



Salman Mosque as a Center of Islamic Da'wah and Spiritual Laboratory for Campus Community

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ABSTRACT

This research explains the role of the Salman mosque of ITB (Institut Teknologi Bandung) as the center of Islamic da'wah and the spiritual laboratory for the campus community in preaching Islamic teachings as rahmatan lil'alam (mercy to the world). This research explicitly reveals the role of the Salman mosque in the development of Islamic da'wah for students, educating moderate character for students, and the concept of Salman mosque as a spiritual laboratory for the campus community. The research methods was descriptive and the data were obtained through the response of mosque members and they were analyzed qualitatively. The findings showed that the Salman mosque acts as a Madani mosque with complete facilities, namely, educational facilities, open green spaces, da'wah institutions, and economic development institutions for the Muslim community. Therefore, the Salman mosque becomes a pleasant place for families, play and learning spaces for children, center for spiritual studies, and center of civilization in the development of science, technology, arts and culture.

Keywords: Mosque, Islamic Da'wah, Spiritual Laboratory, Campus Community

ABSTRAK

Tulisan ini menjelaskan peran masjid Salman ITB (Institut Teknologi Bandung) sebagai pusat dakwah Islamiyah dan laboratorium ruhani masyarakat kampus dalam mendakwahkan ajaran Islam yang rahmatan lil'alam. Secara khusus penelitian ini mengungkapkan peran masjid Salman ITB dalam pengembangan dakwah Islamiyah bagi mahasiswa, pendidikan karakter moderat bagi mahasiswa dan konsep masjid sebagai laboratorium ruhani bagi masyarakat kampus. Penelitian menggunakan metode deskriptif dengan pendekatan kualitatif yang dilengkapi respons jamaah ini menemukan bahwa masjid Salman ITB berperan sebagai masjid madani dengan fasilitas lengkap, yaitu sarana pendidikan, ruang hijau terbuka, lembaga dakwah, dan lembaga pengembangan ekonomi umat. Oleh karena itu, masjid Salman ITB menjadi tempat menyenangkan bagi keluarga, ruang bermain dan belajar bagi anak-anak, serta pusat studi kajian ruhani dan pusat peradaban dalam pengembangan sains, teknologi, seni dan budaya.

Kata kunci: Masjid, Dakwah Islamiyah, Laboratorium Ruhani, Masyarakat Kampus

INTRODUCTION

The mosque is an important pillar in the history of Islamic development. [Anik Farida](#) (2014, p. 45) notes that the Prophet Muhammad began preaching to build the Yathrib community from the mosque, so that it could turn the city community into civil society. The main function of the mosque at that time as a center of worship for the people of Medina as well as the center of the da'wah of his friends. From these two functions, the Prophet then developed the function of the mosque as an educational center, namely as a center for spiritual education and scientific education such as literacy, fiqh, monotheism, including war studies and other character development fields in society.

The function of the mosque at the time of the Prophet in [Kurniawan's](#) view (2014, p. 170) was as a place of worship and a center for the study of Islamic sciences for Muslims. [Kurniawan](#) (2014, p. 170) pointed out that the function of the mosque as a place of worship, a place of study of science, a place to discuss issues of worship, a place of court for Muslims, a place for welcoming guests, a place to hold a marriage ceremony, a place for social services, a place for organizing war strategy, and a place of service public health.

The mosque as an entity not only serves to meet the needs of worship of Muslims but also becomes the womb of the development of civilization. History has recorded, that the Prophet's Mosque by Rasulullah functioned as: (1) a center of worship; (2) education and teaching center; (3) the center for solving problems of the people in the legal (judicial) aspect; (4) the economic empowerment center of the people. (5) Islamic information center; and (6) a center for military training and government affairs. In short, at the time of the Prophet, the mosque was made as to the center of Islamic civilization ([Dalmeri](#), 2014, p. 331) and the center of character education or character of the people. Education is known as *tarbiyah* or it can also be called preaching. *Tarbiyah* means to educate while preaching means to invite or call. *Tarbiyah* and da'wah are essentially the same, namely inviting other people, both students and Muslims, in general, to make changes in life towards a better condition ([Purwanto, et al.](#), 2017, p. 95).

Research on mosques has been conducted by some researchers. [Astari](#) (2014, p. 40) explains the return of the mosque's function as a center of community civilization. Astari mentioned several reasons that were important factors in the position of the mosque in the time of the Prophet Muhammad, namely: First, the strong religious spirit of the community at that time. Second, the personality of the Prophet Muhammad who can integrate religious and social affairs. Third, the figure of the Prophet Muhammad who combines umara (government leader) and ulama. Fourth, the position of the mosque as a pleasant place for the public. Thus, the mosque is a place where people express their joy by worshipping as a form of gratitude, also a place to convey various prayers and hopes of the community.

The other research carried out by [Arifin and Satriah](#) (2018, p. 101). They examined the model of *da'wah bi al-Iryad* for the maintenance of spiritual mental health of patients in hospitals and found that the mental and spiritual needs of hospitalized patients in the hospital included: motivation for recovery and health, guidance in illness, prayers in a state of illness, *nadza* '(death sakaratul) and positive assistance from the patient's family. The study illustrates the da'wah model and the steps to take solutions to the patient's spirituality problems and other findings shown by the researchers. Mosques and hospitals share the same in providing mental health services, although the method is different.

Other research conducted by [Purwanto, Taufik, and Jatnika](#) (2017, p. 95) discussed the role of information technology in da'wah in the student environment. Purwanto et al. Provide information about da'wah through social media which is currently an effective way of preaching reaching a wider and more varied communicant. Da'wah by using social media can reach the communicant even further by using only one post, so that preaching with social media is considered more practical, economical, and following millennial times.

Also, preaching through social media is considered more effective in terms of time and place, because it does not require a lot of time or a special place. The implications of the use of information technology need good intentions, good character, and caution so as not to get caught up in things that are not expected as excesses of the use of information technology.

Another study was conducted by [Anik Farida](#) (2014, p. 47) researcher from the Center for Religious Research and Research Jakarta with the theme of Islamic Islamization and Islamic science: a model of empowerment management in Salman Mosque in Bandung. This research provides information about the findings of the variance of the functions and roles of the Salman ITB mosque, namely as a forum for scientific empowerment by bringing technology science closer to Islamic doctrine, more focused on the scientification of Islamic teachings and the Islamization of science and technology.

