "the spirit of transcendence can be observed in the 'main meaning of the shahada sentence, which means liberating humans from the shackles of 'belief, followed by belief in Allah, the real God, for the 'strength and preservation of man himself (Hakim, 2014). Roger Garaudy also reinforces it- one of the figures who inspired Kuntowijoyo to develop prophetic social sciences, in addition to Muhammad Iqbal- who was written in the book: *Searching for Religion in the XX Century: Roger Garaudy's Philosophical Testament*. In this book, Garaudy describes the paradox in human life after experiencing advances in science, technology and art. But progress in this field, according to Garaudy, failed to bring *sakinah*. Humans are even dragged into a life that makes them miserable, such as violence caused by technology, market power as a result of mastery of knowledge and inequality rooted in management inequality.

This paradoxical phenomenon, according to Garaudy, illustrates a lack of faith. West, said Garaudy, has killed God and 'humans. Therefore, Garaudy stressed, transcendental in a spiritual sense will help "humans in solving modern problems"

(Kuntowijoyo, 2001). In the context of building a sakinah family, prophetic social science has a mission of "change, not just an explanation as in the positivistic paradigm and understands the character of the interpretive paradigm. With transcendence in the sense of 'beyond and metaphysics, Kuntowijoyo reinforces the mission of changing social sciences, such as Islamic education in mosques in building a sakinah family, namely 'changes that still remind people of the divine dimension. Therefore, he 'rejects the secularization of science, which rejects the authority of God.

This is reinforced by Roger Garaudy in Permana, classifying transcendence in three perspectives: 1) transcendence is defined as 'human recognition of its creator. Attitudes prevent humans from feeling enough "with themselves by viewing humans as the centre and measure of everything," becoming humans who rely on their creator. Transcendence is also a solution to overcome greed and lust for power. 2) transcendence is interpreted as recognizing the existence of 'continuity and standard size between God and humans. This means transcendence relatives all power, wealth and knowledge, except holiness. 3) transcendence means acknowledging the superiority of absolute ethics that transcends human reason (Permana, 2021).

The Role of Mosque-Base Non-Formal Islamic Education in Forming a Sakinah Family

The result of this role in forming a sakinah family is that non-formal Islamic education in the mosque plays a role in the process of humanization, liberation and transcendence of the sakinah family. A sakinah family consisting of sakinah individuals cannot create a perfect sakinah family if each individual in it is not sakinah. Forming a sakinah family is a joint effort of each individual who adheres to the foundational principles and instruments of sakinah family development.

The result of the role at the Sabilillah mosque in Malang in the humanization process is to make the congregation have the view that God created men and women as creatures created by God who have glory, have the right to be respected, have differences, have various potentials to become vicegerents of God in the world. Earth, as well as Abdullah. Islamic education at the Sabilillah mosque has increased understanding, appreciation and practice of Islamic teachings.

The results of this role at the Sabilillah Mosque in Malang related to the implementation of the humanization process can increase mutual respect, mutual respect between husband and wife as well as children and other human beings. The wife respects her husband as the head of the family and the leader of herself. The husband also respects his wife as a life partner in creating family happiness through serving and fulfilling the needs of husband and wife both physically and spiritually in a reasonable manner, increasing children's devotion to their parents. Family members work together and help each other in solving family problems. Parents can also guide and nurture their family members to further improve their understanding, practice and deepening of Islamic teachings and meet the needs of life.

Next, the results of this role at the Al-Falah mosque in Surabaya, related to the implementation of the pillars of humanization, for example, were shown by the fact that many Muslim family couples went to the Al-Falah mosque together. They rode a motorcycle with the three of them between husband and wife and their child. Showing affection is reflected in her husband's communication, who directs his wife politely, takes his son to pray in congregation in the mosque, and guides his son to read and

memorize the Qur'an after finishing prayers and dhikr. This is a reflection of family members who fear Allah.

The results of the role in the Al-Falah mosque in Surabaya were allegedly more effective because students were grouped into classes according to their learning motivation, experience, interests and learning objectives. Students are also involved in planning and implementing by choosing the time, having the freedom to select educators, and determining the evaluation and level of completion of the learning process. This mosque allows students to continue or repeat the learning process even though they have met the target. Learners become calm and comfortable in class, to repeat voluntarily in their groups because they feel fit and find happiness. This is because their spiritual needs are met to obey religious norms and also receive guidance in solving various family problems. It is also improving at forming good relations with fellow human beings in the mosque, at home and in the community. They feel at home learning lifelong following the course program at the Al-Falah mosque in Surabaya.

Related to the increase in mahdhah worship, students who previously could not read the Qur'an became fluent in reading the Qur'an. Learners are generally adults who are not fluent in the tartil-tahsin of the Qur'an to be fluent and correct. Students who initially intended to learn to become priests by reading melodious and right verses of the Qur'an after being nurtured have also succeeded in becoming good priests in their respective areas. Students who at the beginning of learning could not pray, after going through the educational process more orderly to carry out prayers both individually and in the congregation, increasing in fasting, zakat and even awareness to perform Hajj, also managed to solve various family problems. This fact shows that the results at the Al-Falah mosque in Surabaya can increase faith, purity, and noble character and help solve students' life problems.

Meanwhile, the results of the role at the Baitus Shomad Pacitan mosque in implementing the pillars of humanization can increase the awareness of the congregation. Among them are related to humans created by God as noble creatures who are given various superior potentials. Understanding that every human being is a creation of the Noblest makes attitudes and actions glorify, appreciate, and respect among family members. The results of this role in the liberation of the congregation's knowledge system. Activities in these three mosques can free worshipers from ignorance about the definition of marriage, the purpose of marriage and the basic principles and instruments of forming a sakinah family. The activities of the *taklim* assembly, book studies, and interpretation of the Qur'an and hadith can free the congregation from the knowledge system.

