

# The Importance Place of Worship as Support Islamic Education in Senior High School

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## ARTICLE INFO

### *Keywords:*

Place of worship;  
Islamic Education

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### *Article history:*

Received 2022-02-11

Revised 2022-07-19

Accepted 2022-11-21

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## ABSTRACT

This study aims to determine the means of worship supporting Islamic religious education in SMA Muhammadiyah 2 Sidoarjo. The type of research is descriptive qualitative research. The research subjects used a purposive sampling technique: the principal, Islamic Religious Education teacher and six grade X students. Data collection techniques through interviews and documentation. Data analysis techniques include data collection, reduction, presentation, and conclusions. The results of this study indicate that the means of worship at SMA Muhammadiyah 2 Sidoarjo still use the same mosque as the University of Muhammadiyah Sidoarjo. The facilities for worship are quite complete and are used as a place for teaching and learning in Islamic Religious Education subjects such as practice in schools and mentoring activities. Facilities of worship can support Islamic religious education so that it can facilitate students in exploring and developing the potential of faith, so that later they will not only know and understand, but can implement religious knowledge and faith, and can also live side by side with adherents and adherents of other religions. Thus it can be concluded that the application of the role of the mosque as a means of Islamic education can be a barometer in the symbols of Islam, and Ukhuwah Islamiyah, namely the application of the role of mosques in carrying out religious activities and programs inclusively.

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## 1. INTRODUCTION

Education is a business and activity whose process goes through stages and levels. Education that is truly advanced today is education that builds high curiosity, teaches to process independently, experiments, and above all a critical attitude is its characteristic. Meanwhile, according to Ki Hajar Dewantara, education is guidance in the life of the growth of children, while the meaning of education

is to guide the natural strength that exists in children, so that they as humans and as members of society can achieve the highest safety and happiness (Maulana & Suresman, 2021). Education has a great influence on the formation of a person's body, mind and morals from birth until he dies. Education in this sense includes all facilities, whether intentional, such as education in the family (home) environment, and school education, or unintentional, such as education that comes by chance from the influence of the social environment in health or natural relationships and so on (Khaidir & Suud, 2020).

Nowadays, various multi-dimensional crises that some students are experiencing are the low morals and morals of humans, so Islamic education has a very big role in building one's religious maturity (Harianto, 2010). As mentioned by (Syah, 2016) from various mass media; whether television, radio, newspapers, etc., that student crime is increasingly rampant starting from mass fights (brawls), rape, destruction of government facilities to a more vicious level, namely murder.

Religion regulates human relations with God (Essence of the Almighty) and regulates human connections with others and with the universe, as well as a value system that is recognized and believed to be true and is the path to life's salvation. (Amrullah & Segaf, 2020). Religious education is critical in human life (Anggraeni & Haryanto, 2022). Islamic religious education (PAI) is a conscious effort made by pious Muslim adults to prepare students to believe, understand, appreciate, and practice Islam through guidance, teaching or training activities. Islamic education is an effort to make children inherit Islamic knowledge. Every intentional effort and action to achieve goals must have a good and strong foundation or foundation. Through education, it is expected that students in their growth period have a Muslim personality. The Muslim personality here is a personality whose all aspects include behavior, activities of his soul as well as his philosophy of life and beliefs showing devotion to God and submission to Him. This Muslim personality can be realized if there is a PAI learning process. Learning itself is an interaction between teachers and students in an educational institution. PAI learning has several scopes including Fiqh, Aqidah Akhlaq, Al-Quran Hadith, Arabic, and Islamic Cultural History. (Ans & Haryanto, 2021).

One of the goals of Islamic education in the National Education system is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, and become democratic and responsible citizens. Likewise, the function of Islamic Religious Education is to form Indonesian people who believe and fear God Almighty, have a noble character, and can maintain peace and harmony among religious believers. Especially religious education at Public Higher Education (PHE) which functions to help foster religious scholars who believe and are devoted to God Almighty, are virtuous, think philosophically, act rationally, and dynamically. Therefore, the personal development of students/students must be followed up towards fostering an Islamic society by strengthening Islamic Religious Education. According to (Bukron & Haryanto, 2021) mosques can be used to foster Islamic community education. Because in its history the mosque has long been used as a place of education since the early centuries of the development of Islamic da'wah (Haryanto, 2019).