The paper in this study has a different perspective from the studies mentioned above. This paper focuses on the role of the Salman Mosque ITB as the center of Islamic da'wah, with the concept of moderate character education for students, and the concept of the Madani mosque as a center for the development of civilization in the ITB campus community.

Salman Mosque ITB is the first campus mosque in Indonesia and one of the mosques that have historical value and is closely related to the development of thought in its day, especially in ITB and generally in Indonesia. Salman Mosque ITB has the vision to realize a concept of Madani mosque. As a campus mosque, the main function of the ITB Salman Mosque is a spiritual laboratory for the ITB campus community ([Salman](#), 2010).

This study shows the concept map of Madani mosque as a center for spreading Islamic da'wah, as well as a center for educating student characters or

morals with an understanding of moderate Islam, as well as other educational functions such as the development of civilization, and spiritual laboratories, especially the ITB campus community. In more detail this research formulates the problem as follows: First, how is the role of the Salman ITB mosque in the development of Islamic da'wah students? Second, what is the pattern of moderate character education for students at the Salman ITB mosque? and third, how is the concept of Salman ITB mosque as a spiritual laboratory for the campus community?

This research uses a descriptive method with a qualitative approach. This method is used in connection with students who are used as respondents and also the object of research. The approach used by the author in collecting this research data by asking the congregation's response through the distribution of several questions online on social media to the respondents who are worshipers of the Salman ITB mosque. The design of this research is descriptive to get a picture of various situations, conditions, phenomena and social realities of the object of research and try to pull reality to the surface as a characteristic, character, nature, and model of that reality. The study was conducted in a span of approximately 9 months (June to December 2017). The object of this study was the congregation of Salman ITB mosque.

The study begins with the stages of identification and confirmation with the manager of the research object. From the identification process further determined the choice of data collection techniques. In data collection techniques, researchers conducted data collection through a study of the Salman ITB mosque congregation. After the data is collected, then analysis and study of the data are carried out. The researcher distributes online questionnaires on several issues related to critical questions from the background of the research problem, especially regarding students' perceptions as objects of research. The team also distributed questionnaires about the indicators of the Madani mosque and indicators of pilgrim satisfaction as part of the mosque's evaluation.

This study uses three main sources consisting of places, actors, and activities of the parties that are the object of research. The researchers comprehensively plan, implement and collect data, and analyze data, and subsequently deliver information from the results of the research. Then in conducting data collection, the research team did it employing participatory observation, special interviews to obtain qualified information, both structured and unstructured, and read related literature both offline and online ([Arifin and Satriah](#), 2018, p. 103).

RESULTS AND DISCUSSION

A Short History of Salman Mosque ITB

As an opening about the history of the Salman Mosque of ITB, it is necessary to describe a little about the profile of the Salman Mosque. The mosque with its

complete address at Jalan Ganesha No 7 RT 03 RW 04, Lebak Siliwangi Coblong village, Bandung has its uniqueness both in terms of building design and history of its establishment, from the beginning until now. The mosque building which is located opposite the ITB campus has an area of approximately $35 \times 35 \text{ m}^2 = 1225 \text{ m}^2$ with a capacity of more than 1000 worshipers. The land area is approximately 7800 m^2 . In addition to the main building of the mosque, there are several supporting buildings, such as the Salman Charitable House, Salman's Front Office, alumni house, canteen, cooperative shop, Salman library, BMKA office, Da'wah Division office, Salman Waqf office, and several other rooms. On the second floor, there is the Multipurpose Building, Islamic study rooms, and Arabic studies, special Qur'an studies and other science study rooms. On the third floor, there are some rooms occupied by some ITB students who are also takmir and administrators of the Salman mosque. The Salman mosque design is unique because of the dome shape that is separate from the main building of the mosque, and the roof of the mosque which looks like a bowl looking up as a hallmark of the mosque. The main room of the mosque consists of wooden floors, as well as the doors on the left, right, front of the mosque building allowing air circulation to run properly so that the Salman mosque does not need a fan or air conditioning. Then the means of purifying between men and women are separated. For male worshipers, facilities for purification are provided in the west, while for female worshipers in the east or the southern part of the mosque through the storage of shoes and sandals. The Salman mosque yard is quite large, consisting of the west, east, north and south sectors, and sufficient green open space, and there is an area provided for children to play.

Salman Mosque's vision as a mosque that pioneered the development of civilized society. While the mission of the mosque is (a) a spiritual home for a safe, comfortable and impressive community, (b) a spiritual studio for young people who mix fellow youths and masters in a quality atmosphere to produce mujtahids of civilization developers, and (c) a spiritual civilization laboratory that building thoughts, models, media, programs and networks to realize Islam that is *rahmatan lil alamin* (Syarif Hidayat, Personal Interview, 2017).

Since 2017 the mosque has the motto "Salman Mosque of ITB is Safe, Comfortable and Impressive". This motto makes the Salman Mosque pay attention to safety, comfort and give a good impression of the Jamaah. Therefore, in realizing this motto, service to the Jamaah is a particular concern for the mosque manager.

The long history traversed by Salman Mosque, the author of the essay from the 2nd edition of the book titled Salman Review, published by Salman mosque began on April 19, 1960, The ITB Mosque Committee was formed and chaired by Hasan Babsel Soetanegara. Then on May 27 in the same year, the first Friday prayer was held in the ITB campus environment with the Friday preacher Mohammad Hamron. On August 19, 1960, the committee sent a letter to the

President of ITB named Prof. R.O. Its contents are in the form of a request to build a mosque on Jalan Ganesha, which was originally used for the ITB Industrial Research and Affiliation (LAPI) office. However, unfortunately, the committee's request has not been granted (Salman, 2010). On Thursday, May 28, 1964, there was an agreement from Bung Karno to build a mosque named Salman Mosque.

Before the Salman Mosque ITB was built, ITB students carried out worship activities such as Friday prayers at the ITB West Hall building. Then in 1964, Kasab General A.H. Nasution visited ITB to give lectures. The night before A.H. Nasution gave a lecture, ITB students read pledges to build a mosque at ITB. The idea of building a mosque has received support from various parties. The origin of the name Salman itself comes from the president of the Republic of Indonesia and ITB alumni namely President Soekarno.

On May 5, 1972, the Salman Mosque was first used for Friday Prayers. In the process of its construction, various organizations were also closely related to the Salman ITB mosque. These organizations are not only a forum for management but also a forum for discussion, a forum for da'wah and so on. Over the years, it has been proven that the Salman Mosque has given birth to many ITB alumni who are now influential figures in Indonesia such as Aburizal Bakrie, Hatta Radjasa, and so on.

