

ASSESSING THE FEASIBILITY OF MALANG RAYA MOSQUES IN THE RELIGIOUS MODERATION PROGRAM

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Abstract

This article aims to assess the feasibility of Malang Raya mosques in the Religious Moderation Program through the perspective of Durkheim, Parsons, and Merton's functionalist sociological theories. Employing a qualitative approach, the research utilizes a case study methodology across multiple sites, specifically Al-Ghozali Mosque (Islamic education institution area), Al-Mukhlisin Mosque (residential area), and Al-Barokah Mosque (housing area). The findings align with four indicators of religious moderation: First, all three mosques fulfill the National Commitment standards based on empirical data related to organic solidarity that fosters a functional society, as evidenced by the manifest and latent functions exhibited by the mosques in the context of national commitment (Mu'ahadah Wataniyyah) and adherence to laws (Dusturiyyah). Second, the mosques meet the tolerance standards through their affiliations with mass organizations, namely Nahdlatul Ulama and Muhammadiyah, which have historically demonstrated tolerance (Tasamuh), as well as the principle of justice ('Adliyyah) upheld through financial transparency and accountability. Third, the mosques satisfy the anti-violence standards through programs promoting care and compassion (Rahamutiyyah) for women, children, the elderly, orphans, and the impoverished, alongside the active involvement of women (Mubadalah) in mosque activities, mainly as educators and staff at Al-Qur'an Learning Centre (Taman Pendidikan Al-Qur'an or TPQ) affiliated with the mosque. Fourth, the mosques adhere to the standards for acceptance of tradition through activities that reflect local traditional values ('Urfiyyah), such as the mosque's architectural style; humanity (Insaniyyah), exemplified by economic assistance for disaster victims; and public welfare (Maslahah), demonstrated by their concern for the rights of road users.

Keywords: Feasibility, Malang Raya, Mosque, MPMB, Religious Moderation Program

INTRODUCTION

According to the Central Statistics Agency (BPS) of East Java in 2022, Malang Regency had 3,057 mosques (*masjid*) and 11,800 prayer rooms (*mushalla*); Malang City had 704 mosques and 1,227 prayer rooms; and Batu City had 193 mosques and 596 prayer rooms (BPS Provinsi Jawa

Timur 2023). Approximately 150 mosque administrators in Malang Raya, in collaboration with the National Counterterrorism Agency (BNPT), reached a consensus to combat radicalism in mosques following reports that five mosques in Malang City were identified as sites for the dissemination of radicalism, including being the venue for the declaration of Ansharul

Khilafah, which was associated with the ISIS (Islamic State in Iraq and Syria) group (Arifin, 2017).

The radicalism that divides the populace contradicts the fundamental essence of the mosque, which serves to unite individuals; hence, it is referred to as the *Jami'* Mosque (Nasrul, 2023). Consequently, any activities that may foster division among the people should be prohibited within the mosque, including the exploitation of the mosque for identity politics campaigns (Prayogi, 2023). This is particularly pertinent in the lead-up to the simultaneous Regional Head Elections (*Pilkada*) on November 27, 2024, which may incite polarization stemming from identity politics (Attar, 2024).

Meanwhile, Mahfud gave an alternative view that allowed political lectures in mosques as long as the politics were inspirational. Such as upholding justice and choosing honest leaders (Azmi, 2023).

Mosques are also prone to being misused as a place for intolerant insights, attitudes, and actions to grow. For example, the Daerah Istimewa Yogyakarta Regional Ministry of Religion detected a mosque that still presented provocative speakers or included intolerant values. Such as hate speech against the government, exhaling hostility towards other religions, and clashing concepts of religion, state, and culture (Wicaksono, 2018). Moreover, in general, the most frequent violation of religious freedom committed by non-state actors (individuals, citizen groups, and mass organizations) is intolerance, namely 62 acts out of 422 acts of violation of religious freedom that occurred in Indonesia in 2020 (Lidwina, 2021).

As a solution to the problems plaguing mosques in Indonesia, the Ministry of Religion of the Republic of Indonesia (*Kementerian Agama Republik Indonesia*) released the Religious Moderation Pioneer Mosque (*Masjid Pelopor Moderasi Beragama* or MPMB) program, which was launched by the Director General of Islamic Guidance at the Ministry of Religion on November 13, 2022, in Solo. The MPMB program is a priority policy and directive of the Minister of Religion that has the objectives: a) building professionalism in mosque management by all mosque ecosystems; b) disseminating a moderate, tolerant, and friendly perspective so that comfort and harmony are maintained; c)

empowering and prospering the mosque and automatically empowering the entire congregation (Rendi, 2022).

The MPMB program is in line with historical data on the role of mosques as centers of worship and education from the prophetic era to the present (Laugu, 2007). On the other hand, religious moderation is not an absurd thing that cannot be measured. The quality of religious moderation practices in Indonesia can be seen from the four main indicators formulated by the Ministry of Religion: a) national commitment; b) tolerance; c) non-violence; d) respect for tradition.

Based on an official website search, MPMB is still working in the DKI Jakarta, West Java, and Banten areas. Meanwhile, the complete data shows that the MPMB program only involves 164 mosques in 68 cities and 5 provinces (Kementerian Agama RI, 2024a). It is a very minimal number when compared with the number of Muslim houses of worship in Indonesia, which, according to manual calculations by the Provincial Ministry of Religion in 2018, reached 741,991 units, with details of 296,797 mosques and 445,194 prayer rooms (Humas Kemenag, 2018). It is not even in accordance with the Indonesian Ministry of Religion's Strategic Plan 2020-2024, which targets 2,640 mosques with five mosques per district or city to be categorized as "Friendly Mosques (Muhamad, 2023)."

The solution to the problem of the lack of mosques participating in the MPMB can be found through collaboration between various parties, like the pentahelix concept, which is often used in implementing government policies related to developing the quality of human resources, involving elements of government, community, business, academics, and media (Limanseto, 2021). In the context of the pentahelix, this article represents the role of academics, the community, and the media.

