

A PILLAR OF FAITH AND CULTURE: TRACING THE LEGACY OF THE MESJID TABLIGHIYAH GAREGEH

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ABSTRACT

This research was motivated by the existence of the Tablighiyah Mosque in Garegeh Village, a historic building that has significant value in the development of Islam in the area. The mosque was founded in 1963 and plays a central role in the social, religious, and cultural dynamics of the Garegeh community. The purpose of this study is to uncover the history of the establishment of the Tablighiyah Mosque and the role of national figures in its inauguration, namely Muhammad Hatta as the nation's proclaimer, H. Abdul Malik Karim Amrullah (Buya Hamka) as a Minangkabau cleric, and Drs. H. Muhammad Jusuf Kalla, the 10th Vice President of the Republic of Indonesia. The method used is qualitative research with a descriptive-narrative approach. Data was obtained through document studies in the form of archival photos, interviews, and literature studies. The research process followed the steps of the historical method, namely heuristics, verification, interpretation, and historiography. The results of the research show that the Tablighiyah Mosque is not only historically valuable, but also serves as a center for religious, social, cultural arts, educational, and economic activities for the Garegeh community.

Keywords: Tablighiyah Mosque, local history, Garegeh, Islam, community activities.

ABSTRAK

Penelitian ini dilatarbelakangi oleh keberadaan Masjid Tablighiyah di Kelurahan Garegeh, sebuah bangunan bersejarah yang memiliki nilai penting dalam perkembangan Islam di daerah tersebut. Masjid ini didirikan pada tahun 1963 dan berperan sentral dalam dinamika sosial, keagamaan, dan kebudayaan masyarakat Garegeh. Tujuan penelitian ini adalah mengungkap sejarah berdirinya Masjid Tablighiyah serta peran tokoh-tokoh nasional dalam peresmian, yaitu Muhammad Hatta selaku proklamator bangsa, H. Abdul Malik Karim Amrullah (Buya Hamka) sebagai ulama Minangkabau, dan Drs. H. Muhammad Jusuf Kalla, Wakil Presiden Republik Indonesia ke-10. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan deskriptif-naratif. Data diperoleh melalui studi dokumen berupa foto arsip, wawancara serta studi pustaka. Proses penelitian mengikuti langkah-langkah metode sejarah, yaitu heuristik, verifikasi, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Masjid Tablighiyah tidak hanya bernilai historis, tetapi juga menjadi pusat aktivitas keagamaan, sosial, seni budaya, pendidikan, dan ekonomi masyarakat Garegeh.

Kata kunci: Masjid Tablighiyah, sejarah lokal, Garegeh, Islam, aktivitas masyarakat.



INTRODUCTION

The religious life of Muslims is not only manifested in the performance of ritual worship, but also in active involvement in social spaces that strengthen faith and build civilization. In this context, mosques have a central position. Mosques are not only places of prayer, but also centers of community activity, ranging from education and social activities to community empowerment (Nurhidayanti, 2017). Since the early days of Islam, the function of mosques has gone beyond the ritual dimension and become a strategic space for building a society based on monotheism (Wirajomartono, 2009). The transformation of the mosque's function has become increasingly apparent in the contemporary era. Rusnita (2022) shows that mosques now function as centers for the development of Islamic culture, discussion, and scientific learning. Faizal et al. (2023) found that mosques can also be used as a forum for the socio-economic empowerment of the community. Mustain (2024) emphasizes the dynamic function of mosques in Indonesia, which has shifted from being a locus of traditional Islamic teaching to empowering the community. This is in line with the research by Fikri and Nadhilah (2023), who argue mosques as spaces of public representation where social, cultural, and even economic dimensions are produced through congregational activities.

