

Contribution of Islamic University to Development of Mosque-Based Non-Formal Islamic Education in Lombok Indonesia

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ABSTRACT: *Although much research has been conducted in the context of the role of universities in society, research on the contribution of Islamic higher education in developing mosque-based non-formal education still needs to be explored. This study aims to identify the role of Islamic universities in supporting and strengthening the management of the Taman Pendidikan Al-Qur'an (TPQ) and mosque-based Majelis Taklim. This research uses a qualitative method with a phenomenological approach. Data were collected through interviews with university leaders, lecturers, mosque administrators, and students. Observations and documentation were taken from 5 campuses and 10 mosques in Mataram, Central Lombok, West Lombok, and East Lombok. Data analysis was carried out by organizing, interpreting, and narratively presenting data, then concluding. The study found that Islamic universities have contributed to preparing cadres of Islamic education, strengthening public awareness, conducting management capacity building, and providing religious speakers and campus ambassadors to strengthen TPQ and based-mosque Majelis Taklim. This study introduces a novel model in which Islamic universities and mosques collaborate to combine academic knowledge with community service within the framework of social capital theory. The success of this approach lies in creating a sustainable educational model and driving community transformation through a synergy grounded in Islamic values, transparent management, and the continuous development of human resources. This collaboration enhances religious education's relevance and fosters meaningful societal impact, making it a robust framework for educational and community advancement.*

Meskipun banyak penelitian telah dilakukan dalam konteks peran universitas di masyarakat, penelitian tentang kontribusi pendidikan tinggi Islam dalam konteks pengembangan pendidikan nonformal berbasis masjid masih kurang dieksplorasi. Penelitian ini bertujuan untuk mengidentifikasi peran perguruan tinggi Islam dalam mendukung dan memperkuat manajemen Taman Pendidikan Al-Qur'an (TPQ) dan Majelis Taklim berbasis masjid. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui wawancara dengan sejumlah pimpinan perguruan tinggi, dosen, pengurus masjid dan mahasiswa.

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Observasi dan dokumentasi diambil dari 5 kampus dan 10 masjid di Mataram, Lombok Tengah, Lombok Barat dan Lombok Timur. Analisis data dilakukan melalui pengorganisasian, interpretasi, dan penyajian data secara naratif, diikuti dengan penarikan kesimpulan. Hasil studi menemukan, universitas Islam berkontribusi dalam menyiapkan kader pendidikan Islam, memperkuat kesadaran publik, melakukan peningkatan kapasitas manajemen, dan menyediakan penceramah dan duta kampus untuk memperkuat manajemen pendidikan TPQ dan Majelis Taklim berbasis masjid. Studi ini memperkenalkan model baru di mana universitas-universitas Islam dan masjid-masjid berkolaborasi untuk memadukan pengetahuan akademis dengan layanan Masyarakat dalam perspektif teori modal sosial. Keberhasilan pendekatan ini terletak pada penciptaan model pendidikan yang berkelanjutan dan mendorong transformasi masyarakat melalui sinergi yang didasarkan pada nilai-nilai Islam, manajemen yang transparan, dan pengembangan sumber daya manusia yang berkelanjutan. Kolaborasi ini tidak hanya meningkatkan relevansi pendidikan agama tetapi juga menumbuhkan dampak sosial yang berarti, menjadikannya kerangka kerja yang kuat untuk kemajuan pendidikan dan masyarakat.

Keywords: *Islamic University, Education Development, Non-formal Education, Mosque Education.*

Received: July 8, 2024; Revised: August 23, 2024; Accepted: September 1, 2024

I. INTRODUCTION

Mosque-based non-formal Islamic education has historically played a pivotal role in the spiritual and moral development of the Muslim community. These educational activities outside the formal school system, encompass a wide range of programs such as [*Tajweed* classes, Islamic history lectures, and community service projects] to nurture Islamic values and knowledge (Haron et al., 2020). Key components include religious teachings that provide a foundational understanding of Islamic principles, Qur'anic studies that enhance the ability to read and interpret the Qur'an, and community-oriented seminars that address various aspects of daily life through an Islamic lens. Such activities are integral in shaping an ethical and moral framework of individuals within the Muslim community, ensuring that Islamic teachings remain a central part of everyday life (Abdullah, 2020).

