

# Mosques as Community-Based Educational Institutions: A Prophetic Social Science Perspective on Sakinah Family Education in Urban Indonesia

Katni<sup>1</sup>, Nurul Iman<sup>2</sup>, Noor Amirudin<sup>3</sup>, Hilma Rofi Mahfudzhah<sup>4</sup>, Hilal Chamdi<sup>5</sup>

<sup>1</sup> Universitas Muhammadiyah Ponorogo, Ponorogo, Indonesia, [katni@umpo.ac.id](mailto:katni@umpo.ac.id)

<sup>2</sup> Universitas Muhammadiyah Ponorogo, Ponorogo, Indonesia, [cahayaiman66@gmail.com](mailto:cahayaiman66@gmail.com)

<sup>3</sup> Universitas Muhammadiyah Gresik, Gresik, Indonesia, [amir@umg.ac.id](mailto:amir@umg.ac.id)

<sup>4</sup> Universitas Muhammadiyah Ponorogo, Ponorogo, Indonesia, [hilma\\_rofi@gmail.com](mailto:hilma_rofi@gmail.com)

<sup>5</sup> Universitas Muhammadiyah Ponorogo, Ponorogo, Indonesia, [hilal\\_hamdi@gmail.com](mailto:hilal_hamdi@gmail.com)

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## ABSTRACT

The movement to promote *sakinah* (harmonious) families in Indonesia has been implemented for more than two decades; however, its outcomes remain limited, as reflected in the persistently high rates of divorce and domestic violence. Institutions such as BP4 have not yet played an optimal role, and public participation in harmonious family programs remains relatively low. In addition, formal educational institutions have not fully accommodated family education, leading to the emergence of mosque-based family education initiatives. This study investigates the role of mosques in providing harmonious family education using a prophetic social science approach. This research employed a qualitative field research design. The study was conducted in three mosques in the urban area of Ponorogo: Baitul Mukhlisin Mosque, Nurul Hasan Mosque, and Al Manar Mosque. Research subjects included mosque administrators and congregants, supported by documentary analysis. Data were collected through in-depth interviews, observation, and documentation, and analyzed both during and after fieldwork. Data validity was ensured through triangulation techniques. The findings indicate that mosques play a significant role in harmonious family education through three main dimensions: (1) a religious role, which strengthens spiritual and moral foundations of family life; (2) a humanization role, which fosters social awareness, mutual respect, and ethical family relations; and (3) an independence role, which empowers families through knowledge and social support networks. These findings demonstrate that mosques function as important social capital in urban communities. Mosque-based harmonious family education offers a strategic approach to addressing rising divorce rates, domestic violence, bullying, and socio-economic challenges such as poverty and unemployment within families.

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### **Corresponding Author:**

Katni

Universitas Muhammadiyah Ponorogo, Ponorogo, Indonesia, [katni@umpo.ac.id](mailto:katni@umpo.ac.id)

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## 1. INTRODUCTION

Indonesia has been planning a program to develop a harmonious family movement (PPGKS) since 1999 (Katni, K., Sumarni, S., & Muslim, 2022). The results of the study stated that the higher the family harmony, the lower the juvenile delinquency, and vice versa (Scott, L. A., Thoma, C. A., Gokita, T., Bruno, L., Ruiz, A. B., Brendli, K., ... & Vitullo, 2021). The results of the study stated that the higher the family harmony, the lower the juvenile delinquency, and vice versa (Cachon-Alonso, L., & Elovainio, 2022).

Data at the research location, based on the results of observations and interviews on the number of divorces in Ponorogo Regency in 2024, the Ponorogo Religious Court (PA) recorded 1,770 divorce cases, placing Ponorogo as the area with the highest divorce rate in the Greater Madiun region. The high divorce rate is an indication that the family is not yet peaceful (JR., 2024). The high rate of violence against women is also an indicator that a harmonious family has not yet been achieved. According to the National Commission on Violence Against Women's annual report, the number of cases of violence against women in 2024 was 445,502, a 10% increase from 2023 (Wirayati, A. N., Retno, N., & Fikri, 2025).

Based on the Decree of the Director General of Islamic Community Guidance and Hajj Affairs No. D/71/1999 concerning PPGKS, it is a movement that grew from the community and is supported by the government. The implementers of the *sakinah* family movement are the Advisory Board for the Development and Preservation of Marriage, mosque administrators, and religious institutions.

