

Mosque-Based Educational Transformation in Medan City from 1980–2024: A Historical Study of Three Mosques

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ABSTRACT

This study aims to analyze the transformation of mosque-based education in Medan City during the period of 1980–2024 by examining the development of educational functions, types of programs, curriculum, and governance at Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque. The study uses a qualitative approach with a historical method through the stages of heuristics, source criticism, interpretation, and historiography. Data were obtained through documentation, observation, and semi-structured interviews with mosque management/BKM, religious leaders, community leaders, educators, government officials, as well as participants or the community. The results of the study show that mosque-based education has transformed from basic religious activities, such as learning the Qur'an, religious studies, creed, fiqh, and morals, into more diverse non-formal education. The educational development program includes religious study groups, child and youth guidance, family education, Islamic studies, guidance for converts, as well as social-religious activities. The curriculum also grows adaptively by including character building, moral strengthening, and social issues according to the needs of the congregation. From a management perspective, educational management has evolved from a simple pattern to a more organized and participatory system through the involvement of the Mosque Management Board, educators, religious leaders, community leaders, youth, and the congregation. This study shows that this transformation is a form of mosque adaptation to social changes and the religious needs of urban communities, while also strengthening the mosque's position as a sustainable, community-based non-formal Islamic education institution.

1. INTRODUCTION

In the history of Muslim communities, mosques have not only served as places of worship but also as centers for education, religious development, and social activities. In the context of Islamic education, mosques act as informal learning spaces that provide Quranic studies, Islamic study sessions, moral development, youth education, and socio-religious activities. Social changes, technological developments, community mobility, and the increasing demand for religious education have pushed mosques to adapt the forms and management of their educational activities (Dariyanto, 2024; Hadi, 2025). The city of Medan, as one of the urban and socio-religious centers in North Sumatra, has a diverse Muslim community. From 1980 to 2024, mosque education has evolved from basic activities like learning the Qur'an, religious studies, fiqh, creed, and morals into more diverse programs, such as religious study groups, child and youth development, family education, Islamic studies, guidance for converts, as well as social-religious activities. This development shows that mosque-based education is dynamic and adapts to the needs of the congregation (Zahrah & Ismail, 2023; Harefa, et al., 2025). Transformation is also seen in the curriculum and education management aspects. Material that was originally focused on basic religious knowledge has expanded to include character building, moral strengthening, family education, and social issues. On the management

side, activities that were initially simple have developed with the involvement of the Mosque Prosperity Board (BKM), ustaz, educators, religious and community leaders, youth, and congregants. This situation shows a shift towards a more organized and participatory education management (Muhammad, Asman, Cholizar, & Ayunda, 2025; Salamah, Ma'rifah, & Muthmainah, 2025). Nevertheless, the development of mosque education hasn't happened uniformly because each mosque has its own history, congregation character, and institutional capacity. For that reason, mosque-based education transformation needs to be studied from a historical perspective to understand the continuity and changes that have occurred. This study focuses on Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque over the period of 1980–2024 to trace the development of educational functions, types of activities, curriculum, and educational management. This study is important because research on mosques generally focuses more on their worship functions and religious activities in general, while the historical process of mosques changing into non-formal educational institutions has not been deeply studied. This research aims to fill that gap by reconstructing the development of education in three mosques over more than four decades. Thus, the study “Transformation of Mosque-Based Education in Medan City from 1980–2024: A Historical Study of Three Mosques” is expected to explain how mosques adapt to changing times while maintaining their role as centers of education, religious nurturing, character building, and strengthening community life. Previous research by (Susanto, Fajri, & Kuswiyanto, 2025; Handoyo, Siagian, Fadly, & Dahlan, 2025) regarding the mosque as a center of Islamic education has developed, especially in viewing the mosque as a non-formal educational institution, a center for religious guidance, character building, and community empowerment. From a social history perspective, the development of religious institutions cannot be separated from the social, intellectual, and religious changes of the surrounding society. Research (Adani & Sodik, 2025; Putri & Yasmin, 2025) Discussing a historical approach allows these changes to be understood through the process of source criticism, interpretation, and historical reconstruction, so that the continuity and changes in the function of education can be placed in the context of their time. However, studies that specifically reconstruct the transformation of mosque education over a long period are still relatively limited. Most research tends to describe activities like Quran learning, study circles, youth guidance, or community empowerment during certain periods without tracing the development of programs, curriculum, and management over time. Based on that gap, the study “Mosque-Based Education Transformation in Medan City from 1980–2024: A Historical Study of Three Mosques” offers something new through a historical look at Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque. This research not only identifies the types of education that were carried out, but also reconstructs changes in programs, curriculum, and education management from 1980 to 2024, taking into account shifts in the social and religious needs of Medan's community. A historical perspective is used to explain this transformation as a gradual process connected to community dynamics. Thus, the novelty of this research lies in integrating the perspective of social history with mosque-based educational studies to explain the transformation of three mosques over the period from 1980 to 2024. The transformations studied are not just about the increase in activities, but also include changes in function, educational targets, learning materials, curriculum, and governance patterns. This study is expected to enrich the historiography of Islamic education while also providing an understanding of mosques as nonformal educational institutions that are adaptive to the dynamics of urban communities.