This article examines the eligibility standards for three mosques in Malang Raya to be involved in the MPMB program. The three mosques that were the research locus were the Al-Ghozali, Al-Mukhlisin, and Al-Barokah mosques located in the Malang Raya area of East Java. The argument for choosing the research locus is the subcultures in East Java, namely Mataraman, Tapal Kuda, and Arek'an. The Malang Raya area includes the

Arek'an subculture, which is open-minded, rational, and easy to adapt to new situations. So, the religious attitudes of Malang Raya residents represent moderately progressive and more inclusive thinking (Mufidah, 2017). This religious attitude is compatible with the objectives of the MPMB program.

The MPMB program presents enhanced opportunities for social transformation within mosques, exemplified by the General Sudirman Mosque (MJS) in Yogyakarta. In the 1980s, this mosque was recognized as a venue for the indoctrination of Salafi-Jihadi ideology; however, since the 2010s, it has evolved into a cultural mosque, mainly through the *Ngaji Filsafat* program led by Fakhruddin Faiz, which contextualizes Islamic values within both contemporary and ancient Javanese culture (Mujibuddin, 2023).

Literature Review

Search results via Google Scholar with the keywords "MPMB" and "*Masjid Pelopor Moderasi Beragama*" yielded no findings. It means that there has been no research on the MPMB program, so this article automatically meets the novelty and gap research standards.

Previous research generally discussed the theme of mosque-based religious moderation. This previous research is relevant to four indicators of religious moderation.

First, research related to indicators of national commitment: The Istiqlal Mosque is a state mosque whose vision and mission are for all groups. Therefore, the administrative boards (*takmir*) of Istiqlal Mosque are selective in selecting speakers and only choose speakers who can be accepted by all groups of Indonesian Muslims (Ridesta et al., 2022). Meanwhile, Al-Ma'had Dukupuntang Mosque strengthens national identity and the love of the homeland for teenagers with little awareness and understanding of national commitment (Saumantri, 2023).

Second, research related to tolerance indicators: *Takmir* of the Darul Ulum Mosque in Pamulang University Banten, increasing the competency of study sources with moderate material through digital-based oral and written studies (Hidayat et al., 2023). Mosque tolerance can be socialized through oral means, such as preaching, and action means, such as making mosques open places that non-Muslims can visit. Its position is side by side with other places of worship in

Muslim-majority countries (Rohman et al., 2023).

Third, research on anti-violence indicators: Research on the Assyukur Aster Mosque in Ambon City shows that the Assyukur Mosque community has a high sense of empathy when other residents are experiencing grief. Both residents are Muslim and non-Muslim (Anwar et al., 2022). Mosques in Bukittinggi City are used as places to prevent sexual violence against children, involving mosque administrators (*takmir*), visitors (*jamaah*), children, and the community around (Daipon, 2021).

Fourth, research related to indicators of acceptance of tradition: Based on historical and philosophical studies, the architectural style of the Surakarta Grand Mosque represents moderation in religion, arts, and culture (Dardiri, 2022). This is the case with the architecture of Muhammad Cheng Hoo Mosque in Surabaya, which is presented in Chinese architecture and crystallizes in design works that adapt to local and universal values (Istanto, 2003).

Conceptual Framework

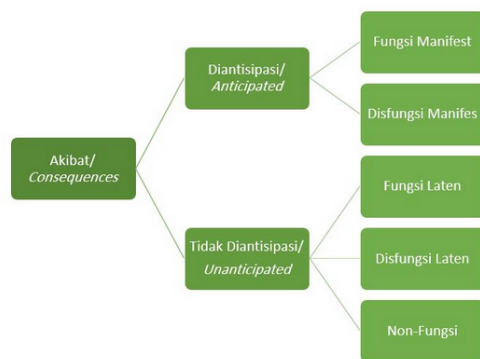
The article adopts a theoretical framework grounded in Functionalism. Initially, it references Emile Durkheim's theory (1858–1917), which distinguishes between mechanical solidarity in traditional societies and organic solidarity in modern societies (Arif, 2020). Within Durkheim's theoretical framework, phenomena that foster social disintegration or promote anti-social behaviour are termed anomie. In reaching organic solidarity, modern societies must cultivate robust social structures that promote cohesion and integration, thereby counterbalancing the tendencies that lead to anomie (Jones et al., 2016). In the context of this article, anti-NKRI (Unitary State of the Republik of Indonesia) radicalism exemplified by ISIS and HTI (Hizbut Tahrir Indonesia) represents anomie, while religious moderation serves as an illustration of cohesion, and a harmonious society epitomizes organic solidarity.

Second, Talcott Parsons' theory (1902–1979) pertains to AGIL (Adaptation, Goal-Attainment, Integration, Latency) (Amalia, 2019). From Parsons' viewpoint, social integration can be effectively applied to

multiethnic societies through the AGIL framework (Roffies, et al.,2019). Within the context of this article, the mosque's infrastructure for adaptation encompasses the functions of *idarah* (management), *'imarah* (prosperity), and *ri'ayah* (maintenance); the objective is for the mosque to fulfill the four indicators of religious moderation; integration involves Islamic values and social norms; and latency signifies the establishment of a social system that promotes pro-social integration and opposes social disintegration.

Third, Robert King Merton's theory (1910-2003) concerning social functions and dysfunctions encompasses manifest functions, manifest dysfunctions, latent functions, latent dysfunctions, and non-functions, as illustrated in the following diagram (Muttaqin 2018):

Figure 1. Merton's Theory of Manifest and Latent Function and Dysfunction



Source: Data Analysis Merton's Theory

Within the context of this article, mosques that serve as venues for promoting religious moderation exemplify manifest functions; mosques that propagate anti-NKRI radicalism represent manifest dysfunction; mosques that foster social integration illustrate latent functions; mosques that promote social disintegration exemplify latent dysfunction; and the MPMB program serves as an example of non-function for mosques that are disinterested in participating in the initiative.

RESEARCH METHOD

The article is constructed upon a qualitative framework that prioritizes understanding, interpretation, and contextualization to uncover intricate patterns presented descriptively (Moleong, 2016). The research methodology employed is a multi-site case study, as the researcher investigates

multiple locations within the same context and background, aiming to identify similarities in patterns or to generate new propositions and theories from the cross-site analysis (Hasiara, 2018).

