

# The Role of the Mosque and the Implementation of the Wasatiyya Concept in Islam: Understanding its Socialization and the Role of the State (Case Studies of the four Mosques: Baitul Ridwan and Ar-Rahman in Bogor and Al-Mujahidin and Al-Istiqomah in South Tangerang)

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**Abstract.** This paper is about the role of the mosque and the implementation of the Wasatiyya concept in Islam. This paper tries to analyse how is the socialization of the concept is implemented. The Mosque has a significant role in promoting Islamic values. In the early period of Islam. Therefore, the Mosque becomes very important in Muslims society. This paper will look at closely the role of the mosque in promoting the concept of Wasatiyya because Islam is often portrayed as an intolerant religion for the concept of Jihad Islam has. The concept of Jihad is misunderstood by many people both from Muslims themselves and that of the outsiders. Therefore, the concept of Islamic moderation known as Wasatiya should be socialized widely in order to give the right information about Islam. The method of this research is qualitative by conducting in depth interview with the managements of the mosque and observation to the field work as well as library research. This paper's finding shows the problem of socialization from the government. The concept of Wasatiyya is not widely known theoretically by most of the people who manage the mosques. However, the implementation of Islamic teachings in a moderate way has been practiced for a long time. Most of the people are more familiar with the terms Islam as Rahmatan lil alamin. Therefore, the socialization of the concept should be implemented wisely.

**Keywords:** wasatiyya concept, socialization and the role of the state

## 1 Introduction

The word mosque comes from Arabic, from the Arabic word “sajada yasjudu which means ‘prostrating’. Then the word mosque is the name of the place of prostration, namely the place of worship to worship Allah SWT. (ICMI Orsat Cempaka Putih, 2004: 4, in Mosque-Based Da'wah Movement in Indonesia, 2018: 2).

In the early history of Islam, when the Prophet Muhammad peace be upon him migrated to Medina, the first thing to do is to build the Mosque known as Quba. Then the mosque had an important role to strengthen Islamic brotherhood between the two main groups of supporters of the Prophet namely Muhajirin and Anshar. Furthermore, the Prophet also used the Mosque to drive some activities relating to social contracts and agreements among the groups in Medina (Farida, 2014).

In relation to this, in the present time, the role of the mosque to improve the quality of Muslim resources is also important to drive. Thus, the role of the mosque as the trigger of many activities in Muslim community should also be supported by good facilities and environment (Mahmud et al, 2011: 2011: 279-292). In conformity with the role of the mosque to socialize the concept of Wasatiyya, to build the grandour of Islamic civilization, it is important that the management of the mosque be improved. ( Syahidin, 2003: 72, in the book *Movement-Based Da'wah Mosques in Indonesia*, 2018: 2).

During the span of Islamic history, the mosque has become the center of the Dakwah or Islamic preaching to spread and promote the noble values of Islam. Relevant to this in the present condition, the concept of Wasatiyya in Islam must be socialized continually with systematic way through the role of the Mosque and the support of the government. As in Islam, the government is responsible for both religious and worldly life of the citizens. (Al Mawardi: 5)

In conformity with this, the government has emphasized the important of the management of mosque in general and the important of the role of mosque to socialize the concept of Wasatiyya to society. It is stipulated in the Regulation of the Director General of Islamic Society Number DJ.II/802 of 2014.

This regulation emphasized that the role of the mosque is to socialize the concept of Wasatiyya at all levels of society. Wasatiyya that the government has been promoting for better Islamic community is the concept which emphasize the tolerant Islamic teachings and in a whole Islam as the blessing for the universe (Islam Rahmatan lil alamin). In this case the research is actually based on the policy of the state through the ministry of Religious Affairs to observe the understanding of the management of the mosque relating to concept of Wasatiyya. It is because as has been explained in above that the radical movements under the name of Islam, have distorted the true message of Islam. Therefore, it is the effort of the government to map the understanding of the management of the mosque of the concept of wasatiyya being promoted by the State to overcome the situation in general and to spread the noble message of Islam in particular. The state is indeed responsible for the better religious life for its citizens, thus through the Ministry of Religious Affairs the State needs to make the road map of the role of the mosque in teaching Islam to Islamic community. Considering that the majority of the Indonesian citizens are Muslims