2. METHODS

This study uses a qualitative approach with a historical method to reconstruct the development of mosque-based education in Medan City during the period 1980–2024. The historical

method was chosen because the research focuses on tracing changes in educational programs, institutional management, curriculum, and community involvement in a social and religious context. The historical research process includes collecting sources, source criticism, interpretation, and historiography (Kuntowijoyo, 2003). The research was conducted at three mosques, namely Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque. They were chosen purposively because they have a traceable track record of educational activities, diverse educational programs, continuity of activities, and the availability of management and relevant historical sources. The selection of these three mosques was intended as a case study to understand the development of mosque-based education, not as a statistical representation of all mosques in Medan City (Creswell, 2018). The research data consists of primary and secondary sources. Primary sources include government archives, BKM documents, activity reports, education program documents, photos, institutional notes, and interviews with people directly involved in mosque activities. Secondary sources are books, journal articles, theses, dissertations, regulations, newspapers, and relevant literature. Data collection was done through documentation, observation, and semi-structured interviews. The interviews were aimed at gathering information about the history, management, program development, and changes in mosque-based education. Informants were chosen purposively based on their position, experience, and involvement in mosque activities (Sugiyono, 2022).

Table 1. Categories, Positions, and Relevance of Research Informants

Informant Category	Position/Involvement	Information Relevance
Management/BKM	Mosque manager	History, institutions, and educational programs
Religious figure	Religious mentor	The development of Islamic education and guidance
Community figure	Social figure in the mosque community	Social roles and community participation
Educator/teacher	Learning facilitator	Educational materials, methods, and activities
Government official	Parties involved in religious guidance	Policies and institutional relations
Participants/community	Congregation and program participants	Experience and benefits of educational activities

The data was analyzed through heuristic stages, source criticism, interpretation, and historiography. External criticism was used to assess the authenticity of sources, while internal criticism was used to test the credibility and consistency of information. Next, data from documents, interviews, and observations were compared to find continuity, changes, and the socio-religious factors that the development of education in the three mosques. The validity of the data was strengthened through source and method triangulation so that the findings were not based on a single document or informant testimony. (Miles, Huberman, & Saldaña, 2024). The number of informants, interview times, and the form of interview documentation need to be filled in based on actual field data, since that information isn't available in the provided narrative. Overall, this design allows the development of mosque-based education from 1980 to 2024 to be understood both historically and in relation to the social and religious changes in the people of Medan.

3. RESULTS AND DISCUSSION

3.1. Result

3.1.1. Background of the Revival of Mosque Education Functions in Medan City

The observation findings indicate that the transformation of the educational function of mosques in Medan City during the 1980–2024 period was driven by changes in the social and

religious needs of urban communities. At the three mosques selected as research sites Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque the mosque functioned not only as a place of worship but also developed into a space for education, religious guidance, and community empowerment. This development can be observed through the provision of Qur'anic education, *majelis taklim* (Islamic learning forums), youth development programs, family education, *muallaf* guidance, and various community-based social activities. In the early stages, mosque-based educational activities tended to focus on basic religious instruction, such as Qur'anic reading, religious study sessions, and the informal dissemination of Islamic knowledge. As the Medan community developed, these activities expanded and became more systematically organized. Mosque administrators began involving *ustaz* or educators, religious leaders, congregants, and community members in the implementation of educational activities. This condition indicates that the transformation of the mosque's educational function occurred gradually in response to the community's need for accessible religious education located within their immediate social environment. The observations also indicate that changes in the social environment, the development of urban life, technological advances, and increasing needs for the guidance of children, adolescents, and families contributed to the transformation of mosque-based education. Educational activities were no longer limited to the transmission of religious knowledge but were also directed toward character formation, moral development, youth guidance, and the strengthening of social relationships within the community. The diversity of target groups, ranging from children, adolescents, and adults to families and *muallaf*, demonstrates that mosques have developed into non-formal educational institutions that adapt their programs to the needs of their congregations. These findings are also consistent with the interview results, which are presented below.