The research encompasses three mosques as its sites. *First*, the Al-Ghozali Mosque is in the Pesantren Mahasiswa Al-Hikam area, which is located on Jl. Cengger Ayam No. 25, Lowokwaru District, Malang City, East Java. Al-Ghozali Mosque was founded in 1986 with a land area of 760 m² and a building area of 250 m². Al-Ghozali Mosque is managed by Pesantren Mahasiswa Al-Hikam students who are under the auspices of *Badan Dakwah dan Kesejahteraan Masjid* (BDKM), which was founded in 2004 (Administrator 2024). Considering that Al-Ghozali Mosque is a mosque in the Islamic higher education institution area, it is often visited by non-congregants, such as student guardians from various regions in Indonesia, as well as residents and travellers who stop by.

Second, Al-Mukhlisin Mosque is in a residential area located on Jl. Kaliurang Number 24, Lowokwaru District, Malang City, East Java. Al-Mukhlisin Mosque was founded in 1987 with a land area of around 400 m². Al-Mukhlisin Mosque is managed by administrative boards (*takmir*) chaired by H. Muhammad Yazid. The *takmir* is very intensive in holding *majelis ta'lim* related to Islamic teachings. Every day, Al-Mukhlisin Mosque holds two *majelis ta'lim*, namely after Fajr prayer until sunrise and after Maghrib prayer until Isha' prayer (Interview with Bapak Ruhan). Moreover, Al-Mukhlisin Mosque is next to the main road in the busy city of Malang. So it is often visited by travellers.

Third, Al-Barokah Mosque is in the Tirtasani Estate Housing Area on Jl. Raya Tirtasani No. 1, Karangploso District, Malang Regency, East Java. Al-Barokah Mosque is chaired by Prof. Dr. H. Sunarji Dahri Tiam, M.P.D., who also serves as Director of the Postgraduate Program at Raden Rahmat Islamic University (UNIRA) Malang for 2020–2024 period. It is not surprising that Al-Barokah Mosque often invites regional and national preachers during the Commemoration of Islamic Holidays (*Peringatan Hari Besar Islam* or PHBI), such as Isra' Mi'raj and the Birthday of the Prophet

SAW (*maulid*) (Interview with Ustadz Mahrus).

This article aims to verify four indicators of religious moderation in the three mosques in Malang Raya, which consists of three administrative regions: Malang City, Malang Regency, and Batu City.

The implication is that if a mosque is proven to meet the four indicators of religious moderation, then the mosque is eligible to be included in MPMB program. On the other hand, if a mosque is proven to have not met the four indicators of religious moderation, it needs further attention and assistance to meet the four indicators of religious moderation.

The data collection techniques were observation, interviews and documentation conducted periodically because the author is a resource person who regularly provides teaching or preaching at the three mosques as research locus.

Initial data was obtained through questionnaire techniques in a Google Form, distributed to the WhatsApp group of mosque congregants (*jamaah*), with a filling limit of two weeks. A total of 16 questions were asked, with 4 (four) questions being informative and 12 being substantive. So, there are three questions for each indicator of religious moderation.

The questionnaire questions are based on four indicators of religious moderation: national commitment, tolerance, non-violence, and respect for tradition. Meanwhile, the content is in line with the nine values of moderation based on MPMB standards, namely: 1) *Insaniyah*(humanity); 2) *'Adliyah* (just); 3) *Mubadalah* (balanced); 4) *Maslahah*(public benefit); 5) *Mu'ahadah Wataniyah* (national commitment); 6) *Dusturiyah*(abiding the constitution); 7) *Tasamuiyah* (tolerance); 8) *'Urfiyah*(respect for tradition); 9) *Rahamutiyah* (non-violence) (Kementerian Agama RI, 2024b).

There are four informative questions, namely: 1) respondent's name; 2) mosque affiliation; 3) social status (*takmir* or *jamaah*); 4) position in *takmir*. Meanwhile, twelve substantive questions are adjusted to four indicators of religious moderation:

First, National Commitment Indicators: 5) Friday sermon material contrary to the National Commitment; 6) Friday sermon material by the National Commitment; 7)

Mosque's activities related to the National Commitment.

Second, tolerance indicators: 8) What religious mass organization do you join? 9) What religious mass organizations or sects are followed by the mosque congregants; 10) What Islamic law of thought (*madhhab* fiqh) does the mosque congregants follow.

Third, Anti-Violence Indicators: 11) What is the relationship between the mosque congregants and non-Muslim residents around (if any)? 12) Is any material from Friday sermons or routine studies at the mosque classified as radical or extremist? 13) What is the Islamic teaching material in routine studies sources at the mosque?

Fourth, Indicators of Respect for Tradition: 14) What is the Islamic teaching style used by resource persons (*ustadh*) at the mosque; 15) What activities have been held by the mosque related to the spiritual traditions of the Muslim community; 16) What activities have been organized by the mosque related to the socio-economic traditions of Muslim communities.

Global data related to the informative questions on the questionnaire are that 28 respondents filled out the questionnaire. In detail, Al-Ghozali Mosque (2 respondents), Al-Mukhlisin (20), and Al-Barokah (6). Regarding their status, eleven respondents are *Takmir* and 17 are *Jamaah*.

Furthermore, the researcher employed a non-probability sampling technique, specifically purposive sampling, involving 28 questionnaire respondents. In this instance, the researcher selected 6 individuals as interview partners, as they were crucial subjects (Kumara 2018) deemed to possess a comprehensive understanding of mosque activities. These individuals included Ustadh Mahrus, Mr. Muhammad Rafik (Al-Barokah), Muhammad Firdaus (Al-Ghozali), Mr. Ruhan, and Mr. Suharyo (Al-Mukhlisin).

The interview technique involves individual face-to-face interactions with the interview partner and communication via WhatsApp. The observation technique is characterized by full participation, wherein the researcher conceals their role as an observer. The documentation technique entails the collection of documents and photographs (Creswell, 2014).

