

GENDER EQUALITY IN MOSQUE MANAGEMENT: WOMEN'S INVOLVEMENT IN MASJID RAYA MUJAHIDIN PONTIANAK

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Abstract

In the context of da'wah management, the functions of the mosque are not optimal yet. The activities of the masjid are only focused on the center of worship, religious activities, but have not touched the equality yet. In order to answer the problems above, the researcher used fieldwork with the method of case studies. Through an in-depth interview technique, participant observation and study of documentation found that Masjid Mujahidin Pontianak has involved women in the management of masjid, and succeeded in increasing the functions of the masjid. Involving women in the management of masjid will strengthen one dimension that is important in Islam that is Islam seriously upholds the equality of degree in various aspect, including Islam is a religion that highly responsive gender. When the management of mosque is filled with a variety of different groups, including giving places to women, then frictions and clashes caused by differences in the understanding in the society will be minimized, and then the role and function of masjid will be able to touch various aspects such as economics, health, and education.

Dalam konteks pengelolaan dakwah, fungsi masjid sebagai media dakwah belum diberdayakan secara optimal. Kegiatan masjid yang ada hanya digunakan sebagai pusat ibadah dan aktivitas keagamaan, selebihnya belum menyentuh pada persoalan gender.

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Guna menjawab permasalahan di atas, dilakukan studi lapangan dengan metode studi kasus. Melalui teknik wawancara mendalam, observasi partisipan dan dokumentasi, ditemukan bahwa Masjid Raya Mujahidin Pontianak telah melibatkan perempuan dalam kepengurusan masjidnya, dan berhasil dalam peningkatan fungsi masjid. Melibatkan perempuan dalam pengelolaan masjid, akan menguatkan satu dimensi penting dalam Islam yaitu Islam menjunjung tinggi persamaan derajat dalam berbagai segi, termasuk Islam adalah agama yang responsif gender. Ketika kepengurusan masjid diisi dari berbagai golongan, termasuk mengapresiasi kaum perempuan, maka gesekan-gesekan yang disebabkan perbedaan pemahaman di masyarakat akan dapat diminimalisir, serta fungsi dan peran masjid akan mampu menyentuh berbagai aspek seperti bidang ekonomi, kesehatan, dan pendidikan.

Keywords: functionalization of masjid; gender equality; women's involvement.

Introduction

Nowadays, disharmony of the plural citizen has been existing in Indonesia. Mosques are not only supposed as politic media of Muslim kin but also as a terrorist education center. In spite of it caused by politic, it will be worse if it situation continues. Discussing equality and collectivity that created from mosque becomes very important to erase its situation.

Based on the writer point of view, Muslim kin has a responsibility to minimize its situation with da'wah Masjid movement. Why should mosque? Because since Rasulullah saw. era, He has unified human kin and developed a Muslim citizen which has a high civilization that developed from Nabawi Mosque movement in Madinah. It has continued in the recent era, mosque still has important functions in developing a civilization. Mosque also looked as place for educating character, that consist of moral education, politic, civilization and economic (Rais 1998, 67)

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In the golden era of Islam, mosque not only for worship center but also as civilization center of Muslim kin. From mosque, a Muslim gets education and *tawhid* experiences, then they implement *tawhid* values almost in all human life activities particularly in an economic transaction. From mosque equality and unity gained from shalat, then its implemented outside mosque continuity. As the result social justice in all human life aspects (Gazalba 1989, 141)

In Indonesia, before formal education institutions have been existing like *pesantren*, mosques have been used as learning, educating and spreading Islam values to Muslim kin (Nata 2012, 301). Nowadays, mosques in Indonesia are existed closer in Muslim environment than before. In a village level at least there are one mosque or more.

Based on medias investigation, some mosque in Indonesia has developed its functions, but commonly the mosque board structures are dominated by male. The involvement of women in mosque management in some mosques in Indonesia is not significance (as data from the Religious Ministry of Pontianak, from 305 mosques registered in Religious Ministry at the city level, only 5 to 10% mosques include women as mosque administrators. The research result from a lecturer of IAIN Pontianak in 2011, from 20 mosques scattered in Pontianak City, only 5 mosques which involve women as administrators).