The rapid growth of mosques is certainly a proud achievement for Muslims. But it is very unfortunate if the existence of mosques in the community, offices, factories and especially in schools, mostly only functioned as places of worship. Mosques are very rarely functioned as places of character building as exemplified by the Prophet Muhammad. History records that the initial step taken by the Prophet Muhammad when he arrived in Madina (at the event of the hijrah) was to establish a mosque which not only served as a place to worship Allah SWT, but also served as a place for Muslims to meet and gather to receive teachings. Islam was conveyed by the Prophet Muhammad SAW (Maulana & Suresman, 2021).

The mosque in its history has an important meaning in the life of Muslims. Because the mosque is one of the Islamic educational institutions that have an important contribution to the development and

progress of science (Rachmayanti & Haryanto, 2021). The mosque is one of the most appropriate main means for the education process for Muslims. Because in its history the mosque has long been used as a place of education since the early centuries of the development of Islamic da'wah (Ibrahim & Haryanto, 2020). Mosques are used as places of worship, mosques can also be used as places of learning related to religious sciences. Mosques and Islamic education are an inseparable unit, in which the mosque is the center of Muslim activities, including religious activities, political activities, culture, economy and judicial activities. The mosque as the main alternative in the implementation of Islamic education has indeed been carried out since the time of Rasulullah Salahu wa,, alaihi wasalam, namely since the establishment of the Quba mosque and the Prophet's mosque as well as the Baghdad mosque, namely during the Abbasid dynasty (Romadlon et al., 2020).

The findings of previous research (Musya'Adah, 2018) at Darul Abror Islamic Junior High School show that the mosque program as a learning resource in Islamic religious education, namely Hifdzul Qur'an, is carried out in the morning at the mosque before students follow learning in class. Each student must deposit memorization to the ustadz or cleric determined by each group. Then pray dhuha in the congregation before taking a break. During the day, study the Qur'an with the midday prayer. All students read the letter that has been determined simultaneously. Evening activities include recitation of the Jurumiyah book every Wednesday night and the Fathul Qorib book every Thursday and Friday night. Then once a week istighosah is held every Wednesday night and tahlil every Friday night. The second implementation of learning in the mosque begins at 06.30 before students enter the class, namely the Hifdzul Qur'an activity, then before the break at 09.00 the students pray dhuha in congregation.

The similarity of the research conducted by you (Trisnawati, 2020) with the current research is that they both research mosques as a place for learning Islamic Religious Education in schools, and their research uses qualitative methods, brother Trisnawati research. housed in the school's mosque. While the difference between the research conducted by Trisnawati brother and the current research is that Trisnawati's research is located at SMPN 1 Jenangan Ponorogo, while the current study is at Muhammadiyah 2 Sidoarjo High School, Trisnawati research was conducted by junior high school students while the current research is being conducted. by high school students. The focus of the results of the research conducted by Trisnawati is that the mosque is used as a learning medium so that teachers and students can learn optimally.

The researcher chose the research location in SMA Muhammadiyah 2 Sidoarjo because the school is a school that is in great demand by the community and its surroundings, because it is located in a strategic area. SMA Muhammadiyah 2 Sidoarjo has a large concrete building consisting of two floors, the physical condition of the school is very healthy, clean, beautiful, comfortable, beautiful and has a fairly wide school environment. Then it was also obtained from the results of interviews with Islamic religious education teachers in SMA Muhammadiyah 2 Sidoarjo explained that in the religious development activities at the school mosque, it was seen in terms of its implementation. The school makes a schedule for each class in terms of religious development activities, but from each class that is scheduled to carry out religious guidance only a few of the students take part in one of the activities of religious development and in the implementation process. Religious development activities require time management in which there is the implementation of religious development activities. This makes researchers want to research and study it further. Because we know that the existence of a proper place of worship in the school environment is very important for the comfort of all residents in the school when praying, in addition to being a place to pray, worship facilities are also very useful to complete the learning process in Education subjects Islam in school. The means of worship can also be used as a place to celebrate major Islamic holidays such as celebrating the Prophet's Birthday and others.