Next, the data obtained was analyzed using content analysis techniques based on

the Miles, Huberman, and Saldana interactive model, which comprised collecting data, data reduction, data display and conclusion drawing (Miles, 2018).

During the data reduction phase, all information gathered through observations, interviews, documentation, and questionnaires is categorized according to four indicators of religious moderation: National Commitment, Tolerance, Anti-Violence, and Respect for Tradition. In the data presentation phase, the results of the questionnaires are displayed as screenshots accompanied by a narrative description.

In the conclusion-drawing phase, the researcher formulates a comparative generalization based on inductive reasoning derived from the collected data, juxtaposed with the relevant Functionalism theories of Durkheim, Parsons, and Merton. The researcher's understanding, interpretation, and contextualization are crucial at this stage.

Then, data validity checking techniques use triangulation in three forms: technique, source and time triangulation (Komariah, 2011).

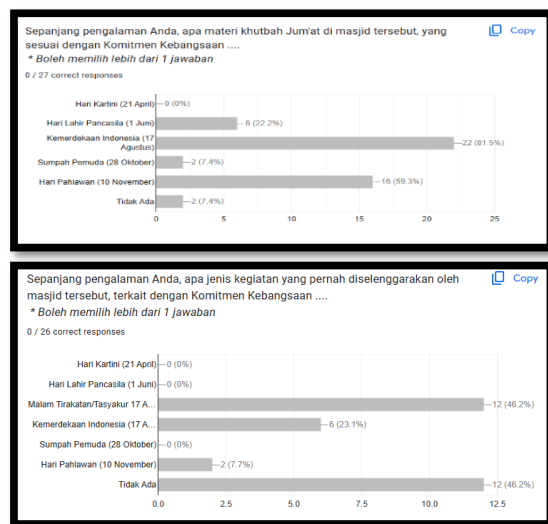
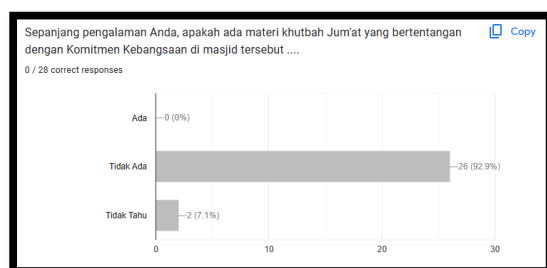
Technique triangulation involves verifying data from observation techniques, interviews, questionnaires, and documentation. Source triangulation entails validating data from interview participants and diverse documentation materials. Time triangulation consists of verifying data from observations conducted periodically (Al-Ghozali Mosque) and biweekly (Al-Barokah and Al-Mukhlisin Mosques) throughout the research.

DISCUSSION

A. Feasibility Study of National Commitment Indicators

The following is an infographic on the results of the questionnaire regarding indicators of national commitment:

Figure 2. The Results of Questionnaire Regarding National Commitment Indicators



Source: Data Analysis, 2024

The answer to the first question shows that the Friday sermon material in the mosque has “no” conflict with national commitments (26 respondents). Only two respondents answered “don’t know”, and no respondents stated “there is conflict”. The answer to the second question shows that Friday sermon material is by national commitments: Indonesian Independence on August 17 (22); Heroes’ Day on November 10 (16); Pancasila Birthday on June 1 (6); and Youth Pledge on October 28 (2). Only two respondents answered “none”. The answers to the third question show that the mosque activities that are considered to reflect national commitment are: Independence Celebration Night on August 16 (12); Indonesian Independence (6); Heroes’ Day (2); and 12 respondents answered “none”.

The questionnaire data above shows that the three mosques have met the eligibility standards for the MPMB program regarding the National Commitment indicator, which contains two values. *First*, *Mu’ahadah Wataniyah* (National Commitment). *Second*, *Dusturiyah* (Constitutional Obedience) (Kementerian Agama RI, 2024b).

Based on the interviews, observations, and documentation results, the *takmir* of Al-Ghozali, Al-Mukhlisin, and Al-Barokah Mosques implemented resource selection. It is done to anticipate material for sermons, studies, and *da’wah* that conflicts with the values of national commitment and obeying the constitution. For example, Al-Ghozali Mosque chose speakers from campus lecturers, such as Prof. Kasuwi Saiban, as

Professor of Islamic Law at Universitas Merdeka Malang and Chair of Dewan Masjid Indonesia (DMI) Malang City. Al-Mukhlisin Mosque chose speakers from structural circles of Nahdlatul Ulama (NU) mass organization, such as Habib Hadi Al-Kaf, who has the status of PWNU Syuriah at East Java. Al-Barokah Mosque chose resource persons from *pesantren*, such as KH. Ibnu Hamdun as caregiver of Pesantren Nurul Huda Singosari.

The three mosques have been proven to have held various activities reflecting national values, such as the Indonesian Independence Celebration Night, held every August 16. Meanwhile, adherence to regulations and legislation is demonstrated through requests for authorization from the local government when the mosque conducts activities involving the public, such as communal religious studies.

The following presents a comparative analysis through the lens of the theories of Durkheim, Parsons, and Merton:

Table 1. Comparative Analysis of the Feasibility Study of National Commitment Indicators

No	Unit of Analysis	Data Analysis
1	The lack of sermon content that contradicts national commitments	- There is no anomie manifested in the form of anti-NKRI radicalism (Durkheim). - There is an absence of latency regarding social disintegration (Parsons). - There is no radicalism as either manifest or latent dysfunction (Merton). - Cohesion is manifested through religious moderation (Durkheim).
2	The availability of sermon material that aligns with national commitments.	- There exists a latency regarding social integration (Parsons). - Religious moderation serves both as a manifest and latent function (Merton). - The manifestation of organic solidarity (Durkheim)
3	The presence of mosque activities that align with national commitments.	- The establishment of a new equilibrium founded on consensus through a national commitment (Parsons) - The establishment of a functional society through both manifest and latent functions (Merton)