Why this phenomenon occurs in some mosque administrators. Al-Quran explains the importance of cooperation between men and women in spreading good and preventing badness and prospering the mosque. Rasulullah saw. was the first man and the first leader of society who has given women the right to speak and be heard. Rasulullah saw. listened to the women who asked their problems. In addition, if the mosque is exiled from women, it will not be able to solve the people's problems clear-

ly. It doesn't mean that men do not have the ability to manage mosques in the community, but there are people problems that need women to solve.

Using research approach and case study field method, interview, and field observation techniques in gaining data, its study was conducted at Masjid Raya Mujahidin Pontianak gain valid data on gender equality in managing mosques.

To know the quality of its research, previous research will be described, including Danarta's research on the role of women in the retells hadith in *al-kutūb al-tis'ah*. Found: (1) Women's participation in Muslim countries shows that women's participation level is low, while in Indonesia high; (2) The discussion of *al-kutūb al-tis'ah*; (3) Discussing how hadiths are retold in the time of Shahabiyah to last; (4) The fact of the shift of women narrators retell from generation to generation as compared to men that decreases; (5) Discussing how the various circumstances of both the political and social situation may be the cause of women hadith narrator participation decline especially in the process of retelling hadith (Mahmudah 2014).

Malaiha's research on women's role in policy formulation: budgeting of income and expenditure of Tembun village Mejobo district Kudus city. The results of the study found that only a few women stakeholders who participate in surviving women's interests in the formulation of the village budget; in addition, there are several stakeholders contribute in the effort to improve the quality women life. There are two types of constraints faced by women stakeholders: internal and external constraints. Internal constraints include a lack of understanding of women's stakeholders on women's needs and roles mapping that overlaps each other. While external constraints such as a culture that put men higher than women (Dewi 2011).

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From some research results above, it shows how women involve in various public activities. But there has been no specific involvement of women in mosque management. In relation to the research problems above, the theoretical framework of this study includes the concept of gender equality in Islam to manage mosques.

Islam is a religion that provides humans equality, including how to respect women equally with men in various conditions. The entire its equations confirmed in several verses of the al-Quran as follows: al-'Alaq: 1-5; al-Baqarah: 30; Ali Imran: 102; al-Nahl: 97.

Prophet Muhammad saw. has shown how to treat women with honor clearly. First, in the asking of Islam, the first person who was invited to be a Muslim was his wife, Sayyidah Khadijah. Then women from among the people of Quraysh also invited to Islam earlier. Among them, there are Ramlah bint Abu Auf al-Sahmiah, Asma bint Umais, and Sumayah mother of Ammar bin Yasir who strongly defends his Islam until killed Abu Jahal (Shafiyah and Soeripno 2003)

Rasulullah saw. has also invited women of Anshar to become a Muslim in the last 'Aqabah oath. In the hijrah event, Rasulullah saw. also includes women Hijrah. Moreover, someone who has serviced Rasulullah saw. well in Hijrah was a woman named Asma' bint Abu Bakr who brought food rations as stock during the Rasulullah saw. journey and his father to Medina.

Secondly to improve the quality (education). Rasulullah saw. also includes women who have been Muslim in education (Sa'adah 2008). Third, in the matter of worship, Rasulullah saw. Saw also does not forbid women to attend *shalat jama'ah* in the mosque while still implement laws to leave out their house.

After the death of the Rasulullah saw., his treatment of women design has not implemented well, including among the

Muslim community. The reality in society, the concept and wish hope of al-Quran and hadith requires steps and socialization in implementing it, because often faced with various challenges that become obstacles, particularly cultural issues

According to Mufidah, gender is a distinction between the roles, functions, and responsibilities between men and women resulted from socio-cultural constructions and it will change according to the time's shift (Mufidah 2008, 3). The same view expressed by Umar, gender is a concept that used to identify the differences between men and women viewed from socio-cultural influences. In this sense according to him, gender is a form of social constructions and not something natural.

An effort to achieve gender equality and justice clearly become hope and expectations of Islam (al-Quran and hadith) mentioned above, emerged movements which care about gender in various parts of the world. Among them, Qasim Amin who pays attention to the decline of the Egyptians most of the women population is not empowered. Amin states in his writings that women, as well as men, are entitled to have opportunities in education. If women are left in ignorance, it destroys and becomes constrain national wishes, because let the potential of half the nation unuseful (Amin 1984, 26). According to Amin, women as men as having freedom, and obligation to himself to improve his quality for their family (Amin 1993).

