



HISTORY OF THE DEVELOPMENT OF THE MOSQUE AS AN ISLAMIC EDUCATIONAL INSTITUTION

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Abstrak

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Mosques have a significant historical role in the development of Islamic education in Indonesia, not only as places of worship but also as centers of learning and community development. Along with social change and the development of the modern education system, the function of mosques as educational institutions faces various challenges that require strengthening and adapting their role. Based on this background, this study aims to analyze the historical development of mosques as Islamic educational institutions in Indonesia and understand their role and impact on the education system. This study uses a qualitative approach with a literature study method, through data collection from books, scientific journal articles, and relevant previous research results. The results show that mosques function not only as places of worship but also as educational centers that teach the Qur'an, fiqh, and life skills to the community. In the modern era, the strategic role of mosques allows the community to obtain formal and non-formal education relevant to the needs of the times. The implications of this study emphasize the importance of increasing support for mosques as educational institutions through the development of an integrated curriculum and improving the quality of teaching resources. Thus, mosques are expected to continue to contribute to advancing education and the moral development of the Muslim community in Indonesia.

Introduction

Mosques are institutions that have played a crucial role in the history and development of Islam, not only as places of worship but also as educational institutions that educate the community. In this context, it is important to understand that mosques have served as social, educational, and political centers since the time of the Prophet Muhammad (peace be upon him). For example, the Prophet's Mosque and the Quba Mosque are not only places of prayer but also spaces for learning, discussion, and teaching religious teachings to Muslims.

In Indonesia, with the largest Muslim population in the world, mosques serve a diverse and rich function, including as places of education. According to Dhuha (2023), mosques served as centers of Islamic education during the classical period, and this role has continued to evolve over time. Although formal education is now also provided by other educational institutions, mosques remain strategic in supporting religious and social education for the community.

Education provided in mosques includes the study of the Quran and Hadith, Islamic jurisprudence (fiqh), morals, and life skills. This aligns with the findings of Tazali et al. (2025), which indicate that

mosques have a positive influence on improving religious education within the community. However, despite their significant role, mosques as educational institutions also face various challenges, such as limited teaching resources, inadequate facilities, and the challenge of remaining relevant to current developments.

In previous research, Rusmiati (2022) found that despite mosques' significant educational potential, many mosques have not yet fully utilized their role as educational institutions. Therefore, an in-depth analysis of the history, educational patterns, and influence of mosques on the Indonesian education system is crucial. This research is expected to provide a clearer picture of how mosques function as educational institutions and the challenges they face to optimize this role.

From an educational theory perspective, an understanding of community-based education is also relevant to explaining the function of mosques in educating the community. This theory emphasizes the importance of the community's role in the educational process. In the context of mosques, this is reflected in the interaction between the congregation and mosque management in implementing effective educational programs that meet the needs of the community. Therefore, research and analysis of the historical development of mosques as Islamic educational institutions is crucial and relevant. This research will not only provide new insights into the role of education in mosques, but can also provide practical recommendations for improving the quality of education in mosques, while strengthening the position of mosques as centers of education and social activities in Muslim communities in Indonesia.

Research Results

This research uses a qualitative approach with a literature review method as the primary basis for data collection and processing. This approach was chosen because it is appropriate for an in-depth study of social and religious phenomena, particularly regarding the role of mosques as Islamic educational institutions within the historical context and development of Indonesian society.

The data sources for this study come from various relevant literature, including scholarly books, journal articles, and previous research discussing Islamic education and the function of mosques. This literature was selectively selected based on its topic suitability, source credibility, and relevance to the research focus.

The collected data was then analyzed using descriptive-critical analysis techniques. This analysis aims to systematically describe the history of mosques as Islamic educational institutions, the patterns and forms of education implemented within them, and the mosque's contribution to the Indonesian education system. Furthermore, a historical approach is also used to explore the roles of influential figures in the development of mosques' educational functions and their impact on the social and religious life of the community.

Through this series of methods, this research is expected to provide a comprehensive and in-depth understanding of the strategic role of mosques in the development of Islamic education, both in the past and in facing educational challenges in the modern era.