In 1961, the first Eid and Eid prayer were held at the ITB campus. 11 slaughtered sacrificial goats were slaughtered at that time. On October 13, 1962, was the beginning of the religious lecture held at the ITB campus, with the lecturer Prof. T.M. Soelaiman. March 28, 1963, With the approval of the President of ITB, the ITB Mosque Builder Foundation (YPM) was endorsed by the notary deed Komar Andasmita number 83. Chairman of the Prof. Foundation T.M. Soelaiman, with an initial capital of 10 thousand rupiahs.

On April 23, 1964, the Commander of the Navy Admiral R.E. Martadinata and Veterans Minister Brigadier General Sarbini Prayed Eid al-Adha at ITB. Then on April 24 of the same year, General A.H. Nasution visited ITB at the invitation of the ITB Student Council (DM). General Nasution took part in Friday prayers at ITB West Hall. The night before General Nasution's lecture, students read a pledge to build a mosque at ITB. General Nasution gave his support. On May 4 of that year Emma Poeradiradja, a member of the ITB Trustees board, supported the construction of the ITB mosque. On May 25, 1964, the Mayor of Bandung, Priatna Kusumah, agreed to become an advisor to JPM ITB. Thursday, May 28, 1964, at exactly 07:30, the JPM ITB delegation led by Prof. T.M. Soelaiman along with Ahmad Sadali and Ahmad Noe'man, met Bung Karno at the palace. Bung Karno signed the mosque design drawings made by Ahmad Noe'man and gave the name Salman.

The Unique Design and Philosophical Meaning of Mosque

The most interesting distinguished the Salman mosque ITB from the mosques in

general is the dome-shaped roof belongs to the Salman mosque. The Salman Mosque ITB roof is made of concrete and concave like a cup. The philosophical meaning behind the design of this mosque roof is as a depiction of someone who is praying with his hands looked up. Visitors to the Salman ITB mosque will also realize that there are many stripes that adorn the Salman ITB mosque, both on the walls and supporting poles. Vertical lines describe the relationship between humans and God, while horizontal lines are interpreted as the relationship between humans and their neighbors.

Outside the main building of the Salman mosque there is a towering tower. The building of the Salman tower is integrated with the design of the main building and uses the same concrete base material. However, the design of the Salman tower uses a minimalist concept without ornamentation and simple form but still seems sturdy. This design has a symbolic meaning that every human being, especially Muslims, must always be strong in their stand and faith in God while remaining humble in all its simplicity.

The last corner of the mosque but no less beautiful is the interior of the Salman Mosque. The design of the main worship space of the Salman mosque both walls, floors and ceilings combine traditional and modern architecture because most are made of teak wood. The dim lighting from the mosque also brings a serene nuance to every person who is performing worship in it so as to add inner closeness in communication to God. The interior design of the mosque is designed in such a way as to reduce the intensity of incoming sunlight so that without a fan or air conditioner, the air while inside the Salman Mosque remains cool.

The unique design of the Salman Mosque ITB is not only limited to its aesthetic meaning, but these designs also have deeper philosophical meanings so as to create a separate inner bond when communicating with the Creator. The mosque's colorful routine makes the Salman Mosque not only a place of worship, but also a place for students or outside visitors to study religion more deeply in a creative and not monotonous way. No wonder despite being old, the charm of the Salman ITB mosque is increasing as if it has never been timeless.

In line with the history of the nation and also the academics of ITB, the Salman Mosque continues to grow and improve following the changing times and demands of its congregation, most of whom are people of the ITB campus community. by the winds of globalization, and will not be fragile with time. Salman continued to give an education to the world of education in Indonesia and the world as a beacon for the development center of Islamic da'wah and a center for character education for the nation's children based on the teachings of Islam that rahmatan lil alamin. Salman is a manifestation of the synergy between science education, technology, art and humanities with a forward-looking perspective. Contribute to the development of the Indonesian people who master science, technology, independent spirits, and have a superior pedagogical spirit and noble,

pious people. Salman is the embodiment of a civilization civil society center, therefore Salman is also a spiritual laboratory, an ITB spiritual laboratory.

The Da'wah Model of Salman Mosque

The word da'wah is taken from the root word *da'aa yad 'u da'watan* means to invite, call, ask, and educate. The meaning of da'wah can further be understood as an effort to invite people to better deeds. The main task of the prophetic treatise is to invite others to Tuhidullah (monotheism), by wisdom, by example, or by arguing (Q.S. An-Nahl 16: 125). One of the historical records that was born in this mosque is the emergence of the campus propaganda model which later inspired the propaganda activities on various campuses in Indonesia. In 1974, one of the pioneers of campus missionary activity, Bang Imad organized the Mujahid Da'wah Training Arena (LMD). At that time around 50 students were trained in a function room to become a strong cadre of preaching. LMD then became the fire of Islamic revival in the campuses (Farida, 2014, p. 47).

Da'wah is inviting or calling meant to direct people who are invited to preach (mad'u) to the good, that is to order the ma'ruf and forbid the evil (amar ma'ruf nahyi munkar) in order to achieve happiness in the life of the world and the hereafter. Wherever and whenever preaching must always be encouraged (Ardi, 2015).

The existence of da'wah is very important in Islam. Da'wah and Islam are inseparable. Every Muslim is instructed to preach to others according to his ability, so that the honey can feel a prosperous life in Islam. The order was stated in Quran, Ali Imran: 104 (Purwanto et al, 2017, p. 98).

There are at least three important things carried out by the Prophet Muhammad as his missionary strategy to build the city of Medina after the hijrah, namely: first, building a mosque, second, strengthening the brotherhood between anshors and muhajirin, and third, making a social contract or known as the Medina Treaty (Farida, 2014, p. 46).

The da'wah model carried out at the Salman ITB mosque is now manifesting the missionary strategy of the Prophet Muhammad. in building a civil society in Yathrib, which later changed its name to Medina after the Prophet Muhammad. succeeded in his da'wah. Community development in Yathrib can be seen from two sides, namely the material side and the spiritual side. Both at the time of the Prophet. the results can already be seen. So that the people of Medina are known as civil society or civil society. From day to day, week to week, month to month, and so on the development of Islamic da'wah continues to progress, until now in the millennial era Islamic preaching also continues to grow.