Mernissi, who claims that Islam is a religion recognizes that men and women share the same potential says if female disconnectivity is caused by the fake hadiths that are contrary to the spirit of Rasulullah saw. egalitarianism brought (Mernissi 1991). In the Shazia Malik, Mernissi analysis offers a gender- Islam interpretation oriented on sensitivity (Malik 2014). A similar view was expressed by Asghar that the woman's disconnectivity was due to a culture of patriarchy that has been ingrained in the

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lives of various societies including Muslims. The alignment to men shown by *fuqaha* by explaining that the status of men is superior (Engineer 2006, 56).

After the various women care movements emerge that desire to return the equality for women in social life, women opportunities continue to emerge on various occasions, including in politics.

In relation to the management of the mosque as a place of worship and da'wah media, there are two important things that must be considered by the mosques managers. First, the development or management that prepared should not be separated from the guidance of the al-Quran dan Sunnah; Second, as an admirable activity, the management of the mosque must be professionally carried out and lead to a modern management system to anticipate the need change in advanced and quality life.

In particular, Mulya provides a similar understanding of mosque management as reformation. The purposes of mosque management are an effort to revitalize the mosque develops activities, loved more by *jama'ah* and succeeded in coaching da'wah to the surrounding community. This is related to the purpose of the establishment of the mosque, namely as a center of worship, the center of community development and the center of the unity of the *ummah* (Muslim kin). According to Mulya, there are three important aspects of the target in the empowerment of the mosque, (1) Idarah department, (2) Ijarah department, and (3) Ri'ayah department.

Women's Involvement in Mosque Function Improvement

Women's Involvement in the Structure of the Masjid Mujahidin

At Pontianak, West Kalimantan, there is a well known Mosque, people call this mosque by the name Masjid Raya Mu-

jahidin. The mosque is located in the center of Pontianak City precisely in Ahmad Yani street. Its board structure has involved women actively involved in improving the social function of the mosque. Structurally, there are ten women who are mandated in the empowerment of women department who are united members of the daily management of Yayasan Masjid Raya Mujahidin West Pontianak.

It is one of ten departments that exist in Yayasan Masjid Raya Mujahidin West Kalimantan. It has main duties function to realize the program Masjid Raya Mujahidin in the field of empowerment of women and children.

Table 1
The department's structure of Masjid Mujahidin

No	Departments	Name
1	Chairman of Da'wah Institution, Worship and Mousqe Affairs	Dr. Ir. H. Wasi'an Syafuiddin, M. Sc
2	Chairman of the Institute for Development, Maintenance, and equipment	Ir. H. Ismuni
3	Chairman of the Education Institute	Dr. H. Aswandi, M. Pd
4	Chairman of Economy and Trade Institute	Hakim Sukandi, M. Ak
5	Chairman of the Health Institute	Dr. H. Taufiq, Sp. Og
6	Chairman of the Social and Humanity Institute	Andin Buhabzen, A. Md
7	Chairman of the Information and Communication Institute	Syarif Akhmad Fauzi, ST
8	Chairman of Legal Aid and Human Rights Institutions	Prof. Dr. Garuda Wiko, SH
9	Chairman of Youth, teenager, Sports, and Arts Institutions	Drs. Johni Hasan, M. Pd

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No	Departments	Name
10	Chairwoman of the Institute for Women's Empowerment	Ny. Hj. Hilmiyati Asy'ari

Table 2
Organizational structure and personnel management board of women empowerment Masjid Mujahidin Period 2013-2018
SK No. 34/P.C/YM-KB/Kpts/XII/2014

No	Position	Name
1	Chairwoman	Hj. Hilmiyati Asy'ari
2	Vice chairwoman	Hj. Yenny Rusdi Sabarudin
3	Secretary	Hj. Faika Mat Saleh
4	Vice Secretary	Ir. Anita Saleh Ali
5	Treasurer	Yuniarti, S. Pd
6	Vice Treasurer	Hj. Ratna Suri
7	Members	Hj. Yanti Hj. Ritawati Hj. Hiloni Hj. Daru Kartika Hidayah

Women's Involvement in Improving Masjid Raya Mujahidin Functions

a. Women's Freedom In Determining Mosque Programs

To realize the mosque program in women and children empowerment, based on the Decree of the Foundation structurally Institute of Women's Empowerment fully developed by the women. Interestingly, the officer members of women Empowerment department no one who has a religious education background/religious scholarship as usually the male mosque officer member who has Islamic education background. The educational background of female officers among them is; forestry, nutrition, and

health scholars. As for the profession, there are professors of health professors, local civil servant, and employees in hospitals. The rest are housewives whose husbands are doctors, businessmen, lecturers, bank employees, etc.