Community involvement in mosques is also an important factor. Asyiah (2022) states that mosques can be optimized as a means of fostering social groups and youth. Research by Waluyo and Siswadi (2023) also emphasizes the important role of mosque in increasing the religiosity of rural communities through Islamic educational values. This finding is reinforced by Basri (2020), who affirms that mosques are centers of community education, not only in the field of religion but also in building social character. In the context of urban communities, a study by Arlina et al. (2024) shows that mosque youth groups play a role in shaping the morals of the younger generation. Meanwhile, Rinanda et al. (2025) found that mosques in Southwest Aceh have functioned as centers of social and religious activities for the community. Munandar and Jumala (2025) add that innovative and inclusive mosque management, such as at the At-Tin Mosque in Sukabumi, is able to reach all levels of society. In fact, Sutrisno (2025), through a case study of the Jogokariyan Mosque in Yogyakarta, emphasizes the role of mosques as centers of Islamic philanthropy that are capable of mobilizing social solidarity.

However, although many studies have discussed the role of mosques in general, there is still a knowledge gap in examining mosques that have a long history and strong local ties. In this case, the Tablighiyah Garegeh Mosque in Bukittinggi is an interesting example. This mosque was founded in 1963 and has a unique history because it was inaugurated by three important figures of the nation: the first Vice President of the Republic of Indonesia, Drs. H. Muhammad Hatta; a great scholar and Minangkabau intellectual, Prof. Dr. H. Abdul Malik Karim Amrullah (Buya Hamka); and the 10th and 12th Vice President, Drs. H. Muhammad Jusuf Kalla. The presence of these three great figures provides historical legitimacy and symbolic value that strengthens the position of this mosque in the life of the Minangkabau community.

In addition to its history, the function of the Tablighiyah Mosque continues to evolve. Today, this mosque is a center for worship, education, social activities, and culture. Various activities such as *pencak silat*, *majelis taklim*, *tabligh akbar*, and youth development programs affirm its multidimensional role. The mosque also provides

health facilities in the form of ambulances and has initiated a child-friendly program recognized by the city government. This dynamic shows that the Tablighiyah Garegeh Mosque is not only a historical symbol but also a living institution that adapts to the needs of the community.

This research is important to examine more deeply how history, leadership, and local communities influence the transformation of the mosque's function. The main issue raised here is the background to the establishment of the Tablighiyah Garegeh Mosque, and factors that have driven the transformation of its role. The explanation of this issue is expected to enrich the study of mosques as centers of Islamic civilization and provide practical contributions to mosque management in various regions.

METHOD

The research method used in this research is the historical method with a descriptive-narrative qualitative approach. This method was chosen because the study aims to trace the historical traces of the Tablighiyah Garegeh Mosque from 1963 to 2022, analyzing its physical development, and revealing the socio-religious role of the mosque in the life of the Garegeh community. The narrative qualitative approach is considered relevant because it is able to provide an in-depth description of the experiences and dynamics of the community (Moleong, 2018; Rohman, 2021). Local historical research is also important as a form of preserving collective identity, which is often neglected in mainstream historical writing (Basri, 2020).

The historical method consists of four main steps. First, heuristics, or source collection. Primary sources used include mosque photo archives, inauguration documents, inscriptions, and interviews with community leaders such as former and current mosque administrators. Secondary sources include history books, academic articles that relevant to the research topic. The heuristics stage is important because the validity of historical research depends on the breadth and accuracy of the sources obtained (Supardan, 2015; Nurhasanah, 2019). Second, verification, which is the critique of sources to assess the authenticity and credibility of the data. Information from interviews is compared with written documents and photographs so that inconsistencies can be eliminated. This source criticism is in line with the view that historical research must test the authenticity and reliability of documents in order to produce an objective narrative (Kuntowijoyo, 2013; Suryadi, 2020).

Third, interpretation, which is the interpretation of sources. At this stage, researchers analyze the meaning of each event, such as the inauguration by national figures, changes in the location of the mosque, or the emergence of new social activities. Interpretation is carried out by looking at the social, political, and cultural context of the Garegeh community at that time. Historical interpretation requires hermeneutic sensitivity so that researchers not only present facts but also understand the meaning behind them (Herlina, 2019; Rahayu, 2022). Fourth, historiography, which is the systematic and chronological writing of history. The narrative is compiled starting from the initial establishment, the inauguration stage by stage, renovations, to the role of the mosque in the contemporary life of the community. Historiography serves to compile verified facts into a complete and meaningful historical story (Kuntowijoyo, 2013; Saputra, 2021).

