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**JOGOKARIYAN MOSQUE IN YOGYAKARTA:
AS A LEGENDARY AND PHENOMENAL AGENT OF CHANGE**

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ABSTRACT

A mosque is the Muslims' primary place of worship. The term 'mosque' is derived from an Arabic word meaning a place for *sujood* (*salah*). However, verily, not only is a mosque merely the Muslims' place for *salah*, but it may also be taken advantage of as a place for enhancing social and economic conditions of the neighboring residents regardless of their races, ethnic groups and religions. This is what Jogokariyan Mosque in Yogyakarta has exemplified. Located in Jogokariyan *Kampong*, Mantrijeron Sub-district, Yogyakarta City, the mosque started to be built on September 20th 1966, with the initial size of which measuring 15 by 9 meter and occupying 660 square meters of land. It was inaugurated in August 1967. When directly observing it for several days in July 2018, I noticed that this Jogokariyan Mosque had many facilities, distinctions, and uniqueness that most mosques did not have in general. For instance, very few or probably no mosques had inns with dozens of rooms with three-star-hotel facilities. The mosque's management had applied three steps in enhancing Jogokariyan residents' quality of life from mapping, giving services, to the society's empowerment as the completion stage. To Muslims who had not made *salah jamaah* at the mosque, they were officially invited like that of a wedding invitation. In the society's prosperity sector, the mosque's management had renovated several needy families' houses. With those many facilities, distinctions, and uniqueness, Masjid Jogokariyan had successfully played its role as an agent of change, so this mosque became legendary and phenomenal; therefore, in 2016 the Ministry Religious Affairs of the Republic of Indonesia bestowed it an award and made it a Pilot National Grand Mosque.

KEYWORDS: Jogokariyan Mosque, legendary, Phenomenal, Pilot Mosque.

INTRODUCTION

A mosque is one of Islamic symbols; a mosque is a primary Muslims' place of worship. Therefore, a mosque is an inseparable part of Muslims' life; wherever Muslims live, there are mosques. Verily, not only is a mosque Muslims' place of *salah*, but it should also be taken advantages of as a place for enhancing the neighboring residents' social and economic qualities regardless of their ethnic groups, races, and religions. Thus, a mosque also plays its role as an agent of change. However, a mosque's *takmir* or management faces many problems when it comes to prospering the mosques in that there are crowded congregations in the mosque, and they live peacefully and prosperously. Many mosques have very few congregations; the mosque only plays its role as a place of *salah*; the mosque does not pay attention to the neighboring residents' concerns. In this paper, I would like to introduce a mosque that has many facilities,, distinctions,

and uniqueness, namely Jogokariyan Mosque in Yogyakarta, which has already exemplified and played its roles as exemplified by the Prophet Muhammad – not only does the mosque play its role as a place of worship in its specific term, but it also plays its role as an agent of change in its general term. I hope that what Jogokariyan Mosque’s management has done when carrying out its role as an agent of change can also be followed by other mosques’ managements.

Meanings and Definitions of a Mosque

Masjid (a mosque) or in Indonesian language often written with the vowel /e/ and pronounced ‘mesjid’ is derived from an Arabic word comes from the word *rod* س - ج - د becoming *sajada* - يسجد *yasjudu* - سجود *sujuudun* - مسجد *masjidun*, which literally means ‘*sujuood* (bowing down)’ and ‘a place for *sujuood* (bowing down).’ *Sujuood* is an activity or regiment in a *salah*. Therefore, specifically ‘masjid’ is defined as a place for making *salah*. Kamus Besar Bahasa Indonesia (KBBI, 2008:883) defines masjid (a mosque) as the Muslims’ place of worship. In English, masjid is called a *mosque*; moreover, and in several Indonesia’s regional languages, there are several terms for masjid. For instance, in Minang language, masjid is called ‘Rumah Sajik’, and in Javanese language, masjid is called ‘Masigit’. Besides a mosque, there is another place commonly used for making a five-time-in-a-day *salah*, namely a *musalla*. What makes a mosque differ from a *musalla* is that a mosque is usually bigger than a *musalla* and can be used as a place for *Jumah* prayers; meanwhile, a *musalla* is usually smaller than a mosque and cannot be used as a place for *Jumah* prayers.