## **2 Previous Studies: Positioning the Study**

There are several previous researches on religious moderation. Religious moderation is used in this sub sub section because at that time, the concept of Wasatiyya had not been promoted yet. However, it is important to quote and illustrate those researches because the substance is the same with a that of Wasatiyya. This is very important to put the position of this writing. as follow:

1. Religious moderation, (Moderasi Beragama) result of the Library research being conducted by the Ministry of religious Affairs of the Republic of Indonesia in 2019. This book is underlining the main point in understanding and practicing Islamic teachings. The main point is that the practice of Islamic teachings should not be in the extreme point either the right or the left one. The idea is actually to harmonize the religious life in Indonesia which is consisted of different religions culture and background. The book emphasized the importance of moral both for individual and society, as for indonesian case with pluralistic society, this

moral strength can be the foundation of peace to anticipate the conflict and chaos that might arise among the people.

2. The most recent research is from the Setara Institute (2019) on the strengthening the moderation in universities. However, the research did not touch the role of the Mosque in society. The focus of the research was on religious discourse in the state universities. The samples of the research were two groups of Islamic movements such as Tarbiyah group and that of Hizbut Tahrir Indonesia (HTI). The two are important to discuss because according to Setara Institute, these two groups vigorously spread their views in some universities through their cadres. Setara Institute research was carried out at ten state universities, including one at UIN Syarif Hidayatullah Jakarta from February to April 2019. This research is very useful to provide a foundation, for the development of research on the significance of Islamic moderation for society. The reason is the students who are enthusiastic about participating in the discourse and movement usually do not have sufficient provisions from their families and communities. Therefore, the role of the mosques in the community is expected to be able to spread the concept of moderation.

3. Lakip's study of the radicalization of students. This research focused on the role of the mosques in schools in influencing the students concerning the understanding toward Islam. The research showed that the radicalization of some students in schools are driven by the teaching of Islam in their school's mosques by their seniors. The seniors were graduates of the schools and are University students. Usually their affiliation in Islamic group is Tarbiyya group or Hizbut Tahrir Indonesia. That is why this study is important to understand.

4. Study on the Attitude of teacher of religion by LPPM or Research Institute of UIN. This research is on the teachers of religion who are in tolerant.

This study is different from the above, because it is dealing with the mapping of the socialization of the concept of Wasatiyya being promoted by the State through the Ministry of Religious Affairs through the mosque. It is because the mosque is the most effective place in Muslim society/community to spread the Islamic values. The Mosque is Muslim society can also be said as the central point of worship activity. Thus, it is useful for the state to make a policy based on the condition and needs in the field.

## **2.1 Formulation of the problem**

Based on the above explanation, the formulation of the research problem is as follows:

1. How is the concept of wasatiyya is promoted and socialized by the ministry of religious Affairs while the Mosque in Indonesia are so many?
2. How is the role of four mosques namely Baytul Ridwan, Ar-Rahman Mosque in Bogor City and Al-Mujahidin and Al-Istiqomah Great Mosque in South Tangerang in fostering and implementing the wasatiyyah concept developed by the mosque and its relation to social and state life?
3. How is the socialization of the concept of Wasatiyya is conducted by the Mosque with the coordination of the concept from the Ministry of Religious Affairs?

### **Theoretical basis**

Based on the explanation above, the writer chose Ibn Khaldun's sociological theory about the function of religion in relation to the wasatiyya concept in Islam which will be implemented in a pluralistic society through various activities. The reason of the choice of Ibn Khaldun's theory is the theory can explain the importance of the support from the group as

one of the aspects of the success of the program. In addition to that, Khaldun was an early sociologist who emphasized the importance of religion in life that gives meaning to individual and group.

Furthermore, religion also gives hope about life after death or immortality in the afterlife. Religion reinforces group norms. Ibn Khaldun's theory is known as the Ashabiyya theory. Ashabiyya theory emphasizes the importance of group to support the program because every human being has a non-singular group identity. The stronger group ties will lead a person or group to achieve its goals and glory. (Ibn Khaldun, Muqaddimah: 5-12)

In this case, the group of the Mosque in the State is under the umbrella of the Ministry of Religious Affairs and not under the other ministries

The second theory which is also related to the first theory is Anthony Giddens' Theory of Society: The theory of structuration. It is the theory which explains that the creation and reproduction of social systems is based on the analysis of structures and agents. (Giddens, 1984). In relation to this theory, the structure of the mosque as the medium of religious teaching is certainly under the umbrella of the Ministry of Religious Affairs in formally. As for the agents of agents which operate the system is the management of the mosque. Management of the mosque consists of some religious leaders who are considered by society credible and capable of leading and implementing the teaching of Islam to the Islamic community. This is also related to the third theory by Endang Turmudi about Kyai or religious leaders as agents of socio-religious change in society.