The changing times that are happening now have an impact on the development of increasingly sophisticated technology and enter almost every aspect of human life. Aspects of religious life are not immune from technological developments. This becomes an opportunity as well as a separate challenge for

the spread of da'wah or Islamic religious education. The influence of technological developments for Islamic da'wah such as smartphones that can be used as Islamic da'wah media such as digital Alquran applications, call to prayer, the direction of Qibla, and so on makes it easy for Muslims to worship (Purwanto et al., 2017, p.96).

On its website the Indonesian Mosque Council (DMI) issues the release of mosque classification into 7 levels: National Mosque (Mosque of Istiqlal), *Akbar* Mosque (national level), Grand Mosque (province level), Great Mosque (city), Large Mosque (sub-district), *Jam 'i* Mosque (village level), and general mosque (inhabitant area level). This levels not include mosques in offices and campuses area. There has been no official release from any institution that specifically states the exact number of mosques in Indonesia

The above classification is certainly measured based on the physical indicators of the mosque building and its accompanying hierarchy. There is not yet one indicator or profile of the mosque in its influence in the community. To what extent a mosque builds the surrounding community, to what extent the community changes the thinking of its congregation even in the context of the development of civilization. The absence of in-depth research on the classification of mosques and their influence on this civilization has made it difficult for us to measure the development of Islamic propaganda so far. Whereas the role of Islamic da'wah which is essentially inviting goodness (Purwanto, 2016) is very much needed for the development of the teachings of Islam *rahmatan lil'alam* (mercy for the world).

As a country with the largest Muslim population in the world, Islamic education in Indonesia is needed in order to strengthen the nation's identity and character. Therefore, the position of Islamic education in national education is not only a supplement, but also a substantial component. Islamic education is a component that determines the course of national education. The success of national education will greatly depend on the success of Islamic education, and vice versa. Institut Teknologi Bandung (ITB), which is one of the university in Indonesia, in addition to leading to the development of science and technology, also provides social education in the form of religious education (Purwanto and Khoiri, 2017, p. 430).

The function of the mosque began to experience changes and developments along with the increasing area of power and the increasing number of Muslims who spread across various peninsula such as Kuffah, Basrah, Damascus, and Cairo. In the Islamic territory, the mosque functioned as the center of government. Thus the mosque does not only perform its function and role as a facility to carry out worship but also becomes an arena of government activity (Farida, 2014, p. 47).

At the beginning of its establishment Salman Mosque was built to accommodate the needs of students in carrying out the five daily prayers especially

the Friday prayers and other religious activities. The desire for mosque facilities was based on the distance between the ITB campus and the mosque at that time, which was quite far (Farida, 2014, p. 47).

The basic function of the mosque as a place of worship which was also first developed at the Salman Mosque. But then the function of the Salman Mosque develops along with the creativity and needs of the worshipers who use it. As time went by, Salman ITB developed into organization with an organized management system. In fact, you could say, the presence of Salman ITB is an example of the embodiment of one of the Dharma in the Tridarma of Higher Education, namely community service. Through the medium of da'wah, Salman ITB activists have played an important role in serving the community. As a campus mosque, the Salman Mosque has a strong character in the empowerment of scientific insights for its partial worshipers great student. The development of scholarship is a distinguishing characteristic of the function of the mosque being run as well as the empowerment model developed by the manager of the Salman Mosque.

From the perspective of da'wah, the nature of Islamic da'wah is the process of calling humanity to the path of Allah in the form of diffusion, transformation, and internalization of Islamic teachings which in the process involves elements of the subject (*da'i*), message (*maudhu'*), method (*ushlub*), media (*washilah*) and objects (*mad'u*), which take place in a span of time and space, to realize the personal, individual and group lives that greet, hasanah, tayibah and gain the pleasure of Allah (Arifin and Satriah, 2018, p. 104).

The mosque at the time of the Apostle Saw had a function as a "school" as it is today, his teacher was Rasulullah and his students were friends who were hungry for knowledge and wanted to study Islam more deeply. This tradition is also followed by friends and Islamic rulers, even in the development of Islamic scholarship, the process of "ta'lim" is more often done in mosques, this tradition is known by the name "halaqah", many scholars who were born from this halaqah tradition (Mulyono, 2017, p.22).

Changes in the function and role of this mosque occur because of changes in the elements of technology and nonmaterial culture. In the modern era, technology is developing so rapidly that with frequent technological changes produce cultural shocks which in turn will bring up patterns new behavior. Then the impact on social and cultural life less significant (Supardi & Amiruddin, 2001). Broadly speaking, the functions at Salman Mosque are divided into five program divisions including: Student and Cadre Affairs, Da'wah Division, Service and Empowerment Division, Study and Publishing Field, and Educational Development Institution.

Worship Function of Salman Mosque

Salman Mosque ITB in addition to having the main function as a place of prayer, also runs several religious programs and propaganda as an implementation of the

worship function of the mosque itself, including; First, the da'wah program managed by the Salman Development Institute (LPD) Salman ITB. This institution is a center for the development of da'wah that is responsible for thinking, designing, composing strategies, methods and systems for preaching, and carrying out preaching activities according to the rules exemplified by the Prophet Muhammad SAW, his companions and tabiin. This institution has several excellent programs such as the Field of Mosque Salman Park and Campus Da'wah Network. The event was formed like the Salman Spiritual Weekend every Saturday. The program is attended by an average of 200-300 people per meeting. In addition, this institution also provides religious consultations every working day from Monday Friday, including free nausea training (Farida, 2014, p. 47).

Second, the Quran House Program. This program is open to the public, but the main segmentation for the campus and lecturers. Tahsin (improved reading of the Koran), both regular (daily) and general training conducted throughout the first semester of 2009 with 149 participants. Tahfizh (memorizing Quran) was held throughout the first semester of 2009 with 88 participants and had memorized 2 Juz with a focus of Juz 29-30. Then there is the Daurah Al-Quran program which has been going on since 2007 and in 2009 will take place in the month of Ramadan.

Third, the Salman Women's Study (PWS) is one of the units in the Salman Mosque of ITB. This institution is expected to be a place to gain knowledge in creating a family that is confident, full of love and mercy of Allah SWT. PWS has several activities such as study of mothers, public lectures, friendship gatherings, Spiritual Welfare Courses (KKR), Family Spiritual Welfare Courses (KKRK), Sakinah Family Courses (KKS), and others. Salman Mosque also conducts recitation of the Islamic Muslim Assembly model. Salman Ta'lim (Mata') Assembly ITB is a student unit located in the Salman Mosque ITB.