This research was conducted at the Tablighiyah Garegeh Mosque, Garegeh Village, Bukittinggi, West Sumatra. The location was chosen because this mosque is the

focus of study with a long history and multidimensional functions. Field observations were conducted to document the physical condition of the mosque, while interviews were conducted with community leaders and mosque administrators to obtain oral data. Data validity was strengthened by triangulation: source triangulation (documents, interviews, archives), method triangulation (observation, interviews, literature study), and time triangulation (data from different periods: 1960s, 1980s, and 2000s). This triangulation approach is in line with qualitative research recommendations to ensure data validity (Sugiyono, 2017; Nurdin & Hartati, 2019).

Data analysis was conducted thematically. Data were categorized into main themes such as the establishment and inauguration of mosques, physical changes to buildings, religious activities, socio-cultural activities, and educational and economic functions. After that, the data were analyzed to find patterns of development and the role of mosques in community dynamics. This thematic analysis allows researchers to identify consistent narrative patterns behind historical facts (Rokhman, 2020). Ethically, this research was conducted with respect for the informants. Consent was obtained before the interviews, and the confidentiality of identities was maintained as requested by the informants. All data were quoted with clear references to the sources. The principles of qualitative research ethics are important because they concern academic trust and responsibility (Yusuf, 2020).

RESULT AND DISCUSSION

History of Masjid Tablighiyah

The origins of the Tablighiyah Garegeh Mosque can be traced back to 1926 when the local community built a small mosque or *surau*. The *surau* was still simple with walls made of *tadia* or woven bamboo. The construction process was carried out using the tradition of *gotong-royong* (communal work), where sand and stones were taken directly from the Batang Tambuo River, located not far from the mosque. At that time, the Garegeh sub-district did not have a mosque. To perform Friday prayers, the community had to walk about 900 meters to the Jamiak Gunjo Mosque, which was located outside the Garegeh area. As the population grew, the need for a mosque in the Garegeh area became increasingly urgent (Sampono, 2022). Then, the collective awareness of the community led to a Bakampung meeting in 1962. This meeting was held at the Tablighiyah Mosque and was attended by the *Niniak Mamak* (Leaders), *Alim Ulama* (Ulema), *Cadiak Pandai* (professionals), *Bundo Kandung* (the elders), community leaders, and young people. The main agenda of the meeting was to discuss the possibility of developing the Tablighiyah *surau* into a mosque. This deliberation reflected the local wisdom of Minangkabau, which emphasizes the value of togetherness in making important decisions (Putra, 2020).

The results of the meeting were then realized in 1963 when the Koto Selayan administration granted official permission to turn the Tablighiyah *surau* into the Tablighiyah Garegeh Mosque. This momentous occasion was marked by the laying of the first stone by the Mayor of Bukittinggi, Kamal, S.H. The mosque's first management structure was formed with Moh. Rizal Tuangku Mazo Basah as chairman, Syair Razab Datuak Tan Gagah as secretary, and Syaid Datuak Mangkuto and Syaid Datuak Sikumbang as treasurers (Sampono, 2022). It was then agreed that the mosque would be built on land owned by Dt. Panduko Rajo, who had no heirs. The construction of the mosque was based on community self-help. The first floor was built in 1936 and was

used as a place of worship, recitation, and social activities. The community participated in the construction process every weekend through communal work. A total of 163 iron foundations measuring 6-10 meters were installed to strengthen the structure of the building. The construction of the mosque was not only carried out by men, but also by women who helped transport sand and stones (*majujuang kasiak*) from the Batang Tambuo River. In fact, some women were willing to pawn their jewelry to help cover the construction costs (Parpatiah, 2023).