Source: Data Analysis, 2024

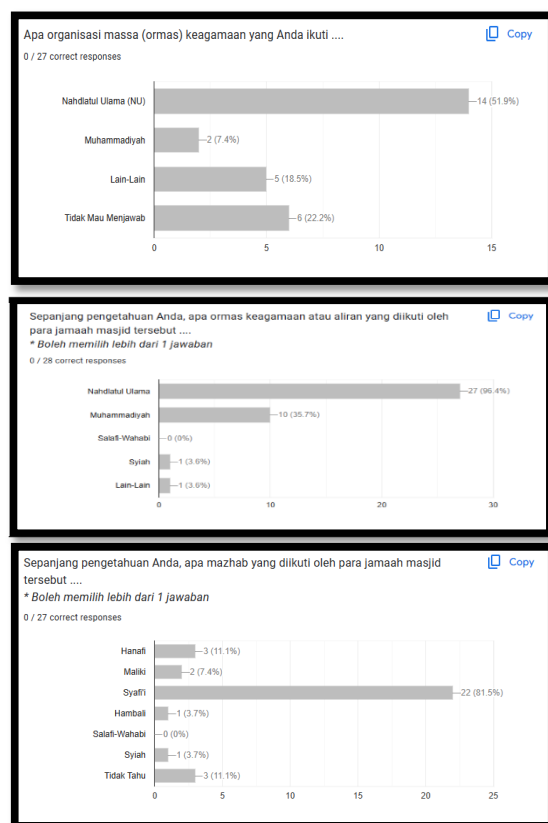
Table 1 demonstrates that the three mosques effectively serve as agents of social integration through their multifunctional roles, specifically in maintaining public order and promoting integrative and strengthening values (Sholeh, 2021).

The *Mu'ahadah Wataniyah* indicator aligns with the findings of (Ridesta et al., 2022), asserting that the Istiqlal Mosque does not accommodate individuals with radical ideologies. The *Dusturiyah* indicator, corresponds with the insights of (Saumantri, 2023), which underscore the importance of upholding the 1945 Constitution and other prevailing laws in Indonesia.

B. Feasibility Study of Tolerance Indicators

The following is an infographic on the results of the questionnaire regarding tolerance indicators:

Figure 3. The Results of Questionnaire Regarding Tolerance Indicators



Source: Data Analysis, 2024

The answers to the first question showed that respondents were affiliated with NU (14), Muhammadiyah (2), outside NU and Muhammadiyah (6). The answer to the

second question shows that the mosque congregants are dominated by NU (27), Muhammadiyah (10), Shia (1), outside NU and Muhammadiyah (1) and Salafi-Wahabi (0). The answer to the third question shows the variety of *madhhab fiqh* followed by mosque congregants. With details: Shafi'i (22), Hanafi (3), Maliki (2), Hambali (1), Shia (1), Salafi-Wahabi (0).

The questionnaire data above shows that the three mosques have met the eligibility standards for the MPMB program regarding tolerance indicators, which contain two values: *First, Tasamuiyyah* (tolerance). *Second, Adliyyah* (fair) (Kementerian Agama RI, 2024b).

Regarding *Tasamuiyyah*, the three mosques give space for various worship practices (*furu'iyah*) with clear agreements and regulations. For instance, a break is provided after the completion of the 8 *rakaat* Tarawih prayer, allowing the congregation to exit the row; subsequently, the Tarawih prayer resumes for 20 *rakaat*. The three mosques also demonstrate social empathy towards the nearby residents, including non-Muslims.

Based on observation, the three mosques use internal speakers for routine activities and only use outside speakers for Friday and Eid prayers because the congregation overflows outside the mosque.

Regarding *'Adliyyah*, the three mosques consistently disclose their financial information to the public through verbal announcements every Friday and written notices displayed on the noticeboard accessible to the community. In this context, Firdaus, the Head of the Takmir of the Al-Ghazali Mosque, remarked,

"For the financial reporting of the mosque, it is typically conducted every week. Each Friday, the outgoing balance, incoming balance, last Friday's balance, and the current balance will be reported. We provide direct reports to the Mosque Supervisor (H. Nurcholis, S.Sos) for a more comprehensive overview of the funds. Congregants seeking detailed information regarding the mosque's finances may contact the BDKM management directly." (Interview with Riski Muhammad Firdaus).

The following presents a comparative analysis through the lens of the theories of Durkheim, Parsons, and Merton:

Table 2. Comparative Analysis of the Feasibility Study for Tolerance Indicators

No	Unit of Analysis	Data Analysis
1	Religious mass organization attended by congregation	- The adherents of Nahdlatul Ulama and/or the Maliki, Shafi'i, and Hambali schools of jurisprudence typically exhibit community or <i>gemeinschaft</i> traits, as Ferdinand Tönnies articulated. In contrast, the followers of Muhammadiyah and/or the Hanafi and Shia schools of jurisprudence display the characteristics of <i>patembayan</i> society or <i>gesellschaft</i>, as described by Émile Durkheim. - The tolerance model embraced by the congregation of Nahdlatul Ulama and/or the Shafi'i, Hanafi, and Shia schools of Islamic jurisprudence reflects an inclusive and pluralistic attitude towards fellow Muslims of diverse schools of thought, as well as towards non-Muslims. This approach often resonates with the characteristics of the Indonesian Islamic movement, exemplified by the <i>Pribumisasi Islam</i> and <i>Islam Nusantara</i>. In contrast, the tolerance model adopted by the congregation of Muhammadiyah and/or the Maliki and Hambali schools of Islamic jurisprudence is characterized by a rational, puritanical approach, frequently aligning with the anti-TB movement, which addresses Superstition, <i>Bid'ah</i>, and <i>Churafat</i>(Parsons).
2	The school of jurisprudence adhered to by the congregation	The tolerance model of the Nahdlatul Ulama congregation and/or the Shafi'i, Hanafi, and Shia schools of Islamic jurisprudence emphasizes the enhancement of social harmony and cultural inclusiveness as a manifest function, alongside the preservation of social cohesion rooted in local wisdom as a latent function. Conversely, the tolerance model of the Muhammadiyah congregation and/or the Maliki and Hambali schools of Islamic jurisprudence focuses on the purification of religion and interfaith cooperation as a manifest function while also maintaining a distance from

No	Unit of Analysis	Data Analysis
		local traditions deemed inconsistent with the teachings of Puritan Islam that are upheld (Merton).