The term *musalla* is also derived from an Arabic word *shallaa* - يصلي *yushalliy-* صلاة *shalaatun*, and *mushalla*, which literally means ‘a place for *salah*.’ Since there are many regional languages in Indonesia, *musalla* is called differently in those regional languages. For instance, in Javanese language, *musalla* is called ‘Langar,’ while in West Sumatra *musalla* is usually called ‘Surau.’

Functions of a Mosque

Pursuant to its name derived from an Arabic word which means a place for *sujuood* or *salah*, both an obligatory five-time-a-day *salah* such as Fajr, Dhuhr, Asr, Maghrib, and isha, and sunnah prayers such as *Tahiyyat Masjid* prayer (a person honoring the mosque after entering it), *Tarawih* dan *Witr* prayers at Ramadhan nights, *Iedul Fitr* dan *Iedul Adha* prayers. However, it is more recommended for us to make those two latter prayers in the open space.

There is another *sunnah* ritual in Ramadan that we must not conduct other than in a mosque, namely *i’tikaf*. Allah said:

ولا تباشروهن وأنتم عاكفون في المساجد..

‘And do not have relations with them as long as you are staying for worship in the mosques’
 (Surah Al Baqarah verse 187)

In general, a mosque serves as a place for enhancing the neighboring residents’ quality of life. Therefore, ideally, not only should a mosque deal with heavenly matters in a narrow sense,

but it must also pay attention to their earthly life, in a broad sense.

A mosque must be able to change its neighboring residents' life and transform it from the less fortunate residents to the physically and mentally prosperous ones. In other words, a mosque can play its role as an agent of change.

Three Most Important Mosques in the World

The most important mosques in the world are *Al-Masjid al-Haram* in Mecca al-Mukarramah, *Al-Masjid an-Nabawi* in Medina al-Munawwarah, and Al-Aqsa Mosque in Palestine. The latter is under the Israelis' occupation, and they have tried to destroyed it several times. Among the virtues of *Al Masjid al-Haram* is that in that mosque, there is *Kaaba* as the Muslims' *Qibla*, a place or direction for the Muslims to direct their faces when they make *salah*. It is said that the rewards of those who make *salah* at *Al-Masjid al-Haram* amount to one hundred thousand times as many as the rewards of those who make *salah* in any other mosques in the world. Among the virtues of *Al-Masjid an-Nabawi* is that it was the first mosque that the Prophet Muhammad PBUH, together with his companions, directly built when they made hijra from Mecca to Medina, which was previously called Yathrib. Meanwhile, Al-Aqsa Mosque was the starting point where the Prophet Muhammad made *mi'raj*, namely going up to the seventh heaven. *Al-Masjid al-Haram* and Al-Aqsa Mosque are both enshrined in the Holy Koran as mentioned in Surah al-Israa:

سبحن الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصى الذي بركنا حوله لنريه من آياتنا إنه هو السميع البصير. (الإسراء 1).

“Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.” (Surah Al-Israa verse 1).

Abu Hurairah narrated that the Prophet Muhammad PBUH said:

“One prayer in my Mosque (*Al-Masjid an-Nabawi*) is better than one thousand prayers in any other mosque excepting *Al-Masjid-Al-Haram*.”

Abu Hurairah narrated that the Prophet Muhammad PBUH said:

“Do not set out on a journey except for three Mosques i.e: my Mosque (*Al-Masjid an- Nabawi*), *Al-Masjid al-Haram*, and Al-Aqsa Mosque.”

Other Matters Related to the Mosque

-Recommendations to build a mosque.