The funds came from community self-help, fundraising through coupons, and voluntary donations. Some volunteers even traveled to Maninjau, Lubuak Basuang, Pariaman, and Sungai Pua to collect funds. Unique support came from train passengers passing in front of the mosque, who threw coins towards the construction site. In addition, the community also provided food for the builders, such as bananas and oranges, so that construction could run smoothly. This shows how the mosque was essentially built through the collective participation of the community, not just as a physical building, but also as a symbol of social solidarity (Basri, 2020). The construction of the mosque was led by Mak Samsu Angku Majo Basa as the head craftsman, with a team of carpenters consisting of Anas Pakiah, Dt. Tapanji, Ambo Bari, Salu St. Maleka, Umar Ali Dt. Nan Gamuak, Inyiah London St. Bagindo, and Pakiah Tanjung. Meanwhile, the stonemasons consisted of Nasrul St. Marajo, Samsumar, Mak Tamam St. Barbanso, Mak Mudo Ja'far, Mudahar St. Payuang Ameh, and Agusmar (Parpatiah, 2023). This collective construction process is in line with Herlina's (2019) research, which emphasizes that mosque construction in Minangkabau is always closely related to communal work and local leadership.

In 1970, Indonesian first Vice President Mohammad Hatta arrived with a delegation from Jakarta to inaugurate the first *Sholat jumat* (Friday prayer) at the Tablighiyah Garegeh Mosque. Hatta's presence provided moral legitimacy and affirmed the mosque's position as the spiritual center of the Garegeh community. Subsequently, construction of the second floor began and was finally completed on February 20, 1981. The inauguration was carried out by the charismatic Minangkabau ulema, Prof. Dr. Abdul Malik Karim Amrullah (Buya Hamka). Buya Hamka's presence not only gave spiritual meaning, but also symbolized the intellectual revival of Islam in Minangkabau. His presence emphasized the importance of the mosque not only as a place of worship but also as a center of Islamic education and civilization (Rohman, 2021). The second floor was built due to the increasing number of worshippers who could not be accommodated on the first floor. This shows how mosques continue to adapt to the needs of the community. As stated by Saputra (2021), mosques in Minangkabau serve as centers of worship as well as dynamic public spaces, keeping pace with the growth and needs of the community.

In 1990, the mosque's management was renewed with Syair Razab Datuak Tan Gagah as chairman, Syamsir Figar Tuangku Mazo Ameh as vice chairman, Afdal M. Tuangku Sampono as secretary, and H. Buswar Datuak Mangkuto Basah as treasurer. This change in management reflects the continuity of traditional and religious leadership in managing the mosque (Nurhasanah, 2019). Entering the 21st century, the mosque continued to grow. In 2018, the first stone was laid for the construction of the new Tablighiyah Mosque to respond to the need for more space and more modern facilities. Then, on March 18, 2022, the mosque was inaugurated by the former Vice President of the Republic of Indonesia, Jusuf Kalla, who is also known as the Chairman

of the Indonesian Mosque Council (Dewan Masjid Indonesia). In his speech, Jusuf Kalla emphasized that mosques are one of the three basic assets of the Minangkabau people, along with schools and markets. He continues that building a mosque does not only mean erecting a building, but also preparing activities and programs that strengthen the social and educational roles of the community.

In addition to inaugurating the mosque's operations, Jusuf Kalla also laid the first stone for the construction of the *Madrasah Diniyah Takmiliyah Awaliyah* (MDTA), Pondok Tahfiz, Kindergarten, and Multipurpose Building. Thus, the mosque reaffirms its role as a center for worship, education, and social activities. Jusuf Kalla's presence marks the third national figure to inaugurate this mosque after Mohammad Hatta and Buya Hamka, thereby strengthening the historical value of the Tablighiyah Garegeh Mosque in the history of Islam in Indonesia. From its inception as a *surau* in 1926 to its re-inauguration by Jusuf Kalla in 2022, this mosque has become a symbol of the Garegeh community's collectivity. Each phase of its construction shows the active involvement of the community, local figures, and even national figures. Local historical research like this is important because it shows how mosques transform in line with the dynamics of society. The Tablighiyah Garegeh Mosque is clear evidence that mosques are social institutions that continue to thrive and remain relevant to the needs of the community in every era.

