



MOSQUES AS CENTERS OF WORSHIP AND MORAL EMPOWERMENT: A CASE STUDY OF DARUL HUDA MOSQUE, PATTANI

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Abstract

This study uses a qualitative approach with a case study method to explore the role of the Darul Huda Mosque in Pattani, Thailand as a place of worship and a means of strengthening the morals of Muslims. Data was collected through participatory observation, in-depth interviews with mosque administrators and congregants, and documentation of religious activities at the mosque. The results show that the

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Received: October 8, 2025; Accepted: November 29, 2025; Published: December 30, 2025

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mosque is not only a center for obligatory worship such as congregational prayers and Friday prayers, but also functions as a space for spiritual and moral guidance through additional activities such as i'tikaf, wirid, dzikir, and special prayers. The strengthening of the community's morals is realized through solemn sermons and regular recitation activities. This study confirms that the Darul Huda Mosque plays a vital role in shaping the character and strengthening the moral values of Muslims in the social and religious context of the Pattani region.

Keywords: Mosque; Worship; Strengthening of Morals; Pattani.

Abstrak

Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus untuk mengeksplorasi peran Masjid Darul Huda di Pattani, Thailand sebagai tempat ibadah dan sarana penguatan moral umat Muslim. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan pengurus masjid dan jamaah, serta dokumentasi aktivitas keagamaan di masjid. Hasil penelitian menunjukkan bahwa masjid tidak hanya berfungsi sebagai pusat ibadah wajib seperti shalat berjamaah dan shalat Jumat, tetapi juga berperan sebagai ruang bimbingan spiritual dan moral melalui aktivitas tambahan seperti i'tikaf, wirid, dzikir, dan shalat khusus. Peningkatan moral komunitas diwujudkan melalui khotbah yang khidmat dan kegiatan pembacaan Al-Qur'an secara rutin. Studi ini menegaskan bahwa Masjid Darul Huda memainkan peran vital dalam membentuk karakter dan memperkuat nilai-nilai moral umat Islam dalam konteks sosial dan keagamaan wilayah Pattani.

Kata Kunci: Masjid; Ibadah; Peningkatan Moral; Pattani.

INTRODUCTION

The word masjid is a noun derived from the word sujud, whose root form is *sajada* – *yasjudu*. Al-Masjid means a place of prostration. Al-Masjad means the forehead of a person who has prostrated. Al-Misjad means al-Khumrah (prayer mat), which is a small mat used as a tool for prayer. Some argue that al-Masjid means a house where people prostrate, while al-Masjad means a mihrab in houses or places of prayer in various gatherings.¹

Mosques are central institutions in the lives of Muslims, serving not only as places of worship, but also as centers for spiritual and moral guidance.² Syakirin further stated that mosques are instruments for empowering the community, playing a very strategic role in improving quality and uniting society.³ In the context of Islam, mosques play a strategic role in shaping and strengthening the morals of the people through various religious, educational, and social activities. Ideally, mosques are built or established not only to realize faith and piety but also to enrich various aspects of people's lives.⁴

This dual function makes the mosque a key pillar in maintaining the unity of the community and strengthening Islamic values amid the ongoing challenges of modernization and social change.⁵ This dual function underscores the mosque's vital position not only as a place of spiritual guidance but also as a center for moral and social development. By serving both religious and communal purposes, the mosque helps preserve social cohesion, nurture ethical behavior, and ensure that Islamic principles remain relevant and practiced amidst the rapid transformations brought about by modernization and globalization.

The condition of Muslims in minority areas such as Pattani, Thailand, faces various challenges, both socially and culturally, which can weaken religious practices and moral values. In this situation, mosques become strategic places to maintain Islamic identity while strengthening the morals of the community so that they are able to face various pressures and negative influences from their surroundings. The Darul Huda Mosque in Pattani is an important example of how a mosque can play an active role in reviving worship while building the morals and character of its congregation. In this mosque communities can practice the worship while directly guided by kyai. So, people can worship optimally.

Against this backdrop, research on the role of mosques as places of worship and for strengthening the morals of the congregation at the Darul Huda Mosque in Pattani is highly relevant. This study aims to explore in depth how the mosque effectively carries out these functions and how it impacts the lives of its congregation and the surrounding community. This understanding is important for developing strategies for community

¹Syakirin, 'Peran Masjid Dalam Mempersatukan Umat Islam: Studi Kasus Masjid Al-Fatah, Pucangan, Kartasura', *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 3.1 (2018), pp. 127-48, doi:10.22515/balagh.v3i1.1092.