The role of the Mosque in the socialization of the concept of Wasatiyya must be supported by agents or administrators and community leaders, carried out in a structured manner through religious education based on the concept of Wasatiyya. Relevant with the role of the mosque in the socialization of the concept, it should be done by mosque management such as the kyai or the leaders and its administrators. (Turmudi: 1996).

### **3. Research methods**

This research was conducted using qualitative methods, in collecting data through literature study and in-depth interviews. Considering the Pandemic situation, the larger FGD which can involve more participant could not be done. However, in depth interview with the management and limited FGD is done informally to get the data more accurately. It can be the basis for deeper analysis of knowing the problem of socialization in the further research considering that the type of research is research based on policy making.

#### **3.1 Discussion: The significance of Wasatiyya or Moderation in Islam**

Wasathiya is a concept and character that has been mentioned in the Quran to describe the character of Islam. This means that conceptually, this becomes very important in the life of the nation and the state. It is the character of Islam which stresses the importance of doing amar ma'ruf and nahi munkar (command goodness and prohibit evil) to realize the message of Islam as the blessing for all universe (Rahmatan lil alamin). In the case of Indonesia as a pluralistic population, the concept of wasatiyya needs to be socialized. In this case, the mosque is a very

Wasatiyya: Islamic concept and the State promotion for better Religious life in Indonesia

The Ministry of Religious affairs through the Director General of Curriculum issue the concept of Wasatiyya in relation to to launch 12 programs to promote moderate Islam

based on the concept of Wasatiyya. Previously, on 12-14 May 2016, the Directorate of Islamic Religious Education also held a National Workshop on Islamic Religious Education with the theme "The Potential of Indonesian Islamic Education to Become a Reference for World. This mainstreaming of moderation in Islamic education is very interesting and is a strategic.

In the early history of Islam, the concept of Wasatiyya has been exemplified by the Prophet Muhammad. For example, there are number of Hadith accounts that describe the Prophet reverence for the Jewish. In various agreements with the Quraysh tribe at that time, the Prophet Muhammad peace be upon him prioritized the values of peace and sought a middle way for the common good. For example, in the Hudaibiyya agreement, the Prophet showed a noble character and patience to the opponents. Another example was when the Quraysy tribe did not want to say the Prophet Muhammad (Peace be Upon Him) in the agreement and only used the name Muhammad, then the Prophet follow their wish. There are many examples to mention concerning the implementation of the concept of Wasatiyya by the Prophet Muhammad Peace be upon him. The history of Hudaibiyyah shows the importance of the policy the Prophet Muhammad PBH, that finally resulted in the islamization of the three prominent Qurays figures to embrace Islam namely Amr ibn al As, Khaled ibn waleed and Uthman ibn Thalbah. (Safiur Rahman Mubarakfury, 1996: 339-348, Ibn Hisyam, 2000, 50-52).

Those figures, in the later development of Islam also played very significant role in Islamic preaching. This event was an important in the history of Islamic preaching in 628 AD which showed that the Prophet Muhammad PBH always put the peace as the priority in his Islamic preaching and that way was done by the approach known as Wasatiyya or moderate way.

The illustration above is only a sketch to give a whole understanding of how the Prophet Muhammad peace be upon him as the Prophet of Islam implemented the concept in his life in promoting the noble concept of Islam. It is with the hope that the Muslims at the present can take much lessons in the implementation of the concept in the modern time. That is by understanding in depth the concept of Wasatiyya through the history the Quran and history of the Prophet.

The 4 Mosques of the studies: Samples of the Mosques concerning the concept of Wasatiyya.