Usman ibn Affan narrated that the Prophet Muhammad PBUH said:

“He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise.” Umar bin Khattab narrated that he had a mosque built and said, “Protect the people from the rain (by building a mosque), and do not color it since it may disturb those who worship there.”

The Prophet forbade us to decorate the mosque excessively.

Anas narrated that the Prophet PBUH said:

“The Hour will not commence before people boast of their mosques.”

Ibnu Abbas narrated that the Prophet PBUH said:

“I am not ordered to elevate a mosque.” Ibnu Abbas said, “Verily you will decorate your mosques like the Jews and the Christians decorate their places of worship.”

-Maintaining the Cleanliness of the Mosque

When making an effort to maintain the cleanliness of its mosque, the mosque’s management is supposed to provide as many bathrooms that the congregators can utilize at any time as possible. This idea complies with the Prophet’s order on maintaining the cleanliness of a mosque like a Hadith narrated by Anas bin Malik that the Prophet PBUH said:

“These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an.”

Anas bin Malik narrated that the Prophet PBUH said:

“Spitting in the mosque is a sin, and burying it is its atonement.”

Abu Dzar narrated that the Prophet PBUH said:

“My ummah was shown to me with their good deeds and bad deeds. Among their good deeds I saw a harmful thing being removed from the road. And among their bad deeds I saw sputum in the mosque that had not been removed.”

Aisyah narrated, “That the Prophet PBUH ordered us to build mosques in villages, and ordered us to clean them and scent them.”

Abu Hurairah narrated that a black-skinned man or woman used to sweep the floor of the mosque, and then he or she died. Afterwards, the Prophet PBUH asked about him or her...”

In another version, “There was a woman who used to pick up trash and dirt in the mosque.”

Anas narrate the the Prophet PBUH saw phlegm at the qibla section of the mosque and di bagian kiblat masjid, so he got angry until he blushed. Then a woman from the Ansar stood up to cleanse and sprinkle the phlegm with scented oil. Seeing that woman’s deed, the Prophet PBUH said, “What a glorious deed this is.”

-Prohibition on Finding Missing Items in the Mosque

A mosque is a place of worship, zikr, taqarrub to Allah Almighty; therefore, we are not allowed to find missing items there.

Abu Hurairah narrated that the Prophet PBUH said:

“Whoever hears a man announcing in the mosque about some objects which he has lost, let him tell him ‘May Allah not return it to you for the mosques are not built for that’.”

-Prohibition on Buying and Selling Things in the Mosque

Abdullah bin Amr narrated that the Prophet PBUH prohibited us from buying and selling in the mosque, reciting poems, looking for lost items, and conducting a *halaqa* on Fridays before the *Jumah* prayer. Abu Hurairah narrated that the Prophet PBUH said:

“When you see someone selling or buying in the Masjid then say: ‘May Allah not profit your business.’”

Masjid Jogokariyan provides an *angkringan* or a wheel-barrow that sell foods made by the neighboring residents. This 24-hour-a-day *angkringan* sell snacks and drinks to the congregators and guests when they stay at the mosque.

-Muslima and the Mosque

In principle, every Muslim and Muslima should go to a mosque to prosper it since the mosque is a noble place of worshipping Allah Almighty, such as to make a five-time-in-a-day *salah*, read the Holy Koran, do the *dhikr*, learning attending Islamic teachings programs, and so on. Allah SWT said,

“Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”
(Surah An-Nahl verse 97).

However, there are differences between men and women in terms of prospering a mosque. A man is obligated to make a *salah jamaah* at the mosque, while a woman had better make *salah* at her

home. However, if a Muslima woman wants to make *salah* at a mosque, she will not be prohibited on several conditions, some of which are that her presence at the mosque will not create a *fitna*, that she wears clothes that cover her *aurah*, and that she does not wear any scents.