The significance of mosque-based education extends beyond individual growth, contributing profoundly to the collective spiritual well-being of the community. Through the lens of social capital theory, this role becomes even more apparent as mosques function not only as centres for religious instruction but also as hubs for fostering social networks, trust, and communal values. Social capital (Ceci et al., 2020), which encompasses the networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit, is inherently built and reinforced within the mosque-based educational framework. These programs foster a sense of unity and shared purpose as they bring together individuals from diverse backgrounds to engage in communal learning and worship (Wartoyo et al., 2022). Moreover, by providing accessible and continuous educational opportunities, mosques help bridge gaps left by the formal education system, particularly in regions with limited access to quality

education. The holistic approach of mosque-based education, integrating spiritual, moral, and practical aspects of Islamic life, underscores its vital role in maintaining the religious and cultural identity of the Muslim community (Alaca, 2022).

In regions where Muslims are the majority and have strong Islamic traditions, mosques remain crucial for non-formal education, offering religious teachings, Qur'anic studies, and community seminars to foster Islamic values and knowledge (Katni et al., 2022). However, these programs often struggle with limited resources, a shortage of trained educators, and a lack of structured curricula, which diminish their effectiveness and sustainability. Financial constraints prevent many mosques from supporting comprehensive educational activities or improving infrastructure, while the absence of qualified educators and consistent curricula leads to uneven educational experiences. Addressing these challenges requires strategic support from broader educational and religious institutions to enhance mosque-based non-formal education and better serve the Muslim community (Safei & Armstrong, 2023).

Islamic universities, as centres of higher learning and Islamic scholarship, stand as beacons of hope in addressing the challenges faced by mosque-based non-formal education. By leveraging their academic resources, expertise, and infrastructure, these institutions can significantly enhance the quality and reach of educational programs provided through mosques. This collaboration offers a promising future, where issues like limited resources, insufficiently trained educators, and a lack of structured curricula can be effectively overcome. By working together, Islamic universities and mosques can develop comprehensive educational programs that blend Islamic tradition with contemporary educational needs, offering consistent and high-quality learning experiences. This partnership can also involve training educators and integrating modern teaching methods, making mosque-based education more effective and appealing to younger generations. Ultimately, the collaboration between Islamic universities and mosques can revitalize non-formal Islamic education, making it a more sustainable and impactful part of the Muslim community's educational landscape.

While there has been extensive research on mosque-based Islamic education, there are specific gaps that need to be addressed. Previous studies have primarily focused on the role of mosques as centres of religious and moral education for Muslim communities. For instance, (Karimullah, 2023; Mahfud et al., 2024; Nurhadi, 2019; Nurjamilah & Nurrahmi, 2021) have discussed the importance of mosques in community building, highlighting educational activities that shape the ethical and moral framework of individuals and communities. However, these studies have not delved into how formal educational institutions such as Islamic universities can contribute to the development of non-formal educational programs in mosques. This gap in the literature forms the basis of our research.

In addition, research conducted by Sabri et al. (2022) on non-formal education in Muslim society emphasizes the traditional and practical aspects of educational activities held in surau and mosques. One study discusses non-formal education based on mosques, but its focus is on the formation of Sakinah families (Katni et al., 2022). Although both are about non-formal education, these three studies do not explore the potential for collaboration between Islamic universities and mosques in improving the quality and reach of non-formal education. Based on this, there is an urgent need for more comprehensive research that focuses on the contribution of Islamic universities in developing non-formal Islamic education based on mosques. Thus, this study aims to

address this gap by identifying the role of Islamic universities in supporting and strengthening the implementation of non-formal education in mosques.

For several reasons, research on the contribution of Islamic universities in the development of mosque-based non-formal education is essential to be conducted in Lombok. First, Lombok, known as the Island of a Thousand Mosques (Budiwanti, 2018), is a region with a Muslim-majority population that has a strong Islamic tradition, where mosques play a central role in community life (Hasanain & Muslimatusshalihah, 2021). Mosque-based non-formal education in Lombok is essential in educating the community about Islamic values and providing in-depth religious knowledge. Second, Islamic universities, both state and private, in Lombok have an indispensable role that has not been widely revealed in previous research.

This research explores the contributions of Islamic universities to the development of mosque-based non-formal Islamic education in Lombok. It aims to identify how academic institutions can support and enhance the educational activities conducted in mosques, thereby fostering a more educated and spiritually enriched Muslim community. The study examines the current state of mosque-based education, the role of Islamic universities in providing support and resources, and the challenges and opportunities that arise from this collaboration. The findings of this research are expected to have a significant impact on the Muslim community in Lombok, leading to a more robust and comprehensive mosque-based education system.