²Riny Chandra Zulkarnen Mora, Bustami, 'Penguatan Manajemen Kelembagaan Berbasis Iptek Pada Badan Kemakmuran Masjid Taqwa Kecamatan Langsa Kota', *Jurnal Hasil Pengabdian Kepada Masyarakat*, 6.2 (2021), doi:10.30596/jp.v6i2.7961.

³Syakirin, 'Peran Masjid Dalam Mempersatukan Umat Islam: Studi Kasus Masjid Al-Fatah, Pucangan, Kartasura'.

⁴Dalmeri Dalmeri, 'Revitalisasi Fungsi Masjid Sebagai Pusat Ekonomi Dan Dakwah Multikultural', *Walisono: Jurnal Penelitian Sosial Keagamaan*, 22.2 (2014), pp. 321-50, doi:10.21580/ws.22.2.269.

⁵Muhammad Ikhsan Harahap Trinaningsih Rambe, Mustapa Khamal Rokan, 'Optimalisasi Fungsi Masjid Sebagai Pusat Ekonomi Masyarakat Berbasis Masjid Di Kota Medan Dalam Perspektif Ekonomi Islam', *Jurnal Manajemen Akuntansi (Jumsi)*, 4.1 (2024), doi:https://doi.org/10.36987/jumsi.v4i2.4298.

development that focus not only on ritual aspects, but also on character building through the continuous strengthening of morals.

This research is important to understand the extent to which mosques are able to carry out their functions in the social and religious context of Muslim minority areas such as Pattani, as well as to develop effective strategies for community development through mosque institutions. Thus, the results of this study are expected to provide a detailed understanding and complete overview of how significant and influential mosques are in the spiritual, moral, and social aspects of Muslim communities.

LITERATURE REVIEW

A. Definition of a Mosque in the Islamic Perspective

In the Islamic perspective, a mosque is a place of prostration and worship specifically for Muslims. The word “mosque” comes from Arabic, meaning “place of prostration,” which is where a person prostrates as a symbol of obedience and respect to Allah SWT. More broadly, a mosque is a building provided for performing the five daily prayers, either individually or in congregation,⁶ as well as a place to carry out various other religious activities such as zikr, i'tikaf, and religious studies. In other words, mosques have great potential in shaping morals or character through various inclusive religious programs.⁷

The essence of a mosque in Islam is not limited to a physical building, but also a place that embodies obedience and devotion only to Allah SWT. Mosques also function as centers for social, educational, and community activities, places to gather for deliberation, seek solutions to problems, and strengthen ties among Muslims.⁸

The Qur'an emphasizes that mosques belong to Allah and should not be associated with anything else. The Prophet Muhammad SAW also stated that the entire earth has been made a mosque for him, emphasizing how broad and important the concept of mosques is for Muslims. The Qur'an emphasizes that mosques belong to Allah and should not be associated with anything else. The Prophet Muhammad SAW also stated that the entire earth has been made a mosque for him, emphasizing how broad and important the concept of mosques is for Muslims.⁹ In short, a mosque is the house of Allah that serves as a center for worship, education, and social activities for Muslims, containing deep spiritual and social meanings in the lives of the community.

The function of the mosque as a place of worship is its primary and most important function in Islam. The mosque serves as a place to perform prayers, both the five daily obligatory prayers (fardhu) and the supererogatory prayers, such as tarawih, witr, and others. In addition to prayer, mosques are also used for zikr, i'tikaf, and reading the Qur'an. In the Qur'an, mosques are referred to as places that are commanded to be honored and to be centers for glorifying Allah (QS Al-Jin: 72, QS An-Nur: 36).

⁶Zulkarnen Mora, Bustami, 'Penguatan Manajemen Kelembagaan Berbasis Iptek Pada Badan Kemakmuran Masjid Taqwa Kecamatan Langsa Kota'.

⁷Fadilah Khairunnisa and Muaz Tanjung, 'Manajemen Penguatan Moderasi Beragama : Studi Masjid Perguruan Tinggi Negeri Di Medan', *JDK: Jurnal Dakwah Dan Komunikasi*, 10.1 (2025), pp. 150-61, doi:<https://doi.org/10.29240/jdk.v10i1.12944>.