## 2. METHODS

This study uses a descriptive qualitative research type and tends to use an inductive analysis approach. The highlighting of the research process and the utilization of the theoretical basis is done so that the research focus follows the facts on the ground. In addition, the theoretical basis is also helpful in providing an overview of the research background and as a material for discussing research results. This research has been carried out in SMA Muhammadiyah 2 Sidoarjo, Addressing Street Mojopahit No.666B, Sidowayah, Celep, Subdistrict Sidoarjo, Regency Sidoarjo, Jawa Timur 61215

The subject of this research used the purposive sampling technique. The subjects in this study were school principals, Islamic religious education teachers, and 6th grade students at SMA Muhammadiyah 2 Sidoarjo. The selection of students as subjects in this study was based on certain considerations by Islamic Religious Education teachers, namely that students were considered capable of being interviewed and could provide answers and information or opinions that the researcher wanted to know.

The instrument used in this study was an interview sheet used as a guide for the research instrument to collect information. In this study, the researcher used a semi-structured interview and a camera or cellphone that would be used as a tool to retrieve documents. Data collection techniques are one of the essential technique of research. According to Sugiyono (2016), data collection techniques are the most strategic step in research because the study's primary purpose is to obtain data. Without knowing the data collection techniques, the researcher will not get data that meets the set standards.

Researchers set several procedures to obtain the required data following the research objectives, namely:

### 1. Interview

In this study, the researcher chose a semi-structured interview technique, which is a data collection technique if the researcher or data collector has prepared a question guide that will be given to the respondent, then the researcher records it using a cellphone. Researchers will use interview guidelines for school principals, Islamic Religious Education teachers, and 6 fifth grade students at SMA Muhammadiyah 2 Sidoarjo. Interviews were conducted in person or face-to-face in the principal's office and the classroom at different times. The purpose of the researcher using semi-structured interviews is to get answers based on the researcher's indicators for each respondent.

### 2. Documentation

Researchers took documentation during the interview and at the end of the interview. The method of collecting data on documentation is by recording the voice of the subject (respondent) with the help of a cellphone (HP) as well as taking pictures (photos) using the help of a cellphone camera (HP). And don't forget the documentation attached to this study in the form of photos used as places of worship, and the facilities available in these places of worship.

Data analysis techniques, namely data reduction, data presentation, and conclusion making are processes that interact with each other so that they can be called interactive. Data analysis in this study was carried out through the following stages:

- a. Recording events that occur in the field either through interviews and documentation studies in the form of field notes.
- b. Reviewing notes from interviews and documentation studies and separating data that are considered important and unimportant. This is done to avoid misclassification.
- c. Describe the data that has been classified for the benefit of further reviewers by taking into account the focus and objectives of the study.
- d. Make the final analysis possible in the research report.

### 3. FINDINGS AND DISCUSSION

Research results are data obtained from research results according to events in the field or what is in the field. The focus of research in this study, the researchers explained the results of the data that had been obtained related to the importance of worship facilities as a supporter of Islamic religious education.

Based on the results of interviews at SMA Muhammadiyah 2 Sidoarjo, the provision of facilities at the mosque is sufficient for everything needed in it. Baitun Nur Mosque (An-Nur) is one of the campus mosques at Muhammadiyah University Sidoarjo campus I. This campus mosque is managed by the *Muhammadiyah Regional Leadership* (PDM) Sidoarjo, this campus mosque is also used by students at SMA Muhammadiyah 2 Sidoarjo, through good management. better than the mosques in general. This is easy to understand, because the activities in it are residents of the University of Muhammadiyah Sidoarjo campus I and residents of SMA Muhammadiyah 2 Sidoarjo with a high concentration of activities. Only in the mosque the congregation, who are generally students and students, can participate in activities that are really needed. They not only prayed and recited the Koran, but also discussed various difficulties encountered in learning.

An-Nur Mosque has its own uniqueness. Located in the Muhammadiyah Sidoarjo missionary center complex, the An-Nur Mosque is flanked by the Universitas Muhammadiyah Sidoarjo and SMA Muhammadiyah 2 (SMAMDA) Sidoarjo and is located between magnificent and towering buildings and is far from residential areas, so that pilgrims who come on average are far away. . Among the takmir's efforts to prosper the mosque is to create a program of activities at the mosque. Many program activities are made at the An-Nur Mosque, ranging from recitation activities, obligatory prayers, Friday prayers, and incidental learning activities both from campus and school.