Although have no an Islamic scholar backgrounds, but the women mosque officers have a great spirit in improving the functions of the mosque. Before appreciated by the mosque officer, they have been active in the activities of Masjid Raya Mujahidin Pontianak for 17 years. The activities consist of: (1) Activities which are their own programs of Mosque Mujahidin Muslim specify to improve the knowledge of woman of Pontianak City, by opening *majlis ta'lim* which held a meeting once a week and located at Masjid Raya Mujahidin; (2) Joint activities, which are involved in the success of mosque programs belong to other department such as *Kemasjidan* and Education departments and charity program. These programs implemented by opening and managing Islamic Kindergarten Mujahidin, TPQ Mujahidin, *muallaf* charity, and *khitanan masal*.

The Chairman of the Mujahidin Women Mosque Mrs. Hj. Hilmiyati confirmed, since accepting the mandate at the Institute of Mujahidin Women Empowerment, the board officer Mosque give freedom in running the women empowerment programs. For that reason, the Mujahidin Women's officers design their own work programs, based on women needs in Pontianak. Although given the freedom, they always keep coordinating when they will realize each program and make a report every work activities completed. The work programs of Mujahidin Women since 2000 to 2017 are as follows:

- 1) Developing the of Mujahidin Women activities in parenting units, Muslim Kindergarten, and Play Group
- 2) Holding women *majlis ta'lim* every Monday and Thursday
- 3) Holding a program of Ramadan Muhasabah week

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- 4) Organizing a babysitter training
- 5) Pioneering a shelter program for the care of *dlu'afa* and abandoned (unattended) children
- 6) Guiding of muallaf in Menjalin region

b. Women's Involvement in Empowering Mu'allaf

As a Masjid Raya or the Provincial Mosque, the Masjid Mujahidin has a large development includes districts. One of the responsibilities that have been implemented by the Masjid Raya Mujahidin on the religious conversion, especially muallaf in district area, then as a place of conversion for those who convert their religion to Muslims. Since the 90's, Islamic convergence activities were held in the Masjid Mujahidin. But it has not been continued with intensive coaching. Its attention and caring usually hold in a charity event at certain moments.

Since 1995, the Mujahidin Women's Empowerment officers have been involved in mosque's board structure, they begin to pay attention to the muallaf community in Menjalin sub-district of Landak District. The form of guidance given is to open Islamic Kindergarten for muallaf children and run several years, it stopped because of a large ethnic clash that occurred in the area.

In 2010 Mujahidin Women's officers decided to provide intensive coaching. After getting information that there is a muallaf community in Menjalin District and has no coaching and managing.

There are two main activities that have been carried out by the Mujahidin Women during coaching and assisting muallaf, namely: (a) Special religious activities for muallaf women in the form of *majlis ta'lim*, and al-Quran education playground/TPQ for children, and (b) Ramadan charity package and *qurban* charity package in Idul Adha.

In order to succeed two main programs above, they work together with several community parties there. First, they make

majlis ta'lim and TPA, they not only cooperate with NuruYaqin Mosque officers in the muallaf area who are men, but also religious teachers who live in muallaf area.

Second, they too smooth the compensation, cooperate with Masjid Mujahidin officer which is Mujahidin Amil Zakat, and woman of Pontianak who ready to share. The guidance of the muallaf that made by them can survive until now and has created religious changes and confidence as a Muslim in Menjalin. The positive impacts of guiding and assisting muallaf are:

- 1). Be able to Read al-Quran and Dare to Participate in Musabqah Tilawatil Quran/MTQ

In one hand muallaf women on sub-district Menjalin have learned to recite the Quran that began by using the Iqra method about 7 years, then about 60 of them learn al-Quran actively, about 15 women have been quite fluent in reciting and reading al-Quran.