⁸Trinaningsih Rambe, Mustapa Khamal Rokan, 'Optimalisasi Fungsi Masjid Sebagai Pusat Ekonomi Masyarakat Berbasis Masjid Di Kota Medan Dalam Perspektif Ekonomi Islam'.

⁹Ganjar Santika, Iip Miftah Fauzi, and Wida Lisnawati, 'Optimalisasi Potensi Masjid Sebagai Basis Penguatan Ekonomi Mikro Syariah Di Bmt Mesjid Almuhsinin Ciamis', *Jurnal Ekonomi Syariah*, 4.2 (2019), pp. 130-40, doi:10.37058/jes.v4i2.1161.

This is in line with the thinking of Moh. E Ayub et al (2017) that the main function of a mosque is a place to prostrate to Allah SWT, a place to pray, and a place to worship Him. Five times a day, Muslims are encouraged to attend the mosque to perform congregational prayers, during which the name of Allah is most frequently invoked through the adhan, iqamah, tasbih, bismillah, tahlil, istigfar, and other supplications.¹⁰

As a place of worship, mosques provide Muslims with the opportunity to present themselves before Allah, strengthen their spiritual bonds, and feel His presence in a solemn and sacred atmosphere. Mosques are also places where congregations gather to perform congregational prayers, which are highly recommended in Islam because they carry greater rewards than praying alone.¹¹

In addition, mosques are not only places of ritual worship, but also places for spiritual and social development that shape the faith and piety of the congregation. With the kindness and prayers gathered in mosques, Muslims can improve the quality of their worship and strengthen *ukhuwah*, or brotherhood, among themselves. In other words, the diverse functions of mosques show that from the beginning, mosques have served a social and humanitarian function.¹²

B. Mosques as Centers for Moral Guidance for the Community

Mosques serve as centers for the moral development of Muslims, which is very important in shaping the character and morality of individuals and communities. During the time of the Prophet Muhammad, mosques were used as places of education and moral development, where they became centers for training the community to become strong and noble individuals while instilling the noble values of religion.¹³ This function aims to shape *akhlakul karimah*, or noble character in accordance with Islamic teachings, in order to create individuals who are faithful, have good character, and are devoted to Allah SWT. In other words, the mosque serves as a place of worship as well as a means of bringing together various aspects of society, improving the quality of religion, deepening religious knowledge, and fostering faith and noble character.¹⁴

Mosques serve as places of teaching and encourage the spread of good morals through various activities such as lectures, recitations, discussions, advice, and role models. In other words, mosques are places of education and moral guidance.¹⁵ Methods of moral education in mosques include habituation, lectures, question and answer sessions, and an approach of rewards and punishments that build awareness and sincerity in self-improvement. The strategic and well-organized environment of mosques is a major

¹⁰Trinaningsih Rambe, Mustapa Khamal Rokan, 'Optimalisasi Fungsi Masjid Sebagai Pusat Ekonomi Masyarakat Berbasis Masjid Di Kota Medan Dalam Perspektif Ekonomi Islam'.

¹¹Rizaldi Pangestu Adji, Mahmudin Sudin, and Rini Mariani, 'Sikap Mahasiswa FAI Tentang Shalat Berjama ' Ah (Studi Kasus Di Universitas Muhammadiyah Jakarta)', in *Seminar Nasional Penelitian LPPM UMJ* (Universitas Muhammadiyah Jakarta, 2022), pp. 1-7.

¹²Iryanto Irvan Jaya Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 'Masjid Dan Fungsi Sosial Kemanusiaan', *Raqib: Jurnal Studi Islam*, 2.1 (2025), pp. 306-12.

¹³Ahlan, 'Peran Masjid Sebagai Basis Peradaban Islam', *An-Natiq Jurnal Kajian Islam Interdisipliner*, 2.2 (2022), doi:<http://dx.doi.org/an-natiq.v2i2.16066>.

¹⁴Hany Tasya Luthfiah and others, 'Fungsi Pelaksanaan Dalam Manajemen Terhadap Akhlak Melalui Kegiatan Di Masjid Al-Mutlaq Desa Aras', *Journal of Human And Education*, 3.2 (2023), pp. 524-29, doi:<https://doi.org/10.31004/jh.v3i2.269>.