In his book, “Daily Fiqh”, Dr Saleh Fauzan Al-Fauzan explained that a wife had to ask for her husband’s permission if she wants to carry out or her worship at a mosque, and husband was supposed to give her his permission. It would be *makruh* for him not to allow his wife to carry out of her worship there. The Prophet PBUH said,

“Do not prevent women from going to Allah’s mosques.
If they go to a mosque, they should not wear any scents.”

Keep in mind that a woman who goes to a mosque has to avoid *ikhtilat* (mingling) with men as much as possible. Ibnu Qayyim Al-Jauziy said, “Let leaders of the Ummah prevent women from mingling with men in a market or in any place where many men get together. Those leaders should be responsible for this matter since it may result in such a great *fitna* (trial)” In regard to that matter, the Prophet PBUH said, “After me I have not left any trial more severe to men than women.”

Ibnu Qayyim Al-Jauziy really urged that leaders of the Ummah prevent women from going out of their houses wearing flashy jewelry and dressing up excessively. If they wanted to go out of their houses, they had to wear respectful clothes that were wide, that covered their *aurah*, that did not show their curves and that were not transparent.

The Mosque and Children

Muslim children should be introduced to a mosque in their early age and as early as possible. It is recommended for their parents to bring the children, especially the sons, to accompany them when they make a five-time-in-a-day *salah* at the mosque. Certainly, some conditions apply when parents want to bring their children to a mosque. First, The children must not disturb their parents and other congregators in carrying out of the worship. We have also frequently noticed that many children go to a mosque without the supervision of their parents and the mosque’s management; in fact, these children make a fuss by joking, shouting, or running when their parents are carrying out of their worship.

We need to apply some particular tips in order that the children’s presence at the mosque does not disturb other congregators. Train them good habits since their early age in order that they will be used to these good habits until they reach adolescence, adulthood, and even old age. In his book titled “Suggestions to the Mosque’s Management and Congregators”, Ahmad Yani, a quite productive author on mosques, said, “We should be happy if our children want to make *salah jamaah* at the mosque. The problem is, however, that they often disturb other congregators by joking and making unpleasant noise. To prevent them from disturbing other congregators, making unpleasant noise, and joking in the mosque, I have some suggestions to the mosque’s management. They are as follows:

1. Prepare the mosque’s security guards who are friendly and sociable to the children. Assign them to take care of the children, equip them with a special uniform.

2. Give explanations to the children repeatedly on how they should behave at the mosque. If possible, use props when giving the explanation.
3. Dedicate certain praying *shaff* for the children in accordance with their number. Make it distant to the main *shaff* in order that they will not get clustered and alternate their place with adult congregators.
4. Give them a seat number, and tell them to find the seat by themselves. They must sit on their designated seat and must not move to another seat.
5. If they pray in an orderly manner, give them a reward such as a notebook, a pen, a pencil, a praying cap, and so on.

JOGOKARIYAN MOESQUE IN YOGYAKARTA

Overview of the Mosque's History

The existence of Jogokariyan Mosque started when several prominent figures in Jogokariyan *Kampung*, Mantrijeron Sub-district, Yogyakarta City, were concerned with the neighboring residents who were “*abangan*” or non-practitioner Muslims and embraced communism ideology. “*Abangan*” is a term introduced by an American anthropologist, Clifford Geertz. It is defined as Muslim society with “*Kejawen*” traditions that do not practice their daily Islamic rituals. They are officially Muslims, but they do not pray five times in a day as they are obligated to do it. To counter the spread of communism in the midst of Jogokariyan residents, several prominent figures there took an initiative to build a small mosque on the corner of 36 Jogokariyan Street in Mantrijeron Sub-district, Yogyakarta City.