In another hand, some of them have participated in Musabqah Tilawatil Quran/MTQ of muallaf at the District level and West Kalimantan Province level. Although they not yet won the champion, then they who are in the deepest sub-district in Landak district has been confidence to perform their abilities.

- 2). The existence of Muslim Youth Community and students of Pesantren TPQ alumnus at Nurul Yaqin Mosque are studying in Islamic boarding school in several sub-districts, namely Mandor District, Anjungan district and Mempawah District. There are seven *santri*, every time they return home, they are active in the youth community activities, and manage to establish a “Muslim Youth” board. Around 25 Muslim youths who have joined and one of their regular agendas is Youth Pengajian. On every Saturday night, they hold a recitation in the Nurul Yaqin Mosque. This recitation activity is filled with *yasinan* and religious lectures

- 3). Active in Various Ta'lim Communities in Various Districts
Since at the end of 2016, the muallaf community Menjalin sub-district have been invited to join the community management of Landak district, moreover and muallaf from Menjalin is entrusted to become Treasurer in its board structure that includes in Landak Muallaf Community. In every month it community has an opportunity to participate in various activities organized by its community committee.

As mentioned above, sub-district Menjalin is part of Landak district. But its location is closer to Mempawah district than Landak district. Because of its location and the existence of Menjalin Muallaf Community, the *majlis ta'lim* contact board administrator or BKMT Mempawah invite it to join in BKMT activities that held once a month. Precisely about 2015 it has begun to join in each activity of BKMT Mempawah District.

In sub-district Menjalin, in addition, long before muallaf community developed, a Muslim community has been developed by the local Muslim kin community. It already has a mosque known as the Nurul Yaqin Mosque for religious activities. It Muslim community has been had some activities of *majlis ta'lim* namely Muslim and Muslimah Majelis Ta'lim community.

Long before muallaf community exists, Muslims kin has been actively studying Islam in the Nurul Yaqin Mosque. Since 2010, from five villages in District Menjalin, many citizens claim that they have become muallafs. From each village, there are about 20. Then LPP Mujahidin start to assist and guide them create *majlis ta'lim* board especially women. After several years it runs, women muallafs community jointly with the Muslimat *majlis ta'lim*.

Joining with Muslimat, woman muallaf study religion twice a week, every Friday and Tuesday. The muallaf who claim they

have long enough become Muslim, they claim as ex-muallaf. Then they declare a community named “Komunitas Mantan Muallaf”. In this community formed muallaf joint *majlis ta’lim* activities that unified former muallaf from various sub-districts in Mempawah District. Until 2017, 23 groups have joined with former muallaf, these are from; sub-district Kayu Tanam, Mandor, Menjalin, Toho, Anjungan, Mempawah, and others.

Some activities that hold in the last week of each month are always filled with Tausyah from several *da’i* (speakers). The participants, especially muallaf express their happiness when their meet their friend muallaf in every month.

Based on the description above, it indicates a significant of good effects that occur in the muallaf religious experiences of Menjalin sub-district. Viewed from the aspect of empowerment, mosque activities role by LPP Mujahidin have an impact or implication on the empowerment of the community, especially muallaf community. The empowerment of muallaf has been able to reach on several aspects: muallaf Islamic knowledge aspect, muallaf psychological aspect, Islamic behavior, and muallaf religious social aspects.

c. Women’s Involvement in Mosque Education Department

In 1978, the first Islamic kindergarten in West Kalimantan has been opened, it pioneered and managed by the Mujahidin Women Empowerment Institute which has not been involved in the mosque management structure. In 1980 Mosque Mujahidin Management officially established the Mosque Education Mujahidin collage of Department that projected to develop the educational function of the mosque from kindergarten level to the high school level. And in the same year, it is trusted by the Mujahidin Mosque Board to manage the Islamic Kindergarten.

Then, after the Mujahidin College and formal education are opened, the management of Islamic Kindergarten shift into of

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Women Empowerment Institute under the Mujahidin College management of Mosque Educational Institution. Its Islamic Kindergarten receive good responses from the Muslim community in Pontianak. In the early management of the Mosque Women Institution, the kindergarten has more than five classes, even up to 13 classes. In 2017 it stable has 10 classes.