Table 2. Interview Findings on the Background of the Transformation of Mosque-Based Education in Medan City, 1980–2024

Informant Category	Interview Findings
Mosque Management/BKM	Mosque administrators explained that the development of educational activities was driven by increasing community needs for more structured religious guidance. Mosques gradually expanded their activities from religious study sessions and Qur'anic instruction to <i>majelis taklim</i> , youth development, family education, <i>muallaf</i> guidance, and social activities. Program development was carried out by involving congregants and adapting activities to the needs of the surrounding community.
Religious Leaders	Religious leaders viewed the changing function of mosques as closely related to the need to strengthen the understanding and practice of Islamic teachings amid social changes within the community. Mosque-based education was no longer directed solely toward Qur'anic literacy and religious knowledge but also toward character formation, youth development, family strengthening, and increased social awareness.
Community Leaders	Community leaders stated that the development of mosque-based educational activities received support because mosques were considered spaces closely connected to people's everyday lives. Educational activities served as a means of strengthening social relationships, fostering solidarity, and providing guidance to various groups within the community. Changes in the needs of urban communities also encouraged mosques to expand their activities beyond their traditional function as places of worship.
Educators/Teachers	Educators explained that learning activities developed from relatively simple religious activities into more diverse programs tailored to the age and needs of participants. Qur'anic education for children, youth development, <i>majelis taklim</i> for adults, and other Islamic educational activities demonstrate the adaptation of mosque-based education to changing learners' needs.
Government Officials	Government officials viewed mosques as community institutions that play an important role in supporting religious life. The development of mosque-based

Informant Category	Interview Findings
	education was considered closely related to the increasing need for community development and the strengthening of religious institutions amid social changes and the development of Medan City.
Participants/Community Members	Participants and community members perceived mosque-based educational activities as providing accessible opportunities for religious learning while also serving as spaces for social interaction and community solidarity. The availability of activities such as Qur'anic education, <i>majelis taklim</i> , youth development, and social programs has increasingly positioned mosques as centers of education and community development.

Overall, the research findings indicate that the transformation of the educational function of mosques in Medan City during the 1980–2024 period was driven by increasing social and religious needs as well as changes in urban life. The three mosques examined in this study developed from providing basic religious activities, such as religious study sessions and Qur'anic instruction, into centers of non-formal education encompassing *majelis taklim*, child and youth development, family education, *muallaf* guidance, and social activities. This transformation demonstrates that mosques have increasingly assumed broader roles as centers of education, religious guidance, character formation, and the strengthening of social relationships within the community.

3.1.2. Types of Education Carried Out in Mosques in the City of Medan

The observation findings indicate that the types of education implemented at Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque during the 1980–2024 period developed in considerable diversity. In the early stages, educational activities were primarily oriented toward basic religious instruction, particularly Qur'anic reading, religious study sessions, and the informal delivery of Islamic knowledge. As community needs developed, these activities evolved into more structured educational programs encompassing various age groups. This transformation demonstrates that mosques not only maintained their traditional function of providing religious education but also adapted their programs to the needs of congregants and the surrounding social environment. The most prominent type of education was Qur'anic education, particularly for children and younger generations. These activities included learning to read the Qur'an, introducing basic Islamic teachings, and developing religious skills. In addition, *majelis taklim* primarily targeted adults and families through studies of the Qur'an, hadith, *fiqh*, *akhlak*, and various issues related to Islamic life. Based on the observations, these activities served as a form of continuing education for the community because they were conducted regularly and were open to congregants. Thus, mosque-based education took the form of relatively flexible non-formal education that adapted to the characteristics and needs of its participants.