The Development of Masjid Tablighiyah Building

Initially, the land area of the Tablighiyah Garegeh Mosque was only around 1,900 m². In 2018, the mosque area was expanded with the help of land donations from the family of the late H. Djamaan Tuangku Mudo and the late Hj. Syamsinar. Their children, Drs. Hj. Nurhelmi Djamaan, the late Hj. Sukma Nelly, S.H., H. Waras Bestari, and H. Asraf Hadi, donated 2,283 m² of land to the Tablighiyah Mosque Construction Committee. On April 29, 2018, the mosque administrators and the community carried out the groundbreaking ceremony for the construction of the mosque, accompanied by the signing of the *waqf* land transfer and the expression of gratitude to Hj. Nurhelmi Djamaan as the family representative. Subsequently, on March 12, 2021, the mosque administrators and the Tablighiyah Mosque Construction Committee, on behalf of the village, purchased a 350 m² plot of land located next to the mosque. About a month later, on April 24, 2021, another 1,400 m² of land was purchased in a nearby location for the construction of the Tablighiyah Garegeh MDTA. With these additions, the total land area of the Tablighiyah Mosque now reaches 5,933 m².

The Tablighiyah Mosque has undergone two location changes. The first building, which was constructed in 1963, was located on Jalan Soekarno–Hatta km 3, Kelurahan Garegeh, facing Jalan Dt. Mangkuto Ameh. This initial location was in the middle of a residential area, making it close to the surrounding community. According to Dedi Fatria, S.H., M.H., Datuak Mangkuto Sutan, Chairman of the Tablighiyah Mosque Construction in Garegeh, the first building had a capacity of around 700 worshippers. Later, someone donated a plot of land for the construction of a new mosque, so the mosque was rebuilt from scratch. The old building was then temporarily converted into a parking area for worshippers. In 2018, the first stone for the construction of the new mosque was laid (Fatria, 2023). On June 6, 2022, the construction committee demolished the old building and the new building is located to the right of the previous location and faces Jalan Lintas Soekarno–Hatta. The progress of the new mosque's

construction has reached approximately 65%. In accordance with the principle of waqf land, which states that waqf property must be separated and not mixed with other land (Indonesian Ministry of Religious Affairs, 2007), the mosque is now being built on an area of 5,933 m². The architectural design was prepared by a consultant, and to date, the main mosque building, measuring 47 × 30 meters and consisting of three floors, has been completed. Meanwhile, the designs for supporting buildings such as the *Madrasah Diniyah*, meeting rooms, offices, health facilities, and other rooms are still being prepared.

People Activities in Masjid Tablighiyah

The development of community activities at Masjid Tablighiyah has demonstrated substantial progress over time, beginning from its initial establishment to the present day. This advancement became particularly evident following the renovation and architectural enhancement of the mosque, which significantly increased its attractiveness and visibility within the community. These improvements have been accompanied by an expansion of the mosque's functions, encompassing various dimensions of social and religious life.

The religious functions of Masjid Tablighiyah have been performed consistently since its founding and continue to be maintained effectively. One of the longstanding practices is the performance of the two Eid prayers. This tradition has been observed since 1926, when Masjid Tablighiyah existed in the form of a *surau*, and has persisted without interruption to the present. In addition to the Eid prayers, the mosque also facilitates the five daily prayers and a range of other religious activities.

The implementation of the Eid prayers in 2020 and 2022 further illustrates the significant social development occurring within the Masjid Tablighiyah community. Following the renovation, the number of congregants attending these prayers increased markedly. These congregants now originate not only from Garegeh Village but also from neighboring areas, reflecting the mosque's expanding social reach and its strengthened role as a communal religious center.

In 1926, when Masjid Tablighiyah was still a *surau*, *Jumatan* (Friday Prayer) were not conducted there. Residents seeking to perform the *Jumatan* were required to travel to Masjid Jami'k Gunjo, located approximately 900 meters away. As the population increased and the need for an adequate facility for communal worship became more urgent, the establishment of a mosque capable of hosting *Jumatan* became necessary. The first *Jumatan* at Masjid Tablighiyah was held in 1970, following its formal inauguration by Moh. Hatta. Since then, the *Jumatan* has continued to be performed regularly and constitutes an integral component of the religious life of the local community.