By investigating these aspects, the research provides valuable insights into how Islamic universities and mosques can work together to create sustainable and effective educational programs. The findings of this study are intended to inform policymakers, educators, and community leaders about the potential benefits of such collaborations and to offer practical recommendations for strengthening the partnership between Islamic universities and mosques. Through this collaborative effort, the goal is to enhance the overall impact of non-formal Islamic education on the community, contributing to its religious, educational, and social development. Therefore, this research has the potential to provide a significant positive impact on the Muslim community in Lombok and could become a model for other regions with similar characteristics.

II. METHOD

This study employs a qualitative research type with a phenomenological approach to explore the contribution of Islamic universities to the development of mosque-based non-formal Islamic education. This approach allows researchers to deeply explore and understand how individuals experience the implementation of *Taman Pendidikan Al-Qur'an (TPQ)* and mosque-based *Majlis Taklim* education. Researchers focus on these experiences to understand how community members perceive and practice these educational initiatives. By adopting a phenomenological perspective, we uncover the meanings participants attach to their involvement in TPQ and *Majlis Taklim*, including their motivations, challenges, and the impact these programs have on individuals and the community.

We collected data through in-depth semi-structured interviews with university leaders, lecturers and students from 5 universities, namely UIN Mataram, UMMAT Mataram, IAIH Pancor East Lombok, IAIQH Bagu Central Lombok, and IAINH Kediri West

Lombok. In addition, interviews were also conducted with mosque administrators from 10 mosques that were determined purposively to represent their types: grand mosques, office area mosques, mosques in housing complexes, and mosques in rural areas. The focus of the interviews was around the role and contribution of the campus academic community to the sustainability of TPQ and *Majelis Taklim* Education in mosques, as well as the forms of cooperation carried out to ensure the sustainability of this non-formal education. Data collection was strengthened by observation and documentation that lasted for 3 months. The data collected on education management in *Taman Pendidikan Al-Qur'an (TPQ)* and mosque-based *Majelis Taklim* in Lombok was meticulously analyzed using a descriptive-analytical method. This process involved organizing and categorizing the data to uncover key patterns and themes related to how these educational institutions operate within the community. Through careful coding and review, the analysis identified recurring concepts and details regarding the management practices, challenges, and successes of TPQ and *Majelis Taklim*. The findings were then interpreted to provide insights into leadership roles, resource allocation, curriculum implementation, community involvement, and the impact of synergy management on educational outcomes. To ensure the validity and reliability of the findings, we actively triangulated sources by comparing and cross-verifying interview data from campus academics with statements from mosque administrators in various areas in Lombok. This approach has been integrated into the research process to provide a comprehensive and accurate understanding.

III. RESULT AND DISCUSSION

Synergy Between Islamic Universities and Mosques in Lombok

Islamic institutions play a significant role in empowering Muslim communities worldwide. Through mosques, madrasahs, *pesantren*, and other religious organizations, these institutions provide various services that support Muslim communities' spiritual, educational and socio-economic needs. One of the primary functions of Islamic institutions is to offer comprehensive religious education. These institutions help shape individual character and morals by teaching Islamic values and religious knowledge, thereby strengthening social cohesion and community identity (Aslan, 2019).

Islamic universities and mosques are two crucial institutions that support and provide Islamic education in Lombok. These institutions serve as centres for learning, character development, and the dissemination of Islamic values. Islamic universities offer higher education programs that focus not only on religious studies but also on other disciplines, providing comprehensive education for students (Rifa'i et al., 2021). On the other hand, mosques play a central role in daily community life. They function not only as places of worship but also as centres for informal education. For instance, they organize religious studies classes, teaching assemblies, and other educational activities that provide essential religious education for all age groups (Iswanto et al., 2019).

Lombok, known as the Island of a Thousand Mosques (Fahrurrozi, 2016), has a long history closely tied to the development of Islam in Indonesia. Mosques in Lombok function as places of worship and centres of education, culture, and social activities for the local community. The history of these mosques reflects the social and religious dynamics that have been ongoing for centuries.

In the 18th and 19th centuries, local dynamics evolved with the presence of religious figures, some of whom returned from the holy land. After serving and enlightening the community, these figures, *Tuan Guru* (similar to *Kyai* in Java), earned respect and recognition for their religious knowledge. The *Tuan Guru* had high charisma and received great respect from the community. Their existence fostered the training of future *Tuan Guru*'s through a long process. This commitment to Islamization laid the foundation for movements aimed at reconstructing the socio-moral fabric of the Muslim community in Lombok through mosque-based preaching and education (Rijal, 2019).