The observations also identified education and youth development activities implemented through religious programs, youth activities, and character formation. These programs were designed not only to provide religious understanding but also to develop social responsibility, discipline, and concern for the surrounding environment. In addition, several educational activities focused on family education and community development, enabling mosques to serve as spaces for improving parents' religious understanding and strengthening the social life of congregants. The presence of *muallaf* guidance programs also demonstrates the expansion of the target groups served by mosque-based education, providing religious assistance to people who have recently embraced Islam so that they can acquire a basic understanding of Islamic teachings and practice their faith in everyday life. These findings are also consistent with the interview results, which are presented below.

Table 3. Interview Findings on the Types of Education Implemented at Mosques in Medan City, 1980–2024

Informant Category	Interview Findings
Mosque Management/BKM	Mosque administrators explained that mosque-based educational activities developed from religious study sessions and Qur'anic instruction into a variety of more diverse programs. These activities include Qur'anic education for children, <i>majelis taklim</i> , youth development, family education, <i>muallaf</i> guidance, and socio-religious activities. Program development was adapted to the needs of congregants and the conditions of the communities surrounding the mosques.
Religious Leaders	Religious leaders stated that education conducted at the mosques includes Qur'anic instruction, Islamic studies, <i>majelis taklim</i> , moral development, and religious education for children, adolescents, and adults. According to them, mosque-based education is intended not only to increase religious knowledge but also to develop character and encourage the application of Islamic values in everyday life.
Community Leaders	Community leaders explained that mosques have developed into educational centers serving various groups within the community. In addition to Qur'anic education and religious study sessions, activities include youth development, family education, and socio-religious programs. The diversity of these activities has positioned mosques as spaces for learning while simultaneously strengthening social relationships within the community.
Educators/Teachers	Educators explained that learning activities are adapted to the age and needs of participants. Children receive Qur'anic education and basic religious instruction, adolescents participate in Islamic and character development programs, while adults attend <i>majelis taklim</i> and religious study sessions. In addition, specialized guidance is provided for <i>muallaf</i> to develop a basic understanding of Islamic teachings.
Government Officials	Government officials viewed mosque-based education as playing an important role in supporting the religious development of the community. The range of activities that have developed, including Qur'anic education, <i>majelis taklim</i> , youth development, and socio-religious programs, demonstrates that mosques function as non-formal educational institutions that complement formal education within the community.
Participants/Community Members	Participants and community members stated that the availability of educational activities at mosques provides opportunities to obtain religious instruction in an accessible and continuous manner. They participate in various activities, including Qur'anic education, <i>majelis taklim</i> , Islamic studies, youth development, and social activities. This diversity has led mosques to be perceived not only as places of worship but also as centers of learning and community development.

Overall, the research findings demonstrate that education at Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque developed from Qur'anic instruction and basic religious study sessions into more diverse forms of non-formal education. These activities encompass *majelis taklim*, child and youth development, family education, *muallaf* guidance, and socio-religious activities. This development demonstrates that mosques have transformed into centers of education and community development by adapting their programs to the needs of congregants throughout the 1980–2024 period.

3.1.3. The Development of Curriculum and Education Management in Mosques in Medan City

The observation findings indicate that the development of the educational curriculum at Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque during the 1980–2024 period occurred gradually in response to changing congregational needs. In the early stages, the learning materials tended to focus on basic religious knowledge, such as Qur'anic reading, *fiqh al-'ibadah* (jurisprudence of worship), *aqidah* (Islamic creed), *akhlak* (moral and ethical values),