At SMAMDA Sidoarjo, students routinely carry out worship together at the An-Nur Mosque, according to the principal, students are allowed to use the facilities at the mosque either for learning or there are school practices. The principal said that at the mosque, mentoring or mentoring activities could also be carried out for students under the guidance of a mentor who was an expert in the field of religion on a predetermined day. This activity will be evaluated continuously with Islamic religious education teachers. The principal's hope is to continue to develop the religious field by using the facilities at the mosque, because some students sometimes do not participate in activities at the mosque. He agreed that religious activities can be carried out in the mosque.

The means of worship are necessary in schools, in addition to teaching and learning Islamic religious education subjects, they are also used to perform prayer rituals such as the Duha for teachers to perform, because in the school has two trains in the morning. and afternoons, so for those teachers who have a schedule for that morning, they go home when midday prayer is done, they pray at home and afternoon admissions arrive after noon prayer time.

Islamic education in schools only helps students' parents because it can be seen that the current student conditions are very liberal, morally reduced, and behavior is reduced, so at least the teachers in the school, especially the religion must also remind students. about their behavior and ethics. The curriculum used for Islamic education at SMAMDA Sidoarjo at this time is online if previously using K13 because now we have to use the new one, namely the online curriculum, so the lesson plans are used only one sheet.

The teacher's plan to use the mosque at SMAMDA as a place for PAI learning has also received permission from the principal. The researcher has proved this through interviews with the principal, he said that:

*"Yes, actually the principal allows it, but ideally in the classroom. Mr. Mulyadi and Mr. Khoirudin as PAI teachers prefer to teach at the mosque. So there is freedom for PAI teachers to want to teach in the mosque or in the classroom, for the principal himself has allowed it, if it is not allowed, there will be no PAI learning carried out in the mosque. And Mr. Khoirudin and Mr. Mulyadi more often use the mosque as a place for PAI learning because they want to create a different atmosphere if PAI learning is done in the classroom, the children can get bored, and Mrs. There is also PAI material that must be practiced so that children understand the material being taught so that they not only know about the theory but also have to practice the material and practice it for themselves."*<sup>1</sup>

Planning the mosque as a place for PAI learning is inseparable from the role of PAI teachers who intervene in it. From the explanation above, it can be seen that the mosque facilities owned by SMAMDA may be used by PAI teachers as a place for PAI learning, because the principal himself has given permission and PAI teachers are free to choose to teach in the mosque or in the classroom. Because the teacher wants to maximize PAI learning. So the mosque facility owned by SMAMDA is the goal of PAI teachers to apply PAI learning. As stated by Mr. Mulyadi, regarding the role of PAI teachers, he said:

*"The role of PAI teachers is not only to teach about PAI learning in theory, but also to provide good examples to students and also teach practice, moral values and good character towards God, fellow human beings and the environment. As a PAI teacher, you must also teach habits to practice worship."*<sup>2</sup>

Mr. Khoirudin's opinion also supports Mr. Mulyadi's opinion above regarding the role of PAI teachers, he said that:

*"Then so that children can learn comfortably, can receive the material that I teach and understand well and also familiarize my students, then I as a PAI teacher must create a comfortable learning atmosphere like PAI learning is carried out in this mosque."*<sup>3</sup>

As stated by Mr. Khoirudin and Mr. Mulyadi above, Mrs. Syaidah as an PAI teacher also expressed her opinion about the role of PAI teachers. Mrs. Syaidah said that:

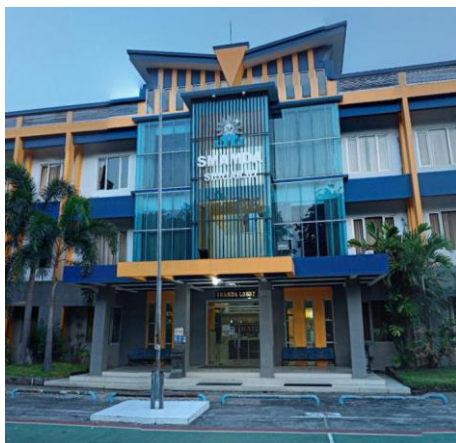
*"In addition to providing understanding to students, teachers must also provide examples to carry out practical activities. Teachers must also be able to maximize the time possible so that PAI learning at the mosque can achieve its goals well and be completed on time."*<sup>4</sup>