Source: Data Analysis, 2024

Table 2 illustrates that the congregations of the three mosques equally practice religious tolerance. However, their models of tolerance differ. Congregations associated with Nahdlatul Ulama employ a local Islam-based tolerance model, whereas those affiliated with Muhammadiyah adopt a universal Islam-based tolerance model.

The findings of this article regarding the value of *Tasamuiyyah* align with the work of (Amalee et al., 2022), it is consistent with Circular Letter Number SE. 05 of 2022, which provides guidelines for the use of loudspeakers in mosques and prayer rooms. Specifically, it states that the three mosques should utilize loudspeakers to broadcast recordings while considering the quality of the recording, the timing, and the concluding recitation of verses, *shalawat*, or *tarhim* (Menteri Agama Republik Indonesia, 2022).

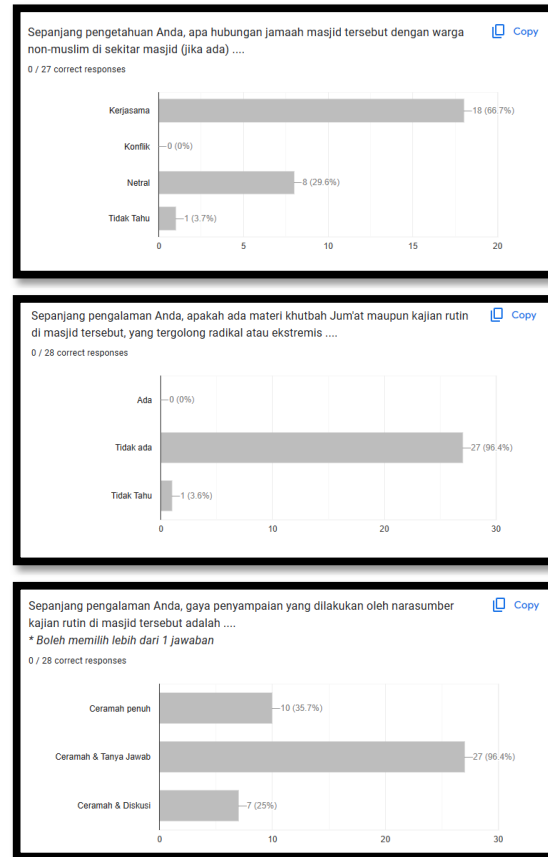
Concerning the value of *Adliyyah*, the findings of this article align with those presented in the work of (Sabili et al., 2023), which asserts that the Jogokariyan Mosque provides financial reports in a transparent and accountable manner through various channels, including information boards, websites, and bulletins.

The position of this article adds scientific evidence regarding the religious attitudes of Malang Raya residents, who represent moderate-progressive and more inclusive thinking (Mufidah, 2017) as well as strengthening the assessment of the Indonesian Chinese Islamic Association (PITI) community throughout Malang Raya, which sees that tolerance in Malang City is maintained quite well (Bidang Komunikasi dan Informasi Publik, 2022). Furthermore this article aligns previous research regarding tolerance in mosques, which can be done through words and deeds (Rohman et al., 2023).

C. Feasibility Study of Anti-Violence Indicators

The following is an infographic on the results of the questionnaire regarding anti-violence indicators:

Figure 4. The Results of Questionnaire Regarding Anti-Violence Indicators



Source: Data Analysis, 2024

The answers to the first question show that the relationship between mosque congregants and non-Muslim residents in the area is cooperative (18), and neutral (8), and no respondents stated there was a “conflict”. The answer to the second question shows that there is no Friday sermon material or routine study classified as radical or extremist (27), and no respondents stated that there was “radical or extremist” material. The answer to the third question shows that the delivery style used by resource persons is lecture and question and answer (27), full lecture (10), and lecture and discussion (7).

The questionnaire data above shows that the three mosques have met the eligibility standards for the MPMB program regarding the anti-violence indicator, which contains the following values: *First, Rahamutiyah* (anti-

violence). *Second, Mubadalah* (balanced) (Kementerian Agama RI, 2024b).

The essence of *Rahamutiyyah* has been manifested by the three mosques through their commitment to assisting those in need, as exemplified by the Al-Ghazali Mosque below:

“In health programs, the mosque management typically provides a venue and informs the congregation about the upcoming health check-up. For the technical execution of these activities, we collaborate with the Pesantren Health Unit (Pokestren) and engage with those who come directly or partner with the Health Center to facilitate the events. The Caring for Orphans and the Poor Movement (Gerakan Peduli Anak Yatim Piatu dan Dhuafa or GPAYD) is conducted regularly, once a month. Alhamdulillah, over 60 foster children have benefited from the education GPAYD provides. Each activity features distinct study themes planned during a single management term. After each event, the foster children receive compensation (Interview with Riski Muhammad Firdaus).

The value of *Mubadalah* is manifested through the participation of women in mosque activities. For instance, the Chairperson of the Al-Qur’an Education Institute (*Lembaga Pendidikan Al-Qur’an* or LPQ) at the Al-Mukhlisin Mosque is a woman, Mrs. Lia Mei Narti, S.P. Five of the seven active LPQ teachers are female, as illustrated in the following photo:

Figure 5. Women as LPQ teachers at Al-Mukhlisin Mosque



Source: Al-Mukhlisin Mosque’s Data, 2023

Al-Barokah Mosque features a TPQ staffed by female educators. Additionally, there is a dedicated study program for female congregants, consisting of a weekly Al-Qur’an *tahsin* course (interview with Ustadh Mahrus).