and religious study sessions. As the community developed, the educational content became increasingly diverse, incorporating character development, family education, youth development, contemporary Islamic studies, and topics related to the social life of the community. These changes indicate that the educational curriculum of the mosques was flexible and developed according to participants' needs, although it did not fully follow the structure of formal educational curricula. In its implementation, the mosque-based educational curriculum was developed primarily through decisions made by mosque administrators, educators, and religious leaders based on the conditions and needs of the congregation. The materials were delivered through regular religious study sessions, *majelis taklim*, Qur'anic instruction, religious lectures, discussions, and guidance activities for specific groups. The observations indicate that the learning process was conducted informally, with relatively flexible schedules and teaching methods. Adaptation of the educational content was also evident in the organization of activities according to participants' age groups and needs, such as Qur'anic education for children, religious guidance for adolescents, *majelis taklim* for adults, and religious assistance for *muallaf*. This demonstrates that the mosque curriculum developed adaptively and was oriented toward the actual needs of the community. From a governance perspective, the observations indicate a transition from relatively simple management of educational activities toward a more organized management system. The Mosque Prosperity Council (Badan Kemakmuran Masjid/BKM) serves as a key organizational element responsible for planning activities, determining schedules, providing facilities, coordinating educators, and linking educational activities with congregational needs. In practice, BKM does not work independently but involves *ustaz*, educators, religious leaders, community leaders, youth, and congregants. This division of responsibilities demonstrates a participatory management pattern that enables educational activities to be sustained over time. Mosque facilities, the availability of learning spaces, and community involvement also constitute important components in the development of educational governance. These findings are consistent with the interview results, which are presented below.

Table 4. Interview Findings on the Development of the Educational Curriculum and Governance at Mosques in Medan City, 1980–2024

Informant Category	Interview Findings
Mosque Management/BKM	Mosque administrators explained that the mosque-based educational curriculum developed in accordance with congregational needs. Initially, the materials focused primarily on the Qur'an, <i>aqidah</i> , <i>fiqh</i> , and <i>akhlak</i> , and later expanded to include youth development, family education, and Islamic studies addressing community-related issues. In terms of governance, BKM plays a role in preparing schedules, coordinating educators, providing facilities, and organizing the implementation of educational activities.
Religious Leaders	Religious leaders stated that curriculum development was directed toward ensuring that education not only provides religious knowledge but also develops moral character and the ability to apply Islamic teachings in everyday life. The materials were adapted to participant groups and emerging social issues. Educational management was carried out through cooperation among BKM, <i>ustaz</i> , religious leaders, and community members.
Community Leaders	Community leaders explained that curriculum changes occurred because community needs became increasingly diverse. Mosque-based education therefore expanded beyond matters of worship to include family issues, youth development, social life, and contemporary religious concerns. Participatory governance involving community members made educational programs more responsive to the needs of the areas surrounding the mosques.
Educators/Teachers	Educators explained that learning materials and teaching methods were adapted to the age, abilities, and needs of participants. Children received Qur'anic instruction and basic religious education, adolescents participated in Islamic and character development programs, while adults attended <i>majelis taklim</i> and religious study sessions. Educators were given flexibility to adjust materials and

Informant Category	Interview Findings
	teaching methods to make learning more accessible and understandable to participants.
Government Officials	Government officials viewed the development of mosque-based educational governance as evidence of the increasingly important role of mosques as non-formal educational institutions. Management involving BKM, educators, religious leaders, and community members supports the continuity of educational programs and strengthens the role of mosques in fostering the religious life of the community.
Participants/Community Members	Participants and community members stated that changes in educational content and activity formats have made mosque-based education more responsive to their needs. Scheduled activities, the availability of educators, and supporting facilities facilitate continuous participation in learning. Community members also viewed the involvement of mosque administrators and congregants as an important factor in sustaining educational activities.

Overall, the research findings demonstrate that the educational curriculum at the three mosques in Medan City developed adaptively from basic religious instruction toward more diverse educational content encompassing character development, youth development, family education, and socio-religious studies. Educational governance also evolved from a relatively simple management pattern into a more organized and participatory system through the involvement of BKM, educators, religious leaders, and community members. Thus, the transformation of the curriculum and governance has strengthened the position of mosques as non-formal educational institutions that are responsive to the changing needs of the community.