This mosque originally only measured 15 by 9 meter with the land area amounting to 660 square meters. From time to time, the mosque's *takmir* or management had extended the mosque and built new buildings, so the land area becomes 1,478 square meters now. In Indonesia, a mosque is generally named after an Arabic term such as At-Taqwa Mosque, Al-Muttaqin Mosque, Darussalam Mosque, and so on. However, this mosque was named exactly after the *kampung* where the mosque was built. Jazir ASP (2018:1) said that many people had suggested various names for this mosque, but the founders and *dakwah* pioneers in this Jogokariyan *Kampung* had agreed to name the mosque “Masjid Jogokariyan (Jogokariyan Mosque)”.

The reason why the mosque's founder named the mosque after the *kampung* where it was built was that they followed what the Prophet PBUH did when the first time he built Quba Mosque in Quba Village during his and his companions' stay before arriving in Medina when they made hijra from Mecca.

The second reason was that after they name the mosque Masjid Jogokariyan, they expected that this mosque would have a clear *dakwah* territorial responsibility, namely all of the residents of Jogokariyan *Kampung*.

Moreover, Jazir ASP said that by naming the mosque Jogokariyan Mosque, the founders hoped that the name would be the glue that held out the whole society in Jogokariyan *Kampung* that had previously been highly fragmented in various political ideologies.

Jogokariyan *Kampung* encompasses four citizens associations (RW) namely RWs 09, 10, 11, and 12; and eighteen neighborhood associations (RT), namely RTs 30-47. In 2018, there were

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3,970 residents in Jogokariyan *Kampong*, with 88 Heads of Families. Muslims accounted for 95% of the total residents, while 5% were non-Muslims (Jazir ASP, 2018:1).

Over time, many new buildings were built. In 2013, Jogokariyan Mosque built an inn on the second floor of the Islamic Center with 11 bedrooms. All of the bedrooms were equipped with three-star hotel facilities.

Besides the main room of the mosque and a three-star-hotel-like inn, this mosque is also equipped with a multipurpose room or an auditorium that can accommodate around 200 people. One of Jogokariyan Mosque's phenomena is that it has 21 bathrooms that can be used by the congregators to clean up, take a bath and take *wudlu* (ablution). These bathrooms are always well-maintained, clean and open for public, just like the mosque open for public for 24 hours a day. We often notice that in many mosques, the bathrooms are insufficient, dirty, and poorly maintained. Jogokariyan mosque's logo is inscribed in three alphabets. First, it is inscribed in Javanese alphabet at the top, symbolizing the local culture of Jogokariyan residents whose mother tongue is Javanese. Second, it is inscribed in Arabic, implying that Islam is inseparable from Arabic language, that must be learned by every Muslim including the Muslims residing in Jogokariyan *Kampong*. It is inscribed مسجد جوکوکاریان , which is not too accurate since it should be inscribed مسجد جوکوکاریان . Third, it is inscribed in Latin alphabet just like Indonesian language is inscribed in Latin alphabet, which means that Jogokariyan residents are nationalists. It is inscribed Masjid Jogokariyan Yogyakarta 1966. (Jogokariyan Mosque in Yogyakarta 1966). The year 1966 shows that the mosque was built in that year.

Jogokariyan Mosque is nationally and internationally legendary and phenomenal. We can see it from its vision, missions, work programs and the tight schedules of its *dakwah* itineraries. Masjidjogokariyan.com mentions that Jogokariyan Mosque's vision is, "To realize a physically and mentally prosperous society that Allah blesses through the mosque-centered community activities."

Meanwhile, the missions are: "To make the mosque the center of community activities; To prosper *ubudiyah* (worshipping) activities at the mosque; To make the mosque a congregators' spiritual recreation; To make the mosque a *pesantren* and community campus"

There are several work programs of Jogokariyan Mosque such as: promoting the mosque and making the society love the mosque; Building an mosque institution that works professionally and has sincere intentions; Conducting an orderly administration, efficiency, transparency in managing the budget: Developing all congregators' potentials for the prosperity of the mosque and the congregators' welfare; Developing congregators' *dakwah* and *dakwah* congregators; Welfare approach in *dakwah*; Building and nurturing a physically strong, broad-minded, compassionate, outstanding and independent young generation;; Building a tranquil and devout congregator's family as the Ummah's resilient stronghold; Managing well-planned and well-programmed majlis taklim (Islamic teachings forums) for comprehensive, complete and perfect Islamic understandings; Enhancing the quality of worship in terms of its sharia and technical matters; Exploring optimum sources of funds without having to burden the congregators.