The role of *Tuan Guru*'s is evident through their preaching and practical actions throughout the growth of Islam in Lombok. The existence of places of worship such as mosques and prayer rooms as the basis of preaching cannot be separated from the role of these religious figures. Some notable *Tuan Guru* include TGH. Umar Buntimbe in the 18th century, TGH. Bangkol, TGH. Umar Kelayu, and TGH. M. Rais Sekarbela in the 19th century, and TGH. Shaleh Hambali Bengkel and TGKH. Muhammad Zainudin Abdul Madjid in the 20th century (Fahrurrozi, 2016). The latter was awarded the Abu al-Madaris wa al-Masajid and recognized as a National Hero in 2017.

The development of the number of mosques in various regions of Lombok has been massive, especially post-independence. *Tuan Guru*'s became key figures in mobilizing the masses to build mosques even in villages. Lombok is known as the "Island of a Thousand Mosques," a title that originated from the visit of the Director General of Islamic Community Guidance of the Ministry of Religious Affairs, Effendi Zarkasih, in the 1970s. During his visit, he was impressed by the many mosques spread across the island, from the city centre to remote villages. Governor NTB H.R. Wasita Kusumah (1968-1978) then dubbed Lombok the "Island of a Thousand Mosques," a title that became popular among local and central officials. These mosques, both large and small, reflect the deep spirituality and religiosity of the Lombok community. The presence of thousands of mosques throughout the island symbolizes the religious life of its inhabitants and highlights the integral role of mosques in the community.

Tabel 1. Number of mosques and mushalla in Lombok

No	District/City	Mosque	Mushalla
1	West Lombok	763	766
2	Central Lombok	1.444	668
3	East Lombok	1.418	2.801
4	Mataram City	281	193
5	North Lombok	388	319
Total		4.294	4.747

(Source: <https://simas.kemenag.go.id/>)

The Islamic Centre Mosque is one of Lombok's largest and most magnificent mosques, inaugurated in 2016. This mosque has a large capacity and is equipped with various modern facilities, including conference rooms, a library, and an educational centre. It serves as a centre for religious, academic, and social activities for the people of Lombok and its surroundings. The construction of the Islamic Centre Mosque reflects the commitment of the government and the people of Lombok to advance Islamic education and strengthen the role of mosques as community centres.

These mosques function as places of worship and as centres of education and social and cultural activities that strengthen social ties and increase solidarity among residents. The

designation "Island of a Thousand Mosques" is not just a nickname but a recognition of the contribution of these mosques in shaping the identity and character of the religious community. This identity reflects the rich culture and diverse Islamic traditions in Lombok, making the island one of the important religious centres in Indonesia (Hidjaz et al., 2019).

Besides mosques, Islamic educational institutions also play a significant role in Lombok society. The growth of *pesantren* and madrasahs as centers of Islamic education in Lombok has experienced considerable development in line with the increasing need for education based on Islamic values (Hidayat et al., 2020). Initially, these madrasahs were established by local religious figures with curricula that integrated religious and general subjects, aiming to produce graduates who understand religion and are ready to compete in the modern world (Fahrurrozi, 2016). Support from the government and the community has strengthened the position of madrasahs in Lombok. Additionally, collaboration with higher Islamic educational institutions, such as the State Islamic University (UIN), helps improve the competence of educators and the quality of education through training and scholarships (Rahman et al., 2022). These higher Islamic educational institutions also play a role in developing mosque-based non-formal education in Lombok.

The growth of higher Islamic education in Lombok is very rapid, along with the widespread establishment of madrasahs generally managed by foundations. These higher Islamic educational institutions include universities, institutes, and colleges that offer various study programs in both religious and general sciences. For instance, they offer programs in Islamic studies, Arabic language, law, economics, and engineering, among others. Although a small number of these institutions are public, the majority are private institutions operating under the coordination of the Private Islamic Higher Education Coordination (*Kopertais*). These institutions play a crucial role in providing high-quality education for young Muslims in Lombok, preparing them to contribute significantly to society. With support from the government, foundations, and the community, Islamic higher education in Lombok continues to develop, offering broader and more diverse learning opportunities for students and strengthening Lombok's position as one of the important centers of Islamic education in Indonesia. As a result, graduates from these Islamic higher education institutions in Lombok not only have a deep understanding of religious teachings but also possess the skills and knowledge to compete in the professional world.