After Mujahidin Islamic Kindergarten managed by educational institutions. The Mujahidin Women's Empowerment Institute did not stop their mosque da'wah activities in especially in the field of education. They have developed kindergarten as non-formal education, which at that time it did not exist in the mosque Mujahidin environment.

In 1998, women have been appreciated in mosques and included in the Board Structure of Masjid Raya Mujahidin, they proposed to the mosque board to establish a non-formal kindergarten, they are; *Kelompok Bermain*, Playgroup Mujahidin. After succeeded in developing Mujahidin Playgroup, they continued to establish other non-formal kindergarten, children day-care, and Mujahidin Mosque Children's Park (TAAM).

Although all boards Masjid Mujahidin are male, they support the whole women's empowerment institution programs. The kind of supports from the mosque board in the non-formal kindergarten establishment are; giving a permit, further, the mosque board recommending to the Ministry of Education and Culture as a related institution to it and the mosque board also provides a vacant location for kindergarten building take place.

With support from the mujahidin mosque broad, in one hand the women's empowerment board tried to gain donation to build a kindergarten building, in another hand, they also seek donation for initial kindergarten operations, including the recruitment of teachers and kindergarten administrator.

The leaders of women empowerment institute with the mosque board and wider community, especially the women kin of Pontianak have cooperated well and seriously to develop the kindergarten, Mujahidin. In 2017, the environment Masjid Mujahidin has been built kindergarten building that consists of three *Kelompok Bermain* classes, a complete daycare with supporting facilities and office of the women's empowerment institute.

The Mujahidin women's empowerment institute not only has developed and built buildings, they also have delivered kindergarten teachers to finish their bachelor degree in the early childhood education major. They help for paying the education cost, kindergarten teachers have also been programmed to attend various seminars, training and comparative studies in improving the quality of kindergarten teachers with Islamic character.

After kindergarten Mujahidin have had qualified teachers and managers, they also have developed a good curriculum. It curriculum not only based on Ministry of Education and Culture but also based on an Islamic characterized curriculum. In conclusions, the existence of Islamic Mujahidin schools with Islamic character, it has played its role in producing strong Muslim generation candidates for the development of Islam in West Kalimantan.

Discussion

Gender Equality and Justice in Mosque Management

When women get an opportunity in a cooperating mosque they also get access to prosper the mosque. First, they can give suggestion and advice to the board of mosque for advancing women facilities or infrastructures that women need and support them in the mosque. Second, they can propose and realize da'wah programs that advancing women religious and women economic.

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These are efforts to establish gender equality and justice in mosque development. Gender equality is a condition that reflects equality of roles, functions, and positions between men and women. The gender equality is a balanced process between men and women in gaining access/opportunity, participation/roles, controls/responsibilities, and benefits of developing their basic rights (Mufidah 2008, 11)

Viewed from the aspect of the da'wah history, Islam has been proposed by the Rasulullah saw. to all men and women. In view of Sambas, Islamic da'wah is the process of realizing the Islam values on the life of mankind in totality. It can be understood that Islam is a mercy for the universe and Islam is intended for all human beings both male and female. When Islam is reserved for all human kin, men, and women, it can be concluded that Islam is a gender-responsive religion. It showed by men who became an Imam of shalat while women became the *ma'mum*. Similarly with other activities in the mosque, when women have been given the opportunity to participate in listening to religious lectures from both male and female *da'i*, it shows a gender-responsive in Islam.

The administrators of Masjid Raya Mujahidin Pontianak invite the women to involve in prospering and enliven the mosque, based on the al-Quran values;

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

“None should build the mosques of Allah except those who believe in Allah and the latter day (to have the spirit return back to Allah before death) and keep up the prayer and pay Alms (the Zakât) and fear none but Allah. So as for these, it may be that they are of those who have attained to Guidance (Hidayat). (Quran, al-Tawbah: 18)”

In the Hamka view, in the verse above is restrictions on the prosperity of the mosque. Hamka explains who has a chance to prosper the mosque only those who believe in Allah swt. and the dumbs day. According to him, both men and women who have faith in Allah swt. and the dumbs day, have the opportunity to prosper or enliven the mosque.