Applying Modern Management

Jogokariyan Mosque is managed with modern management. The mosque's management has taken three big step in enhancing the Ummah's and the society's quality starting from the mapping, continued with the services and perfected with the empowerment..

Mapping means that the osque has to have a clear *dakwah* roadmap and well-registered congregators. The data collection made by Jogokariyan Mosque on its congregators includes their potentials and needs, opportunities and threats, and strengths and weaknesses. This data collection has generated such Comprehensive Database and *Dakwah* Roadmap (Jazir, 2018:5).

Not only have the Database and *Dakwah* Roadmap registered the members' and heads of families' names, religions, educational backgrounds, occupations, incomes, and so on, but they have also registered those who pray, those who already made *salah jamaah* at the mosque, those who perform *qurban* annually, those who have already make hajj, those who pay their zakat at Jogokariyan Mosque's Baitul Maal (Amil Zakat Institution), those who actively attend Islamic teachings, those who have certain skills, and so on.

Jogokariyan Mosque's *Dakwah* Roadmap shows the picture of the neighborhood with colorful houses such as green (the house owner already makes *salah jamaah* at the mosque), light green (the house owner already prays, but he prays at home), yellow (the house owner does not pray regularly five times in a day yet), red (the house owner does not pray at all) and so on.

Every house in Jogokariyan *Kampung* is also marked with certain icons, such as: *Kaaba*, the icon for those who already make hajj in Mecca; Camel, the icon for those who already perform *qurban* (sacrifice); Coin, the icon for those who already pay their zakat; Praying cap, the icon for those who are actively involved in Islamic teachings activities at the mosque. These colorful house configurations are employed to guide the da'i (Islamic propagators) in doing their *dakwah* activities.

The mosque benefits from the congregator' potential data by directly ordering something that the mosque needs to the congregators that can supply it. Every week the mosque receives hundreds of guests whose meals are provided by the congregators who have culinary business, and they take turns receiving the orders.

To ensure that the steps will successfully be taken, the mosque's management has three Divisions and 30 Bureaus that have their own roles and work in accordance with their job description. Among the bureaus, those deemed to be special are: in Divison I (Mosque's Economy Bureau, Clinic Bureau, Action Committee for the Ummah Bureau, etc.), in Division II (Hajj Building Bureau, Imam and Muazzin Building Bureau, Corpse Caretaking Bureau, Domestic Affairs Bureau, etc.) and in Division III (Young *Ummi* (Mother) Bureau, Mosque's Youth Alumni Family Bureau, Culture and Sports Bureau, *Sakinah* (Tranquil) Family Association Bureau, Blood Donor Bureau, and so on).

What obviously makes Jogokariyan Mosque distinguished is that on the last day of every month, the cash balance must amount to zero rupiah. It means that by the end of the moth all of the mosque's cash should be expended for the sake of the mosque and the neighboring society's prosperity. In many mosques in Indonesia, on Fridays the mosque's managements announce the amount of balance amounting to tens of millions of rupiahs; however, the balance settles and is not utilized.

This mosque's serious management makes Jogokariyan Mosque a religious tourist destination. Many people visit the mosque and many mosques' administrators coming from Java island, other islands in Indonesia, other countries such as Malaysia, Thailand and Japan have asked for visit to the the mosque. In fact, twenty member of the European Parliament and Palestinian ulemas (clerics) have visited the mosque. (Masjidjogokariyan.com).