Empirical evidence shows something different from the PPGKS's hopes. In Jombang City, East Java, for example, the BP-4, which was expected to play an active role in the success of the national program for the *Sakinah* Family Movement, was found to have not yet played its full role (Santbay, L., Kassir, M., Nassar, R., Mokh, S., Al Iskandarani, M., & Rifai, 2024). There is a rejection of pre-marital courses by prospective married couples because it interferes with their busy schedules (Cabalion, J., & Kudupale, 2025). This data demonstrates that efforts to foster peaceful families in Indonesia have not met expectations. Mosques play a strategic role in fostering peaceful families. Amirudin stated, "Mosques serve as centers of worship and civilization. (Waheeb, 2023). The center of civilization is life in the fields of religion, anthropology and culture in general (Osewska, E., Stala, J., & Bochenek, 2021). Advocacy for the role of women in the public sphere through mosques is very necessary. (Nas, 2022)

This research focuses more on mapping the role of mosques in the education of harmonious families through a prophetic social science approach in urban areas, so why is it necessary to educate harmonious families through mosques so that new knowledge can be put forward regarding harmonious family education, helping to understand the phenomenon of divorce, violence against women, and building the basis of knowledge for applied research. Based on the following considerations: 1) mosques as the main implementers of PPGKS; 2) the development of mosques in Indonesia is very rapid, and spread throughout Indonesia is a strategic social capital in educating harmonious families (Koopman, 2023). 3) The role of mosques in the education of harmonious families contributes greatly to realizing *Asta Cita* through the 2025-2029 RPJMN, especially *asta cita* number 8, namely strengthening the alignment of harmonious life with the environment, nature and culture, as well as increasing tolerance between religious communities to achieve a just and prosperous society. Also *Asta Cita* 1: strengthening the ideology of Pancasila, democracy and human rights, and *asta cita* 4: strengthening the development of human resources in the field of education, strengthening the role of women, youth and gender equality (Zaini, M., & Abd, 2025).

The research location considerations include the Baitul Muhlisin Mosque, the Al Manar Mosque, and the Nurul Hasan Mosque in the Ponorogo urban area, which are examples of mosques that have demonstrated their role in fostering harmonious family life. The Baitul Muhlisin Mosque is ranked the third best national mosque in terms of congregation empowerment, empowerment of street youth, women, and other congregation members. The Nurul Hasan Mosque offers exceptional services in

Ponorogo and provides services to its congregation. The Almanar Mosque plays an active role in intensively fostering harmonious family life.

Research that is relevant to this research, such as research on "the role of the Islamic study group in mosques in improving the quality of family education." (Aziz, A. A., & Huda, 2024). His strengths are his conceptual study of the role of religious study groups in mosques. He found that religious study groups in mosques play a role in: 1) educating, developing, and empowering Muslims; 2) improving family quality as the foundation for a harmonious family; and 3) helping parents educate their children. Pasaribu's research focuses on the conceptual ideas of religious study groups in mosques in family development. (Pasaribu, S., Daulay, N., & Ananda, n.d.). Unlike Nurainiah's study, which focused on the religious study group in mosques, the researcher's study is broader, including various types of education in mosques. Pasaribu's study also differs in terms of the type of research; Pasaribu used library research, while the researcher used field research. Pangoliu's study, on "Sakinah Family in the Concept of Islamic Marriage." The advantage of his research is that he successfully explored marriage in Islam as a way chosen by Allah as a means for His people to multiply and maintain life in a halal manner. Allah revealed the sharia of marriage with the aim of maintaining human dignity and honor. This research emphasizes the conceptual framework related to fostering a *sakinah* family (Patel, 2022), This lack of understanding is evident in the practices of Muslim families. This provides researchers with the opportunity to conduct field research on mapping the role of mosques in fostering harmonious families. The study, "Implementation of Islamic values through religious study groups in mosques," explores the role of mosques in fostering harmonious families. (Effendi, S., & Arifi, 2023). This research focuses on the role of religious study groups in mosques in facilitating community education. While Effendi did not discuss the education of peaceful families, this provides a platform for researchers to examine the role of mosques in fostering peaceful families. The aim of this study is to map the role of the Baitul Muhlisin Mosque, Al Manar Mosque and Nurul Hasan Mosque in educating peaceful families in the urban area of Ponorogo.

## 2. METHODS

### 2.1. Research Design

This study employed a qualitative multiple-case study design to explore and map the role of mosques in the education of *sakinah* families in urban areas. A qualitative approach was selected because the research seeks to understand social meanings, experiences, and practices embedded in mosque-based community education. The multiple-case study design allows researchers to examine similarities and differences across several institutional settings, thereby generating a deeper understanding of the phenomenon under study. In this research, three mosques—Baitul Muhlisin Mosque, Nurul Hasan Mosque, and Al Manar Mosque in the urban area of Ponorogo—were treated as separate cases for comparative analysis. This design enables the researchers to identify patterns of mosque involvement in family education and community empowerment within the framework of prophetic social science.