Social Function of Masjid Tablighiyah

Before the establishment of Masjid Tablighiyah, the surrounding community already demonstrated a high level of social cohesion. Although their way of life at the time was relatively simple and traditional, the community exhibited strong values of mutual assistance and cooperation in various activities. This communal spirit is evident in the construction of Masjid Tablighiyah, which involved the collective efforts of *niniak mamak*, *alim ulama*, *cadiak pandai*, *bundo kanduang*, community leaders, local

youth, and the entire Garegeh population. All of these groups worked together through traditional forms of gotong royong to support the construction process.

During this period, all construction activities were carried out manually using traditional methods. Building materials such as sand and stones were collected directly from Batang Tambuo, a nearby river. Many Garegeh residents were skilled in carpentry, enabling the construction to rely on the workmanship of local artisans, assisted by broader community participation. Funding for the construction was also supported by community members, including individuals traveling through the area by train who contributed donations (Parpatiah, 2023). The construction of Masjid Tablighiyah was completed in 1969, following a six-year building process.

The social activities associated with Masjid Tablighiyah have continued to evolve over time. While early construction efforts relied entirely on traditional tools, the community has retained its spirit of cooperation into the modern era. In 2022, residents once again engaged in collaborative work during the construction of the new mosque building, participating in activities such as concrete casting, transporting sand into cement mixers, cleaning the mosque, and preparing meals, now supported by more advanced equipment.

In 1991, the mosque experienced significant social development following the inauguration of its second floor by Buya Hamka. During this period, the mosque administration, led by H. Syair Razab Datuak Tan Gagah, introduced a community-based training program focused on the procedures for *shalat jenazah* (funeral prayer). The program was conducted weekly on Saturdays, using banana trunks as practice materials. The training generated strong enthusiasm among congregants, as it offered practical religious knowledge and provided opportunities for social interaction within the mosque. The instructor for the program was H. Muhammad Rizal Tuangku Mazo Basah. This initiative has continued to be implemented and expanded by the mosque administration up to 2022 (Sampono, 2023).

According to Afdal M. Tuangku Sampono, the mosque youth organization, known as the *Remaja Masjid Tablighiyah* (Remesta), was established in 1990, with Afdal himself serving as its first chairperson. At the time, the organization had 60 members. The establishment of Remesta aimed to unite and engage the youth living around Masjid Tablighiyah. The presence of this organization played a vital role in developing mosque activities through various programs, including assisting families experiencing bereavement, preparing *khatam Al-Qur'an* ceremonies, organizing religious study sessions, and conducting the annual *Gema Ramadan* event, which featured competitions such as Qur'an recitation, Islamic-themed poetry, and short surah recitation. Remesta also collaborated with youth groups from other mosques.

At the end of 2019, an anonymous benefactor donated a sum of money to the mosque administration. This contribution was used to purchase a white ambulance, which has since served as an operational vehicle for the mosque. The ambulance provides emergency assistance to community members experiencing hardship and is deployed for humanitarian efforts. For instance, during the Pasaman earthquake in 2022, the ambulance was sent to deliver aid, including rice, instant noodles, clothing, and other essential items (Sampono, 2023).

Furthermore, as noted by Afdal M. Tuangku Sampono, a mosque-based motorcycle community called the Masjid Tablighiyah Garegeh Rider Community (Mastageh) was formed in 2022. The name was proposed by the Chairman of the

Bukittinggi MUI, Dr. Aidil Arifin, M.Ag. The community consists of approximately 40 members and was established to strengthen social ties both within Garegeh and beyond (Sampono, 2023). That same year, Mastageh actively participated in providing assistance to victims of the Pasaman earthquake by distributing rice, clothing, instant noodles, and other necessities. All members took part in the relief effort. One of Mastageh's annual traditions during the month of Ramadan is distributing aid to orphanages. In 2022, the community distributed takjil and meals to two orphanages, Aisyah Matur Orphanage and Muhammadiyah Ranting Cingkariang Orphanage. These charitable activities were made possible through donations collected from the local community and subsequently distributed to those in need.