Congregators' Conditions

Independent Congregators' movement means that to worship at the mosque, each congregator bears all of the expenses such as electricity bills, water consumption bills, and so on. What makes Jogokariyan Mosque quite phenomenal is that if there is a congregator or a guest losing his or her property at the mosque, the mosque's management will fully compensate for his or her lost property like shoes, slippers and even motorcycles. This situation makes the congregators feel comfortable when they worship at the mosque. Moreover, there are many security guards who help maintain the congregators' security and safety. They are paid by the mosque and they receive salary amounting Yogyakarta City's regional minimum wage.

To sick congregators or those who need medical help, Jogokariyan Mosque also have a health clinic and medical doctors who practice every day. Moreover, since 2005, Jogokariyan Mosque has launched Universal Conference Insurance program, which means that all congregators can get medical services at the hospitals that cooperate with Jogokariyan Mosque for free by showing their Jogokariyan's Health Card .

Meanwhile, the mosque management has also provided a rice ATM at the mosque premises to the needy congregators or residents in Jogokariyan *Kampong* who need rice.

Another recorded phenomenon is that on the last 1440 H Ied Al-Adha Celebration, the Jogokariyan Mosque's congregators made *qurban* (sacrifice) amounting to 41 cows 52 goats. Those *qurban* animals were slaughtered with modern tools; meanwhile many volunteers consisting of 300 youths and mother – such a big number of volunteers -- helped skin and cut and pack the meat, so by Asar time all of the slaughtering processes have been finished and the *qurban* meat could be distributed to all of the residents both Muslims and non-Muslims (4 thousand people). Every recipient average received 0.7 kilogram of meat.

Another phenomenal event at Jogokariyan Mosque is Ramadan *Kampong*, namely a fast-breaking even with all of the residents and guests in Ramadan. Every day in Ramadan, the mosque's management provides 3 thousand dishes for breaking the fast with different menus every day.

Jogokariyan Mosque Restores the Roles of a Mosque as it should be

A Mosque is the Ummah's main axis of strength, a place for making an obligatory, five-time-in-a-day *salah*, a place for learning and deepening religious matters. We can even control and manage war tactics from a mosque. A mosque was the first element of civilization that the Prophet PBUH built, namely when he and his companions made hijra (moved to) Yathrib. Therefore, a mosque should be the main place for Muslims as individuals or as the mosque's congregators. Make a mosque a center for the Ummah's building just like how a mosque played its roles in the

Prophet's era:

A Place to Worship Allah

The most important thing that a Muslim should enhance is his or her level of iman (faith) and taqwa (God-fearing) to his or her Creator, Allah Almighty. Make a mosque a center for developing and enhancing individual and congregator's spiritual aspects. The most important is making an obligatory, five-time-in-a-day *salah*.

Jazir ASP (2018:8) said that the number of congregators' *shaff* at Fajr prayer was 14 *shaffs*.

Dakwah Center

Dakwah activities starts from a mosque and are spread and developed through a mosque. A mosque is a place for learning the Holy Koran, the Hadith, and Arabic language. Jogokariyan Mosque has made many drunkards repentant and made them part of the mosque such as the mosque's volunteers.

Many *dakwah* activities have been done at Jogokariyan Mosque such as: Fajr Islamic Teachings; Koranic Educational Park (TPA); Children Islamic Teachings; Tuesday Night Islamic Teachings; Teen's Tadarus (Reciting the Holy Koran); Monday Night Study Forum; Recitation of Riyadhhu Ashalihin Book; Duha (Morning) Islamic Teachings; The Prophet's Footprint Islamic Teachings; Sakinah (Tranquil) Family Association Islamic Teachings; Hajj Family Islamic Teaching; Ummida Study; KURMA Study; Legi Sunday Islamic Teachings; Father's Recitation of the Koran; Aisyiah Islamic Teachings; and Saturday-Sunday Pesantren (Religious Training).