### 2.2. Research Site and Participants

The research was conducted in the urban area of Ponorogo Regency, East Java, Indonesia. Three mosques were purposively selected as research sites, namely the Baitul Muhlisin Mosque, the Nurul Hasan Mosque, and the Al Manar Mosque. These mosques were chosen because they actively organize religious, social, and educational programs that support family development and community empowerment. The participants in this study consisted of 30 informants, including mosque administrators, religious educators, and members of the congregation who actively participate in mosque educational activities. Informants were selected using purposive sampling in order to ensure that participants possessed relevant knowledge and experience related to the research topic. The criteria for

selecting informants included individuals who were actively involved in mosque management or educational programs, congregants who regularly attended mosque activities related to family education, and religious facilitators or educators who provided guidance or lectures on family development. These criteria ensured that the data collected reflected the perspectives of individuals who directly experienced mosque-based family education programs.

### **2.3. Data Collection**

Data were collected through several qualitative techniques to obtain comprehensive and in-depth information. First, in-depth interviews were conducted with mosque administrators, educators, and congregation members in order to explore their experiences, perceptions, and interpretations regarding the role of mosques in fostering *sakinah* families. Second, participant observation was carried out during various mosque activities such as religious studies, Qur'anic recitations, social gatherings, and educational programs related to family development. This allowed the researchers to observe patterns of interaction, participation, and community engagement within mosque environments. Third, focus group discussions (FGDs) were conducted with selected congregants to capture collective perspectives regarding mosque-based education and its influence on family resilience. Finally, document analysis was used to review written materials such as mosque program reports, activity schedules, and educational materials. The use of multiple data collection methods enabled triangulation and strengthened the richness and credibility of the data.

### **2.4. Data Analysis**

The data were analyzed using thematic analysis, which involves identifying patterns and themes within qualitative data. The analysis process began with data familiarization, where interview transcripts, observation notes, and documentary data were read repeatedly to gain a comprehensive understanding of the research context. Next, the researchers conducted open coding, identifying meaningful segments of data related to mosque activities, educational practices, and family empowerment programs. These initial codes were then grouped into broader analytical categories that represented recurring patterns in the data. Through an iterative process, the categories were further synthesized into major themes describing the role of mosques in *sakinah* family education, particularly in terms of humanization, liberation, and transcendence. A cross-case analysis was subsequently conducted to compare findings across the three mosques, enabling the researchers to identify similarities, differences, and broader conceptual patterns regarding mosque-based family education in urban communities.

### **2.5. Trustworthiness and Ethics**

To ensure the trustworthiness of the findings, several strategies were applied throughout the research process. Data triangulation was conducted by collecting information from multiple sources, including interviews, observations, focus group discussions, and documentary materials. Source triangulation was also applied by involving different categories of participants such as mosque administrators, educators, and congregants. In addition, member checking was carried out by confirming key findings and interpretations with selected informants to ensure the accuracy of the researchers' interpretations. The researchers also provided thick descriptions of mosque activities and educational programs to enhance the transferability of the findings. In terms of research ethics, all participants were informed about the purpose of the study before data collection. Participation was voluntary, and informed consent was obtained from all informants. The confidentiality of participants was maintained by anonymizing personal identities, and all collected data were used solely for academic research purposes.

### 3. FINDINGS AND DISCUSSION

#### 3.1. *The Role of the Baitul Muhlisin Mosque in Humanizing Sakinah Family Education*

The Baitul Muhlisin Mosque in Ponorogo plays a role in fostering peaceful families through non-formal Islamic education. The mosque teaches children and adults about religion, worship, and morals. Activities such as Sunday night recitations cover topics such as strengthening faith, monotheism, and avoiding polytheism. Education also covers concepts of Islamic life, mahghdah worship, and good relationships with Allah, family, and society. The goal is to create peaceful families with strong Islamic values in faith, worship, morals, and social interactions (Interview with Rudianto, Dalhar, Memo, 2025). In addition to enhancing individual humanization in fostering peaceful families, the Baitul Muhlisin Mosque also engages in a semi-social humanization process, fostering positive relationships between individuals within both the family and the surrounding community. After the Sunday night religious study, a communal meal is provided, encouraging the community to participate in congregational prayers, dhikr (remembrance of God), prayers, and the study, as well as collaborating in activities to improve the mosque's prosperity. Parents also invite their children to participate in these activities at the mosque, thereby contributing to the realization of peaceful families (Interview with Dalhar Ashari, Basuki, Badrudin, August 15, 2025). This is reinforced by documentation of one of the Sunday Night studies.



Figure 1. Sunday Night Study Flyer

This mosque plays a role in building social relationships among the congregation through Wednesday morning prayer sessions, coffee gatherings, and pocket money for schoolchildren. This motivates Muslim families to attend the mosque, pray in congregation, and participate in prayer sessions. Children are encouraged to receive pocket money, get used to waking up early, and participate in worship activities. This program fosters good character, togetherness, and compassion between family and community, creating a harmonious family. In addition, there are programs for reciting the Al-Kahfi Quran, I'tikaf (seclusion), dhikr (remembrance of God), prayer, and Ramadan study that socialize Islamic principles in fostering Muslim families, including the responsibilities of leaders and being a good leader. This is supported by the statement that semi-social humanization is building good relationships with families and the surrounding environment, because semi-social humanization focuses on developing the human side in basic interactions, starting from the smallest unit (family) to the surrounding community, through communication, empathy, equality, and mutual understanding to create harmony and solidarity (Hendar, 2023).