Art Activities

One of the cultural developments at Masjid Tablighiyah Garegeh is the establishment of its drumband unit. According to Afdal M. Tuangku Sampono, the mosque's drumband has existed since 1993, and he was among its early members. At that time, Mr. Afdal and several of his peers actively participated in the drumband activities initiated by the mosque (Sampono, 2023). The drumband functions as a musical ensemble in which various instruments are played collectively, typically performed during parade events. In this activity, each child is assigned one musical instrument to play. The instruments used by the Masjid Tablighiyah drumband during its early years included drums, bass drums, marching bells, trumpets, and baritones.

In addition to the drumband, another form of cultural and artistic development at the mosque is the establishment of a silat academy in 2020. The academy is known as *Perisai Minang*. Its formation was motivated by the fact that several children from Garegeh had previously attended *silat* training outside the area, with some even participating in silat festivals and competitions where they achieved notable accomplishments. Observing the strong enthusiasm of these children, the *niniak mamak* (traditional leaders), mosque administrators, and local youth took the initiative to establish a silat academy directly under the auspices of the mosque.

The establishment of the Perisai Minang silat academy at Masjid Tablighiyah serves as clear evidence of the expanding and progressive functions of the mosque, which now extends beyond its religious role to encompass cultural development and non-formal education. Children living around the mosque demonstrate considerable enthusiasm in learning this traditional martial art. Silat training sessions are held every Sunday in the area surrounding Masjid Tablighiyah.

Education Activities

Islamic education constitutes an essential component of Islamic teachings as a whole. Consequently, the aims of Islamic education cannot be separated from the fundamental purpose of human life in Islam, namely to cultivate individuals who are devout servants of Allah SWT and who are capable of attaining happiness in both this world and the hereafter (Azra, 2012). In line with this vision, Masjid Tablighiyah also carries out functions related to education and character formation for the community surrounding the mosque.

In 1945, the religious functions of Masjid Tablighiyah expanded significantly with the establishment of an educational institution known as the *Madrasah Diniyah Takmiliah Awwaliyah* (MDTA). MDTA is a non-formal Islamic educational unit designed

for elementary-level students and located within the premises of Masjid Tablighiyah. The institution was founded in 1945, during the period when Masjid Tablighiyah was still in the form of a *surau*, and it was led by youth figures from Garegeh Village (Sampono, 2022). The primary motivation behind the establishment of MDTA was to gather children residing around Masjid Tablighiyah and within the Garegeh area, with the objective of providing them with religious instruction and enhancing their educational development, particularly in the field of Islamic studies.

Following its establishment in 1945, MDTA achieved a notable milestone in 1953, when its first cohort of students completed the recitation of the Qur'an (*khatam al-Qur'an*). A total of 32 students participated in this accomplishment, comprising 17 girls and 15 boys. At that time, the students stood together for a commemorative photograph in front of *Surau* Tablighiyah, which had been decorated with young coconut leaves as part of the celebration. This initial *khatam al-Qur'an* ceremony, conducted while Masjid Tablighiyah was still functioning as a *surau*, has since become a sustained tradition that continues to be upheld by the mosque's administrators to the present day.

In 1985, the institution was known as Kuntum Harapan Kindergarten, and in 2006 it was renamed As-Salam Kindergarten. It was founded by community leaders of Garegeh and is located on Jl. D.T. Mangkuto Ameh, Garegeh. As-Salam Kindergarten serves approximately 58 students and employs five teaching staff. The institution provides early childhood education services for the local community. The kindergarten is built on a plot of approximately 433 m² and is equipped with various play facilities, including a slide, globe, climbing structures, seesaws, compound ladders, swings, and others (Desiwarni, 2023).