¹⁵Adam Sani, 'Masjid Dan Fungsinya Dalam Pembinaan Akhlak Di Kecamatan Beutong Kabupaten Nagan Raya', *Jurnal Public Policy*, 4.1 (2018), pp. 74-82, doi:10.35308/jpp.v4i1.243.

supporting factor in the success of their function. In this case, mosques, which are places of worship for Muslims, play a role in creating social change.¹⁶

Mosques play a very significant role in the lives of Muslims, not only as places of worship, but also as spiritual centers that purify the soul.¹⁷ In addition, mosques also serve as spaces for spiritual reflection that soothe the soul and foster awareness of God's presence in everyday life.

In this way, mosques contribute to building the spiritual and social mindset of the community, strengthening solidarity, and maintaining harmony and unity among Muslims. The role of mosques in moral education is particularly relevant in addressing the challenges of moral decline in modern society.¹⁸

C. Strengthening Moral Character and the Role of Religious Institutions

Strengthening moral character in Islam often refers to approaches that integrate the teachings of the Qur'an and Hadith with effective educational methods, especially in religious institutions such as mosques.¹⁹ One significant theory of moral reinforcement is explained through several methods of moral guidance, namely:

First, the *uswah* (role model) method: Instilling noble character through the example (*uswah*) of religious figures, such as administrators and *ta'mir*, teachers and religious preachers who are role models for the community,²⁰ especially mosque congregations in their daily lives. In Islam, *uswatun hasanah* is a term that has various meanings. The definition of *uswatun hasanah* according to its etymology (language) is "a good role model," which is a way of life that is pleasing to Allah SWT and has been exemplified by the Prophet Muhammad SAW. Meanwhile, according to terminology (as expressed by al-Ragib in his Tafsir), *uswatun* is synonymous with *al-Qudwatu* (followership), which refers to a state in humans that can be followed by others, whether good or bad, while *hasanah* is a good example and a good Sunnah.²¹

Second, the *ta'widiyah* (habituation) method: Training and habituating good moral behavior in daily life so that it becomes an ingrained habit. Habituation is an educational tool for human beings and is very important. This is because habituation ultimately leads to an activity becoming a part of a person's identity in the future.²²

Third, the *mau'izah* (advice) method, which means giving regular advice and motivation so that people are aware and motivated to behave well and avoid sin. *Mau'izah Hasanah* can also be interpreted as words containing good and useful advice for those who

¹⁶Ahlan, 'Peran Masjid Sebagai Basis Peradaban Islam'.

¹⁷Fitratul Mubaraq and others, 'Mesjid Tempat Ibadah Yang Menyucikan Jiwa Dan Menguatkan Spiritual', *Moral : Jurnal Kajian Pendidikan Islam*, 1.4 (2024), pp. 42-50, doi:10.61132/moral.v1i4.213.

¹⁸Ainunsari, 'Strategi Pembelajaran Berbasis Masjid Untuk Meningkatkan Kompetensi Spiritual Siswa: Studi Kualitatif Pada Lembaga Pendidikan Islam Nonformal', *Journal for Education and Sharia*, 1.1 (2024), pp. 1-7.

¹⁹Luthfiah and others, 'Fungsi Pelaksanaan Dalam Manajemen Terhadap Akhlak Melalui Kegiatan Di Masjid Al-Mutlaq Desa Aras'.

²⁰(Subaidi, 2023)

²¹Mirli Widiya Wati, 'Metode Uswatun Hasanah Pada Pembelajaran Aqidah Akhlak', *Tarbawy : Jurnal Pendidikan Islam*, 10.2 (2023), pp. 105-10, doi:10.32923/tarbawy.v10i2.3438.

²²Y Prakarsa, 'Pembiasaan Sikap Bersalaman Pada Anak Di PAUD Dharmawanita Kabupaten Lebong', *Early Child Research and Practice-ECRP*, 1.1 (2020), pp. 46-54.

hear them, or satisfying arguments, so that the audience can justify what is conveyed by the subject of the sermon.²³

Fourth, the *Qishah* (Story) method, which means using stories and moral tales from the Qur'an, Sunnah, or history as a medium for teaching morals to inspire and impart an understanding of noble values. This means that the story method can be applied in preaching and da'wah activities.²⁴

Thus, the role of religious institutions such as mosques is crucial in applying these theories of moral strengthening. Mosques are not only places of worship, but also centers for character and moral development through various religious education activities, recitations, lectures, and social development. Mosques as places of worship can become centers of moral or character and religious education for the community, including young people.²⁵

METHOD

This study uses qualitative approach with a case study method. This method is used to offer a thorough and comprehensive insight into a complex phenomenon, situation, or individual as it occurs in its actual context. In this case is to explore in depth the role of the Darul Huda Pattani Mosque as a place of worship and a means of strengthening the morals of the community. This approach was chosen because it allows researchers to understand social and religious phenomena comprehensively in a real context. The study was conducted in Darul Huda Pattani Mosque. This location was purposively selected due Islam is minority around this mosque. Then, here the minor community practice the worship as well as strengthening their spiritual and moral.