Several Islamic higher education institutions in Lombok have established good collaborations with mosques. These include the Universitas Islam Negeri Mataram, the oldest Islamic higher education institution, established in 1966 as a branch faculty of IAIN Sunan Ampel. It became STAIN in 1997, IAIN Mataram in 2004, and UIN in 2017. The second is Universitas Muhammadiyah Mataram (UMMAT), established in 1980 and managed by the Muhammadiyah Regional Leadership of West Nusa Tenggara/Muhammadiyah Education and Culture Council. At this campus, religious study programs are under the Faculty of Islamic Studies. The third is Institut Agama Islam (IAI) Hamzanwadi Pancor, established in 1996, which is the base of Nahdhatul Wathan centered in East Lombok. The fourth is Institut Agama Islam (IAI) Qamarul Huda (IAIQH) Bagu Central Lombok, established in 2002, currently has three faculties: Tarbiyah, Shariah, and Ushuluddin. The fifth is Institut Agama Islam (IAI) Nurul Hakim Kediri West Lombok, with three faculties: the Faculty of Tarbiyah and Teacher

Training, the Faculty of Sharia and Islamic Economics, and the Faculty of Da'wah and Communication Sciences.

Interviews with the leaders of these Islamic higher education institutions reveal that they collaborate with mosque administrators in mosque-based community empowerment and training programs. Mosques play a crucial role in these collaborations, particularly in supporting non-formal education such as *Taman Pendidikan Al-Qur'an (TPQ)* and *Majelis Taklim*. Islamic universities typically conduct training in management and human resources. Meanwhile, student programs include mosque-based Participatory Work Courses (*Kuliah Kerja Partisipatif/KKP*). However, recent policy changes focusing on religious moderation have slightly shifted the concentration, but mosques remain central to these activities.

Based on an interview with one of the leaders of UIN Mataram, it was said;

"For a long time, the relationship between the campus and the mosque has been harmonious and synergistic, each understands its role and is willing to support each other to develop an educated and broad-minded Muslim community in terms of Islamic knowledge" (Acim, 2023).

In line with this statement, one of the heads of the mosque's Takmir admitted that;

"We as mosque managers who the community has entrusted are very pleased with the involvement of Islamic universities, both institutionally and individually, for their role in assisting non-formal education programs managed by the mosque, and I hope that it can continue to be improved." (Zubair, 2023).

The collaboration between Islamic universities and mosques in Lombok embodies a powerful synergy that fosters community development and social transformation. Lecturers, students, and mosque administrators work together in a cohesive and integrated manner, each contributing their unique expertise and perspectives. This collaboration goes beyond mere cooperation; it is an interactive process where different roles are harmonized, resulting in a social synergy that drives positive change. The collective effort not only raises public optimism but also propels the community toward achieving shared aspirations and goals. As a student, I have personally benefited from this collaboration, gaining valuable experience and a deeper understanding of our community's needs.

In this context, social synergy refers to the dynamic interaction that creates a balanced and optimal outcome, where the strengths of educational institutions and religious centres are leveraged to their fullest potential. As society undergoes rapid changes due to shifts in geography, culture, social structures, and ideologies, the strategic partnership between Islamic universities and mosques becomes increasingly vital. By working together, these institutions can more effectively address the challenges and opportunities presented by these changes, ensuring they continue to play a pivotal role in guiding the community.

The synergy between Islamic universities and mosques can be explained through the social capital theory. Social capital includes trust, social norms, and networks that enable individuals and groups to work together more effectively to achieve common goals. In this context, universities play a crucial role as agents that can develop and strengthen social capital within the community. By providing a platform for constructive social interaction, universities help create an environment where

individuals can build supportive relationships and collaborate for mutual welfare (Tootell et al., 2021).

Social capital, as a network of social relationships beneficial to individuals and groups, plays a vital role in the development of Muslim communities in various regions. In Muslim communities, mosques are not just places of worship but also serve as vibrant centres of social and religious activities. They function as education centres and spaces for social interaction, fostering a sense of connection and community. Mosques and other religious institutions facilitate the formation and maintenance of strong social networks, which in turn enhance solidarity and social cohesion within the community (Abideen & Abbas, 2021).