3.2. Discussion

3.2.1. Background of the Revival of Mosque Education Functions in Medan City

The research results show that the transformation of the educational functions of mosques in Medan City during the 1980–2024 period was a response to changes in the social and religious needs of the urban community. At Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque, the functions of the mosque developed from worship activities and basic religious teaching to centers for non-formal education, religious guidance, and community empowerment. These findings are in line with (Susilo & Kartowagiran, 2023) which explains that mosques have a strategic position as a base for non-formal education because they can provide learning for various age groups, ranging from Quranic education to religious study groups. Thus, the development of educational functions in the three mosques in this study shows that mosques are able to adapt to the educational needs of the community outside formal educational institutions. In the early stages, education held in mosques was mostly in the form of Quran learning, religious study sessions, and the delivery of basic Islamic material. As societal conditions changed, these activities developed into study groups, youth development, family education, guidance for converts, and socio-religious activities. This pattern aligns with research (Zainuddin, Tahir, & Wahdiansyah, 2025) Regarding Al-Falah Mosque in Sragen, it was found that mosque-based Islamic education is carried out through TPA (Islamic learning center for children), general studies, women's studies, youth studies, tutoring, and guidance for converts. This shows that mosque education is flexible because its programs can be developed according to the needs of the community groups being served. The expansion of mosque education functions is also related to the need for character building and strengthening community social life. Research results show that education in the three mosques is not only aimed at increasing religious knowledge, but also at shaping morals, guiding young people, strengthening families, and raising social awareness. These findings are in line with research (Aziz & Huda, 2024) at Dja'faar Warrahmah Mosque, Medan Marelan, which shows that the mosque can

run non-formal education through youth studies, Quranic Education Parks, religious study gatherings, and various religious activities to meet the mental-spiritual needs of the community as well as support the moral development of teenagers. Research (Fatkurohim, Arifin, & Efendi, 2025) also shows that non-formal Islamic education based in mosques plays a role in forming a harmonious family by strengthening religious knowledge, social relationships, and the community's ability to deal with life's problems.

From the perspective of urban communities, the existence of mosques as educational centers is increasingly important because mosques have geographical and social proximity to worshippers. The results of the study show that people use mosques not only for worship, but also as a space for learning, interacting, building solidarity, and obtaining religious guidance. These findings are in line with research (Ginting & Abdullah, 2025) who sees mosque-based education as an alternative non-formal education that can reach the community more broadly and is not limited by age levels like formal education. Research (Iskandar, Samsuddin, Yusup, Shamsul, & Agusman, 2025) also shows that non-formal education programs in mosques can serve as a means of service, development, and religious guidance for the community. Besides the program aspect, the transformation of mosque education can also be seen from the increasingly strong involvement of administrators, educators, religious leaders, community figures, youth, and congregants. Research results show that the development of education in the three mosques does not happen individually, but through the collaboration of various community elements. This finding is in line with (Silaen, Tarmizi, & Hazmi, 2025) This shows that the sustainability of mosque-based educational institutions is closely related to the implementation of management functions, the involvement of educators, administrators, and institutional support. Thus, changes in mosque education functions in Medan City can be understood as a process of institutional transformation that involves changes in programs, educational goals, management patterns, and forms of community participation. Based on that comparison, this study strengthens previous research findings that mosques have great potential as non-formal Islamic educational institutions and community development centers. However, this study is unique because it looks at these changes from a historical perspective between 1980–2024 and focuses on three mosques in Medan City. Thus, mosque-based educational transformation in this study does not simply show an increase in educational activities, but also illustrates the process of mosques adapting to social changes, urban community developments, and increasingly diverse religious education needs. Therefore, the term 'transformation' is more appropriate to describe changes in mosque educational functions when there is not yet sufficient historical evidence of a decline phase before a revival occurred.

3.2.2. Types of Education Carried Out in Mosques in the City of Medan

Research results show that the type of education held at Masjid Al-Musabbihin, Masjid Al-Muhajirin Bumi Asri, and Masjid Baiturrahman JIP-1 has developed from basic religious learning towards more varied non-formal education. In the early period, activities were dominated by Quran study, religious gatherings, and informal delivery of Islamic knowledge. Along with the changing needs of the people of Medan City, the education programs expanded to reach children, teenagers, adults, families, and even converts. These findings support the view (Satriyo, Falach, & Hidayah, 2025) that the mosque is one of the non-formal education bases that can serve people across all ages, from early childhood education to study groups for adults. Thus, the diversity of education found in the three research mosques shows that the educational function of the mosque is flexible and can adapt to the needs of the community. Qur'an education has become one of the most prominent forms of education found in research. These activities not only involve the ability to read the Qur'an, but also include the introduction of basic Islamic principles and religious guidance for children and young people. This situation aligns with the research (Nata, 2024) Regarding Al-Falah Mosque in Sragen, it was found that there is a Qur'an Education Park (TPA), general studies, youth studies,