From the explanation above, the researcher can conclude that the role of PAI teachers here is very important for their students, so PAI teachers are not only teaching about PAI learning based on theory, but PAI teachers must also be able to invite students to be able to apply PAI learning they teach and get used to it in their lives. daily. This PAI learning both in the classroom and in the mosque, a teacher needs to prepare and plan how the learning can be delivered according to the desired goals. Then a teacher must prepare a Learning Implementation Plan (RPP) in which the RPP contains details about the material to be conveyed, methods, media and strategies that are suitable for delivering the PAI learning material.

*"As a PAI teacher, I don't want to let my students only understand the material, but my students must also be able to get used to and practice the material I teach. So the role of the PAI teacher does not only teach about PAI material theory but the material provided must also be applied and practiced by students in their daily lives. So as a PAI teacher, he must behave well so that his students can imitate him."*<sup>5</sup>

The purpose of the An-Nur Mosque in strengthening PAI is apart from being a place of worship, as a center of Islamic culture, a center of civilization (Social Activities) but the An-Nur Mosque has made itself a Center for Islamic Religious Education which is realized through the Routine and Incidental Study program. During the time of the prophet Muhammad Sallallah 'Alayhi wa Sallam and the caliph Abu Bakr Siddiq, besides functioning as a place of worship, the mosque served as a center for Islamic education without any clear separation between the two until the time of Amirul Mu'minin, Umar ibn Khattab. In his time, beside or in some corners of the mosque and Qutab-Qutab (Usri et al., 2021).

Religious practice in Islamic religious education subjects, starting from ten to twelfth grade. In the first grade, the practice is not direct because the material does not include prayer material, so it is adjusted to the material. For the practice of ablution, first grade is taught, usually in class, only the movements. For the practice of orderly prayer, the third grade already exists and the third grade is in the afternoon, so the practice is when entering the midday prayer, for those who enter the morning, the dhuha prayer is taught. Islamic religious learning for now is running smoothly, there are only a few obstacles, such as each character of each child is different and the lack of cooperation between teachers and parents, especially the lower class.



**Figure 1. SMA Muhammadiyah 2 Sidoarjo**

SMA Muhammadiyah 2 Sidoarjo or called SMAMDA Sidoarjo is a private high school located in Sidoarjo district. SMA Muhammadiyah 2 Sidoarjo or called SMAMDA Sidoarjo is a private high school located in Sidoarjo district. SMA Muhammadiyah 2 Sidoarjo was founded in 1976 by the Elementary and Secondary Education Section of the Muhammadiyah Sidoarjo Branch Manager.



**Figure 2. Baitun Nur Mosque (An-Nur Mosque)**

To carry out Islamic religious activities at SMA Muhammadiyah 2 Sidoarjo, the An-nur mosque was built which is located on the left side of the main building of SMA Muhammadiyah 2 Sidoarjo with a capacity of 2000 worshipers. An Nur Mosque area of 2400 m<sup>2</sup> (Muhammadiyah College Mosque in Sidoarjo) is a school mosque used for congregational prayers of SMAMDA residents at dhuhur & Asr.



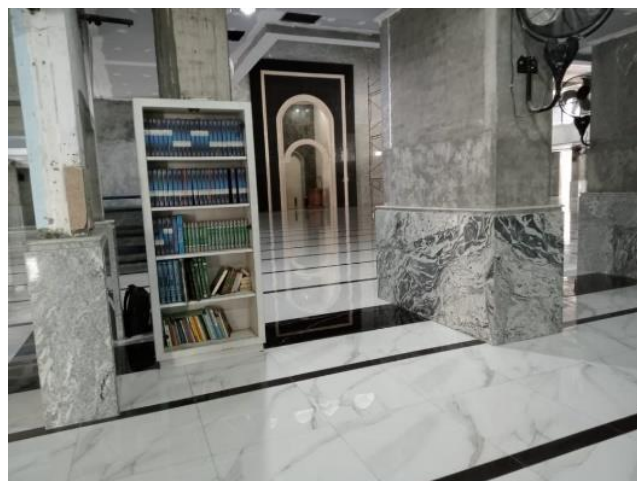
**Figure 3. Female students perform congregational prayers in the An Nur mosque**