Data collection techniques are included observation, in-depth interview, and documentation. Researchers did direct observation of worship activities and moral guidance programs taking place at the mosque. Then, the in-depth interview is used for collecting information from interviewees. There were 4 interviewees here. They are mosque administrators, imams, teachers, and congregants. Then, documentation is used to collect documents related to mosque activities, such as recitation schedules, activity reports, and preaching materials.

The collected data was analysed descriptively and qualitatively through data reduction, data presentation, and conclusion verification. This analysis aims to identify patterns and relationships between the role of mosques in carrying out worship functions and strengthening the morals of the community

To ensure the data validity, researchers undertook four steps: 1) triangulation (comparing data from various sources), 2) extension of research time (developing relation with interviewees), 3) member check (confirming the result with the participants), and 4) analysing negative case (collecting opposite data).

²³Siti Roudhotul Jannah Muhammad Toharudin, Jaenullah, 'Pembentukan Karakter Disiplin Santri Melalui Kegiatan Mauidhotul Khasanah Kiai Di Pondok Pesantren Darul Huda Lubuk Harjo Oku Timur', *AL MANAR: Jurnal Komunikasi Dan Pendidikan Islam*, 14 (2025), pp. 175-84, doi:<https://doi.org/10.36668/jal.v14i1.1264>.

²⁴Nur Ahmad, 'Berdakwah Melalui Metode Kisah', *TADBIR: Jurnal Manajemen Dakwah*, 1.1 (2016), pp. 19-40.

²⁵Ainunsari, 'Strategi Pembelajaran Berbasis Masjid Untuk Meningkatkan Kompetensi Spiritual Siswa: Studi Kualitatif Pada Lembaga Pendidikan Islam Nonformal'.

FINDINGS AND DISCUSSION

A. Profile of Darul Huda Mosque in Pattani, Thailand

The Darul Huda Mosque in Kampung Ramong, Pujud, Pattani, Thailand, is one of the mosques that has historical value and is important in the life of the Muslim community. Pattani, as a region with a Muslim majority population, has a long history in the spread of Islam in Southern Thailand, which lasted from the 13th century to the Pattani sultanate in the 16th century (Interview with Mosque administrator, 2025).



Figure 1. Condition of Darul Huda Mosque, field documentation, 2025.

The Darul Huda Mosque serves not only as a place of worship, but also as a social and educational center for Muslims in Kampung Ramong. The mosque reflects local architecture and culture influenced by Malay traditions and Southern Thai culture. It has developed in line with the social and religious dynamics of the Muslim community in Pattani (Yusuf, 2025).



Figure 2. Condition of Darul Huda Mosque, field documentation, 2025.

Husni, (2025) informed that Darul Huda Mosque is used as a religious center as well as community development. It indicates that here community do various activities to This mosque is a center for religious activities and community development, preserving Islamic traditions and strengthening social bonds and the faith of the Muslim community, especially in terms of moral and ethical development. Then, the existence of Darul Huda Mosque is also important in the context of preserving Islamic identity and traditions amid various conflicts and social changes in Pattani.



Figure 3. Location of Darul Huda Mosque in Ramong Village, Pujud, Pattani, field documentation, 2025.

The organizational structure of the Darul Huda Mosque in Kampung Ramong, Pujud, Pattani, Thailand, as documented in accordance with the work procedures for each field and expertise, is as follows:

- Prof. Dr. Abdulaziz Kalupae : Chairman
- Yana Kalupae : Vice Chairman 2
- Ismail Kalupae : Vice Chairman 1
- Abdul Qadir Kalupae : Vice Chair
- Sulaiman Ismail : Activities Division
- Nizam Talib : Secretary
- Syahrul Kalupae : Finance Division
- Nizam Talib : Affairs Division
- Rizwan Nazri : Economic Division
- Yacof Sazhar : Community Affairs
- Hamzah Eri : Security
- Muhammad Sazan : Technical Affairs
- Tawfiq Zakaria : Special Affairs
- Zakariya Talib : Cleanliness
- Saleh Zaini : Education
- Munir Zainal : Religious Affairs
- Nafis Esmat : Welfare
- Salma Zubair : Facilities

B. The Role of Darul Huda Mosque as a Place of Worship and Moral Strengthening

As observed by the researcher, it was found that "when maghrib arrived, one of the maghrib adhan officers recited the adhan, after which the congregation prayed after the adhan. Then the congregation performed the qabliyah qablal maghrib sunnah prayer while waiting for the imam to arrive. When the imam arrived, the iqamat was performed, which means that the obligatory prayer was about to be performed" (Observation, 2025).