The synergy and cooperation between Islamic universities and mosques are crucial in strengthening Islamic education in Lombok. Through collaboration, Islamic universities organize seminars, workshops, and training sessions to improve the quality of religious education at the local level. University professors deliver lectures or training to mosque imams and Qur'an teachers, helping them develop more effective teaching methods. This cooperation ensures that religious education in mosques aligns with current developments and community needs.

Contribution of Islamic University to *Taman Pendidikan Al-Qur'an* (TPQ) and Mosque-based *Majelis Taklim*

Islamic universities, as scholarly communities, have a significant responsibility to address the problems faced by society actively. These institutions are expected to produce practical knowledge that is theoretical, applicable, and grounded in Islamic values. This knowledge can explain phenomena, predict developments, and guide societal life. The active role of Islamic universities is crucial, as knowledge must be used to offer explanations and direction in various aspects of life. Thus, Islamic universities function not only as centres of education and research but also as essential pillars in the sustainable development of society based on Islamic values (Fauzi & Esha, 2022).

In their community service agenda, the activities of Islamic universities encompass a wide range of initiatives, generally managed in two classifications. Some activities are systemic and sustainable, coordinated by the Research and Community Service Institute (LP2M), while others are incidental and handled specifically by ad hoc committees. The five Islamic universities, namely: UIN Mataram, UMMAT Mataram, IAIH Pancor, IAIQH Bagu, and IAINH Kediri, all have routine annual programs aimed at capacity building for community development in both formal and non-formal education aspects, including mosque-based initiatives. These initiatives include [specific initiatives undertaken by each university].

The mosques targeted for development by Islamic universities are spread across various areas on the island of Lombok. The selection process for these mosques is [explain the selection process]. During the annual activities, students are deployed to villages, always using mosques as the basis of their activities. These programs are held regularly, but the locations rotate from one zone to another. Additionally, the academic community of Islamic universities has an emotional connection with the mosques geographically located within their vicinity. Consequently, their contributions to nearby mosques are usually greater compared to those located farther away. In the city of Mataram, several mosques targeted for development by the academic community of Islamic universities include: Hubbul Wathan Islamic Center Grand Mosque,

Baitussalam Mosque Polda NTB, Al-Ikhlas Mosque Kejati NTB, Arrahmah Grand Mosque Sweta, Al-Achwan Mosque Griya Pagutan Indah, Al-Jihad Mosque Lingkar Pratama, Al-Falah Mosque Ampenan, Jami' Baiturrahman Mosque Kediri, Baiturrahim Mosque Bagu, Jami' At-Taqwa Mosque Pancor and others.

More specifically, the contributions of Islamic universities to the development of mosque-based non-formal education can be detailed and elaborated as follows.

Preparing Islamic Education Cadres

One of the aspects of the *tridharma* (three pillars) of higher education is community service. In this context, Islamic universities play a crucial role in preparing Islamic education cadres through campus programs, which include development initiatives conducted in mosques (Normalita & Mularsih, 2024). This process involves completing certain stages before students are deployed to the community to provide assistance and strengthen non-formal educational institutions such as *Taman Pendidikan Al-Qur'an (TPQ)*, *Majelis Taklim*, and *Diniyah*.

At the Ma'had Al-Jami'ah Mosque of UIN Mataram, students receive training in *Tahsin* and *Tahfidz Al-Qur'an*. Additionally, they are taught classical Islamic texts that guide their community assistance activities across various locations in Lombok (Jamhuri, 2023). Similarly, Universitas Muhammadiyah Mataram prepares its students with competency standards through mosque-based training on campus. Students must be proficient in reading the Qur'an and obtain a certificate as a graduation requirement. Without the ability to read the Qur'an, they cannot graduate. More importantly, there are also leadership training programs that are highly beneficial for enhancing the social competencies of the students (Wahab, 2023).

These programs aim not only to enhance students' individual abilities but also to prepare them to become leaders capable of mobilizing and empowering the community through mosque-based non-formal education. This training ensures that graduates possess not only deep religious knowledge but also practical skills to make a tangible contribution to community life (Sukmawati, 2019).

The argument that Islamic universities play a crucial role in preparing Islamic education cadres is based on the urgent need for competent and integrity-driven leaders within the Muslim community. Through structured programs focused on mosque-based training, Islamic universities provide theoretical education and essential practical experiences for leadership development. This demonstrates that Islamic universities can integrate religious values with useful skills, creating cadres ready to face challenges and make positive contributions to society.