### **History of the Baitur Ridwan Mosque in Bogor (an overview)**

Ridwan Mosque is a large mosque and stands on an area of 5,000 meters. This mosque is a quite magnificent mosque in the city of Bogor with three brown domes and a multi-purpose hall that functions for various religious activities held by the management of the mosque. In relation to the concept of Wasatiyya, the management of the mosque stresses the importance of maintaining the harmony or being moderate because it is in conformity with religious beliefs of the community that have been existed for a long time. It is worth noting that the concept of wasatiyya is not known widely, the management did not know the concept theoretically but substantially they have implemented it. They explain that they follow the concept of Islam as the blessing for the universe (Rahmatan Lil Alamin). They follow the concept of the Sunni ( Arabic Ahlus Sunnah wal jamaah) and the Shafi'i school of thought. (interview with mosque administrators, Syamsudin et al, 17 July 2020). Therefore, the term moderate is used here to make it easy to understand.

According to the chairman of the Baitur Ridwan mosque, the naming of this mosque is based on the Quran surah al Fath verse 10 which tells about the agreement of the people of Medina who supported the preaching of the Prophet Muhammad and the event was

perpetuated in the Quran: "For those who pledge allegiance to you, they actually promise loyalty to Allah. Allah's hand is on their hands. Thus, whoever breaks his promise will undoubtedly result in himself and whoever keeps his promise to Allah Allah will give him a great reward. The event of the pledge of allegiance, in Islamic history, is known as Baitur Ridhwan. That was carried out under the tree located in Hudaibiyah. The number of people who pledged allegiance to Prophet Muhammad SAW at that time was 1,400 people. This is one of the reasons why this mosque was later named the Baitur Ridhwan.

### **Baitur Ridwan Mosque facilities**

One of the reasons why the Baitur Ridwan mosque is designed to be a comfortable mosque for Muslims who perform worship is because with a comfortable and safe atmosphere, worship will be more special. Thus, Currently the Baitur Ridwan mosque area is equipped with a motorbike parking area in the backyard of the mosque, while for four-wheeled vehicles, a parking area is provided in the front of the mosque. (Interview with the Head of DKM, Firman, 16 July 2020).

Regarding the condition of Covid 19, where condition is not as normal as before, the management of Baitur Ridwan Mosque has anticipated and prevented the spread of the corona virus by providing three units of special disinfectant booths designed to sterilize everyone who enters the mosque. (Observation in the field). This is quite important to mention to show that the implementation of wasatiyya concept is related to the activities and facilities.

Other activities which reflect the implementation of Wasatiyya is the following tradition of the existing community such as the reciting the holy words together known 'Tahliilan' and giving the compensation for the weaks (duafa) or orphans periodically and incidentally in the form of money and also food and meat for special Islamic festival such as Id Adha, Id Fitri etc. (interview with the management, the Head, Firman, et al, 16 July, 17 and 18, 2020).

### **The second Mosque is Arrahman Mosque, Bogor (an Overview).**

Arrahman Mosque was founded on April 23, 1987 in Bogor. In 2015 the Ar-Rahman mosque was designed to be the big mosque in the North Bogor District and is located at Ahmad Sobana street, Tegal Gundil Village, Bogor, West Java. The Ar-Rahman Mosque has a land area of 600 m<sup>2</sup>, a building area of 800 m<sup>2</sup>. (Interview with the head of the mosque). For the sake of the comfortability of the Muslim praying, the management of the mosque provides Ablution Place, Bathroom / WC, Sound System and Multimedia, TV Infographics, Air Conditioning / AC / Fan, Secretariat Office, Equipment for Managing the Body. TPA Study Room, Kindergarten Study Room, Shoe / Sandal Storage, Park, Car and Motorcycle Parking Area, Prayer Chairs and Healthy Stalls, seminar place, wedding place, empowerment of Alms (Zakat) charity (shadaqah and Waqf) (interview with management of the Mosque 18 July 2020).

It can be observed in the policy of Al-Rahman Mosque to follow the Sunni and Shafii shool as well as adapts the tradition of the people around the mosque. However, it does not prevent its management from being open to all groups who are considered different from the community's view on Islamic Sunni. One example of its openness is to give the permission for any group to carry out their activities in the mosque on condition that they fulfill administrative requirements. (interview with management of the Mosque 18 July 2020). Although the majority of the people are affiliated to the two biggest Muslim organizations, NU and Muhammadiyah, but the management of the mosque still open to other groups such as PKS, Da'wah council, Salafi and many others to mention. (interview with the head of the

management of the Mosque, et al, 18 July 2020) It is worth noting, that even though the management of the mosque applied the character of Wasatiyya in its management, but the concept itself is not widely promoted or known by the management. It is just like the case of the management of Bayt Ridwan that theoretically the concept of Wasatiyya is not widely known but substantially it is practiced under the motto of Islam as a blessing for universe ( Rahmatan lil Alamin ).