It can be understood that, based on observations, the implementation of the Maghrib prayer in congregation at the Darul Huda Mosque begins with the Maghrib call to prayer by the officer, followed by the congregation praying after *adzan*, followed by the qabliyah sunnah prayer while waiting for the imam until the imam arrives and the iqamat is recited as a sign that the obligatory prayer is about to begin, shows several important aspects related to strengthening morals, such as:

First, moral discipline. It indicates that *adzan*, followed by supplication, demonstrates the spiritual awareness and discipline of the congregation in preparing themselves for worship. The congregation who perform the sunnah qabliyah prayer while waiting for the imam to arrive show patience and devotion in worship, which is a reflection of noble morals in Islam. This means that *adzan* is one of the sharia laws in Islam that has a special place in the ears and hearts of its followers.²⁶

Second, through *adzan* as a sign of respect for the rules of worship. This means that waiting for the imam to lead the prayer and performing the iqamat on time shows obedience and respect for Islamic rules in performing congregational prayers. This reinforces the values of manners and etiquette in worship, including respect for the worship leader who is also a moral and spiritual figure. *Adzan* is repeated or *tarji'*. This means repeating the two sentences of the shahada four times.²⁷

Third, building collective awareness and *ukhuwwah*. This means that praying together after *adzan* and performing congregational prayers are a means of fostering *ukhuwah* (brotherhood) and social solidarity. Through togetherness in worship, social morals such as mutual assistance, tolerance, and empathy can be optimized. Through mutual assistance (*ta'âwûn*), everyone can be encouraged to strive and be creative in order to have something that can be developed and given to others.²⁸

Fourth, the cultivation of good character. This means that these rituals build good habits that continue within the congregation, such as punctuality, sincerity in prayer and worship, and an attitude of reverence that forms the basis for daily character building.²⁹ Thus, the structured implementation of congregational prayer not only fulfills the requirements of ritual worship, but also plays an important role in strengthening the

²⁶Ahmad Hilmi, *Adzan , Hanya Sebagai Penanda Waktu Shalat ?*, ed. by Fatih, Rumah Fiqih Publishing, Pertama (Rumah Fiqih Publishing, 2019).

²⁷Hilmi, *Adzan , Hanya Sebagai Penanda Waktu Shalat ?*

²⁸Muchotob Hamzah, dkk, 2021.

²⁹L. Rudy Rustandi, 'Disrupsi Nilai Keagamaan Dalam Dakwah Virtual Di Media Sosial Sebagai Komodifikasi Agama Di Era Digital', *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 3.1 (2020), pp. 23-34, doi:10.20414/sangkep.v3i1.1036.

morals of individuals and the congregation community, shaping a disciplined character,³⁰ patience,³¹ respect, and social cohesion in accordance with Islamic values.³²

The interview results reinforce the actual conditions related to regular worship at the mosque, including:

"Yes... the community around this mosque actively participates in the five daily prayers at the Darul Huda Mosque, following the schedule programmed by the ta'mir. In fact, after congregational prayers, Islamic studies are held for 7 minutes to provide religious knowledge related to Islamic law and other sciences to the mosque congregation." (Kalupae, 2025).



Figure 5. Implementation of Kultum at Darul Huda Mosque, Ramong Pattani, Thailand.

This means that moral guidance through Sharia-based knowledge, namely through studies oriented towards strengthening morals and religious knowledge, indirectly guides the congregation to internalize Islamic values in their daily lives.