#### 3.2. *The Role of the Baitul Muhlisin Mosque in Liberating Sakinah Family Education*

The Baitul Muhlisin Mosque plays a crucial role in fostering peaceful Muslim families by raising awareness and knowledge. They host activities such as "Sunday Night Study" with dinner, "Dawn Lecture" with coffee and children's pocket money, and "Al-Kahfi Study" every Friday night. These activities facilitate and educate Muslim families, strengthening social and spiritual bonds to create peaceful families.

Based on the above facts, the mosque plays a role in the liberation of the congregation's knowledge and belief systems. With the liberation of the congregation's knowledge and belief systems, the congregation gradually understands and practices the teachings of Islam, is enlightened by being freed from ignorance, polytheism, and doubt, becoming certain. This is relevant to the statement that the liberation of the knowledge system is an effort to free humans from the shackles of limiting, materialistic, or oppressive knowledge, towards a more complete, humane, just, meaningful, and transcendent understanding. This involves the development of a knowledge system that is not only rational-technical, but also considers human values (humanization) and spiritual dimensions (transcendence). Furthermore, according to researchers, this liberation is not only about the liberation of the knowledge system, but also the liberation of the belief system. With massive education in the mosque, it will increase the faith value of family members, which will liberate a person's belief system.

The Baitul Muhlisin Mosque is a concrete example of the mosque's role in educating and facilitating Muslim families in economic and social aspects. With units such as Restomu, BMS Mart, and AIRKU, this mosque fosters financial independence and creates employment opportunities for local residents. The bi-weekly "Subuh Belanja Movement" UMKM Bazaar also revitalizes the community's economy. The Baitul Muhlisin Mosque is a center of economic and social activities that empower the surrounding community. This is in accordance with the statement that economic system liberation is an effort to free humans from injustice and economic oppression by reducing barriers and increasing the skills or abilities of individuals and markets to participate in economic activities, encouraging freedom of business, recognizing private ownership, and striving to achieve individual and family welfare by improving family harmony (Chhibber, P., Kaur Papos, K., & Dhand, 2025).

### **3.3. *The Role of the Baitul Muhlisin Mosque in the Transcendence of Sakinah Family Education***

The Baitul Muhlisin Mosque in Ponorogo exemplifies the role of mosques in enhancing the educational transcendence of Sakinah families. The 750-square-meter mosque accommodates approximately 300 worshippers and is equipped with modern amenities such as air conditioning, Wi-Fi, and an LCD TV. The ground floor serves as the main prayer hall, complete with a veranda, kitchen, living room, and a small office that warmly welcomes guests. A drinking water depot and RestoMU, including a "health clinic," serve and educate congregants on aspects of Jamsostek (Social Security) and health.

The Baitul Muhlisin Mosque also has various programs to empower the community, as mentioned above. This is supported by the statement that transcendence is the concept of going beyond the limits of ordinary experience or conditions, whether physical, mental, or spiritual, to a higher or more sublime reality related to God, the creator and overseer of the universe (Mills, 2023). This understanding will encourage the realization of happiness, faith or strong belief in every member of a Muslim family that actions must be intended for the sake of Allah.

### **3.4. *The Role of the Nurul Hasan Mosque in Humanizing Sakinah Family Education***

The mosque's role as a facilitator is related to the humanization of individuals in educating a peaceful family. This mosque provides services to the congregation: a place for ablution, a clean, fragrant toilet, provided with soap, sanitary napkins for women, shampoo. A spacious prayer area is provided, *mukena* are provided for Muslim women and sarongs for Muslims. The mosque is equipped with 16 CCTV cameras and 24-hour security to maintain the security of the mosque and facilitate the congregation. It is provided with a large parking area, a rest area for resting while praying, dhikr, and prayer. This humanization of individuals gives the impression that people are very comfortable to worship and rest in the mosque, so that the faith, piety, and spirituality of the congregation increase. This is reinforced by the statement that humanization of individuals can increase closeness to God,

thereby increasing individual humanization as a pillar of building a peaceful family (Bu, X., Wang, Y., Du, Y., Mu, C., Zhang, W., & Wang, 2024).