A Civilization Center

Make a mosque a civilization center, a place for learning arts and architectures, arts of reciting the Holy Koran, Calligraphy or the art of producing decorative handwriting or lettering with various writing models such as naskh, riq'ah, thuluts, and so on.

The Society's Social Center

The Ummah's problems should be able to solved at a mosque; a dispute among residents should be able to be solved at a mosque. Congregators' problems and their difficulties in life can be overcome and solved at a mosque.

Some of the Prophet's Hadiths on mosques

لا تقوم الساعة حتى يتباهى الناس في المساجد

“The Last Hour will not come until people vie with one another about mosques..“ (HR Abu Dawud: 449, Shahih al-Jami': 7421).

We must understand from this hadith that we are not prohibited from building a magnificent mosque, but we are not allowed to build a magnificent mosque just to let it empty. There are no *salah jamaah* activities. Even if there are, only very few congregators make it, and there are no Islamic studies there

ما أمرت بتشيد المساجد

“I am not ordered to elevate the building of a mosque.”

لتزخرفنها كما زخرفت اليهود والنصارى

“You will certainly adorn your mosques as the Jews and Christians did..” (Hadith narrated by Abu Daud: 448, Misykah al-Mashabih: 30).

Imam Al-Kahtatbi rahimahullah said, “The Jews and Christians started to adorn their churches and synagogues after they modified and changed their holy books. They ignored their religions and simply stopped to decorate and adore their places of worship,” (Quoted by Al-Aini in Umdatul Qari Syarh Shahihil Bukhari VII/41).

It is more important for us to enhance the iman (faith) quality of the mosque’s neighboring residents than to simply adorn the mosque. One of despicable end-of-time phenomena is that people compete with one another in building, decorate, and adorn their mosques. However, they forget to strengthen the congregators’ faith (iman) .

Many mosques are beautifully built, but they are empty since the neighboring Muslim residents are reluctant to make *salah jamaah* there. When a prayer’s time comes, the mosques are deserted, they are only open once in a week for *Jumah* prayer. That is when the mosques plays a similar role to that of the churches that are open once a week for Sunday assemblies.

The Prophet PBUH said:

لتتبعن سنن من كان قبلكم شبرا شبرا وذراعا بذراع حتى لو دخلوا جحر ضب تبعتموهم قلنا يا رسول الله اليهود والنصارى قال فمن.

“You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.” We said, "O Allah's Messenger (ﷺ)! (Do you mean) the Jews and the Christians?" He said, "Whom else.” (Narrated by Bukhari: 7320).

CLOSING

Jogokariyan Mosque’s management in Yogyakarta has made their best efforts to restore the mosque’s roles as they were in the Prophet’s era. A mosque specifically played its role as a place of worship, moreover, it also generally played its role as a place for enhancing people’s

quality of life regardless of their ethnic groups, races, and religions. Jogokariyan Mosque also plays its role as an agent of change; it has changed the neighboring resident from abangan (non-practitioner) Muslims to devout Muslims who apply Islamic sharia in their daily life. Jogokariyan Mosque has also been able to unite the residents in Jogokariyan *Kampung* who in mid 60s were highly fragmented due to different political ideologies. Jogokariyan Mosque's management has participated in helping the government eradicate poverty as we can see it in its Vision and Missions as well as the work programs of each of the bureaus at this mosque. The main function of a mosque is a place for making *salah* and other worship rituals such as reciting the Holy Koran and *i'tikar*; However, a mosque has other general functions such as to enhance the surrounding residents' quality of life regardless of their religions. To appreciate Jogokariyan Mosque's management that has managed to make the mosque legendary and phenomenal, the Indonesian government through the Ministry of Religious Affairs of the Republic of Indonesia in 2016 awarded Jogokariyan Mosque in Yogyakarta as the Pilot National Grand Mosque. We hope that other mosques' managements can be inspired by and follow the steps of this legendary and phenomenal Jogokariyan Mosque.

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