The results of an interview with one of the mosque imams, Dr. Haji Abdulaziz Kalupae, regarding the strengthening of morals are as follows:

"Yes... in an effort to strengthen the morals of the congregation, the preacher delivers Islamic studies with topics such as: 1) "Building Ukhuwah from the Ummah"; 2) "Optimizing the role of the Mosque in Building Wasathiyah Islam"; 3) Strengthening Islamic Morals for the Younger Generation; 4) Strengthening Harmony among Muslims through Islamic Studies; 5) The Urgency of Following the Sunnah of the Prophet SAW; 6) The Morals of the Prophet Muhammad SAW as an Example for the Ummah; 7) Learning from the Stories of the Prophets and Messengers in Character Building; 8) Tazkiyatun Nafs through Praiseworthy Habits" (Kalupae, 2025).

³⁰Endin Mujahidin & Didin Hafidhuddin Nesia Andriana, 'Indikator Sikap Karakter Disiplin Siswa Berbasis Hadis-Hadis Bukhari Dan Hierarkinya Menurut Wali Kelas SDIT Di Jakarta', *Ta'dibuna: Jurnal Pendidikan Islam*, 10.3 (2021), doi:<https://doi.org/10.32832/tadibuna.v10i3.5523>.

³¹Jamilatur Rosyidah and Kadi Kadi, 'Internalisasi Nilai Sabar Dalam Kitab Tanbihul Ghafilin Dalam Membentuk Karakter Santri Di Pondok Pesantren Al-Amien Kediri', *Edudeena: Journal of Islamic Religious Education*, 7.1 (2023), pp. 82-96, doi:10.30762/ed.v7i2.593.

³²Saifuddin, Tri Wahyudi Ramdhan, 2025.



Figure 6. Lecture at Darul Huda Mosque, Ramong Pattani, Thailand.

The interview results led to the conclusion that in strengthening the morals of the congregation, several approaches or methods could be used in accordance with theory, including the *uswah* (role model) method. *Uswatun* is the same as *al-Qudwatu* (imitation), which is a state in humans that can be followed by others, whether good or bad, while *hasanah* is a good example and a good Sunnah.³³

Then there is the *ta'widiyah* (habituation) method: Training and habituating good moral behavior in daily life so that it becomes an ingrained habit. Habituation is an educational tool for human beings and is very important. This is because habituation ultimately makes an activity become a part of a person's identity in the future. Then there is the *mau'izah* (counseling) method, which means providing regular advice and motivation so that people are aware and motivated to behave well and avoid sin. Finally, there is the *Qishah* (storytelling) method, which means using stories and moral tales from the Qur'an, Sunnah, or history as a medium for learning morals to inspire and provide an understanding of noble values.

This fosters Islamic morals, character, and behavior consistent with Sharia teachings, as well as cultivating solidarity and social harmony in the surrounding community. In other words, performing congregational prayers at the Darul Huda Mosque in Kampung Ramong, Pujud, Pattani, Thailand, is a routine activity that is strictly adhered to by the congregation. Congregational prayers are performed regularly at the five mandatory prayer times, which are important moments for the local Muslim community to strengthen their bonds of brotherhood and improve the quality of their worship. Discipline in performing congregational prayers is also supported by the role of mosque administrators and religious teachers who consistently encourage and guide the congregation, including the younger generation, to attend regularly and participate in congregational prayers.

Then, this routine can improve the quality of the congregation and community. This means that the combination of disciplined congregational worship and structured religious studies builds a congregation that not only obediently performs rituals but also has a deep understanding and awareness of morals, thereby contributing to the quality of a harmonious and empowered Muslim community.

³³Wati, 'Metode Uswatun Hasanah Pada Pembelajaran Aqidah Akhlak'.

In addition to its main function as a place of worship, the Darul Huda Mosque is used as a center for religious education and moral guidance, where congregational prayers are part of religious rituals as well as spiritual education. Through congregational prayers, worshippers have the opportunity to experience togetherness, enhance their sense of brotherhood (*ukhuwah*), and collectively appreciate Islamic teachings in a solemn religious atmosphere.

Furthermore, an interview with one of the mosque imams stated:

"Yes... various activities are carried out to promote this mosque. In addition to the five daily prayers, the local congregation also performs i'tikaf outside of the regular congregation routine. This includes Friday prayers, where they typically enter the mosque to perform the tahiyatal masjid prayer as a form of respect and reverence for the mosque, followed by the pre-Friday and post-Friday prayers. When it is time for the Friday sermon, they listen to the sermon with reverence, and then the highlight is the Friday prayer. After it is finished, they continue with reciting wirid, dzikir, and prayers. A well-known prayer after Friday prayers is : Allahumma Yā Ghaniyyu Yā Hamīd Yā Mubdiu Yā Mu'īd Yā Rahīmu Yā Wadūd Aghninā Bihalālika 'an Harāmika Wabithā'atika 'an Ma'shiyatika Wa Bifadhlika 'aman Siwāka (Yusuf, 2025).