Mosques play a role in semi-social and collective public relations processes. Friendly mosque administrators, friendly security guards, and excellent services, including parking, ablution, and shower facilities, as well as rest areas such as luggage storage and complimentary coffee and tea, are provided at the mosque. This creates an atmosphere of mutual respect, appreciation, and compassion among the congregation. A mosque with adequate facilities and a pleasant atmosphere encourages congregants to visit, popularly known as a traveler-friendly mosque. Every guest at this mosque is honored with various positive services, making this mosque a prosperous destination for worshippers and travelers from various regions. (Interview with Mujiono, Sukamto, Soirin, 2025). This is reinforced by the statement that individual humanization can increase closeness to Allah, thereby increasing individual humanization as a pillar for building a harmonious family (Bu, X., Wang, Y., Du, Y., Mu, C., Zhang, W., & Wang, 2024).

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The Nurul Hasan Mosque in Ponorogo plays a crucial role in facilitating the congregation in fostering a harmonious family. Various efforts are undertaken through religious education, such as the Madrasah Diniyah Takmiliah Awwaliyah, which provides religious education for children and adolescents. This enables them to better understand Islamic teachings and develop into a generation of faithful and noble character. This is reinforced by documentation of the facilities and activities at the Nurul Hasan Mosque in Ponorogo. (Interview with Heri, Tutik, Mujiono, 2025).



**Figure 2.** Facilities of the Nurul Hasan Ponorogo Mosque

In addition, the mosque also hosts Islamic study sessions discussing religious topics and building a harmonious family. These activities are attended by congregants of various ages and backgrounds, creating a harmonious atmosphere and increasing the community's religious awareness. Quran recitation is also a regular activity at the mosque, where congregants can read and understand the Quran better.

The Islamic study group (*Majelis Taklim*) is also a very popular activity at the mosque, where congregants can listen to lectures and discussions on religious topics and Islamic jurisprudence (jurisprudence) on family and society. Furthermore, the mosque also holds commemorations of major Islamic holidays, such as Eid al-Adha and the holy month of Ramadan, which are filled with religious and social activities. Religious studies commemorating the birthday of the Prophet Muhammad (peace be upon him) and the *Isra' Mi'raj* (ascension of the Prophet Muhammad) are also highly anticipated activities by the congregation.

The Nurul Hasan Mosque has become an effective center for family education, where congregants can enhance their religious and social awareness. *Hadrah* (traditional Islamic art) is also a very popular activity at the mosque, where congregants can enjoy Islamic art and increase their religious awareness. This role of the mosque is expected to create a more peaceful, loving, and compassionate society.

### **3.5. The Role of the Nurul Hasan Mosque in Liberating Sakinah Family Education**

The role of facilitators and educators in the liberation of family education at the Nurul Hasan Mosque is crucial for the humanization and liberation of the congregation. Their activities at the mosque are based on the value of transcendence, namely a sincere intention to seek God's pleasure, and are commanded by God to build good relationships with God, family members, and the wider community. They can serve as good examples for the congregation and help them raise religious and social awareness in fostering a family.

The facilitators and educators at the Nurul Hasan Mosque also have a spirit of concern for the community, ensuring its liberation from negative knowledge systems, social systems, economic systems, and political systems. They strive to provide quality education that is relevant to the community's needs, so that the congregation can become agents of positive change in society. The Nurul Hasan Mosque serves as an effective center for family education, where the congregation can increase their religious and social awareness and become part of a positive change. (Interview with Marino, Nanang, Hari, 2025).

### **3.6. The Role of Al Manar Mosque in Humanizing Sakinah Family Education**

Next, the Al Manar Mosque in Ponorogo is a clear example of individual, semi-social, and collective humanization. With its complete and comfortable facilities, such as clean ablution areas, comfortable restrooms, and cool air conditioning, congregants can perform their prayers devoutly and comfortably. The imam's excellent and beautiful recitation of the Quran also attracts congregants to the mosque and strengthens their faith. This facilitates congregants to invite their families to obey Allah through the five daily prayers, dhikr (remembrance of God), prayer, and participation in various activities that increase their faith and piety towards Allah (Interview with Sumaji, Rizal, Hadi)

The Al Manar Mosque in Ponorogo has become a center for massive individual, semi-social, and collective humanization. Congregants can increase their religious and social awareness and become part of a larger community. Data shows that the number of congregants attending the mosque increases annually, with an average of 500 per day. In addition, the mosque also hosts various activities, such as religious studies, seminars, and social events, which attract over 1,000 people each month. This demonstrates that the Al Manar Ponorogo Mosque has become a vital center for religious and community activities in Ponorogo (Interview with Bambang, Wawan, Muslih, 2025).

### **3.7. The Role of the Baitul Muhlisin Mosque in Liberating the Education of Sakinah Families**

Al Manar Mosque in Ponorogo acts as a facilitator and educator in the education of Sakinah families through the liberation of knowledge systems, social systems, economic systems, health systems, and political systems. Through various activities, the mosque has become a center of education and learning for the community. Sunday Morning Recitations, Tafsir Studies, Prophetic Sirah Studies,



Hadith Studies, and Al Islam *KeMuhammadiyah* are some examples of activities held to enhance the knowledge and faith of the congregation.