The third Mosque is al Mujahidin Pamulang, South Tangerang  
History of the Mujahidin Mosque, Pamulang, West Java

The Mujahidin Mosque was built Mujahidin Mosque was built in 1988. This mosque is a big mosque. It is located on Siliwangi street, No. 3 West Pamulang South Tangerang Banten. This mosque has an area of 600 m<sup>2</sup>, a building area of 1,000 m<sup>2</sup>.

Historically, the Al-Mujahidin Mosque is originated from the Mosque of Amal Bhakti Muslim Pancasila because it was funded by the Amal Bhakti Muslim Pancasila foundation. The management of the mosque is open and actually has implemented the character of Wasatiyya. It can be observed in its policy which allows any Islamic group to use the mosque for the activities on condition that they fulfill administrative requirements. It is the same policy as in Arrahman Mosque Bogor as mentioned above (interview with Azhar Shaleh et al, the management of the Mosque), 22 July 2020).

One of the cases which is similar too with that of Arrahman mosque was the policy of the management of the mosque to give permission to the Salafi movement which is often considered by the majority as an exclusive, contradicted with the majority one. Historically, the Al-Mujahidin Mosque originated from the Amal Bhakti Muslim Pancasila mosque. In this mosque, any Islamic group is allowed to hold recitation, because according to the DKM chairman, this mosque is a place of worship for all Muslims, so all Muslims who wish to use the mosque this is given permission as long as it meets the requirements of the mosque management board (interview with the chairman of DKM (Azhar Shaleh), 22 July 2020). The activity was quite massive because it involved around 4000 thousand. This activity was followed by many branches of the Salafi groups all over Indonesia. (with the Head the management of the Mosque et al, 23 July, 2020).

In relation to this, the concept of Wasatiyya as a whole, according to the head of the mosque is moderate in character or middle path. It then should include respecting the differences (tolerant) toward others who are different, upholding human rights and the belief of the concept of Sunni which is as a matter of fact has the character of moderation or wasatiyya. Thus, The management of the Mosque has implemented the concept substantially. Theoretically, most of the management of the Mosque are not familiar with the concept of Wasatiyya being promoted by the State through the Ministry of Religious Affairs. (interview with the chairman of the mosque et al, 23 July 2020).

The fourth example is Al-Istiqomah Mosque, East Ciputat, South Tangerang. (An overview).

The mosque is located on Wr. Supratman street, Cempaka Putih, East Ciputat South Tangerang. This mosque was built in 1988. This mosque is a Public Mosque and has an area of 560 m<sup>2</sup> with the status of Waqf. (Waqf is a gift from one of a Muslim or a group and can be in the form of property including land). The Mosque has a capacity of more than 200 people. In relation to the implementation of the concept of Wasatiyya, it can be said that this mosque has already implemented the concept substantially. This can be seen from the variety of activities being held such as independence day, religious rituals which usually follow the

common traditions of the community. (interview with the head management of the mosque et al, 24 July, 2020).

Another example is the implementation of the Ramadan prayer known as Tarawih prayer in Arabic. Due to the COVID-19 pandemic, the management of the mosque take the policy which is in accord with the state regulation by enforcing health protocols, such as wearing the mask, washing the hands with sanitizers, keeping the distance and bringing the prayer mat. The implementation of the tarawih prayer which is usually 23 in number then turns into 11 numbers with the aim of keeping the health. Keeping the health here means that the people can go home immediately after praying which does not take a long time as usual. In term of policy, the Mosque follows the Sunni sect with Shafi'i school as the majority of the people surrounding the most believe. (interview with the head management of the mosque et al, 24 July, 2020).

The implementation of the concept of Wasatiyya in a substantial way can be observed in its policy. In the course of its history, this mosque has been very adaptive in changing the tradition of society from the habits which is considered un-Islamic to the Islamic one such as such as installing incense in the event of death, for example, became an important part of the Islamization process because the change was carried out in a moderate way or we can call it wasatiyya now. the community around the mosque follows the NU tradition which attaches the importance of cultural approach in changing the bad habit of society to the good one. The ability of management of the mosque to be adaptive in preaching has made the mosque continue to survive and develop and has a good relationships with the surrounding community. (Interview with management of the mosque Mr. Sukirman and Ahmad et al, July 2020).