**Figure 4. Male students perform congregational prayers in the An-Nur mosque**

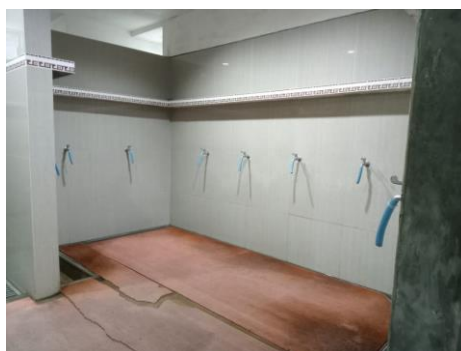


**Figure 5. Place of Mukena**



**Figure 6. Place of the Qur'an**

Islamic Religious Education learning carried out in mosques is easily accepted by children and directly hits the target because it is related to worship. And another positive impact is that children become calmer because the situation also supports reading the Koran, while in class the atmosphere is different again.



**Figure 7. Place of Wudhu**

Before learning takes place, before entering the mosque, students are accustomed to having to purify themselves first, by practicing ablution, then proceed with carrying out sunnah prayers, both tahiyatul mosque prayers and dhuha prayers.

Religious education is very important in the formation of character and morals in children, it must be formed from an early age (Musya' Adah, 2018). Islamic religious education helps parents to educate their children's morals at home, but learning morals does not have to be at school at home also moral lessons parents must play an important role (Qomariah, 2020).

The materials delivered in strengthening Islamic Religious Education in the form of Routine and Incidental studies are in accordance with the main materials of Islamic Religious Education such as Aqidah, morality, Shari'a, sources of Islamic law and Dates (history). First, in the daily routine study activities, namely material on Asbabul Nuzul Chronology of the history of the revelation of the verses of the Koran, Islamic Law & Politics, Islamic Social & Culture, Islamic Management, Tafsir Tarbawi (Education), Contemporary Islamic Problems, Islamic Guidance & Counseling, Akhlaq Aqidah, Mukhtarul Hadith, Muslim Studies, Portraits of the Islamic World, Hikayatushshalihin, Sirah Nabawiyah, Nashoihul'ibad, Arba'in Hadith, Thematic Tafsir, Al-Bidayah Wannihayah, and Maudhu'i Tafsir. Second, in the weekly periodic research activities, namely the document on the application of

science and technology of Hadith ahih, Zakat issues, leadership in Islam, true Islam, the view insight about Islam in the international and local world, Muhasabah, Birul Walidain, Islamic models, Aqidah, Ethics, parenting and family, real Jihad fi sabilillah, Fiqh worship, insight Islamic identity, Islamic Muamalah, Islamic thought, jurisprudence through schools of thought, science in the Quran, late jurisprudence, Ruqyah Syariyyah, Tadabbur Qurani muttugin quality improvement solutions, Al-baaqiyaatushalihaat forgotten by everyone, Ilaahiyat Communication, Milah Ibrohim, Sibghatallah (God's hand), family upbringing and human worship concept. Third, in the monthly study activity, namely the miracles of the Al-Quran. As in the Ministry of National Education (Lestari, 2017) it is stated that the subject matter of Islamic Religious Education consists of five aspects of study, namely aspects of the Qur'an and Hadith, faith and aqidah, morals, law or Sharia and Islamic dates. The subject matter is very influential on a person's Islam.

If these basic documents are transmitted correctly, a religious generation will be formed, as mentioned by Zuhairi (Khaidir & Suud, 2020) which states that Islamic religious education is a conscious effort to guide the formation of students' personalities systematically and pragmatically, so that they live in accordance with Islamic teachings, to have be happy in the game. Educating students to behave in accordance with Islamic values or morals and studying Islamic religious teachings is the goal of Islamic Religious Education (Miharja et al., 2018).