Strengthening Awareness of the Importance of Non-Formal Education

Islamic universities in Lombok have significantly contributed to raising awareness about the importance of non-formal education for the community (Meiliyadi et al., 2023). Through participatory work-study programs, lecturers and students actively engage in the field to provide education and raise awareness within local communities. They encourage adults to be more active in *Majelis Taklim* activities in mosques, while children are encouraged to continue learning the Qur'an through TPQ and *Madrasah Diniyah*. This involvement highlights the crucial role of higher education institutions in supporting non-formal education in society.

Based on interviews with leaders at UIN Mataram, the people of Lombok still need encouragement and assurance not to rely solely on formal education. While formal education is essential, it often falls short in shaping strong character and personality due to the powerful influence of global trends and social media reaching even remote villages (Irrubai, 2023). In the context of social capital theory (Ceci et al., 2020), these educational settings enhance networks of trust, reciprocity, and shared values among community members, essential for collective well-being and social cohesion. By doing so, they contribute to individual spiritual and moral development and strengthen the community's social fabric, enabling it to navigate better and adapt to social changes.

The leaders and lecturers at IAIH Pancor, IAIQH Bagu, and IAINH Kediri actively encourage and facilitate the community revitalizing non-formal education through cooperative and synergistic approaches. Non-formal education allows students to learn in a more relaxed atmosphere tailored to their needs. Through programs like KKP and community service by the academic community, Islamic universities can provide more relevant and practical education for the community (Muammar, 2021). This enhances knowledge and skills and fosters a more educated community.

Organizing Management Strengthening Training

Training to strengthen management skills for mosque caretakers is crucial in revitalizing administrative and managerial aspects. Enhancing the organisational capacities of those overseeing educational units in mosques is essential so that the numerous mosques in Lombok can play a more significant role in the community's social life. With good management, mosques can become not only places of worship but also centres of social and educational activities that are high in quality and capable of meeting the needs and challenges of modern society (Hasanain & Muslimatusshalihah, 2021).

Several mosques around the campus have become the primary targets of this community service program. A Senior Administrator of the Al-Achwan Mosque in Griya Pagutan Indah, Mataram, acknowledged that in his community, UIN Mataram lecturers are actively involved in providing educational assistance and technical guidance for implementing mosque-based educational programs. This support includes management training for TPQ, financial management, and the development of innovative programs that offer sustainable benefits to the mosque congregation (Zaenal, 2023). According to social capital theory, the value of a community's social networks, trust, and norms is enhanced through collaborative efforts and shared goals. Islamic universities and other institutions empower mosque leaders and TPQ administrators to effectively manage resources by providing management training and financial management skills, fostering trust and competence within the community.

The results of this support have shown that mosque administrators can develop high-quality and sustainable innovative programs. These programs focus on religious aspects, including community development, empowerment, and enlightenment. With these programs, mosques can function as community centres providing real solutions to various spiritual, social, and cultural issues the surrounding society faces (Rahmawati et al., 2024).

Moreover, good management can also enhance public trust due to the implementation of sound governance principles. Transparency, accountability, and congregation participation in mosque management are crucial factors that make the community feel more confident and supportive of each program run. With increased public trust,

mosques can garner more support and participation, in the form of workforce, time, and funds, for the sustainability of their programs.

Providing an Abundant and Varied Stock of Speakers

Islamic universities play a significant role in providing a wealth of diverse speakers and enriching the community's religious life. Captivating speakers are always sought after by congregations, much like celebrities who are admired and celebrated for their presence in the community. In this regard, campuses have abundant human resources as religious speakers. The lecturers and students possess diverse expertise, types, and delivery styles according to their talents, making them valuable assets for the community in disseminating religious knowledge and moral values.

Many lecturers act as khatibs, imams, and speakers in general religious gatherings, especially during the Commemoration of Islamic Holidays (PHBI). Their involvement is not only due to university programs but also because many lecturers are community leaders and religious activists in their respective neighbourhoods (Sukarta, 2023). This dual role allows them to bridge the academic world and the community, exerting a broad influence on the community's religious life. Their ability to deliver sermons with a scientific and empathetic approach makes them increasingly respected and revered.