Relevance with the character of the Wasatiyya which is adhered by the Sunni as the majority group, one can observe from the books being used. In this case, the well-known book of Hadith or prophetic tradition named Riyadus Shalihin which is widely studied in the traditional or modern Islamic boarding school known as Pesantren becomes one of the books being studied in this mosque. Those are some examples which can be observed from the Mosques being samples of the research.

Relevant with the way the mosque promoted the values of Islam, the indicators of the wasatiyyah or moderation in Islam can be observed in the justice which is the closest meaning of wasatiyyah, the mutual recognition among the people. The mosque accommodated the interest of many people within the community with the spirit of Islamic mutual recognition, Another thing is that although there is often reasonable disagreement in the matter of religious teachings, the mosque solved the problem by conducting Islamic teaching to explain and discuss the problem with the experts. Therefore, the concept of shura or consultation for example as one of the characters of Wasatiyyah or Islamic moderation can be applied with the dialogue. In addition to that, another indicator of the Wasatiyya that is adapted to the culture (urf) is also practiced in the Mosque, because generally the Mosque in Indonesia is adapted to the local culture. Thus, the existence of the mosque as the propagator of Islamic wasatiyya through Islamic knowledge is welcome in society. (Hashim Kamali, no. date:264-266).

Furthermore, it is worth noting that the Mosque also plays a significant role in disseminating Islamic knowledge and noble Islamic values by teaching methods informally. It can be said as the core of socialization of Wasatiyya concept by the mosque through commitment, sincerity to serve the community.

The research shows that four mosques provide an illustration of the implementation of the concept of Wasatiyya in a substantial way, because when the researcher doing in depth interview with the management of the Mosque, they do not know that the concept of



Wasatiyya theoretically. It is something natural because the concept itself is relatively new in its promotion. Most of the management of the Mosques being researched, said that they try to implement the concept of Islam as a blessing for the universe (Rahmatan Lil Alamin). It is worth noting why wasatiyya or moderation in Islam is very significant for Muslim society because it is related to the concept of Islam as the ummatan wasatan which is given by Allah SWT. Then it becomes the identity of Muslim society to perform religious teachings among other communities. ( Md. Asham bin Ahmad, 2011, 32)

It is from the illustration above that the socialization of the concept of Wasatiyyah or Islamic moderation needs strong commitment both from from the government and the mosque management. As for the government, it is very important to by support the role of the mosque to socialize this Wasatiyya or moderation by giving the needs in the form of training activities and facilities. It is through this way and method that the Wasatiyya or moderation concept can be applied firstly from the bottom level or local milieu which further, will be extended to the global milieu because the community in the local has understood and applied this concept well.

In the term of socio-cultural and political context, the concept of Wasatiyyah or Islamic moderation can play an important role in various aspects of life (Bakir and Othman, 2017: 13) by applying the values of wasatiyya or Islamic moderation as mentioned above.

Last but not least, relevant to the role of the Mosque in socializing the concept of Wasatiyyah or Islamic moderation, it is worth bearing in mind that mosque in Indonesia for example is not only the place for worship, but more than that it reflect the cultural tradition of Indonesian Muslim society because the mosques in Indonesia in general are adapted to the local culture of the people. Thus, it is not surprising that from the history to its development, the mosque has becoming the place of religious and cultural nurturing for Islamic society. In the case of Indonesia, the concept of Wasatiyyah or Islamic moderation is compatible with the pillars of Pancasila, especially in the fourth pillar, Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives.

#### **4. Conclusion and Recommendation**

The conclusion of the discussion above can at least answer the formulation of the research as follow:

1. The concept of Wasatiyya which is promoted and socialized by the ministry of religious Affairs still in the initial steps because it needs time and various activities. Besides the mosques all over Indonesia are too many. The research has shown that many of the management of the mosques being researched are not familiar with the concept theoretically but has implemented it substantially.
2. The role of four mosques mentioned above is very significant but still needs support from the State in this case from the Ministry of Religious Affairs for further activities.
3. The socialization of the concept of Wasatiyya by the Ministry of Religious Affairs still need to be improved by making a good coordination between the Ministry of Religious affairs and the management of the mosque.

Therefore, this paper recommends the Ministry of Religious Affairs to take initiative to continually approach the management of the mosques by facilitating and conducting many activities and training.

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