In some Hadiths, although Rasulullah saw. mentioned that the best place for women to take pray is at home, but He also gives a chance to women to come to the mosque. *“Any woman who uses perfumery, she should not take ‘isya pray with us.”* (Hadith, Muslim 444). From Ibn Umar, r.a, from Rasulullah saw., He said, *“If your wives ask your permission to go to the mosque at night, you do not prevent it”*. (Hadith, Bukhari, 1/211)

From these verses and Hadiths, it explained clearly that women have the opportunity or in *fiqh* women are allowed to take pray in the mosque with the condition to be able to fulfill the provisions implied by the Rasulullah saw., it is: she must have permission from her husband, do not use clothes or something that bring *shahawat* desire or slander either in the form of fragrances or jewelry.

Gender Equality and Religious Community Change

When women have been active in various mosque activities, especially study religious in mosques, it will be an increase in their religious knowledge, then it also increases in religious behaviors and attitudes. When Muslimahs are good in their religion, they teach their children and they can give the example to their family. When this goal can be realized, then a great change will be established from the involvement of women mosque, resulting; (a) There will be women/wives, mothers with Islamic knowledge, (b) There will be Islamic family generations and (c) will produce a well Islamic community.

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In the da'wah science point of view, da'wah is an activity provides facilities and opportunities for others to improve their quality, includes including da'wah business. Especially develop in an institution together with the perfect program to get changes. In the view of Achmad, the activity can be called da'wah if it is a system of business with the believer in order to realize the teachings of Islam in all aspects of socio-cultural life which developed through the institutions of da'wah. Efforts togetherness is displayed by the Masjid Mujahidin Board in prospering the mosque is a da'wah activity in the form of community empowerment.

Involving women in mosque board structures and enhancement of mosque functions is women's empowerment programs, it has implications for education and family care that have a positive impact on children's character as the nation's generation. In Talcott Parsons, the functional structural theory is known the concept of AGIL (Adaptation, Goal attainment, Integration, and Latency). In his view, establishing a balance in society, parenting systems such as families should have good function, educational institutions, religious institutions that teach values, it is a latent function or maintenance of society values (Ritzer and Goodman 2004)

Equality and Muslim Kin Unity

When the male boards of the Mujahidin Mosque appreciate women by providing opportunities within the mosque's board structure, indirectly, they provide women with extensive access to management and activities in the mosque. It tolerance in the management of the mosque, mosques become a media in maintaining the integrity of the community, especially in the diversity of religious ideology in the community.

If mosque administrators come from various circles, then the domination of the group or the domination of one religious

ideology will be avoided. Furthermore, the mosque will be able to respond to people problems that come from various quarters, and it will be able to provide justice for all parties to solve the problems.

Involvement of various groups including women in the management of mosque, it not only will be able to make the various mosque functions improved but also the social function of the mosque will be improved, therefore, a mosque can play roles in community empowerment in various aspects including education, economy, and politic.

From the explanation above, it shows that the involvement of women in the mosque development was not an obstacle in improving the function of mosques. On the contrary, some problems of society can be solved well with women actions. the involvement of women in the management of the mosque does not mean that male managers are not able to manage mosques, but there are Muslim kin problems that should be solved by women.

Conclusion

Since 1980s Masjid Raya Mujahidin has increased the mosque functions in various fields significantly. Its influenced by some factors. *First*, since 1995, the Foundation of Masjid Raya Mujahidin has given access to women in the daily structure of the mosque in the field of women and children empowerment. The appreciation given by the mosque officers to the women since 1978 because a group of women who are members of the Mujahidin Women organization has been actively involved in various activities of the mosque intensively. They establish and develop *majelis ta'lim*, participate in mass Khitan activities, a charity for muallaf, etc.

Second, after they appreciated in the mosque's board structure, the male officers of also give freedom and support their

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entire program in improving mosque functions. As the result, they realize their program successfully; muallaf empowerment and mosque education.

Third, the appreciation of Mujahidin Mosque's board to involve women in mosque management, reflecting attitude of unity, equality, and justice of gender established from mosque

Fourth, managing mosque involving gender equality and justice has been able to provide good implications for the change of society.

Fifth, implementing gender equality and justice in the management of mosques have implications for the unity of the ummah.

Based on the reality and facts explained above, the author recommends that for the improvement of the social functions, recruitment of board mosque should give wide opportunity for the community include women. The last, seriousness should be Considered as the main aspect from officer candidates.

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