Al Manar Mosque also has a scholarship program that provides undergraduate scholarships to dozens of students, both initial and ongoing. This demonstrates Al Manar Mosque's commitment to improving the quality of education and the community's economy. Furthermore, the mosque also provides muezzin training, Hajj rituals training, Quranic reading and writing training organized through Griya Al Qur'an Al Manar, and funeral preparation training to improve the congregation's abilities and skills. Leadership and organizational training, training for preachers, and training for Qari' are also held to improve the abilities and self-confidence of the congregation (Interviews with Rosyid, Sutrisno, Feri, 2025).



**Figure 3.** Study of the development of the Sakinah Family at the Al Manar Mosque

Al Manar Mosque, with its Al Manar Clinic, also plays a role in liberating the health system. Sick congregants can receive discounted treatment for those with Al Manar Sunday morning recitation membership cards. BPJS health insurance is provided, and health education is provided for pre-married adolescents and adults. This demonstrates Al Manar Mosque's concern for the health and well-being of its congregants. Al Manar Mosque in Ponorogo has become a center of education, learning, and service for the community, and plays a role in improving the quality of life and well-being of its congregants, helping them become harmonious families. (Interviews with Bayu, Enggar, 2025).

In addition, there is also facilitated liberation coaching, which is the liberation of humanity from the cruelty of poverty, technological arrogance, and the exploitation of abundance. In this case, there is a sense of unity with those who are poor, those trapped in technocratic consciousness, and those displaced by giant economic forces (Agyemang, G., Dhanani, A., Ejiogu, A. R., & Perkiss, 2024). In practice, this liberation is carried out in various fields of religion, education, economics, social health, health, and politics.

The theocentric context of liberation is more about freeing humans from the constraints of a particular ideology, not just the aspect of consciousness. We can see the true consequences of materialism and hedonism, which have led to numerous divorces, infidelity, and violence.

### **Discussion**

The Baitul Muhlisin Mosque, the Nurul Hasan Mosque, and the Al Manar Mosque in the Ponorogo urban area have implemented a humanization process as a pillar of fostering a peaceful family. The Baitul Muhlisin, Nurul Hasan, and Al Manar Mosques in Ponorogo play a vital role in individual, semi-social, and collective humanization. They organize activities such as religious studies, religious gatherings, and social activities to raise public awareness and knowledge. These mosques also facilitate

economic activities, such as MSME bazaars and production units, to empower the surrounding community.

Individual humanization activities are carried out through religious education, worship, and morals. Meanwhile, semi-social humanization is carried out through group activities, such as religious gatherings and discussions, which strengthen social bonds. Collective humanization is carried out through social and economic activities involving the wider community, such as bazaars and charity events, to create a more prosperous and harmonious society.

Individual-semi-social and collective humanization is a process of "humanizing humans" which focuses on developing the unique potential of each individual to achieve a complete personality, self-awareness, empathy, and the ability to contribute positively to the family environment, surrounding society and do good in good relationships in the wider community in the nation and state, not just a transfer of knowledge, but self-empowerment to realize a more humane and dignified life, involving awareness, compassion, and the development of reason, emotion, and spirituality holistically (Ulfah, Y. F., Rochmawan, A. E., & Alhasbi, 2024)

The Baitul Muhlisin's knowledge system liberation activities include Sunday Night Recitations, Friday Blessings, Wednesday Dawn Recitations, Friday Night Al-Kahfi Recitations, the Dawn Shopping Movement (GSB), a weekly Bazaar 2, and the Nurul Hasan Mosque Jogging Club, in the form of the Madrasah Diniyah Takmiliah Awwaliyah. Islamic studies, Khataman al-Qur'an (Qur'an completion), Majelis Taklim (Islamic study groups), PHBI (Islamic Religious Studies) for Eid al-Adha, the holy month of Ramadan, the commemoration of the Prophet Muhammad's birthday and Isra' Mi'raj, and the Hadrah art form.

Furthermore, the Al Manar Mosque conducts Sunday Morning Recitations, Tafsir (interpretation) studies every Monday afternoon every two weeks, Sirah Nabawiyah (Nabi's Guidelines) studies every two weeks, hadith and Al-Islam Kemuhammadiyah studies every Thursday. After-dawn studies every Saturday morning, the Al Manar Qur'an House provides Tahsin (Qur'anic Teach-Out) lessons for adults. Al Manar Islamic Student Activity Unit for student da'wah activities

Social liberation is a crucial pillar in building a harmonious family. The mosque's role is to facilitate the social liberation of its congregation. This aspect is strategic because it is from within the family that a generation with a strong social commitment is prepared to resolve various societal, national, and state issues. Starting from a harmonious family, a generation will emerge capable of developing attitudes of tolerance, cooperation, and mutual respect, social awareness, and the ability to live together peacefully and harmoniously in a pluralistic, multicultural society. The mosque's responsibility is to facilitate the development of these liberating values.