women's studies, as well as various other Islamic learning activities. The research also shows that the presence of human resources, infrastructure, and community support are factors that help the development of mosque-based education. These similarities indicate that Qur'an education is an important foundation in mosque education, but over time it can become part of a broader religious guidance system. Aside from Quranic education, this study found that religious study groups are an important form of education for adults and families. The material covered includes the Quran, hadith, fiqh, ethics, and various issues related to Islamic life. These findings show that mosque education has a lifelong learning character because it doesn't stop at educating children but also provides learning opportunities for adults. This is in line with (Darma, Monang, & Muchsin, 2024) which positions the study circle as a form of non-formal education based in the mosque that can even reach the elderly community. Research (Alfian, Nahar, Priyatna, & Krismono, 2024) It also shows that mosque-based nonformal Islamic education can play a role in adult education, especially through the development of knowledge, religious values, and family skills in dealing with life issues. Therefore, the presence of study groups at three mosques in Medan City can be understood not just as regular lecture activities, but as a form of ongoing education for the congregation.

Findings about youth development also show that mosque education has moved towards shaping character and morals. Religious activities for teenagers are aimed not only at increasing religious knowledge but also at building discipline, social responsibility, and care for the environment. These findings are in line with research (Pradana, Holijah, & Afriansyah, 2025) at Dja'faar Warrahmah Mosque, Medan Marelán, which hosts various non-formal educational activities such as youth studies, Qur'an learning parks, women's study groups, and religious studies aimed at meeting the mental-spiritual needs of the community and improving the morals of teenagers. The fact that the research locations are all in Medan is important because it shows that the educational role of mosques in nurturing young people is not an isolated phenomenon, but rather a trend also found in other mosques in urban Medan. The expansion of education into the family sphere and support for converts shows that the goals of mosque education have grown beyond just basic religious education. Family education provides space for parents and family members to gain Islamic knowledge that can be applied in daily life. Meanwhile, support for converts highlights the guiding role for community groups who need help strengthening their understanding and practice of religion. (Kholidin, et al., 2025) also found a special converts center program at Al-Falah Mosque in Sragen as part of the development of mosque-based non-formal Islamic education. Meanwhile, (Mahfudz, Tanjung, & Siregar, 2025) showing that mosque-based non-formal education contributes to family formation through the process of strengthening religious knowledge, social values, and religious practice. These findings reinforce research results that mosques can provide education according to the specific needs of community groups. Based on comparisons with previous studies, it can be understood that the variety of educational types at the three mosques in Medan City reflects institutional adaptation to the needs of the congregation. Quranic education serves as the foundation for religious development, study assemblies provide adult education, youth programs focus on character and morals, family education strengthens religious life at home, while programs for converts expand the reach of Islamic education services. Therefore, the results of this study reinforce previous findings about mosques as centers of non-formal education, while also contributing through a historical perspective that shows changes in the types and targets of education at the three mosques in Medan City from 1980 to 2024. Those changes show that mosques aren't just sticking to traditional education methods, but are also developing forms of education that are more responsive to social dynamics, the needs of the congregation, and urban community developments.

3.2.3. The Development of Curriculum and Education Management in Mosques in Medan City

The research results show that the development of the education curriculum at Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque from 1980–2024 has been adaptive, following the changing needs of the congregation. In the early period, the materials were more focused on the Qur'an, creed, fiqh, morals, and religious study sessions, then later expanded to include character building, youth, family, as well as socio-religious issues. These findings are in line with (Pomalingo, Kamaruzzaman, Idaman, & Tangahu, 2024) which shows that non-formal Islamic education based in mosques can be realized through TPA, general studies, women's studies, youth studies, book studies, tutoring, and guidance for converts. This indicates that mosque curricula have a flexible character and can develop according to community needs, without having to follow the structure of formal education curricula. The curriculum development found in this research also shows a shift from the orientation of mastering religious knowledge towards education that integrates aspects of knowledge, character building, and the practice of Islamic values. This aligns with (Musaffa, Taufiqurohman, Abdurrahman, & Muhyidin, 2025) who developed an integrated mosque-based education curriculum model as a response to modernization. The study resulted in a curriculum model that integrates education with the unique characteristics of mosque-based institutions and adapts it to the needs of educational changes. Thus, the findings at three mosques in Medan City show the same trend, namely that the curriculum is not static, but undergoes adjustments based on social developments, participant characteristics, and the needs of the congregation. The curriculum adjustments based on age groups found in this study also show the character of mosque education as a non-formal education oriented toward the learners. Children learn the Qur'an and basic religious teachings, teenagers receive Islamic and character guidance, while adults attend study groups and religious discussions. (Rosidin, Handoko, & Ma'mun, 2024) found that mosque-based education needs to organize educators, curriculum, schedules, facilities, and adjust materials and methods to the students' level of understanding. The study also highlighted the importance of curriculum improvement, adding materials, and evaluating students' progress. These findings support research results in Medan City that flexibility in materials and methods is one of the key aspects in developing mosque-based education. From a governance perspective, the research results show that BKM plays a central role in planning activities, creating schedules, providing facilities, coordinating educators, and linking educational programs with the needs of the congregation. However, this management is carried out in a participatory way, involving ustaz, educators, religious leaders, community figures, youth, and the congregation. These findings are in line with (AK, Zarwani, Wathan, & Seri, 2026) which emphasizes that mosques as educational institutions and centers for community empowerment require modern, professional, and accountable management so that services to the congregation can run optimally. Thus, the development of management in the three researched mosques shows a shift from a simple management pattern to a more organized and collaborative one.