Research Results and Discussion

The Origins of Mosques

Mosques are important institutions in Islamic history, serving not only as places of worship but also as social and educational centers. The first mosque in Islamic history was the Quba Mosque, founded by the Prophet Muhammad (peace be upon him) in 622 CE near Yathrib (Medina). During his migration (hijrah), the Prophet Muhammad stopped at Quba, where he established the first mosque, a symbol of the Muslim community (Handoyo et al., 2025). This mosque, measuring 1,200 square meters, served as a gathering place for his companions to instill the teachings of Islam.

Not only Quba, but the Grand Mosque in Mecca also holds great significance as the first mosque built by the Prophets Adam and Eve. This refers to Allah's command to build a place of worship in

the Bakkah Valley. Since then, mosques have become centers of religious activity among Muslims, with their functions being very broad.

The function of mosques goes beyond mere places of prayer. Mosques serve as social, cultural, political, and security centers (Dhuha, 2023). During the time of the Prophet Muhammad, mosques served as places for teaching, discussion, and synergy on various social issues. In this context, mosques served not only as religious centers but also as educational institutions where the teaching of the Quran, hadith, and other religious knowledge was conducted.

Education in mosques began during the time of the Prophet Muhammad and continued through subsequent generations, where the Prophet's stories and teachings were conveyed in mosques. In mosques, his companions held discussions, taught knowledge, and strengthened their understanding of religious teachings. Mosques also served as gathering places for worshippers to engage in social activities. From community meetings to fundraising to help those in need, mosques have always played an active role in society. Various socio-political issues were often discussed in mosques. The Prophet Muhammad and subsequent caliphs frequently held meetings in mosques to discuss policies and strategies for the welfare of the community.

Indonesia, as the country with the largest Muslim population in the world, has many historic mosques rich in history and significance. Below are some of the mosques with high historical value in Indonesia. (a) The Great Mosque of Demak. Listed as one of the oldest mosques in Indonesia, the Great Mosque of Demak was founded in the 15th century by Raden Patah of the Demak Sultanate. This mosque served as a center for the spread of Islam on the island of Java. It is often considered a gathering place for the Wali Songo (Nahdlatul Ulama), who played a crucial role in the spread of Islam throughout the archipelago. Its distinctive architecture reflects the fusion of local culture with Islamic teachings. (b) Menara Kudus Mosque. Founded by Sunan Kudus in 1549, the Menara Kudus Mosque is an example of architecture that combines Hindu-Buddhist and Islamic elements. The mosque's form demonstrates a unique cultural blend, reflecting the history of interaction between religion and local culture. (c) Sultan Suriansyah Mosque (Kuin Mosque) As the oldest mosque in South Kalimantan, the Sultan Suriansyah Mosque was built during the reign of Sultan Suriansyah (1526-1550 AD). This mosque is not only a place of worship, but also a symbol of the Sultan's power and influence in spreading Islam in the Kalimantan region. (d) Baiturrahman Grand Mosque Built in 1612 by Sultan Iskandar Muda, the Baiturrahman Grand Mosque in Aceh is a symbol of the Acehnese people's struggle to defend and spread Islam (Pamuji & Sholihah, 2020). This mosque also witnessed history when Aceh experienced various trials and challenges. (e) Ampel Mosque Founded around 1421 by Sunan Ampel, the Ampel Mosque in Surabaya played an important role in strengthening Islamic teachings in the East Java region. Sunan Ampel was one of the Wali Songo (Nahdlatul Ulama) who was influential in the spread of Islam in Indonesia. (f) The Old Jami' Mosque of Palopo The Old Jami' Mosque of Palopo was built in 1604 by the 16th Datu Payung Luwu, Sultan Abdullah Matinroe. This mosque serves not only as a place of worship but also as a center for social and educational activities for the local community. (g) The Great Mosque of Banten Founded by Sultan Maulana Hasanuddin in 1566, the Great Mosque of Banten is an important symbol in the history of Islam in Banten Province. Through this mosque, the influence of Islam can be felt both among the people of Banten and beyond. (h) The Istiqlal Mosque As the largest mosque in Indonesia and a symbol of independence, the Istiqlal Mosque in Jakarta was built in 1978. Its modern architecture reflects the values of Pancasila and makes it a landmark for Muslims in Indonesia.