Mata' was founded on November 19, 1994. Mata' activities in the da'wah segment which aims as seen in Mata's organizational vision 'which is "Establishment of an authentic Islamic understanding based on Qur'anic values for students in particular and for Muslims in general. Whereas Mata's mission, namely: (1) Improving the quality of the kema'hadan program and the study of thaqofah islamiyyah, (2) Optimizing the development of members as part of the regeneration function, and (3) Improving services to worshipers ". The spread of Islamic Jurisprudence carried out by Mata 'not only conveyed Islam, but tried to emphasize the fostering and nashrul fikrah with the orientation of basic understanding of Islam in carrying out its da'wah activities.

Fourth, the Study of Scientific Interpretation. The program initially began by discussing the scientific interpretation of the letters contained in Juz Amma (Juz 30), especially verses related to natural phenomena. Discussion on this interpretation takes place from the beginning of October 2010 and finishes in December 2011.

After that, Salman's Scientific Interpretation Study continues with a thematic interpretation of the discussion, which is adjusted to the agreement of the theme to be raised in each study to be held. Until December 2012, the discussion on interpretation raised was the interpretation of doomsday from various perspectives. The final objective of the Salman Scientific Interpretation Study is to publish their studies to the general public so that they can read and know how to interpret the scientific verses according to the perspective of the Salman Mosque of ITB. The products released by this study are in the form of Misykat bulletins which are published every Friday and also books that are planned to be published after discussion of a collection of themes is finished. For now, the work on a book of scientific commentary juz 30 is in the working stage. Contributors to the Study of Scientific Interpretation themselves are people who can link the verses of the Koran with the viewpoint of their scientific discipline. Some contributors who have been invited include: ITB lecturers from various majors; other university lecturers and practitioners such as doctors.

The Salman Scientific Interpretation Study is open to the public and takes place every Monday at 09.30 at the Salman Alumni House Front Office. In 2013 the inaugural study began on January 28, 2013. The study program began with the concern of Salman Mosque activists about the dichotomy between religion and science (science) as developed in Western societies and phenomena in society that only connect Islam with the problem of ritual worship only. As a result, scientific issues are numbered, even eliminated. Consequently, the two are increasingly separated into secularism, religion is religion, science is science, alone. It was this disappointment that finally led to the emergence of scientific studies on Islam that linked the Koran to science, including the Scientific Interpretation Study at Salman Mosque ITB. The Study on Scientific Interpretation stems from the dissatisfaction of the Salman Mosque ITB congregation, both the management lecturers, coaches, and other closest people, to the interpretations that are circulating in the general public now. Previous interpretations, according to them, are not enough to explain the sciences that are increasingly developing today.

Social Function of Salman Mosque

The social functions carried out by the Salman Mosque are designed in the format of education and economic empowerment. There are several divisions that specifically carry out the functions of education or scientific empowerment and also economic empowerment. Student Affairs and Cadreization is an institution that functions to carry out the regeneration process centrally within the Salman Mosque ITB in an effort to achieve the goals set for a certain period of time, as well as ensure continuous improvement in the implementation and achievement of programs and activities carried out in order to achieve the vision and mission of the Salman Mosque. Field of Study and Publishing (BPP) YPM Salman ITB is a fusion of 3 institutions, namely the Islamic Study Institute (LPI), the Sharia

Economic Development Institute (LPES), and the Salman Publishing Agency (LPS). Founded in 2010, this field specializes in conducting contemporary Islamic studies

In accordance with the needs of today's society. Some of them are to study the interpretation of the Koran, literacy, and culture. BPP Salman ITB also oversees Salman Media. This subdivision is responsible for the development of various media at Salman ITB. Two of them that have consistently run are SalmanITB.com, Misykat bulletin, and Salman News bulletin. In addition to the institutions above, there is the Karisma Learning Center or commonly abbreviated as KLC is a center of tutoring for middle and high school students at Salman Mosque ITB and is under the auspices of Karisma ITB which was formed in 2007-2008. ITB's charisma was frozen, the Charisma secretariat may not be used by its builders and the secretariat moved to the grass field using a dome tent as a roof. One of the requirements for Karisma to return to having a secretariat is to design a product that can increase the number of younger siblings who are active in ITB Salman. At that time there were several products offered and one of them was KLC. The first time it opened, there were about 75 registered younger siblings. The following semester there will be 150 people. The instructors were from ITB students who were only paid lunch at the Salman ITB canteen. Since its inception, KLC has a big vision, namely that middle and high school students are eager to do activities in Salman. In addition to the big vision, KLC also has a noble vision of getting poor students to get proper tutoring with decent and non-cost teachers. Now, KLC has 200 fostered students consisting of middle and high school students from various schools in Bandung. Learning activities are held at 16.00-18.00 since Monday-Thursday. The instructors are not only from ITB, but from other universities such as UPI and Unpad. The teacher who now receives an honorarium does not only have lunch in the Salman ITB canteen. The KLC program is divided into two. First, the sister program consisting of Regular Bimbel and Private Bimbel.

Tahsin, Tajweed Training, Memorandum Deposit, and Regular Meetings in English. In addition to the Bimbel program, younger siblings are also invited to refresh the Joka-Joka program. Joka-Joka is intended so that the younger sibling is not fed up with learning and so that the friendship between the teachers is tighter.

Community Empowerment of Salman Mosque

Salman Mosque ITB carries out community empowerment activities specifically known as a "friendly" mosque, which is happy to empower anyone. Some of the programs are Kampoeng Bangkit, the Ayo Sehat Movement, and many more. Through these programs there is hope that the Salman Mosque can advance together with the community. So it is natural that people who live or have activities in the vicinity should also be "splashed" in this spirit.

Ganesha Madani is a program under the Salman ITB Community Service and Empowerment Division (BP2M). The vision and mission of this program are arguably similar to the Kampoeng Bangkit program, which is in the same division. Kampoeng Bangkit aims to "revive" the village community, with the main target in terms of the economy, while Ganesha Madani aims to make the community around Salman ITB independent.

There are 4 main pillars of primary concern, namely the Health Pillar, the Education Pillar, the Environmental Pillar, and finally the Economic Pillar. The program from the Health Pillar is named Ganesha Sehat. In this program there are Health Services, Health Education, Parenting Classes, and PKL Cleanliness Assistance.