The importance of worship facilities in supporting Islamic religious education. At SMAMDA Sidoarjo, they use the same mosque as the Muhammadiyah University of Sidoarjo as a place of worship. This is following research conducted by (Ans & Haryanto, 2021) that "Mosque as a Center for Islamic Religious Education", the mosque does not only function as a place to pray but there is another function, namely a place of education. The results of this study are also following research conducted by (Wardana & Haryanto, 2021) namely the Mosque as a Center for Moral Education (Study of the Role of the Fatimatuzzahra Grendeng Puwokerto Mosque), that the role of the mosque as a center for moral education is as a place or tool for instilling commendable morals, a forum for deepening religious and general knowledge, to form commendable morals and as a driving force for the spread of commendable character. Similar research to Ahmad (Shunhaji, 2019) "Religion in Islamic education in elementary schools", that the material for Islamic education is moderate, so students can be polite or have good and open moral ethics. Students can position themselves as individuals who are religious and can respect local customs and cultures that exist in the school environment.

With the implementation of PAI learning at the SMAMDA School Mosque, it has had a positive impact on students even though the changes in these students, which the PAI teacher said are still in process, but PAI learning is better if it is always carried out in the mosque than carried out in class because PAI learning if in implemented in the mosque the learning is not only teaching about theory but also teaching about worship habits, and making students familiar with mosques. In addition, students are also more careful about their behavior because they study in places of worship. Although there are still one or two children who like clometan, the teacher advises that PAI learning is still ideal if it is carried out in a mosque because it will make students closer to the mosque and get used to it applying PAI learning material taught by PAI teachers.

Based on the findings obtained from these researchers, it can be related to the study of the theory that learning comes from the word learning. According to Gagne, learning is a stage when an individual changes his behavior as a result of his experience. Thus, in terms of learning, there are three main characteristics (main attributes): process, behavior change, and experience. Furthermore, Gagne and Briggs assert that learning is a complex activity. Learning consists of three important components.

namely external conditions, internal conditions, and learning outcomes. Thus, it can be said that learning is an interaction between the internal state and one's cognitive processes, which respond to stimuli from the environment.

So the researcher can draw conclusions from the findings of the data and from the theoretical study that by carrying out PAI learning at the mosque will make students learn based on experience so that over time children will get used to doing this, so that students are also easier to accept learning material because apart from knowing The theory of students also puts into practice directly and this will make students change to become better human beings and know the values of Islamic teachings as said by the PAI teacher because students are introduced to and brought closer to the mosque so that over time students will be familiar with Mosques even when students are not in school because students are accustomed to PAI learning that is carried out in mosques.

#### 4. CONCLUSION

Campus mosques and schools are generally managed through better management than mosques in general. This is easy to understand, because the activities in it are campus residents with a relatively divided concentration of activities. The AN-Nur Mosque has really implemented its functions and roles. Since the first, the An-Nur Mosque has seen a very big role for residents of the Muhammadiyah University Sidoarjo campus campus I and SMAMDA Sidoarjo, because it really functions in addition to functioning as a place of worship, Islamic culture, but also plays a role as a center for Islamic education, namely in strengthening Islamic Religious Education. realized by the activities of religious studies such as routine and incidental studies. Where takmir An-Nur plays a very important role in it as an effort to prosper the mosque. Aiming to create an atmosphere and increase religious insight, Akhlakul karimah for religious SMAMDA Sidoarjo students are educational, scientific and religious. Facilities of worship can support Islamic religious education so that it can facilitate students in exploring and developing the potential of faith, so that later they will not only know and understand, but can implement religious knowledge and faith, and can also live side by side with adherents and adherents of other religions. Thus it can be concluded that the application of the role of the mosque as a means of Islamic education can be a barometer in the symbols of Islam, and Ukhuwah Islamiyah, namely the application of the role of mosques in carrying out religious activities and programs inclusively.

Based on the results of research and discussion of worship facilities at SMAMDA Sidoarjo, they use the same mosque as the Muhammadiyah University of Sidoarjo to carry out worship and study religious practices in schools because special buildings such as mosques and prayer rooms do not yet exist, but the school has budgeted for the special construction of the prayer room. The facilities of worship that are now very suitable to be used for learning in Islamic Religious Education subjects.

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