Mosques have played a vital role in the development of Islam and education in Indonesia. From the founding of the Quba Mosque to the historic mosques of the Indonesian archipelago, the existence of mosques reflects the rich cultural, historical, and religious diversity. Through mosques, communities not only find a place of worship but also a center of education and a source of cultural heritage. Understanding the history and role of mosques is crucial for preserving the religious and social values passed down from generation to generation.

Education Patterns in Mosques

Mosques as educational centers have a vital role in Islamic history. Since the beginning, mosques have not only been used for worship, but also as places for teaching and disseminating knowledge. In this context, let's trace the development of education in mosques from time to time. Islamic education began during the time of the Prophet Muhammad SAW, where the Nabawi Mosque was the main place of learning. This is where Rasulullah SAW not only taught religious teachings but also developed people's understanding of the importance of science. After the founding of the Muslim community, mosques functioned as centers of preaching and education.

During the time of Rasulullah SAW, the Nabawi Mosque not only functioned as a place of worship, but also as a center for discussion and learning. In the mosque, the Prophet Muhammad taught the Koran and hadith through interactive methods (Harris et al., 2022). Learning is carried out not only by conveying theory, but also by direct practice, open discussions, and questions and answers. This method makes learning more effective and in-depth. During the time of Khulafaur Rasyidin, after the time of the Prophet, Khulafaur Rasyidin continued the educational tradition that had been started. The senior companions encouraged the community to study and deepen their religious knowledge. During this period, mosques functioned as educational institutions, training Quran memorizers and disseminating knowledge throughout the region. They held training sessions and lectures that reached a wide audience. The Golden Age of Islam. During the Golden Age of Islam, mosques transformed into universities. Many prominent scholars, such as Al-Ghazali, Ibn Sina, and Al-Khwarizmi, held lectures, discussions, and research in mosques (Azifa & Wahyuni, 2025). This period was marked by numerous discoveries and advances in various fields of science, such as mathematics, astronomy, and medicine. Mosques served not only as places of worship but also as centers of thought and intellectual development.

In a modern perspective, mosques remain relevant as centers of education. Today, mosques can serve as non-formal educational venues for those who lack the financial resources to access formal education. With caring management, study rooms can be created within mosques for children and adolescents.

In the modern era, mosques can be used as flexible learning spaces. Mosque administrators can create educational programs that reach young people who may not have the opportunity to attend formal schools. Educational activities at mosques can include tutoring and skills classes, allowing participants to gain knowledge without incurring high costs. Mosques can also collaborate with educational institutions to develop curricula that are relevant and engaging for the younger generation. Through this approach, mosques play an active role in improving the quality of education in their communities.

Educational Materials in Mosques

The education provided in mosques is rich and varied. The following are some of the topics generally taught: (a) The Quran and Sunnah: The primary material taught in mosques is the Quran and Hadith. Teachers guide congregants in understanding and applying the teachings contained in these holy books. (b) Fiqh (Islamic Law): This activity encompasses understanding Islamic law, both in worship and transactions. A thorough understanding of fiqh helps individuals practice their religion correctly. (i) Fundamentals of Islam: This material covers the basic concepts of Islam, such as the pillars of faith and the five pillars of Islam. This understanding is essential as a foundation for every Muslim. (ii) Arabic Language and Literature: Mastering Arabic is crucial for a Muslim, especially in understanding the Quran and Hadith (Ya'kub & Rama, 2024). Arabic language education in mosques also includes Arabic literature, which can improve language skills. (iii) Morals: Morals are very important in mosque education, teaching the moral and ethical values that every individual should possess. (iv) Life Skills: Mosques can be a place to teach practical skills, such as weaving and spinning. This is useful for the congregation to gain skills that can improve their quality of life. (v) General Knowledge: In addition to religious education, mosques can also teach

general knowledge such as mathematics and natural sciences. This aims to ensure that the congregation not only has religious knowledge, but also skills in other fields.