Interestingly, in addition to building public awareness in terms of personal health, family and environment, through Healthy Ganesha the public can also know the process of making Organic Compost. This activity is wrapped in the form of counseling in the PKL Cleanliness Assistance Program. In general, participants were taught how to separate organic waste and inorganic. This inorganic waste will be recycled, while the organic waste collected will be recycled into Organic Compost. Hopefully, this activity can be of economic value to the community (Farida, 2014, p. 48).

Economic Development of Salman Mosque

The Salman Mosque fosters the economic foundation of the community through basic education in Sadaqah. Both theoretically and practically. Salman himself has a philanthropic institution called Rumah Salman Amal, Rumah Wakfa Salman, and there is also Salman Entrepreneur Club. These institutions are intended to provide services to pilgrims who need character development in the economic sector of people based on halal economy.

The Economic Pillar named Ganesha Berkah is working on the PKL Rotating Capital Program planning. So, the ladies and gentlemen of the street vendors besides getting knowledge about the processing of organic waste into compost, will also be given capital in rotation at specified times (Farida, 2014).

The effectiveness of the mosque as a center for Islamic education has been widely studied, including Ab Rahman, et al. (2012, p. 192) who found that 81.7% of respondents (653 mosque members) recognized the success of Islamic education programs in mosques. Their presence and participation has enabled them to increase their faith. Through face-to-face interviews and focus group discussions, this study revealed that the teachings and lectures delivered by qualified religious teachers can increase the number of Muslims coming to the mosque. Other factors including the academic qualifications of religious teachers, flexible teaching methods, and the use of various Islamic books make a major contribution to the effectiveness of religious learning in mosques.

Zulkiple & Jazeel (2013) also found that mosques in Sri Lanka have played

an important role in Muslim life as a minority community. Mosques are found in big cities, small towns and villages where Muslims live as communities. Each mosque is affiliated with a school or Islamic movement and the establishment of the mosque is intended to achieve religious, social and cultural goals (Mulyono, 2017, p. 22).

As one of the mosques that has historical value and is closely related to the development of thought, Salman ITB mosque wants to realize a concept of madani mosque. Salman Mosque ITB is the first campus mosque in Indonesia. As a campus mosque, Salman is primarily a spiritual laboratory for the ITB campus community (Salman, 2010, p. 12).

The Management of Salman Mosque

The term mosque management comes from the words management and mosque. Management, comes from the word to manage which means to take care of, guide, supervise, manage or regulate. In a general sense, management is the process of planning, organizing, directing, and supervising the efforts of the members of the organization and the use of other organizational resources to achieve the stated organizational goals. When the two words are combined, it can be concluded that mosque management is a process / effort to achieve ideal mosque prosperity carried out by the mosque leader / administrator along with his staff and worshipers through various positive activities. Mosque management is also an efforts to utilize management factors in creating more directed mosque activities and a management system approach needed, namely planning, organizing, actuating, and controlling (Farida, 2014, p. 48).

Salman Mosque Management in its governance includes two things, namely: Mosque management includes HR, Public Relations, and publications. Second, fundraising institutions include ZISKAF, digital stalls, and payment points.

Salman Mosque as A Center for Moderate Islamic Character Education

The term of character education was introduced since 1900-an. Thomas Lickona was seen as his poles, especially when he wrote a book called *The Return of Character Education* and then followed by his book, *Educating for Character: How Our School Can Teach Respect and Responsibility*. Through these books, he made the Western world aware of the importance of character education. The essence of Thomas lickona's explanation of the notion of character education is that it is education in someone whose orientation leads to three important components of character namely moral knowledge, moral feelings and moral behavior.

Thomas Lickona's argument is in line with the values of the Ministry of National Education's view that the goals of character education include:

Develop the heart / conscience / affective potential of students as human beings and citizens who have cultural values and national character, developing the habits and behavior of students who are praiseworthy and

in line with the universal values and religious cultural traditions of the nation. Instilling the soul of leadership and responsibility of students as the nation's successors, developing the ability of students to become independent, creative, and national-minded people and developing a school life environment as a learning environment that is safe, honest, full of creativity and friendship as well as with a high sense of nationality and strength (Judiani, 2010).

Character education is called character education, as an education of the value of human morality that is realized and carried out in concrete actions. There is an element in the process of forming these values and a conscious attitude on the knowledge of why they are carried out. All moral values which is realized and carried out aims to help humans become more complete human beings. That value is what helps people to better live together with others and their world (learning to live together) in order to achieve perfection (Athoillah, 2015). Values in the development of character education according to the Ministry of National Education states that all levels of education should include character education in the education process. The educational character values are 18 standard characters, the values are: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendship/communicative, love peace, love to read, care about the environment, care about social, and responsibility (Judiani, 2010).

Education to shape morals (moral education), or education to develop character (character education) in the current context is very relevant for overcoming the current moral crisis struck the Unitary Republic of Indonesia. The moral crisis is between others in the form of increased promiscuity, rampant violence and numbers sexual abuse of children and teenagers, crime against friends, teen theft, cheating, drug abuse and drugs, pornography, and destruction of property rights of others, have become social problems which until now have not been completely resolved. Responding to this, the Minister of Education and Culture of the Republic of Indonesia Muhammad Nuh said that the Strategic Plan of the Ministry of Education and Culture of the Republic of Indonesia 2010-2014 had launched a vision of implementing character education, so that hard work of all parties was needed, especially for programs that had a major contribution to the nation's civilization. really optimized (Dalmeri, 2014, p. 333).

In accordance with its vision and mission, the Salman mosque is a center for character education for Muslim students who use polite, moderate propaganda models in line with the da'wah concept of preachers in Indonesia, and preachers of Islamic propaganda, namely the guardians of Songo. Da'wah at Salman Mosque is known as moderate (deradical) propaganda. The motto of Islamic da'wah in the Salman Mosque refers to and develops a safe, comfortable and impressive pattern of da'wah. Simply meant what is meant by a safe da'wah is a da'wah that enlightens

the *mustami* (*mad'u*) to a better understanding of Islamic teachings, politeness and reflects the mission Islam that *rahmatan lil alamin*. Both preaching material, preachers are both soothing and making the *mad'inya* become more pious and pious. Comfortable, which means that every congregation who comes to the Salman Mosque must get comfort both physically and spiritually, they feel at home in the mosque, and feel happy. Impressively, it means that the Salman mosque congregation feels happy to worship, seek knowledge, interact, and communicate at the Salman mosque. So that the good impression they get is an attraction for them as well as other worshipers to worship at the Salman mosque.