Humans were created by God as social beings, so every family member needs to be educated to develop their social awareness. This social system liberation has been facilitated by the three mosques. This social system liberation in these mosques fosters divine values, exemplary behavior, and practices in daily life. This social liberation includes understanding how to communicate between husband and wife and children, neighborly etiquette, and the wider community according to Islamic law. Respecting and valuing the views and opinions of others, and fostering good relationships between Muslims and non-Muslims. For example, the three mosques conduct social system liberation activities through religious studies, providing material on moral values to fellow human beings. The primary requirements for building a harmonious family are religious and noble character, both when choosing a partner and during married life. The role of social system liberation in educating a harmonious family is achieved by providing material on the concept of fulfilling family obligations first before properly demanding rights within the household. This will have an impact on peace and harmony in the household. Husband and wife consult with each other, understand the shortcomings of their partners and family members and cover them up with kindness, trust each other and maintain that trust.

The social system liberation implemented in three mosques in the urban area takes the form of outreach activities to help the congregation understand, appreciate, and practice the role of each family member. Through a model approach and daily practices, the ustadz and ustadzah (Islamic teachers) cultivate social interaction, polite speech, and good communication. This social system liberation aims to realize the values of mutual understanding and mutual assistance. Communicate matters that concern the heart. Cultivate honesty in all settings. Mutual respect among family members and everyone else. Demonstrate love for partners and family members. Control emotions, act maturely, build closeness, and maintain shared commitments.

The three mosques also play a role in facilitating the economic liberation of their congregations. Various activities at the three mosques contextualize the values of social concern in the surahs al-Kauthar, al-Takastur, al-Maun, and al-Dhuha. Surah al-Maun emphasizes that belying religion involves neglecting orphans and harming the poor. The surah also emphasizes the transient nature of wealth, which humans perceive as immortalizing them. Therefore, Islamic education exists to explain and implement the Quranic commands by eliminating the concepts of hedonism and materialism and fostering social solidarity based on transcendence.

The Baitul Muhlisin Mosque plays a significant role in liberating the economic system of families. Through the community economic movement, they established the Baitul Mukhlisin Sejahtera Mart (BMS Mart) and the "AIRKU" reverse osmosis-based drinking water production unit. The results have not only fostered the mosque's financial independence but also created employment opportunities for local families. Every two weeks, the mosque holds a SME bazaar under the "Subuh Belanja Movement" program, creating a vibrant economic atmosphere from the early hours of the morning. Families participate in improving their families' economic well-being. They receive not only business capital assistance but also training and mentoring until they become independent.

The distribution of zakat to those eligible for charity at the end of Ramadan, in addition to the annual zakat maal (zakat maal) received, also includes the zakat fitrah (alms) received during Ramadan. This involves the participation of family members of the congregation at the three mosques as distributors of zakat fitrah, including those who pay zakat and those who fall into the eight categories of eligible recipients.

Furthermore, the Al Manar Mosque promotes economic liberalization through a bazaar during Sunday morning religious studies. This provides an opportunity for MSMEs to sell their wares. The mosque also frequently hosts religious studies, birthday celebrations, and other activities that attract large crowds. These activities require various necessities and consumption items that can improve family well-being.

Furthermore, the development of economic liberation among congregations is carried out through the Sahur and Iftar Shopping program for congregations at the three mosques. This program provides opportunities for congregations to improve their families' finances by selling food and drinks they make for the sahur and iftar meals.

Political liberation is carried out through study themes that emphasize that every individual is essentially a leader and will be held accountable for their leadership, whether leading themselves, their families, their communities, the nation, or the state. This political liberation has been carried out by strengthening the congregation's socialization and awareness that every Muslim must fulfill their leadership role, as, in the Islamic perspective, everyone is a trustworthy person.

Themes concerning political system liberation have also been presented to the congregation in religious studies, Quranic studies, training, and Friday sermons at the three mosques. These include the obligation to choose a national leader, taking into account morals and religion. The obligation to choose a life partner, considering religion as the primary factor, is crucial for family safety in this world and the hereafter. The three mosques also examine leadership themes and the criteria for selecting

leaders. The mapping of liberation activities above illustrates liberation from something of social significance. These activities have been systematically, formally, and structurally implemented by the three mosques. The goal of liberation is to free students from the systems of knowledge, social, economic, and political control.

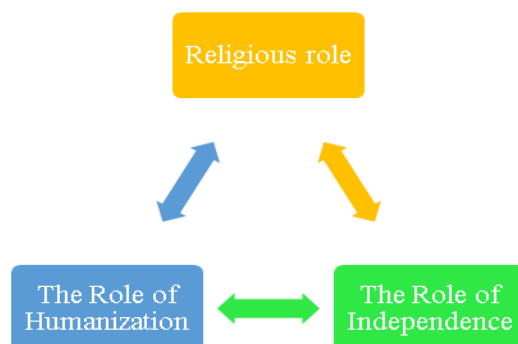
The third pillar is transcendence. Transcendental values are defined as beliefs, intentions, and orientations of activities based on God's commands. Transcendental values serve as a reference for developing these humanization and liberation values. The spirit of transcendence is an effort to position God as the authority of universal Islamic values without any interference from human egotism (Wahab, 2022).