The findings are further supported by research (Nurcahya, et al., 2025) Regarding mosque-based education management. The research shows that mosque education management has included planning, organizing, implementation, and supervision functions, although there are still challenges such as limited documentation, division of tasks, resources, and evaluation mechanisms. Compared to research results in Medan City, there are similarities, such as stronger organization of educational activities and involvement of various parties. However, this study also shows that governance develops contextually through decisions by the BKM, educators, and religious figures based on the needs of the congregation. In other words, professionalizing management doesn't always mean fully copying the formal education system, but it can be realized through role distribution, coordination, scheduling activities, providing facilities, and community involvement. The link between the curriculum and governance is also seen in the ability of mosque administrators to adjust educational programs to social changes. Technological developments, the need to guide young generations,

family issues, and the emerging demand for education for converts have driven the expansion of educational content and targets. In this context, mosque-based education can be understood as a lifelong learning institution that gives the community the opportunity to gain religious education according to their needs and life stage. The study by Zainuddin et al. on educational innovation through mosques and study gatherings also emphasizes the need for curriculum and method transformation so that mosque education doesn't just stick to routine lectures but grows into a lifelong learning model for the Muslim community. So, the results of this study show that the transformation of mosque-based education in Medan City from 1980 to 2024 is not only marked by an increase in the types of activities, but also by changes in curriculum content, target participants, learning methods, and management patterns. The curriculum has evolved from basic religious material to education that includes character, youth, family, and socio-religious issues, while management has developed through BKM coordination and the involvement of various community elements. These findings support previous research on mosques as non-formal education institutions, but make a unique contribution by showing the historical development process of three mosques in Medan City over the 1980–2024 period. Therefore, this transformation can be seen as the mosque's ability to maintain its Islamic educational function while also adapting to changes in urban society.

4. CONCLUSION

Overall, this study shows that mosque-based educational transformation in Medan City during the period 1980–2024 is a process of adapting to changes in social, religious, and urban community needs. At Al-Musabbihin Mosque, Al-Muhajirin Bumi Asri Mosque, and Baiturrahman JIP-1 Mosque, the educational function has evolved from basic activities like learning the Qur'an and religious study sessions to more diverse non-formal education, including study gatherings, child and youth development, family education, guidance for converts, and socio-religious activities. These changes are also reflected in curricula that are increasingly adaptive to the characteristics of participants and community issues, as well as more organized management through the involvement of the Mosque Management Board, educators, religious leaders, community figures, youth, and congregants. These findings suggest that strengthening the capacity of managers, improving the quality of educators, developing a relevant curriculum, providing facilities, and enhancing community participation are important aspects in maintaining the sustainability of mosque education. However, this study has limitations because it only focused on three mosques, and the reconstruction of their history depends on the availability of archives, documents, and informants' memories, so it does not fully capture the entire dynamics of mosque education in Medan. Therefore, future research is recommended to expand the locations and number of informants, use comparative studies or mixed methods, and further examine the development of digital education, youth involvement, professionalization of mosque management, and learning outcomes to gain a more comprehensive understanding of the sustainability of mosque-based educational transformation.

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