In the Pillars of Education, there is the Ganesha Assessing program. This program aims to provide teaching assistance to the DKM Boards in the Ganesha Environment, both religious and general educators. Going forward, the Ganesha team will study aspiring to establish small libraries in mosques in 4 RWs around Ganesha. In the Environmental Sector, Ganesha Madani presents the Salman Hejo program. Inside is the Appropriate Environmental Technology Program. In this program the team together with the community carried out the Salman Solid Waste Research, Economic Research

Waste Management Products, Wudhu Water Recycling Installation, Clean Cikapundung, and Salman Goes to Green (Compost House and Green House). In addition, they are also active in the Environmental Campaign Program (Farida, 2014, p. 48).

Salman Mosque as the Madani Mosque

In madani language comes from the word *tamadana tamadun*, from Medina, which can mean civilization. The etiquette referred to here is not a matter of ethics, but it is related to the root word of Madina, namely the city, not the city geographically, but the understanding of the city that is the opposite of the word from the village. So madani can be interpreted as civilized here like the city community. From the Mosque of the Prophet Muhammad to build a civilized society in the land of Medina al-Munawwarah. Previously there was a community fostered by Prophet Sulaiman called the Saba people (Q.S. Saba: 19) was a good country, and received forgiveness from the Essence of the Great Gafur (*baldatun thayyibatun warabbun ghafur*). From these two histories then developed so that now the so-called civil society is a civilized society, civil society. Civil society has good characters such as: believe in God, have a peaceful personality, have a tolerance of spirit, prioritize obligations before demanding rights, like to give help to those in need, love for knowledge, have high civilization, and have good morals. While Syarif Hidayat illustrates that civilized society has the following characteristics: Civilized society is a group of people (whose leading figures) excel in an environment that interacts with civilization.

Civilized interactions can be briefly stated with the phrase "mutual honing, mutual compassion and mutual fostering". Other expressions that can be used are

"helping one another in promoting general goodness and reminding one another about rights and patience" (Hidayat, 2017).

The Response of Salman Mosque Community

To prove the assumptions above as the needs of the community that can be met by the mosque, data was collected from several respondents. Data obtained from the results of a questionnaire filled by Salman ITB mosque congregation consisting of ITB students. Obtained 56 responses with the sex of respondents 18 women and 38 men who were dominated by young people aged 15-22 years. Questions in the questionnaire include: gender, age, about the expected mosque facilities, about facilities for playing children, other supporting facilities, facilities about open green spaces in the mosque environment. Facilities like a three-star hotel class, and intensity of visits of pilgrims' ah to the Salman ITB mosque. Questionnaire results that have been collected are as follows:

The first is related to the sex of the requested response includes 18 female worshippers or 32.1%, and the remaining 38 people are male worshippers 67.9%. The total number of answers to as many as 56 worshippers.

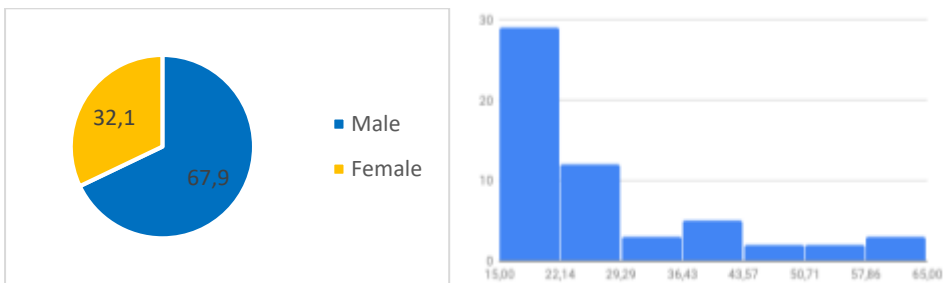


Chart 1. Histogram of Research Respondents

The histogram in chart 1 provides information about the respondent's age data. From these data it is explained that most of those who contributed to filling the questionnaire were millennials aged 15-24 years with a total of nearly 30 respondents.

Firstly, Salman Mosque as Madani Mosque. In this questionnaire, several questions were tried to be asked to represent Madani Mosque. These questions are conditioned as assumptions that the needs of the Jamaah that the mosque can fulfill. The following responses to the questions given.

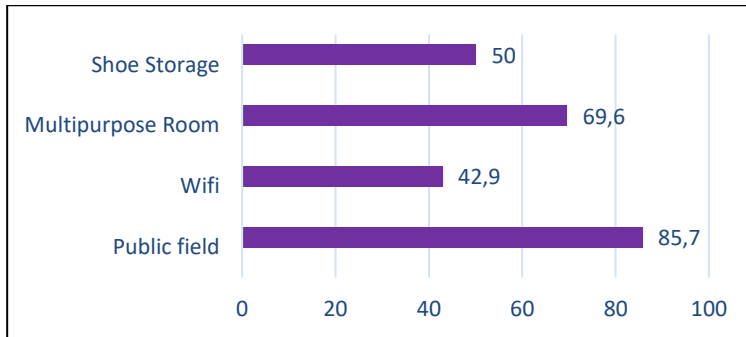


Chart 2. The facilities of Salman Mosque should be fulfilled

The results of the questionnaire in chart 2 found that of the four things offered to have a mosque, most respondents agreed that the mosque must have an open field to support activities and as a means of carrying out activities. Of the total responsiveness there were 48 people or 85.7% wanted an open field in the form of the field. Then the wifi facilities of 24 people or 42.9% asked to be provided by the Salman mosque. Following the multipurpose room as many as 39 people or 69.6% owned by the Salman mosque and shoe storage facilities, as many as 28 people or 50% asked to be provided by the Salman mosque. the last need for Wifi occupies the last priority to be owned by the mosque.

Secondly, Salman Mosque as a Child Friendly Mosque. Salman Mosque as a child-friendly mosque in the diagram below it can be reported that the demands of respondents to this facility as much as 85.7% of respondents strongly agree with the existence of these facilities. Salman has an ITB Salman Children Development Program. PAS is an organization that specializes in the area of children's development. The development of PAS began in the form of routine children's recitation in the month of Ramadhan since 1982. Then began to be organized regularly as a routine weekly children's children's study in 1984 under the name Salman Children's Development Program (P2A2S), and changed its name to the Development of Salman Children (PAS) ITB the following year (Farida, 2014, p. 48).