These three mosques play a role in facilitating and mediating the development of students' transcendental values in the education of a peaceful family. The development of transcendental values is accompanied by the development of a spirit of transcendence as the soul of activities in the three mosques and in families related to the humanization and liberation of a peaceful family. The pillar of transcendence motivates humanization and liberation activities that have been internalized in all activities of educators and students. Transcendence becomes the motivation, inspiration, and goal of educators and students at the three mosques, enabling them to manage and promote various educational activities from their inception until now. Educational activities that are felt to be meaningful for the community in improving a peaceful family are a spiritual expression. Empowerment activities are a spiritual expression in developing students' potential so they can live meaningful lives. Activities such as prayer, dhikr, prayer, reading the Koran, also participating in study groups, and courses are meaningful expressions of spirituality. These various activities are expressions of humanization and liberation in the education of a peaceful family.

The development of the pillar of transcendence is realized by the mosque's administrators and congregation, who place universal values of virtue, spirituality, and truth as the foundation, inspiration, and direction of every activity developed to foster a harmonious family. This divine orientation motivates activities at the mosque, making them worshipful, joyful, and peaceful. They attend mosque activities as a spiritual expression of God's calling, which honors those who believe and are knowledgeable, as a form of lifelong learning. Marriage awareness is a form of divine awareness that marriage is ordained by God for humans so that humans can engage in mutual consultation through the family system, elevating human dignity based on prophetic ethical values.

The role of mosques in the urban area of Ponorogo is crucial in facilitating the development of transcendent values. The transcendental values of a harmonious family provide meaningful direction for human goals in marriage. This transcendental value is the only one that will guide humans toward the noble values of humanity, which are the absolute foundation, as these values originate from God, free from the corrupt interests of human desires.

Family members' appreciation of the value of transcendence in humanization and the liberation of family activities will foster an attitude of honoring humanity among all family members and all human beings. This is reinforced by (Permana, 2021), who classifies transcendence into three perspectives: 1) transcendence is defined as human recognition of their Creator. This attitude prevents humans from feeling self-sufficient by viewing humans as the center and measure of all things, becoming humans who rely on their Creator. Transcendence is a solution to overcome greed, lust for power, and sex; 2) transcendence is defined as recognizing the continuity and shared measure between God and humans. This means that transcendence relativizes all power, wealth, and knowledge, except piety; 3) transcendence is defined as recognizing the superiority of God's absolute value that transcends human reason.



**Figure 4.** Mapping the Role of Mosques in the Education of Sakinah Families

Mosques in the urban area of Ponorogo, such as Baitul Muhlisin, Nurul Hasan, and Al Manar, play a crucial role in fostering harmonious families through a prophetic social science perspective. They educate the religious pillars through activities such as religious studies and religious recitations, raising the community's spiritual awareness. These mosques also promote humanization through education and fostering social and humanitarian relationships through religious, social, and economic activities to strengthen social ties and empower the community.

The independent pillar of harmonious family development is also realized through economic empowerment activities, such as MSME bazaars and production units, which create jobs and increase financial independence. Scholarships are also provided to free congregants from polytheism and ignorance of religious knowledge and knowledge related to fostering harmonious families. These mosques in the urban area serve as centers for comprehensive, harmonious family education, encompassing religious, humanistic, and independent aspects, to create a more prosperous and harmonious society.

#### 4. CONCLUSION

The role of mosques in fostering harmonious families in the Ponorogo urban area is mapped into three roles: religious, humanization, and independent family members. First, the development of religious values. The role of mosques facilitates and mediates the development of religious values through fostering the religious aspects of family members. This role enables family members to understand, deepen, and habitually practice religious values in building harmonious families. Second, the development of humanization. Humanization is a process related to elevating human dignity based on religious values to build good relationships with oneself, other humans, and the universe. The role of mosques in fostering harmonious families facilitates and mediates the development of humanistic values in family members, including individual humanization, social humanization, and collective humanization of harmonious families. Third, the development of independent values. Independent values mean being free, independent, self-reliant, sovereign, and responsible for one's own actions and empowering oneself and one's family to achieve material and spiritual happiness. The role of the mosque is to facilitate and mediate the development of independent values, which include: independence in belief systems, knowledge systems, economic systems, social systems, and leadership systems. A harmonious family is a family formed based on a valid marriage according to religion and registered in the state system, capable of providing affection to all family members so that they have a sense of security, peace, and happiness, in striving to achieve well-being in this world and the hereafter.

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