The following presents a comparative analysis from the perspectives of the theories of Durkheim, Parsons, and Merton:

Table 3. Comparative Analysis of the Feasibility Study for Anti-Violence Indicators

No	Unit of Analysis	Data Analysis
1	Friday sermon content or systematic study associated with radicalism	• Harmonious social relations between mosque congregations and non-Muslim residents exemplify organic solidarity (Durkheim). • The three mosques have accomplished a shared objective (Goal-Attainment), specifically establishing of harmonious social relations (Parsons). • Harmonious social relations demonstrate the presence of both manifest and latent functions (Merton). • The lack of Friday sermon content or systematic studies associated with radicalism indicates a deficiency of anomie, which leads to social disintegration (Durkheim).
2	Social interactions between mosque congregations and local non-Muslim residents	• The lack of Friday sermon content or systematic studies categorized as radicalism indicates the dormancy of mosques that uphold functional social patterns (Parsons). • The lack of Friday sermon material or systematic studies associated with radicalism indicates manifest and latent dysfunction (Merton). • The comprehensive lecture technique exemplifies mechanical solidarity, whereas the lecture accompanied by a question-and-answer or discussion format illustrates organic solidarity (Durkheim).
3	The instructional approach of the research lecturer at the mosque	• Lecture, question-and-answer, and discussion techniques serve as adaptive methods, facilitating goal achievement, integration, and the maintenance of social stability within society (Parsons). • The entire lecture technique serves a manifest function of conveying information but also has a latent dysfunction characterized by audience boredom and inactivity. In contrast, the lecture technique incorporating

No	Unit of Analysis	Data Analysis
		questions and answers or discussions maintains a manifest function of presenting information while fostering a latent function that promotes exchanging ideas and encourages audience engagement (Merton).

Source: Data Analysis, 2024

The article's findings are in line with examples of the applicability of *Rahamutiyah* values in the context of mosques, namely being friendly to the elderly, friendly to people with disabilities, friendly to teenagers and young people, and friendly to children, as well as examples of the applicability of *Mubadalah* values in the context of mosques, namely accommodating women in mosque management in sufficient portions; including the women's fiqh studies in mosque; as well as providing a particular room for breastfeeding mothers (Amalee et al., 2022).

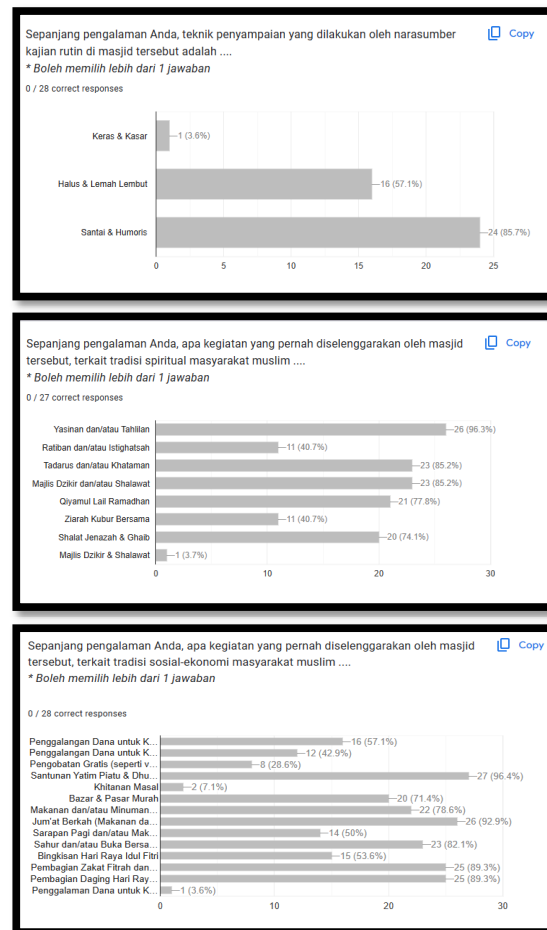
Furthermore, the article's position aligns with research on the role of mosques as centres for harmonizing social relations between community members (Zuhrah et al., 2021). The three mosques also comply with the Mosque Management Guidelines (PPM) regarding the availability of basic medicines for first aid essential facilities that take into account the safety of the congregation, especially children, the elderly, and people with disabilities (DF, 2020). However, the three mosques do not yet have special rooms for breastfeeding mothers.

The improvement of the three mosques in terms of *Rahamutiyah* and *Mubadalah* can be oriented towards the results of the agreement of the participants in the 1975 Risalatul Mosque Congress regarding the availability of adequate space and equipment for women's special rooms, which allows them to go in and out without mixing with men, both for prayer and for Family Welfare Education (*Pemberdayaan dan Kesejahteraan Keluarga* or PKK), as well as play, exercise, and training spaces for teenagers (Shihab, 2014).

D. Feasibility Study of Indicators for Acceptance of Traditions

The following is an infographic of the results of the questionnaire regarding indicators of acceptance of tradition:

Figure 6. The Results of Questionnaire Regarding Acceptance of Traditions Indicators



Source: Data Analysis, 2024

The answer to the first question shows that the delivery technique used by routine study resource persons is relaxed and humorous (24), smooth and gentle (16), and only 1 respondent stated "hard and rude". The answer to the second question shows that the mosque organizes activities related to the spiritual traditions of the Muslim community, such as: *Yasinan* and/or *Tahlilan* (26) *Majlis Dhikr* and/or *Shalawat* (24) and *Tadarus* and/or *Khataman Al-Qur'an* (23) The answer to the third question shows that the mosque organizes various activities related to the socio-economic traditions of the Muslim community, such as: charity for orphans and poor people (27) Friday blessings in the form of food and/or drinks (26) and distribution of meat on *Eid al-Adha* (25).

The questionnaire data shows that the three mosques have met the eligibility standards for the MPMB program regarding the Respect of Tradition indicator, which includes three values: *First, 'Urfiyah* (respect for tradition). *Second, Insaniyah* (humanity). *Third, Maslahah* (public benefit) (Kementerian Agama RI, 2024b).

Regarding the value of *'Urfiyyah*, all three mosques demonstrate equal respect for local traditions. For instance, the Al-Ghazali Mosque features a *bedug*, characteristic Jepara carved calligraphy, and recitations of praises prior to congregational prayers.

"In terms of local culture, the bedug is played only once a week, specifically during Friday prayers. Additionally, there is praise, which incorporates shalawat and Arabic poetry." (Interview with Riski Muhammad Firdaus).

Moreover, all three mosques exemplify the embrace of contemporary practices, including the utilization of digital media to disseminate mosque activities. For instance, educational resources and publications at the Al-Ghozali Mosque are available on the YouTube channel (@AlHikamTV).