The interview shows that the Darul Huda mosque is not only a place for the five daily prayers in congregation, but also serves as a center for deep religious activities that strengthen the morals of its congregation. Worship such as i'tikaf outside of the maktubah routine and tahiyatal masjid prayers before Friday prayers show great respect and appreciation for the mosque as a house of worship. The solemn Friday worship process, starting from the qabliyah prayer, sermon, to the wirid and special prayers, reflects the congregation's sincerity in strengthening their faith and morals.

The prayer recited after Friday prayers focuses on strengthening the morals of the congregation, demonstrating a strong emphasis on spiritual and moral development within the Muslim community in the Pattani region. These activities underscore the vital role of the Darul Huda mosque as a center for spiritual development, community building, and strengthening the identity of Muslims.

Then, in the next interview, Dr. Haji Abdulaziz Kalupae stated that the regular activities at the Darul Huda mosque are as follows:

"Yes... Muslims around this mosque routinely pray five times a day, then listen to religious lectures after Maghrib and Isha prayers, followed by attending Quran recitation sessions every night after Maghrib prayers. At certain times, there is a collection of zakat, infaq, and shodaqah from local Muslims, then the zakat, infaq, and shodaqah funds are distributed to the poor around the mosque. Friday prayers are a weekly prayer. During the holy month of Ramadan, Tarawih and Witir prayers are performed together, along with Qiyamullail prayers, I'tikaf, and communal iftar meals throughout the holy month of Ramadan (Kalupae, 2025).

It can be understood that Muslims around the mosque routinely perform the five daily prayers in congregation, which strengthens spiritual bonds and togetherness. In addition to obligatory worship, religious activities such as lectures after Maghrib and Isha prayers and nightly Quran recitation sessions demonstrate efforts to increase Islamic knowledge among the community in order to strengthen good morals.

Furthermore, the social function of the mosque is evident in the collection and distribution of zakat, infaq, and shodaqah to the poor in the surrounding area, which signifies the role of the mosque as a center of social welfare and mutual aid and empathy.

All religious activities such as Friday prayers, Tarawih prayers, Witr, Qiyamullail, i'tikaf, and breaking the fast together during Ramadan reflect the continuity of strong religious traditions and the congregation's commitment to reviving various sunnah worship and routine rituals. Therefore, it is not an exaggeration to say that the Darul Huda Mosque is not only a place of worship, but also a center for religious education and social empowerment, as well as the strengthening of the morals and ethics of the Muslim community in Kampong Remong Pattani.

CONCLUSION

The Darul Huda Mosque in Pattani, Thailand, plays a strategic role as a center of worship and a means of strengthening the morals of the community. In addition to its main function as a place for performing obligatory congregational prayers such as the five daily prayers and Friday prayers, this mosque also serves as a space for deep spiritual guidance. Through additional worship activities such as i'tikaf, tahiyatal masjid prayers, qabliyah and ba'diyah Friday prayers, as well as wirid and dzikir after prayers, this mosque forms strong religious habits and deepens the moral awareness of the congregation.

The strengthening of morals is further emphasized by the delivery of Friday sermons with solemnity and followed by special prayers that focus on shaping the character and morals of the congregation. The Darul Huda Mosque is also a center for social and community activities that strengthen solidarity and concern among congregants, thereby fostering a healthy spirit of togetherness in the Muslim community. Thus, Darul Huda Mosque is not only a place of ritual worship, but also a center for moral education, spiritual strengthening, and character development for Muslims in Pattani. This dual function reinforces the role of the mosque as a vital institution in building the quality of faith and morals of the congregation, while strengthening their religious and social identity amid the dynamics of life.

For countries where Muslims are a minority, mosques can be used as places not only for worship, but mosques can also be used as centers for community development. These findings confirm that mosques not only play a role in carrying out obligatory worship, but also as a space for spiritual and social development that strengthens the character, solidarity and religious identity of the people. The model of religious and social activities implemented at the Darul Huda Mosque can be an inspiration for mosque management in other countries to strengthen the role of mosques as institutions for forming morals, strengthening faith, and driving togetherness in Muslim communities amidst the challenges of modernity.

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