The purpose of PAS is "The formation of a generation of Muslims who are tolerated by God, have a balance in faith, reason, and taste and be a blessing to the natural surroundings". At present, PAS has around 150 active coaches from various tertiary institutions in Bandung such as ITB, Unpad, Unisba, IKIP, STBA, IAIN and so on with around 400 assisted siblings, ranging from kindergarten to 6th grade in elementary school. Based on the assumption that PAS coaches play the role of younger sibling coaches, organizational managers, as well as young Muslim intellectuals, all PAS supervisory activities are always directed at developing human resources in line with the needs of PAS and the coaches themselves (Farida, 2014, p. 48).

In addition to the Salman Children's Development Program (PAS) ITB,

there is a Member Parents Forum Program (FOTA) with around 800 parents from 400 younger siblings. PAS has strategic potential in helping community development. Now with FOTA, PAS holds regular morning meetings for parents who deliver their sons and daughters. This meeting was filled with discussion activities containing material on religion, health, psychology and others. FOTA as a PAS partner continues to provide input to improve the pattern of coaching conducted, while supporting the provision of facilities (Farida, 2014, p. 48).

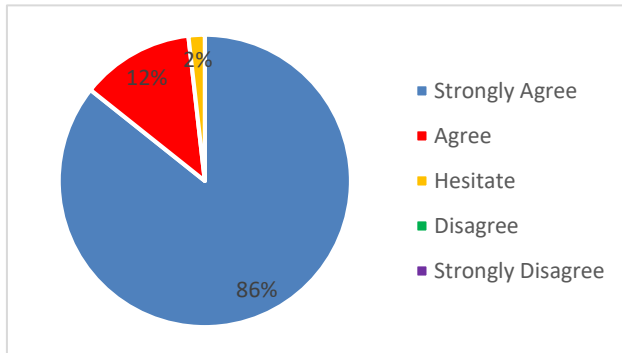


Chart 3. Mosques must be child-friendly

For questions in chart 3 the mosque must be child-friendly, all respondents agreed and strongly agreed with it. This means that the friendliness of the mosque to children is indeed needed for each mosque as a goal so that children can become the successors of the mosque administrators in the future.

First, the Salman Mosque is not only a place of prayer. Apart from being a place of worship such as the five daily prayers and sunnat prayers, the Salman mosque provides services to worshipers by providing several other facilities, both physically and psychologically.

In connection with the expectations of the respondents about the Salman mosque, the diagram above tells the real picture requested by Salman mosque worshipers, as the Madani mosque. As many as 73.2% of respondents strongly agree that the Salman mosque is not only a place of prayer. 21.4 % stated agreed, and others until they were met 100% answered less agreed to strongly disagree.

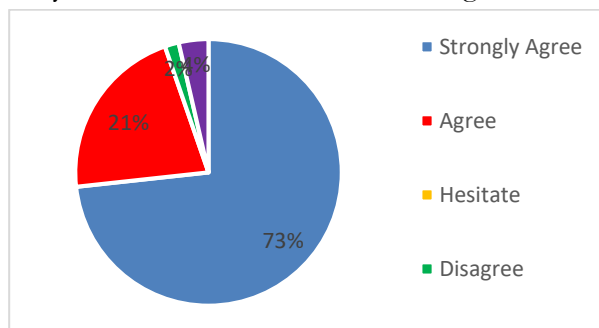


Chart 4. Mosque Not just a place of prayer

Thirdly, the Salman Mosque Has an Open Green Space, Regarding the open green facilities of the respondents, the diagram below informs the congregation that the Salman mosque must have a green open space. Here are the details of their answers:

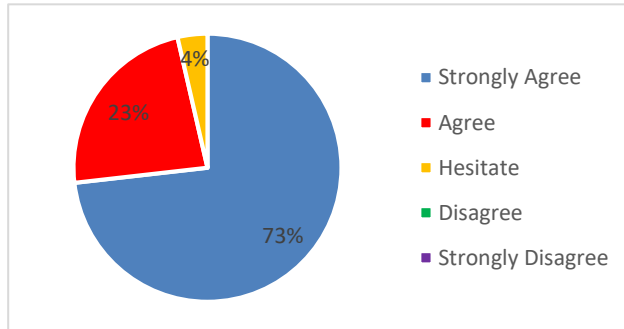


Chart 5. The mosque has green open spaces

As showing in chart 5, vast majority of respondents agree that mosques should have a green open space as a place for activities and recreation.

Then regarding the services of the Salman mosque congregation provides worship services to the congregants including the provision of muadzin, the five-time prayer, Friday prayers and other services. Salman also provides services in the form of basic education support in the form of tutoring for elementary, middle and high school students.

The last statement assumes that mosque facilities should be equivalent to three-star hotels, most agree but a quarter less respondents somewhat disagree with the statement.

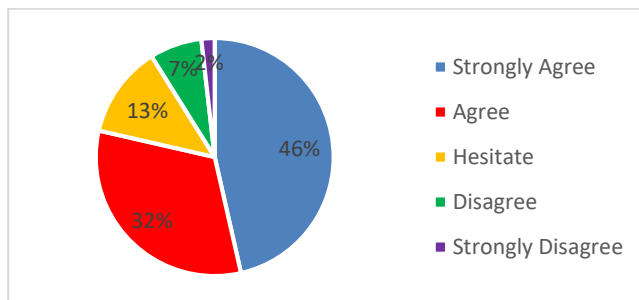


Chart 5. The mosque has green open spaces

With regard to providing facilities, Salman provides several facilities such as physical facilities infrastructure including buildings and religious facilities, public facilities, and social facilities, such as green open space, drinking water supply, clinics and ambulances.

CONCLUSION

This research reveals that the mosque is not just a place of worship rituals, but also a place where people can be grateful for the happiness that they get, to spill any complaints when problems occur, to help one another, solutions to problems that arise obtained, even to the place where you get a bite of food when the economy is squeezed. The mosque must be a solution for the surrounding community.

The mosque must also be a pleasant place for children, so that children are not traumatized by the mosque when he grows up, so that children continue the mosque management relay. Therefore the mosque must be a pleasant place, facilitating the needs of children such as open space for them to play, the space in which they learn, facilities where they develop their skills. The mosque must also be fun for families, a place of recreation, a place to get knowledge about the family, and so forth.

In the case of the mosque as a spiritual laboratory for the campus community, in this case the Salman mosque is the center of spiritual studies for the ITB academic community. Salman Mosque ITB is the center of civilization for ITB in developing the science, technology, arts and culture of the nation that reflects Islam Rahmatan Lil'alamin.

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