In alignment with the *Insaniyyah* value, the three mosques implement distinctive programs focused on humanitarian efforts. For instance, Al-Barokah Mosque previously organized an open donation initiative for Palestinians affected by humanitarian crises. Al-Ghozali Mosque frequently conducts activities to support victims of natural disasters, including those impacted by the earthquake in Cianjur, West Java. Al-Mukhlisin Mosque features a unique program known as *Pasar Jum'at Berkah*, designed to benefit local residents, regardless of their religious affiliation.

"Pasar Jum'at Berkah continues to operate today, typically taking place every Friday morning following the dawn prayer. The market offers essential goods, vegetables, and everyday necessities at prices significantly lower than market rates, as these items are subsidized by the mosque, resulting in rapid sales. The clientele primarily consists of local residents, although non-Muslim patrons are also present." (Interview with Mr. Suharyo, Coordinator of the Friday Blessing Market).

Figure 7.
Pasar Jum'at Berkah at Al-Mukhlisin Mosque



Source: Al-Mukhlisin Mosque's Data, 2023

Regarding the principle of *Maslahah*, all three mosques demonstrate a commitment to public welfare. For instance, Al-Ghozali and Al-Mukhlisin Mosques, situated adjacent to the highway, employ officers to manage traffic and prevent congestion. Al-Barokah Mosque, located in a residential neighbourhood, features an expansive parking area.

The following presents a comparative analysis through the lens of the theories of Durkheim, Parsons, and Merton:

Table 4. Comparative Analysis of the Feasibility Study on Indicators of Respect for Tradition

No	Unit of Analysis	Data Analysis
1	Methods of presenting study resource person	• A relaxed, humorous, and gentle delivery technique can enhance social integration, whereas a harsh delivery style embodies anomie, potentially leading to social disintegration (Durkheim). • A relaxed, humorous, and gentle delivery technique can effectively contribute to realizing a harmonious society. In contrast, a rough delivery technique should be "punished" as it does not align with the social function of society (Parsons). • The delivery technique is characterized by relaxation, humour, and gentleness, exemplifying manifest and latent social interaction functions. In contrast, the harsh delivery technique

No	Unit of Analysis	Data Analysis
2	Activities within mosques that pertain to the spiritual traditions of the Muslim community	illustrates manifest and latent dysfunctions in social interaction (Merton). • Mosque activities pertinent to the spiritual traditions of Muslim society, such as <i>Tahlilan</i>, exemplify the traits of a communal society (Durkheim). • Mosque activities pertinent to the spiritual traditions of the Muslim community, such as <i>Tahlilan</i>, exemplify the integration of the universal values of Islam with local wisdom (Parsons). • Mosque activities pertinent to the spiritual traditions of Muslim society, such as <i>Tahlilan</i>, exhibit a manifest function by enhancing the spiritual quality of the community alongside a latent function that fosters a harmonious social system (Merton). • Mosque activities pertinent to socio-cultural traditions, such as the <i>Barikan</i> on August night celebrations, exemplify the traits of a communal society (Durkheim). • Mosque activities pertinent to the socio-economic traditions of the community exemplify integration and latent dynamics within the community, specifically, the presence of cohesion anchored in consensus (Parsons). • Mosque activities pertinent to the socio-economic traditions of the community exemplify the manifest function of promoting harmony among Muslims while also demonstrating the latent function of fostering harmony between Muslims and non-Muslims (Merton).
	Activities within the mosque that pertain to the socio-economic traditions of the community	

Source: Data Analysis, 2024

Concerning the value of *‘Urfiyyah*, the findings of this article align with those presented in the works of (Dardiri, 2022; Istanto, 2003), which discuss the architectural styles of the Surakarta Grand Mosque and the Muhammad Cheng Hoo Mosque in Surabaya, both of which embody universal Islamic values and local wisdom. Additionally, the exploration of digital media utilization by

mosques corresponds with the insights of (Kusmana, 2019), which asserts that contemporary information platforms suitable for education and dissemination include WhatsApp groups, YouTube, Facebook, Instagram, and websites.

About the value of *Insaniyyah*, the findings of the article align with the Mosque Management Guidelines (PPM) issued by the Ministry of Religion in 2020, which emphasize the optimization of mosque facilities for a range of positive, productive, and empowering activities across social, economic, and cultural dimensions culturally (DF, 2020). Community economic empowerment centred on mosques in Indonesia demonstrates a significant degree of social cohesion and empathy, as it is anchored in a consensus represented by Pancasila, the foundation of the state, and the tradition of cooperation, which is intrinsic to Indonesian culture (Fahmi et al., 2023).

The findings of this article regarding the value of *Maslahah* align with the work of (Amalee et al., 2022), which underscores that mosque activities should not impede public traffic, as this would infringe upon public rights. Furthermore, the mosque serves as an economic hub for congregants and local residents. Additionally, this perspective is consistent with the article by (Nuruddin et al., 2022), which highlights that, within the realm of worship, the mosque is a space reserved exclusively for Muslims. Conversely, in the context of muamalah, the mosque is an inclusive venue for all religious communities.

The Al-Ghozali, Al-Mukhlisin, and Al-Barokah mosques in Malang Raya adhere to the MPMB standards concerning religious moderation.

CLOSING

The Al-Ghozali, Al-Mukhlisin, and Al-Barokah mosques in Malang Raya meet the MPMB religious moderation standards.

The implications of this article suggest that the three mosques contribute to the formation of organic social solidarity within the diverse Indonesian society (Durkheim), uphold the latent and social functions of society through the AGIL framework (Parsons), and illustrate the manifest and latent functions of mosques as subsystems

that reinforce religious moderation in the community (Merton).

The limitation of this article lies in the restricted number of research loci and the application of a functionalist sociological theoretical perspective that emphasizes consensus. Consequently, a recommendation for future research is to broaden the research loci and adopt a conflict theory perspective.

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Interview:

Interview with Riski Muhammad Firdaus, "BDKM management", 2024

Interview with Suharyo, "Coordinator of the Friday Blessing Market", 2024