In addition to formal education, Masjid Tablighiyah also promotes non-formal educational activities through the establishment of a mosque library in 2010, named the Tablighiyah Mosque Library. The library provides a wide range of books, including materials on general knowledge and religion. It is located within the mosque premises, making it easily accessible for congregants and the surrounding community. Furthermore, according to Afdal M. Tuangku Sampono, Masjid Tablighiyah is one of the mosques in Bukittinggi designated as a child-friendly mosque. This designation was inaugurated by the Mayor of Bukittinggi, Erman Safar, S.H., on 4 December 2022. A child-friendly mosque aims to create an environment where the mosque functions not only as a place of worship but also as a space for learning and play for children (Sampono, 2023). Through this program, mosque administrators are encouraged not to prohibit or reprimand children when they come to the mosque to gather, play, or participate in educational activities.

Economy Activities

One of the social-economic traditions consistently practiced by the residents of Garegeh Village is the organization of the *pasa pabukoan* market during the month of Ramadan. This activity was first introduced in 2005, initially managed by the local youth. However, in 2010, the responsibility for its management was formally transferred to the administrators of Masjid Tablighiyah to ensure better organization, sustainability, and greater community benefit. The *pasa pabukoan* area is strategically located behind Masjid Tablighiyah, providing convenient access for both local residents and mosque congregants.

The *pasa pabukoan* functions not only as a marketplace for fulfilling communal needs related to preparing food for breaking the fast, but also as an important economic opportunity for households in Garegeh. Many residents take advantage of this moment to engage in small-scale food and beverage businesses, which strengthens their economic resilience during Ramadan. At the same time, the activity also contributes financially to Masjid Tablighiyah, as a portion of the generated income is allocated to support the mosque's operational needs and facility development. Thus, *pasa pabukoan* represents a dynamic integration of religious observance and community economic empowerment.

Beyond this seasonal activity, the economic functions of Masjid Tablighiyah further expanded with the establishment of the Mosque Asset Shops (*Toko Aset Masjid*). This initiative was developed as a long-term strategy aimed at enhancing the mosque's economic independence while also providing economic opportunities for the surrounding community. The shops are located on Dt. Mangkuto Ameh Street, directly behind Masjid Tablighiyah, and were built in 2021 on a land area of 350 m². The economic facility consists of four shop units.

Each unit carries a different annual rental value depending on size and location. The rental fees range from approximately 10 million rupiah per year for the highest priced unit to 6 million rupiah per year for the lowest. This rental scheme not only creates business opportunities for local entrepreneurs but also serves as a steady source of income for Masjid Tablighiyah. The funds generated are allocated to various mosque needs, including facility maintenance, religious programs, and improving services for congregants.

CONCLUSION

Masjid Tablighiyah traces its origins to a *surau* built in 1926 with woven rattan walls, established to meet the religious needs of Garegeh residents who otherwise had to walk nearly one kilometer to Masjid Jamiak Gunjo for *Jumatan*. In response to this limitation, a Bakampung meeting was convened in 1962, involving traditional leaders, religious scholars, community elders, and local residents. The discussion led to the formal approval in 1963 by Nagari Koto Selayan to convert the *surau* into Masjid Tablighiyah. Construction progressed gradually through community fundraising, resulting in the completion of the first floor in 1936 and the second floor in 1981. Modern redevelopment began with the laying of the cornerstone in 2018, and the mosque was formally inaugurated in 2022 by former Vice President Jusuf Kalla.

Since its establishment, Masjid Tablighiyah has continued to serve as a center for religious and social life. It has hosted Eid prayers since 1926 and maintained *Jumatan* since the first official sermon delivered by Mohammad Hatta in 1970. The mosque also facilitates various social programs, including collective community work (*gotong royong*), funeral-prayer training in 1991, and youth activities under the Tablighiyah Youth Association founded in 1990. In addition, an ambulance service was introduced in 2019 to support community welfare.

The mosque has expanded its cultural, educational, and economic roles over time. Cultural programs include a drumband established in 1993 and the Perisai Minang martial arts school founded in 2020. Educational initiatives encompass As-Salam Kindergarten, originally founded as Kuntum Harapan in 1985, and the Tablighiyah Mosque Library established in 2010. The mosque was also designated a Child-Friendly

Mosque in 2022. Economically, the annual *pasa pabukoan* Ramadan market, operating since 2005, and the construction of mosque-owned rental shops in 2021 contribute to both community livelihoods and the financial sustainability of Masjid Tablighiyah.

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