The result of this role liberates the congregation from the Western notions of freedom and equality, which is different from internalizing the model of equality and freedom in Islam. In Islam, marriage is a sacred bond that creates a sense of belonging and responsibility among family members. By getting married, the family building will become stronger because the bond elevates human dignity by liberating humans from animal nature whose purpose of marriage is only to channel sexuality. Marrying in the Islamic concept, as a source of love, reassuring and sharing the soul, as a complement to worship, continuing offspring, educating generations who are religiously obedient, then marriage in Islam frees humans from evil, oppression, violence and tyranny and replaces them with noble character towards others. Family members. This empirical

fact can be stated that non-formal Islamic education in the three mosques plays a role in the internalization of the values of the nation's character originating from religion and national importance. This finding supports the results of Asyifa's research, which states that non-formal Islamic education plays a role in building the nation's character by internalizing Islamic and Pancasila values (Riswati & Asyifa, 2021).

Mosque-based non-formal Islamic education in forming a sakinah family can liberate the congregation from the modern-feminist family understanding towards a family that is by predictive values. In Islam, women as mothers in the family are an honour (Lestari, 2016). The division of roles has been regulated by human nature, so the paradigm of "Islam is different from the modern family concept of Western-Liberal Feminism."

In the Islamic paradigm, the family is the first place that becomes the foundation for the development of Islamic society. The sakinah family is the "*khairu ummah*", the best, earliest, smallest community that will form a wider community. The family is also an amalgamation of nature between the sexes, male and female. Even the family is a rabbinic social system, which includes all aspects of the essential human being related to human nature and needs and their elements. Apart from that, family in Islam is like a file because the family is a critical file which contains a collection of very confidential data, which can only be known and used by the family while still observing the prophetic ethical values of Islamic teachings.

The results of this role in the liberation of the economic system of the sakinah family development at the Sabilillah mosque can improve the family economy. The Sabilillah mosque cooperative can increase the congregation's family through business capital loans and distribution of the remaining business results. The fostered community is more independent in solving family economic problems. The program of providing business stand facilities in the yard of the Sabilillah mosque can improve the welfare of low-income families. Entrepreneurship training, mentoring and providing business capital for pilgrims can empower pilgrims to be more independent and prosperous.

The results of the role of non-formal Islamic education at the Al-Falah mosque in Surabaya in building a sakinah family can increase the liberation of the family economic system. Effort assistance for *dzu'afa* can improve the economic welfare of low-income families, making them more independent. Giving zakat fitrah to the poor can improve the welfare of low-income families. Orphan assistance programs in the form of economic empowerment for orphaned families, "physical assistance for orphaned families, home renovation for orphaned families, scholarships for non-orphaned, and "educational assistance for orphans can improve the economic welfare of the families of the "orphans."

Furthermore, as a result, the role of the Baitus Shomad mosque in fostering the economic aspect of the Jama'at has the skills to improve the family's financial business. Some of the worshipers interested in the fashion business are facilitated by this sewing training to increase the family's economic income, and mothers can help their husbands meet the family's financial needs. Entrepreneurial activity can improve the skills and entrepreneurial spirit of adults and young people in various economic businesses such as making handicrafts, making food souvenirs, trading and other businesses, including in the fields of agriculture and fisheries, and animal husbandry.

The results of the roles in the three mosques in the liberation of the political system provide education about the participation of family members in the political system,

either directly or indirectly, including participating in the sakinah family development movement program. Various activities such as studies and education carried out, for example, related to the culture of deliberation, criteria for choosing leaders, moral concepts to respect each other, respect and decide problems by contemplation, are the result of the liberation process of the political system carried out in the three mosques in regulating and carrying out leadership in the family.

IV. CONCLUSION

Based on the discussion, it can be concluded as follows. 1) The role of mosque-based non-formal Islamic education in forming a sakinah family plays a role in the humanization, liberation and transcendence of the sakinah family. 2) The results of the roles in the Sabilillah mosque in Malang, the Al-Falah mosque in Surabaya and the Baitus Shomad mosque in Pacitan in increasing the sakinah family are: (a) in the aspect of individual humanization, it can increase personal faith and piety. The result of semi-social humanization is being able to do good between family members, while collective humanization is to improve good relations broadly in the life of society, nation and state, as well as with the natural environment; (b) liberation aspect: freeing the knowledge system of family members from ignorance of aqidah and shari'ah and various sciences. Liberation of the social system: liberating humans from oppression, domestic violence and, materialism, individualism. Liberation from the economic system: increasing the welfare and financial independence of the family. Liberation of the Political system: cultivating democratic deliberation, upholding fair leadership, cooperation and mutual assistance in solving various family problems, advising each other, respecting and respecting others; (c) Aspect of transcendence: that marriage is God's law to raise human dignity. Marriage is part of worship. The marriage contract is an agreement to God and to husband and wife carried out voluntarily based on mutual consent based on divine law to obtain happiness in this world and the hereafter.

The implications of the findings of this study are: a) for the government, it can be used as a source of policy reference in implementing the sakinah family development movement program, that non-formal Islamic education based on mosques is a strategic place and social capital in the success of the sakinah family development movement program in Indonesia. b) for the Advisory Board for the Development and Preservation of Marriage (BP4) to establish a good synergy of cooperation with mosque-based non-formal Islamic education in the success of the sakinah family development movement program. c) for mosque educators, it is essential to realize the strategic role of mosques in fostering sakinah families. The three mosques that are the object of this research can be used as references in developing mosque-based sakinah family development elsewhere.

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