Observations show that major mosques, such as the Masjid Raya Hubbul Wathan Islamic Center and mosques in office complexes and residential areas in Mataram, frequently invite Islamic university lecturers as Friday khatibs and speakers at *majelis taklim* gatherings. So far, the Islamic Center Mosque has the most lecturers compared to other mosques, given that the routine study sessions are held twice daily, after the Fajr and Maghrib prayers (Aziz, 2023). The presence of these lecturers not only enhances the quality of the sermons and lectures but also infuses a deep academic nuance into each delivery. This enriches the congregation's knowledge and adds to the appeal of religious education programs held at these mosques.

Sending Students to be Campus Ambassadors to the Mosque

Islamic universities are crucial in sending potential students as campus ambassadors to various mosques in rural communities, accompanied by lecturers during periodic religious activities such as Safari Ramadhan. These activities are not only institutional but are often initiated and carried out independently by student organizations or the students themselves in the areas around their campus and homes (Hasan, 2023). The goal of sending students is to provide them with direct experience interacting with the community, developing Islamic educational communities, and strengthening the relationship between the university and the local community.

The agenda of sending students to the community also serves as a means for them to imbibe the spirit of education and da'wah. Through this experience, students learn how to effectively and contextually convey religious messages to the local community (Rasyidi & Nasri, 2023). They are also taught to manage religious and social activities highly professionally and socially sensitively. This enriches their skills and knowledge and fosters a strong sense of social responsibility, which is an integral part of Islamic education.

Furthermore, the presence of students as campus ambassadors in mosques inspires the congregation, especially the millennials. By seeing the real-life examples of enthusiastic students in education, the younger generation in the mosque environment is motivated to aspire to higher education. This aligns with the goals of Islamic universities, which

are to produce graduates who are not only academically competent but also committed to community development and the dissemination of Islamic values (Kafid & Rohman, 2018).

Through the active involvement of lecturers and students in social work, Islamic universities have successfully established a strong synergy between academic institutions and the broader community. This collaboration aligns with social capital theory, emphasising the importance of social networks, trust, and cooperation in fostering collective action and community development. By engaging with the community, these universities enhance the flow of knowledge and resources, creating a positive feedback loop that benefits the academic world and society. This practical and efficient knowledge transfer contributes significantly to community development, as the shared values and norms cultivated within the university environment extend into the community, strengthening social bonds and enhancing collective well-being.

Moreover, this synergy transforms Islamic universities from mere formal education centres into dynamic hubs of Islamic knowledge and social innovation. These institutions become critical players in developing non-formal educational programs, such as those offered in mosques, which complement formal education and address the community's specific needs. Social capital theory underscores the role of these universities in building social networks and fostering a sense of community, which is crucial for the successful implementation of these educational initiatives. As the universities work closely with local mosques, they help create a more cohesive and resilient community where exchanging ideas and resources leads to sustainable development and social harmony.

As a result of this collaboration, mosques can present themselves as authentic social showcases of Islam, reflecting its beauty and goodness not only in the physical appearance of their buildings but also in their management practices and the quality of life of their congregants. The improved management patterns and social interactions within the mosque community are a testament to the positive impact of the social capital generated through the partnership between Islamic universities and mosques. This partnership enhances the community's social fabric, promoting trust, cooperation, and a shared sense of purpose, which are essential components of social capital. Ultimately, the quality of life within these communities is elevated as the benefits of education, social cohesion, and collective action manifest in various aspects of daily life.

IV. CONCLUSION

The synergy between Islamic universities and mosques in Lombok significantly enhances Islamic education and community empowerment by integrating academic resources and community service. These institutions prepare students as Islamic education cadres through rigorous Qur'anic studies and leadership skills training. They also organize management training for mosque administrators, promote non-formal education to build strong character and provide diverse speakers to enrich religious discourse. This collaboration facilitated through training and community engagement programs, creates a robust framework for effective knowledge transfer and societal transformation. Through initiatives like sending students as campus ambassadors, Islamic universities enhance the role of mosques as centres of education, social interaction, and cultural preservation, ensuring that religious education remains relevant and impactful. Lombok can share its successful models of community engagement and

religious education by developing exchange programs and partnerships with Islamic institutions worldwide. Further research can also explore the long-term impacts of these initiatives on social cohesion and individual development, providing data to refine and enhance the programs. Creating interdisciplinary projects that blend religious education with economic and environmental sustainability efforts can address broader societal challenges, ensuring that the integrated approach to education and community service continues to evolve and meet contemporary needs.

V. ACKNOWLEDGEMENTS

We would like to express our gratitude to the Research and Community Service Institute (LP2M) of UIN Mataram for facilitating this published research.

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