The Influence of Mosques on the Indonesian Education System

Mosques have played a significant role in the development of the Indonesian education system. Since its inception, mosques have served not only as places of worship but also as educational and social centers. In this context, let us briefly review various aspects that underscore the influence of mosques on education in Indonesia.

Islamic education in Indonesia began through two main models: the surau (Islamic boarding school) in Sumatra and the Islamic boarding school (pesantren) in Java. Surau: In Sumatra, the surau served as a gathering place for the community to study and deepen their Islamic knowledge. In the surau, teachers taught Quranic recitation, Islamic jurisprudence (fiqh), and moral values. The surau also served to build a unified Muslim community. Pesantren: In Java, the pesantren developed as an educational institution focused on religious instruction. Within the pesantren education system, students learned to recite the Quran and deepen their knowledge of various religious disciplines. Pesantren became the place where scholars were formed, many of whom went on to play important roles in the history of Islam in Indonesia.

The development of Islamic education in the archipelago was influenced by various channels, which created a connection between the mosque and the community. Some of these pathways include (Tazali et al., 2025): (a) Trade: Interactions between Muslim traders and local communities were often the gateway for the spread of Islamic teachings. Traders brought not only goods, but also religious ideas and practices that later developed into forms of education. (b) Da'wah: Da'wah activities by Islamic scholars centered in mosques had a significant influence on society. Through teaching in mosques, Islamic values were disseminated and reinforced. (c) Marriage: Rather than simply experiencing cultural change, interactions through intercultural marriages often brought Islamic education into families, which further strengthened religious understanding and practice within the community. (d) Sufism: Sufism, a school of thought that emphasizes spiritual search and a direct relationship with God, also added its own color to the education system, with a more in-depth and reflective approach. (e) Arts and Education: Many arts, such as literature, dance, and vocal arts in a religious context, enrich the educational experience. Mosques became venues for performances and learning arts in accordance with Islamic values.

Discussion

This study comprehensively examines the historical development of mosques as Islamic educational institutions. Mosques have played a crucial role not only as places of worship but also as educational, social, and political centers. Since the founding of the Quba Mosque by the Prophet Muhammad (peace be upon him), mosques have functioned as centers of education, extending from the time of the Prophet and the Caliphs through the Golden Age of Islam. Through the various educational systems implemented in mosques, communities have acquired comprehensive religious knowledge and life skills useful in their social and cultural contexts. In Indonesia, mosques have become important symbols in the development of Islamic education through Islamic boarding schools (pesantren) and surau (prayer centers) spread across various regions, with the contributions of influential figures. Despite the challenges of modernization and limited resources, mosques remain relevant and play an active role in community education. Therefore, it is crucial for all parties to continue supporting the development of mosques as educational institutions to ensure that future generations have a strong religious understanding and adequate skills to face the challenges of the times.

Conclusion

Based on research into the historical development of mosques as Islamic educational institutions, it can be concluded that mosques play a crucial role in the development of the knowledge and morals of Muslims in Indonesia. Since the early days of Islam, mosques have served not only as places of

worship but also as centers of education, da'wah, and social development. Through the teaching of the Quran, fiqh (Islamic jurisprudence), aqidah (belief), and various other Islamic studies, mosques have contributed significantly to shaping the character and religious understanding of the community.

With the changing times, the educational function of mosques has undergone dynamics and adjustments. In the modern era, mosques not only provide non-formal religious education but have also begun developing formal education programs, skills training, and community empowerment activities. This demonstrates that mosques have significant potential as educational institutions that adapt to the needs of society and the challenges of the times.

Therefore, strengthening the role of mosques as Islamic educational institutions needs to be continuously encouraged through improving the quality of human resources, professional management, and the development of an integrated curriculum. These efforts are expected to establish mosques as centers of sustainable and relevant Islamic education, thereby making a real contribution to improving the quality of education and fostering the morals of the Muslim community in Indonesia.

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